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Jesuit Missionary Letters from Mindanao, edited by Arcilla

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logging. Today, we are beginning to pay for the "external costs" of logging activities that benefitted only a few.

Using econometric models, Boyce also discovers a correlation between foreign borrowing and capital flight. Capital flight was most severe during the period when we borrowed most. The suggestion is fairly obvious: the extensive foreign borrowing during the Marcos years only marginally benefitted economic growth. It enriched a few powerful individuals who expressed their utter lack of patriotism by salting the dollars away in private accounts abroad.

The conclusion of Boyce's book comes inevitably: we cannot achieve sustainable growth unless we solve the problem of maldistribution. The old paradigm of development produced growth that was not only unsustainable but also illusory. Unless the base of development is quickly and substantially widened, all our efforts will prove futile and poverty shall continue to afflict us.

This book is by no means happy reading. It gives us sleepless nights wondering *what could have been* if we did things a little more correctly. It gives us nightmares about the possibility that present opportunities could be squandered in the same way past opportunities had been. But this book must be read by those who shape policy, those who participate in the emerging debate about the oligarchy, and those who intend to give flesh and life to the vision of "popular empowerment."

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Jesuit Missionary Letters from Mindanao. Volume One: **The Rio Grande Mission.** Volume Two: **The Zamboanga-Basilan-Jolo Mission.** Edited, Translated, and Annotated by Jose S. Arcilla, S.J. Quezon City: Philippine Province Archives, 1990-1993. 487 + 564 pages.

Almost immediately after the Second Vatican Council, dialogue with the followers of other religions began to be regarded as a useful help to those proclaiming the Gospel. Today, missionaries have come to see a dialogical attitude not only as a help but also as an absolute necessity.

In particular, the Catholic bishops of Asia are increasingly optimistic about a dialogue with Islam. Two important meetings have convinced them of its feasibility—the first in 1979 at Kuala Lumpur, Malaysia, and the second in 1983 in Varanasi, India. They now believe that its starting point is the so-called dialogue of life, that is, the peaceful living and working together of Christians and Muslims while sharing their own human and religious values. Such sharing has a long history in Asia.

Although dialogue in its modern development became widespread only after the Second Vatican Council, some preparatory steps had been taken by the Spanish Jesuit missionaries in the southern Philippines in the late 1800s in their work with the Tiruray, a pagan group, and with the Maguindanao Muslims.

These two volumes give an English translation of the letters sent to Jesuit superiors to report the progress in two separate areas of Mindanao. The ten-volume Spanish edition, from which these letters are selected, followed a chronological order. This translation arranges the letters by region to show the progress of evangelization in each sector.

The first volume contains letters reporting the progress made in the Rio Grande (or Pulangi River) Mission between 1862 and 1898, centering on the Tamontaka and Cotabato Settlements. The second does the same for the Zamboanga-Basilan-Joló Mission sector. Of those assigned to the Rio Grande Mission, two missionaries in particular—Fathers José Ignacio Guerrico and Jacinto Juanmartí—contributed most to its early growth and development.

The most concrete accomplishment in Tamontaka was the opening, in 1872, of an orphanage for Tiruray slave children ransomed from the Maguindanao Muslims. Realizing that a direct approach to the latter would risk persecution of both missionaries and their converts, the Jesuits thought that if they could establish a nucleus of Christians whose lives would serve as an example to neighboring groups, there would be a good chance that the Muslims, too, observing the converts, might be attracted to Christianity.

The boys and girls, after being assigned to separate buildings, were taught catechism, and trained in the manual arts and trades. When they came of age, they chose for marriage partners the Christians who had grown up with them in the orphanage. The town of Tamontaka grew mainly from these newly married couples.

The most serious problem facing the missionaries was the negative influence of the Muslims on the prospective Tiruray converts. They told the Tiruray that Spain would force their sons to fight against the Muslims. They threatened to kill them if they befriended the Jesuits. This problem occupies much space in these letters to the superiors. Much of what is said concerns what today would be regarded as a means to dispose for dialogue prospective converts from the Tirurays and Muslims. Respect for the rights of others comes up often, especially in the letters from those who worked around Tamontaka in the Rio Grande Mission in southwest Mindanao (I, 1, pp. xxiii-xxv). For historical reasons, the Spanish soldiers tended to exaggerate the faults of Muslims. The latter, in general, believed themselves to have been unjustly humiliated in past centuries, both in the cultural and political spheres. Today, partners in dialogue have come to see how economic and political factors rather than religious have been responsible for such feelings. Part of dialogue now is accepting each other with mutual understanding.

Father José Guerrico in his letters rebukes those who would disregard those rights. He urges his companions to defend the Muslims' reputations and to respect and love the Muslims themselves as souls ransomed by the blood of Christ. In this way, the missionaries hoped to prepare the ground for the future when the Maguindanaos would be ready to accept the Christian message (I, 1, p. xxv). Their letters reveal Fr. José Ignacio Guerrico and his companion, Fr. Jacinto Juanmartí, as broadminded, zealous, and courageous men (I, 1, pp. xxiii-xxv). In particular, his courtesy won Fr. Juanmartí the esteem and trust of the Maguindanao Muslims. Later, they always turned first to him for help and advice before dealing with the Spanish colonial officials.

Some of the suppositions in these two volumes would not be admissible if the scene were to be changed to the Mindanao of 1994. Dialogue, defined as the interchange and discussion of ideas, cannot take place today if the aim is to convert the partner to some belief, or to prove him wrong, or to make him listen while another instructs him. Principles widely accepted in previous centuries as part of the missionary approach, for example, "In God's ordinary providence, the cross should be supported by the sword" (I, 2, p. 356), guaranteeing to the missionary the presence or the use of military force in his favor, would today effectively block all dialogue.

Historians and anthropologists, among many others, will be grateful to Father Arcilla for making these letters accessible to a larger readership.

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