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San Carlos Seminary and the Jesuits

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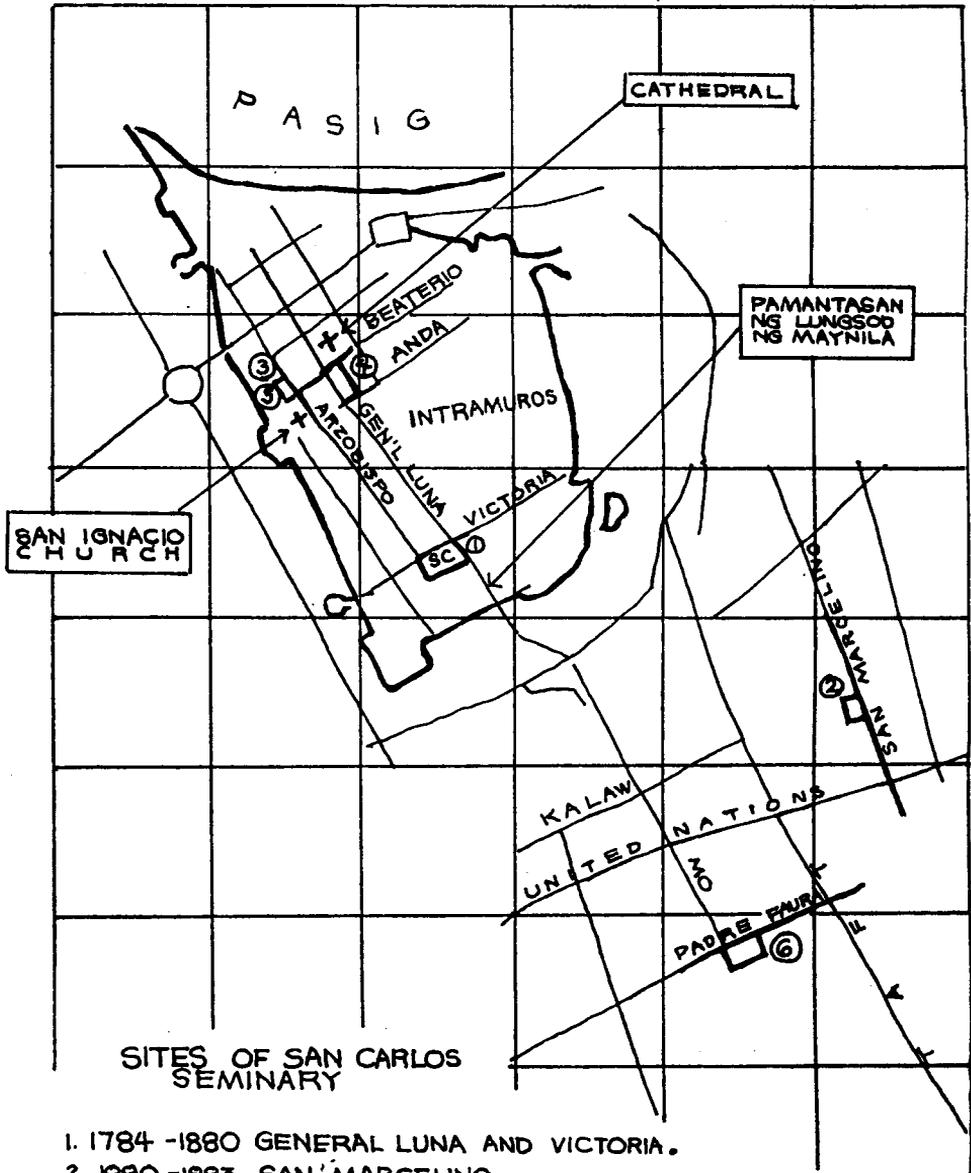
When the Jesuits were suppressed in the Philippines in 1768, the Archbishop of Manila, Basilio Sancho de Santas Justina y Rufina, appointed a fellow Piarist as Rector of Colegio de San Jose. Sancho had obtained the approval of Governor Raon to convert the Colegio into a diocesan seminary for Filipinos. This move was resented in Manila, and representations were made to the King in protest. When therefore the Archbishop reported the change to Madrid, the King rebuked him for what he called a "spoliation." Hence, San Jose reverted to its former status and an alumnus, Father Ignacio de Salamanca, was appointed Rector.¹

Archbishop Sancho had established his own diocesan seminary in 1769. Things were going so badly in it that it was subjected to a visitation, November 16, 1778.² As a result of this visitation reforms were instituted, and the magnificent buildings of the expelled Jesuits, the Church and College of San Ignacio, were assigned to the diocesan seminary.³ In this

¹ The history of this period has been treated more in detail elsewhere. Cf. "San Jose Seminary (1768-1915)," *Philippine Studies*, 13 (1965), pp. 433-460.

² P. Campo, C. M., *El Seminario Conciliar de Manila*, Guion histórico. (Seminario de San Carlos, 1950).

³ Archbishop Sancho writing to the King asked that, in view of the plan to demolish the building of Colegio de San Jose to make room for a new gate (the existing gate having been found indefensible), the



SITES OF SAN CARLOS SEMINARY

1. 1784 - 1880 GENERAL LUNA AND VICTORIA.
2. 1880 - 1883 SAN MARCELINO
3. 1883 - 1897 ARZOBISPO ST.
4. 1897 - 1898 GENERAL LUNA, between BEATERIO and ANDA.
5. 1900 - 1911 ARZOBISPO ST.
6. 1911 - 1913 PADRE FAURA (WITH SFX)
7. 1913 - MANDALUYONG

noel e. dichoso

way the two seminaries, Colegio de San Jose and San Carlos existed side-by-side for some 30 years, namely, from 1784, when San Carlos moved in, until 1817 when San Jose transferred to Magallanes and Real streets.⁴

In 1862 the Congregation of the Mission (Paules) was entrusted with the direction of San Carlos Seminary. The very next year an earthquake destroyed its Church of San Ignacio, and in 1880 another earthquake so damaged the seminary building itself that repairs were considered out of the question. Therefore the Archbishop, Pedro Payo, undertook to construct a new building, while the Paules moved their charges to their *Casa de Campo* on San Marcelino Street, where they remained for three years.⁵

The Archbishop wanted his seminary near the Cathedral and this was probably another reason why he had not wished to reconstruct the old Jesuit building. However he was not successful in finding a perfectly suitable site, and had to make use of the garden between his palace and the Jesuit Church of San Ignacio, under construction on Arzobispo Street.⁶ The Jesuits were not happy about this choice, because it hemmed in their building.⁷

Jesuit College of San Ignacio be given for his seminary, or, as an alternative, that the University of Santo Tomas be transferred to San Ignacio because of San Ignacio's "greater size and better arrangement for a university". The Santo Tomas building then could be put at the Archbishop's disposal for a seminary, as being nearer to the Cathedral. W. Repetti, S.J., *Colegio de San Jose* (ms), 127.

⁴ *Ibid.*, 301. San Carlos came to be so-called in 1786 because the King at the time was Carlos III. He suppressed the Jesuits in the Spanish dominions. Previously it had been San Felipe.

⁵ Campo, *op. cit.*; Manuel A. Gracia, C.M., "The Congregation of the Mission in the Philippines," *Boletín Eclesiástico*, 39 (1965), 304.

⁶ This seminary, later known as the "old" seminary to distinguish it from the "new" seminary on General Luna (then Palacio) was in 1925 rented by the Ateneo de Manila and called "Xavier Hall". *Archives of the Philippine Province of the Society of Jesus* (hereafter APP.) V-2-May 28, 1925. Later, after the Ateneo fire in 1932 it became a Court of First Instance. It is now a residence for the employees of the Intramuros "guest house" of the Archdiocese.

⁷ Father Francisco Ceballos says that the garden was offered by Archbishop Payo to Father Beltran. *Archives of the Province of Aragon*.

The new building was begun on January 18, 1882⁸ and was occupied by the seminarians in 1883. The Archbishop built a new seminary in 1896, a magnificent⁹ structure that occupied the whole block from Beaterio Street to Anda on the east side of General Luna, familiar to later residents as St. Paul's Hospital. But with political events happening as they did, residence was short. Only one year was completed there (1897-1898). The seminarians were dispersed during the year 1898-1899. On October 15, 1899, the Archbishop closed the seminary temporarily. It was never reopened in that character.¹⁰

SAN CARLOS

1899-1904

It is likely that some of the dispersed seminarians began to gather again at the "old" seminary on Arzobispo Street as early as July 1900, where they resided while attending classes at Santo Tomas.¹¹ On July 24, 1900, Angel Cortezar Con-

(hereafter *APA*), *Cartas de Filipinas, 1897-1909*, Ceballos to Father Pascual Bilon Barredo, April 3, 1900. It seems that it was offered as a site for the Church, but the deal did not go through because the Archbishop discovered that the garden was not property of the mitra. Pablo Pastells, *La Misión de la Compañía*, II (1916), 119. (Hereafter *Misión*) San Ignacio Church owed its existence in large measure to the generosity of Archbishop Payo. He had even requested that a small door be put in, to allow entrance to the future church from his garden. *Misión*, II, 119-122.

⁸ *Archives of the Archdiocese of Manila* (hereafter *AAM*), *Cuentas del Seminario de San Carlos*, 468 B.

⁹ The building was intended also to be a residence for the Cathedral Canons. *Los Padres Paules y las Hijas de la Caridad. Por un Sacerdote de la Misión* (Bruno Saiz) (Manila, 1912), pp. 41-42.

¹⁰ Campo, *op. cit.*; Gracia, *art. cit.*, says the seminary was closed September 4, 1899. Perhaps there is a *lis de verbis*. Fr. Rafael de la Iglesia formally ceased to be Rector on Sept. 4, 1899, but perhaps stayed on until the Americans occupied it under contract with the Archbishop, i.e., till Oct. 15, 1899. The 16th would have been a natural day to begin a lease. Manuel A. Gracia, C.M., *Los Padres Paules en Filipinas*, Ms. I (1957), pp. 179, 205, 206.

¹¹ Their attending Santo Tomas was not due precisely to the emergency. This had been a plan of Nozaleda even before the revolution forced the seminary to close. Campo, *op. cit.*

cepcion y de Luna writes to the Archbishop asking to be admitted "en el seminario Conciliar de este Arzobispado."¹² Whatever may be the import of that petition it is certain that by November 7, 1900, the seminary was operating at the Arzobispo site under Father Jose Sabater. In a petition of Felix Sevilla y Macam of Magalang, Pampanga, for Minor Orders and Tonsure, the petitioner describes himself as residing in the seminary "domiciliado en esta capital, Arzobispo n. 121". This was the address of the old seminary. Attached to the petition is a testimonial on the stationery of the "Seminario Conciliar de San Carlos de Manila" which reads as follows: "Don Jose Sabater, Prob. Canonigo Penitenciaro interino de la Iglesia Catedral Metropolitana y encargado actualmente del seminario Conciliar de esta Ciudad, certifico que D. Felix Sevilla y Macam es seminarista interino de este seminario, desde el siete del mes proximo pasado y desde aquella fecha a la actualidad ha observado buena conducta." This testimonial is dated December 4, 1900. Therefore Sevilla had returned to the seminary on November 7, 1900.¹³

Another case is that of Candido del Rosario. There is a petition from him to Archbishop Chapelle for Orders, November 30, 1900. A testimonial of his parish priest, testifies that he had behaved well during his sojourn in the town of San Felipe Nery (Mandaluyong) until his return to the seminary. The testimonial is signed December 2, 1900. And in the notification sent to Del Rosario, December 7, 1900 of his admission to Subdiaconate, he is described as "residente en el Seminario de San Carlos."¹⁴

¹² AAM, *Ordenes Generales*, 1896-1901, 20 A. Cortezar was a student of the Ateneo Municipal and a native of Pateros. Later in applying for orders he describes himself as in second-year Theology at Santo Tomas University "colegial interno de Sto. Tomas". *Ibid.* *Ordenes Generales*, 1902-1907, 23 A. Cortezar became a priest but not from San Carlos; apparently he was ordained in Santo Tomas.

¹³ *Ibid.*, *Ordenes Generales*, 1896-1901, 20 A. Sevilla was 32 years of age and had finished fourth year Theology at Santo Tomas 8 years earlier (1892). He received minor orders from Archbishop Chapelle, December 27, 1900. He seems to have become an Aglipayan.

¹⁴ *Ibid.* Del Rosario was ordained subdeacon by Chapelle on

Candidates for orders were required to take an oath of permanence, namely, not to enter a religious order. In the case of one such oath taken by Teophistus Gonzalez, March 28, 1901, Jose Sabater is a witness. His name occurs several times in a similar capacity.¹⁵ It is reasonable therefore to think that he was so acting in his office as Rector of the Seminary, or whatever title he carried as "encargado". It seems clear therefore that San Carlos was operating after a fashion in 1900-1901.

It is not clear how far this situation continued through the school year 1901-1902. For one thing Sabater seems to have been Rector the following year 1902-1903; from what has just been said we know he held that post in 1900-1901. It seems probable therefore that he held the position in the intervening year, 1901-1902.¹⁶ There is moreover some direct evidence that San Carlos was open this year. *El Progreso* several times raised the point against the Church that the seminaries had not been opened. *La Estrella de Antipolo* placed the blame on General Chafee,¹⁷ but insisted that ec-

December 21, 1900 in his fifth year as a Theologian at Santo Tomas. Cf. below p. 513.

¹⁵ *Ibid.*, *Ordenes Generales*, 1902-1907, 23 A.

¹⁶ Campo, *op. cit.* lists Sabater as Rector 1902-1903, says nothing about 1900-1901 and 1901-1902. But Sabater was certainly "encargado" 1900-1901.

¹⁷ *La Estrella de Antipolo*, III (Nov. 9, 1901), p. 571. *La Estrella* was referring to the fact that the "new" seminary on Calle General Luna had been taken over by various U.S. services. General Chafee succeeded General MacArthur as head of the military July 4, 1901. The seminary had been occupied by the U.S. Army provostship, probably Oct. 16, 1899, and then by the Civil Commission. The Archbishop refused an attractive offer to allow the Civil Commission to continue. When the Jesuits decided not to open their minor seminary there, the Archbishop determined to turn it into a hospital. On March 14, 1905, eight St. Paul of Chartres Sisters arrived from Saigon to take charge of the Hospital, which was provisionally installed in the "new" seminary, until a new building could be erected in Pasay. This "provisional" arrangement lasted until the war of 1941-1945 destroyed the building. The Archbishop later blamed the Jesuits for the financial loss of ₱1,000.00 a month which he had incurred through the two years idleness of the building. *Libertas*, February 7, 1905; March

clesiastical education was not being neglected. "As for the Bishop of Manila and Cebu, in both dioceses aspirants to the priesthood regularly pursue courses of studies in conformity with a plan approved by the Bishops".¹⁸ It would appear therefore that the situation of 1900-1901 was also verified in 1901-1902.

The same may be said of the school year³ 1902-1903. As we have seen Campo lists Sabater as Rector for this year. Guidi, the new Apostolic Delegate, arrived on November 22, 1902 and his whole attention was directed to the opening of a minor and major seminary. This might seem to imply that neither existed; the target date for both being the beginning of the school year 1903-1904.¹⁹ Nevertheless we have the fact that the Bishop of Nueva Caceres, who sent several seminarians to Manila for orders, on April 13, 1903 thanked Bishop Alcocer for giving them the hospitality of the Manila Seminary.²⁰ This seems to imply that it was in operation in 1902-1903.

There is less evidence for any activity in the school year 1903-1904. Guidi ordained some of the Nueva Caceres seminarians to the priesthood on Oct. 4, 1903. The fact that he did so in San Ignacio Church and that they had on a previous visit to Manila lodged at San Carlos, seems to indicate that they did so again, and is some evidence that San Carlos was

15, 1905; March 31, 1905; May 18, 1905; John J. Thompkins, S.J., "From Christmas to Easter in Manila," *Woodstock Letters*, 34 (1905), 260. APP—IV—*Consultas de la Misión*, 641. Nov. 21, 1912, *Ibid.*, V—19—*Consultors Minutes* S. Javier.

¹⁸ *La Estrella de Antipolo*, IV (Mar. 15, 1902), pp. 174-175.

¹⁹ *La Estrella de Antipolo*, IV (Nov. 22, 1902), p. 778. Pio Pi told the General of the Society of Jesus about this in a letter of December 2, 1902. *Archives of the Society of Jesus* (hereafter ASJ), M. Philippin. (Prov. Maryland NE), VII, 1900-1903. APP—*Consultas de la Misión* #511 Nov. 20, 1902. Guidi's intentions were well-known. In fact two dailies *La Democracia* (September 16, 1930) and *La Patria* (September 17, 1903) threw up at Guidi his failure to accomplish this. *Libertas*, September 18, 1903.

²⁰ AAM, *Ordenes Generales*, 1902-1907 23 A. Two of these seminar-ians were Santiago Sancho and Francisco Reyes, probably the future bishops.

functioning as a seminary.²¹ On January 25, 1904, Archbishop Harty wrote a pastoral about the minor seminary which he intended to open (San Francisco Xavier). In the pastoral he referred to major seminary training in the following terms:

But in the present scarcity of men ready for more advanced ecclesiastical studies, the seminary (San Javier) cannot begin all classes at once. Meanwhile we are making due provision for the few scattered students who have made higher studies and persevere in their vocation so that they can finish and be ordained.²²

Harty is probably referring here to a later more organized effort to make provision for the few scattered young men who were ready for major seminary studies. But it is still possible, and there is evidence, that a small group continued at Arzobispo Street, attending classes at Santo Tomas. Harty held ordinations in February and March 1904. Some of the candidates are known to be from Santo Tomas, but two who received tonsure, Faustino Sardo and Mariano Sunglao, are among the young men in the San Carlos of the following year.²³ It seems unlikely that they would have been ordained unless some seminary life had immediately preceded in 1903-1904.

1904-1905

Whatever may be said of the faltering existence enjoyed by San Carlos from 1900 to 1904 the promise of Archbishop Harty's pastoral was realized by the organization of the major seminary in the old seminary building in Intramuros early in 1904.

