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# Jesuit Social Apostolate 1859-1956

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ARTHUR A. WEISS

**F**ATHER CUEVAS, first superior of the restored Jesuit Philippine Mission conceived the idea that the best way effectively to curb Moro power during the Spanish regime was to strike at *the institution of slavery* that made the powerful Moro structure possible. In this idea of Father Cuevas we find a profound logical truth. It is truth expressed in our own times by Pope Pius XI in his memorable encyclical "Quadragesimo Anno." That truth may be stated as follows: Every concrete social milieu exercises upon its members a continuous influence known as "*institutions.*" These institutions characterize, stabilize and strengthen the milieu for good or for evil. According to Father Cuevas, it was the institution of *slavery* which strengthened the whole structure of Mohammedan power in Mindanao.

Whether Father Cuevas was right or wrong in attacking the institution of slavery in order to undermine Moro power, it cannot be denied that this "institutional approach" was and still is of primary importance in all social reform. After his first trip to Mindanao as Superior of the Philippine Mission, Father Cuevas wrote: "The Moros bring another kind of merchandise to Pollok. I mean captive children. . . The [Spanish] government has, very reasonably, forbidden this traffic, but it would be very much in line with the spirit of piety and Christian charity if these innocent victims of tyranny could

be ransomed from the Moros at a moderate price... In this way shall the power of the datos and sultans be broken, which is founded entirely on the number of slaves they possess."

#### TAMONTACA REDUCTION

In 1872 Father Cuevas' plan for the elimination of slavery was made feasible. That year saw a small-pox epidemic in Cotabato. The Moros could not go to the rice fields, they needed money to buy food so they had to sell their slaves. Father Guerrico at Tamontaca remembered Father Cuevas' theory that slavery was the key institution which manipulated and directed that complex of social habits upon which rested the Moro power structure. Here was an opportunity to deal a death blow to that institution! In less than a month Father Guerrico had collected alms in Manila in the amount of ₱4,500 ransom. On September 9, 1872, the feast of Saint Peter Claver, "slave of the slaves" and a great luminary in the Society's social apostolate, the first four children were ransomed from the Moros.

But it is not sufficient to break down an old institution in order to change a given social order; a new institution must take its place. A "reduction" was started. The Jesuits in Paraguay had done something similar. Within three years the Tamontaca Reduction consisted of 60 boys and 30 girls. But the initial alms begged in Manila were no longer forthcoming. The authorities would not give any money unless the children were brought to Manila to work as servants. The Society would not agree to this and so the only alternative was to make the Tamontaca Reduction self-supporting.

The boys were placed under a Jesuit Brother and the girls under a Christian Tiruray matron. The boys worked on the farm and in the carpentry, tailor and blacksmith shops. The girls also worked on the farm, baked, did the laundry and sewed. As soon as they were of age they were free to marry. For their wedding gift, the Society gave them a house, two hectares of land, household utensils and instruments of tillage, together with food and money to last until the next harvest. By 1886 Father Jacinto Juanmartí made the following report on Tamontaca to his superior:

The land cultivated by the freedmen of the establishment (that is, the orphanage) comprises 25 hectares of rice land.

That cultivated by the citizens of the town, composed of married freedmen, Tirurays from the hills and a few Christians from other regions, comprises more than 25 hectares of rice land.

The uplands cultivated by the establishment for sugar cane comprise 10 hectares, plus 5 cultivated for coconuts, bananas and a little coffee by way of experiment.

The citizens of the town cultivate a total of 5 to 6 hectares of the uplands, composed of their individual gardens, planted with bananas, coconuts, fruit trees and vegetables.

The total produce of rice, that is, the amount harvested annually in the town of Tamontaca is 1,200 cavans for the establishment, 3,000 for the citizens of the plain, and about 2,000 to 3,000 for the Tirurays. This output is sufficient for the support of everybody and even yields a little profit, which would be more if we had a better type of grain.

