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Leo A. Cullum, S.J.

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San Jose Seminary

LEO A. CULLUM, S.J.

San Jose Seminary was founded in 1601, just twenty years after the arrival of the Jesuits in the Philippines. They arrived as an exploratory commission to find out whether the Society could work profitably in the Islands. Their first conclusion was negative. The Franciscans and Augustinians were already cultivating the provinces; the Spaniards of Manila were sufficiently provided for. Even if the Jesuits took new territory, they could not run parishes, since this was forbidden by their institute. Bishop Domingo de Salazar of Manila says that the decision of Fr. Antonio Sedeño, the Jesuit Superior, would have been negative, had the Bishop not persuaded him to change it, and to think about a college. The problem was financing.

Bishop Salazar and Governor Diego Ronquillo wrote to the king promoting the project of a college. Sedeño in turn wrote to his provincial in Mexico, who endorsed the proposal to Father General Claudio Acquaviva. The king answered Bishop Salazar and Santiago de Vera (Ronquillo's successor) ordering further study of the idea; but Acquaviva flatly turned down the plan of a college, only authorizing the establishment of a house in Manila. This letter reached Fr. Sedeño in 1588 and with it the Society of Jesus received its first permanent status in the country. This was seven years after their arrival. Under the prodding of Fr. Alonso Sánchez, one of the Manila pioneers, who was in Europe on colonial business, Acquaviva expanded his original "house" to a "college" which, though it had no students, looked to future expansion and juridically possessed greater flexibility in the matter of finances. This was in 1590 and was the entrance, if it can be called

an entrance, of the Jesuits into the field of education in the Philippines.

The king's letter to Governor de Vera had no further effect than to create a favorable atmosphere towards a Jesuit initiative in education. Five years after the founding of the inchoate college, the Jesuits felt prepared personnel-wise to open a day school, but they notified the Governor, Luis Pérez Dasmariñas, that they would need financial help if they were to run a boarding school. Dasmariñas was receptive to this appeal in view of the royal interest previously manifested in the letter of 1585 to de Vera. He therefore ordered a subsidy for a boarding college to be run by the Jesuits for Spanish boys. It was to be called San Jose. However it never got beyond the drafting board, because Dasmariñas received royal orders to establish a college for natives. To this too he gave the name San Jose, and to it he directed the funds previously allocated to his boarding school for Spanish boys. The Jesuits nevertheless went on with their day school which became the great College of Manila (later San Ignacio University). The boarding school for natives lasted only a few years before being closed in 1599 for lack of funds. The point to remember is that in all this planning and changing, though the name San Jose appears, the San Jose in which we are interested had no existence yet.

The College of Manila was, as we have seen, a day school. The Society's desire for a boarding school had been sidetracked by the abortive school for natives. Nevertheless the Jesuits still wanted such a school, where boys could be kept under the supervision and influence of their mentors, and where vocations to the priesthood could be fostered.

In the summer of 1601, Fr. Diego García, the vice-provincial, instructed Fr. Pedro Chirino, then Rector of the College of Manila, to take steps towards the establishment of such a college. It was to bear the name San Jose. Ecclesiastical permission was sought and obtained, as was also that of the civil authorities. Both authorizations described the purpose of the college as "to form youth in virtue and letters and to train ministers of the Gospel." The wisdom of this latter purpose, apart from its intrinsic importance, was urged as economical and efficient, since bringing priests from Spain was very expensive, and priests locally formed would know the country.

GOLDEN DAYS

So San Jose was opened on 25 August 1601 with thirteen students. The inauguration was carried out with considerable splendor. The students wore their scholastic uniforms, Mass was celebrated, visits were paid by students and faculty to dignitaries, verses were recited. Thus the college was launched on its first stage. This was more or less on the site now occupied by the Pamantasan ng Maynila, in the Walled City on Muralla Street at or near the corner of General Luna.

The College of San Jose was able to meet expenses by charging fees for board and lodging. However it did not long remain dependent solely on this source, since in 1610 it became beneficiary of an endowment that provided ample funds. This was from the will of Esteban Rodríguez de Figueroa, who had been killed in Mindanao, fighting the Maguindanaos.

One of the primary legatees of the will was an unborn daughter. In the event of her demise, her portion was to be used for the foundation of a college. This child, whom Figueroa never saw, was a girl, Juana. In 1604 while she was being taken to Mexico, she perished in the wreck of the galleon *San Antonio*, whereupon the contingent clause of the will went into effect. Since the College of San Jose, which was already in existence, was exactly the kind of institution Figueroa intended to endow, it was to San Jose that the allotted share of Juana's inheritance was assigned. Several claims against this award were rejected by the courts, and on 28 February 1610 the legal formalities were completed, giving San Jose possession of the property. This will is so central to the history of San Jose that it will be worthwhile to quote the pertinent portion of the text.