The first student in the renewed San Carlos entered June 1, 1904, and within a few days more followed.²⁴ *Libertas* in the issue of September 24, 1904 says that at the date there were 27 seminarians at San Carlos. This report was on the occasion of ordinations to tonsure and minor orders of Luis

²¹ APP.—III—24—*Noticias para Nosotros de Mindanao*, Oct. 1903. *Noticias* was a domestic newsletter sent to Mindanao missionaries. (Hereafter *Noticias*); *Libertas*, Oct. 5. 1903.

²² *La Estrella de Antipolo*, VI (1904), 101.

²³ *Libertas*, March 21, 1904; APP—V—16—1904-1905. Sunglao and Sardo became priests. Cf. pp. 490 & 504.

²⁴ APP.-V-16—1904-1905.

Zaragoza, Manuel Ofrasio, Arturo Paguirigan, Damaso del Rosario and Ricardo Pulido.²⁵ *Libertas* comments: "The Archbishop begins to reap the fruits of his work." It takes occasion also to explain the origins of San Carlos redivivus.

His Excellency established San Javier Seminary under the direction of the Jesuits. But those young men who had advanced somewhat in their ecclesiastical studies being unable to enter that seminary, he thought it wise to gather them in the old seminary of San Carlos, no. 121 Calle Arzobispo. Three one day, two another, the young men kept entering, till today they number 27. The larger part of them had given up or interrupted their studies, either through lack of funds or guidance.

The Seminary of San Carlos is under the immediate control of the Archbishop. Very Rev. Jose Ma. Changco, Canon Penitentiary, is Rector and Rev. A. Serra, Vice-Rector. The Spiritual Father is Rev. Victor Enrile. The students attend classes in Theology and Philosophy at Santo Tomas University.

In the seminary itself there are classes in Liturgy under Rev. Jose Consunji; Music under Rev. Vicente Rosauro; Moral Theology and English under Rev. A. Serra; Ascetics under Rev. Javier Agreda, S.J. Nothing is asked of the students, neither thanks nor money. Only great application. Everything is given to them gratis et amore.²⁶

The little information we have been able to gather for the period indicates that these seminarians on occasion were employed in the Cathedral services, liturgical functions, processions, etc.²⁷ They attended programs at San Javier and the Ateneo de Manila.²⁸ That some of them showed no little talent is manifested by the fact that in one scholastic disputation at Sto. Tomas in Theology, Damaso del Rosario expounded the matter while Arturo Paguirigan and Bernardo Braganza offered objections.²⁹ These were all from San Car-

²⁵ These men were ordained to the priesthood within a short time; apparently they had been in the Seminary before.

²⁶ *Libertas*, September 25, 1904. Father A. Serra in fact ran the seminary, though Father Jose Ma. Changco had the title of Rector. Serra was a Spaniard from Berga, but had spent some years in the United States. *Noticias*, May 1904.

²⁷ *Libertas*, April 22, 1905; *La Estrella de Antipolo*, VI (1904), 720.

²⁸ *Noticias*, 1904-1905, *passim*.

²⁹ *Libertas*, January 17, 1905. Cf. *infra* n. 104 concerning these men.

los Seminary. It is indicative of their intellectual attainments that they were judged capable of this not inconsiderable intellectual ordeal.

In regard to studies we have seen that Theology and Philosophy were pursued at Sto. Tomas.³⁰ There too were taught not only related disciplines, but sciences and literature. Some of the seminarians at least took courses in history, "natural history", mathematics, Greek, and French. Father Serra's report gives a summary of the classes conducted at the seminary itself. We know from another source that Father McGeary, S.J. taught them Gregorian Chant.³¹

In his report Father A. Serra also gives a picture of the seminary which it may be helpful to quote in full in spite of its length.³²

Most Reverend Archbishop

This scholastic year has been one of great many experiences to me as well as to the students. Most of them are young men of little studies and not at all acquainted with college life. In the beginning some of them had not the least idea of the end they were pursuing. Their character and abilities were altogether unknown to me. Yet we endeavored to do something. Your kind and timely instructions together with our goodwill made things easier. I have always treated them as if they were my friends and brothers, and to their credit I have to say that they in no occasion whatsoever abused of this treatment. Whenever I told them to do something I explained to them the motives, reasons and advantages of so doing. They always did obey without reply or at least without open opposition. Most of them received the sacraments of confession and communion every week, others every two weeks. Generally speaking I must say that they behaved themselves pretty well while in the seminary.

I wish I could say the same about their studies, but in fact I can't. I have looked upon several statistics of Filipino Colleges; I found that the highest percentage of students who could not pass examination was 46 per cent. In the seminary this year has been 52.68 per cent. In view of this anyone would think that our seminarians are of the poorest class. I think that they lack of instruction

³⁰ *Supra*. page 486.

³¹ *Noticias*, May 1905.

³² *APP.—V—16*/March 17, 1905. This is a report at the end of the school year 1904-1905, dated March 17, 1905.

rather than of talent. Some of them had not attended school since long years ago. Others joined the Seminary too late; others had to study too many subjects at one time, for instance: French, Latin, English and Moral Theology.

It would take a brilliant talent to pass examination of all these subjects inside eight months. Many of them do not master the Spanish language well enough to understand even the textbook; hence no wonder if they do not learn their lessons and do not know how to express their thoughts. Moreover since most of them had to attend so many classes they had no time to prepare their lessons. Also many of them do not know how to study.

Nevertheless I cannot excuse them altogether. Some of them are too old and will never be able to get the instruction they ought to have; hence they will be good for nothing and a burden to the Archbishop. I would say the same of two students whom I regard as having a very poor mind.

I think it would be good to replace these poor students with better ones.

Happily during my vacations I made several acquaintances with priests and students of Nueva Caceres³³ and found out that Your Grace can get many and good Filipino students as needed. I mean students of philosophy who would know Latin well, as the priests of Nueva Caceres as a rule do know.

Last of all allow me, dear Archbishop, to say this much: None of the seminarists ought to be ordained priest before having studied three years of Theology.

New students ought not to be admitted unless they have gotten the title of bachelor, know some Latin, have always passed good examinations and be free of any disease.

Begging to your Grace pardon for my wrong doings, I remain,

Sincerely yours in Xto.
(Signed) A. Serra
Vice-Rector

In an attached report Serra speaks of the health of the seminarists; of the food which, in spite of faulty kitchen facilities, the seminarists found satisfactory,³⁴ of the sanitation

³³ Naga

³⁴ This notwithstanding the fact that Father Serra operated a kitchen for 37 persons (i.e., seminarists, faculty, guests and employees) for ₱3,507.30 for the year, or 26 centavos per day per person. His

problem with defective plumbing and inadequate water; of the poor lighting.

With the report there is a list of the seminarians who were enrolled at sometime during the school year 1904-1905.

NAME	HOME	AGE	ENTR.	CLASS
SUNGLAO, Mariano	Betis, Pampanga	23	Jl/1/04	4 yr. Theol.
WRIGHT, George D.	Port Fair, Australia	26	D/28/04	3 " "
PULIDO, Ricardo	Santa Cruz, Cavite	25	Je/26/04	2 " "
SARDO, Faustino	Imus, Cavite	22	Je/1/04	2 " "
VASCO, Victoriano	Betis, Pampanga	28	Je/15/04	2 " "
OFRASIO, Manuel	Malate, Manila	28	Jl/2/04	1 " "
PAGUIRIGAN, Arturo V.	Tamauni, Isabela	30	Je/15/04	1 " "
DEL ROSARIO, Damaso	Pandacan, Manila	23	Je/7/04	1 " "
ZARAGOSA, Luis	Tayabas, Tayabas	33	Je/15/04	1 " "
BRAGANZA, Bernardo	Alaminos, Zambales	25	Jl/1/04	1 " "
SANTOS, Manuel	Tondo, Manila	18	Je/15/04	2 " Phil.
CALDERON, Buenaventura	Pulilan, Bulacan	22	Je/15/04	2 " "
LAXAMANA, Felix	Pulilan, Bulacan	25	Je/15/04	2 " "
MENDONEZ, Jorge	Maragondon, Cavite	25	Jl/1/04	2 " "
TOMACRUZ, Tirso	Hagonoy, Bulacan	21	S/1/04	2 " "
REYES, Cipriano	Pilar, Bataan	25	Ja/11/05	2 " "
TUASON, Melchor	Balanga, Bulacan (sic)	19	O/25/04	2 " "
CHANGCO, Domingo	Batangas, Batangas	19	S/1/04	2 " "
MENDOZA, Juan	Passy, Rizal	20	Je/1/04	1 " "
RIGOR, Pascual	Victoria, Tarlac	28	Ag/12/04	1 " "
GONZALEZ, Angel	Baliwag, Bulacan	22	Ag/10/04	1 " "
PUNZAL, Marcos	Angat, Bulacan	20	Jl/25/04	1 " "
DAVID, Anaoleto	Sta. Rita, Pampanga	18	S/15/04	1 " "
GABRIEL, Gregorio	Pulilan, Bulacan	23	Ag/2/04	1 " "
FAJARDO, Rodolfo	Bacolor, Pampanga	21	Je/9/04	1 " "
DE LA CRUZ, Bonifacio	Pulilan, Bulacan	18	O/13/04	4 " Science
DE OCAMPO, Lucas	Candaba, Bulacan	22	Ja/10/05	4 " "
DIMACALI, Tomas	Bacolor, Pampanga	22	S/27/04	4 " "
ADRIANO, Simeon	Malolos, Bulacan	22	O/21/04	4 " "
CORPUZ, Eteban	Villasis, Pangasinan	20	O/13/04	4 " "
SANTOS, Mariano	Porac, Pampanga	19	S/4/04	4 " "
RAQUEÑO, Geronimo	Rosario, Cavite	21	O/12/04	3 " "
ROQUE, Alberto	Betis, Pampanga	20	D/8/04	3 " "
VITUG, Mateo	Betis, Pampanga	20	Ja/13/04	3 " "
PERLAS, Mariano	Santa Rosa, Laguna	20	Jl/15/04	3 " "
POTENCIANO, Conrado	Bifian, Laguna	16	Je/16/04	3 " "
CUERPO, Generoso	Obando, Bulacan	19	S/27/04	3 " "
LASCANO, Benito	Taal, Batangas	21	Jl/15/04	1 " "
SAUAGAN, Andres	Santa Rosa, Laguna	14	S/27/04	1 " "
SANCIANGCO, Diosdado	Malabon, Rizal	14	S/27/04	1 " "
QUINTOO, Gabriel	Balanga, Bataan	16	O/24/04	1 " "
DIMALAOTAO, Lino	Balanga, Bataan	15	O/24/04	1 " "
GUTIERREZ, Guillermo	Balanga, Bataan	17	O/24/04	1 " "
SUGAYAN, Teodulo	Nigayen (sic) Pangasinan	25	F/13/05	Bach. in Arts.

In another list of seminarians who took examinations in March, only 25 out of the 44 listed above occur. Ten did not complete the year; half of these were rather young boys whose ages belied the claim that this was simply a major seminary.³⁵ As for the rest the difference is accounted for by ordinations, incomplete studies, etc.³⁶

Father Serra says that some of his seminarians were too old. Possibly he is referring to those who were beginning their studies in Latin, etc., already in their twenties. It does not seem that he can be referring to the men in Theology and Philosophy, or at least if so, Archbishop Harty did not heed his advice, for the oldest of the true majors went on to the priesthood. They were Arturo V. Paguirigan, 30 years of age, Victoriano Vasco, 28, Manuel Ofrasio, 28, Luis Zaragoza, 33, and Pascual Rigor, 28.³⁷

Since San Francisco Javier was operating as a diocesan minor seminary in this same year in this same city, the question naturally arises, what was the reason for the two minor courses. We can only think that San Javier started at *infima* (roughly first year high) this year, and that these other boys while not ready for major subjects, had as a matter of fact made some studies of a high school character. The very young boys perhaps were simply a departure from policy, possibly boys whom San Javier had turned down, and whom San Carlos later wished it also had turned down.

There were three priests ordained in December of 1904: Mariano Sunglao, Ricardo Pulido and Manuel Ofrasio.³⁸ Of

total expenses for the year (salaries, maintenance, chapel, kitchen) came to ₱5,753.48. The students paid ₱250.00 of this.

³⁵ APP.—V—16—March 17, 1905. One of them was Lino Dimalactao from Balanga, Bataan, who seems to have had a try at the priesthood a few years later in San Francisco Javier, APP.—V—17.

³⁶ Wright, an Australian from Port Fair, Australia, unaccounted for in Serra's second list was certainly in the seminary the next year, 1905-1906, since he had a *casus conscientiae*. APP.—V—16—Dec. 1, 1905.

³⁷ Concerning Paguirigan and Zaragoza see n. 104; Ofrasio, *infra* note 38; Vasco and Rigor, n. 117.

³⁸ Mariano Sunglao, a native of Betis, Pampanga, was appointed to Bacolor, Pampanga; said his first Mass, Dec. 23, 1904. *Libertas*,

the 44 names on the list for the school year 1904-1905 twenty or perhaps twenty-one became priests, i.e., in addition to the three above, 17 or 18 of the 31 who survived the school year.

JESUITS AND SEMINARIES

The cessation of Spanish sovereignty in the Philippines naturally raised many questions among ecclesiastical authorities concerning the future of the Church in these islands in the new circumstances. It raised questions among the Jesuits too.

One work which was very early mentioned was ecclesiastical education. Father Joaquin Sancho,³⁹ on January 4, 1899, wrote from Madrid to Father Pablo Pastells⁴⁰ that he had been informed that the Spanish government had turned over to the Church the old Jesuit properties which had been given to the University of Santo Tomas.⁴¹ These properties in the opinion

Dec. 19 and 22, 1904. He attended the first Synod of Manila as parish priest of Minalin, Pampanga. Ricardo Pulido was a native of Sta. Cruz, Cavite. He appears on the list of those legitimately excused from the first Synod of Manila, as parish priest of Mariquina. Manuel Ofrasio was from Malate, Manila.

³⁹ APA, *Cartas Filipinas*. 1897-1909. Fr. Joaquin Sancho had been in the Philippines from September 6, 1882 to July 1892, when he left for Spain to become Procurator General of the Missions of Ultramar in Madrid. He performed a great variety of offices in the Philippines, among them Tertian Instructor. Pastells pays him very high tribute. *Misión*, I, 427 ss; II, 469.

⁴⁰ Father Pablo Pastells was Superior of the Mission, 1888-1893. For eighteen years he had experience of almost every phase of the Philippine work. He is author of: *Misión de la Compañía de Jesús de Filipinas en el Siglo XIX* (1916-1917), 3 vols.; *Historia de la Compañía de Jesús en la Provincia de Paraguay*; *Historia General de Filipinas*; Introduction to *Catálogo de los Documentos Relativos a las Islas Filipinas, existentes en el Archivo de Indias de Sevilla*, por D. Francisco Navas. He also edited Combes, *Historia de Mindanao y Jolo* (with Retana) and Colin's *Labor Evangélica*.

⁴¹ Sancho says: "que no pudiendo conservar para si el Gobierno las propiedades que venía disfrutando desde nuestra expulsión de Filipinas las había cedida a la iglesia; entre estas contaba las adjudicadas a la Universidad y al Colegio de San José." Velarde is mixed up. The properties ceded to the University were the Colegio and

of the Minister of Ultramar, Velarde, ought to be administered in Rome by the Pope but he thought that the Jesuits should enter a claim for what they needed for their Missions. In the same letter Sancho suggested that Leo XIII might wish to do in the Philippines what he had done in Egypt, namely, establish seminaries for the native clergy. The letter ends "And this is another thing we should not lose sight of."

Father Juan Ricart, former Superior of the Philippine Mission, who was in Spain at the time, and who was consulted by Father Pastells concerning the news from Father Joaquin Sancho, wrote on January 9, 1899 to Pastells:

The observations of Señor Velarde deserve consideration, both those that refer to the property of San Jose as well as what he said about a seminary for the native clergy. If His Holiness plans to establish a Central Seminary to provide holy and learned priests for the dioceses and Churches this would be a work greatly to God's glory. Teachers so employed would be doing beneficial work, one which all would approve.

As far as properties of the Society are concerned, I suppose only those are left unassigned to private owners which were applied to the college of Medicine of the University. It would be difficult and perhaps even unpopular to withdraw those from their present use. Moreover it would not be good for the Society to take charge of haciendas which have been the occasion of such hostility to the other orders;⁴² nor would it be according to our poverty for the missions to have fixed revenues. The property in question could be assigned to some institution not belonging to us, for example the Central Seminary mentioned.⁴³

On January 15, 1899 Joaquin Sancho wrote again communicating some doubts about the state of Spanish government property in the Philippines: what properties were in question and whether they had in fact been ceded to the

they never were properties of the Society. Father Ricart below is rightly puzzled.

⁴² Father Ricart spoke with prophetic vision. Not only did he assay accurately the unpopularity of taking the Colegio from Santo Tomas, but the haciendas of Sucat, Lian and San Pedro Tunasan, when finally ten years later handed over to the administration of the Jesuits were a cause of much trouble to Superiors of the Society.

⁴³ APA. *Cartas Filipinas*. 1897-1909.

Church. As for the seminary, that would have to wait some time, at least until it was clear who was to be master of the archipelago. In any case the question would have to be treated in Rome and instructions would have to come from the Pope.⁴⁴

That the seed sown by Sancho did not die is shown by a letter of Father Luis Adroer, Provincial of Aragon, to Father Pio Pi, October 5, 1900. It might be better, he said, to convert the Normal School into a Central Seminary, though he saw difficulties on the part of Santo Tomas. In any case the initiative should come from higher authorities, and no offense should be given to other religious.⁴⁵

Not much seems to have been done by Chapelle to promote the revival of the seminaries. He performed a few ordinations, but it was precisely alleged against him as a defect that he failed to fulfill hopes of a prompt restoration of ecclesiastical training.⁴⁶ When Chapelle went to Rome on April 13, 1901, Father Pio Pi wrote to the General of the Society briefing him for the visit. In this study he mentions as a possible future work for the Society "the training of the native clergy in some seminary".⁴⁷

A little later Father Jose Algue reported on an interview he had had with the General, Father Luis Martin. The General thought the idea of a Pontifical Seminary excellent since it would be much easier to form priests than to supply them (i.e. from Spain). In any case it was for the Pope and Bishops to make the proposal. He did not think that either the Delegate or the American government would relish the idea.⁴⁸ It

⁴⁴ *Ibid.*

⁴⁵ *APP.*—IV—0/5/1900.