The new institution not only benefited those who were part of it but had a direct influence on the Moros. Father Juanmartí was able to serve as intermediary between the Spaniards and the Moros at times when no other Spaniard could have approached the Moros and returned alive. Says Pastells:

This was the reason why the *datos* and *panditas*, who before abhorred us, began to consider it a privilege to be able to visit us and to confer with us in their affairs, asked us for remedies in their illness, had great respect for the freedmen, and in this manner the difficulties of their conversion began gradually to dissipate, so that not a few families were attracted and won for God in this fashion.

With the coming of war the Reduction was abandoned in January 1899.

We have delayed on the story of Tamontaca because we feel that it is representative of a *method* in the social apostolate which is essential if that apostolate is to have lasting effects. That method which we have referred to as the "institutional" approach seeks to change the *structure* of a given milieu. Ferec expresses it this way:

Since society *as such* is composed *immediately* of habitual modes of common action (social media and institutions in the strict sense) and only *thru them* rests upon the *individual*, it is evident that ac-

tion for the common good (i.e. on society as such) must proceed in inverse order: The individual must work *directly* upon the social medium in which he is incorporated and upon the institutions by which it can be controlled, and only *through them* upon society as a whole.<sup>1</sup>

and the late Cardinal Gasparri:

. . . the true sons of the Church will strive by *institutions* most wisely planned to find a better organization [aménagement] of society . . . to *organize the machinery* [organiser les rouages sociaux] of society in such a way that by its natural functioning it will paralyze the efforts of wicked men and render accessible to every man of good will his share of temporal happiness.<sup>2</sup>

#### SURIGAO HOUSING PROJECT

Another instance of the "institutional approach" can be found in the various plans of Father Luengo for better community living in Surigao. This is not to say that Father Luengo was conscious of his method as such. But it can be maintained that the method was there and it was effective. Moreover, it was representative of the Jesuit approach in other fields notably in the field of education—the method of *direct approach on the social structure itself*. Father Luengo tackled the problem of moral family living conditions in Surigao by his insistence on *proper housing*. It is a commonplace among modern sociologists that housing is an institution which greatly influences the mores of any social group. Economic necessity here in the Philippines oftentimes forces whole families to live in a single-room house. Two explanations may be given for this—these poor people have neither the knowledge to build better nor the money to do so even if they would. Back in 1872 in Surigao Father Luengo was faced with just this problem of insufficient housing because of insufficient income. He solved it when an earthquake and a typhoon wiped out all the primitive housing in Surigao. He insisted that in rebuilding the town every family have its own house and that every house have the proper partitions. But he supplied, or rather insisted that the people supply, the financial means for the project by beginning immediately to learn to rotate their crops. The annual output of abaca increased by seven thousand piculs and freight boats began to call regularly. In changing the social structure

Father Luengo did not stop here. Having reformed the housing situation and having improved finances he tackled the problem of gambling. Then he saw to the proper education of future leaders by repairing the school building and supplying the teachers needed. All this Father Luengo did in two years' time. He was a true missionary for it is the task of the missionary not only to preach the Gospel and to administer the sacraments but to *establish* the Church, to see to it that the whole *structure* of the society in which the Church's work is to be carried on will be of such a nature as to make ordinary Catholic life a continuing *possibility*.

#### EDUCATION OF THE POOR

Education is an institution which admittedly has great bearing on the whole social framework. Throughout the history of the Society of Jesus, in the Philippines as elsewhere, this part of the social apostolate has received great stress. In the minds of many, Jesuits are linked with the rich and it is not infrequently alleged that their educational work has been aimed at the rich. Rather we should say that the Society's educational program at any given time and place has been directed to forming those persons who can most influence the social structure for good. The *leaders* of a community are the principal makers of the social fabric. In modern times, when the social leaders are more and more being found in the class of the so-called proletariat, the work of the Society has been increasingly directed to the training of these men.

