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**REPORT OF A VISITATION OF
THE PHILIPPINE MISSION**

OF THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

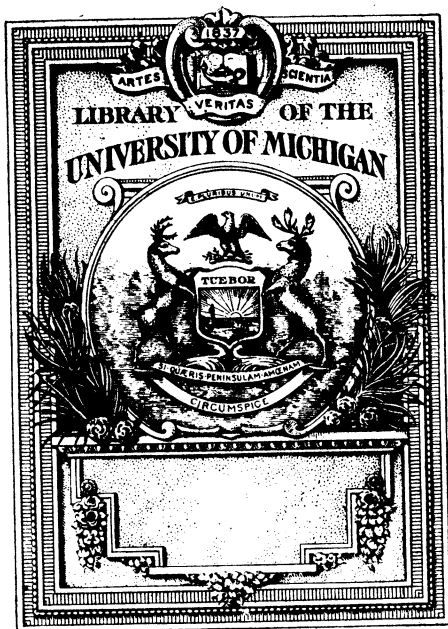
BY THE

REV. ARTHUR J. BROWN, D.D., SECRETARY

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The BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

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THE GIFT OF
Dr. James B. Angell

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REPORT ON THE PHILIPPINE MISSION

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THE REV. ARTHUR J. BROWN, D. D., Secretary

We are at the end of a victorious war, but at the beginning of the momentous problems to which it has given rise. It is therefore not a time for national glorification or for appeals to greed or passion, but for thoughtful, solemn consideration of our duty. By no scheming of our own, and in ways very strange to us, we have been forced into governmental relations with eight millions of people on the other side of the planet. Some of them are partially civilized; many are wholly primitive, and nearly all are heathen with a thin veneer of Romanism of the mediæval-Spanish type. They are variously judged. As in China, much depends upon the point of view. Many soldiers, having come to the Philippines with a military man's natural ambition to see the active service which will give the coveted opportunity for fame and promotion, see in the Filipino only an enemy. They chafe under the transfer from the absolute military supremacy, which they enjoyed prior to July fourth, to the present subordination to civil power. The guerrilla warfare which is still being waged in various parts of the Islands, notably in Cebu and Samar, has resulted in some massacres of our troops so treacherously atrocious that the typical soldier is apt to imagine that every Filipino carries a concealed bolo which he would use if he dared, and that the wisest course would be to give the Army a free hand until the natives have learned a wholesome lesson. One of the Manila papers gives editorial expression to this view as follows: "Do not let the people of the United States be deceived as to the true condition of these Islands. No American government not backed by bayonets can live here a month. Withdraw the troops and the Civil Governor and the Civil Commission would be swept into the sea. It will be necessary for Congress to make an appropriation looking to the maintenance, transporting and re-equipping of at least fifty thousand troops on these Islands indefinitely. Honesty to the American tax-payers demands that these facts should be frankly, even bluntly, stated."

The Spaniards, however, tried this policy for three hundred years, and the results can hardly be considered satisfactory. The more natives they shot on the Lunetta, the more active and numerous the revolutionists became, till Spanish rule was virtually confined to the garrison towns.

Another point of view is that which was illustrated by some of the members of Congress who recently visited the Philippines. It is common among travellers and globe-trotters. It judges the Filipinos by the standards created by centuries of American and European Christian civilization, and condemns them out of hand because they fall short.

But let us be reasonable. How can we expect the Filipinos to immediately trust and love a foreign conqueror after their long and grievous bondage to cruel Spaniards, to be humane and honest under the example of Castilian brutality and duplicity, to be moral when the children of their alleged celibate priests play upon the street, to be industrious in a land where tropical exuberance easily supplies man's need, where climatic conditions tend to languorous existence, and where the results of thrift, if achieved, would be filched by unscrupulous oppressors? The more I learn of what these people have suffered, the greater is my wonder, not that they are not better, but that they are not worse.

They impressed me as naturally intelligent and kindly. Among the delightful memories of my life are receptions in Dumaguete and Manila, where hundreds of well-dressed, pleasant-faced Filipinos bade us welcome with a grace which suggested a far remove from barbarism. Give these people a chance—some decades of fair treatment, of just laws, of American political and educational methods, and of a pure, Protestant faith—and I believe that they will justify the hopes of their well-wishers rather than the sneers of their detractors. Said Señor Felipe Buencamino to me: "The heart of the Filipino is like his fertile soil, and it will as surely repay cultivation. Sow love and you will reap love. Sow hate and hatred will grow." Said our lamented martyr President: "The Filipinos are a race quick to learn and to profit by knowledge. He would be rash who, with the teachings of contemporaneous history in view, would fix a limit to the degree of culture and advancement yet within the reach of these people if our duty toward them be faithfully performed." They are not inherently degraded or vicious people. For uncounted centuries, their women have been creatures of men, and if they easily yield to the soldier and the priest, it is not so much because of a lascivious disposition as because they have never been taught to have a conscience on the subject or to feel that it was possible for them to resist anything a man might desire. Their Church, which should have inculcated loftier standards, put a premium upon concubinage by refusing to perform the marriage ceremony except for exorbitant fees. I heard of one case where the priest extorted \$200 Mexican from a family in only moderate circumstances. Nor was this an exceptional case. In such circumstances, it is not surprising that many couples, who, in other conditions, would have been married, lived together without wedlock, especially as their religious leaders openly did the same thing.

In his remarkable book on "Social Evolution," Benjamin Kidd reminds us that "the social development which is called Western civil-

ization, is not the product of any particular race of people; that it must be regarded as an organic growth, the key to the life history of which is to be found in the study of the ethical movement which extends through it. If we look at the matter in this light, and then call to mind what the histories of the nations and races embraced within the life of this organic development have been; if we reflect how deeply these peoples have been affected at every point by the movement in question; how profoundly their laws, institutions, mental and moral training, ways of judging conduct, and habits of thought have been influenced for an immense number of generations in the course of the development through which they have passed, we shall at once realize that it would be irrational and foolish to expect that any individuals, or classes, or all the individuals of a single generation, should have the power to free themselves from this influence. We are, all of us, whatever our individual opinions may be concerning this movement, unconsciously influenced by it at every point of our careers, and in every moment of our lives. We, like our times, are mentally and morally the product of it; we simply have no power to help ourselves. No training, however religious and prolonged, no intellectual effort, however consistent and concentrated, could ever entirely emancipate us from its influence. In the life of the individual, the influence of habit of thought or training once acquired can be escaped from only with the greatest difficulty, and after the lapse of a long interval of time."

The unwillingness of the Filipino to work is a serious problem in the development of the Islands. Rich soil, perpetual summer, and simple wants are not conducive to hard labor. Little toil is necessary in a land where bananas, cocoanuts, and hemp grow spontaneously, and where sugar cane, once fairly started, thrives so vigorously that weeds cannot compete with it. A few hours' work with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa palm will thatch it. Clothing is an equally simple matter in that soft climate. I repeatedly saw men and children of the lower classes with only a loin cloth, and the latter often arrayed only in the atmosphere, while the women drape themselves tastefully in a pretty homemade cloth of coconut fibre. In the cities, however, men in neat white suits and women in silk are common.

In such circumstances, life is taken more easily than by the Scotchman, the Yankee, or the Chinese, who have to contend against a sterner climate and a more unresponsive soil. The American public school superintendent in Dumaguete spent a fruitless forenoon, during my visit, in the effort to hire a cart to haul a teacher's baggage to a village four miles distant. Scores of carts were idle, but "why should a man go four miles in the sun when it is so much pleasanter to sit in the shade." There are noble forests of excellent building timber on the mountains a day's journey back of Dumaguete, but it is impossible to engage men to cut it, so that we must transport the materials for our Silliman Institute from the lumber yards of Cebu or Iloilo. At Escalante, I found a disgusted contractor who could not induce men to load a lorch at any price because they had won enough for their immediate necessities at

the Sunday cock-fight, and they would not work till the money was spent.

Mr. N. M. Holmes, the civil engineer in charge of the construction of the Benguet road in Luzon, says that "the greatest difficulty that we have to contend with is labor. At the present time there are from nine hundred to one thousand laborers at work, but they can by no means be depended upon. They will work for only a few days or a week at a time, so that it is necessary to be breaking in new laborers who are entirely unfamiliar with the work. To keep up the force requires a man on continual recruiting service."

A mining engineer, whom I met on Negros, told me that there is an abundance of coal in the Philippines. Large deposits of lignite are known to exist on the Islands of Bataan, Luzon, Cebu, Mindoro, Masbate, Mindanao, and Negros. "The extensive fields near Bulacacao, in southern Mindoro, are within four to six miles of a harbor which gives safe anchorage throughout the year and which has water deep enough for the largest ocean-going vessels. Some of the Cebu deposits are also conveniently situated with reference to harbor facilities." The experts employed by the Taft Commission report that the Philippine coals do not clinker, nor do they soil the boiler tubes to any such extent as do Japanese and Australian coals, and that practical tests have shown that their steam-making properties are very satisfactory. But the natives cannot be induced to toil in a coal mine. It is too disagreeable. So the coal has to be imported from Japan and Australia at \$24 Mexican a ton. And these are typical cases. The upper classes are too proud to work, and the lower classes see no reason why they should do any more than sufficient to supply their actual wants.

This is the labor question which immediately confronts the American business man who is eager to exploit the Philippines. Resources are here in abundance—rich soil, vast forests, rare woods. But workmen cannot be obtained to develop them. These Asiatics have never learned the Anglo-Saxon lesson of labor and thrift. The idea of toiling steadily eight or ten hours a day in the hot sun just for the sake of doing something or of getting ahead in life, has never occurred to them. American capitalists are here now with vast schemes for developing all sorts of enterprises which would be profitable alike to them and to the Filipinos. But they are finding themselves thwarted at every turn by the unreliability of native workmen, who will leave their employers in the lurch as soon as they feel tired or have a few pesos in their pockets.

It is useless to bring over white laborers. The American cannot do manual labor in this climate. He is the product of a radically different physical environment. The sun here seems to be no hotter than in our summers at home, but it is deadly to the foreigner who continuously exposes himself to it. It has a kind of "X-ray" power under which the white man inevitably succumbs in time, while the perpetual mildness of the tropics saps the energy and affords no recuperation. The American in the Philippines must always be an employer, an administrator, or a teacher. He should never come expecting to earn his living as a farmer, a mechanic, or a laborer. He cannot stand the cli-

mate and he cannot compete in wages with natives who, when they do work, accept a scale of pay on which the well-fed and well-clothed American workingman would starve. In the construction of the Benquet road, for example, the laborers are paid five cents Mexican an hour (two and a half cents gold), and a pound of rice a day.

Americans will make a great mistake if they flock in large numbers to the Philippine Islands expecting to find remunerative employment. The British Consul at Manila has recently written to his Government: "There are no openings for Europeans here except with capital, the number of destitute and unemployed Europeans and Americans being constantly on the increase. There is no difficulty in filling posts of any sort from the American volunteers now being disbanded here in large numbers, many of them being men of superior education."

THE CHINESE IN THE PHILIPPINES.

At this point, the Chinese question emerges. Nowhere else in the world, outside of China, are the peculiar traits of the Chinese more characteristically exemplified. Before Magellan discovered the Philippines in 1521, and his lieutenant, Legaspi, founded Manila in 1571, the enterprising Celestials had begun to trade with the Philippines. For a long time after the conquest, the Spaniards encouraged and protected them. But finding that the Chinese were, like the Jews in Europe, getting all trade and finance into their hands, while at the same time they were living apart and refusing to profess the national faith, jealousy was aroused and a policy of restriction was gradually adopted. In 1755 the Spaniards decided to expel the Chinese. But while 2,070 were forcibly driven out, 1,623 succeeded in remaining by the simple device of submitting or promising to submit to Catholic baptism. Ever since, the Chinese have had a hard time in the Philippine Islands. The Spaniards disliked them and enacted laws to limit their numbers and their freedom, while the Filipinos feared and hated them. In 1603, 1639, 1660, 1763 and 1820, this race rancor resulted in a general massacre, sometimes by the Chinese being goaded to revolt, sometimes by the unprovoked attack of the fanatical populace.

But in spite of all this antipathy and opposition, the persistent Chinese continued to come and to thrive. In 1638 their number was estimated to be 33,000, and now it is believed to be about 100,000, of whom no less than 60,000 are in Manila. Under Spanish rule, the number was steadily increasing, for they were permitted to enter as agricultural laborers on the payment of fifty pesos each. But the law was evaded with comparative ease, partly because Spanish control of large portions of the Archipelago was only nominal, and partly because corruption was not difficult where the law might have been enforced. When the Americans took possession many hoped that all restrictions would be abolished. But these hopes were quickly dashed by the decision that until Congress should decree otherwise, the United States Geary Exclusion Law should be considered as applying to the Philippine Islands, so that John is now in a worse plight than ever.

The reason for all this hostility is apparent. The Chinese are industrious, frugal and persistent, and the Malays and Spaniards are not. The Filipino cannot compete with the hardy Celestial who works twelve and fourteen hours a day, seven days in the week. Though the Chinese originally entered as laborers, they are the merchant class, for as soon as one gets a little ahead, he opens a shop, and by strict attention to business, rising early, retiring late, watching keenly for bargains, and accepting moderate profits, he speedily drives competitors out of the field, so that often the less enterprising Filipino is forced to buy of the hated alien or go without what he wants.

And yet the Chinese domesticates himself in the Philippines as he does not in America, for as a rule he takes a Filipino wife and establishes a home. The native women are not proud of their Chinese husbands and seldom are seen with them in public, but they are quite willing to marry them because their superior wealth permits dresses and carriages and jewelry which the poorer Filipinos cannot afford. "Do your people sympathize with the American law excluding the Chinese?" I asked a Filipino Presidente of Negros. He promptly replied: "We wish you would not only prevent any more Chinese from coming, but that you would drive out those who are already here." "Why?" I queried. "Because the Chinese are like the pest of grasshoppers; they eat up the country, leaving nothing for the Filipinos."

It will not be easy to repeal the Exclusion Act, partly because the Filipinos do not want the Chinese, and it is the policy of the Commission to do everything practicable to conciliate the Filipinos and to reconcile them to our rule, partly because politicians at home are fearful that repeal would lose the votes of a few States in which Chinese labor is a local issue.

But every American and European business man with whom I talked in the Archipelago was emphatic in his opinion that without Chinese labor there is absolutely no hope for the Philippine Islands. The white man cannot work and the Malay will not, but the Chinese both can and will. To forbid him would be as fatal to the industrial life of the Islands as was the expulsion of the Moors from Spain. In the sixteenth century, Dr. Antonio Morga declared: "It is true the town (Manila) cannot exist without the Chinese, as they are workers in all trades and business and very industrious, and work for small wages." About two centuries later, Juan de la Concepcion wrote: "Without the trade and commerce of the Chinese, these dominions could not have subsisted." Foreman says: "The Chinese are really the people who gave the natives the first notions of trade, industry and fruitful work. They taught them, among many other useful things, the extraction of saccharine juice from the sugar cane, the manufacture of sugar, and the working of wrought iron. They introduced into the Colony the first sugar mills with vertical stone crushers and iron boiling pans."

It is difficult to find a rational reason for American exclusion of the Chinese. They came to the Philippine Islands before either Spaniards or Americans. They are more numerous there than we are. They are settled in homes and in long-established business houses. Through

their intermarriage with the Filipinos, they are introducing a more virile strain into the native blood so that the strongest type of character in the Islands to-day is to be found in the Chinese-Filipino mestizo. They are industrious, peaceful and law-abiding. They pay more taxes in proportion to their numbers than any other class. They could not be banished without throttling the trade of the Islands, and they are so absolutely indispensable to industrial and commercial development that unless our American capitalists and employers can have the benefit of their labor, the Philippines can never return the United States half of what they will cost us. The Manila Times truly says: "The reasons which exist for excluding Chinese laborers from the United States do not exist in the Philippines. The conditions are vastly different here."

Our missionary plans for the Philippine Islands cannot ignore this Chinese population. It will not require the whole time of a foreign missionary nor will it be necessary for any of our men to learn the Chinese language. The Chinese understand enough Spanish or Tagalog in Luzon and enough Spanish or Visayan in our other fields to make it possible to converse with them in the native tongues. Nor need it be at great expense. Being as a class well-to-do, the Chinese can soon be led to support their own work. Nearly all of them came from the neighborhood of Amoy, Foochow, and Canton, where mission work has long been conducted by various Boards. An occasional preacher could probably be obtained in China through the kindly offices of the missionaries there, and with some assistance at the outset from the Board and under the wise supervision of our missionaries, a self-sustaining work could be quickly developed.

Nor is it difficult to reach the Chinese with the Christian message. The Chinese in the Philippines are far less conservative and exclusive than in the Flowery Kingdom. Their very departure from their native land has broken down many of their prejudices against foreigners and has widened their mental horizon, while their desire to trade with the more numerous and powerful people among whom they live has taught them a complaisance to the foreigner, which their brethren across the China Sea do not possess. So the Chinese in the Philippines is a broader and more accessible man than his countryman at home.

Our missionaries in the Philippines early saw this inviting opportunity and began service for the Chinese in connection with their other work. Although hampered by the fact that the medium of communication was a language foreign alike to preacher and hearer, the effort speedily thrived. A few Christian Chinese who had been converted in China were discovered, and these, like the devout Jews whom Paul found in the cities of the Roman Empire, were the nucleus around whom the new movement gathered. In Manila, two of these were able to preach, and while supporting themselves in their shops during the week, reasoned out of the Scriptures with considerable power on the Sabbath. Mr. Gelwicks, being under appointment for China, naturally interested himself in this service, which has a congregation of from forty to fifty.

A native pastor is now urgently needed. The missionaries cannot spare from their other work the time necessary to properly develop this

attractive field among the sixty thousand Chinese in the city. Nor can this comparatively intelligent congregation be permanently built up by the necessarily unstudied talks of Chinese who must devote their energies to a trade or a shop. We can continue to give the congregation the free use of our Trozo chapel Sunday afternoons, and I believe that with reasonable effort the Chinese could be induced to subscribe enough to pay the salary of a Chinese pastor. If they cannot raise it all at once, the Board should make them a grant with the understanding that it shall not exceed one-half the salary and that it will be diminished each year with a view to entire self-support at an early date. A regularly trained preacher from Amoy would be best, but the mission there cannot spare one. I think it would be wise to temporarily engage one of the present unpaid preachers. He would have to make some sacrifice, for he is now earning \$1,250 Mexican a year as a cabinet maker. But he is an intelligent, consecrated man, whose life is exemplary, who speaks with fluency and force, and who has the advantage of a good knowledge of English. While the missionaries do not, of course, understand his addresses in Chinese, they note that the Chinese appear interested and that the attendance increases. If such a man were enabled to give his whole time and strength to the preparation of sermons and to pastoral and evangelistic work, he would be able to accomplish much good.