⁴⁶ *ASJ.* M. Philippin. (Prov. Maryland, NE), VII—1900-1903: "Relaciones entre Monseñor y Nosotros," April 1, 1901.

⁴⁷ *Ibid.*

⁴⁸ Presumably he thought that Chapelle would return. As "demasiado Americano y tambien partidario de MacKinley" (Pi in "Relaciones..." n. 46) neither he nor the American authorities would be expected to relish the idea of Spaniards training the Filipino priests, "siendo seminario para indigenas", as Father General said.

was different, however, he thought, if the Philippines became free or acquired a large measure of autonomy. In such circumstances Jesuits should think about a general and pontifical seminary, and even offer themselves to the Holy See and to the Bishop for the work.⁴⁹

Chapelle left the Philippines on April 13, 1901 and did not return.⁵⁰ Sbarreti, Bishop of Havana, was appointed to succeed him but never reached the Philippines.⁵¹ Seminary training limped on in Intramuros as described above. Leo XIII sent his letter to the Philippines "Quae Mari Sinico" in which he stressed the great importance of seminaries.⁵² It was with the arrival of Archbishop Guidi as Apostolic Delegate, November 22, 1902,⁵³ that the restoration of the seminaries received a powerful impulse.

Guidi held a very high opinion of the Society. His brother was a Jesuit and the Delegate came to the Philippines apparently determined that the Society would run seminaries, as many as possible. Before leaving Rome, Guidi visited the Jesuit General and talked about the Society's undertaking seminary training in the Philippines. The General showed himself on the whole willing, but made no commitments. He nevertheless saw that the enthusiastic Guidi might read more into this general benevolence than was intended. So the General wrote to Pio Pi, Superior in the Philippines, on October 9, 1902, that one of the first things Guidi would take up would be the seminaries and that no commitments had been made on the question, whatever Guidi might say to the contrary.

⁴⁹ APP.—III—5 S/25/1901.

⁵⁰ *La Estrella de Antipolo*, III (1901), April 13 and 20.

⁵¹ *La Estrella de Antipolo*, III (1901), November 2.

⁵² Apostolic Constitution of Sept. 17, 1902. One section (VI) is about seminaries. Pope Leo says: "The Bishops should do everything possible to have houses, each Bishop his own, to receive recruits for the sacred militia and to train them in holiness and the minor and major disciplines. . . . The Bishop should entrust the running of the seminary to a man of outstanding qualities whether from the secular clergy or a religious, a man distinguished by prudence and experience as well as by holiness of life."

⁵³ *La Estrella de Antipolo* IV (1902), p. 778.

Pi was to be sympathetic but noncommittal.⁵⁴ Sure enough Guidi, upon his arrival, visited Pi and took for granted that the Society would accept the seminaries, and that the General had agreed to this. Pi, forewarned by Martin, simply kept silent.⁵⁵ However in a meeting of the Mission Consultors, Father Pi had already anticipated Guidi's desires. The Consultors of the Mission were favorable,⁵⁶ and so Pi reported to Father General, December 9, 1902.⁵⁷

Guidi was most anxious to have both major and minor seminaries started under the Jesuits.⁵⁸ He was determined to begin even before the arrival of a new archbishop to replace Nozaleda, in the school year opening June 1903.⁵⁹ For their part the Jesuits accepted the proposals in principle and wrote to the Aragon provincial concerning the personnel needed for the work. There was, however, considerable obscurity precisely how the work was to be accomplished. Guidi entertained some thoughts about having the minor or major seminarians or both study at the Ateneo de Manila while living elsewhere, in the "old" or "new" seminary. This did not find favor with the Jesuits. There was talk too of using the Normal School site in Ermita with the Normal School or in place of it. Guidi entertained doubts whether there would immediately be enough students for a major seminary. The Jesuits talked about opening a minor seminary to be expanded one class at a time.⁶⁰

⁵⁴ ASJ. *Missiones Assistentiae Hispanicæ*, p. 72.

⁵⁵ ASJ. M. Philippin. (Prov. Maryland, N.E.) VII, 1900-1903

⁵⁶ APP.—IV—*Consultas de la Misión*, no. 511 November 20, 1902.

⁵⁷ ASJ. M. Philippin. (Prov. Maryland, N.E.) VII 1900-1903.

⁵⁸ *Ibid.* Guidi went even further. He wanted the Jesuits to have charge of a college to be established in Rome for Filipino candidates for the priesthood.

⁵⁹ On April 16, 1901, Alcocer, Bishop of Cebu, informed the priests of Manila that he had been appointed Administrator Apostolic of Manila by Chapelle. Meanwhile Nozaleda had left the Philippines. His resignation, dated February 4, 1902, was not received in Manila until April 5, 1902. Alcocer resigned and left the Philippines on October 25, 1903. Harty arrived and took possession of the See, January 16, 1904; with him was his secretary Monsignor Fowler.

⁶⁰ ASJ. M. Philippin. (Prov. Maryland, N.E.) VII, 1900-1903. Letters of Pío Pi to Father General. Dec. 9, 1902 and Jan. 28, 1903;

Regarding the minor seminary, or San Javier, we are not concerned here. The Jesuits opened it at the Normal School compound (where the Law School of the Ateneo de Manila now stands) in 1904. Our story is about the major seminary of San Carlos. A point to remember, however, is that when the Jesuits did eventually accept it, this was not a brand-new proposition.

SAN CARLOS UNDER THE JESUITS

We have described in some detail the life of San Carlos during the school year 1904-1905. The Jesuits had some slight connection with it even then. Father Javier Agreda was professor of Ascetics; Father McGearry taught Gregorian Chant;⁶¹ the proximity of the Seminary to San Ignacio Church had earlier involved Jesuits in the spiritual guidance of the seminarians in some measure. Thus we find ordination applications signed by Fathers Catala and Simo, both well-known Jesuits of the period.⁶² Fathers Agreda and Yepes heard their confessions. Father Mariano Hernandez gave the *ordinandi* their retreat beginning September 8, 1904⁶³

During this school year Father Changco was, as we have seen, Rector, but effectively Father Serra, as Vice-Rector, ran the seminary. As early as December 1904 we find indications that the Jesuits were being asked to take San Carlos Seminary. The minutes of a Consultors Meeting held on December 16, 1904 state laconically that some business relative to San Carlos Seminary was treated.⁶⁴ At a similar meeting on January 8, 1905 it is recorded in the minutes: "All were of the opinion that some Jesuits should take over the direction and classes of the few seminarians who remained in the Seminary

ASJ. Arag. (Phil.) 1901-1913. Letters of Mar. 15, 1903 to Fr. Antonio Iñesta; Signature lacking.

⁶¹ *Supra.* pages 15 and 16.

⁶² *AAM. Ordenes Generales*, 1896-1901, 20 A. Father Simo testifies to one Jose Ponce as having been regular at Confession. There are similar statements of Father Catala. These were for a period earlier than the Serra regime, but the relations continued.

⁶³ *Noticias*, August and September 1904.

⁶⁴ *APP.—IV—Consultas de la Misión*, no. 531.

which is called San Carlos."⁶⁵ Nevertheless, the matter was still not finally decided as late as March, for in another Consultors meeting, the question was asked, what should be done with regard to the San Carlos students. The decision was to wait for word from the Provincial in Spain.⁶⁶

Although the Jesuits had not yet agreed to take San Carlos, in March the Archbishop asked for a Jesuit to do something about the Latin of the seminarians. Father John J. Thompkins, writing in April 1905, tells the story as follows:

On March 13 one of our Fathers began a class of Latin Grammar in the Seminary near the Ateneo, where the theologians and philosophers are studying. The Archbishop had intended to send these young men to the different parishes in the provinces to help the Pastors during Lent, but in an examination he held at the close of the year, he found them so woefully deficient in Latin, that he determined to begin with *rosa rosae*.⁶⁷

In a Consultors meeting held on April 10, 1905, we are informed that the Jesuits had decided to take San Carlos.⁶⁸ The Latin experience was certainly not the reason, although it was probably symptomatic of the basic reason: the seminary was not achieving satisfactory results under Father Serra's administration. Anyone who reads his exposition of the problem that confronted him will not judge him harshly. If we may believe Father Robert Brown, a Jesuit then employed at the Observatory, it was not merely studies but the whole spiritual and character formation that left something to be desired. In fact, the Archbishop had said that if he could not get the Jesuits to assume direction of the seminary he would simply close it.⁶⁹ There is some slight reason for thinking that

⁶⁵ *Ibid.*, #533.

⁶⁶ *Ibid.*, #535.

⁶⁷ *Woodstock Letters*, 34 (1905), 260. Father Masoliver began in the middle of March 1905 to give daily classes in Latin to 29 seminarians. *Noticias*, April 1905.

⁶⁸ APP.—IV—*Consultas de la Misión*, #537, Apr. 10, 1905.

⁶⁹ APP.—V—12—J1/7/1905. From *Letters and Notices*, XXVIII (1905-1906), pp. 257-258. Robert Brown, an English Jesuit, worked in the Philippines, at the Manila Observatory, twice: Sept. 17, 1902 to June 1, 1906. and Nov. 14, 1912 to Aug. 4, 1915. He was later Prefect Apostolic of Salisbury, Rhodesia, Africa. Harty in his speech of July

he had thought of another solution and perhaps this is the place to discuss this obscure page in the history of San Carlos.

A U S T R A L I A N S

Father Joaquin Vilallonga, who succeeded Father Serra and who died only recently, said in an interview, that the reason why the Jesuits took San Carlos was that Father Serra and the Australians were not proving satisfactory.⁷⁰ It would seem, therefore, that Harty had had some idea of employing Australian priests in his seminary. What are the facts?

It is quite obvious that Harty (and other Bishops⁷¹ in the Philippines) cast their eyes toward Australia as a possible source of priests. Msgr. Edward H. Fowler, Harty's Secretary, went to Australia for vacation and while there recruited men for the Philippines. He addressed the Sydney Archdiocesan seminarians and as a result two men near to ordination volunteered for the Islands: they were William Mullins who was in Third Year Theology and Samuel Burchell who was in Fourth Year Theology. They were both ordained on November 30, 1904.⁷² Cardinal Moran excardinated them to Manila on February 20, 1905.⁷³ They arrived in Manila on about April 13, 1905.⁷⁴ Though they lived (or at least ate at the Seminary)⁷⁵ they were assigned parishes on April 25, 1905.⁷⁶ Bur-

4, 1905 said his reason was "uniformity of teaching and formation" (The Jesuits had San Javier). *Noticias*, July 1905.

⁷⁰ With the present writer. December 22, 1959; Father Vilallonga died, Feb. 1, 1963.

⁷¹ Father John J. Thompkins, working in Cebu, November 11 to November 19, 1904, heard that Cardinal Moran had promised to send Bishop Henrick a priest from Australia. John J. Thompkins, S.J. "Work at Manila," *Woodstock Letters*, 34 (1905), 152.

⁷² Information and copies of correspondence supplied by A. E. Cahill from the Sydney Archdiocesan Archives. Nialle P. Walshe of Stanmore, N.S.W., former San Carlos seminarian, has also written telling his experiences.

⁷³ *AAM. Ordenes Generales*, 1902-1907, 23 A.

⁷⁴ John J. Thompkins, "From Christmas to Easter at Manila," *Woodstock Letters*, 34 (1905), 268. A letter written in April 1905 speaks of "two young priests just arrived from Australia".

⁷⁵ Letter of Mullins to Father McDermott, Vice-President of St.

chell fell gravely ill and nearly died.⁷⁷ It soon became evident to all concerned that with only English as a medium of communication they could not work in the Philippines effectively. Mullins in his letter to Father H. McDermott, dated May 16, 1905, says: "we are practically useless till we learn the Spanish and native dialects."⁷⁸ Father Thompkins has the following significant note from the Philippines: "The two Australian priests who came recently were to leave Manila at the end of June. The Archbishop has decided not to take anymore priests who know only English for the next three years."⁷⁹

There were other reasons, too, but they probably would have been tolerable were it not for this sense of uselessness. The cool reception given them by the Spaniards and Filipinos alike and even perhaps by Harty, and the lower standard of living were other factors.⁸⁰ In any case they left the Philippines for Hongkong and Australia on August 1, 1905.⁸¹

In view of this brief record it is hard to see how they could have had anything to do with the seminary. Besides this, Harty was dealing with the Jesuits a long time before

Patrick's College. Manly. the Major Seminary of the Sydney Archdiocese, dated May 16, 1905. Letter in Sydney Archdiocesan Archives.

⁷⁶ *Libertas*, April 25, 1905. Father Burchell was given Pasay and Father Mullins, Santa Mesa. They were new parishes. The fact that these men were assigned parishes would not preclude seminary work. When the Australians left, Petrelli, Secretary of the Apostolic Delegation, succeeded Mullins in Santa Mesa. *Libertas*, July 11, 1905.

⁷⁷ Confer n. 75.

⁷⁸ *Ibid.*

⁷⁹ "Varia-Philippines," *Woodstock Letters*, 34 (1905), 309. Though no author is mentioned this is presumably Thompkins.

⁸⁰ Confer n. 75.

⁸¹ *Libertas*, August 2, 1905. Mullins and Burchell were not the only Australians who responded to the call for priests. In addition to the unnamed priest who was promised for Cebu, there was a Father Farthing (if he was different). Several seminarians also are known to have made the experiment. One Niall P. Walshe has graciously supplied us with information about the seminary under Father Mariano Juan later. He tells us of Patrick Purcell. There was also as was noted above a George Wright from Port Fair, Australia. A classmate of Mullins and Burchell was deterred from coming by their unfavorable impressions.

the arrival of the Australian. It is possible that Harty had more than one line out and that he had hoped to use the Australians in the seminary, but realized upon their arrival that the language difficulty presented an insuperable obstacle. He may even have told Vilallonga of his plan. But there is no evidence that Mullins and Burchell were assigned to the seminary staff.⁸²

JESUITS RECEIVE SAN CARLOS

In a Consultors Meeting on April 10, 1905, we have seen that it was agreed to receive the seminarians of the old seminary of San Carlos.⁸³ A few weeks later another Consultors Meeting decided that Father Joaquin Vilallonga could be put in charge of the seminary. Fathers Lencina and Foradada could teach classes there but live at the Ateneo next door.⁸⁴ The former taught Dogma, the latter, Moral Theology.⁸⁵

The assignment was made official in a letter of Archbishop Harty from Baguio dated May 20, 1905:

R.P. Fidel Mir, S.J.
Rector of the Seminary of San Javier
Reverend and dear Father

This present letter will make known to you that in accordance with my arrangements with you and Father Superior sometime ago, beginning today the Seminary of San Carlos is attached to San Javier. You may take possession when you judge convenient.

On this date I have notified Father Changco of this for his guidance. I take this occasion to convey to you my appreciation and esteem.

(Signed) † Jeremias J. Harty Abp.⁸⁶

1905-1906

We may therefore accept May 20, 1905 as the date when San Carlos Seminary came officially under the Jesuits. On

⁸² Nialle P. Walshe does not think that they ever were connected with the seminary in an official capacity. However Mr. Walshe and these two priests were in the Philippines at different times.

⁸³ Supra page 498.

⁸⁴ APP.—IV—*Consultas de la Misión*, #538, May 13, 1905.

⁸⁵ APA. *Cartas Filipinas*, 1897-1909; *Noticias de Filipinas*, Junio de 1905.

⁸⁶ APP.—V—16—May 20, 1905.

May 31 there was a simple taking of possession. Father Rector (Mir) and Father Vilallonga of the Seminary of San Francisco Javier were present. Father Murphy, Secretary of the Archbishop, represented him. Each of these said a few words to the seminarians and that was all there was. The taking of inventory was postponed to a later date. Father Vilallonga took up his residence at San Carlos, representing the Rector of San Javier, and with the official title of minister.⁸⁷ Father Mariano Suarez lived with him as the Seminarians' Spiritual Father.⁸⁸

Father Vilallonga undertook to give the spiritual exercises to the San Carlos Seminarians, but on the fourth day became so ill with dysentery that he had to return to San Javier; Father Navet took over for him.⁸⁹

On July 4, 1905 the opening of the seminary took place. The account given in *Woodstock Letters* is as follows:

On July 4 the Seminary of St. Charles at Manila was opened under our direction. Father Vilallonga is Rector.⁹⁰ The Archbishop, a number of our Fathers and some of the prominent clergy⁹¹ were present at the opening exercises. There are 32 seminarians. After Mass of the Holy Ghost, Father Vilallonga read an excellent oration on virtue

⁸⁷APA. *Diario Escuela Normal*, May 31, 1905; *Cartas Filipinas*, 1897-1909; *Noticias de Filipinas*, Junio de 1905; *ASJ. Hist. Dom. Sem. S. Javier*, October 1905-September 1906, *Catalogus Sociorum*, 1905-1906.

⁸⁸*Catalog of Aragon Province*, 1906. APA. *Cartas Filipinas*, 1897-1909. Letters of Francisco Riera to Father Luis Viza (who was the man who brought to Rizal, in his death cell, the statue of the Sacred Heart which Rizal had carved as a student at the Ateneo). Father Mariano Suarez had been a missionary in Mindanao. He died in 1920, after 44 years in the Philippines.

⁸⁹APA. *Cartas Filipinas*, 1897-1909. *Noticias de Filipinas*, Junio de 1905.

⁹⁰Not entirely accurate, confer *supra* n: 87. But the term Rector was often erroneously given to the man in charge of San Carlos.