A suitable house shall be built next to the Society of Jesus in the city of Manila [i.e., the College of Manila] which shall be used for a college and seminary [residence hall] for boys, where all those may enter who desire to learn the first letters in such a seminary. I request and charge the Provincial of the Society . . . to take it under his care and to give such boys sufficient teachers for it. The said Father Provincial shall be patron and administrator of the said college, and no one can enter without his permission and authority. . .

It should be noted that this endowment did not make San Jose a different institution from that founded by Fr. Diego García in

1601, although it did give it a new legal status as an *obra pia* or pious foundation, with a personality of its own, distinct from the Society of Jesus, but under the administration and control of its Jesuit superiors.

It should also be noted that San Jose was not a seminary in the contemporary usage of the term, i.e., an institution exclusively for candidates for the priesthood. For one thing, it did not offer academic courses. Secondly, its students were not necessarily aspirants to the priesthood. But neither was it merely a residence hall. Though the Josefinos attended classes at the neighboring College of Manila, an important part of their formation, even of their academic formation, was carried on in San Jose. It was precisely for this reason, as we shall see more in detail later, that Josefinos in the College of Manila commonly excelled their fellow students in academic performance.

On the other hand, though it was not exclusively for candidates for holy orders, the nourishing of priestly vocations was an essential purpose. This goal, it is true, is not found explicitly in the Figueroa will. Nevertheless the existing College of San Jose to which the will was applied, had this ecclesiastical character expressed in its charter: "to train ministers of the Gospel of which there is great need in this land." Repetti says:

We gather from the history (of the endowment) that the primary intention, though not specified in the will, was to train priests, and thus save the expense of bringing so many from Spain, and also to open the priestly career to local boys.

The students of San Jose, as we have said, attended classes at the College of Manila next door. The number of students was always small, depending largely on the income derived from its properties. The seminary opened with thirteen students. The number rose to twenty in 1603 but was back to thirteen in 1618, eight years after the Figueroa endowment was received. It was about this time that the Provincial thought seriously of closing it, apparently because it was not financially viable. But the General of the Society, Fr. Muzio Vitelleschi, was convinced of the importance of the work and insisted that it be continued. This proved a wise course. As a result of several financial measures, the number of students rose to forty or more and remained at that number after 1640. In 1768, when the first stage of the college ended, there were forty-one students.

Student life in the College of San Jose was closely patterned on that of religious communities of that time. The students rose before dawn to the sound of a bell. They made a half hour meditation and heard Mass. Many received Communion frequently, even weekly, a practise not widespread at that period. All were members of the Sodality of Our Lady. Silence was observed except during recreation. They examined their conscience before retiring. They went to confession weekly, took the discipline, wore hairshirts. The older boys made an annual eight-day retreat. They were allowed to have visitors on holidays and Sundays, but they were rarely permitted to go home except at vacation time. This regime is found in early sources, but a hundred years later things had not changed substantially except that the students seem to have private rooms now, no longer living in dormitories.

Attending classes next door in the College of Manila, they at times constituted a majority of the enrollment. In 1603 the arts course of the College of Manila had a little less than thirty students of whom twenty or more were San Jose residents. San Jose itself conducted various scholastic exercises: academies, repetitions, conferences. There were reading and lectures at table during meals. Professors from the College of Manila either lived in San Jose or came over regularly to see to it that the class matter was thoroughly mastered.

In such an atmosphere it is not surprising that the Josefinos generally excelled in scholastic performance over the day scholars at the same level of studies. A report for 1605 says that in all school functions of the College of Manila, to which the public was invited, the Josefinos were the first to contribute declamations and original compositions. In 1611 the Logic specimen was given by a Josefino. A report of 1701 furnishes a list of the graduates of the College of Manila who were residents in or near the city. Of the twenty-two on the list, seven were doctors and fifteen masters, and all but three were alumni of San Jose. In the same year we are told further

experience shows that very few of our students (College of Manila) who are not boarders of this College (San Jose) turn out satisfactorily, because their homes are so noisy that they do not have the necessary quiet to apply themselves properly to their studies. So the best people of the city have learned to part with their sons and to put them in this college realizing that otherwise they will make little progress in their studies.