Even a hasty survey of the work in the field of education will bring out the Society's educational interest in the poor and in the training of leaders for the working classes. The first Conference of St. Vincent de Paul was organized in Manila on December 9, 1860 with Don Jacinto Nacarino y Bravo as president and Father José Cuevas (the Superior of the Mission), as spiritual director. A very important work of this new society was the establishment of primary schools for poor children. On March 18, 1862 a women's section was formed, also under the direction of Father Cuevas, and again one of its most important works was education of the poor. By 1904 the Conference was supporting 10 schools for the poor. In 1895 the teaching

of catechism was begun by students of the Ateneo de Manila. About 200 of Manila's poor and uneducated attended the first classes in San Ignacio church. The number quickly mounted to one thousand and help had to be asked from the St. Vincent de Paul Conference, from the Sisters of Charity and from the various Jesuit sodalities. Teaching catechism to the poor is one of the major extra-curricular activities of all Jesuit schools in the Philippines. Jesuit scholastics and priests are obliged by their rule to do so.

For eighteen years (1907 to 1925) the Ateneo de Manila sodality maintained free night schools for workingmen. There were classes in religion, arithmetic, English, Japanese, shorthand and typewriting. Sessions were held from 6 to 8 in the evening. In January 1912 the number of students exceeded 300, with a faculty of about twelve. The work of the school was complemented by the retreats for workingmen begun at La Ignaciana and continuing to the present. Up until 1937 the total number of workingmen's retreats given at La Ignaciana totaled 11,631. This meant an outlay of ₱62,776 contributed in great part by persons interested in this special form of the social apostolate. The "Second Sunday Recollection," also held at La Ignaciana, includes in its large monthly attendance professional and business men as well as white-collar workers and manual laborers. This group, exclusively of men, has the record of having met every month during the entire period of the Japanese Occupation.

#### SOCIAL APOSTOLATE

It is to be noted that, of recent years, the retreats to workingmen and to management groups, are being directed more and more to the leaders of both groups. It is essential to the "structural approach" that those men who have most influence on the structure be influenced in a special way. One can do more good (or evil) by contacting one person of influence than by treating with hundreds whose influence in the community is mediocre. The importance of influencing leaders was shown recently in a wild-cat jeepney strike in Manila. Within 24 hours it was possible to call off a strike that affected thousands by talking to four union leaders. These were the men who con-

trolled the jeepney drivers. One half hour's discussion at the headquarters of the ISO in downtown Manila was more effective than hours of individual talks to the jeepney drivers themselves. The name of Father Walter Hogan is a familiar one in the field of labor-management relations. His influence has been so effective because he approaches the problem of the workingman from one of its most important angles, its organizational aspect. It is through work with the labor unions and with the leaders of such unions that lasting effects will be realized. This is precisely the approach of the "Quadragesimo Anno" to both labor and management—the organization of society through correctly orientated *vocational groups*.

Moreover, people must be educated to help themselves. Here in the Philippines one of the problems of the farmer and of the ordinary workingman is the securing of proper credit facilities. Father Masterson, Dean of the School of Agriculture of the Ateneo de Cagayan, has had much success in forming credit unions among the students and faculty of the Ateneo and among various groups of persons in Cagayan de Oro. Such education to cooperative thinking and acting in social life is truly education in "the humanities"—*ad humanitatem quamdam suo statui accommodatam*—as the 29th decree of the Twenty-Ninth General Congregation put it. Father Wilfred Parsons, S.J. who was a member of the committee which drew up this particular decree, comments:

The implication is of course that the Society by its age-old tradition is committed to an education by the humanities but that this does not necessarily mean the Greek-and-Latin humanities. For the worker there is also a humanities which contains the *same high cultural value*, which must be retained, but which will be couched for them in our workers-education program in appropriate terms.<sup>3</sup>

Father Joseph Mulry, one of the great teachers of the Humanities course at the Ateneo de Manila, for fourteen years devoted his energies as teacher to inculcating the principles of social justice and social charity in the minds of the college men who came under him. He kept insisting that if we are to get the rich and poor to cooperate for a Christian Social Order then it would be necessary to teach the rich to *go* to the poor.