⁹¹The Archbishop presided. The dean of the Cathedral, Silvino Tuñon, was present, as were Msgr. Singzon (later Bishop of Calbayog) and Fr. Ampuero, Archbishop Harty's new secretary. *Noticias*, July 1905.

and science.⁹² Then His Grace Archbishop Harty delivered an address in English that was translated sentence after sentence by Father Villonga. It was afterwards published in one of the Spanish papers,⁹³ and contains a defense of the Reverend Father Superior and the Society. When the Archbishop began to speak of us, the Father Superior begged him to stop, but the Archbishop answered, "No, this must be known." He said that he wished to state publicly that for ten months⁹⁴ he had been using every effort to induce Ours to take charge of the seminary and was delighted that Father Superior, though evidently with great reluctance, had consented. A report had been circulated in Manila, and even by some who were present, that the Jesuits were grasping everything, namely the Seminary at Manila and Vigan.⁹⁵

When the Jesuits took the Seminary there were 28 philosophers and seven theologians.⁹⁶ It is possible to reconstruct most of the roll with a high degree of probability. From the the list given by Father Serra as having enrolled in 1904-1905, the following continued on in 1905-1906:

⁹² He was quite equal to an excellent oration. Just about two years before, April 29, 1903, he had presented a "grand act" in St. Louis, held in connection with the St. Louis Exposition. The "act" which was attended by President Roosevelt and Cardinal Gibbons, was a public defense of the whole course of Theology, to be exact, 212 theses, involving 800 propositions, morning and afternoon, against seven non-Jesuit "objectors". *Cartas Edificantes de España*, III, no. 1 (1903), 244; *La Estrella de Antipolo*, V (1903), 620.

⁹³ *Libertas*.

⁹⁴ This is significant. It shows that Archbishop Harty's desire to transfer the Seminary from Father Serra's direction dates from September 1904. Therefore the *rosa-rosae* incident or any other circumstances of later date simply confirmed his purpose.

⁹⁵ "Varia-Philippines-Diocesan Seminary," *Woodstock Letters*, 34 (1905), pp. 308-309. The Jesuits took the Seminary of Vigan, 30 May 1905. Having been turned down several times, Bishop Dennis Dougherty took his case to the General and the Holy See. The Society finally yielded to his insistence. *APA. Cartas Filipinas*, 1897-1909; *Noticias de Filipinas*, Junio de 1905. *ASJ. M. Philippin.* (Prov. Maryland, NE), VIII, 1904-1905. Letter of Pio Pi, 19 July 1904 to the General, and of Bishop Dougherty, 25 July 1904, to Pi; also of Pio Pi to Spanish Assistant, 27 March 1905.

⁹⁶ *APA. Cartas Filipinas*, 1897-1909. Letter of Father Martin Guitart to Father Pablo Pastells from Manila, July 10, 1905. Another letter, from Brother Francisco Riera to Father Luis Viza from Manila, September 30, 1905 says "unos treinta seminaristas restos del antiguo seminario". The note in *Woodstock Letters* quoted above, ("Varia-

Theologians (7)

BRAGANZA, Bernardo	SARDO, Faustino
DEL ROSARIO, Damaso	VASCO, Victoriano (also Basco)
PAGUIRIGAN, Arturo	WRIGHT, George D.
ZARAGOZA, Luis	

Philosophers (23)

SANTOS, Manuel	DAVID, Anacleto
CALDERON, Buenaventura	GABRIEL, Gregorio
LAXAMANA, Felix	FAJARDO, Rodolfo
MENDONEZ, Jorge	DE LA CRUZ, Bonifacio
TOMACRUZ, Tirso	DE OCAMPO, Lucas
REYES, Cipriano	DIMACALI, Tomas
TUASON, Melchor	ADRIANO, Simeon
MENDOZA, Juan	CORPUS, Esteban
RIGOR, Pascual	RAQUEÑO, Geronimo
GONZALEZ, Angel	ROQUE, Alberto (Roberto?)
PUNZAL, Marcos	VITUG, Mateo
SUGAYAN, Teodulo	

In addition to these 30, three men enrolled early in 1905: Alberto Ellaga, Juan L. Dizon, Estanislao Gran. These three are the first enrolled under the Jesuit regime. Another seminarian was certainly in the seminary that year, by name Eleuterio Lavador. It is not clear when he arrived and therefore whether he is included in the totals. Another possible name is Lupo Dumandan, who was a Carlista but appears on no subsequent list.⁹⁷

Of the 34 or 35 seminarians who are thus identifiable as under the charge of the Jesuits in their first year of administration twenty (20) became priests.

Father Suarez was in charge of the spiritual formation, but Fathers regularly came from San Javier or the Ateneo de Manila for confessions, especially Saderra Maso and Torrellas.⁹⁸

Fathers Foradada and Lencina began lecturing in Moral

Philippines-Diocesan Seminary," 34 [1905], 308-309) from Thompkins, says: "On July 4 the seminary... was opened.... There are 32 seminarians". We have seen above that Fathers Foradada and Lencina taught 10 theologians; while Father Vilallonga taught 26 Philosophers. This was by August 1905. *Noticias*, Aug. 1905.

⁹⁷ These four or five men who entered in 1905 became priests. Msgr. Vicente Fernandez says Dumandan was from San Carlos.

⁹⁸ APA. *Diario Escuela Normal*.

Theology and Dogmatic Theology respectively to ten theologians on the following day and continued to do so for several months.⁹⁹ Father Foradada used the well-known text of Gury-Ferrerres, and Father Lencina a Compendium of Dogmatic Theology by Charmes.¹⁰⁰ Father Vilallonga taught Philosophy to some 26 Philosophers using "a brief compendium of Philosophy published in Hongkong or Macao". Father Vilallonga's goal was to give them as much Philosophy as was absolutely necessary for a profitable study of Theology.¹⁰¹ In spite of Father Vilallonga's modest goals, he staged something like a public demonstration of Philosophy, "acto de filosofia" as it is described in the report. One Tuason seems to have had the role of expositor or "defender". A seminarian named Fajardo greeted the guests in Latin. This was in early August 1905, only a month after getting under way. The seminarians are described in the news story as having carried off the act in a manner to reveal their own industry and the labor of their professor. The Archbishop, the Rector of San Javier, professors of San Javier and other guests were present.¹⁰²

Naturally relations between San Javier and San Carlos were frequent. Seminarians and professors visited back and forth and attended functions. On November 4, the Feast of St. Charles Borromeo was celebrated with considerable solemnity. The Archbishop said the "Communion" Mass; the Cathedral Dean, Tuñon, sang a High Mass with seminarians as deacon and subdeacon. Father Lencina preached. This naturally was an annual affair.

On November 8, there was a disputation "De Incarnatione". The Archbishop presided and a number of priests of

⁹⁹ *ASJ. Hist. Dom. Athen. Manil.*, October 1904-Sept. 30, 1905 "For several months" because nearly all the Theologians were to be ordained in Dec. 1905. Francisco Javier Foradada wrote *La Soberania de España en Filipinas*.

¹⁰⁰ J. P. Gury, S.J. *Compendium Theologiae Moralis*, reedited by J. Ferreres, S.J.; Charmes, Thomas Ex. O.M.C., *Theologia Universa ad Usus Sacrae Theologiae Candidatorum*, 2 vols. (1887).

¹⁰¹ *APA. Cartas Filipinas*, 1897-1909. Letter of Father Martin Guitart to Father Pablo Pastells, July 10, 1905.

¹⁰² *Libertas*. August 9, 1905.

the Archdiocese and of the Society were present. It was entirely in Latin and the Archbishop was gratified at the progress manifested.

There was a *Casus Conscientiae* on December 1, 1905. The seminarians who took part were George D. Wright, Eleuterio Lavador, Faustino Sardo and Luis Zaragoza. The Archbishop presided; Bishop Barlin was present.¹⁰³

In the ember days of December, 8 of the 10 theologians were ordained. These were Bernardo Braganza, Damaso del Rosario, Arturo Paguirigan, Faustino Sardo, Luis Zaragoza, and probably Eleuterio Lavador, Lupo Dumandan and George Wright. Vasco's ill-health seemed to have detained him. He would be ordained in 1907. It is not clear who the tenth man of the class was who was not ordained.¹⁰⁴ After the departure of the new priests, only 18 philosophers remained in the Seminary.¹⁰⁵

On December 10, a new Rector of San Javier was announced, Father Pio Pi, who was, as we have seen, also by that appointment, Rector of San Carlos. On the 17th, he went with Fathers Clos, Algue and Doyle to visit his separated community. The seminarians in turn came to San Javier to

¹⁰³ APP.—V—16—December 1, 1905; *Noticias*, Dec. 1905.

¹⁰⁴ Bernardo Braganza was from Alaminos, then in Zambales. He was later very well-known in the diocese of Lingayen. He was one of the *parochi consultores* of the Diocese of Lingayen. Damaso del Rosario was from Pandacan, Manila. He attended the first Synod of Manila as parish priest of Pasay, Rizal. Arturo Paguirigan was from Tamauni, Isabela. He attended the first Synod of Manila as parish priest of Candelaria, Zambales. Faustino Sardo was from Imus, Cavite. Luis Zaragoza was from Tayabas, Quezon. Eleuterio Lavador was from the Lipa diocese. In 1941, he was one of the *Examinadores Pro-synodales* for the diocese of Lipa. Lupo Dumandan attended the first Synod of Manila from San Mateo, Rizal, where he was parish priest. He was excardinated from Nueva Caceres, already a Second Year Theologian and 28 years of age. On Dec. 5, 1905, he applied for Tonsure, Minor orders, Subdiaconate, Diaconate, Priesthood. *AAM. Ordenes Generales*, 1902-1907. We have found no trace of the Australian, George Wright, as a priest.

¹⁰⁵ *Noticias*, Jan. 1906.

greet him during the Christmas holidays. He treated them to a lemonade and a smoke. It is mentioned as a change introduced by the Jesuits that the seminarians now went for walks in groups.¹⁰⁶

At the end of the school year on March 3, 1906, there was a "defense" in Logic and Ontology. Juan Dizon upheld the theses while Marcos Punzal and Tomas Dimacali tried to unhorse him.¹⁰⁷

So the first school year under the Jesuits ended. In May the seminarians took themselves off to Antipolo where they spent the month in the convento. Father Vilallonga, Father Saderra Maso and Brother Frau accompanied them.¹⁰⁸

1906-1907

At the beginning of the next school year Father Vilallonga was appointed to the Ateneo de Manila and Father Ramon Canongia was named to succeed him as Minister at San Carlos. He took up residence there on June 13, 1906.¹⁰⁹ Nineteen seminarians entered between March 30 and August 29. Three of them, perhaps four, were transfers from San Javier. It is noteworthy that five of the new seminarians were from the Ilocos provinces. One Patricio Purcell was an Australian.¹¹⁰ Another, Victoriano Vasco, had been among the seminarians under Father Serra, who notes in his report that he did not

¹⁰⁶ These details from APA. *Diario Escuela Normal*, and *Noticias*. (passim).

¹⁰⁷ APP.—V—16—March 3, 1906.

¹⁰⁸ *Cartas Edificantes de España*, 1906 (No. 2), p. 301. Letter of Brother Francisco Riera.

¹⁰⁹ APA. *Diario Escuela Normal*.

¹¹⁰ Nialle P. Walshe, who was in the seminary this year for a short while in October; mentions it as one of the surprising rules of Father Mariano Juan, then in charge of the seminary, that he was not allowed to speak to Purcell, another Australian whom he had known at school. *Letter of Nialle Walshe*. Purcell however is listed in the seminary records as from Kilkenny, Ireland. Perhaps he had gone to Australia from Ireland. We do know however that Harty was trying to tap Ireland too. Letter of Harty to Cardinal Moran, Aug. 19, 1904. *Arch. Archd. Sydney*. On Walshe see note *supra*. p. 499, n. 72.

take the examinations because he was "sick most of the year". Fifteen of these nineteen were eventually ordained. The seminary had in truth become a training school for delayed vocations. The average age of the group upon entrance was 25!¹¹¹

On September 6, 1906 after only a few days of illness Father Canongia died at the Ateneo de Manila. The cause was a ruptured appendix. He was buried on Wednesday, September 12. The Archbishop attended the Mass and sang the "response".¹¹²

On Sunday, September 9, Father Mariano Juan came to fill the post vacated by Father Canongia's death.¹¹³ Father Juan remained in this position until San Carlos was fused with San Javier. He is easily the most powerful figure in the institution's history.¹¹⁴

Apparently in December of 1906 the Apostolic Delegate ordained Miguel Florentin of the Vigan Diocese to the priesthood. We have a record of Bishop Dougherty's dismissorial letters being sent to the Apostolic Delegate on Nov. 26, 1906.¹¹⁵

At about this time, Archbishop Harty was travelling through Spain. He paid a visit to Manresa and spoke in very

¹¹¹ Cf. Appendix A for names.

¹¹² *APA. Diario Escuela Normal.*

¹¹³ *Ibid.*

¹¹⁴ Father Juan had just finished his studies and was newly arrived in the Philippines when appointed to San Carlos. He was Master of Novices later and stationed in Cullion Leper Colony from 1926 to 1931. The rest of his years were spent in various towns of Mindanao. He died in Zamboanga on Jan. 29, 1940, aged 78, after 47 years in the Society of Jesus and 34 in the Philippines.

¹¹⁵ *APP.—16—N/26/1906; APA. Cartas Filipinas, 1897-1900.* Letter of Father Miguel Saderra Maso to Father Luis Viza, Oct. 21, 1906. Miguel Florentin was a native of Vigan. He was at various times stationed at Camiling, Tarlac; San Ildefonso, Ilocos Sur; Sto. Tomas, La Union. He died at Vigan. He probably fought in the Revolution, interrupting his seminary course. Father Isaias Edralin who knew him says that he was a vehement critic of Aglipay. He is the source of the story that Aglipay had to leave the Vigan seminary because the Fathers caught him returning early one morning after a night of unauthorized absence. Pedro S. de Achutegui and Miguel A. Bernad, *Religious Revolution in the Philippines*, I (1961), p. 16. It seems that Florentin himself was not above criticism.

high terms of the Society in the Philippines, praised the seminary work, and called Father Canongia a martyr of hard work. This was about January 9, 1907.¹¹⁶

March 16, 1907 was a big day. Nine of the seminarians were raised to priesthood: Alberto Ellaga, Tomas Dimacali, Francisco Carpio, Victoriano Vasco, Estanislao Gran, Lucas de Ocampo, Pascual Rigor, Tirso Tomacruz, and Felix Laxamana. The Apostolic Delegate was the ordaining prelate.¹¹⁷

Ordinations brought the school year to an end. The seminarians went this year not to Antipolo, but on April 1 to the Archbishop's house in Santa Ana. There had been some hope of going to Pila, Laguna but this fell through.¹¹⁸

While the 23 San Carlos seminarians were at Santa Ana they were not idle. Francisco Rello,¹¹⁹ a Jesuit scholastic at the time, writes to his Provincial, on April 28, 1907 from Santa Ana, where he was learning Tagalog:

Yesterday I arrived here with eight San Carlos seminarians, returning from Santolan where we celebrated the Feast of St. Thomas, April 26. Santolan is a Barrio of Pasig. Father Juan was with us.

¹¹⁶ *Cartas Edificantes de España*, 1907 (no. 1), p. 37.

¹¹⁷ AAM. *Ordenes Generales*, 1902-1907. 23 A. *Noticias*, Apr. 1907. Alberto Ellaga worked later in the diocese of Lipa. He was from Lucban, Tayabas. Gran was also from Lipa, a native of Bauan, Batangas. Dimacali was from Bacolor, Pampanga. He attended the first Synod of Manila from San Miguel de Masantol, Pampanga. Francisco Carpio of Sta. Rita, Pampanga attended the first Synod of Manila as parish priest of Porac. Victoriano Vasco was a native of Betis, Pampanga. Lucas de Ocampo was from Candaba, Pampanga. He seems to be the same man we meet later as parish priest of Cabuyao, Laguna. Pascual Rigor was a native of Victoria, Tarlac. He was a Domestic Prelate. *Boletín Eclesiástico*, XII (1934), 565. He died in Victoria, Tarlac in 1935 at the age of 59. Tirso Tomacruz attended the first Synod of Manila as parish priest of Bacoar, Cavite. He is still alive at this writing, living in retirement. Felix Laxamana was a native of Pulilan, Bulacan. He is later met in Mogpog and Torrijos, Marinduque.

¹¹⁸ APP.—II—Lipa—March 6, 1907.

¹¹⁹ Father Francisco Rello became very well-known later as a priest. Among other things he was an accomplished linguist, a talent that stood him in good stead for many years in Culion Leper Colony.

He is giving a good formation to the seminarians as far as circumstances permit. Piety first, then Catholic Action, for later they are to be parish priests or assistants.

Father Rector of the Ateneo de Manila gave the seminarians a merienda-cena at Santa Ana, villa of Ateneo¹²⁰ for singing so well for the patronage at San Felipe Neri.¹²¹

Some time early in 1907 three mysterious figures appear on the San Carlos rolls. They are Miguel Chardon from Turkey, who apparently came ready for ordination. He entered San Carlos on February 7, 1907. A second is Francisco Llimona who came from Barcelona, entering the seminary on March 9, 1907. Finally, a certain Juan Cassou arrived from Madrid. It is not clear whether or not he was ever ordained.

1907-1908

Regular entries of the year 1907-1908 numbered eleven.¹²² In addition there were two late entries one of whom was later a very well-known priest, Prudencio David. He entered from Santa Rita, Pampanga, on Oct. 28, 1907. There is another dateless entry who seems to have joined the seminary about this time and belongs with the mysterious three above. He is Julian Duval, who seems to have come to the Philippines with testimonials from Cardinal Richard of Paris.

On September 29, 1907, two seminarians from San Carlos were ordained to the priesthood: Victorino Estanislao and Juan L. Dizon.¹²³ These young men were privileged to have

¹²⁰ This was not the Santa Ana Villa at which the San Carlos seminarians were staying, but a short distance nearer to the city, the later La Ignaciana.

¹²¹ *Cartas Edificantes de España*, 1907 (no. 1), pp. 312 ss. San Felipe Nery was Mandaluyong. Also they taught catechism daily morning and afternoon to 80 children of Santa Ana and helped the Cura Parroco of Pasig with his "Mes de Mayo". *Noticias*, May 1907. Some of them also went to their respective parishes to help celebrate the fiesta (Biñan, Mariquina, Navotas, Sta. Rita, Pampanga). *Ibid.*, June 1907.

¹²² Cf. Appendix A for names.