The principal influence of San Jose was in the ranks of the clergy, diocesan and regular. But because of its high standard of achievement, many Josefinos also exerted a salutary influence in the colony as laymen. Repetti has been able to list ninety-three lay graduates before 1768, most of them doctors or masters, many scions of influential families and occupants of important government posts. He has been able to identify an auditor of the Royal Audiencia, four *alcaldes mayores* and two university professors.

In a regime of piety, industry, and discipline such as San Jose possessed, it is not surprising that there were many vocations to the priesthood and religious life, not only to the Society of Jesus but to other institutes and the diocesan clergy. As early as 1605 one became a Jesuit, another a Dominican. In 1611 three Josefinos joined the Augustinians, in 1630 three were ordained priests and four received minor orders; in 1632 two more joined the ranks of the secular clergy. There were undoubtedly many more of whom there is no record. It is interesting to note that besides the ordinary students, San Jose boarded a number of "late vocations," that is, men in middle age who had decided that they could serve God better in the priesthood and for this purpose were pursuing the required ecclesiastical studies in the College of Manila.

In 1654 Bishop Antonio de San Gregorio of Nueva Caceres mentions the following sons of San Jose who had in his time distinguished themselves in the service of the Church in the colony: Don Juan de Velez, bishop-elect of Cebu; Fray Alonso de Carvajal, provincial of the Augustinians; Don Gregorio de Escalona, dean of the Cathedral Chapter of Manila; Dr. José Cabral, canon of the same; and Dr. José de Salazar, chaplain of the royal chapel of the Incarnation (Fort Santiago).

A report of 1701, mentioned above, containing a list of twenty-two graduates of the College of Manila resident at that time in or near the city, says that the majority (nineteen) were priests, including the vicar-general of the Archdiocese of Manila, two canons and three prebends of the cathedral chapter, three parish priests, two curates, the chaplain of the Misericordia, the chaplain of the Audiencia, and two military chaplains.

A brief historical account written in the nineteenth century places the total number of students registered at San Jose from its inception to 1768 as 992. Fr. Repetti, in his manuscript history, has been able to identify 221 of them. His list includes an arch-

bishop, eight bishops, forty members of the secular clergy, eleven Augustinians, eleven Recoletos, three Dominicans, eight Franciscans, and forty-six Jesuits.

How many of these priest-products were Filipinos? San Jose was founded for Spaniards but students of mixed parentage were admitted without difficulty. Pure-blooded Filipinos began to be admitted in the early 1660s, but only as domestics who were taught not much more than the three R's, Christian doctrine, and deportment. These were, at least at first, Pampangans, probably a reward for the loyalty of that province in the abortive rebellion of 1660. This modest curriculum must have been subsequently enriched since by 1720 Filipinos were being raised to the priesthood, and among this native clergy, either at the beginning or very soon after, there were certainly Josefinos.

Though the foregoing remarks have dealt exclusively with what may be called student life, it goes without saying that the students did not escape the experiences of the community at large. In 1601 their house was almost burned and the students had to bestir themselves to save it. The 1603 a much bigger fire struck Manila and no doubt the students had to stand by with buckets of water, and to strip the roofs of nipa to minimize the damage. In the devastating earthquake of 1645 one entire wing of their building was destroyed. In the Chinese uprising of 1603, that threatened the very existence of the city of Manila, students manned the walls and otherwise took part in the preservation of the city. When in 1662 the Chinese freebooter Koxinga threatened to invade the Philippines, only seven students remained in San Jose, the rest having volunteered for service. Josefinos participated in ecclesiastical and civic celebrations. They must have joined the general joy at the beatification of St. Ignatius in 1609 (the news of which reached Manila June 1611), at the canonization of Sts. Ignatius and Francis Xavier in 1623, and in the approval of the Holy See in 1619 for a public celebration of the feast of the Immaculate Conception.

These experiences and events could be multiplied, but it is not the purpose of this study to give a history of San Jose, but rather to show what kind of an institution it was and what role it played in the Philippine Church. It was an important one. Fr. de la Costa says:

The College of Manila and the College of San Jose continued to supply the colony with a small but steady stream of educated men who led useful lives as diocesan priests, army officers and civil administrators. . . By and large, the alumni of the two colleges brought credit to themselves and to the Jesuits who had some small part in their formation.

DARK DAYS

On 19 May 1768 a royal decree was published in Manila banishing the Jesuits from all Spanish dominions. On that day a body of Spanish soldiers surrounded the College of San Jose, secured the keys and set guards on the doors. Five days later the Archbishop of Manila, Basilio Sancho de Santa Justa y Rufina, appointed Fr. Martin de Antonio de Abad as Rector, and established in the College the seminary of the archdiocese of Manila. There were forty-one Josefinos at that time; they were told to enroll in Santo Tomas or Letran or elsewhere.