About five years before the inauguration of the Philippine Commonwealth, Father Mulry organized his famous Bellarmine Evidence Guild. This group of Ateneo de Manila students made lecture tours throughout the Provinces. The open forums that followed lectures on the Catholic religion most frequently touched on social problems, especially on property distribution and the relationship of tenant to landlord. The "Bellarminos" tackled these questions in the light of the papal teachings. Rich and poor attended. It is a known fact that not a few of the prominent members of the Constitutional Convention were influenced by Father Mulry's group; the way was being paved for the Social Justice Crusade which Father Mulry launched in 1936 and which received the enthusiastic cooperation of the Commonwealth regime under the leadership of Manuel Quezon. The aims of the Crusade were expressed by the *Catechism on Social Order* which was widely read in Catholic schools and went through two editions, and by the official monthly publication of the Crusade—*The Answer, A Magazine of Social Reconstruction*. The Crusade aimed at the increase of small ownership in agriculture through the wide sale of large landholdings to tenants who would be educated in thrift, diligence and the proper cultivation of the soil. Credit associations and cooperative marketing were encouraged.

It was Father Mulry's thesis that the college graduate in our rural Philippine economy must go back to the land, to work not only *for* the landless farmer but *with* him. In March 1939, five Ateneo college graduates told Father Mulry they had decided to do just that. President Quezon promised his personal and official cooperation. On November 26th of that year President Quezon set aside 2,400 hectares of land at Tagum, Davao, for the Ateneo alumni project. Father Mulry's five pioneers took possession of the land in 1941 and had already built a house and were gradually clearing the land when the war came.

What Father Mulry did through the press and through lectures and open forums Father Russell Sullivan continued through the "Catholic Hour," a weekly radio broadcast over station KZRM in Manila. In 1937 Father James J. Meany

had organized the Chesterton Evidence Guild which began by propagating social justice principles in the Catholic reading rooms and youth centers in the vicinity of Manila's secular universities. After two years the Chestertonians went on the air under the direction of Father Sullivan. Father Meany comments on the radio work of the new Guild:

It would be difficult to overestimate the influence wielded by their radio dramas, courts of social justice, and vivid dialogue broadcasts. They fought for cooperative democracy, cooperative stores, the 'per capita plan' in education, religious instruction in the public schools, and the general enlightenment of public opinion on the truths of the Catholic Faith. They fought against Communism, Masonry, dangerous divorce legislation, religious bigotry in all its forms. Their broadcasts reached every corner of the Philippine Islands, excited storms of controversy in the public press, exerted salutary influence in the National Legislature. By their modern, spectacular methods they brought the Social Justice Crusade immeasurably closer to its cherished goal.<sup>4</sup>

#### COOPERATION WITH GOVERNMENT

The young Philippine Commonwealth which began in 1935 looked forward to the day when it was to become economically independent. In 1936 the Ateneo de Manila opened its college of Industrial Technology with one of its avowed purposes to form Catholic leaders who would be technically trained for "the economically and politically independent Philippines of tomorrow." It was the first institution of its kind whose precise aim was to cooperate with the government in its efforts at economic development. A four-year course led to a B.S. in Industrial Technology and a two-year course was offered in Industrial Chemistry. The student learned to work in miniature factories that turned out leather products, preserved foods, soap and soft drinks. Again with an eye to training technicians who would become Catholic *leaders*, there were also courses in religion, philosophy, history, modern languages and public speaking. It might be mentioned in passing that the Manila Observatory carried out, in another sphere, a similar cooperative effort with the government. Both under the Spanish regime as well as under the American regime and the Common-

wealth the Fathers at the Observatory by their typhoon warnings performed a service invaluable to public welfare.