¹²³ *AAM. Ordenes Generales*, 1902-1907. 23 A. *Noticias*, Oct. 1907. It is not clear what became of Estanislao. There is no trace of him in the usual sources. He had been in first year Theology in San

a very holy and very famous missionary give their Retreat for ordination. This was Father Saturnino Urios.¹²⁴

There were more ordinations in December. Four men from San Carlos received Priesthood, probably on the first, since the first Provincial Council of Manila was about to start. They were Miguel Chardon, Francisco Llimona, Marcos Punzal, Galbino Monzon.¹²⁵

The school year went quietly, interrupted only by the inevitable celebrations of seminary life. Archbishop Harty returned to Manila on July 30, 1907, with Father Chouza, after a ten month absence. The seminarians visited him to welcome him back.¹²⁶ St. Charles Borromeo had his annual festivities (November 4).¹²⁷ Seminarians preached in the dining room; even at times in the Cathedral.¹²⁸

Carlos in 1889-1890 and was 35 years of age when he re-entered in 1906. Juan Dizon was a native of Santa Rita, Pampanga. He attended the first Synod of Manila, 1911, as parish priest of Cainta, Rizal. He was one of the first seminarians to enter under the Jesuits. Cf. page 504.

¹²⁴ APA. *Diario Escuela Normal*. Father Saturnino Urios was a missionary in Mindanao for many years. He was especially active in reductions along the Agusan River. He was 41 years in the Philippines. There is an Urios College in Butuan, and six Urios High Schools and an Urios Academy in various other towns of northeast Mindanao.

¹²⁵ AAM. *Ordenes Generales*, 1902-1907. 23 A. *Noticias*, Dec. 1907. Among the persons attending the First Council of Manila, Llimona and Chardon are mentioned as door-keepers (ostiarii) *Acta Et Decreta Primi Concilii Manilani—1910*. Llimona was parish priest of Subic in 1916. Chardon is recorded as parish priest of Montalban in 1918. Monzon was from Imus, Cavite. In 1927, he was Vicar Forane of Lipa. He had been a teacher at the Ateneo de Manila before entering the seminary. Marcos Punzal was from Angat, Bulacan. He attended the first Synod of Manila from Jaen, Nueva Ecija. He is still living.

¹²⁶ *Noticias*, Aug. 1907. It seems that during this *ad limina* he proposed to the Holy See the transfer of his seminarians to the Congregation of the Mission. *Papers of Fr. Gracia*, C.M. Letter of Bruno Saiz to D. Mauricio Horcajada, July 25, 1913.

¹²⁷ Among the guests Father Finegan is mentioned as teacher of English, *Noticias*, Nov. 1907.

¹²⁸ APP.—V—16—Diary of San Carlos Seminary. 1908-1911. (Hereafter Diary.)

When Taft came to preside at the opening of the Philippine Assembly, Oct. 6, 1907, he was tendered a reception at the Ateneo de Manila. Some San Carlos seminarians were present.¹²⁹

San Carlos Seminarians preached in Tagalog during a novena to the Immaculate Conception organized by Sodalties in St. Paul's Hospital. During Christmas vacation there was distribution of prizes to eleven catechetical centers with a program in each.¹³⁰ Mentioned as a class text—in addition to Gury-Ferrerres and Charmes above—was Solans-Mach.¹³¹ One entry tells that Bibles were distributed to all.

Discipline was exact. The seminarians were put on silence for a day for playing ball out of time. A seminarian preached a sermon in the dining room because he had disobeyed Father Juan. Another seminarian made a public retraction of some kind on another occasion.

On the other hand they had their fun. There were recurring "dias de campo," now at Malabon, another time at San Felipe Nery, again at Pasay. They swam, sang, they had their own band, played games. There were refreshments of tuba, "agua fresca" and melons. They attended a Christmas program at the Ateneo de Manila.¹³²

The Provincial Council of Manila was held from Dec. 8 to Dec. 29, 1907. We may presume that the seminarians were very much in demand with so many priests and prelates in the city. Three diocesan priests from Jaro, Fathers Pedro Trono, Secretary of the Diocese, Silvestre Apura and Timoteo Gotera, parish priests, were housed at San Carlos.¹³³

¹²⁹ *Noticias*, Nov. 1907.

¹³⁰ *Cartas Edificantes de España*, 1908 (No. 2), 352.

¹³¹ It is not clear what Solans-Mach was. Joaquin Solans was author of many works on liturgy. His *Pequeño ceremonial del Seminaristas* might have been in use at the seminary. Jose Mach was a Spanish Jesuit. His *Tesoro del Sacerdote* had wide circulation. It was later expanded by Juan Ferreres, S.J.

¹³² *Noticias*, Jan. 1908.

¹³³ *Ibid.*

Sunday, March 5, 1908 was a consoling day for all at San Carlos. Nine of its sons were ordained to the priesthood in Binondo Church. They were Brigido Panlilio of Macabebe, Pampanga; Buenaventura Calderon and Gregorio Gabriel, both of Pulilan, Bulacan; Juan Mendoza of Pasay, Rizal; Julian Duval of France; Pablo Camilo and Eusebio Guanlao of Santa Rita, Pampanga; Teodoro Garcia of Angat, Bulacan; Andres Alacayaga of Vigan. The seminarians of San Javier sang; Father Candido del Rosario preached. The Archbishop ordained.¹³⁴ Candido del Rosario was a San Carlos product of the days between the closing of the new seminary and the opening of Father Serra's regime. The affair was attended by a huge crowd. After the ordination the new priests marched in procession through the Cathedral. There followed the traditional kissing of the hands, and at the end refreshments in the convento.¹³⁵

With the departure of the new priests, the number of seminarians was reduced to 21.¹³⁶ Prudencio David succeeded Brigido Panlilio as "mayor de la Comunidad," or number one seminarian. One of his duties was to collect the tuition and

¹³⁴ *La Estrella de Antipolo*, X (1908), p. 175. Brigido Panlilio was first a seminarian in San Javier, but transferred to San Carlos, March 30, 1906. He attended the first Synod of Manila as parish priest of Kawit. He was twice in trouble with his ordinary. *Boletín Eclesiástico*, IX (1931), 52 and X (1932), 286. Calderon is met as Vicar Forane and parish priest of Mogpog, Marinduque. Gregorio Gabriel attended the first Synod of Manila as parish priest of Bongabon, Nueva Ecija. Juan Mendoza attended the first Synod of Manila as parish priest of Bagac, Bataan. Julian Duval was a Frenchman; his name is not later encountered in the usual sources though an account speaks of him as belonging to Manila and working in Manila. *Noticias*, April 1908. Pablo Camilo attended the first Synod of Manila as parish priest of San Simon, Pampanga. Eusebio Guanlao died within about a year after leaving San Carlos. He was parish priest of San Felipe Nery at the time. Teodoro Garcia attended the first Synod of Manila as parish priest of San Pedro Makati. Andres Alacayaga was stationed at various times in Bangui, Ilocos Norte, Badoc, Cabugao and Bantay, Ilocos Sur.

¹³⁵ *Cartas Edificantes de España*, 1908 (No. 1), p. 308. Cf. also *supra* page 483. *Noticias*, April 1908.

¹³⁶ *Noticias*, May 1908.

bring the money to the Administración de los Seminarios. Newly ordained Juan Mendoza had the seminarians to his home in Pasay for a picnic. The new priests came to the seminary on the night of March 30, and said Mass there on March 31 and April 1.¹³⁷

On Easter Monday, April 20, they went to Hagonoy for vacations. Father Mariano Juan accompanied them. Father Alfonso Garcia also went along to learn Tagalog. They took a train as far as Calumpit and went from there to Hagonoy by water. There was a big reception for them at Hagonoy. Father Salaverria, wise man, took the occasion to go off on a vacation himself, leaving the spiritual care of the town in the hands of the Jesuits and their seminarians.¹³⁸ During the vacation they made extended visits in all directions. Leaving Hagonoy by banca, they went to Calumpit or Malolos and then to Bustos, Macabebe, Santa Rita, Mexico, Baliwag. The last leg of the journey was often by carromatas. They participated in local festivities, added solemnity to the occasion by their surplice and bonete. They sang, marched in processions and enjoyed the hospitality so characteristic of such occasions.

But they also worked. They taught catechism to the children of Hagonoy and had classes themselves in English, Spanish, Tagalog and Ilocano four days a week. The seminarians stayed in Hagonoy until June 15, 1908. On June 18, Corpus Christi, they went into Retreat under Father Manuel Valles, up from Culion for his health.¹³⁹

1908-1909

There are twelve seminarians recorded as having entered San Carlos in the year 1908. Of these, one Anastacio Caparas entered January 3, 1908 and belongs more accurately to the previous school year. Another who entered, Mariano Valle

¹³⁷ Diary; *Noticias*, April 1908.

¹³⁸ *Ibid.* Father Alfonso Garcia was teacher of Greek in San Javier, recently arrived in the Philippines. Alas for his zeal to learn Tagalog, he is next year listed in the Catalog as stationed in Vigan. Diary; *Catalog of Arag. Prov.*, 1909; *Noticias*, May 1908.

¹³⁹ Diary; *Noticias*, July 1908.

from Binmaley, Pangasinan, remained less than 2 months. One Bernales only two days. A fourth, Nicasio Mabanta, entered but left again to re-enter the next year. There remained nine.¹⁴⁰

Of these nine seminarians, six became priests, all after San Carlos had lost its identity as a Jesuit institution. De Vega, Capistrano and Alto were ordained as seminarians of San Javier. Gonzalez and Lasala apparently went to the Lipa diocesan seminary. Tantengco was ordained in 1916, when the Congregation of the Mission was running San Carlos.¹⁴¹

There were ordinations in September. Fernando Edralin of San Miguel, (Sarrat), Ilocos Norte, and Pedro Domingo of Pateros, Rizal, were ordained to the priesthood on the 29th.¹⁴²

The diarist notes that on November 22 the seminarians went to the Cathedral and had the altar service for the Mass commemorating the 50th anniversary of Pius X as a priest. Everybody of any importance was there. The scribe observes, perhaps not without resentment: "The seminarians were present for the whole Mass and sermon without sitting down because no one gave them a seat."

When in late 1908 eight Missionaries of the Sacred Heart arrived to replace the Benedictines in Surigao they paid a

¹⁴⁰ Cf. Appendix A for names of new seminarians.

¹⁴¹ Tomas de Vega was parish priest and Vicar Forane of Concepcion, Tarlac in 1947. He was a Monsignor. Jorge Capistrano was parish priest and Vicar Forane of Meycawayan, Bulacan the same year. He died on May 20, 1969 at the age of 83. Segundo Alto is also recently deceased. Nicholas Gonzalez is probably the same man who in the 1920's opened a Sto. Tomas College in Sto. Tomas, Batangas. Teodoro Tantengco was for many years parish priest of San Simon, Pampanga. Mariano Lasala was Consultor for the diocese of Lipa in 1941.

¹⁴² Fernando Edralin had been a major seminarian in Vigan when the war broke out at the end of the last century. He left the seminary, married and had two children, both boys, who died. His wife also died. He entered San Carlos as a widower. As pastor of San Narciso, Zambales, he built the church and baptized the late Ramon Magsaysay. He was transferred to Victoria, Tarlac, as Vicar-Forane. He died there, while in the pulpit preaching. He is buried in Victoria, Tarlac.

visit to San Carlos.¹⁴³ Shortly before Christmas, Archbishop Michael Kelly, Coadjutor of Sydney, Australia, spent some time in Manila and the seminarians were deputed to serve his Mass and otherwise attend him. Seminarians Mabanta and Gonzalez apparently were handy men; they went to the Apostolic Delegation to repair the electrical system. In the December Ember Days there were ordinations. No San Carlos Seminarians were ordained but they took charge of the ceremonies in the Archbishop's Chapel when he ordained some men of Santo Tomas.¹⁴⁴

San Carlos offered its facilities to the Holy Family Dormitory nearby for the celebration of their feast in early January. This dormitory was founded by the Archbishop and was under the direction of the famous Tagalista, Serrano-Laktaw.¹⁴⁵

On February 14, 1909 the seminarians were present in the Cathedral at the consecration of Bishop Carroll, who succeeded Bishop Dougherty in Vigan. The Apostolic Delegate, Agius, was consecrator, Archbishop Harty and Bishop Dougherty were co-consecrators, and Bishops Gorordo and Barlin were present. The San Carlos seminarians served on the altar in various capacities. The next day Bishop Carroll said his first episcopal mass in San Javier. In the program that followed the San Carlos seminarians presented him with a water-color. The Bishop gave them a holiday.¹⁴⁶

From March 4 to 7 there were more ordinations. Three were ordained to Priesthood: Paulino Angangan of Candon,

(Information supplied by Father Isaias Edralin, S.J.). Pedro Domingo appears as one of those legitimately excused from the first Synod of Manila. He was then parish priest of Las Piñas.

¹⁴³ Diary; *Noticias*, Dec. 1908.

¹⁴⁴ Diary; *APP.*—V—17. Diary of San Javier.

¹⁴⁵ *Noticias*, Feb. 1909. This seems to have been an annual arrangement, for in 1911—again in early January—we read “the children of Serrano-Laktaw heard Mass and received Communion here. We took their photograph in the patio”.

¹⁴⁶ Diary; *Noticias*, Mar. 1909.

Ilocos Sur; Prudencio Abad from Bacnotan, La Union; Deogracias Javier from Calauan, Laguna.¹⁴⁷

Seventeen seminarians also assisted at the obsequies of Melecio C. Cojuangco, of Tarlac, a member of the Assembly. This was on March 17; the Archbishop gave the blessing.¹⁴⁸

On Passion Sunday, March 28, 1909, there was a fiesta at San Lazaro Hospital. The San Carlos Seminarians preached and waited on the patients. On Friday of Holy Week, April 9, 1909, seven San Carlos seminarians preached the Seven Last Words in Tagalog in Santa Cruz; others in Bilibid and San Lazaro. The rest listened to Father Sola's sermons in the Cathedral.¹⁴⁹

The Seminarians had a different vacation spot this year. The San Javier Seminarians had been going to Orani. But the Archbishop for economy's sake decided to send them to their homes for the vacation. The result was that on April 12, 1909, the San Carlos seminarians went to Orani.¹⁵⁰ The reason for the different policies probably was to be found in the fact that the San Carlos Seminarians were older and much nearer to ordination. The Carlistas were accompanied by Fathers Juan, Navet and Morell, the latter two to study Tagalog. Father Morell suddenly fell ill and, when he showed

¹⁴⁷ Diary; *Cartas Edificantes de España*, 1909, p. 388. Paulino Angangan attended the first Synod of Tuguegarao in 1912. Prudencio Abad attended the first Synod of Manila. He was parish priest of San Quintin, Pangasinan. Deogracias Javier attended the first Synod of Manila as parish priest of Mendez-Nuñez, Cavite. The diarist calls him, while still a seminarian, "el famoso predicador". Diary.

¹⁴⁸ Diary.

¹⁴⁹ *Cartas Edificantes de España*, 1909, p. 395; *Noticias*, May 1909.

¹⁵⁰ There was a close connection between San Carlos Seminary and Orani. The parish priest of Orani was Father Pedro Salaverria. He was also administrator of the Dinalupihan Hacienda nearby which, Campo says, Archbishop Zulaibar of Manila was able in 1806 to have assigned to San Carlos. The Seminary, said Campo in 1950, "had been supporting itself from Dinalupihan rice until about twenty-five years ago", *op. cit.*

no improvement, Father Juan brought him to Manila. There he died on May 21, 1909.¹⁵¹

The seminarians were certainly not idle during their vacation. They had classes in Latin, English and Tagalog; they catechized, swam, organized formidable expeditions, for example, to Santa Rita, Angeles, Dolores, Porac and Guagua. They helped with fiestas—numerous at this time of the year. They spent a day on the Hacienda of Captain Narciso near Orani, who had a tent erected for their comfort. There they rode horses, hunted with guns, feasted in style. A certain Domingo Consunji also invited them to his hacienda.¹⁵²

We have seen above that on Nov. 22, 1908 the San Carlos Seminarians attended the Mass celebrated in honor of the Jubilee of Pius X. At the end the Archbishop spoke and mentioned the Jesuits as a special object of appreciation.¹⁵³ Unfortunately there was one aspect of the relationship, the financial, which was less satisfactory, and here is the place to say a few words about it.

FINANCES

The Spaniards have a saying *Poderoso caballero es Don Dinero*. The history of Jesuit relations with the Archdiocese in the administration of its seminaries was strongly influenced by financial considerations. This was true of San Carlos and San Francisco Javier, especially the latter. We may say in general that the Jesuits and the Archbishop made a great mistake by not putting down their relations in clear business-like terms. *Claras cuentas conservan amistadas*. The terms were not clearly and bilaterally agreed upon.

To anticipate a little, there is a letter of Father Mariano Juan, then in charge of San Carlos, written on November 23, 1909 to Father Jose Barrachina, his provincial in Spain:

As for economic matters they are not going well. Everytime I need money it has to be asked for, once, twice even three times. Mean-

¹⁵¹ APA.—*Cartas Filipinas, 1897-1909*. Letter of Father Juan Anguela to Pascual Ballester, May 30, 1909; *Diary; Noticias*, June 1909. The *Diary* seems to say Father Morell died in Orani.

¹⁵² *Diary; Noticias*, June 1909.

¹⁵³ *Cartas Edificantes de España, 1908* (no. 2), 348.

while I have to be patient and make whatever arrangements I can with those who come to collect their bills at the end of the month.¹⁵⁴

Father Mariano Suarez, who for much of the period of the Jesuit administration was resident at San Carlos, says that he and his companion received no regular stipend. The Archdiocese added about ₱300.00 a month to the payments made by the seminarians, and the resultant amount had to meet the expenses of Jesuits and seminarians alike.¹⁵⁵

The enthusiastic news story of *Libertas* will be recalled: "Nothing is asked of the students, neither thanks nor money." Even during that year, Father Serra reports a small income from the seminarians totalling ₱250.00. It is not clear what arrangements prevailed during the first year under the Jesuits; presumably those of Father Serra's time. In any case there was a change the following year. Beginning apparently in September of that year (1906-1907) the seminarians paid ₱12.00 a month to the Administración de los Seminarios del Arzobispado de Manila. There were some who paid smaller amounts. During the course of the two years when these payments were made, 26 names appear on the receipts, which are uniformly signed by Eulogio A. Sanchez for the Archdiocese. In the first year it was Pascual Rigor who brought the money. On May 8, 1907 Brigido Panlilio replaced Rigor, who had been ordained the previous March. The last two remittances, April 1908, were made by Prudencio David, Brigido Panlilio having been ordained the previous month.¹⁵⁶ Payments for 18 months, Oct. 1906 to April 1908, inclusively, totaled ₱3,727.50 or ₱206.60 a month, about ₱8.00 a month per seminarian.¹⁵⁷

¹⁵⁴APA.—*Cartas Filipinas*, 1897-1909.