This act found favor neither in Manila nor in Madrid and authorities in Manila were told to revert the College to its previous status and to appoint some qualified alumnus to continue its operation. Fr. Ignacio de Salamanca was appointed. This was in 1777, nine years after the closing.

Our information is scanty on the century that followed. In 1813 the Rector, Fr. Tomas Casaña, praised his three predecessors, Frs. Ignacio de Salamanca, Miguel Allende and Valentin Anaya, but describes conditions in the College which could hardly have been conducive to high standards of studies and conduct. Three quarters of the College at that time was occupied by soldiers. The College moved twice to other locations: in 1817 to the corner of Magallanes and Real, and later (1871) to 17 Anda near Cabildo. Fr. Casaña decries the excessively minute dependence on the Governor and that official's lack of interest in the College. The Philippine Commission said forty years later, reviewing this period: "The management of the College was not successful and the administration of its properties negligent, and possibly in some years corrupt. . ."

The Society of Jesus was again authorized by a royal decree of 10 September 1815 to enter the Philippines. Why then did not the Society come back and resume its administration of the College? Actually steps were taken very early to have the Society return to

the Philippines. But the Jesuits were again suppressed in Spain in 1820 and again in 1834; in an existence so precarious, missionary interests had to wait.

Though the restored Jesuits did not return immediately to the Philippines, the Provincial in Spain appointed an attorney-in-fact to pursue their interests in the Islands. The government officials in Manila said they would not hesitate to restore the College of San Jose to the Jesuits, but did not feel that they could do so to a layman, even though he had been designated to represent the Society. In 1852 Queen Isabel II signed a royal circular which among other things reestablished the Society in the Philippines but "no right whatever is conceded them to be reinstated in the parishes and mission stations, nor in the temporalities which they possessed in those islands."

Actually this did not touch the question of San Jose since the society had never "possessed" it but only administered it. Nevertheless the small band of Jesuits who arrived in 1859 made no attempt to point out the distinction and to resume charge of the College. They were destined for Mindanao or conceivably for secondary education in Manila. Their inaction however must not be understood to mean that they had renounced all right to the College. Even before their return to the Philippines they had maintained their right to the college's administration, and after their return, and before the assignment of the College to the University of Santo Tomas, (which we will discuss below) the Society had indirectly let its claim be known.

But once the assignment to Santo Tomas was made the Society never brought the matter up again. Fr. Fidel Mir, Superior (of the Society) later at the time of the "San Jose Case" affirmed that "the Mission never laid a formal claim before the ecclesiastical or civil authorities."

Even before the return of the Jesuits in the Philippines, as far back as 1842, a move had been proposed to make the funds of the College of San Jose available for the Colleges of Pharmacy and Medicine of Santo Tomas University. This was debated and discussed for many years but nothing happened. Finally in 1875, thirty-three years later, a royal decree decided the question and applied the funds of San Jose to the new faculties of pharmacy and medicine of the University of Santo Tomas.

The reasons behind this step were first of all the financial inability of Santo Tomas to support the two proposed colleges and the importance of their existence for the community. On the other hand, San Jose's standards were low and its finances badly managed. Finally, Fr. Morales de Setien, Rector of the College in 1869, who had at first opposed the change, gave a third reason; Manila was already abundantly provided with schools, and San Jose was not needed.

With the transfer of the College to Santo Tomas, the twenty young men enjoying free scholarships were sent to Letran and the Ateneo. The number of such scholarships was reduced finally to three, namely the number of students originally presented upon the assignment of the Figueroa endowment.

Some feeble attempt was made for a year to run San Jose and at the same time to finance the Colleges of Pharmacy and Medicine. This proved a failure and San Jose then ceased to be an educational institution.

The College of San Jose of the period from 1777 to 1875, as we have seen, did not have an impressive record. Perhaps in one thing however it was influential. There are indications that it was a center of nationalism both in the rivalry which existed between secular clergy and religious, and in the wider field of national aspirations. This may have been an added reason why the government was not reluctant to see the College closed.

The Colleges of Pharmacy and Medicine of Santo Tomas were closed because of the Spanish-American War. On 13 June 1899 the Rector requested permission to reopen classes. Surprisingly General E.S.Otis, the Military Governor, refused, and asked for an account of the property, and other information regarding the colleges. The influence behind this action of Otis was the Philippine Medical Association led by T.H. Pardo de Tavera, who contended that San Jose College had been the property of the Spanish government, and hence had become property of the United States of America. That Pardo de Tavera's motives were not unbiased is suggested by his contention that secular subjects should not be under monkish control.