Anyone who works for social reform must be prepared to meet with indifference and even with opposition from the very people whom one intends most to help. Justice and charity are not always popular virtues. When the Jesuit Philippine Mission, cooperating with President Quezon's program of land reform, sought to dispose equitably of the Hacienda Lian in Batangas, the obstacles encountered from misguided tenants and from agitators were considerable. Later, in the case of Hacienda Tunasan in Laguna a similar attempt was made at just settlement of claims. Court litigation was constant and attempts to sell the land to tenants were continually obstructed by men whose whole purpose in life seems to have been to block social progress.<sup>5</sup> The story of these two haciendas is a chapter in Philippine social history that is most enlightening. One hears much, even today, about the so-called "friar lands." Few people are conscious of the social uses to which these lands and their revenues were put. Fewer know the tremendous difficulties the religious orders have encountered in their attempts to settle this peculiar problem with justice and charity to all concerned.

#### CATHOLIC ACTION

In the "Quadragesimo Anno," Pope Pius XI makes it clear that the reconstruction and promotion of a better social order will be brought about by those who can most influence the structure of modern society. And who are those people? According to the Pope, they are, so far as Catholics are concerned, men who have been imbued with the principles and ideals and formed in the school of *Catholic Action*.<sup>6</sup> "Social action is par excellence the mode of the apostolic activity of Catholic Action," is the way Monsignor Carboni, Apostolic Delegate to Australia and New Zealand, expresses it.<sup>7</sup> It is evident then that any consideration of the Jesuit social apostolate in our own day must inevitably include the Society's part in Catholic Action. In the Philippines Catholic Action owes its original constitutions to its first spiritual adviser, Father Caballero, a Jesuit from Mexico. On Feb. 10, 1925 the First Catholic Action convention was held

at the Ateneo de Manila. It was upon Father Caballero's practical plan of organization that the fruitful years of the lay social apostolate here were to be built. Father Mulry was also prominent in the beginnings of Catholic Action. In July 1926 he revamped the Catholic Women's League and immediately began a Catholic Social Center. One of the social projects which the CWL took up was a campaign to fight divorce legislation. In 1937 the Junior CWL started an employment agency, began house to house visitation of the poor, and began organizing the women members of laborers' families in Father Mulry's Social Justice Crusade.

#### APOSTOLATE OF THE PRESS

The *apostolate of the press* looms large as a work of Catholic Action. We have already seen how this apostolate had been carried on as a part of Catholic social action by the Bellarminos and by the Chesterton Evidence Guild. But the apostolate of the press in the Philippines can be traced back to the year 1890. In that year, on the first Sunday of December, Father Francisco Simo, Procurator of the Philippine Mission and Professor of Commerce at the Ateneo Municipal, at a meeting held at the Archbishop's Palace in Manila, was put in charge of the "Apostolate of the Press." With the years this apostolate in the Philippines has taken on a very definite social slant. One of the earliest attempts in the present century to fight Marxism was carried on by a little known periodical—*Ang Paraluman*. Started by the Ateneo de Manila sodality it was a Tagalog weekly which in its later years was published by the retreat house at La Ignaciana. Its main purpose was to make known the Spiritual Exercises of Saint Ignatius as well as to combat the teachings of what was then referred to as "Bolshevism."

With the publication in more recent times of the great social encyclicals there has been a constant insistence among Jesuit writers to bring Catholic social doctrine to the attention of the reading public. In 1913 the *Cultura Social* was founded. A glance at its table of contents will readily reveal the social content of many of the articles. Again the name of Father Mulry comes to the fore with the establishment of the *Phil-*

*ippines Commonweal*, predecessor of the present Catholic weekly, the *Sentinel*. It was Father Mulry who was the guiding spirit behind the *Commonweal's* first editor, Manuel Colayco, and it was in great part through the pages of the *Commonweal* that the Social Justice Crusade was carried on.

The distribution of magazine and newspaper articles, pamphlets and books on social subjects has frequently been undertaken by Jesuit student organizations such as the present Social Order Club and the former Champion Guild which in 1940 and 1941 held its annual Catholic Literature Exposition in the old Crystal Arcade on the Escolta. During one eight-day period over 10,000 visitors came to the exhibit where they heard lectures on social topics given by prominent priests and laymen. Before the war the students of the Ateneo de Manila staged a three day symposium in Baguio on Cooperatives and produced annually a Social Justice Pageant. Since 1945 similar public symposia on social topics have been held in all Jesuit schools.