¹⁵⁵ASJ. M. Philippin. (Prov. Maryland, NE) 2/VI/2 (Copy in APP.—V—17—Je/13/1913). Five pesos a day would not have been, if considered apart, a bad daily allowance.

¹⁵⁶Rigor was what was called "mayor de la comunidad". He was succeeded in this honorific position by Brigido Panlilio who in turn was succeeded by Prudencio David, and he in turn was succeeded by Nicasio Mabanta. Diary, *passim*.

¹⁵⁷The student payments seem to be complete for the period when payments were made directly to the Administracion.

On September 9, 1908 a significant change is noted. Father Sanchez acknowledges having received notification of sums paid by way of tuition directly to the Rector of the Seminary. In other words Prudencio David collected as usual from the seminarians, but instead of paying the money to the Administración de los Seminarios, paid it directly to the Rector.¹⁵⁸

The Archbishop was obviously experiencing the pinch of poverty. On January 25, 1908 Father Pio Pi writing to the General of the Society of Jesus about the difficulties of San Javier says simply: "pecunia careat", he has no money.¹⁵⁹ A year later we read in the minutes of a Consultors Meeting that the Archbishop was to be informed that unless something were done to remedy the financial situation, both San Francisco Javier and San Carlos would have to be given up.¹⁶⁰ On March 10, 1909 the Archbishop issued a circular for preachers who were to explain to the people the financial needs of the two seminaries.¹⁶¹

An incident occurred at this juncture which was inspired by financial considerations. The Archbishop was convinced that the administration of the seminary of San Francisco Javier, however satisfactory in other respects,¹⁶² was expen-

¹⁵⁸ The old system probably involved red tape in re-collecting from the *Administración*. About a year later a similar change is recorded as one element of a somewhat improved financial condition of San Javier: "Payments by seminarians are no longer made to the diocesan administration, but to our treasurer since July (1909)". *ASJ. Hist. Dom. Sem. S. Javier*. October 1908-October 1909.

¹⁵⁹ *ASJ. M. Philippin*. (Prov. Maryland, NE), 1907-1908.

¹⁶⁰ *APP.—IV—Consultas de la Mision*, #586, January 7, 1909.

¹⁶¹ *AAM. Bandos Circulares Oficios*, 46 A.

¹⁶² A little later, Jan. 24, 1910, Mir writes to the General that the Jesuits had yielded to the urging of the Archbishop (*vehementibus Archiepiscopi votis*) and concluded a two-year contract to run the Seminary of San Javier. *ASJ. M. Philippin*. (Prov. Maryland, NE), 1910. However the Jesuits did not need much urging. Dismayed at the prospect of losing the Seminary they accepted the Archbishop's financial terms. *Ibid.*, 2/11/22. Copy in *APP.—17—July 13, 1909—Report of Pio Pi on San Javier*.

sive,¹⁶³ more so than would have been administration by another Congregation. With this in view he considered sending his "beca" seminarians to another seminary, and allowing the Jesuits to continue with the paying students.¹⁶⁴ So he invited the Congregation of the Immaculate Heart of Mary to start a College. The announcement of the College promised courses leading to an AB and a Commerce diploma. The Congregation went to considerable inconvenience to bring in a staff, but at the last minute the Archbishop changed his mind about sending his seminarians there, and the "Belgians" ended up with about twenty drop-outs from San Javier and San Carlos, in an institution called Trinity College, established in the Hospital of San Jose, in Cavite. After one year of this unhappy situation they closed the College.¹⁶⁵ We have letters of Father Arthur Surmont, the Rector, to the Rector of San Javier dated Aug. 8, 1909, asking for testimonials on six seminarians.¹⁶⁶ Among them are several who had been at San Carlos, e.g., Jorge Mendonez who had entered San Carlos July 1, 1904, but had left in 1906 to go to San Beda to learn more Latin. A second was Roberto Roque who entered the seminary of San Carlos, November 4, 1904, and seems to have left because of illness, March 29, 1908.¹⁶⁷

We may now after this excursus on the finances of the Jesuit seminary administration return to follow the year by

¹⁶³ Father Tena, Visitor of the Philippine Mission, writing on April 15, 1914 about the debt of the Archbishop, thought that there was something in this. The difficulty was that Archbishop and Jesuits failed to use business accounting in what was essentially a business relation. *ASJ. Arag. Fil. I—V—(1914)*.

¹⁶⁴ *ASJ. Hist. Dom. Sem. S. Javier, October 1909*.

¹⁶⁵ Data furnished by Father Carlos de Smet, until his death recently, chaplain of Singian Clinic. Fr. de Smet says that the Archbishop had proposed to the Paules that they open a seminary. This was late 1907 or early 1908. There is no hint of this in the Jesuit sources. De Smet says that the Apostolic Delegate suggested the Belgians. Cf. also *Noticias*, May 1909. There is also some confirmation of the Paules role in papers left by the late Father Gracia, C.M., Letters of Bruno Saiz, Dec. 1908 and July 1913.

¹⁶⁶ *APP.—V—17—Ag/8/1909*.

¹⁶⁷ Mendonez does not seem to have been ordained. Roque was later ordained from San Carlos.

year history of the seminary of San Carlos. We have traced this history through 1908-1909.

1909-1910

The records indicate that at the beginning of this school year or within a few months after the beginning, eleven new seminarians were received: Nicasio Mabanta (for the second time), Pedro Ignacio, Julian Santiago, Sixto Jurado, Antonio Lazaro, Felino Raymundo, Cristino Batungbakal, Angel Gonzalez, Lucio Licerio, Juan Laguian, Nicanor (Cruz) Garcia. This brought the total to 32, to whom Father Sedo gave a Retreat to start the year.¹⁶⁸

A letter of Father Mariano Juan, written Nov. 23, 1909 is worth quoting in full since it gives a good picture of the seminary during this year:

Here in San Carlos, in the afternoon, instead of going for a walk, all head for their respective Catechetical centers by street car and even by train. One no inconsiderable fruit of this is that they stimulate the priests, who have little inclination for these sublime ministries, to bestir themselves and show an interest in this work of God. Young men enter here who have already obtained their AB or even without obtaining it, and after one year of Philosophy and two or three years of Moral and Dogma (Spirago¹⁶⁹ in Spanish) they are launched on their own to the numerous parishes of Manila. The need is urgent and it is the Archbishop who has made this arrangement.

¹⁶⁸ *Noticias*, July 1909. At least we know that there were 32 on July 5. Nicasio Mabanta was ordained February 2, 1915. He died in Gapan, Nueva Ecija, where he was parish priest and Vicar Forane in 1920. *Cultura Social*, VIII (1920), 701. Pedro Ignacio was ordained and is at this writing parish priest of Navotas. Julian Santiago was a member of the second ordination class of San Javier. (Other members were Pedro—later Archbishop—Santos, Jose Jovellanos, Pedro Salaverria, Nicasio Banzali.) Sixto Jurado was ordained to the priesthood. Angel Gonzalez seems to be the same man who had entered much earlier, August 10, 1904. In any case he left the seminary unceremoniously a few weeks after this present entrance. The others all left.

¹⁶⁹ Francis Spirago, a Hungarian educator and writer (b. 1862), wrote numerous works on Religion. Probably the reference here is to his *Catecismo Popular Explanado*. Earlier the author had been Charms in Latin. Cf. page 505.

Now at Christmas time three new priests¹⁷⁰ will go out after having been here three years or less.¹⁷¹

We see from Father Juan's letter that Catechism was an important activity of the seminarians. The Diary records how on July 4, just after the school year opened, Father Juan inaugurated the work with a conference. The seminarians then with 20 others from San Javier undertook this work in five new parishes: Antipolo, San Miguel, Peñafrancia, Quiapo and Concepcion, Malabon. These were in addition to some eleven already cared for.

Father Juan was sick about this time and it was agreed that someone should be sent to lighten his load even though it meant some adjustments at San Javier.¹⁷² It is not surprising that he got sick since he seems to have been practically the whole faculty. He taught Dogma, Moral Theology and Philosophy. He conducted the *Casus Conscientiae*. The only other members of the staff were Father Mariano Suarez who taught pastoral, Father Bustamante who taught Rubrics and a certain Mr. Lopez who had Music. It is not clear who took the classes in English and Spanish at this time.

The schedule naturally suffered from this situation. Father Juan frequently had to drop his classes. Finally on Oct. 31 he went to the Ateneo for a rest and stayed there until Nov. 11. His place was taken by several substitutes, one of

¹⁷⁰ These were Emiliano Dionisio, Alejandro Reyes and Gerardo Bautista, ordained Dec. 18, 1909. Emiliano Dionisio attended the first Synod of Manila as parish priest of Tanay, Rizal. Gerardo Bautista attended the first Synod of Manila as parish priest of Hermosa, Bataan. He was an able preacher and giver of Retreats. Reyes seems to have been known later as Alejandro R. Mateo. He attended the first Synod of Manila as parish priest of Aliaga, Nueva Ecija.

¹⁷¹ Quoted above in connection with finances. Cf. p. 519, n. 154. Fr. Juan can hardly have meant that they did this *every* afternoon, but when otherwise they might have gone for a walk.

¹⁷² APP.—V—19, Consultors Diary of San Francisco Javier. Perhaps as a result of this Father Juan Rebull was appointed to San Carlos. He is assigned there in the *Catalog of the Aragon Province* beginning 1911; he was teaching there 1910-1911. He seems to have been there even earlier. Cf. Diary, Dec. 13, 1909.

them Father Saderra Maso from the Observatory.¹⁷³ This was obviously not a very satisfactory arrangement. Father Bustamante is also frequently recorded as not having arrived for his class.

In addition to these absences the seminarians attended many functions with consequent loss of class. On Sept. 13 there was a Requiem Mass in the Cathedral for Bishop Barlin of Nueva Caceres. On Sept. 23, they went out to bid goodbye to the Apostolic Delegate, Agius, and accompanied him to the boat, when he left for Rome. Eight seminarians, i.e., 25% of the complement, went to San Francisco Church for the feast of the Saint, Oct. 4. On Feb. 25, they went to the blessing of the Capuchin Church.

Apparently there was an all-day picnic or vacation day nearly every month. The destinations vary: Cavite Viejo, Santa Ana, Malabon, San Pedro Makati, Antipolo are mentioned.

San Carlos inevitably became involved in the problems of San Francisco Javier its sister institution across the city. The question under discussion in a meeting of the San Javier Consultors was what to do about the vacation of the Javier seminarians in view of the shortage of funds. Some wanted to have the San Carlos seminarians and San Javier Major seminarians go to Orani together to economize, while the San Javier Minors would go home. The Consultors accepted this suggestion, but when the time came, the Archbishop, who had at first agreed, changed his mind and sent all the Javier young men home for the vacation.¹⁷⁴

On March 28, the Carlistas went to Orani. Most of them, however, first went looking for money to settle their accounts.

¹⁷³ *Noticias*, Nov. 1909.

¹⁷⁴ *APP*.—V—19. Consultors Diary of San Francisco Javier, Dec. 26, and 31, 1909; *Noticias*, Mar. 1910; *ASJ. Litt. Annuae. Sem. S. Jav.* October 1909-September 1910. The fathers were not happy about the seminarians vacationing at home after the previous year's experience. The policy was dictated by financial considerations. *ASJ. M. Philippin.* (Prov. Maryland, NE), 1910. Letter of Pio Pi to the General, Jan. 20, 1910.

They had a pleasant and busy vacation. They taught Catechism, gave talks on Religion at 8:30 p.m. Sundays, Wednesdays and Fridays in the town plaza. They also evangelized the barrios. There are occasionally spirited clashes with Protestants. On one occasion the Protestants made football impossible for the seminarians (it is not clear how); on another the seminarians made use of their band to drown out a Protestant meeting on the town plaza in front of the Catholic Church. Youth's activism finds different outlets in different eras.

The Carlistas picnicked again at the hacienda of Captain Narciso; swam at the Tongco place and elsewhere. But life had its little disappointments too: "en el juego de la tarde se ha roto el football." On June 6, 1910, vacation ended and they returned to Manila.¹⁷⁵

1910-1911

A few days after their return from their vacation, the seminarians took part in an event that was of historic significance for the Church in the Philippines. On April 10, 1910, Pius X established four new dioceses: Calbayog, Lipa, Tuguegarao and Zamboanga. On Sunday, June 12, 1910, two of the bishops were consecrated in San Francisco Church, Manila. They were Pablo Singzon and Giuseppe Petrelli of Calbayog and Lipa respectively. The consecrators were Msgr. Ambrosio Agius, the Apostolic Delegate, Bishop Gorordo of Cebu and Bishop Dougherty of Jaro. Archbishop Harty and Bishop Carroll of Vigan were present for the ceremony. Seminarians from San Carlos attended the Archbishop, Bishop Dougherty and Bishop Carroll.¹⁷⁶

The school year of 1910-1911 started with an intensification of catechetical work around Manila. The Carlistas went to Gagalangin, Maytubig (Malate), and Mariquina.¹⁷⁷ When Bishop Petrelli was installed in his diocese, Father Juan and

¹⁷⁵ Diary.

¹⁷⁶ Diary; *Noticias*, Mar. and July 1910.

¹⁷⁷ *Cartas Edificantes de España*, 1910 (No. 2), p. 369. This information is dated July 19, 1910.

several seminarians from Lipa attended: Caparas, two Gonzales and Guevara.¹⁷⁸

Twelve new seminarians entered San Carlos for the school year 1910-1911; Pedro Jaime, Marcelino Aviles, Vicente Fernandez, Laureano de los Reyes, Gregorio Florencio, Manuel Gatmaitan, Teofilo Narciso, Carlos Inquimboy, Antero Calleonga, Luis Mojica, Jose de Fiesta, Nicanor de Guzman. They brought the total to 41.¹⁷⁹

Seven of these seminaries (those who entered in March) were transfers from San Javier.¹⁸⁰ Possibly we have here an instance of something that Father Pio Pi complained of in a report to Rome a year earlier, July 18, 1909. He said that San Carlos was "a constant temptation to the seminarians of San Javier because they [the Carlistas] finish their studies quickly and immediately run parishes".¹⁸¹

The decrees of the First Council of Manila were promulgated in a very solemn ceremony in the Cathedral, June 29, 1910. The Council had ended Dec. 29, 1907 and the results had been sent to Rome for ratification. Ecclesiastical and civic officials attended, and a throng of the faithful. The San Carlos seminarians were present, some served and sang at the Mass.¹⁸²

¹⁷⁸ *APP.*—V—19—Consultors Diary of San Francisco Javier. July 29, 1910; Diary.

¹⁷⁹ *Noticias.* The enrollment was 41 on July 4, 1910. All but one of the new men (Calleonga) became priests. Marcelino Aviles left the Seminary June 20, 1911 but seems (unless there is a confusion of names) to have returned and finished. Vicente Fernandez, one of the best known priests of the Manila Archdiocese, is now at this writing parish priest of Antipolo. Gregorio Florencio seems to have died rather recently, in 1965. Nicanor de Guzman is at this writing parish priest of Sta. Rita Parish, Baclaran. Carlos Inquimboy another very well-known Manila priest died recently. He was Vicar-Forane and is one of 7 Domestic prelates listed in the *Ordo-Directorio* of 1941. Pedro Jaime seems to have been in and out of the seminary because of illness. Antero Calleonga died as a deacon.

¹⁸⁰ Diary.

¹⁸¹ *ASJ.* M. Philippin. (Prov. Maryland, NE) 2/II/22 (Copy in *APP.*—17—July 18, 1909).

¹⁸² *Noticias*, July 1910.

As previously mentioned the seminarians went on an all-day outing about once a month. Perhaps the day at Mariquina was not typical but the diarist has described it with a vividness that merits reproduction:

Sept. 2, Friday. Outing to Mariquina. 5 Rise and morning offering. 5:30 leave the house. 5:45 special streetcar to San Pedro, Makati. Mass and Communion. Delicious breakfast at the Convento. 8:30 we took a special train for Mariquina. We arrived at 9:30. The principal people of the town met us with a band. Visit to the Blessed Sacrament. We then went to the big house of Sr. Tuazon. Refreshment and dinner and a little program by the children of the Catholic School. There were speeches by Father Rector, the seminarians and principal people of the town. Rest 1:45 to 2:45. At 3 Benediction of the Blessed Sacrament and Rosary. B. Cruz preached. Motets were sung. Merienda of Chocolate and 4:30 departure for Manila. We arrived at Pasig by train and a special streetcar met us by arrangement taking us to Manila. We arrived home at 6:30. Recreation till 7, then study. Supper at 7:30 with Deogracias (talking). 8:30 "points" and examen. 9:30 Bed."¹⁸³

There were ordinations in September for which Father Juan Anguela gave the Retreat. On September 21, 1910, twelve Carlistas (among them eight of the above newly arrived seminarians) received minor orders and/or tonsure. In the same September ordinations nine others received major orders, five of them the priesthood on September 24. The priests were Pablo Tablante, Leon Lopez, Prudencio David, Tiburcio Germino, Bonifacio de la Cruz.¹⁸⁴ They left for the

¹⁸³ Diary.