General Arthur MacArthur, who succeeded Otis, asked the recently arrived Philippine Commission to give a decision. Having failed to effect a reconciliation between the contending parties,

the Commission decided that the arguments were sufficiently weighty on both sides to warrant a court hearing. The Commission empowered the Supreme Court to hear the case in first instance.

While the case was going on, Taft, a member of the Commission, visited Rome (1902) and strove to effect an extrajudicial settlement of cases pending between the government and the Church. Rome agreed to this and Taft returned to Manila where this decision was publicly announced. The Supreme Court thereupon suspended hearings. But just then Taft resigned as head of the Philippine Government to become Secretary of War (1904), and John B. Guidi, the Apostolic Delegate, died. The Supreme Court thereupon resumed proceedings, but the extrajudicial efforts did not cease. The Philippine Commission offered a settlement in which the Church would recover six or seven properties under dispute, leaving only San Lazaro to the civil government. Taft returned to the Philippines in 1905 and again urged this settlement. A tentative agreement was drawn up between Taft and Archbishop Harty. Gregorio Araneta, Attorney-General, appeared before the Supreme Court, 29 January 1908, and requested that it decide the case according to the terms of the agreement. This was done and the six properties were assigned to the Church, the College of San Jose "to be administered for the special purposes of the foundation." This was 8 December 1909.

The Church having won its case with regard to San Jose, the further question arose as to its use thereafter. Was it to be made available again to Santo Tomas? It was the opinion of the Philippine Commission that the assignment of the property to the colleges of Pharmacy and Medicine had been a departure, though conceivably a legitimate departure, from the original purpose of the Figueroa will. We have seen above that Fr. Fidel Mir, Superior of the Society, had in a letter of 24 March 1909 presented the Society's case, and had recalled that the Jesuits had previously done so in the last century before the assignment of the property to Santo Tomas. Fr. Mir felt that the Church's ownership having been established, the Society should urge its right, since administration by the Jesuits seemed the clear mind of the donor.

The Jesuits were further moved to press their claims at this time since it would enable them to solve grave financial difficulties

which confronted them in running the diocesan Seminary of San Francisco Javier.

SAN JOSE REDIVIVUS

After the decision of the Court, Rome moved swiftly. The official decision of the Holy See came out on 3 May 1910. In its letter the Holy See made its own the opinion which had gained acceptance in both civil and ecclesiastical circles that the use since 1875 had been a departure from the purpose of the endowment, stating that the property should be returned to its original destination ("*restituatur in pristinum statum*"). It should be turned over to the Jesuits for the education of priests. This transfer was consummated on 20 March 1911.

The rebirth of the old San Jose took place in four steps. The first step was not unlike the original transaction in which the endowment was applied to an existing institution. The institution in this case was San Francisco Javier. Several complete scholarships were awarded and a scaled lowering of fees was effected for the seminarians. In 1913 San Francisco Javier lost its character as the diocesan seminary of Manila. With an eye to future developments, the name of San Francisco Javier was changed to San Jose. This was the second step.

For a year this institution had only non-ecclesiastical students, while thought was being given as to how best use the endowment in pursuit of its sacerdotal purpose. The decision was announced in a prospectus of the spring of 1915: "The College known up to the present time as the College of St. Francis Xavier will in the future be called the College of St. Joseph. It has been thought conducive to the execution of the orders (of the Holy Father) to establish an Apostolic School," namely a seminary, preparing young men for the priesthood in any diocese and any religious institute. The Apostolic School opened on 16 June 1915 with fourteen students; the number rose to twenty-three by September. This was the third step.

There was no question at that time of a major seminary. But as the "apostolicos" began to approach the end of their course, the question was raised whether philosophy and in due time theology should not be introduced. Jesuit superiors favored this but Father General insisted that they get the permission of the

Archbishop of Manila, Michael J. O'Doherty, and of the Apostolic Delegate, Joseph Petrelli. However Petrelli, when consulted, took the position that no such permissions were needed since the terms of the Brief of Pius X gave sufficient authority for the move. Father General accepted this opinion, and the major seminary was opened in the school-year 1920-21. This was the fourth step in San Jose's return to the "*pristinum statum*." This pristine status has further been approximated in recent years in as much as the Josefinos now attend classes at a sister Jesuit University.

In conclusion we may say that the work interrupted in 1768 was resumed in 1920. Again San Jose began to give to the Church a steady stream of well-formed sons.