Dumaguete has not yet had time to inaugurate work among the Chinese, the Silliman Institute having naturally absorbed the energies of the one man who has thus far been stationed there. But at Iloilo, where there are several thousand Chinese, of whom four-fifths are from Amoy and the rest from Canton, work has sprung up in a remarkable way. When the missionaries arrived, they discovered two Christian Chinese from Amoy. In April, 1900, as Dr. Hall and Mr. Hibbard were passing a Chinese shop, one of these Christians ran out and implored Dr. Hall to come in and see a man who was very sick. Entering, the missionaries found a raving maniac held down on a bed by several excited Chinese. It was evidently a bad case. Asked for an opinion, the Doctor was forced to say that he had never known a man in such a condition to recover. The Chinese said that they expected the patient to die and that they were going to send him to Hongkong the next day so that he might die in China. The Doctor expostulated: "This man cannot make so long a voyage." But the men were obdurate, saying that they were unwilling to have him die on their hands. Keenly feeling the inhumanity of subjecting the sufferer to the horrors of the Asiatic steerage, Dr. Hall finally persuaded the Chinese to keep him by promising to do all he could to save his life. The issue was long and doubtful, but under the missionary's skilful care, the patient slowly improved, and while he is not and probably never will be entirely well, he is so much better that he is again earning his living. The wonder, delight and gratitude of the Chinese knew no bounds. Dr. Hall took advantage of the influence he thus acquired to speak to them of Christ. Soon he began to hold services in that very shop. The work prospered from the beginning, with the result that on October sixth, at the request of Dr. Hall, I had the great privilege of baptizing ten adult Chinese men. They had faithfully at-

tended the preaching service for a year and a half, and for six weeks they had been specially instructed by Dr. Hall in an evening class at his home. With another who was baptized in China, there are now eleven Christian Chinese in Iloilo with every promise of an increase. All the eleven are from Amoy and have been in Iloilo from nine to sixteen years. Here also a Chinese pastor is needed, and he should be paid by the Chinese themselves, the mission assistance taking the form of the free use of our chapel Sunday afternoons till the congregation can provide an edifice of its own.

The Methodists have also begun work among the Chinese in Manila, having been naturally led to it by their large Mission interests in Foo-chow, from which some thousands of the Manila Chinese have come. But the Evangelical Union at its conference with me October 14th, unanimously voted that there is ample room for both Presbyterians and Methodists in view of the size of the Chinese population in Manila, and the fact that the work, while important, will always be under native helpers and subsidiary as compared with the Filipino work. In our other Stations, of course, we have the Chinese field to ourselves.

COMITY AND THE BEGINNINGS OF PROTESTANT MISSIONS IN THE PHILIPPINES.

The circumstances in which the Presbyterian Church inaugurated Protestant missionary work in the Philippine Islands have not yet been set forth in connected narrative; and partly because it is desirable for historical reasons that they should be, partly because they constitute the most notable effort in the direction of comity which has yet been made by any Board, and partly because a knowledge of them is essential to an understanding of the present situation and to some of the recommendations which I shall make further on, it appears proper for me to recount them. As soon as Commodore Dewey's victory was announced in May, 1898, we saw that the barrier which had so long separated the Philippine Islands from the rest of the world had been broken down and that the circumstances involved a missionary call to American Protestantism. Two weeks later, the Presbyterian General Assembly in session at Winona, Indiana, enthusiastically endorsed the following section in the report of its Standing Committee on Foreign Missions, the Rev. George F. Pentecost, D. D., Chairman:

"In addition to fields already occupied, we cannot be deaf or blind to the startling providence of God which is just now opening up new and unexpected fields for Foreign Mission work. The peace-speaking guns of Admiral Dewey have opened the gates which henceforth make accessible not less than 8,000,000 of people who have for three hundred years been fettered by bonds almost worse than those of heathenism, and oppressed by a tyrannical priesthood only equaled in cruelty by the nation whose government has been a blight and blistering curse upon every people over whom her flag has floated, a system of religion almost if not altogether worse than heathenism. * * * * We cannot ignore the fact that God has given into our hands, that is,

into the hands of American Christians, the Philippine Islands, and thus opened a wide door and effectual to their populations, and has, by the very guns of our battleships, summoned us to go up and possess the land."

From the mission field came like urgency. Several missionaries in various lands wrote that they were willing to be transferred to the Philippine Islands, while the veteran Dr. Kerr of Canton, China, wrote the following interesting note:

"Forty years ago I spent several weeks in the Philippine Islands, and some years ago I wrote to Dr. Ellinwood urging him to take some steps to establish a Mission there. Recent events at Manila indicate that the way is now or soon will be open to establish Protestant Missions in those Islands. What is there to hinder our Church from being the first to enter, as it did in Japan and Korea? It would be a difficult field, but the war will no doubt shake off some of the Catholic fetters which have bound the people, and some of them might welcome the preachers of salvation by grace, as they will welcome free government. I hope you will take this matter in hand, and see that the Board enters into it with enthusiasm and faith."

Meantime the records of our Board for June 6th show the following action:

"The Executive Council presented a paper in relation to the opening of mission work in the Philippine Islands, and it was voted to refer the whole question to the Committee on China and the Executive Council."

June 20th, the Committee and the Council presented the following report, which was unanimously adopted:

"The Committee on China and the Executive Council, to whom was referred the expediency of opening mission work in the Philippine Islands, feel that the political and military relations into which the United States has been so strangely forced with reference to the Philippine Islands and also to Cuba and to Porto Rico, involve certain moral and religious responsibilities—responsibilities which are perhaps quite independent of the precise character of the political relationship which may hereafter be formed with them, and that the Christian people of America should immediately and prayerfully consider the duty of entering the door which God in His providence is thus opening. This appears to be, so far as we can judge, the feeling of the Presbyterian Church. It is significant that already letters have come to the Board from persons in five different States, urging the importance of taking up this work, and making offers of coöperation in men and money, one pastor having actually raised and paid over to the Treasurer of the Board \$1,000 toward the support of the first missionary, while the General Assembly itself gave strong approval in the report of the Standing Committee on Foreign Missions.

"However, it is only fair to presume that this sentiment is not peculiar to Presbyterians. Indeed, there are rumors that the Foreign Mission Boards of other Churches are disposed to consider the question of their relation to these opening fields. We feel that it would be

quite unfortunate if several Boards should enter any one of these fields at the same time, thus unnecessarily duplicating expenses, and perhaps introducing elements of rivalry. We have heard much in recent years of the principle of comity, and we are earnestly striving to promote that comity in lands which are already jointly occupied. We believe that the new situation thus providentially forced upon us affords us excellent opportunity not only for beginning this work but for beginning it right from the view-point of Christian fellowship and the economical use of men and money.

"To this end we recommend that the Executive Council be directed to hold an early conference with the representatives of the American Board, the Baptist Missionary Union, the Missionary Society of the M. E. Church, the Board of Foreign and Domestic Missions of the P. E. Church, and the Board of Foreign Missions of the Reformed Church in America, with a view to a frank and mutual understanding as to the responsibilities of American Christians to the people of Cuba, Porto Rico and the Philippine Islands, and an agreement as to the most effective distribution of the work among the several Boards, if it shall be found expedient and practicable to undertake it.

WM. R. RICHARDS,

ARTHUR J. BROWN,

Chairman, Committee on China.

Secretary in Charge."

On the basis of the above action, I addressed a circular letter to the Foreign Missions Boards of the United States and Canada, June 29th, embodying the main points of that action and concluding:

"To this end we have great pleasure, on behalf of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., in inviting to a conference the representatives of such Foreign Missions Boards as are disposed to seriously consider the question of opening missionary work in the Philippine Islands, Cuba or Porto Rico, as well as those which already have such work, with a view to a frank and mutual understanding as to the most effective distribution of the responsibility among the several Boards, if more than one shall find it expedient to undertake it."

The responses to this invitation were general and hearty. It was evident that the idea was cordially approved. Several of the Boards replied that as there was no probability of their being able to undertake missionary work in any of the Islands referred to, it was not necessary for them to incur the expense of sending a representative, but they assured us of their sympathetic and prayerful interest. Other Boards, however, sent delegates, and a broadly representative conference was held in our Board Room July 13. The result was the unanimous adoption of resolutions declaring that the duty of Protestantism to give a purer faith to the people of our new possessions represents the deep and solemn Christian patriotism of the country, and that support will be given to the Boards for this purpose. The resolutions continue:

"In view of the fact that the American Board of Commissioners for Foreign Missions has for years been conducting work in the Caroline Islands, and that the population of those Islands is not sufficient to justify the presence of more than one missionary agency, we recom-

mend that the Caroline Islands be deemed the distinct field of the American Board.

"The conference notes the fact that seven Boards have either already undertaken work in Cuba or are expecting to undertake it, namely, the Home Mission Board of the Southern Baptist Convention, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, the General Conference of the Free Baptists, the Foreign Missionary Society of the United Brethren in Christ, the American Church Missionary Society of the Protestant Episcopal Church, and the New York and Indiana Yearly Meeting of Friends; that three Boards contemplate work in Porto Rico, namely, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, and possibly the Southern Baptist Convention; and that three Boards are disposed to seriously consider the opening of missionary work in the Philippine Islands, namely, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Missionary Society of the Methodist Episcopal Church, and the American Baptist Missionary Union.

"We therefore recommend:

"1. That each of the Boards mentioned appoint a committee of two on the field or fields which it thinks of entering, each group of committees to confer with a view to a frank and mutual understanding as to the most effective and equitable distribution of the territory and work under the several Boards.

"2. That the committee take early steps to secure all available information regarding these various islands as missionary fields, and that all information thus obtained be shared with the other committees concerned, with a view to subsequent action.

"3. That the Committee on the Philippine Islands be requested to inform the American Board that no Board has expressed any intention of undertaking work in the Ladrone Islands, and that the question was raised as to whether the equipment of the American Board in connection with the Caroline group does not better fit it for work in the Ladrone Islands, if it should become expedient to undertake it."

As Secretary of the Conference, I sent a copy of this action to each of the Boards concerned. Our Board promptly and without a dissenting voice adopted it and appointed the Secretary in Charge and the Rev. Dr. Richards as its Committee on the Philippine Islands, to form, with like committees from the Baptist and Methodist Boards, the joint committee called for by recommendations one and two. Having been requested to act as the convener of this joint committee, I called a meeting in our Board Room for November 17th. At this meeting the Baptists and Methodists reported that for financial reasons they could not enter the Philippines at present. For our Board I stated that, as special funds had been given to us for that purpose, we were planning to open work in the Philippines at once.

Our Board thereupon proceeded with its arrangements on the supposition that, as it was the only Board prepared to go forward

immediately, it had a clear field. November 21st, it voted as follows:

“In view of the evident probability that the present treaty negotiations between our own and the Spanish Government, whatever their issue, will at least leave the Philippine Islands our own open field for missionary effort, the Methodist and Baptist Boards having communicated to us their inability to do anything for the Islands this year, *Resolved*, That the Council be authorized to correspond with the Rev. James B. Rodgers, of Brazil, offering him a transfer of appointment to Manila, for the immediate opening of mission work in the Philippine Islands.”

The Rev. and Mrs. James B. Rodgers having been transferred from the Southern Brazil Mission, arrived in Manila on the 21st of April, 1899, the anniversary of the declaration of war by the United States against Spain in 1898. Their knowledge of the Portuguese enabled them to master the Spanish with ease, and the first sermon was preached in the Spanish language on the next Sabbath after the anniversary of the decisive naval battle in Manila Bay, 1899. In May, they were joined by the Rev. and Mrs. David S. Hibbard. The report of these missionaries in December, 1899, showed an organized native Church with nine members; regular semi-weekly services conducted in Spanish at four different points in the city; service every Sunday for the English-speaking people, evangelistic work among the soldiers, hospitals visited, etc. Mr. Hibbard had also made a tour of the Islands and selected Dumaguete to be with Iloilo, already designated by the Board, the points for future mission stations. The Philippine Mission was formally constituted in December, 1899. In January, 1900, Dr. and Mrs. J. Andrew Hall arrived, and the next month, the Rev. Leonard P. Davidson. Thus our Presbyterian work was promptly organized and vigorously prosecuted.

The effort to practically apply the principles of comity was widely discussed and cordially approved by the religious press of the country. For a time, however, it looked as if the hopes entertained at the inauguration of the work would not be realized. One after another, several Boards found themselves led into the Philippines by the enthusiasm of their constituents. Each followed certain leadings of individual opportunity which appeared providential, till Baptists, Methodists, Episcopalians, Christians and United Brethren, as well as the Presbyterians, were represented in the Philippines, and all, too, in such juxtaposition as to apparently precipitate the very conditions which the conference had sought to avoid. (From the view-point of comity, I do not, of course, include the British and Foreign and the American Bible Societies, and the Army Branch of the Y. M. C. A., all of which are doing excellent work in the Philippines but along their own distinctive lines, so that questions of comity are not involved. I have also omitted the Christian and Missionary Alliance, which sent a woman missionary to Manila, but afterwards decided not to undertake work in the Philippines and withdrew its appointment.) Fortunately, however, the missionaries of the various Boards in the Philippine Islands

are men of broad views who are in perfect accord with the conviction of the conference that missionary work in our new possessions should be characterized by the practical application of true comity. Aply re-enforced by the Rev. Dr. J. C. R. Ewing of the Lodiaua Mission of the Presbyterian Church and Bishop F. W. Warne of the Methodist Church, who were temporarily in the Philippines, a union meeting of Protestant Evangelical missionaries was held in Manila, April 24-26, 1901. At this meeting, the Evangelical Union of the Philippine Islands was formed with the following constitution and by-laws:

"Article I—*Name*. The name of this society shall be The Evangelical Union of the Philippine Islands.

"Article II—*Object*. It shall be the object of this society to unite all the Evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

"Article III—*Membership*. All regular appointees of recognized Evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

"Article IV—*Management*. There shall be a central Executive Committee composed of two members from each recognized Evangelical organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representative in the Committee. This Committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

"Article V—*General Officers*. The general officers of the Union shall be a President, two Vice-Presidents, a Secretary, and a Treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

"Article VI—*Amendments*. This constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.

BY-LAWS.

"1st. The Executive Committee shall meet once a year, or at any time upon the call of the Secretary, for any special business to come before the Committee.

"2nd. The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

"3rd. One of the duties of the Executive Committee shall be to meet and confer with workers of any Societies that are not now parties to this agreement, and to confer with and advise representatives of Societies arriving in the future as to the location of their respective fields; also to earnestly urge them to become parties to the agreement and to choose members who shall represent their Missions in the Executive Committee of the Union.

"4th. The name 'Iglesia Evangélica' shall be used for the Filipino Churches which shall be raised up, and when necessary the denominational name shall be added in parentheses, e. g., 'Iglesia Evangélica de Malibay (Misión Metodista Ep.).'"

At the same time, the following resolutions regarding division of territory were adopted:

"Whereas, several Evangelical Missionary Societies are entering upon their work in the Philippine Islands, and

"Whereas, the evangelization of these people will be more speedily accomplished by a division of the territory, thus avoiding waste of labor, time and money arising from the occupation of the same districts by more than one Society, which has marred the work in other and older fields, Therefore:

"Be it resolved, that each Mission now represented on the field accept the responsibility for the evangelization of certain well-defined areas, to be mutually agreed upon, such agreement to be open to revision at the end of three years by the Evangelical Union at its regular meeting.

"Be it resolved, that in the Island of Luzon, the Methodists shall become responsible for the work in the Provinces of Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan and Zambales; the Presbyterians for the work in the Provinces of Morong, Laguna, Batangas, Cavite, Tayabas, North and South Camerines and Albay; the United Brethren for the work in the Provinces of La Unión, Ilocos del Norte and Itecos del Sur, also

"Be it resolved, that no new work be begun in the City or Province of Manila, except by mutual understanding between the Superintendents of the Missions whose interests are involved, and in case of disagreement, the decision to rest with the Executive Committee of the Evangelical Union.

"Be it resolved, that we recommend that the Baptists and Presbyterians shall become responsible for the work in the Islands of Panay and Negros, they mutually deciding upon the portions of the Islands for which they will be individually responsible."

The constitution of the Executive Committee appears to need some revision. The Rev. Dr. P. S. Barbour, in speaking of another proposed interdenominational Committee, once wisely said: "A Board having, for example, three missionaries in a certain field should not have the same representation on such a Committee as the Board having forty missionaries." It would be better and more equitable to have the Executive Committee composed of representatives of the various Boards in the proportion of say one member for every five missionaries, provided that a Board having less than five should have one member, and that a quorum for the transaction of business should consist of at least one member from not less than three Boards. This would reasonably guard the interests of the smaller Boards, while it would do justice to the larger ones. The Boards which do the bulk of the work should have a proportionate voice. But as it is now, a Board having only one man and his wife (for by the Constitution women are not excluded from membership in the Executive

Committee) and no native work at all, has as decisive a voice as a Board having ten missionaries, three stations, and a large native work.

In Luzon, the Union assigned to the Presbyterian Mission about half the City of Manila and all that portion of the Island south of Manila, the Methodists taking the other half of Manila and the Provinces named in the action on the North. This involved our turning over to the Methodists some very promising work which Mr. Davidson had developed, and receiving in return a Methodist work at Cavite which was supposed to be considerable, but which proved to be quite unsubstantial. In one of his letters, the beloved and richly gifted Davidson, who was so soon to fill the first missionary grave in the Philippine Islands, wrote: "I wanted to keep the Provinces in which I had been working so hard, but I confess that I felt that I would be going against the Holy Spirit if I held out." So the sacrifice was ungrudgingly made. The general division appears to be equitable, the population of the Methodist and Presbyterian fields being estimated at about the same figure, 1,300,000 each. Our Manila Station therefore has a large and clear field for development.

In the other Islands, in which we had begun work, however, the plan has not proved so fair to us. The Baptists having only two men in the Philippines and they not being in Manila at the time, were not represented in the conference of missionaries at which the Evangelical Union was formed. As the Union was unwilling to legislate for them in their absence and as the Baptists and Presbyterians were the only denominations at work on Panay and Negros, the Union left the division of those Islands to the two groups of missionaries involved—"they mutually deciding upon the portions of the Islands for which they will be individually responsible." In the local adjustment thus provided for, the status quo was simply recognized, each group continuing to work the territory which it had already occupied—Baptists at Jaro and Bacalod, Presbyterians at Iloilo and Dumaguete. And so it has come about that, instead of having a wide and populous field for our Iloilo station, we are confined to about one-third of the area and population of the Island. Of the four Provinces into which the Island is divided, the Baptists claim Capiz, population 128,006, Conception 19,600, all that portion of Iloilo (Province, population 472,798) lying east of a line running from the city of Iloilo a little north-westwardly to the boundary of Capiz. This leaves to us only the smaller southwestern section of Iloilo Province, the long, narrow Province of Antique, 114,483, and the small, poor and thinly populated island of Guimaras, though we might add the little island of Cuyo, ten hours' sail to the west and having about 10,000 inhabitants. There is no possibility of expansion in any direction, for the rich Occidental Province of Negros with its nearly three hundred thousand people speaking the Iloilo dialect is also claimed by the Baptists, who have already stationed a man at Bacalod, its capital. This in turn leaves our Dumaguete Station on Negros with only the Oriental Province, less than one-fourth of the population of that Island.