¹⁸⁴ ASJ. *Litt. Annuae. Sem. S. Javier*, October 1909-September 1910. Diary. Another account says that 42 seminarians from the two Jesuit seminaries were ordained, 13 from Javier and the rest 29 from San Carlos. But this is a mistake. *Noticias*, October 1910. Prudencio David attended the first Synod of Manila as parish priest of Santa Rita, Pampanga. In 1922 we read of him: "R. P. Prudencio David, fervoroso parroco de San Fernando, tiene mucho gusto en fomentar todas las buenas obras." *Cultura Social*, X (1922), 452. In 1941 he is listed among the Domestic Prelates. *Ordo-Directorio*, 1941. He was Vicar-Forane and parish priest of San Fernando for many years. Tiburcio Germino attended the first Synod of Manila from Santa Rosa, Nueva Ecija. Leon Lopez attended the first Synod of Manila from Samal, Bataan. Bonifacio de la Cruz attended the first Synod of Manila as parish priest of Montalban, Rizal. Pedro Tablante became an Aglipayan Bishop.

ministry September 26, i.e., almost immediately. Tiburcio Germino gave a picnic to the seminarians at his home in Cavite Viejo two days later.¹⁸⁵

Just at this time, September 27, Bishop John Bernard McGinley, Barlin's successor in Nueva Caceres, arrived. He was given a very enthusiastic reception in which the San Carlos Seminarians took part.¹⁸⁶

A little later, Oct. 19, Bishop Petrelli took two of his seminarians to Lipa. One of these, Calixto Guevara, was ordained, apparently in Lipa by Petrelli in the December ember days. Three seminarians went to San Pedro Tunasan for his first Mass. The other, Anastasio Caparas, was not ordained at this time but possibly in March of the following year. He certainly became a priest and, it seems, in Lipa after leaving San Carlos.¹⁸⁷

In the middle of January 1911, the seminary printed 15,000 four-page leaflets in Tagalog. These continued to be published twice a month. They were catechetical in content and received wide circulation through the centers.¹⁸⁸

Towards the beginning of this year the catechetical work received two consoling recognitions. The first was in a letter of Pius X dated Jan. 23, praising it: "a los alumnos de los dos seminarios de San Francisco Javier y San Carlos".¹⁸⁹ The second was in the form of a pilgrimage which the Jesuits ar-

¹⁸⁵ Diary.

¹⁸⁶ *Noticias*, October 1910; Diary.

¹⁸⁷ Calixto Guevara was from San Pedro Tunasan, Laguna. He was at one time one of the *Consultores parochi* for the diocese of Lipa. Anastasio Caparas was parish priest and Vicar-Forane in Pakil, Laguna. He was originally from Cabuyao, Laguna. He is still alive, now at San Pedro Tunasan. A seminarian who, it seems, should have been ordained with the September 21 group, Macario Bustos, left the seminary on Oct. 13. A native of Masantol, Pampanga, he had entered San Carlos on June 10, 1907. He had received Minor Orders and Tonsure, and is met later as Parish Priest of Victoria, Tarlac, and Pilar, Bataan. But it is not clear where and when he was ordained.

¹⁸⁸ *Cartas Edificantes de España*, 1911; *Noticias*, Feb. 1911; Information from Msgr. Fernandez.

¹⁸⁹ *APP.*—III—29—January 23, 1911. *Carta del Papa Pio X.*

ranged for 1700 children of the centers to go to Antipolo by train. The railroad gave a reduction in fares; food and medals were provided. The Apostolic Delegate said the Mass and (a recurring note) "de un seminarista de San Carlos el sermon en tagalog". Catechists from San Javier, the Ateneo de Manila and from San Carlos (15) accompanied the children. The pilgrimage left Tutuban station at 7 A.M. and arrived back at 2 P.M., the children loaded with candy and gifts. This took place on February 5.¹⁹⁰

Probably because of the approaching Synod, the ordinations to terminate the school year were held somewhat earlier. Ruperto del Rosario and Salvador Dionisio were ordained to the priesthood on February 26, 1911.¹⁹¹ Maximo Manuguid and Jorge Capistrano to the diaconate on the previous day.

The Manila Carnival was held Feb. 21-28 not long after the Ordinations; the seminarians attended in three groups, the Archbishop paying the entrance fee, 20 centavos a head. One of the marvels of the carnival was a biplane piloted by an American named Mars that took off from the ground, circled the city for some 20 minutes and returned again to its point of departure. We can readily enter into the wonder of the seminarians. The Wrights had made their first successful flight only eight years before (Dec. 17, 1903).¹⁹²

On March 21, 1911 most of the seminarians went to Samal for their vacation. For reasons that are not stated 10

¹⁹⁰ *Noticias*, Feb. 1911. The San Carlos seminarians seem to have been acknowledged experts in Tagalog catechesis. In one account of numerous activities to bring the children to a fuller knowledge of their faith, a chronicler remarks "en todos los actos espirituales que preceden han hecho las platicas o ayudaron a preparar los niños en tagalog los Seminaristas de San Carlos". *Noticias*, Enero 1911.

¹⁹¹ *Diary*. Ruperto del Rosario attended the first Synod of Manila as parish priest of Talavera, N. E. He was a Domestic Prelate, one of 6 *Consultores Parochi*. Salvador Dionisio attended the first Synod of Manila as parish priest of Tanay, Rizal.

¹⁹² *Diary*. 1908-1911; *Ibid. Noticias*, Mar. 1911. It is interesting to note the first impact of the technological age in Seminary life. There was a phonograph; photographs were taken; there were automobiles, moving pictures. These were all still rare and marvellous.

went to parishes. All but four of the seminarians returned from Samal on April 11. This return had a twofold objective. First, the seminarians were needed for the Holy Week services (April 11 was Tuesday of Holy Week), and second, they were needed to prepare the seminary for the Synod and then to be of service to the Synodal Fathers, some of whom were quartered in San Carlos. This was very convenient, since the Synod was held in the Cathedral a short walk away. The seminarians accompanied the Archbishop and the Fathers of the Synod in procession to the Cathedral.¹⁹³

There were 122 diocesan priests (i.e., exclusive of religious) either present at the first Synod of Manila April 19 and 20 or legitimately excused. Of these thirty-one were Carlistas. We list them here:

<i>Name</i>	<i>Parish Priest of</i>
Francisco Carpio	Porac, Pampanga
Arturo Paguirigan	Candelaria, Zambales
Pascual Rigor	Cuyapo, Nueva Ecija
Victoriano Vasco	Capas, Tarlac
Pablo Camilo	San Simon, Pampanga
Fernando Edralin	San Narciso, Zambales
Bernardo Braganza	Balincaguin, Zambales
Tomas Dimacali	San Miguel, Masantol, Pampanga
Gregorio Gabriel	Bongabong, Nueva Ecija
Damaso del Rosario	Pineda, Pasay, Rizal
Mariano Sunglao	Minalin, Pampanga
Brigido Panlilio	Cavite Viejo, Kawit, Cavite
Juan L. Dizon	Cainta, Rizal
Lupo Dumandan	San Mateo, Rizal
Tirso Tomacruz	Bacoor, Cavite
Teodoro Garcia	San Pedro, Makati, Rizal
Marcos Punzal	Jaen, Nueva Ecija
Juan Mendoza	Bagac, Bataan
Alejandro R. Mateo	Aliaga, Nueva Ecija
Emilio Dionisio	Tanay, Rizal

¹⁹³ *Ibid.*

Gerardo Bautista	Llana Hermosa, Bataan
Prudencio Abad	San Quintin, Pangasinan
Deogracias Javier	Mendez-Nuñez, Cavite
Leon Lopez	Samal, Bataan
Tiburcio Germino	Santa Rosa, Nueva Ecija
Prudencio David	Santa Ana, Pampanga
Bonifacio de la Cruz	Olongapo, Zambales
Salvador Dionisio	Bailen, Cavite
<u>Ruperto del Rosario</u>	Talavera, Nueva Ecija

Legitimately excused

Pedro Domingo	Las Piñas, Rizal
Ricardo Pulido	Mariquina, Rizal ¹⁹⁴

The day after the closing of the Synod, April 21, the seminarians were back at Samal. They visited the Aetas three times. These were rather ambitious missions, lasting from May 2 to 5, 17 to 20, and June 5 to 10. They built a chapel for them and one of the seminarians carved a statue of St. Francis Xavier which was donated to the chapel. They distributed clothing, set up two huge crosses. The seminary orchestra played for them; a small moving picture machine was utilized in the work; photographs were taken. By dint of kindness, conversations, instructions they sowed the seeds of the faith. There were 98 baptisms of adults and children, some confessions and two first Communions.

They returned from Samal, June 14.¹⁹⁵

1911-1912

In the beginning of the school year 1911-1912 five new men were admitted to San Carlos. They were: Pedro Guevara, Felix Martin, Emilio de la Cruz, Santiago Talavera and Sixto Manaloto.¹⁹⁶

¹⁹⁴ *Primer Synodo de Manila*. Not all of these were ordained during the Jesuit administration. Four (Paguirigan, Braganza, Damaso del Rosario and Sunglao) were products of Father Serra's regime.

¹⁹⁵ *Noticias*, July 1911; *Diary*.

¹⁹⁶ *Diary*. Two of these young men became priests. Manaloto and Martin were both in San Javier, but were ordained from San Carlos after it had passed into the hands of the Paules.

These young men had hardly been a month in the Seminary when the Archbishop gave orders that all San Carlos seminarians should transfer to San Francisco Javier. While the Jesuits had favored such a fusion almost from the beginning, the move, when it came, took them rather by surprise. Father Mariano Suarez suggests that the occasion of the sudden move was that the Archbishop needed the building for offices of the mitra, and moreover had an opportunity of renting part of it to the railroad.¹⁹⁷ The order was dated August 17, 1911.¹⁹⁸ It is implied in the San Carlos diary that the seminarians first heard about the transfer on the 17th itself and by 10:30 A.M. were on their way. They did not seem to have been burdened with much impedimenta!¹⁹⁹ With the decree San Carlos as a Jesuit Seminary came to an end. It was later resumed under the Paules.

We know from the records of San Javier that after the transfer of the Carlistas to San Javier the seminarians there numbered 117.²⁰⁰ How many came over from San Carlos? The same records have as entering San Javier on August 17, 1911 the following seminarians. We may take this as a list of the transferals:²⁰¹

Atanacio Hernandez	Manuel Gatmaitan
Maximo Manuguid	Teofilo Narciso
Tomas de Vega	Felino Raymundo
Jose Capistrano	Lucio Licerio
Segundo Alto	Pedro Guevara
Felipe de Guzman	Nicanor (Cruz) Garcia

¹⁹⁷ Cf. *supra* no. 155.

¹⁹⁸ *ASJ. Litt. Annuae. Sem. San Javier*, October 1910-October 1911.

¹⁹⁹ *Diary*—16—The *Diary of the Seminary* says in an entry for Aug. 17: "No hubo clase. Fue anunciado nuestro traslado a San Javier para agregarnos con los seminaristas de alli"; Father Mariano Suarez also gives an impression of unexpectedness. There is however an entry under date of May 24: "El P. Rector [Juan] leyo delante de nosotros la carta del Arzobispo". The seminarians were on vacation at the time. Was this letter perhaps some hint of the fusion? Msgr. Fernandez however recalls that it came as a surprise.

²⁰⁰ *ASJ. Litt. Annuae. Sem. San Javier*, October 1910-October 1911.

²⁰¹ *APP.*—V—17.

Teodoro Tantengco	Carlos Inquimboy
Nicasio Mabanta	Antero Calleonga
Pedro Jaime	Luis Mojica
Vicente Fernandez	Jose de Fiesta
Pedro Ignacio	Emilio de la Cruz
Julian Santiago	Santiago Talavera
Sixto Jurado	Sixto Manaloto
Laureano de los Reyes	Nicanor de Guzman
Gregorio Florencio	Felix Martin

On August 17, 1911, therefore, thirty young men²⁰² the complement of the seminary that school year, transferred to San Javier where they joined 87 others in that seminary. But now there were at San Javier others than seminarians. The same financial straits that had dictated so many moves in San Javier, had forced the authorities in June 1910 to open it to non-clerical students. When the Carlistas arrived, there were 144 "colegiales", 82 boarders and half-boarders, and 52 day scholars.²⁰³ Naturally the quarters were crowded due to the unforeseen increment, and there was much speculation what to do. As one datum of the problem the Rector told the consultors on August 24, 1911 that the Bishops were contemplating a provincial seminary which would be entrusted to the Society to run under a Council of Bishops. The Consultors thought that construction should be started to accommodate the increased numbers.²⁰⁴

We have seen above that some of the seminarians who transferred were about to be ordained. On October 27 and 28, Gregorio Florencio, Manuel Gatmaitan and Teofilo Nar-

²⁰² Thirty seems to have been about the constant number of seminarians at San Carlos. Father Serra handed over about 35 to the Jesuits. We have receipts of 26 paying seminarians and some may have been free. About 10 or 12 entered each year for a three year course. In Dec. 1909 there was a Retreat for the seminarians about to receive orders (from Tonsure to priesthood). It seems 19 made it; 8 did not. Total 27 seminarians. There were 41 in July 1910. Finally thirty went to San Javier in Aug. 1911.

²⁰³ *ASJ. Litt. Annuae. Sem. San Javier*, October 1910-1911.

²⁰⁴ *APP.—V—19, Consultors Diary Sem. Fran. Javier. August 24, 1911.*

ciso, who were in Second Year Theology, were ordained sub-deacons and deacons. On October 29 Jorge Capistrano was ordained to the priesthood; and on November 30, Maximo Manuguid.²⁰⁵

We may now terminate our history of San Carlos under the Jesuits. The Carlistas were now in San Javier. But San Carlos was to rise again two years later. The following letter will summarize the incident:

Manila, 19 of May 1913
 Rev. Father Clos, S.J.
 Rector of the Seminary of San Javier

Rev. and dear Father

For reasons of economy I have decided not to renew the contract which now exists between this Archdiocese and the Society of Jesus, when it runs out on June 15, 1913 and I have arranged for the students of this Diocese who are now studying in the Seminary of San Javier, to be accommodated in the building formerly occupied by the Asylum of the Augustinian Sisters in Mandaluyong. It is therefore my wish that you give orders to the students to present themselves at that institution on the date mentioned.

All pending accounts between your community and me will be taken care of on the earliest possible date.

I take this occasion to express the hope that this decision of mine will in no way affect our friendly relations.

Most affectionately,

J. J. Harty
 Archbishop of Manila²⁰⁶

With that letter, whatever Carlistas remained were back in San Carlos.

We may conclude by trying to assay the San Carlos of 1905 (or 1904) to 1911. When the Jesuits transferred San

²⁰⁵ *ASJ. Litt. Annuae. Sem. S. Javier*, Oct. 1911-September 1912. Father Capistrano died recently, May 20, 1969. He was an Atenean. *Noticias*, Nov. 1911; *Cartas Edificantes de Aragon*, II (1911), 154. Manuguid was at various times parish priest of Taguig and San Miguel de Masantol.

²⁰⁶ *APP.—V—18—May/19/1913.*

Carlos to San Javier in August 1911 at the directive of the Archbishop it was no sudden step. They were quite aware of the realities of the situation. San Carlos might be a necessity in the emergency, but it was not desirable as a permanent form of ecclesiastical training. Even before they actually assumed control, the Jesuits aimed at phasing it out in some way. In a Mission Consultors meeting of April 10, 1905, where it was agreed to receive charge of the seminary, it was added: "it seemed a good idea for the Rector of San Javier to have an understanding with the Archbishop with a view of dropping as many seminarians as possible and seeing whether some could be joined to the students of the new seminary (San Javier)."²⁰⁷

The Jesuits never accepted the situation as a permanent one. In another meeting of the Consultors of the Mission, December 6, 1905, six months after the beginning of Jesuit administration we read in the minutes: "the Superior said that a proposal should be made to the Archbishop to close San Carlos seminary and transfer the Philosophers²⁰⁸ who remain to San Javier".²⁰⁹

On the basis of this decision Pio Pi wrote to the General on January 20, 1906 discussing the future of San Francisco Javier. He said that next year the few Philosophers in San Javier would be "joined by a few whom the Archbishop had gathered. . . in the old seminary of San Carlos, which will at last be closed". This, he says, seems best to the Provincial in Spain and to himself.²¹⁰

Though this step was not taken, it continued to be something just about to take place. Brother Francisco Riera writing to Father Juan Ricart, December 25, 1906, half way through the school year 1906, and a year after Pi's deci-

²⁰⁷ APP.—IV—*Consultas de la Misión*, #537, April 10, 1905.

²⁰⁸ "Philosophers" because it was foreseen that the "theologians" would all be ordained and out of the seminary by the end of the school year 1905-1906. They seem, with the exception of Vasco and another, to have been ordained in the Ember Days of December, 1905.

²⁰⁹ APP.—IV—*Consultas de la Misión*, #545, December 6, 1905.

²¹⁰ ASJ. M. Philippin. (Prov. Maryland, NE), IV—1906.

sion, says, "when the seminary of San Carlos goes to San Javier the Archbishop has promised to make the seminary available for meetings of the Sodality" of the Ateneo de Manila next door.²¹¹

Nothing further is heard about this move for the next few years and the reason seems to be the financial problems of San Javier. Around June 1908 the question was raised of closing not San Carlos but San Javier rather than undertake the expenses of a new term.²¹² Even when the financial situation improved somewhat, it did not improve enough to permit separation in San Javier itself of the majors and minors.²¹³ The seminarians of San Carlos would have complicated the situation further. In fact it was at this juncture that the Archbishop was given a kind of ultimatum that if he failed to make a concrete agreement about support of San Javier, the Society would drop both seminaries.²¹⁴ It was as a result of this communication that the Archbishop began negotiation with the Congregation of the Immaculate Heart of Mary.²¹⁵

In a Consultors Meeting held on December 26, 1909, planning the next school year, Father Clos asked whether this was not the opportune moment²¹⁶ to fuse San Carlos with San Javier, and if so whether the San Carlos building was to be used or not for the consequent joint institution. Father Algue amended this with the suggestion that a "short course" be normalized at San Carlos, and that some of the San Javier

²¹¹ *Cartas Edificantes de España*, 1906 (no. 2), p. 299.

²¹² *ASJ. Hist. Dom. Sem. San Javier*, October 1907-October 1908.

²¹³ *ASJ. M. Philippin. (Prov. Maryland, NE)*, 1909. Pio Pi to the General, January 21, 1909.

²¹⁴ *APP—IV—Consultas de la Misión*, Jan. 7, 1909, #586.

²¹⁵ Archbishop Harty wrote to Fidel Mir, Superior of the Jesuits, on October 14, 1909: "When your Society for reasons of economy decided to relinquish the seminary of St. Xavier and so notified me, I invited the Fathers of the Immaculate Heart of Mary to come to Manila to take up the work of the seminary which your Fathers were about to relinquish". *APP—V—17—O/14/1909-A*.