A series of famous Spanish Jesuits had been at the helm since the seminary opened in 1915 under Fr. Alfonso who died while on a visit to Spain (9 October 1918) and was succeeded briefly by the famous Fr. Algue.¹ On 23 June 1918 Fr. Jose Vallbona was named Rector, to be succeeded on 16 November 1925 by Fr. Pedro Lisbona. September 11, 1930 marked a new era in the history of San Jose Seminary when an American Rector took office, Fr. James B. Mahoney. He was not long in office, however, for he died 18 June 1933.

THE ATENEO FIRE

On the night of Friday, 13 August 1932, the Ateneo de Manila was burnt to the ground. Its boarders were transferred that same night to the Colegio de San Jose in Padre Faura. Immediately a momentous decision had to be made. How provide for the Ateneo? It was decided that the seminary should move to the Walled City. It was thus that San Jose Seminary found itself uncomfortably lodged in the Jesuit Mission House beside the Church of San Ignacio, 154 Arzobispo Street.

Immediately plans were under discussion for a new building. There was a strong sentiment in favor of remodelling the Arzobispo property and remaining there rather than going "way out in the country" to Balintawak. However Balintawak prevailed, and five hectares were acquired from the Ateneo de Manila from a

1. This final section of the article is drawn largely from a previous essay of the present author which has been edited and readied for publication by Fr. Pacifico Ortiz, S.J., and Luis Antonio Tagle, fourth year theologian of San Jose Seminary.

large tract that had been its proposed site before the Padre Faura plum dropped in its lap.

Fr. Mahoney was succeeded on 5 November 1933 by Fr. Anthony L. Gampp after the brief vice-rectorship of Fr. Martin L. Zillig. It was Fr. Gampp who saw the new building to completion and transferred the seminary to its new site. The new building was blessed by Archbishop O'Doherty on 31 May 1936. The seminarians; sixty-three in number, occupied it on June 9. Nineteen new seminarians swelled the total for the school year 1936-37 to eighty-two, of whom thirty-seven were major seminarians.

The number of seminarians grew each year. In the school year 1938-39 the number of seminarians reached 103, the first time the total had passed a hundred since 1928. Catechetical instruction was promoted with great vigor in the neighboring schools, the magazine *Insta* was born, "Alumni Days" grew in attendance and enthusiasm. On 15 January 1940 Fr. Leo A. Cullum, professor of moral theology and canon law at the seminary, succeeded Fr. Gampp as Rector of San Jose.

THE WAR

Then came 8 December 1941 and the war. There were on that date 125 seminarians, 53 majors and 72 minors. The following day 27 boys went home; in most cases fetched or summoned by their parents. In a few days a plan was broached by the Philippine Army of using the San Jose building for a hospital or for a Red Cross station. As a matter of fact this plan was never realized; nevertheless Fr. John F. Hurley, Superior of the Jesuits, because of it directed the San Jose community to evacuate the premises. On December 19, fifty-five seminarians went to Sacred Heart Novitiate in Novaliches. These were the residue who could not go home, young men from remote places. After much thought it was deemed imperative to disperse the seminarians. Hence on Christmas Day they went out, two or three at a time, to seek safe refuge during the critical hours of the Japanese take-over. Most went to the Ateneo de Manila on Padre Faura; others to parish priests, religious communities or friends.

After the critical days of the actual occupation some seminarians returned to Novaliches. By 13 April 1942 classes were opened at Padre Faura for thirty-seven majors; others came in slowly

until *schola brevis* of the new school year on June 8, when there were forty-eight majors. Classes for the minors were not opened until September.