Apart from the embarrassment growing out of this contraction of an original field, friction is almost certain to develop. The Philippines are not a region of great cities, but of villages and plantations. The city of

Iloilo has a population of but 18,000, and Jaro, which is a suburb of Iloilo, of perhaps half as many. People come to the Sunday services from a radius of twenty miles, and attend the Baptist chapel in the morning and the Presbyterian in the afternoon. The Sunday I was in Iloilo, the Baptists had a baptismal service in the river in the afternoon, and about half our Presbyterian congregation left our service to witness the, to them, novel ceremony of immersion. Mr. Briggs, the Baptist missionary in charge, seeing that many of our people were present, sought to divest the service of divisive influences. But he has not yet had time to learn the language, and the zeal of his native preacher could not be restrained, so that immersion as the only method of baptism was vigorously presented to a large number of our people. Not only this, but the Baptist translations of the Gospels and the tracts prepared by Mr. Lund and Mr. Manikin, instead of employing a word meaning to baptize, leaving each missionary to interpret it as immersion or sprinkling according to his convictions, use a Visayan word which means to put entirely under the water. This is the only form in which the natives are now getting the printed Gospel as our missionaries have not yet had time to publish anything.

There is no danger of conflict between the missionaries personally. There are only two Baptists now in the Philippines, Mr. Briggs and Mr. Hughes, though another man and a single woman are understood to be on the way. I had two conferences with Mr. Briggs and found him to be a man of delightful spirit and broad views. He frankly told me that he was distressed by the situation; that while the relations of the missionaries were and would continue to be intimate and even affectionate, he feared that friction might arise between native helpers and Christians. He declared that some readjustment ought to be made at once before matters go any farther, and that while he had no authority to commit his Board or his associates, yet personally he was willing to make any reasonable sacrifice which could be shown to be in the interest of the work.

It is plain to me, as it is to Mr. Briggs and to all our missionaries, that the present status is highly inexpedient and that some redistribution of territory should be made before either Board becomes any more deeply involved. We have enough of a field for the present activities of our two men at Iloilo, but we have neither the area nor the population for the out-reaching evangelistic work which we shall want to do in the immediate future, while the work we already have is being so interrelated to that of the Baptists that the people are becoming confused on the question of baptism and as to why they cannot come to the Lord's Table together. There is a fellowship of interest between the comparatively few Protestants of this region which is blissfully ignorant of denominational distinctions, so that when the Presbyterians announced to their congregation that a communion service would be held upon a given Sabbath, the Baptist converts heard of it and prepared to attend in joyous sympathy. Imagine the perplexity and dismay of both companies of believers, when the word went forth that Baptists must not commune with Presbyterians.

I do not wish to be understood as criticizing. I thoroughly respect the conscientious convictions of our Baptist brethren. They are as clearly entitled to them as we are to ours. It would be impertinent for me to

suggest that they be modified, and chimerical for us to imagine that the historically distinctive position of a great and honored denomination will be abandoned in any field in which its missionary operations are conducted. I am not arguing that question at all, but simply stating actual facts which show that either the Baptists or the Presbyterians should withdraw from Panay and go to one or more of the many populous Islands which have not yet been occupied by any Board. In this age of the world when so many other fields are wholly neglected, it is surely unnecessary and undesirable for two Boards to occupy in this way a territory only large enough for one.

In determining the question which Board should withdraw, the following considerations may be fairly borne in mind:

First. Priority of Presbyterian occupation. Our plans for Iloilo date from the very beginning of our decision to open work in the Philippine Islands, namely May, 1898. As we did not wish to confine ourselves to the port of Manila and as Iloilo was known to us as the second city of the whole group, we at once contemplated a station there. I speak advisedly, for I was the secretary who had initial charge of the matter on behalf of our Board. The outbreak of the war with Aguinaldo delayed actual occupation, but at the earliest practicable opportunity a preliminary visit to Iloilo was made, and in the spring of 1899 two missionaries were specially appointed to Iloilo. Dr. Hall, our medical missionary there, says that this designation of field was expressly emphasized to him by the Secretaries when he visited New York, November 1899, en route to the Philippines. In February, 1900, he, with Mrs. Hall and Dr. and Mrs. Hibbard, began their permanent residence in Iloilo.

The first Baptist missionary, on the other hand, did not reach Iloilo till May, 1900, when we were already in possession. True, he and Mr. Manikin brought with them in printed Visayan the Gospel of Mark and five tracts in editions of five thousand each, while they had translated, ready for the printer, the remaining Gospels and several Epistles. But while this fact, as well as the relationship with Mr. Manikin, was a good reason for beginning work in Visayan territory, it may be questioned whether it was a valid reason for opening a station in our immediate field. Mr. Lund did indeed so far change his plan as to settle at Jaro, instead of Iloilo as he had originally intended, but Jaro is only two miles away, is the market town of Iloilo, and as such commands most of its adjacent villages, so that our missionaries were immediately cut off from the bulk of their natural constituency. The contention that the Presbyterian missionaries acquiesced is not to the point. They were not consulted in circumstances which permitted anything else than acquiescence, and our Board was not consulted at all.

Second. The fact that Presbyterian occupation of Iloilo was not only prior to that of the Baptists but that the circumstances warranted our Board in assuming that we should have the field to ourselves. At the joint Committee meeting in my office, November, 1898,—I quote from my notes taken at the time—"the Baptists reported through their Secretary that they had asked Dr. G. W. Richardson, Surgeon, U. S. Volunteers, in the first military expedition to Manila, and formerly a member of

the Baptist Missionary Union, to obtain information for us, though thus far nothing has been heard from him; and that while the Baptists will probably enter the Philippines after a while, we have no present plans for doing so and it is improbable that any missionary can be sent either this year or next." One of the Secretaries of the Y. M. C. A., whom I met recently, told me that in November, 1899, nearly a year later, one of the Secretaries of the Baptist Missionary Union said to him in Boston that the Baptists then had "no definite plans for missionary work in the Philippine Islands." At that time, however, as already explained, a Presbyterian missionary was already en route to the Philippines under specific appointment for Iloilo.

Third. The considerable sacrifice which would be involved in our withdrawal. Presbyterian work at Iloilo is now well-established. Three and four missionaries have permanently resided there for about two years. Preaching has been regularly maintained in the city and frequent evangelistic trips have been made to the adjacent villages. Seventy communicants have been received and the ordinary attendance at the Sabbath service is between four and five hundred. A Hospital has been erected and frequently has a daily attendance of over a hundred. The last day of my visit, it was a hundred and fifty. And besides all this we have a wide and favorable acquaintance with people of all classes. The extent to which the missionaries have gained the good will of the community and the great influence which they have acquired are shown in the fact that the entire sum for the hospital building was raised in Iloilo—Filipinos, Chinese, Spaniards, Englishmen, and Americans contributing. The building is a modest one, but the fact is notable nevertheless. The influence of our Hospital has powerfully aided in creating the conditions which have made the Baptist work so successful, many of the people from the villages in the Baptist territory having been treated by Dr. Hall. The impression made by this Hospital is a fair offset to that made by the circulation of Baptist literature.

Fourth. The fact that our Board interposed no objection to the occupation of the Keng Tung field in the Shan States by the Baptists not long ago. Our Board and our Laos Mission strongly felt that this was Presbyterian territory. Our missionaries had toured widely through it and regarded it as in the line of the legitimate and necessary development of their work. The Baptist missionaries in Burmah, however, believed that the region should be considered theirs. Frank and full conference both on the field and in the United States failed to convince either party of the soundness of the other's position. As the Baptists, however, were prepared to send a man to Keng Tung before we were, our Board, in the interest of comity, felt that it ought not to protest and so informed Dr. Barbour, when, in a brotherly way, he laid the matter before us. Our Laos missionaries feel deeply aggrieved by this action and are strenuously insisting that the case be reopened. There is some complaint that this is the way comity usually works in practice. I sometimes think that it might be defined as the graceful and fraternal yielding of Presbyterians to brethren of other denominations who feel conscientiously obliged to stand up for their own Church. Of course, the pending question in the

Philippines should be considered on its merits apart from the Keng Tung matter. But after having seen comity mean Presbyterian concession to Methodists in Africa, to Southern Baptists in Shan Tung, to Congregationalists in Peking, and to Northern Baptists in the Shan States, I may perhaps be pardoned for desiring to see it mean just once something advantageous to Presbyterianism. We cannot always yield.

On the other hand, we should not underestimate the sacrifice which our Baptist brethren would have to make if they were to withdraw. They will probably state their own case. But my desire to do them justice leads me to present the following considerations on their side.

First. The circumstances in which they were led to Iloilo. Of course, the Baptist Missionary Union had no thought of interfering with us. But when the Union decided to undertake work in the Philippines, it was natural that it should instruct Mr. Lund, who was its representative in Spain and therefore familiar with the Spanish people and language, to go to the Philippines, look over the field and select one or more points for stations. It was equally natural that Mr. Lund should take counsel with Mr. Manikin, a native Filipino, who had been educated for the priesthood at the Roman Catholic school at Jaro, who had then gone to Spain to complete his studies, and had met and been converted by Mr. Lund. The two immediately began translating Gospels and tracts into Visayan, the native tongue of Mr. Manikin, and when they arrived in the Philippines, they, of course, again went to Iloilo, the port near which Mr. Manikin had been educated and where he had a wide acquaintance. Finding the Presbyterians already established at Iloilo, but in the circumstances and after their correspondence with the Baptist Missionary Union about Iloilo, not feeling justified in going to another field, they opened their work at Jaro, two miles away. Here Mr. Lund went vigorously to work, and with the powerful aid of the Baptist literature prepared in Spain and of Mr. Manikin, who is an able and eloquent preacher, a successful movement was inaugurated.

Second. The great promise of the work. True, little has yet been accomplished in Occidental Negros beyond the baptism of four men and the settlement of a missionary at Bacolod, but north and east of Iloilo the work has spread with wonderful rapidity. Not only have 113 persons been baptized, but "over ten thousand people in the country districts have announced their desire to become Protestants." An experienced missionary would probably not regard such petitions as indicative of a genuine spiritual movement, especially as the majority of the villagers concerned have never yet seen a foreign missionary, for none of the Baptist missionaries can yet speak the Visayan and comparatively few of the natives outside of Iloilo can understand Spanish. The preaching thus far has been done by Filipino helpers. Still such petitions do indicate a remarkable opportunity.

Third. The literary work which has been done. For a long time before Mr. Lund and Mr. Manikin left Spain, they were hard at work translating the New Testament and preparing tracts in Visayan. All their manuscripts were confiscated before they left Spain, as was also the Gospel by Mark which had been printed. But a small hand press was promptly

bought and set up at Jaro, and the printing was done there. Thus far Mark is the only Gospel published, but all the other Gospels and most of the Epistles are ready for the printer. Of tracts, five in editions of five thousand each have been distributed far and wide, laying a foundation for Baptist work and undoubtedly exerting a wide influence.

Fourth. The fact that withdrawal by the Baptists would mean not only their relinquishment of an inspiringly encouraging work in which their constituency at home has become interested, but the giving up of everything they now have in the Philippine Islands. For while Presbyterians could leave Panay and still have left their Manila and Dumaguete stations, the Baptists have practically no other point, for Bacolod on Occidental Negros is really a part of the Panay field, as I shall explain presently. It would not be easy, therefore, for the Baptists to go. Still, it would be as easy for them to leave as it would be for us.

Where could the withdrawing missionaries go? I answer to Cebu. The Visayan Islands are naturally divided by dialect into two groups which may be designated the Panayan and the Cebuyan. The difference is so marked that a native of one cannot understand the other, though, like that between the Spanish and the Portuguese, it is soon overcome when an effort is made. The appended table will serve our convenience in making comparisons, the figures having been taken from the "Atlas de Filipinas," published by the Director of the Jesuit Observatory in 1899, and said to be the most reliable obtainable.

PANAYAN GROUP.		
Islands	Area in square miles	Population
Panay	4,708	734,887
Guimaras	176	... (population included in Panay, it being a part of Province of Iloilo.
Occidental Province of Negros.....	3,200	296,995
Tablas	250	} 38,000
Sibyan.....	131	
Romblon and five smaller islands..	245	
Masbate	1,200	19,517
Total,	10,000	1,089,399

CEBUYAN GROUP.		
Islands	Area in square miles	Population
Cebu	1,742	504,076
Bohol.....	1,439	248,000
Oriental Province of Negros.....	1,654	94,782
Siguijor	83	... (included in Oriental Negros, as it is a part of that Province.)
Samar	5,040	200,753
Leyte	2,713	270,491
Total	12,671	1,318,102

The Atlas does not give the area of Provinces, and as the two Provinces of Negros must be divided between the two groups of dialects, a mountain range separating them, I have had to roughly estimate their respective areas from the appearance of the map. The area of the whole Island is 4,854 square miles, the Occidental Province having approximately two-thirds. The area of Romblon and its neighbors is not stated, but it is small, though the city of Romblon is the capital of the Province and a port of call for the steamers between Manila and Iloilo.

Each group has a good city as a base for mission operations, affording all necessary banking and shipping facilities. Iloilo, the metropolis of the Panayan Group and 250 miles from Manila, is the second port of the Philippines in importance with a population of approximately 15,000. Cebu, with a population of 10,972, is the metropolis of the Cebuyan group, is usually rated as the third port of the Philippines and is the great shipping point for hemp as Iloilo is for sugar. It has a better harbor and a more attractive location, Iloilo being on low, marshy ground, so that I heard the opinion frequently expressed that Cebu will in the future be the more influential city.

The following table, prepared by General James F. Smith, late Collector of Customs of the Islands, will show the relative trade of the chief ports for the year 1900.

Year and Port.	Imports.			Exports.		All other Collections.	Total Collections.
	Free and Dutiable, Value.	Dutiable, Value.	Duty.	Value.	Duty.		
1900							
Manila	\$33,665,518	\$28,115,616	\$8,641,410	\$33,677,388	\$866,856	\$299,818	\$9,808,085
Cebu	2,090,738	2,090,738	546,122	3,537,746	115,536	19,869	681,527
Iloilo	2,806,420	2,888,554	883,601	2,626,470	88,568	14,619	986,788
Jolo	237,598	221,568	69,926	216,308	5,055	1,742	76,724
Siasi	39,054	38,440	13,399	57,616	255	134	12,789
Zamboanga	28,652	23,594	0	8,082	0	0	0
Total	\$38,957,980	\$33,378,810	\$10,153,458	\$40,123,610	\$1,076,270	\$356,270	\$11,565,913

Both Iloilo and Cebu have regular steamer connection with Manila and are occasional ports of call for some of the Hongkong and Singapore steamers.

The Panayan and Cebuyan Groups are so related geographically to Southern Luzon, that either would give our Philippine work a fairly compact field and permit a good Mission organization with annual meetings which would be attended by representatives of all our stations. The natives of both Groups are of the same general Visayan stock and are among the very best material in all the Philippines, second only to the Tagalogs of Luzon in development and, some think, superior to them in natural qualities. At any rate, they have less admixture of Spanish blood.

As permanent fields for missionary labor, there is not much choice between the two Groups, though the Panayan is now more open and ripe

for successful missionary effort and is rather more compact and easily worked, the bulk of the territory being on the single Island of Panay with fairly good roads. The Cebuyan Group, on the other hand, while including no one island as populous as Panay, has a greater number of relatively important ones. Though in some parts of the Group, as for example Oriental Negros, the people are most friendly, yet in Cebu and Samar hostilities are still in progress. Spain never attempted a real occupation of the latter, and it was not till a short time ago that the United States undertook to pacify it—Co. C of the 9th Infantry being surprised and fifty-nine men killed or wounded as recently as Sept. 28th.

Undoubtedly the Baptists would be glad to have us take the Cebuyan Group, leaving them Panay, for they would then retain all their present work and, with the addition of all our work on Panay, they would have at once the most immediately promising field in the Philippines and all the territory they will probably ever care for in the entire Archipelago. But as they have nothing in the Cebuyan Group, they could give us nothing in exchange for our work on Panay, and comity would again mean the yielding of Presbyterians. Still, if the Baptists should accept the Cebuyan Group, we should have to turn over to them our Dumaguete Station on Oriental Negros. This would be as heavy a sacrifice as the loss of Iloilo, for while Dumaguete is not so important a city, it is the most beautifully and healthfully located place I saw in the Philippines and it is the seat of our Silliman Institute, which is already in successful operation. Moreover, the highest Filipino officials of the municipality and Province are the warm friends of the missionaries and the Institute, and we have so publicly committed ourselves to this School that withdrawal would be a serious matter.

Another solution, considering that the Baptists have already established themselves on Panay and are unwilling to leave it, would be for them to take the Provinces of Capiz, Conception, Antique, and the islands of Romblon, Tablas, Sibuyan and Mesbate off the coast of Capiz. This would give them a good and clear station field with the cities of Capiz and Romblon for centers. Then we could take the Provinces of Iloilo and Occidental Negros. As these have the same dialect, as they are but a few miles apart, as their trade relations are very close, two-thirds of the sugar of Occidental Negros being exported from Iloilo and boats running back and forth daily—these two Provinces naturally belong together as one station field. The southern part of the Province of Antique is more naturally tributary to Iloilo, but the population is not considerable enough to be a vital element in the question. With this division, each Board would have an independent and ample field. I wish this could be adopted. It would be the most just to us and would permit us to retain both our Iloilo and Dumaguete stations. It is doubtful, however, whether this would be agreed to by the Baptists as all their present work is in the Provinces of Iloilo and Occidental Negros. The dialect division undoubtedly looks to the larger and longer good, though whichever one we take, we must make a heavy sacrifice in withdrawing from a promising station.

Providentially, the Rev. Dr. Barbour, Foreign Secretary of the

American Baptist Missionary Union, is now in the Philippines. As I knew from a delightful personal acquaintance the breadth of his mind and the largeness of his heart, I was very desirous of meeting him, confident that a frank and brotherly conference would bring us to a mutually satisfactory agreement. But unfortunately, he was not due in Manila until some weeks after I was obliged to leave for Siam, so that I could not see him. I therefore requested Dr. Hall and Mr. Rodgers to confer with him and to explain the situation from our viewpoint.

In the Dumaguete station field also, the division of territory has not assigned us an adequate area, for we have only the Oriental Province, which is confined to the comparatively narrow strip on the coast east of the mountains, and the sparsely settled adjacent island of Siguilor eighteen miles distant—all told only about 1,600 square miles and 94,782 population. The great Occidental Province of Negros, with three-fourths of the area and population of the Island is, as already explained, claimed by the Baptists. It is out of the question for us to think of maintaining a permanent station and developing our leading educational institution in so contracted a field, especially as we must expect a considerable part of the population to remain Roman Catholic. After having visited China stations with tributary populations of from one to six millions each, 94,782 people impressed me as small.