#### APOSTOLATE AMONG YOUTH

The organizational work directed or influenced by Jesuits in the Philippines is extensive. To recount for instance, the tremendous impact of student Catholic Action at the University of the Philippines through the foundation of the UPSCA by Father John Delaney would deserve an article in itself. The same is true of Father Delaney's organization of the Cana Conference Movement here. Jesuits have, in varying degrees, lent valuable assistance to groups such as the Young Christian Workers, the Knights of Columbus, the U S O, Catholic Charities, the Community Chest, the Catholic Women's Club,<sup>8</sup> the Federation of Free Farmers, the Columbian Farmers and the Federation of Free Workers. The Boy Scout movement here owes much to the leadership of individual Jesuits, and so does the CYO (Catholic Youth Organization). The Manila district of Sampaloc is one outstanding example of CYO achievement. In 1940 Father Willmann, national CYO director and chaplain, opened the Sampaloc Catholic Center. This included a vocational school for poor boys, a kindergarten, classes in adult education, a playground, and a cooperative store. During the vacation season his basketball league included eighty teams! The CYO now has some twenty units throughout the Philippines.<sup>9</sup>

## CWO

Perhaps the two greatest milestones of the Jesuit social apostolate since the war are the founding of the CWO and of the ISO. The idea of the Catholic Welfare Organization originated with Father John Hurley in 1945 when he was superior of the Philippine Mission.<sup>10</sup> It was originally a war relief organization "whose chief function" in the words of its originator, "will be to provide personnel and properties to assist the military, civil and relief authorities in their mighty task." On Feb. 14, 1945 the Apostolic Delegate, Monsignor Piani, put Father Hurley in charge of this relief work and officially created the CWO with Father Hurley as Executive-Secretary. While the battle of Manila was still raging the CWO had very little time to organize. Its central office was the remodeled chicken coop in the Santo Tomas internment camp in which Father Hurley continued to live. With the liberation of Los Baños, headquarters moved to Holy Ghost College on Mendiola Street and then, shortly, to La Consolacion College on San Rafael Street, Manila. On July 16, 1945, Father Hurley submitted the first CWO report to the Apostolic Delegate. Cloth, clothing, buttons, thread and shoes had been distributed to 20,825 people. In addition to the foodstuffs obtained from the PCAU (Philippine Civil Affairs Unit) it had procured and distributed on its own account ₱48,000 worth of rice, flour, meat and sugar. It had arranged air transportation for religious returning to the provinces to reopen schools. Much of this work was done with the help of devoted volunteers, both Jesuit and non-Jesuit.

Three other Jesuits succeeded Father Hurley in the CWO work. At present, Monsignor Fernando Mempo, an alumnus of San Jose Seminary, is Secretary-General. On January 28, 1952 the Holy See approved the CWO constitution, making it a permanent organization of the Catholic Hierarchy of the Philippines "which has for its purpose to promote in a way corresponding ever more closely to the needs of the present time, the apostolate of the Church in the Philippines and to coordinate the various activities of Catholics." Among some of these "activities" may be mentioned missionary work, education and religious instruction, clinical psychiatric work, social service, public relations, legal services, construction work, emigration, social

work with prisoners and lepers. The Society continues to assist the CWO in every way possible.

## ISO

The Institute of Social Order (ISO) is the Society's own special organization in the social apostolate. There are similar centers in Australia, England, the United States, India, Canada, France, and Spain. The present Father General of the Society of Jesus wished that the work Father Hogan had been doing for eight years in the labor movement in the Philippines should be expanded. At the beginning of the Ignatian Year, July 31st, 1955, an expanded I S O moved into its new quarters in the Vicenta Building on Nueva Street, Manila. The Institute has for its twofold object—social *study* and social *action*. In carrying out this double purpose it envisions the building of a sound social structure based on Justice and motivated by Charity. Again we note the Society's insistence on the structural approach, aiming at the *reorganization* of society in those areas and at levels where the most lasting good can be accomplished. Again the method used is in great part education; education to social-consciousness, the training of leaders in both management and labor, in the field of industry and agriculture. This training cannot be effectively imparted in some half-hearted, offhand way. So a training centre is set up and planned program of propaganda launched through the press, the radio, through formal classes, lectures and conferences as well as personal advice and informal contacts.