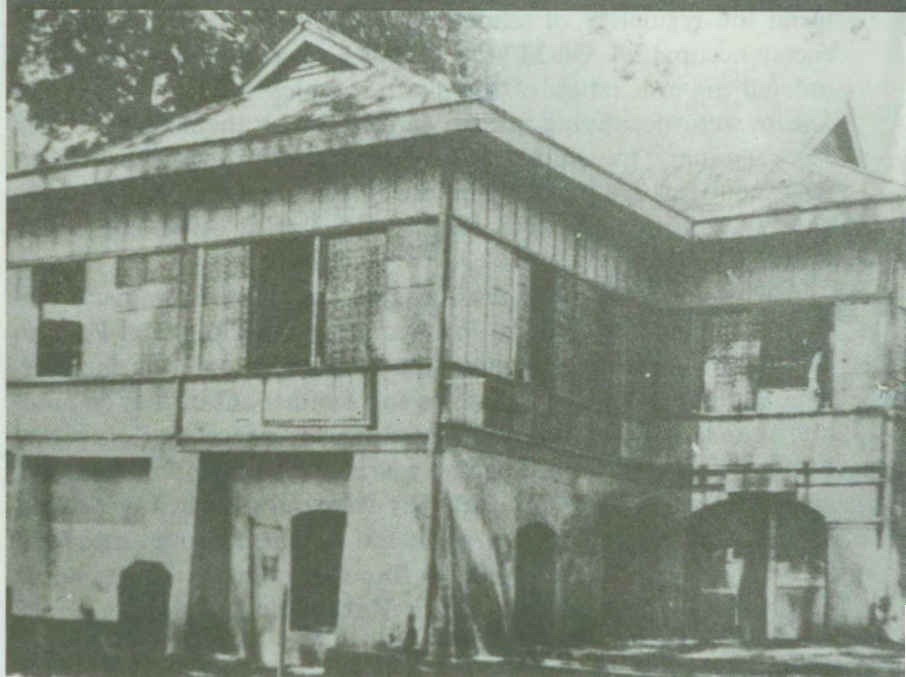
July 2, 1943 was an eventful day. The Japanese authorities insisted on the evacuation of the Padre Faura site, except for a few small buildings and the auditorium. So once again seminarians were on the move. The theologians were accommodated by the Paules Fathers in their building on San Marcelino Street. The minors went to San Ignacio in the Walled City. The philosophers however remained in the buildings on Padre Faura which had not been taken over by the Japanese.

The Jesuit scholastics who were studying theology also went to San Marcelino where they and the seminarians had some classes in common. A similar arrangement obtained with regard to the Josefinos and Jesuit philosophers at Padre Faura.

Life at Padre Faura, San Marcelino and San Ignacio strove to blend the regularity of school routine with the precariousness of enemy occupation. On 31 May 1944 the Japanese struck again and ordered the evacuation of the quarters which the seminarians and Jesuits were occupying in San Marcelino. The theologians of San Jose Seminary transferred to San Ignacio. However the new arrangement was hardly made before it was again disturbed, for on 8 July 1944, the American Jesuits were carried off to concentration at Los Baños.

After the departure of the American Jesuits the seminary continued to function at Padre Faura and San Ignacio, under Filipino Jesuits. But again the Japanese upset things by ordering the evacuation of San Ignacio. The fathers and seminarians of that community found refuge in the estate of Roberto Laparel, in Karuhatan, Bulacan. There Fr. Juan Trinidad was in charge, with Frs. Ledesma and Azarraga helping him. But they were only allowed two weeks of peace in Karuhatan, for again the Japanese drove them out. They returned now to Manila to find refuge in the retreat house of the generous Hijos de Jesus in Plaza Guipit. This was on 18 September 1944.

Shortly after the bombing of Manila on 21 September 1944, Fr. Jose Siguion, vice-superior of the Mission, decided that the seminary courses should be suspended, and the seminarians dispersed to the provinces.



Top, left: San Jose Seminary at Balintawak, 1936-41; bottom left: Bellarmine Hall, La Ignaciana, site of San Jose immediately after World War II, 1945-51; top right: San Jose Seminary at Highway 54 (Epifanio de los Santos, EDSA), 1951-65; bottom right: present San Jose Seminary on the Ateneo de Manila University campus (1967-present).



It was recognized as most desirable whereby the San Jose Seminary
under the direction of the members of the Society of Jesus, as is clear
from the letter of Pope Pius X to the Apostolic delegates, the Most Rev.
Ambrose Agius, dated May 3, 1910.

RECOVERY

With the battle of Manila fought and won, the question now arose of opening the seminary again. Seminarians began trickling in to inquire what was to happen. Nearly all the Jesuits in greater Manila were gathered at La Ignaciana. Next to La Ignaciana on its east boundary there were three private homes. After considerable investigation and negotiation the houses were acquired, first on a rental basis, later by purchase. Here classes were begun for the major seminary on 11 June 1945, and on August 3 for the minor seminary.

On 15 December 1945 Fr. Cullum went out of office, to be succeeded on 25 May 1946 by Fr. Anthony L. Gampp, now rector for the second time, and for the second time confronted with the problem of building a new seminary. After much searching a site on Highway 54 was chosen for the future building (which houses at present the Quezon City General Hospital). Construction began on 17 April 1950.