However, there is ample unoccupied territory in sight. The southern end of Cebu is within six miles of Dumaguete, while Bohol is only forty miles away. The native sailboats are abundant, swift and fairly comfortable, and in them the missionary from Dumaguete could reach those islands far more easily than the average missionary in China can get to his out stations. A tour in such circumstances would be a holiday jaunt compared with Dr. Corbett's toilsome journeys of 125 miles on horseback in Shantung. Mr. Briggs thinks the Baptists would give us Occidental Negros if we could give them all of Panay. Though the dialects of the two Provinces are different, the divergence is not so great as that which we successfully meet in the Canton, Hainan, Persia and Syria Missions. Moreover, a railroad is now being surveyed from Escalante, a port on the northeastern coast of Negros, over a pass in the mountain range and down the whole length of Occidental Negros. This line will send the wide stream of Occidental Negros sugar trade into a port within easy reach of Dumaguete, and will bring the two Provinces of the Island into far closer relations than at present. It would be better to have the whole Island of Negros under the same Board, not only to avoid the embarrassments of dual occupation which have already broken out on Panay, but because one Board could work the whole area and because the postal and banking facilities will be on our side of the Island. However, Dumaguete does not need the Western Province if it can have Cebu and Bohol.

But while neither of these islands has been appropriated by any Board, I was informed that by the terms of the Evangelical Union Compact, they could not be considered Presbyterian ground unless so assigned by the Executive Committee. I therefore raised the question in a conference with the Union. Dr. Stuntz, the Presiding Elder of the

Methodist work, stated that, not knowing of our desires, he had been planning a station at Cebu which he regarded as a very important strategic centre. I pointed out that, with the Baptists in possession of two-thirds of Panay and all of Occidental Negros, we were now shut out from four-fifths of our Iloilo station field, and that if the Methodists were to establish themselves at Cebu, our Dumaguete station would also be crowded into a corner with no possibility of expansion; that it was neither necessary nor expedient for two denominations to enter the Cebuyan dialect, when one was ample; that we were already established in that region (Dumaguete); that there were now two Boards in the Visayan Group, Baptist and Presbyterian; that the entrance of a third would be contrary to the basal principle on which the Union was founded; that the only way out of the tangle on Panay was for one of the present denominations to take the Cebuyan dialect; that the Methodist occupation of Cebu would destroy all possibility of such an adjustment; that when we opened a station, we never had in mind simply the town in which the missionaries lived but also the region within practicable working distance, and that Dumaguete was not a station in our use of the term without its outlying population. I stated moreover that our Board had voted December 18, 1899, "that if the way be clear, a station be opened in the northern part of the Island of Luzon, presumably at the port of Oparri, recently opened and garrisoned by our Government," but that the action of the Union in giving the Methodists the Provinces immediately north of Manila and the Presbyterians those south of it, made it inexpedient for us to carry out our original plan, as we should have to pass through Methodist territory to reach Oparri and as our station there would be too far detached from our other stations. I therefore suggested that the Methodists consolidate their work north of Manila by adding the northern valley, and that the Presbyterians consolidate their work southwards by adding to our southern Luzon field the whole of either the Panayan or the Cebuyan Group, as we might arrange with the Baptists. As the American Board had already announced to our Board its expectation of undertaking work in Mindanao, this arrangement would give each of the four great Boards, which would doubtless always represent the chief part of Protestant work in the Philippines, an ample, independent and geographically compact field, thus economizing men and money, avoiding rivalries and promoting the essential object of the Union.

Dr. Stuntz promptly and cordially stated that if the Methodists could look forward to developing their work to the northern end of the Island, they would abandon their plans for Cebu. My steamer sailed that week, but it was understood that the Executive Committee, with which such matters officially rested, would meet the following Monday, to ratify this plan. If it is agreed to and if our adjustment with the Baptists leaves us Dumaguete, that station should have a normal equipment, besides the physician, of three ordained men, one for the Institute, one for Evangelistic work on Negros, and one for Evangelistic work on Cebu and Bohol until the way opens for establishing a station in the city of Cebu.

The American Church in Manila presents another embarrassing question of comity, which I took up in obedience to instructions from the Board. By far the most successful American service in the city was the one founded and conducted by our Presbyterian missionary, the Rev. James B. Rodgers. I heard this from several disinterested travellers from Manila before I reached the Philippines. The Rev. George L. Gelwicks, who was sent out to take temporary charge of this congregation, wrote March 4, 1901:

"We were most agreeably surprised to find the excellent beginning that had been made in the work to which we came. The Church services are sustained by an audience which for culture and intelligence will compare very favorably with any in the home land. Our congregation includes some of the best people in Manila, both in army and civilian circles."

In this popular service, Presbyterians had a decided denominational advantage. But our missionaries cordially proposed to waive it in the interest of what they believed to be the larger good. In forming the Evangelical Union, it was understood that its jurisdiction was to be over the native work only, and that it was not to include the services in English for the American population. Nevertheless, the Presbyterian missionaries had from the first greatly desired that there should be a strong Union Church for Americans, visibly manifesting in our work for our own people that unity which we counselled for the Filipinos. Mr. Gelwicks continued: "It is the conviction of our missionaries that in view of our peculiar conditions, the united strength of all Christians is needed to build up a strong evangelical church. After due prayer and deliberation, we decided to make our Church one in which all evangelical Christians can unite on a basis of equality. It is purposely not styled a Mission Church in order that the way may not be blocked for alliance with a denomination later on. If Presbyterians or persons willing to become Presbyterians are in the majority, we feel that it will be all right to make the Church such, but if adherents of some other denomination shall quite outnumber Presbyterians, it seems only just that the Church should ally itself with that denomination if it changes its present status."

Accordingly, a broad evangelical statement of belief was adopted, all characteristically denominational features were excluded, and the congregation was named simply "The Union Evangelical Church."

But through no fault of either our mission or the congregation, this scheme did not work. All three of the other Protestant bodies represented in Manila came to the conclusion that the interests of their work and of the cause of Christ justified them in establishing separate services for Americans. Two of them began preaching in other parts of the city, but have bought property in Ermita, and the third is occupying a rented building in the same quarter. So the unity for which we sacrificed our Presbyterian advantage cannot be attained. Not only this, but the name "Union Evangelical Church" became an object of criticism. Our missionaries were told that it was not fair to style this Church "Union Evangelical" as if it were the only one in the city. On the other hand

the congregation lost the support of some Presbyterian visitors at the hotels, who, seeing the announcement of other services, went to them when they would have attended ours if they had known that "Union Evangelical" was virtually Presbyterian. So the mission was surrendering the congregation which it had toiled so hard to build up, losing the prestige which it had won for the Presbyterian Mission, and was not only failing to gain the unity which it sought, but was under the same responsibility and expense as before, for a Presbyterian missionary had to give his entire time to the work of the Church and our Board had to pay his salary.

A meeting of the congregation was accordingly held during my visit, Oct. 17 (1901), and the whole question frankly discussed. Mr. Rodgers explained the original intention to have a Union Church and the failure to realize it. Called upon for a statement, I was careful not to ask that the Church become Presbyterian, stated our earnest desire for unity, our disappointment that it could not be obtained at present, our uncertainty as to what relation our Board and Mission were expected to sustain to the Church, our cordial willingness to sacrifice our denominational interest in the Church to a real union; but said that if we had to carry the sole responsibility of maintaining the Church, we should feel that our interests in it were paramount to those of any other denomination, and "that the Board looks with disfavor upon any pledge or tacit understanding that in the formation of the Church, whether English-speaking or otherwise, either the Mission or the Board which mainly supports such Church shall at any future time be bound to submit the question of the possible transference of the Church to another denomination by a majority vote." I stated, however, that the congregation was free to take such action as it deemed expedient and that we should be glad to know what was in the mind of the people, etc. Thereupon, several who were not Presbyterians declared that in the circumstances a Union Church was impracticable; that without the support of the united Protestant forces of the city, it could not hope to succeed unless some Mission gave it care for a time; that Union Churches elsewhere had experienced difficulty in inducing suitable ministers in England and America to leave their denominational relations to become pastors of such detached, independent congregations; that this particular congregation, in order to attain the commanding position it ought to occupy, must have the strong leadership of some influential Mission; that the Presbyterians had done all the work, borne all the expense, furnished the minister and deserved all the credit, and that the Church should be called Presbyterian. After full discussion, it was by a standing vote unanimously "resolved to change the name of the Church to the Presbyterian Church to be in connection with the Mission of the Board of Foreign Missions of the Presbyterian Church of the U. S. A."

It will be noted that this consummation is in harmony with the report of the Board's Committee on the Philippine Islands and the Executive Council to wit: "While it would have been desirable for a time that the various Protestant Missions working in Manila should unite

in the maintenance of a union service, yet the Board having learned that the Missions of other denominations decline to unite in such a movement either in vernacular or English-speaking congregations, the Board decided to advise its missionaries to conduct the services of the English-speaking congregation in a broad and catholic spirit, but with the view of its establishment as a Presbyterian Church in case a permanent Union Church continues to be impossible;" and also with the further action that "while the Board does not feel at liberty to depart essentially from the constitution and order of the Church under whose commission it acts, yet it would encourage its missionaries in the Philippines to conduct all their work in a generous and catholic spirit, and it most cordially approves the plan of receiving as associate members all Protestant Christians who prefer not to lay aside their own denominational relations."

I had pleasure in emphasizing to the congregation the thought embodied in the preceding sentence, namely that the Board is in hearty sympathy with every wise effort to promote true comity, that if a real Union Church could have been formed we would unhesitatingly have turned over to it our interests in the congregation, that while in accordance with their vote the Church would now be known as Presbyterian, it was not our purpose to conduct it on any narrow sectarian lines, that our constitution required acceptance of denominational tenets only by ordained officers, membership being open to all evangelical Christians, and that we should regard it as both a duty and a privilege to keep the Church what it is now—a spiritual home for all of God's people who wish to unite with it, whatever their denominational preferences might be.

Doubtless the situation in the Philippines will strengthen the conviction of some who were already convinced that comity is nothing but "an iridescent dream." Indeed one editor rather sarcastically inquires—"What are we to conclude regarding all the palaver about comity and coöperation there has been in America within the past two or three years, between the numerous missionary societies of the country? The conferences held by the representatives of the Boards of Missions have discussed these topics in the most amiable and enthusiastic way, yet we learn that not fewer than thirteen societies have expressed their intention of prosecuting missionary work in Cuba; ten have resolved to enter Porto Rico, and half a dozen or more have the Philippines on their list."

But I am not ready to admit that comity is a failure. In calling the original conference on the Philippines and in framing the resolutions which it adopted, we did not imagine that the millennium of ideal unity was to immediately dawn. Difficulties should not deter true men from trying to do what is best. Better far to fail in an honest effort to attain the right than to weakly acquiesce in the wrong. I will never admit that it is our duty to perpetuate on the foreign field the blunder which has crowded our American towns with rival congregations, quartering the strength of the churches by quadrupling their number. Comity is right, comity is coming. Let us work for it and pray for it. Let us

not be discouraged by obstacles. Let us remember that every sensible discussion of the subject promotes it, that every wise effort to attain it hastens the day of its triumph. Shortly after the original conference on the Philippines was held, I said "Whatever may be the immediate outcome, we feel that it is a distinct gain that such a conference has been held, and that such resolutions were adopted. It is a great thing that, for the first time in the history of the world, so far as we know, before occupying a new field, the representatives of the various Boards sat down to cordially plan the situation together, to pray over it, and to decide how men and money can be used to the very best advantage and to the avoidance of many of the evils of denominational lines." The New York Independent was right in characterizing that conference "as one of the marked and exceedingly interesting signs of the times."

It should be remembered, too, that the only serious embarrassment in the Philippines, that between the Baptists and Presbyterians, was not intentionally caused by either party's indifference to the principles of comity. It grew out of the accidents, not out of the designs, of the situation. So far from that embarrassment proving that comity is a failure, the very fact that the overlapping is so promptly recognized by both parties, and that there is such a cordial and fraternal desire to make a better adjustment proves the success of comity. If it be objected that my argument is that the Baptists should yield, I reply that I am willing to abide by the judgment of the two Boards concerned or of any third party to whom they may see fit to refer the question as to the inherent worth of the reasons which I have stated.

"But suppose the Baptists conscientiously feel that they can not withdraw from the Provinces of Iloilo and Occidental Negros? What then?" Then I say that the Presbyterians should withdraw. Inequitable as I should deem such an alternative in view of our prior plans and occupation, yet with so many unevangelized and unoccupied fields, with such importunate demands upon our inadequate supply of men and money, we should not be justified before our own consciences, or the Christian world, or the Judge of men, in maintaining a Station for so limited an area and a population as we now have in Iloilo, when another evangelical agency is able and willing to cover the whole Island. Let us in this event transfer our force to Cebu.

Consider, too, how much has been really gained for comity in the Philippines. With the single, and, as I believe, the temporary exception on Panay, the Methodists, Presbyterians, United Brethren, and Congregationalists have been assigned wholly distinct fields, so that in each place only one Church is being developed and a united front is presented to the people. Further than that, it has been agreed that the Protestant Churches throughout the Islands should bear one name—"Iglesias Evangelicas," and where the denominational designation is to be added it is to be subsidiary like the name Dominican or Augustinian in connection with a Roman Catholic Church. Defects there are beyond question, and additional ones will probably develop from time to time. The missionaries in the Philippine Islands, like the missionaries in other lands, are the products of American denominational Christianity and

they will be more or less influenced by the views of the Churches which send them forth. But the fact remains that in spite of draw-backs, comity in the Philippines has made a more practical start than in any other mission field. Let us see to it that we maintain the position taken by our Board's Executive Council and Committee on the Philippines, namely—"that nothing should be done by the Mission which should prejudice the advanced position which the Presbyterian Church through its General Assembly has already assumed on the subject of comity, and the thorough and cordial coöperation of different Missions of whatever denomination in advancing the one great work of a common Redeemer."

THE AMERICAN POPULATION.

Apart from some of the difficulties which are common to other mission fields, a distinctive problem in the Philippine Islands is the presence of an overshadowing number of irreligious Americans. Of the approximately seventy thousand people from the United States now in the Philippine Islands, only a few hundred identify themselves with the Christian cause. Many are given to profanity or intemperance or immorality, or perhaps to all three, and are so conspicuous in their vices that they appear to be relatively more numerous than they really are. The American saloon is the greatest curse that has been introduced into the Archipelago. Near our missionary residence in Dumaguete, for example, there is a saloon kept by a former volunteer soldier. It was filled with soldiers every time I passed it, and I was informed that its receipts are between \$300 and \$400 Mexican every pay-day. Statistical reports show that during the year 1900, liquors were imported into the port of Manila to the value of \$1,534,558.00 gold, and that flour was imported during the same period to the value of \$411,616.00 gold. The Manila Times says that "the people will no doubt wonder what on earth was done with so much flour. The proportion appears to be one solid to four liquids." Before the arrival of Americans, the native wine-shops were numerous, but they seldom carry more than a few pesos' worth of bino (rice whiskey) and tuba (cocoanut beer). Intemperance is not a Filipino vice. He drinks moderately as compared with the American, usually in his home at night, and in the opinion of the Taft Commission, "consequently suffers comparatively little harm." In a month's constant travelling, I did not see a drunken Filipino. Drunkenness came with the American soldier and sailor.

An unimpeachable authority, not a missionary, told me that venereal diseases brought by Americans are spreading with such appalling rapidity, that in some villages half the population has already been infected and that it has become absolutely necessary to establish hospitals for the treatment of venereally diseased native women. I saw two hundred such women, many of them mere girls, in one hospital in Manila. "What are we to do?" half-pathetically said an officer of the Bureau of Public Health to me. "We cannot allow these contagious diseases to run unchecked and rot away their lives."

But let us be fair. Secretary of War Root says of the last report of the Philippine Commission: "The section of the report on the liquor traffic in Manila indicates that the powers of the Commission are ample to deal with that subject; that they have devoted great attention to it, and that the difficulties which they experience are the same as those which confront Congress in governing the city of Washington and our State legislatures in dealing with the same subject, while the success which they have attained will compare favorably with the results here. Many false and misleading statements have been made regarding the use of intoxicating liquors in Manila. The fact is that this traffic is more rigidly and effectively regulated and kept within bounds in the city of Manila than in any city of similar or greater size in the United States. A strict high-license law is enforced, under which the native saloons or wine-shops have been reduced from 4,000 at the time of American occupation to 400 at the present time, and the saloons selling American liquors, including hotels and restaurants, have been reduced from 224 in February, 1900, to 105 at the date of this report, and to 88 at the present time. Of these, but 48 are permitted to sell spirituous liquors. All of these saloons are closed at half past eight in the evening and are prevented from making sales until the following day, and all are closed and prevented from selling on Sundays. Manila has a population of over 400,000, and as against her 400 native and 88 foreign saloons for that population we have in this country the cities of:

	POPULATION.	SALOONS
Washington	278,718	513
Cleveland	381,768	1,888
Cincinnati	325,902	1,727
New Orleans	287,104	1,370
Milwaukee	285,315	1,747
San Francisco	342,782	3,007
St. Louis	575,238	2,060
Baltimore	508,957	1,988
Boston	560,892	799
Philadelphia	1,293,697	1,709
Chicago	1,698,575	6,460
New York	3,437,202	10,832

"Since the date of the Commission's report further regulations have been adopted by them, limiting the portions of the city in which the traffic is permitted, and I am satisfied that they are dealing with the subject with wisdom, firmness, and a full knowledge of the conditions."

The Manila police force numbered, when I was in the city, 1,058, of whom 619 were Filipinos and 439 Americans, nearly all the latter being discharged Volunteer soldiers. But an Inspector of Police told me, in answer to my inquiries, that Manila is now so orderly that this force will soon be largely reduced. The laws restricting vice are as good as similar laws at home and they are as well enforced. The officials whom I met in the Philippines impressed me as high-minded men who are conscientiously

doing the best they can amid many difficulties. Let us not revile them because they do not accomplish what our home cities have conspicuously failed to accomplish. The Commission "has imposed many new restrictions on the sale of intoxicants, and has forbidden saloons on certain of the principal streets and plazas, namely, the Escolta, Calle Rosario, Plaza Moraga, Plaza Cervantes, Calle San Fernando, and a part of Calle Nueva." It has adopted a graduated scale of licenses rising to twelve hundred pesos for a "first-class bar" and sixteen hundred for a theater bar. For the first time, drug and grocery stores must pay license fees and the sale of intoxicants in public markets, street booths or by peddlers or street vendors is strictly prohibited. Licenses will not be granted against the protest of adjacent residents and property owners. To prevent the Filipino from being attracted to the American saloon, "the playing of musical instruments or the conducting or operation of any gambling device, phonograph, slot machine, billiard or pool table, or other form of amusement in saloons, bars, or drinking place is forbidden." "Violations of the minor provisions of this law are punishable upon conviction by a fine not exceeding 200 pesos or imprisonment for six months, or both, in the discretion of the trial court, for each offence. A violation of any provision of the act may subject the offender to having his license revoked, in the discretion of the provost marshal general, while, if he is convicted of selling, giving away, or otherwise disposing of any liquor not allowed by his license, or during the hours wherein the sale of such liquor is prohibited, or of selling, giving away or otherwise disposing of any intoxicating liquor to any intoxicated person, the license becomes null and void as a consequence of conviction."