Many of the activities which we have so far considered may be classed as organized charity. Others are examples of the practice of Social Justice, a virtue which obliges individuals according to their ability and position to participate in *group* action in order to influence the *institutions of society* for the common good. It is to be noted that the field of social justice goes beyond merely economic institutions. It may realize its objectives in education, politics, law, missionary activity, social welfare and many other fields where the social structure can be directly affected. For instance, the old Seminary of St. Francis Xavier had a "Liga Antipornográfica de San Francisco Javier." In spite of its forbidding title, it was chiefly a society for the

encouragement and the diffusion of good literature in the Philippines. Such a work can definitely be classed as a part of the social apostolate and as being "commanded" by the virtue of Social Justice.

#### OZANAM AWARD

But we must not overlook activity that is mainly individual and personal. Social living would be a cold thing indeed and in great part dehumanized were it not for the self-sacrificing, and frequently hidden, accomplishment of what are known as the spiritual and corporal works of mercy. It was to give public recognition to persons who have been outstanding in this form of the social apostolate that the Ozanam Award was instituted at the Ateneo de Manila. The idea of such an award and the name are those of Father McNeal, S.J. a former missionary to Japan who later came to the Philippines and was professor of Rhetoric at the Ateneo de Manila. It was just before he died, when the centenary of Frederic Ozanam was still fresh, that Father McNeal proposed the idea of having a medal struck and awarded to a layman outstanding in the Church's social apostolate. First to receive the Ozanam Award from the Ateneo was Dr. Augusto J. D. Cortes for distinctive labors and sacrifices in the field of Social Service. This was in 1937. Since then it has been bestowed on Doña Aurora Quezon (1938), Don Mariano Santos (1939), Mr. Benjamin Gaston (1948), Mrs. Josefa Gonzales Estrada (1949) and Miss Lourdes Reyes, now Mrs. Besa (1953).

#### MISSION POLICY

The entire missionary effort of the Society of Jesus in Mindanao, like the missionary work of the Church all over the world, is one continuous practice of the corporal and spiritual works of mercy. This missionary work is for the most part carried on among the physically and spiritually poor so that literally the sign of messianic times is fulfilled in that "the poor have the gospel preached to them." When the missionary forgets the poor then he ceases to be a Catholic missionary. It is traditional in the Society and is the Order's accepted policy that once its missionaries have succeeded in "establishing the Church" in any missionary district they move on to open up new territory. When it is seen that the normal ministrations of the Catholic religion (and this includes both the temporal

and eternal aspects) can be provided locally then the work of the Jesuit missionary ends. But wherever the missionary goes he will inevitably begin his pioneering work under circumstances and among a people who need his help both for their spiritual and material welfare. We stress this point so that it may be evident that the missionary apostolate is in great part a "social apostolate," using that term now in its more restricted meaning of personalized works of charity."<sup>11</sup>

#### CULION

Work among lepers has always appealed to men filled with the charity of Christ. It is a perfect example of reaching the soul through ministering to the ills of the body. In Culion three Jesuit Fathers and a brother are carrying on a work which is currently in its fiftieth year. The fact that one of these Fathers is Father Joaquin Villalonga, now an old man, formerly rector of the Ateneo de Manila, Superior of the Philippine Mission and of the Ahmedabad Mission in India and Provincial of the Aragon Province, is a good indication that no Jesuit is ever too old to perform the humblest services when it comes to working for the "forgotten people" in society.