On 17 March 1951 Fr. Gaston Duchesneau was designated vice-rector of the seminary. The school year began with 173 seminarians, of whom 110 were minors and 63 were majors. In this year the seminary obtained government recognition and power to grant degrees, provisionally at first, and after one year, definitively. On 15 May 1951 the seminarians and their faculty transferred to their new home in Quezon City.

One post-war development which was to have an important effect on the seminary was the enrollment by various religious orders of their young members or aspirants. The Oblates of St. Joseph, the Recoletos, the Salesians, the Oblates of Mary Immaculate, the Passionists, the Franciscans have availed themselves of the instruction and training of the seminary in one form or another during the years since the war. These have sent majors and minors, boarders and day-scholars.

The inter-diocesan nature of San Jose Seminary was confirmed by the First Plenary Council of the Philippines. Among its decrees no. 645 reads:

We also recognize as inter-diocesan seminary the San Jose Seminary under the direction of the members of the Society of Jesus, as is clear from the letter of Pope Pius X to the Apostolic delegate, the Most Rev. Ambrose Agius, dated May 3, 1910.

Fr. Antonio Leetai was appointed Rector on 26 November 1957, himself a former Josefino and the first Filipino to hold this office in the twentieth century. During his term of office plans were matured for what was to be the biggest step in the history of the seminary, the transfer of the major department to the Loyola Heights campus and its integration with the Jesuit Scholasticate and the Ateneo de Manila University.

This step was carried out in 1965 under the rectorship of Fr. Jesus Diaz. The minor seminary was transferred to the Sacred Heart Novitiate at Novaliches, while the major seminary moved to Loyola Heights. The major seminarians were first quartered at Loyola House of Studies until their own building adjacent to Loyola House of Studies was completed in 1967. And so San Jose completed the artistic *kuklos*. Begun on the same compound as the Jesuit Scholasticate and the Jesuit Manila College in 1601, after 365 years of wanderings it returned to where it began.

BEYOND 1965

A more detailed history of San Jose after the transfer to the Ateneo de Manila campus in 1965 has yet to be written. The post-Vatican II developments and the national situation saw significant changes in San Jose's response to the call of the Church for renewal in an unstable world.

During the rectorship of Fr. Eduardo Hontiveros (1969-1972), the San Jose seminarians were in the forefront of the growing fight against the ills of Filipino society. Since then this period has been commonly referred to as the nationalistic or activism years of San Jose. It was also during this period that the freshmen and sophomore college seminarians moved from Novaliches to the north wing of the Loyola House of Studies. This was the birth of the San Jose Annex which would later be called the San Jose College Seminary, with the subsequent transfer of the junior and senior college students (the "philosophers") to Loyola House of Studies in 1975.²

2. Before the move to the Ateneo campus, San Jose seminarians had been divided into "minors" (those taking high school and the first two years of college) and "majors" ("philosophers," taking the final years of college, and "theologians," taking the four years of theological studies preparatory to priestly ordination). After the move to the Ateneo campus, this division was changed to "college seminarians" (those engaged in the four years of college studies) and "theologians" (those in the four years of theological studies after their bachelor's degree.).

Fr. Juan Sanz took over the rectorship in 1972. His was the task of guiding a seminary that had passed just recently through turbulent years. In 1974, San Jose ventured into a pioneering program in seminary formation with the introduction of the Spiritual-Pastoral Formation Year (SPFY) into the four years of theological studies. In its eighth year now, the Spiritual-Pastoral Formation Year has been a great help toward integration in priestly formation.

In 1978, Fr. Vicente San Juan was appointed rector. Aside from building upon and improving existing structures, he started in 1980 an intensive orientation program for incoming theologians.

Any account of San Jose would not be complete without a word about its fruits — the alumni. San Jose has contributed to the Philippine Church seven bishops, various pastors who pioneer in new trends of pastoral ministry, and many distinguished educators. But more significant is the large number of Josefino-alumni involved in seminary formation all over the country. Now in its 51st year, the Alumni Association has a membership of 265 priests who keep alive their Josefino ideals through the annual alumni homecoming and a regular newsletter named *Insta*.

Through the alumni and students of San Jose Seminary, the spirit of the Society of Jesus that has guided them through the years influences, and hopefully will continue to influence, the Philippine Church in her mission to its own people and to Asia.³

3. Basic references for this article are: W.C. Repetti, "The College of San Jose of Manila, Philippine Islands" (ms.); H. de la Costa, *The Jesuits in the Philippines, 1581-1768* (Cambridge: Harvard University Press, 1961), and the present author's "San Jose Seminary, 1768-1915," *Philippine Studies* 13 (1965): 433-60; "What Happened in 1915?," *The Jesuit* (September, 1978).