All this indicates the earnest desire of the Commission to place such restrictions upon the liquor traffic as can be enforced among a population of Americans who as a class are drinking men.

The trouble is that, while in the United States vice is more or less counterbalanced by a great body of Christian sentiment and of pure men and women, in the Philippines the number is yet so small that the proportion is grewsomely on the wrong side. In its official report to the Secretary of War, Nov. 30, 1900, the Taft Commission, discussing the difficulties in securing a good civil service in the Islands, frankly says: "The Americans who come to these islands come eight or ten thousand miles, come with a venturesome spirit, come with the idea of amassing a competence by their stay in the islands. They are exposed, in any important official position where there is opportunity for defeating the rights of the Government, to constant temptations offered them by interested persons seeking to escape lawful burdens or to obtain fraudulent advantage, and who have no other conception of a public officer than of one who is to be reached by bribery if the sum offered be large enough. Men may leave the United States honest, but with the weakening of moral restraints of home associations and with the anxious desire to make so long a trip result successfully in a pecuniary way, demoralization and dishonesty are much more likely to follow than at home."

Unfortunately, too, some whose lives are not only upright but whose personal sympathies are with our Protestant missionary effort, hold them-

selves publicly aloof from it. In some cases this is due to that lessening of the sense of Christian responsibility, that sagging of the spiritual life, which are so often noticed in men who are far away from the environments of home and the Churches with which they are connected. In other cases, it is due to considerations which I shall mention in connection with the Roman Catholic question. So it comes to pass that some men who were open supporters of religion at home seldom enter church doors in the Philippines, that where the Filipino sees an American who is not ashamed of his faith he sees a multitude who are apparently either hostile or indifferent, and that the missionary must toil as best he can unaided save by a comparatively small number of men and women, who refuse to sacrifice their personal faith and duty to God to any dictates of alleged expediency. Thank God there are such Americans in the Philippines. They believe as strongly as any one in the separation of Church and State. But they believe nevertheless that it is their duty as individuals to stand up for God. Nor, so far as I could learn, are they any the less popular on that account.

OUR AMERICAN CHURCH.

These facts emphasize the importance of our Church service for Americans. In other lands, we are justified in paying little attention to the foreign community, for it is comparatively very small and composed almost wholly of Europeans who usually have churches of their own nationality. But in the Philippines, the case is different. With the exception of a small and rapidly diminishing number of Spaniards, all of whom are Roman Catholics, and a handful of English and Scotch business men, the whole of the large white population is from the United States. The fact that Americans possess the Philippines and that they occupy all the high administrative posts in the Government as well as every rank in the Army and Navy, naturally gives to this American element unquestioned leadership and prestige. The attitude of this class toward religion is therefore certain to be enormously influential over a naturally imitative people. Protestant missionary effort cannot concern itself wholly with the Filipinos while leaving this great American community to set a demoralizing example of agnosticism and vice. The Filipinos have never been taught to distinguish between Church and State. For three hundred years, they have seen the two united. The victory of the Spaniards meant enforced submission to Romanism. When the contest with the United States began, the Spanish priests sought to inflame the people by vociferously telling them that the Americans were Protestants and would compel them to become Protestants. Undoubtedly many of the Filipinos now believe that as Romanism is the religion of Spaniards so Protestantism is the religion of Americans and that the transfer from Spanish rule to American involves a compulsory change of faith. The fear that this will be as ruthlessly enforced as the Spaniards enforced their creed, together with the natural desire of many to be on the winning side, probably accounts in part, for example, for the fact that ten thousand villagers in the interior of Panay send word that they wish to become Protestants.

Not only Governor Taft and his official associates but the Protestant missionaries themselves are trying to disabuse the popular mind on this point. We do not want the people to join our Churches from any such motives, and so it will not be long before the Filipinos will learn that loyalty to the new Government does not require them to become Protestants, and if, in addition, they see that Americans themselves are personally indifferent or hostile to all Church work, the result can easily be foreseen. The success of our work among the Filipinos is dependent in no small degree upon the example of a commanding American Church.

Besides, have we not a responsibility for these Americans for their own sake? If we do not do Christian work among them, who will? We cannot expect European Boards to send foreign missionaries to American citizens in American territory. We would not deem it wise or courteous for our Boards of Home Missions to undertake work in a region in which the Foreign Boards have established themselves. The Army Branch of the Y. M. C. A. and the Army and Navy chaplains, will, it is true, work among the soldiers and sailors, but who will interest themselves in the influential and increasing class of civilians?

I believe therefore that Christian work among Americans is not only a legitimate but an absolutely necessary phase of our missionary enterprise in the Philippine Islands and that we cannot ignore it without betraying a part of the trust which we have assumed.

In Iloilo and Dumaguete, this responsibility will not, for a long time if ever, involve much separate expenditure of time or money. The American population in such cities is comparatively small, the civil officials being nearly all Filipinos. A few business men, clerks, soldiers and the public-school superintendents and teachers constitute the American element which we can reach. The very fact that the Americans are relatively few in number brings them closer together, makes it easier for the missionary to personally know each one and to be personally known by him. It is important, for the reasons already stated, that we should reach this class, but the methods already employed are adequate, for the present, viz. a Sabbath English service in the same building in which the native congregation worships and under the care of a missionary who can in addition do considerable evangelistic or educational work among the Filipinos.

But in Manila, the American population is altogether too large to be reached by such methods. There must be an American Church with its own edifice and its own pastor. It is idle to suppose that the work can be effectively done any other way. As a matter of fact, it has been conducted in this way. Our American congregation absorbed practically the whole time of Mr. Gelwicks, and since his departure it has taken the whole time of Mr. McIntire. So exacting are its demands, that he is not even learning the native language. This is a sacrifice of our Filipino work which we cannot afford to make. It throws the entire burden of that work upon Mr. Rodgers, a killing load. The entire time and strength of two ordained men are the very least force imperatively needed for the Filipino work of this station, and we really ought to have three.

A pastor for the American Church should therefore be sent by the Board at once. At a meeting of the congregation, October 17th, "it was resolved that we formally request Dr. Brown to ask the Board to appoint a pastor for this Church, the congregation promising to do the utmost possible toward paying his salary." He may or may not be a regularly appointed missionary. It might be just as well to have him come as an associate missionary under a three or five years' contract. It would be better to select a man who has had several years' successful experience in a home pastorate. In addition to the spiritual qualifications upon which I need not enlarge, he should have a pulpit power which would enable him to interest and hold men who are educated, alert, preoccupied and tempted. He should also have a very large measure of tact and common sense. A minister who could succeed in a down-town city church in the United States is the type that is wanted. A high-priced star preacher would probably not be content to settle down to the patient, steady drudgery which will be required to build up a permanent congregation. A sensational drum-beater would be an unspeakable calamity. A scholarly recluse would discourse to empty benches. Send an earnest, sensible, spiritual, gospel preacher, who will be willing to live on a missionary support, who will accept equality with his missionary brethren individually and the same subordination to them collectively to which they themselves submit, and he will find an inspiring opportunity to work for God and for his fellow men. If in addition, or while such a preacher is being found, some man of commanding ability and eminence could be sent to assist for six months or a year, without expense to the Board's regular funds, so much the better. The Evangelical Union would doubtless be glad to arrange a series of union meetings on a large scale for such a man, and he could also render great assistance in holding meetings for Bible study and for deepening the spiritual life of Christian workers and of selected native helpers. Such a campaign, for example, as Dr. Pentecost conducted in India would be invaluable in the Philippines. But there would still be need for the more permanent man, unless of course the founder would be willing to stay.

A church building is an immediate necessity. The congregation is now worshipping in a rented residence, at 198 Nueva street, Ermita. It serves a temporary purpose fairly well, but only a temporary one. I need not urge this, for I am gratified to learn that the Board has already noted on the recommendation of its Committee on the Philippines and the Executive Council, "That in accordance with the previous instructions of the Board, the Mission be requested to take immediate steps for the acquisition of land necessary for the erection of a church."

In company with Mr. Rodgers, I inspected seven different sites in Ermita, which is the quarter where the largest American population centers and where, from present indications, it always will center. Our first choice is either of two corners of intersection of Calle Nueva and Padre Faura. A church at this point would be a conspicuous object and easy of access from all directions, the streets named being important thoroughfares, the former running from the Lunetta to Malate

and the latter from the Bay through all the residence district eastward. The other sites are in the same neighborhood and are good, but are all inside lots save one, and at that, the intersecting street, Divisoria corner of Calle Nueva, is short and unimportant. This is the lot which the Board was once urged to buy; and it is now held at double the figure at which it was then offered. The site is desirable, but it would be wiser in the long run to pay a little more for one of the main corners before mentioned.

There is reason to believe that approximately \$4,000 gold will suffice, and on my advice Mr. Rodgers immediately began negotiations for purchase, the cooperation of the congregation having been secured by a resolution that a committee be appointed to secure a lot for the purpose of building a church thereon and that Mr. Rodgers should be chairman. The \$8,000 gold already appropriated by the Board will probably cover the cost of the land for both the American and the Filipino churches, or if not, the balance required will be small.

The Board should also give some assistance in building. The people are liberal. They are already paying the rent and all the lighting, janitor and incidental expenses of the congregation, everything indeed except the missionary's salary, while the Christian Endeavor Society is paying the salary of one Filipino evangelist and proposes to raise the money for a second. On a single Sabbath, the people subscribed \$400 Mex. to repair the building, paint it and put in acetylene gas. Mr. Gelwicks says: "I have never found the task of collecting subscriptions an easier one." In the last seven months, the congregation has raised altogether \$1,067 Mex. With a permanent pastor and a suitable edifice, the church ought to be entirely self-supporting in a few years. The new minister should be sent with the understanding that the Board expects this. But I think it would be wise for a time to continue the present arrangement, viz: the Board paying the salary and the congregation all the other expenses, in order that the people may be able to help in securing the money for a church, unless, of course, some special giver at home offers the whole sum requisite. It does not matter much whether the people give toward the salary or the building. The point is that they cannot do both now. If the Board provides both land and building, the congregation will rapidly attain self support. If the Board pays the pastor's salary, the people can direct their energies toward an edifice. But even then, some aid must come from America. Building materials in Manila are very expensive. Governor Taft writes on this point: "The high prices of lumber and the rise in the cost of labor and materials have all retarded building. Shortly after the timber regulations were issued by the military government, there was a reduction in the price of lumber, and it was hoped that the reduction would continue, but the demand for it was so great that the supplies of cut lumber on the coast awaiting shipment to Manila were rapidly exhausted and the means for cutting it in the mountains, due to disturbed conditions, are so limited that it may be some considerable time before the price is reduced to a normal figure." We cannot afford to wait

for a fall in prices which may be several years in coming. Our time to act is now.

When I asked General Chaffee for suggestions as to our work, he advised the erection of a large and handsome church. He said that the Filipinos are accustomed to see such churches and that many of the Americans who come here are also accustomed to them, and that if Protestantism is to be influential it must be represented by an edifice of dignity. On this basis some local gifts might be obtained from men who are outside the Church. The Methodists are raising locally \$6,600 Mex., the purchase price of their lot, about half a mile from our proposed location. But the Americans here are not rich. Moreover, business is at a standstill on account of the demoralization of war, the confusion of readjustment to new conditions, the restriction of Chinese immigration, the ravages of rinderpest, the enforcement of American laws among conditions to which they are not applicable, and the virtual strangulation of what trade there is by excessive taxation. In such circumstances, large gifts are not to be contemplated. \$10,000 gold will build only a very modest American church in Manila and part of that must come from America, though I think it should, if possible, be a special gift.

OUR FILIPINO CHURCHES.

The work among the Filipinos in Manila is remarkable, particularly when one considers how recently it was inaugurated. The permanent congregations are two.

The oldest is the Trozo chapel congregation in the quarter called Binondo. The communicants number about seventy-five. They have not yet been formally organized as a church, but they soon will be, as there are several good men ready for ordination to the eldership. It is a spiritually strong body of believers. Mr. Rodgers describes them as "handpicked and reliable." I was very favorably impressed by the intelligence and devotion of the leading men. Unfortunately, a native pastor is not yet available, but as soon as one can be found, the people can contribute a considerable part of his salary, especially as the Board gives free rent. This is because the chapel, a spacious, comparatively new, two-story building in an excellent location, is largely used by the Station for other purposes. The second story is the general headquarters of our Manila work, with missionaries' office, classrooms for inquirers and native helpers, book and tract depository and two suites of rooms, now sublet, but which would afford suitable living rooms for a single man or even for a family without children. The chapel occupies the first story. It is ample for present purposes, but it could be doubled in size at the small cost of removing a partition and enclosing the adjoining court which is a part of the property. The rent of the building seems high, \$115 gold a month, but we can do no better in Manila, and we receive for the rooms we sublet \$62.50, so that we really pay only \$52.50. It is desirable that the Mission should retain control of the chapel as well as

the second story, for in addition to the Filipino congregation, the chapel is used for the Chinese service, and as a central hall for general meetings, while it is also well adapted to street chapel work. The Trozo Filipino congregation, therefore, does not need a church edifice at present and it can devote its financial energy to paying incidental expenses and to the support of a pastor when one can be found, though meantime it might help toward the rent. A good spirit of self-help is being cultivated. Offerings are taken at all Sabbath services and a subscription paper is being circulated.

The other congregation is the one so widely known in connection with Señor Felipe Buencamino. This congregation has a remarkable history. After the overthrow of the Spaniards, many of the notorious friars fled, fearing both the Americans, who were supposed to be hostile to their interests, and particularly the natives, whom they had so long plundered and oppressed. After a time, however, it became known that it was the policy of the American Government not to interfere in religious matters, and a report was circulated that the friars would return and be reinvested with their former power. The apparent influence of the Archbishop and the Apostolic Delegate with the American authorities strengthened this report. The matter was discussed by the members and friends of the Federal Party, which was led by Señor Buencamino, Aguinaldo's former Secretary of State. He decided that the most effective way of escaping the domination of the vicious friars was to connect themselves with the Evangelical Protestant Church, not as a political party, but as individuals. Accordingly, Mr. Rodgers, the senior member of our Mission, was invited to call. He, of course, accepted the invitation, and after a personal interview, he was requested to address a meeting of the leading men. He earnestly counselled the total separation of the religious and the political movements, explaining that a union would be injurious to both. Buencamino accepted his advice, and soon afterward, the Federal Party formally disavowed all connection with the Evangelical Church. Many individuals, however, including Señor Buencamino himself, actively identified themselves with Protestantism. In January, 1901, religious services were begun in the Rizal Theater in the section of the city known as Tondo, the Filipino proprietor giving the use of the great building every Sunday morning, rent free. From the beginning, the financial management of the congregation has been vested solely in a board of twelve Filipino trustees headed by Señor Buencamino. They pay all bills and the work has never cost the Board a dollar.

It is a mistake to suppose that this congregation is now "a politico-Protestant movement to which Mr. Rodgers occasionally lends a friendly hand." It has no connection whatever with a political movement. Not only has the Federal Party officially disclaimed it, but all the original political features have dropped out and many who first came from political motives no longer attend. Mr. Rodgers, so far from having only a nominal relation to the church, is, by the cordial and loyal desire of the people, in full control of all the spiritual work and preaches regularly every Sunday. It is as much a Presbyterian congregation as any we have in the Phil-

ippines, with an average attendance of from four to five hundred, and on special occasions of nearly a thousand.

I am aware that some question the motives of Señor Buencamino. But after having seen much of him personally and after having made inquiry of those who have had ample opportunity to know him, I am unable to see any adequate reason for doubting his sincerity. Governor Taft told me that he regarded him as one of the very ablest Filipinos he had met in all the islands. Whatever Buencamino's original expectations may have been, he now clearly sees that he has absolutely nothing to gain in a worldly way from his identification with Protestantism. His profession of evangelical faith has cost him the friendship of many Filipinos who remain loyal to the Roman Catholic Church. While he now holds a public office, it is commonly believed that the Commission would have appointed him to a much higher post if he had not been such an active Protestant as to make him unpopular with the Catholic party. Yet his interest in our Church work does not lessen. He has become a communicant. He speaks for Christ, and prays to the edification of his brethren. Several Americans, not missionaries, told me that they believed him to be a changed man since his acquaintance with Mr. Rodgers. Though he is not rich, he offered in my hearing to give \$1,000 a year for several years toward a new church building.

Such a building is needed at once. As I have already explained, the Trozo congregation is well housed for the present, in rented quarters. But the Tondo congregation of five times the size of the other is dependent upon the generosity of a Filipino who never attends the service and who rents his theatre every Sunday afternoon and evening for all sorts of performances. The associations of such a place are necessarily far from religious. At a conference with twenty-eight selected leaders representing all the groups in Manila and its vicinity, Trozo included, the opinion was unanimous that the Tondo congregation was the one which needed the first building. "We should not go on worshipping God in a theater," they said. "It is not fitting and it brings Protestantism into reproach of a community which is accustomed to churches. We must have a tabernacle for God."

As to capacity, opinions varied from 1,000 to 3,000, but there was unanimous agreement upon my suggestion that to avoid debt, an auditorium seating 600 with class and Sunday School rooms so arranged that by slid-partitions 400 sittings could be added, would suffice for the present, leaving future enlargement to be made when growth justified it.

The location should be that of the Rizal Theatre, or some lot in its immediate neighborhood. It is the center of the largest native population in the city, in the region where our work is most successful and promising, about a mile from the nearest church of any other denomination, and on such a street as I did not expect to find anywhere in Asia, the Paseo Azcarraga, nearly as broad as Pennsylvania Avenue in Washington, and with a double track street-car line. A suitable lot here, I was told, could be had for about \$4,000 gold. A side street would be cheaper, but would, in my judgment, be extravagant economy. Estimates

of cost of the building averaged about \$16,000 Mexican. Thus far, not a word has been said about help from the Board, and I asked how much the people could raise. Señor Buencamino said that most of the people were poor, but that he would give \$1,000, Mexican, a year for two years, and that he thought 400 members would give a Mexican a month, so that with some gifts which he hoped to obtain from relatives, he believed that the people would raise \$6,000, Mexican, a year, for two years. I then said: "If the Board will buy the land will the Board of Trustees agree to immediately canvass for funds as Señor Buencamino has suggested?" After full and eager discussion, in which there was no dissenting voice, this was enthusiastically agreed to. Throughout the entire conference, there was not a trace of a disposition to unduly lean upon the Board, but on the contrary, a most gratifying spirit of self-help was shown. As the Board had already "instructed the Mission to proceed as soon as practicable with the purchase of land and the erection of a church to be held as the property of the Presbyterian Board, and for the use of the Filipino organization," I counselled the immediate purchase of the site which had been previously agreed upon. I hope that the Board will approve, and that the special funds, which, I understand are being raised by Col. Bird, of Washington, may be accepted and used to give the further aid which will be required for both this enterprise and the American Church. At any rate, we shall want this Tondo property if we are to build a Filipino Church in Manila at all.