#### HOSPITALS-PRISONS

Chaplaincy work in hospitals is a tradition in the Society that dates from the time of the founder. Saint Ignatius was concerned that his sons, even those who were outstanding for intellectual and other gifts, take time out to work for the sick poor. In Manila, the visitation of San Lazaro hospital, St. Paul's and San Juan de Dios began in 1859. In the same year Spanish Jesuits began chaplaincy work at Santa Cruz prison in Manila. His Excellency, Bishop Luis del Rosario, the present bishop of Zamboanga, has the record of having been thirteen years chaplain at the Philippine General Hospital, and nine years chaplain at Bilibid prison. A somewhat unique approach has been made in New Bilibid Prison in Muntinglupa, Rizal. Since the capture of the local Communist Politburo and "rebellion" groups Jesuits have been regularly visiting both groups. In 1951 and again in 1952, the author of the present article gave two three-day "retreats" to these top Communists. As a result, two of the rebellion group have been brought back to the faith.

A woman member of the politburo group who made both retreats has renounced Communism and returned to the practice of her religion. These visits have also resulted in a first hand knowledge of Communist doctrine and technique that has been the basis of many lectures and offered primary source material for Jesuit writers and teachers. Before Pearl Harbor Jesuits were performing spiritual ministrations for the deaf. To help in all this work students and alumni from Jesuit schools always lend a prompt response. In every Jesuit school the annual Alumni Day includes on its program, as an outstanding event, the distribution of food and medicine to the poor. At Christmas time, the Package Drive continues a tradition that goes back to Spanish times.

It is obvious that to list all the works of charity performed by individual Jesuits or to attempt to describe the various phases of the social apostolate they engage in, would be an impossible task. From Father Cuevas to Father Delaney and Father Selga whose memories are still fresh in our minds, the list of men and deeds is overwhelming. All that we can do is to look upon the period from 1859 to 1956 "in globo" as it were and offer it as a fitting tribute to Saint Ignatius who, after Christ, was its great inspiration.

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<sup>1</sup> William Ferree, S.M., *The Act of Social Justice* (Dayton, Ohio: 1951), p. 197.

<sup>2</sup> Cardinal Gasparri, Letter to Eugene Duthoit, July 7, 1928. *La Loi de Charité*. Semaine Social. Paris XX Session (Paris, 1928), p. 9

<sup>3</sup> Wilfrid Parsons, S.J., "Commentary on the Twenty Ninth Decree," *Social Order*, I, o.s. (Sept.-Oct., 1947), 104 note.

<sup>4</sup> James J. Meany, S.J., "Social Work in the Philippines," *Jesuit Missions*, (November, 1944), 259.

<sup>5</sup> Deogracias T. Reyes, "Case History: The Hacienda de San Pedro Tunasan," *Ateneo Law Journal*, I (Sept.-Oct., 1951), 1-24.

<sup>6</sup> Pope Pius XI, Quadragesimo Anno, AAS. XXIII (1931), 224; *Social Wellsprings*, II, 213.

<sup>7</sup> Most Rev. Romolo Carboni, "Catholic Action: Ecclesiastical Institution," *Catholic Action Reprints*, (Dayton, Ohio, February, 1956), 2.

<sup>8</sup> Not to be confused with the Catholic Women's League mentioned previously.

<sup>9</sup> George J. Willmann, S.J., "Apostolate Among Men Today", *PHILIPPINE STUDIES*, I (June, 1953), 59-70.

<sup>10</sup> The Auxiliary Board of the Archdiocese of Manila, founded December 3, 1940 was a forerunner of the CWO. Father Hurley was President of the Auxiliary Board and Chairman of the Executive Committee.

<sup>11</sup> On June 24th, 1956, Father Jaime Neri, S.J., a missionary in Talakag, Bukidnon was awarded the first "international humanity service plaque" by the American Overseas Association, "for his aid to thousands in restoring homes, finding the parents and acting as guardian for many homeless children, his help in bringing about improvements in the education, health and social welfare of the poor." Father Neri was active in this work during the Japanese occupation of the Philippines.