²¹⁶ "Opportune" because for the first time San Javier would have its own Theologians. Confer letter of Pio Pi to the General, January 21, 1909. *ASJ. M. Philippin. (Prov. Maryland, NE)*, 1909.

seminarians should be sent to it. This idea found considerable support.²¹⁷ Nevertheless nothing came of it. The same question was raised though somewhat modified in February 1910. Should the San Javier theologians be transferred to San Carlos? The idea was rejected as detrimental to San Javier.²¹⁸

Thus the situation remained until the decision on August 17, 1911 when thirty San Carlos seminarians passed over to San Javier.

If there is one fact therefore that emerges from this story it is that the Jesuits looked upon San Carlos as a temporary expedient. Secondly, on the whole they held no very high opinion of the intellectual results being achieved there. When in 1910, as we have just seen, the question was raised of sending San Javier theologians to San Carlos, the idea was rejected as likely to prove detrimental to the Javier seminarians.²¹⁹ The reputation of San Carlos got off to a bad start among the Jesuits when at the end of Father Serra's regime the seminarians were found deficient in Latin.²²⁰ This and the fact that the course was a crash program deliberately content with minimum requirements caused people to look upon it as an institution of modest intellectual pretensions. It was not that they thought little of the seminarians of San Carlos; the course was simply too short.²²¹

Father Serra himself in his report at the end of the year stressed to the Archbishop the need of better screening, more Latin, longer Theology.²²² In Father Mariano Juan's letter

²¹⁷ APP.—V—19—Consultors Diary, San Javier. December 26, 27 and 31, 1909. A "short" course in Jesuit terminology is what would be called *cursus seminaristicus*. It was somewhat less ambitious than the course aimed at in San Javier which was modelled on the course in Jesuit scholasticates.

²¹⁸ APP.—V—17—Consultors Diary, San Javier. February 20, 1910.

²¹⁹ Cf. no. 218.

²²⁰ Cf. p. 498.

²²¹ They would have echoed the opinion of Fr. Serra that talent was not lacking. Cf. pp. 488-489.

²²² Cf. p. 489.

quoted above the impression is gently conveyed that the Archbishop in his great need of priests was the person responsible for the inadequacies of the formation.²²³

In 1913 Father Jose Barrachina, S.J. made a visitation of the Philippines and heard some things not entirely complimentary to the priests of the Philippines. He was told moreover that the fault was to be laid to defective seminary training. He confessed that he thought San Carlos under the Jesuits open to this charge.²²⁴

That there were and are priests who are not what they should be, is history, and this lamentable condition, we have learned, is not particularly diminished by careful screening and long theological training, nor is it a monopoly of seminaries like San Carlos.²²⁵

In any case the goal of San Carlos was eminently practical, "to prepare priests in a short time to exercise the sacred ministries in many parishes that lack priests".²²⁶

If San Carlos had its disappointments it had its consoling successes. It is of course impossible to assay priestliness, and any attempt to do so for the body of Carlistas from 1905 to 1911 would be presumptuous. As far as external honors and offices are an indication of spiritual stature—and they are very fallible guides—San Carlos can point to six domestic prelates—Monsignors Pascual Rigor, Prudencio David, Carlos Inquimboy, Ruperto del Rosario and Vicente Fernandez and Tomas de Vega. There were moreover a number of Vicars Forane and *parochi consultores* among its sons.

²²³ Cf. p. 519, n. 154.

²²⁴ ASJ. M. Philippin (Prov. Maryland, NE), 2/VI/2 (Copy in APP.—IV—April 22, 1913).

²²⁵ The English martyrs underwent a crash program not unlike that of San Carlos. Speaking of Father John Gerard, his biographer says, "Gerard's theological course of studies was deplorably short, but happily the evil effects of haste were not afterwards seen in him, as they undoubtedly were sometimes seen in those whose preparation for the difficult duties of a priest on the English mission was hurried and curtailed". John Morris. *Life of John Gerard* (1881), p. 26.

²²⁶ APP. III—5—1909.

In reading the Diary of San Carlos one is struck by the emphasis on Tagalog. The seminarians were constantly exercised in preaching, giving retreats, teaching Catechism in the dialect. It seems that the other dialects were not neglected; at least there are sermons in Ilocano recorded. The emphasis on Tagalog may explain why Carlistas were known as good preachers in the dialect.²²⁷

Francisco Rello, as we have seen, seemed to think that the seminary was achieving its objectives: "Father Juan is giving a good formation to the seminarians as far as circumstances permit. Piety first, then Catholic action for later when they are parish priests and assistants."²²⁸ Father Fernando Fernandez, a very zealous Recoleta parish priest in Zambales said that the recent graduates of San Carlos gave good example and at times even showed themselves heroic. Other reports confirmed this.²²⁹

Finally there is the interesting information that the Bishop of Vigan, Dennis Dougherty, later Cardinal Archbishop of Philadelphia, wished to start a similar institution in his diocese. He had sent a certain number of young men to San Carlos and apparently was pleased with results.²³⁰

One thing is certain. This small seminary exerted a powerful influence in the first decade of this century and helped the diocese of Manila enormously, and in a lesser degree other dioceses, to meet the problem of transition from Spain to the United States of America.

²²⁷ When Archbishop O'Doherty inaugurated popular retreats in 1934, he named Gerardo Bautista as the Director. *Boletín Eclesiástico*, 12 (1934), 331.

²²⁸ *Cartas Edificantes de España*, 1907 (no. 1), pp. 312 ss. Rello to his provincial, April 28, 1907.

²²⁹ *Cartas Edificantes de España*, 1908 (No. 1), 316.

²³⁰ APP.—IV—*Consultas de la Misión*, #569, August 21, 1907.

APPENDIX A
ENROLLMENT 1904-1911

1 9 0 4

<i>Name</i>	<i>From</i>	<i>Entered</i>	<i>Priest</i>
1. Juan Mendoza	Pasay, Rizal	6-1-04	X
2. Faustino Sardo	Imus, Cavite	6-1-04	X
3. Damaso del Rosario	Pandacan, Manila	6-7-04	X
4. Rodolfo Fajardo	Bacolor, Pampanga	6-9-04	—
5. Victoriano Vasco	Betis, Pampanga	6-15-04	X
6. Arturo V. Paguirigan	Tamauni, Isabela	6-15-04	X
7. Luis Zaragoza	Tayabas, Tayabas	6-15-04	X
8. Manuel Santos	Tondo, Manila	6-15-04	—
9. Buenaventura Calderon	Pulilan, Bulacan	6-15-04	X
10. Felix Laxamana	Pulilan, Bulacan	6-15-04	X
11. Conrado Potenciano	Biñan, Laguna	6-16-04	—
12. Ricardo Pulido	Sta. Cruz, Cavite	6-15-04	X
13. Mariano Sunglao	Betis, Pampanga	7-1-04	X
14. Jorge Mendonez	Maragondon, Cavite	7-1-04	—
15. Bernardo Braganza	Alaminos, Zambales	7-1-04	X
16. Manuel Ofrasio	Malate, Manila	7-2-04	X
17. Mariano Perlas	Santa Rosa, Laguna	7-15-04	—
18. Benito Lascano	Taal, Batangas	7-15-04	—
19. Marcos Punzal	Angat, Bulacan	7-25-04	X
20. Gregorio Gabriel	Pulilan, Bulacan	8-2-04	X
21. Angel Gonzalez	Baliwag, Bulacan	8-10-04	—
22. Pascual Rigor	Victoria, Tarlac	8-12-04	X
23. Tirso Tomacruz	Hagonoy, Bulacan	9-1-04	X
24. Domingo Changco	Batangas, Batangas	9-1-04	—
25. Mariano Santos	Porac, Pampanga	9-4-04	—
26. Anacleto David	Santa Rita, Pampanga	9-15-04	—
27. Tomas Dimacali	Bacolor, Pampanga	9-27-04	X
28. Generoso Cuerpo	Obando, Bulacan	9-27-04	—
29. Andres Sauagan	Santa Rosa, Laguna	9-27-04	—
30. Diosdado Sanciangco	Malabon, Rizal	9-27-04	—
31. Geronimo Raqueño	Rosario, Cavite	10-12-04	—
32. Esteban Corpus	Villasis, Pangasinan	10-13-04	—
Bonifacio de la Cruz	Pulilan, Bulacan	10-13-04	Cf. no. 82
33. Simeon Adriano	Malolos, Bulacan	10-21-04	—
34. Melchor Tuason	Balanga, Bataan	10-22-04	—

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35. Gabriel Quintoo	Balanga, Bataan	10-24-04	—
36. Lino Dimalaotao	Balanga, Bataan	10-24-04	—
37. Guillermo Gutierrez	Balanga, Bataan	10-24-04	—
38. Alberto Roque (Roberto?)	Betis, Pampanga	12-8-04	X
39. George D. Wright	Port Fair, Australia	12-28-04	X(?)

1 9 0 5

40. Lucas de Ocampo	Candaba, Pampanga	1-10-05	X
41. Cipriano Reyes	Pilar, Bataan	1-11-05	—
42. Mateo Vitug	Betis, Pampanga	1-13-05	—
43. Teodulo Sugayan	Nigayen, Pangasinan (sic)	2-13-05	—
44. Alberto Ellaga	Lucban, Tayabas	6-20-05	X
45. Juan L. Dizon	Santa Rita, Pampanga	6-27-05	X
46. Estanislao Gran	Bauan, Batangas	6-29-05	X
47. Eleuterio Lavador			X
48. Lupo Dumandan	(Nueva Caceres Diocese) (?)	(?)	X

1 9 0 6

49. Brigido Panlilio	Macabebe, Pampanga	3-30-06	X
50. Pablo Tablante	Angeles, Pampanga	3-30-06	X
51. Gerardo Bautista	Malabon, Rizal	3-30-06	X
52. Teodoro Garcia	Angat, Bulacan	3-31-06	X
53. Ruperto del Rosario	Hagonoy, Bulacan	6-8-06	X
54. Pablo Camilo	Santa Rita, Pampanga	6-10-06	X
55. Eusebio Guanlao	Santa Rita, Pampanga	6-11-06	X
56. Francisco Carpio	Santa Rita, Pampanga	6-11-06	X
57. Miguel Florentin	Vigan, Ilocos Sur	6-18-06	X
58. Andres Alcayaga	Vigan, Ilocos Sur	6-18-06	X
59. Paulino Angangan	Candon Ilocos Sur	6-18-06	X
60. Prudencio Abad	Bacnotan, San Fernan- do, La Union	6-19-06	X
61. Patricio Purcell	Kilkenny, Ireland	6-19-06	—
62. Vicente Neri	Bacolor, Pampanga	6-25-06	—
63. Deogracias Javier	Calaoang, Laguna	7-23-06	X
64. Marcelino Ver	San Miguel, I. Norte	7-26-06	—
65. Victorino Estanislao	Calocan, Rizal	8-29-06	X
66. Pedro Domingo	Pateros, Rizal	8-29-06	X
67. Teodulo Ocampo			

1 9 0 7

68. Mariano Trifon Carlos	Santa Rita, Pampanga	1-1-07	—
69. Juan Cassou	Madrid, Spain	2-7-07	—

70. Miguel Chardon	Gustoles, Turkey	2-7-07	X
71. Francisco Llimona	Barcelona, Spain	3-9-07	X
72. Alejandro Reyes	Bustos, Bulacan	5-17-07	X
73. Calixto Guevara	San Pedro Tun. Laguna	6-4-07	X
74. Leon Lopez	Hagonoy, Bulacan	6-4-07	X
75. Emiliano Dionisio	Pulilan, Bulacan	6-4-07	X
76. Galbino Monzon		6-8-07	X
77. Atanacio Hernandez	Macabebe, Pampanga	6-9-07	—
78. Macario Bustos	Masantol, Pampanga	6-10-07	X
79. Fernando Edralin	San Miguel, I. Norte	7-5-07	X
80. Maximo Manuguid	Macabebe, Pampanga	7-30-07	X
81. Salvador Dionisio	Pulilan, Bulacan	8-14-07	X
82. Bonifacio de la Cruz	Pulilan, Bulacan	8-28-07	X
		(2nd time)	
83. Prudencio David	Sta. Rita, Pampanga	10-28-07	X
84. Tiburcio Germino	Cavite Viejo	11-3-07	X
85. Julian Duval	France		X

1908

86. Anastasio Caparas	Cabuyao, Laguna	1-3-08	X
87. Benigno Santos	Bustos, Bulacan	6-18-08	—
88. Jorge Capistrano	Taguig, Rizal	6-18-08	X
89. Tomas de Vega	Tansa, Cavite	6-20-08	X
90. Teodoro Tantengco	Angeles, Pampanga	7-1-08	X
91. Mariano del Valle	Pinmalig (?) Pangasi- nan	7-2-08	—
92. Segundo Alto	Pulilan, Bulacan	7-11-08	X
93. Nicolas Gonzalez	Bauang, Batangas	7-11-08	X
94. Isidro Bernales		7-11-08	—
95. Segundo de Leon	Bustos, Bulacan	9-2-08	—
96. Felipe de Guzman	Angeles, Pampanga	9-5-08	—
97. Mariano Lasala	Taal, Batangas	9-24-08	X
98. Nicasio Mabanta	Tondo, Manila	12-3-08	X

1909

99. Felino Raymundo	Pateros, Rizal	6-15-09	—
100. Julian Santiago	Angat, Bulacan	6-21-09	X
101. Sixto Jurado	Meycauayan, Bulacan	6-22-09	—
102. Cristino Batungbakal	Balanga, Bataan	6-29-09	—
103. Antonio Lazaro	Calamba, Laguna	7-3-09	—
104. Pedro Ignacio	Pulilan, Bulacan	7-7-09	X
105. Angel Gonzalez	Balenac (sic) Bulacan	9-6-09	—
106. Lucio Licerio	Pandacan, Manila	9-17-09	—
107. Juan Laguian	Taguig, Rizal	9-18-09	—
108. Nicanor (Cruz) Garcia	Makati, Rizal	10-7-09	—

1910

109. Marcelino Aviles	Pateros, Rizal	3-12-10	X
110. Vicente Fernandez	Tondo, Manila	3-12-10	X
111. Laureano de los Reyes	Guagua, Pampanga	3-12-10	X
112. Gregorio Florencio	Mariquina, Rizal	3-12-10	X
113. Manuel Gatmaitan	Paombong, Bulacan	3-12-10	X
114. Antero Calleonga	Paombong, Bulacan	3-12-10	—
115. Carlos Inquimboy	Pineda, Rizal	3-14-10	X
116. Pedro Jaime	Macabebe, Pampanga	6-15-10	X
117. Teofilo Narciso	Bigaa, Bulacan	6-15-10	X
118. Luis Mojica	Alfonso, Cavite	6-15-10	X
119. Jose de Fiesta		6-15-10	X
120. Nicanor de Guzman		6-20-10	X
121. Julian Gonzalez		(?)	—

1911

122. Emilio de la Cruz		6-18-11	—
123. Santiago Talavera		6-20-11	—
124. Felix Martin		7-4-11	X
125. Sixto Manaloto		7-16-11	X
126. Pedro Guevara		7-20-11	—

A P P E N D I X B
O R D I N A T I O N S

Sunglao, Mariano	Dec. 1904 (3)
Pulido, Ricardo	" "
Ofrasio, Manuel	" "
Braganza, Bernardo	Dec. 1905 (8)
Del Rosario, Damaso	" "
Paguirigan, Arturo	" "
Sardo, Faustino	" "
Zaragoza, Luis	" "
Lavador, Eleuterio	" " (?)
Dumandan, Lupo	" " (?)
Wright, George (?)	" "
Florentin, Miguel	Dec. 1906 (1)
Ellaga, Alberto	Mar. 16, 1907 (9)
Dimacali, Tomas	" " "

Carpio, Francisco	" " "
Vasco, Victoriano	" " "
Gran, Estanislao	" " "
De Ocampo, Lucas	" " "
Rigor, Pascual	" " "
Tomacruz, Tirso	" " "
Laxamana, Felix	" " "
Estanislao, Victoriano	Sept. 29, 1907 (2)
Dizon, Juan L.	" " "
Chardon, Miguel	Dec. 1 (?) 1907 (4)
Llimona, Francisco	" " "
Punzal, Marcos	" " "
Monzon, Galbino	" " "
Panlilio, Brigido	Mar. 5, 1908 (9)
Calderon, Buenaventura	" " "
Gabriel, Gregorio	" " "
Mendoza, Juan	" " "
Duval, Julian	" " "
Camilo, Pablo	" " "
Guanlao, Eusebio	" " "
Garcia, Teodoro	" " "
Alcayaga, Andres	" " "
Edralin, Fernando	Sept. 24, 1908 (2)
Domingo, Pedro	" " "
Angangan, Paulino	Mar. 7, 1909 (3)
Abad, Prudencio	" " "
Javier, Deogracias	" " "
Dionisio, Emiliano	Dec. 18, 1909 (3)
Reyes, Alejandro	" " "
Bautista, Gerardo	" " "
Tablante, Pablo	Sept. 21, 1910 (5)
Lopez, Leon	" " "
David, Prudencio	" " "
Germino, Tiburcio	" " "
De la Cruz, Bonifacio	" " "
Guevara, Calixto	Dec. 1910 (1)
Del Rosario, Ruperto	Feb. 26, 1911 (2)
Dionisio, Salvador	" " "
Caparas, Anastasio	Mar. 1911 (1)

Capistrano, Jorge	Oct. 29, 1911 (1)	SFX
Manuguid, Maximo	Nov. 30, 1911 (1)	SFX

A P P E N D I X C

The following Carlistas Priests from the Jesuit Regime are still alive.

Gerardo Bautista	Novaliches
Anastacio Caparas	San Pedro Tunasan
Calixto Guevara	San Pedro Tunasan
Nicanor de Guzman	Santa Rita, Baclaran
Pedro Ignacio	Navotas
Pedro Jaime	Masantol
Deogracias Javier	Pulilan
Mariano Lasala	Lipa (On leave)
Marcos Punzal	Obando
Tirso Tomacruz	Hagonoy