A delicate question may arise as to title. The Roman Catholic Church kept all property in the name of its bishops. The Courts have recently sustained its claim that all property acquired for Church purposes belongs to the Church, even though all the people who gave the money became Protestants. Thus many of the Filipinos find themselves shut out, not only from their churches, but, also, from their schools, cemeteries, and a large amount of other valuable property for which they furnished the funds. Made sensitive on this subject by this bitter experience, they may not consent to have the title to all Protestant Church property solely vested in another outside religious corporation in which they have no voice. On the other hand, the Board cannot risk a repetition of the American Board's experience in Japan, by giving the title to the Filipinos. This point will have to be prudently managed to avoid offence. I suggest that the Filipinos be told that the Board cordially acquiesces in their holding the sole title to all the property which they fully pay for and fully maintain, the Board in turn to hold the property for which it provides more than half the funds. When the contributions of the Filipinos equal one half the cost, let the title be held jointly by the Board and by the duly authorized native body. Governor Taft informs me that the Board can hold property under the laws in the Philippines.

It does not appear expedient at present to buy or build residences at any of the stations we now occupy in the Philippines. Good Spanish houses adapted to the climate, can be rented. True, rents are high, but so are land and building materials.

In Iloilo, I cannot advise the purchase of property at this time. Until

the Board and the Baptist Missionary Union settle the pending question of comity, the future there is uncertain. The building we rent as a church is well suited to its purpose, in the very best location in the whole city, at the intersection of main thoroughfares, and can probably be rented as long as we want it or until the congregation is able to acquire property of its own. The site cannot be bought, and any other can only be obtained at an absurd price. In fond anticipation of a great influx of Americans and a rich "boom," owners are holding their lands at fictitious figures. They will find out their mistake after a year or two, and come down to something reasonable. As our hospital is also provided for on ground leased at a low rate, we can afford to wait for more normal conditions. There are not many signs yet of rebuilding the best buildings of the city which were burned by the insurgents, February 12th. At Dumaguete I regard the site already purchased for the Institute as sufficient for the present, for reasons which are given later in this report. As a general rule, I believe it is wiser to pay a little more, if necessary, for property which we definitely know to be actually required than it is to tie up money in land for an uncertain future on the plea that "it may rise in value." Save in exceptional cities like Manila, the rise in value is not likely to exceed the interest we should lose on the purchase price, while we wait for the need to arrive. If the Board does lose occasionally in this way, it will, on the other hand, avoid loading itself up with unprofitable ventures.

With the exception, therefore, of the American and Filipino churches in Manila, and hospital sites after a little in Iloilo and Dumaguete there is no pressing need for acquiring more expensive property in the Philippines; though, of course, other needs will develop later, especially one for a training school. I am writing now only of the present and the immediate future. It may be expedient to help a few of the other native Churches in securing places of worship. But the Mission wisely proposes that, as a rule, the outstation churches shall be provided by the people. A surprisingly neat and commodious chapel can be cheaply built out of the bamboo and nipa of which the people construct their own houses. Such buildings are no longer allowed within the fire limits of cities, but they can be erected in all the outstation towns.

But we must not expect too much from the people at first. The war, with its destruction of property, its withdrawal of able-bodied men from peaceful pursuits, its prevention of the cultivation of the soil, and its enforced tribute to insurgent chiefs, has impoverished the country. The rinderpest has swept off much of the live stock, thirty-four of the fifty-one towns in the single Province of Iloilo having reported to the Governor a loss of 35,000 cariboo (water buffalo), while a large part of the property remaining, including vast areas of the best land, is held by the Roman Catholic Church. Time will be required for readjustment to normal conditions. But this does not mean that the principle of self-support should be ignored. We should start right. Painful experience in other fields has shown that if mission work is begun wrong, it is exceedingly difficult to change it afterwards. The Filipinos have been

taught by the friars to give heavily for the support of their religious institutions. Priestly extortion is a reason for moderation and justice in our work, but it is not a reason for going to the other extreme of furnishing everything for nothing. The natives expect to pay, and unless we spoil them by an ill-advised charity, which will seriously embarrass the future work and retard the development of a self-supporting church, they will be very grateful for a reduction from the Roman Catholic to the Protestant standard. The moral effect of such a reduction will be as great and far more beneficial to all interests concerned than a pauperizing policy of absolute charity.

EVANGELISTIC WORK.

The evangelistic work of the Mission is inspiring, considering the youth of the Mission. I have already described the Tondo and Trozo movements in Manila. But in addition to those established congregations, street, market and cottage meetings are held all over the city and the surrounding region. At the conference with the native leaders referred to, report was made of services at thirteen different places the preceding Sabbath, the attendance aggregating 1,725. Of the twenty native helpers who preach more or less regularly in these meetings, only two are paid by the Mission, the rest gladly speaking without compensation. While their qualifications naturally vary, some of them are really able men. At one open air service which I attended, in a vacant lot in Manila, a young Jew, who is employed in a business house, and a Filipino teacher in a large private school, preached with splendid power to a congregation of about two hundred. The flaring torches, the respectful stillness of the people sitting and standing about, the fitful light upon the upturned faces of those farther back or leaning out of adjacent windows, the sweetly solemn tones of the hymns rising on the evening air, and the earnest manner of the speakers, combined to form a memorable scene.

At Pasig, the interest of the people was so great that the two helpers, one paid and one volunteer, were compelled to hold six services in one day, and they only stopped when overcome by weariness at ten o'clock at night. At Malate, the few Christians started and regularly maintain a service without suggestion or aid from the missionary. No missionary has ever visited Pena Frane, but one or two faithful followers of Christ began preaching on their own account and now several are awaiting baptism.

At Dumaguete, the recent opening of the station and the labor of founding the Institute have thus far prevented the one missionary family from undertaking that evangelistic work among the Filipinos which they are eager to begin as soon as possible. But at Iloilo, the effort of less than two years has borne the same quick fruitage as in Manila. About four hundred people regularly attend the Sabbath preaching service. One of the most notable sights of the Philippines is to be seen in Iloilo Saturday evenings. My room, on the second story of Dr. Hall's house, opened into a wide Spanish hall with a broad flight of stairs to the

story below. About five o'clock, I was startled to find the hall, landing, and stairs, packed with Filipinos, sitting quietly on the floor and steps. They had walked in, men, women, and children, from the outlying villages, some of them four hours distant, in order to attend the Sabbath service. So many regularly do this, coming Saturday and remaining till Monday, that the station has been obliged to rent a large room in which the men can spend the nights, the women occupying the chapel. The people are quiet and well-behaved. They bring their own food or buy it in Iloilo, and they contentedly sleep on the floor. I wish that those critics who insist that the Filipinos are all Roman Catholics, and that they do not want Protestantism, but only relief from the friars, could look into that great room in Iloilo any Saturday night and see that dense throng of people who have patiently trudged past stately Roman Catholic churches to a plain chapel where there are no altar lights, or gorgeous vestments, or fragrant incense, but only the preaching of the simple Gospel of Divine Love. When men and women would rather walk fifteen miles under a hot sun and sleep two nights on a board floor to attend a Protestant service than go to a pompous stone church in their own village, there is certainly something more than curiosity in their hearts.

Rising early the following Monday morning, I rode horseback with a missionary and a native helper, over a good country road between groves of cocoanut and banana trees and plantations of tobacco and sugar cane, with occasional noble trees of mango and breadfruit, to the village of Oton, seven miles from Iloilo. It was market day and the place was thronged with people. Choosing a convenient open space, we began to sing hymns, and before the second one was finished, I counted 248 people gathered about us. After a passage of Scripture and a prayer, helper Adrian preached a short sermon. Of course, I could not understand what he said, but I noted not only his fluency and earnestness, but the silent attention of the throng. Most of the other street and market audiences that I have seen, both at home and abroad, have been restless, men coming and going, those on the outskirts talking and sometimes laughing. But these 248 Filipinos stood as quietly and listened as intently as a reverent Sunday morning congregation in America. No one left until the benediction had been pronounced, and even then dozens remained to buy tracts and hymns and Gospel portions. The service was repeated in another part of the market, this time with 154 listening with equal attentiveness. Afterward we spent an hour walking among the multitude. A splendid Roman Catholic church stood within a stone's throw of the market, but no priests appeared and not a sign of hostility was manifested by the people, and these are typical scenes. They occur every week and in scores of towns and villages. Plainly the Filipinos are not only willing but eager to hear the Gospel.

CHURCH ORGANIZATION.

Church organization is yet inchoate. Only a few congregations have been formally constituted Churches, and no central ecclesiastical body has been formed. The thought of the missionaries on this subject is suggested

by the following extract from a paper read before the Manila Ministers' Association, by the Rev. James B. Rodgers: "As soon as there are a few churches in any district, let representatives of these churches meet regularly for conference and mutual helpfulness. Such conferences would develop, naturally, into truly representative bodies, which would soon grow into provincial and then into national assemblies. The foreign missionary should be on the outside of this organization. He should exercise no authority except over such workers as may be employees of distinctly missionary enterprises, such as schools and colportage work. He can be an advisory member and exercise quite as much influence in that way as when he has a vote. If the foreigner is a member of the Church Court, then the native feels no responsibility for a long time, and simply does what he is told to do. When he does attain a spirit of independence, he is often apt to use race and not reason as his motive. The attitude of the different missionaries should be that of helpers and advisers, rather than of dictators. They should work along as evangelists, not as pastors, opening new fields, raising up new churches, advising the people, and caring largely for the educational work, and especially the theological training of the ministry. Up to the time that the individual churches are able to support themselves, either spiritually or financially, I think it would be well to keep them under Mission direction. As for their government during this period, the less and the simpler the better. I think that sometimes the Missions have attempted to put too large an armor on the little churches and have felt that because the system of church government that they follow is good at home, therefore, it should be worked down to its minutest detail on the mission field. Why not do as the apostles did, and appoint earnest laymen as church officers, calling them elders, or deacons, or stewards, or wardens, or whatever term seems best? The Filipino system of government by *cabozas de bavangay* is similar; and, as Paul used the existing system why should we not adapt the social habits of the country to our needs. As soon as churches reach a stage of self-support, they should be made members of the national Church. It would be a reward to hold before them. A Board of Home Missions and a Publication Committee could be easily formed and the work of spreading the Gospel taken up by them. There are, of course, many difficulties that can be seen even now, and without doubt, many more will appear as the work develops. I sincerely believe, however, that they will not be as great as those that have accompanied the old system that rules in many of the mission fields. This plan conserves the independent action of the missions and at the same time opens the way for the growth of an independent, self-directing self-supporting Filipino Church."

MEDICAL WORK.

Medical work is as necessary in the Philippines as in other mission lands, except, of course, in Manila. There the number of physicians in private practice is already considerable, and it will doubtless increase. There are several large and well equipped military hospitals, in

which civilians are, within reasonable limits, received as private patients, an excellent Women's Hospital for foreign women, public hospitals for lepers, fallen women, contagious diseases, etc. Drug stores are numerous, and the sanitation of the city is admirably looked after by an efficient Board of Health. The Government intends to see that necessary facilities are provided in Manila. There is, therefore, no special field for medical missions in the capital, unless private Christian philanthropy may at some later time, and without drawing upon missionary resources, choose to establish a Presbyterian Hospital after the model of similar institutions in our own home cities. In the provincial towns, however, medical work is as needful as in many other mission fields. The masses of the people know as little about the proper treatment of diseases as those in China, and they suffer as much from them. True, there are in the larger towns a few Spanish or Mestizo physicians, while in several places the Army Surgeons have been exceedingly kind to both foreigners and natives. But such service is necessarily confined to a few places, is purely professional, does not reach the poor, save in vaccination during some smallpox scare, and, in the case of the Spaniards and Mestizos is, as a rule, painfully unsympathetic and incompetent. The relief thus afforded is far less than in India, where the legitimacy of medical missions is unquestioned.

Our Board early recognized this need, and December 18, 1899, it authorized "the opening of medical work in the Philippines as soon as the best place or places shall be found therefor." Both Iloilo and Dumaguete, have been properly designated as such places.

In Dumaguete nothing has yet been done, as Dr. Langheim, the newly appointed medical missionary, had not arrived when I left. But there is a good field awaiting him. There is no physician of any kind, native or foreign, except the Army Surgeon, and a small drug store kept by a native represents the only permanent medical aid.

In Iloilo, we already have a hospital, which is a model for a new institution, that might well be imitated in other places. Instead of calling on the Board for an appropriation, Dr. Hall and Mr. Hibbard canvassed the local community, setting forth the advantages of a hospital in such effective ways, that the entire sum requisite was subscribed, Chinese, Filipinos, Mestizos, Spaniards, Americans, and Englishmen, contributing. The amount was not large, but in that respect, also, Dr. Hall showed his good sense. An expensive institution was not required at first; land was leased for two years at \$3, Mexican, a month, and for \$550, Mexican, a neat building of bamboo and nipa was erected. It includes a dispensary, reception room, operating room, and two small wards of four beds each, one for men and one for women. The dispensary attendance has already reached 150 in a single day, and the hospital is powerfully aiding the mission work. In-patients pay ten cents a day for their food, but no regular fee has been fixed for the dispensary, patients simply furnishing their bottles and paying something or nothing, as they are able, usually the latter. A native helper and his wife live in the hospital and every patient hears the Gospel in some form, either from Dr. Hall, Mrs. Hall, or the helper and his wife, sometimes by all four.

There are *medical* missions and *medical missions*. Dr. Hall rightly believes in and practices the latter. He does not argue "that the ordained man should look after the souls while *he* cares for the bodies." He talks with individuals, leads prayer meetings, conducts inquirers' classes, and takes his turn in preaching. The suffering patient is thinking not of his spiritual, but of his physical disease. To him the foreigner who can relieve that is the great man—almost a God sometimes. If the medical missionary leaves the treatment of the spiritual malady to some one else who, perhaps, is personally unknown to the patient, and who, even if known, has no special claim upon him, the patient inevitably concludes that the physician himself regards the spiritual as of comparatively minor importance. I believe that everywhere, as in Iloilo, the medical missionary should have the direct charge of and should actively participate in the evangelistic work of the hospital and dispensary. He may have assistance, but the spiritual influence of the physician in charge should pervade every department. Such medical work will be a powerful factor in disarming prejudice and opposition, in creating evangelistic opportunities and in reenforcing the general work and purpose of the mission. For such medical work, there is ample room and great need in dealing with the antipathies of a semi-Romish, semi-heathen population. Unquestionably our hospital has powerfully promoted the conditions which have made both the Baptist and Presbyterian work so successful in the Province of Iloilo.

I asked not only missionaries of our own and other Boards, but Army surgeons, whether women physicians were needed in the Philippines. The answers were unanimous in the negative, all physicians, both military and civil, declaring that women patients are as accessible to men physicians as in America, and that they do not show the slightest reluctance to call upon them. This being the case, and the population of Iloilo and Dumaguete not being large enough to justify the maintenance of two physicians, there is no present necessity for sending women medical missionaries to the Philippines.

EDUCATION—PUBLIC SCHOOLS.

The educational problem is a large one. Under Spanish Government, schools were numerous, the theory being one male and one female teacher for each 5,000 people. But they were exclusively controlled by the Roman Catholic Church. As to their value, Captain Albert Todd, then in charge of the Department of Public Instruction, officially reported to the Secretary of the Military Governor, August 17, 1900: "The supplies were generally of inferior character, the text books being mainly pamphlets, poorly printed, and capable of imparting but meagre knowledge. Moreover, much of this instruction was on religious subjects, embodying the tenets of the Roman Catholic Church." This opinion is in harmony with reports from Army officers in various parts of the Islands. Brigadier-General J. F. Bell declared that "they (the schools) simply make a showing, and serve to keep children out of mischief, only teaching them a few calisthenics and to chant a few prayers in native dialects." Lieut.

Russell C. Langdon said that "these schools seem to be generally the informal gathering of a few pupils, in each case, for instruction during a portion of the day, under some one of sufficient education who earns some little extra money in this way."

The schools conducted by the Jesuits were by far the best and a few of them did fairly good work. But in the office of the Department of Public Instruction in Manila, one may find a report from Brigadier-General W. A. Kobbe on the 175 Jesuit schools in Mindanao and Jolo, from which I make the following extracts: "The parish priest was inspector of schools for the village where he resided and he gave the examinations, quizzes in religion, and awarded rewards and demerits at the end of each term. The teachers report to him. The Catecismo of Astete was used, copy cards as guides to correct writing, and charts for spelling; the Divino Pastor for reading and other subjects; there was prepared a large book embracing them all called 'Manual de la Infancia.' This system in its practical working might be compared to American systems 100 years ago, the teacher doing too much and the pupils too little. In spelling, he calls out the word and they repeat after him; in reading, the teacher reads a line and the children repeat it in chorus. Under the eye of the priest, the religious portion was too much developed, and teachers now employed still make religion and prayer the centre of the course, barely touching other subjects. The pupils all sit on long benches and recite in chorus, the section being heard standing, and making such a din that the others can do little more than to listen to them."

The Taft Commission sums up the testimony as follows: "It has been stated that in 1897 there were in these islands 2,167 public schools. The ineffectiveness of these schools will be seen when it is remembered that a school under the Spanish régime was a strictly sectarian, ungraded school, with no prescribed course of study and no definite standards for each year, and that they were in charge of duly certificated, but hardly professionally trained or progressive teachers, housed in unsuitable and unsanitary buildings. It is stated on good authority that when the Spaniards came here several of the tribes of the Philippine Islands could read and write their own language. At the present time, after three hundred years of Spanish domination, the bulk of the people can not do this. The Spanish Minister for the Colonies in a report made December 5, 1870, points out that, by the process of absorption, matters of education had become concentrated in the hands of the religious orders. He says: 'While every acknowledgment should be made of their services in earlier times, their narrow, exclusively religious system of education, and their imperviousness to modern or external ideas and influences, which every day become more and more evident, rendered sécularization of instruction necessary.'"

All this accords with the statement made to me by a prominent Filipino official, that the typical school was little more than a poor church school, devoting to the Catechism the greater part of the short daily session.

The American authorities quickly realized that better educational facilities were indispensable and, accordingly, they determined to intro-

duce the American system of free, non-sectarian public schools. By direction of Major-General Otis, who was then Military Governor, and to conciliate the Roman Catholics, Father McKinnon, a Roman Catholic Army Chaplain, undertook the establishment of public schools in Manila, which was then practically the only place where the military conditions permitted such peaceful work. He was soon succeeded by Mr. George P. Anderson, under whom the zone of school work was gradually widened till it included several places outside of Manila. March 30, 1900, General Otis formally constituted a Department of Public Instruction for the Islands and placed Captain Albert Todd of the Sixth Artillery in temporary charge. He secured reports and opinions from Army officers in various parts of the Islands and recommended:

"1. That a comprehensive, modern school system for the teaching of elementary English be inaugurated at the earliest possible moment, and that attendance be made compulsory wherever practicable.

"2. That industrial schools for manual training be established as soon, as a fair knowledge of English has been acquired.

"3. That all the schools under Government control be conducted in the English language so far as in any way practicable, and that the use of Spanish or the dialects be only for a period of transition.

"4. That English teachers, well trained in primary instruction, be brought over from the United States in sufficient numbers to take charge of the schools in larger towns at least.

"5. That a well equipped normal school be established for instructing natives to become teachers of English.

"6. That in the larger towns, a portion, at least, of the school houses be modern structures, plainly, but well and properly equipped.

"7. That the schools supported by the Government be absolutely divorced from the Church. If the natives desire schools in which religious instruction is to be given, that they furnish the entire support of same from private resources, but that attendance at these latter schools shall not excuse the children from attendance at the public schools, where English is taught. In addition, the parochial church schools, if such are maintained, shall be required to be equal in character of general instruction to the public schools."

With the exception of some modifications, chiefly in number 7, these recommendations have been substantially followed by the Civil Commission under Judge Taft. September 1, 1900, Dr. Fred W. Atkinson, formerly principal of the High School of Springfield, Mass., assumed the office of General Superintendent of Education, and January 1st, 1901, the Taft Commission enacted a general school law which, in addition to defining the principles and regulations of the public school system, gave the General Superintendent power to determine the qualifications of and to appoint all subordinate superintendents, teachers and clerks, to prescribe their duties and, within certain limits, their salaries; to fix the curriculum for schools of all grades, to determine in what towns secondary schools shall be established, to prescribe plans for the construction of school houses to be built by the municipalities, to make all contracts for

school supplies, to determine the towns in which English teachers, to be paid out of the Insular Treasury, shall teach, exercising his discretion in favor of those towns showing their loyalty to the United States by their peaceful condition, and in favor of those towns which shall construct and maintain suitable school houses by local taxation or contributions," and to "exercise general supervision over the entire department." In the discharge of these very extensive powers, he is assisted by a "superior advisory board of four members to be appointed by the Commission," the General Superintendent, however, being ex-officio chairman, so that he virtually has carte blanche in organizing and conducting the public school system of the Islands.

The Archipelago is to be divided into ten School Divisions, the city and barrios of Manila constituting one. Schools are to be established "in every pueblo of the Archipelago where practicable." All primary instruction "shall be free," and authority is given to the General Superintendent of Public Instruction to obtain from the United States one thousand trained teachers. Under this authority, 850 American teachers have already arrived, while about 200 soldiers have been detailed to teach in the smaller towns, pending the arrival of more teachers from America. There are, beside, nearly 5,000 Filipino teachers employed, 2,000 of whom receive daily instruction in the English language, which they manifest great earnestness to acquire. Altogether, therefore, over 6,000 teachers, foreign and native, are at work in the public schools—a marvelous record of educational enterprise, and still the number is not adequate to supply the towns which are calling for schools. Yet care is exercised in making selections. Superintendent Atkinson told me that 15,000 applicants were examined in making 500 actual appointments. The qualifications required are: (1) Either Normal or College graduation or an equivalent education; (2) At least two years successful experience in school work; (3) Two references who can vouch for moral character and personal habits; (4) A satisfactory examination in Arithmetic, Political and Physical Geography, American History and Government, General History and Current Topics, English Composition, Dictation and Grammar, Physiology and Hygiene, Algebra, School Methods and Management; (5) A physician's certificate of good health; (6) A contract to serve two years, and accept whatever location may be assigned.

Thus far nearly all the schools are of primary grade, only a few intermediate classes having been formed. This is partly, though not wholly, due to the ignorance of the pupils, for as all instruction is in English, which very few of the children understand, and as none of the American teachers can speak Spanish or the native languages, teaching, necessarily, begins with the A B Cs, and with object lessons. Great emphasis is being laid on this primary training so that a sound foundation may be laid. But the system includes a comprehensive scheme of higher education, which will be developed as fast as pupils are prepared for it. There is to be a University in Manila, with an auxiliary High School "giving general, industrial, and commercial instruction" in each Provincial capital. In addition, there are to be a Normal school and a Trade

school in Manila, an Agricultural College at some point on the Island of Negros, yet to be determined, probably at Bacolod, and Trade schools at Dagupan (Luzon), and Tagloban (Leyte). All these trade or industrial schools will teach carpentering, plumbing, printing, mechanical drawing, etc. The commission, also, recommends the opening of a Military school in Manila. A Nautical school with a three years' course has already been started (Dec. 15, 1899), and the Commission adds that "eventually orphanages, reform schools, schools for the deaf and dumb and blind, supported by public funds, will have to be established."

This elaborate system for giving the Filipinos a better education is costing a sum which is in striking contrast with the comparative pittance which the Christian people of the United States are expending for giving the Islanders a purer religious faith. The Government pays the traveling expenses of teachers from their homes in America to the place where they are to teach, and monthly salaries of from \$75 to \$125 (gold). The General Superintendent receives \$6,000, the City Superintendent of Manila, \$3,000, and the Division Superintendents a lesser sum fixed by the General Superintendent. Dr. Atkinson told me that the annual pay roll is now one million dollars gold. In addition, \$400,000 have been appropriated for the erection and equipment of school buildings, \$220,000 for supplies and text books for the current year, \$25,000 for the Manila Normal School, and \$15,000 each for the Manila Trade School and the Negros Agricultural College, a total of \$945,000 more, or a grand total for the year of nearly two million dollars, gold.

And yet, as in our missionary work, the aim is self-control and self-support. The Manila Normal School is specifically "for the education of natives in the science of teaching." The development of such teachers is a prominent feature of Dr. Atkinson's plan. He now employs all the properly qualified ones he can find and it is his intention to largely use native teachers as rapidly as they can be developed. In each municipality there is to be a local school board, consisting of four or six members, in addition to the President or Alcalde of the Municipality, who shall be a member ex-officio. One-half of the members, except the member ex-officio, shall be elected by the Municipal Council, and the remaining half shall be appointed by the Division Superintendent. As far as practicable school buildings are to be provided by the local communities, either by rent, purchase or erection. I saw several buildings constructed of the bamboo and nipa used by the common people for their homes. Two buildings are required, no matter how small the school, for the customs of the country require the separation of the sexes, though in several schools that I visited, the two buildings are on the same lot. The people must help, too, in meeting the current expenses. The act provides that "every pueblo shall constitute a school district and that it shall be the duty of the Municipal Council thereof to make as ample provision as possible by local taxation for the support of all the schools established within its jurisdiction. In exceptional cases, where the topography of the country or the difficulty of communication between parts of the same pueblo require it, the Division Superintendent may attach a part of one pueblo to

the school district of another and shall in such case, fix the amount which it will be just for the Municipal Council of the former to contribute to the annual school expense of the latter."

Considering that attendance is not compulsory, the attendance on the public schools is encouragingly large. In Dumaguete I found an enrollment of 250 in the boys' school and 203 in the girls'. In Iloilo there were 405 names on the records of the boys' school and 100 on those of the girls'. The average attendance in these schools is eighty per cent. of the enrollment. A recent school census showed 1,700 children in Iloilo between the ages of five and sixteen, of whom about 300 are bound servants. In other words, out of a possible 1,400 children, 505 or about 36 per cent. are voluntarily attending the American public schools, and if we allow, not only for the bound servants, but the sick and crippled, the proportion will be increased. This is certainly a significant showing, especially as there are in addition night schools, three evenings of each week, which are largely attended by those over sixteen, who desire to learn English. According to the latest reports of the Department of Public Instruction, 150,000 pupils are enrolled throughout the Islands, and the actual daily attendance is 75,000, an average of about 75 for each foreign teacher. It is probable that a natural curiosity regarding "some new thing," and an ambition to acquire the language of the new rulers, have something to do with this attendance and that after the novelty wears off there may be a reaction unless a compulsory school law is enacted, which, indeed Superintendent Atkinson has already recommended. Still, the people never manifested such an eagerness to acquire the language of their Spanish rulers, while the American policy of filling all practicable posts with Filipinos will operate as a permanent incentive to the study of the language which will be more and more essential to preferment.

School superintendents and teachers uniformly said, in answer to my questions, that the children are, as a rule, bright and quick to learn. Lieut. Russell E. Langdon writes: "After close observation of the children of this town and elsewhere around here, I am of the opinion that the Tagalog children between the ages of six and sixteen are very bright and apt at acquiring languages, even though their intellectual faculties may become comparatively inferior as they become adults." Thus far, however, the test can hardly be considered complete for the studies are necessarily those which call into action memory and imitation, faculties in which the Filipino excels. It remains to be seen what the youth can do when he passes beyond the stage of mechanical memorizing. He has never been trained to hard, steady mental application, to which, indeed, he is constitutionally as averse as he is to plodding manual labor. The school authorities recognize this by widely circulating a leaflet by Molton A. Colton, which begins by stating that "apparently anything but memorizing is wholly contrary to the spirit and practice of any instruction hitherto given in Philippine schools. So strong a hold has this method obtained that it is not merely inertia which we must overcome, but a real antagonism. Of course this work must be done by degrees as it has already begun. The

evolution must be slow so as to give no violent wrench to the existing instruction, and in time it will develop into a new one."

Meantime, as an indication of what a Filipino youth can do, I was shown the following address presented by a boy of twelve years of age to Governor Taft on the occasion of the visit of the Civil Commission to Lawag, Sept. 20, 1901: "Sir—I am delegated by my master, with the approbation of my fellow scholars, to welcome you here, as representative, not merely of the President of the United States, but of the great American nation also. We welcome you here for many reasons, of which I will state but two.

"Firstly, because your presence here indicates the reestablishment of peace and the inauguration of a system of government which declares that those who are fortunate enough to be sheltered by it shall enjoy the rights of life, liberty, and the pursuit of happiness.

"Secondly, because the teachers and scholars of Lawag have here now an opportunity of publicly expressing their sense of gratitude to the American people for their generous interpretation of those principles to which I have just referred; for their lavish expenditure on Public Instruction, for their appointment of so many American teachers to assist, not to supplant, our native teachers, and for their provision of the best educational books in the world. I am happily too young to speak from wide experience of bygone times. The past is better irrevocable. The future alone is ours. You are now putting into our power, for the first time in the history of our race, the opportunity for individual judgment and intellectual development which will enable us in the ample pages of knowledge, aided by wisdom, and by moral sincerity, to demonstrate eventually our equal position with our fellow citizens in the United States.

"Our fathers have told us that the ancient system of education was such as to render us inevitably an inferior race; that reproach cannot be repeated hereafter, except through our own fault. If we, as Filipinos, remain inferior, we shall have no one on whom to saddle the blame, for the fault and the shame will be ours, and ours alone. Speaking for my fellow scholars of the public schools of Lawag, I trust that, with God's grace, by our own steadfast efforts, by perseverance, by industry, by integrity, by loyal and mutual co-operation, we shall justify those generous efforts and sacrifices that the American people are making on our behalf. Our patriotism can be most worthily and gloriously demonstrated in our persevering and ardent pursuit of such knowledge as shall indisputably evidence the equality of the Filipino with all other people, who enjoy their liberty under the Stars and Stripes of America."

I am naturally of a confiding disposition, but the assumption that a twelve year old boy prepared those Johnsonian sentences unaided is a little too much even for my credulity. The style suggests a Presidential message to Congress rather than the natural expressions of a youthful Malay.

MISSION SCHOOLS.

It may be asked—with such an elaborate system of public schools under American management, why have mission schools?

I answer—For the same reason that we must have Christian Schools in the United States where the same system of free public schools and Universities has had complete development; for the same reason that we are compelled to have them in India and Japan, where Government schools are numerous and excellent; for the reason that Section 16 of the School Law enacted by the Philippine Commission, Jan. 1st, 1901, reads: "No teacher or other person shall teach or criticise the doctrines of any Church, religious sect or denomination, or shall attempt to influence the pupils for or against any Church or religious sect in any public school established under this act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dismissed from the public service. Provided, however, that it shall be lawful for the priest or minister of any Church established in the pueblo where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half an hour three times a week in the school building to those public school pupils whose parents or guardians desire it and express their desire therefor in writing filed with the Principal Teacher of the school, to be forwarded to the Division Superintendent, who shall fix the hours and rooms for such teaching. But no public school teacher shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupil shall be required by any public school teacher to attend and receive the religious instructions herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister, or religious teacher for the purpose of arousing disloyalty to the United States, or of discouraging the attendance of pupils at such public school, of creating a disturbance of public order, or of interfering with the discipline of the school, the Division Superintendent, subject to the approval of the General Superintendent of Public Instruction, may, after due investigation and hearing, forbid such offending priest, minister or religious teacher from entering the public school building thereafter."

Let us not harshly criticise the Commission and the School authorities for this total secularization of the public educational system. The Roman Catholic priests want to control all schools now, as they did under the old régime. If there is the smallest loophole for religious instruction in the schools, the priests will enter it. Any concession made to Protestants would have to be granted to Catholics, and as the Roman priests outnumber the Protestant missionaries hundreds to one, and as they are not only persistent and determined, but wholly unscrupulous in their methods, the only way to keep Romanism out of the schools is to resolutely insist on their absolute religious neutrality, to prohibit the entrance of religion from the outside and to forbid teachers from inculcating it on the inside. When Dr. Atkinson advised me not to have our services held in schools even when the local officials offered them, Mr. Rodgers, who was present, replied that this was already his policy.

I found an impression in some quarters that the school authorities carry this policy so far as to discourage teachers from attending Protestant services or in any way identifying themselves with Protestant Mission

work. But Dr. Atkinson told me, and several of the local Superintendents confirmed the statement, that the prohibition related solely to the school work of teachers, and that they were as free in their private lives outside of school hours as teachers in the United States. The teachers whom I personally met took this view of the case. But it is plain that the influence of the public school system as an institution will be purely secular, that it will powerfully reinforce an already strong secular tendency, that unless teachers have decided strength of Christian character, they will succumb to its spirit, and that in any event the Church cannot depend upon such a system for a supply of ministers and Christian workers.

Romanism is already recognizing this. The school authorities had hoped that by carefully steering a middle course and avoiding every possible action which could justify the Roman Catholics in suspecting that the public schools were in alliance with Protestantism, "the priests would see that the schools were not anti-church." The anxiety of the school officials to produce this impression led some who were regular church attendants at home to give the cold shoulder to Protestant Church work in the Philippines. But it was all in vain. Rome promptly and instinctively recognized "non-sectarian public schools" as a formidable foe. She is not only retaining, but is improving her parochial schools, so that she can meet this new competition, and every day her enmity to the public schools becomes more pronounced.

Protestant missionaries are not taking this position. On the contrary, they believe in the public school system. In every place, I found our missionaries outspoken and cordial in their support of it. Intellectual freedom and enlightenment are death to the type of Romanism which prevails in the Philippines. Its superstition can not live in such an atmosphere, and from their viewpoint, the friars are right in their conviction that they must fight the public schools in the interest of self-preservation. But Protestantism thrives and, indeed, depends upon an atmosphere of intellectual freedom. It wants men to think and insists that they shall do so. I believe that the public schools in the Philippines, secular though they are, are a powerful ally of Protestant missions. They will do for us, quickly, effectively and without expense to us, a vital work which we should otherwise have had to do for ourselves, which, as a matter of fact, we have to do in most unevangelized lands—namely, dispel the gloom of ignorance, clear away the tangled growth of error and superstition, and thus prepare the soil. The danger is that other and equally noisome seeds of infidelity and atheism will spring up in that prepared soil. But that is where our call comes in. It is our business to sow good seed in that cleared ground, and it would be foolish for us to join the Papal hue and cry against "godless schools," because they do not undertake that part of the work which is especially ours, and which, we venture to believe, a mission can do better than a government school. While, therefore, there can be no official relation between the mission and the Department of Public Instruction, as individual American citizens we should co-operate with it, helping and not hindering, in every practicable and prudent way.

Nevertheless, there are some things which we cannot fairly expect a

public school system in the Philippines, hampered, as it is, by an ever-present and vigilant Romanism, to do for us. And one of those things is to supply us with pastors and other Christian workers. Ministers we must have. There is a quaint but effective voicing of this vital necessity in a rare and sumptuous volume, entitled "Letters from the Indies, published for the first time by the Minister of Public Works, Madrid, 1877." In this volume there is a petition from Fray Domingo Salazer, Bishop of Manila, to the President of the Council of the Indies in Madrid, dated December, 1585, in which we find the following appeal: "Very Powerful Sire: I, the Bishop of the Philippines, do state: That, as your highness is aware, and as is also well-known, the greater part of the natives of these islands are about to be converted, and those who are converted lack the impartment of the Gospel, for there is no one to spread it; while in some places there are ministers, they are few, and the natives, many in number, so they cannot receive as they should the doctrines of the Gospel. . . . It behooves your royal conscience, as well as mine, and it befits the interests of the natives, that orders be issued to the effect that those converted may have ministers to instruct them and maintain them in Christianity. It is a noteworthy fact that as soon as they lack ministers they return to their idolatrous rites. It is also requisite to furnish ministers for those who are open to conviction and conversion."

For the same reason, Protestants also must have a ministry. If we knew in advance which particular boys would become Church leaders, we could confine our schools to them and make our institutions simply training schools for Christian workers. But in the Philippines, as elsewhere, the only way that we can obtain such workers is to bring under our direct influence during the formative period of school life a considerable number of promising boys, mould them spiritually as well as intellectually, and from them select those who have the requisite qualifications and who appear to be called of God. In other words, we, like the Roman Catholics, must educate in the interest of self-preservation, the radical difference being that Protestants educate in friendly co-operation with the public schools and that the Roman Catholics educate in avowed enmity to them. Wisely, therefore, did the Board, Dec. 19, 1899, vote "that measures be authorized looking toward the early inception of educational work in the Philippines on such lines as further investigation shall seem to justify."

What then are these lines?

As to character they should be—

First.—Openly and decidedly Christian. There is no call for us to give a purely secular education. The Government can do that far better than we can. We educate for a purpose which the public schools do not set before themselves, and that purpose should pervade and dominate every department of our schools. We should tolerate no compromise on this point.

Second.—They should be thorough. In justice to ourselves and to our constituency, we cannot give superficial training. There need be no fear that the public school officials will look with jealousy upon the very best

work we can possibly do. That is the very kind of work they prefer to have us do. The more good schools there are in the Philippines the better, from their view point. When I asked Superintendent Atkinson for any suggestions, he particularly emphasized this. What he wants is sound education, and he believes that there is ample room for all institutions that will do solid work.

Third.—They should be chiefly of the higher grades. For the present at least, primary and intermediate work should be left to the public schools. Later, when we have a larger Protestant constituency, we may find it expedient to train the children of our own families from the beginning. But for the present, we can get all the boys we can accommodate for the more advanced classes.

As to number and location, I agree with Dr. Ewing "that in view of the large outlay of the Government in education, we ought to confine our educational work to two schools, the one at Dumaguete for Visayan and another to be established for the exclusive purpose of raising up native ministers and native teachers at Iloilo," that is, on the supposition that the Baptists leave us a clear field in the Panayan dialect. Otherwise, this school should be established elsewhere.

Naturally, I was deeply interested in the Silliman Institute at Dumaguete, the first mission school in the Philippine Islands, and the only one we have yet started. The location is the most healthful and beautiful that I saw in the Philippines. The land rises gently from a pebbly beach to a noble mountain range. The lower levels are covered with plantations of tobacco and sugar cane, higher slopes with hemp, and the summits of the mountains with heavy forests of hard woods. Across the clear water, the islands of Seguyor and Cebu are seen, while farther away, but in plain view, are the outlines of Bohol and Mindanao. I drove for several miles in various directions from the town in order to get some idea of the adjacent country. The result was surprising. In this alleged uncivilized land on the other side of the globe, I found such roads as I had not seen in China, outside of the foreign settlements, and which would be considered even in New England good country roads. Back from the road were continuous cultivated fields, while lining it were the picturesque bamboo and nipa houses of the people nestling in groves of banana, cocoanut, mango, papaw, and bread fruit trees. A more charming drive could not easily be found.

The advantages of Dumaguete as the site for the Silliman Institute are—

Its accessibility by a large population. While the parish of Dumaguete has only about 12,000 people and the whole Province less than 100,000, yet, as already explained, the place is within easy reach of the populous islands of Cebu and Bohol.

The absence of competing schools. Superintendent Atkinson told me in Manila that while the Department of Public Instruction contemplates the establishment of an agricultural college on the other side of the Island of Negros and an industrial school at Cebu, it had no plans for

anything in Dumaguete beyond the public schools and that we could have a comparatively clear field there for the development of the Institute.

The friendliness and intelligence of the officials and people. The opposition to American occupation in this region was slight and there would have been none at all if it had not been for malcontents from Cebu. Now, an American can travel with perfect safety in any part of the island. The influence of Rome appears to be small. The people have driven every friar off the island, and the Roman Catholic churches are in charge of native priests for whom the people apparently care little. The Governor of the Province, Senor Demetrio Larena, and his brother, the Presidente of the Municipality, impressed me as unusually fine types of Filipinos—intelligent, able and broad minded. They, as well as the best people of the place, are outspoken in their gratification over the location of the Institute in their city, and give it their cordial support. The Governor sent the prospectus of the Institute to every village in the Province and his own son is one of the pupils.

The growth of the school is most encouraging. Within three weeks of the opening day, August 28th, 1901, the pupils numbered thirty-two, and nine more have since applied for admission and are doubtless enrolled ere this. Of the whole number, one is from Cebu, one from Iloilo and the rest are from Dumaguete and its neighborhood. Though it was the design of Dr. Silliman and of the Board to make the Institute an industrial school, it has been impossible thus far to carry out this part of the plan. This is partly because the illness of Mr. Hibbard hindered him in securing the necessary tools and a man competent to take charge of such an industrial department, and partly because nearly all the boys in attendance came from the more prominent families who do not wish their sons to associate with the crowd of a public school and who are too proud to have them work. The rule of the Institute is that "all the students who are not able to pay will be obliged to work three hours daily in the industrial department or in whatever labor they may be called upon to perform." But only two of the boys are willing to do anything with their hands, and they are employed to help about the house. All the rest prefer to pay the required fees, \$8.00 Mex. per month for boarding and \$3.00 for day pupils. They are as fine looking boys as I have seen in any mission school, and with the white suits and red sashes, which they wore at the reception given to us, they presented a striking appearance.

The first difficulty has now been partially removed by the employment of Mr. R. Sammons as an assistant in the industrial department. Missionary appointment is not contemplated either by him or by the Mission, but he appears to be well fitted for the special duties to which he has been assigned. As he understands architecture and is a practical builder, carpenter and cabinet maker, he will be invaluable in superintending the erection of the necessary buildings, while the first trades to be taught will naturally be those with which he is familiar. Printing should be added as soon as possible, for there is no press of any kind in Dumaguete, and with the development of the Institute, the public schools and the American colony, there will be a demand for printing. Gardening should

also be taught as soon as boys can be obtained who will consent to do that kind of work, for, oddly enough, while the Filipinos understand the culture of sugar, tobacco, hemp, bananas, and cocoanuts, no vegetables can be had in Dumaguete except a coarse, stringy sweet potato. The Institute is to be admirably located on a beautiful, palm-shaded tract of nearly five acres on the main street, near the Governor's residence, fronting the beach, and convenient of access. But the soil is not adapted to cultivation. As the site is large enough for the buildings and grounds, and as the adjacent land is equally unsuited to gardening, I doubt the wisdom of trying to enlarge our holding at that place, particularly as the owners of the adjoining property do not want to sell. We might through official pressure force them, but they would be irritated and would demand a high price. There is a ten-acre tract about a quarter of a mile distant which can be bought for \$600 Mex. It has good soil and is on the main road into the country. But it is not likely to rise materially in price, and as we would have no use for it as long as our pupils come from a class who consider manual labor in the field beneath their dignity, I advised the station not to purchase at present.

There are, however, thousands of boys within the vicinage of the Institute who need just such industrial training, need it as much as boys anywhere. But here again the malay indisposition to labor comes in. These people are utterly unable to understand why Americans always want to work. They must be taught the necessity and the dignity of honest toil. The curriculum is an excellent one, having been formed in consultation with the Rev. Dr. J. C. R. Ewing after the model of our best India schools. It assumes that "students should not be less than ten years of age," and it is divided into a Middle Department and a High School, with electives in drawing, botany, natural history, book-keeping, and shorthand. The printed list of studies does not include the Bible, an omission which should be promptly corrected. It is only a nominal omission, for the Bible is taught daily, and the spiritual influence of the school is excellent. But the Book of books ought to be on the printed schedule.

Building operations will call for patience both on the field and in America. Mr. Hibbard, who until the arrival of Dr. Langheim, in October, was the only male member of the Station, has suffered all summer from dysentery and has toiled in the school and in the general station work when he ought to have been in bed. As it was, the Institute would have suffered had it not been for the indefatigable labors of Mrs. Hibbard and the generous assistance of Chaplain John R. Randolph of the Army, a Southern Methodist to whose unfailing helpfulness and sympathy the missionaries and the Board are greatly indebted.

Moreover, the purchase of materials presents difficulties which it is hard to appreciate in America. No lumber can be bought in Dumaguete. Splendid logs can be found in the mountain forests back of the town, but no men can be hired to cut them. "Why should we climb those hills and chop and saw wood in the hot sun? We have enough to eat and to wear." Logs can be bought in Mindanao, brought over in lorchas and sawed by hand. But it would require at least five months to obtain and

season the requisite supply, and then the sawing would be poorly done. Two men will spend three days in converting a single log into boards which are almost certain to be of uneven thickness unless the white man stands over the workmen every minute. The nearest place where sawed lumber can be bought is Cebu, but as Congress has not yet opened the forests to the market, prices are alarming. A board one inch thick, one foot wide, and twelve feet long costs \$2.10 Mex. (\$1.05 gold). I advised the taking of bids in Cebu, Iloilo, Manila, Hongkong, and Singapore, acceptance of the lowest satisfactory one for delivery at Dumaguete within a specified time, and then immediate pushing of the building. This was agreed to and Mr. Sammons at once began to prepare the necessary specifications.

The Board has not yet authorized a training school for Christian workers at Iloilo or elsewhere, nor has the mission at present a man who can be spared for another institution. But I think, we should have such a school as soon as practicable. All the arguments for a native ministry in other lands apply with equal force to the Philippines, and for the reasons which I have already cited, we cannot expect to have such a ministry unless we train it.

In addition to the educational institutions under the independent control of their respective missions, the Rev. Dr. Stuntz, Presiding Elder of the Methodist work in the Philippines, suggested to me that the Presbyterians join the Methodists in founding a McKinley Memorial College in Manila. As the Philippine Islands were acquired under the administration of President McKinley, as their acquisition marked the emergence of the United States as a factor in the Asiatic problem, and as our lamented President was a man of Christian character and purpose, it is thought to be fitting that his name should be identified in our new possessions with an institution which is devoted to the cultivation of that type of Christian manhood which is the great need of the Philippine Islands and which he himself so strikingly personified. It is believed that large gifts could be obtained in America for such an institution from wealthy men who do not ordinarily contribute to other forms of mission work. The Methodist Board approved the proposal of Dr. Stuntz for such a memorial institution before the suggestion of joint control had been made. But he told me that on second thought he had come to the conclusion that as President McKinley's relation to the Philippine Islands was as our national Chief Magistrate and not as a Methodist, and as the fact of his Christian faith was larger than his denominational membership, it would not be fair to use his name and the sympathies aroused by his death for purely denominational advantage if other Christian bodies desired representation in the institution. I understand that Dr. Stuntz expects to go to the United States to aid in raising the requisite endowment, and I hope that a Committee of the Board and the Executive Council will confer with him on the subject. If sufficient funds can be secured from the class of givers whom he has in mind, I think that the project should be given serious consideration. Details of aim, scale, joint control by the two New York Boards and local management by a Board

of Directors in the Philippine Islands, would have to be worked out in advance, but, with our experience in other lands to guide us, they should present no insuperable difficulties. In my report to the Board on our missions in China, I have expressed my views on several of the points which should be guarded. Such an institution might be a powerful influence for good throughout the entire archipelago and strengthen and dignify the cause of Christian education. There would be the competition of the proposed Government University in Manila. But the Church has built up prosperous colleges under the very shadow of great State Universities in India and America, and it can do so in The Philippine Islands.

The language question is an important one. Should our missionary work, especially our schools, be conducted in the Spanish, native or English language? In response to the inquiries of Captain Todd, then in charge of the Department of Public Instruction, Army officers expressed the following opinions, and I quote them not only because they indicate the purpose of the Government to Americanize the Filipinos, but also because they have a bearing on the question as to the place which missionaries should give the Spanish.

Chaplain Ruter W. Springer said: "I have canvassed this question quite thoroughly, and now have but one opinion. It would be impossible to get out some forty different sets of text books, in as many different Filipino languages. The native dialect must therefore be abandoned as a basis of instruction. Only a small portion of the native population understand much Spanish; and there seems to be no good reason why that language should be made by use the basis of instruction, and so 'boosted' into a prominence which, after centuries, it has been unable to attain for itself."

Colonel William E. Birkheimer wrote: "It is not desirable to have instruction in Spanish. We do not want to instruct in any language except English if we can avoid it. That is the new language of this country; it is the language we want by every means to push to the front. It is true that Spanish will, for a long time, be an important language here, but there is sufficient knowledge of it extant and common property, as it were, to serve all necessary purposes." Brigadier-General J. F. Bell replied: "The better class of educated people who speak Spanish would like their children taught that as well as English. The great mass of the people don't care anything about it. If there are parents who desire their children taught Spanish, as a matter of cultivation, they should, on a principle nearly universal in America, be required to have it done at their own expense. If all are taught English only, they will know as much as will ever be necessary to them. It might be well to teach Spanish in high schools, as is done in America. All the people would like their children taught their own dialect, I presume, as a matter of sentiment. It is a practically unnecessary accomplishment, as scarcely any literature exists in those dialects and any communication by writing or printing will be better for the government if done in English. They will learn the spoken language at home. The sooner this ceases entirely, as has come to pass in Zamboanga, the better. It was accomplished there

by teaching Spanish only in the schools. The same thing could be accomplished throughout the islands by teaching English only."

These views are fairly representative of the general opinion, and accordingly the Act of Jan. 1st, 1901, stipulates that "the English language shall, as soon as practicable, be made the basis of all public school instruction," the Commission explaining that "it is not practicable to make the native languages the basis of instruction," and that "the majority of the inhabitants of these islands do not understand Spanish, and it would be a waste of opportunity to teach them this language with a view to making it the basis of their future instruction."

While some of the argument for the exclusive use of English in the public schools does not apply to our missionary work, the reasons adduced against Spanish are more applicable. The first missionaries were forced to learn Spanish, because they found it in common use by the people of the larger cities to which mission work was then necessarily confined. It is still, and for some years probably will continue to be, the language of the upper classes who regard the native dialects with about the same contempt that the French speaking court and polite society of medieval England regarded English. But apart from the Mestizos, very few of the Filipinos ever learned Spanish, and those who did, acquired only a smattering of it. The overthrow of Spanish rule has now destroyed the only reason that ever existed for learning Spanish. That language is associated with all that the natives hate and would gladly forget, and now that their rulers are Americans, that English is the official language, and that the public schools all over the islands teach it, Spanish has absolutely no future in the Philippines.

I see no adequate reason, therefore, why our new missionaries should give any considerable part of their time to the study of Spanish. It is, indeed, advisable at present for them to acquire some knowledge of it, partly because in the cities, where our Stations are located, many of the men whom we wish to reach affect to despise their native tongue, and have not yet had time to learn English, partly because all the grammars, dictionaries, and phrase-books which must be used in studying the vernacular are Spanish-Tagalog or Spanish-Visayan, so that until the missionaries can develop an English-Filipino language apparatus, the native tongues must be acquired through the medium of Spanish. But I would have only so much attention given to Spanish as will suffice for these temporary purposes, and have the main effort expended on the native languages. It will be at least a generation, and perhaps a century, before English will be as freely used by the common people as their own language. We have already seen how little Spanish they learned in three centuries in spite of the persistent efforts of autocratic officials and priests. Besides, no matter how well a man may learn to use a foreign speech, the language of his affections will always be that of his native land. The Welshman understands English as well as we do, but to this day the straight road to his heart is the Welsh. Said the wise and friendly Governor of Oriental Negros to me: "The missionaries should thoroughly learn the Visayan language if they wish to largely influence my people."

Few of them know Spanish and it will be a long time before they will use English in their homes."

The missionaries realize the importance of this, though they have thus far been able to give but little time to the study of the native language. In the older Missions, the recruit finds text books and courses of language study already prepared, with experienced missionaries to carry on their work while he devotes his first year or two chiefly to the language. But in the Philippines, men new to the field, and, with the exception of Mr. Rodgers, with no previous experience in missionary work, had to bear the whole burden of pioneering and to lay foundations in every department. It was necessary to begin with Spanish as that was the only language which would serve their original purpose, and which could be quickly acquired. In these circumstances, I think that the Board should give Mr. Rodgers, Dr. Hall and Mr. Hibbard and their wives considerable latitude in this matter. All speak and preach Spanish. Dr. and Mrs. Hall have made considerable proficiency in Visayan, having already translated a part of the New Testament into it and being able to use it in conversation and to some extent in preaching. Manila responsibilities have limited Mr. and Mrs. Rodgers to Spanish, while the recent transfer of Mr. and Mrs. Hibbard to Dumaguete changed their dialect from the Panayan, in which they were making good progress. All three of these missionaries and their wives may be trusted to learn the native languages as soon as they possibly can. But the newer missionaries and all who follow them should be held as closely to the Manual rule on language study as the new members of other Missions, India, for example, where no one imagines that British rule obviates the necessity for a thorough knowledge of the native tongues. The burden of leadership does not at present rest upon them in the same degree as upon their older colleagues, and the Mission should immediately lay out a course of language study, and hold its younger members to strict accountability in their fidelity to it.

In our school work, Spanish must have a place for a time, for the reasons already indicated. Indeed, it may be expedient to retain it for a considerable period, for most of our pupils thus far come from the upper classes among whom the use of Spanish is more general than among the common people. But Spanish will ultimately become in all schools, public and mission, what French is in our home-schools—an accomplishment to which only subordinate attention is given in the higher grades. The real work of our schools must be done in English and Tagalog in Luzon, and in English and Vasayan in the other stations. The Silliman Institute proposes that "after the first year of study, the studies will be entirely in English." But whether or not this may be found practicable as a school rule the teacher who expects to get into closest sympathy with his pupils and to intelligently guide their studies, must know their native tongue. The objections to the use of English, which are urged in some other mission fields, do not wholly apply in the Philippines. The relation of English to the future of these Islands and its place in the public schools make it virtually obligatory in our Mission schools. We could

not hold our constituency without it, nor if we could, would it be just for us to refuse to our pupils the advantages which a knowledge of English can alone bring within the reach of a Filipino. As for the native languages, their use is necessary to our missionary influence. It is absurd to suppose that the vernacular will become extinct or that loyalty to our Government's purposes requires us to ignore it. There is no sign that the European languages will ever cease to be spoken by immigrants in America, and we not only permit their use, but teach them in our schools and colleges so far as they are called for. If this is the result when Europeans come to America, much more is it to be expected when Americans go to the Philippines. Egypt and India show that the native speech of millions of people living in their own land will never be wholly displaced by a comparative handful of a different race from the other side of the planet. Wisdom dictates that in this as in other departments there be no unnecessary interference with the customs of the Filipinos, and while we are justified in insisting upon a knowledge of English and in ignoring as soon as possible the Spanish that is doubly alien, yet we should also frankly recognize that the native dialects have a right to exist. Perchance by our legitimate honoring of them in our preaching, and teaching, and translating, we may so improve and dignify them as the German and English were improved and dignified by Luther and Wiclif.

As for Bible translations, they should, of course, be in the vernacular and not in Spanish. The sectarian features of the Baptist translation in Panay, already referred to, have unfortunately forced Dr. Hall to begin another translation upon which he has made considerable progress. The agent of the American Bible Society in Manila is very desirous that this and other translations should be rapidly pushed to completion. I strongly sympathize with his desire. We cannot hope to evangelize the Filipinos unless we give them the Word of God in their own languages. Such translations laid the foundations of Protestantism in Europe, and are equally indispensable here. But with our present scanty force, it is well-nigh impossible for a missionary to spare any considerable portion of his time for this purpose. Dr. and Mrs. Hall are now the only ones who have the requisite knowledge of the language for translating, but until Mr. Hills learns Visayan, practically the whole burden of the station work, both medical and evangelistic, falls upon them. They are being overworked as it is. I hope that the Bible Society can meet the difficulty by itself furnishing some one who is competent to continue this important work.

COST OF LIVING—SALARIES.

American occupation has put an end to the era of cheap living in the Philippines. The heavy expenditure for military and naval operations, the spendthrift prodigality of American soldiers, sailors and visitors, the ill-concealed surprise of Americans at the low prices they found, and the introduction of the United States gold standard have all combined to inflate prices. The silver peso was the Filipino standard of exchange. It is about the same size and shape as our silver dollar, but as there is

no governmental guarantee to accept it as the equivalent of gold, it is worth but fifty cents of American money. The Filipinos do not understand why one of our silver coins should be worth two of theirs, and so they demand the same number of dollars as they formerly received pesos for a given labor or commodity, thus doubling prices. Both coins are legal tender at the rate of two to one, but more and more prices are approximating the gold level of a United States dollar or two pesos for what could once be had for one peso. The high protective tariff has intensified the situation until now the conditions of living resemble those of "forty-nine" in California.

That the Board may obtain a general idea as to the relative cost of living, I have prepared the following table of the prices charged for a few staple articles at our three stations. All figures are in pesos:

	Manila.	Iloilo.	Dumaguete.
Flour, per lb.....	.10	.10	.10
Beef, per lb. (other meats are more expensive) .	.50	.20	.20
Sugar, per lb. ("Coffee C" grade).....	.20	.18	.20
Coffee, per lb.....	.70	.60	1.00
Butter, per lb. tin.....	1.00	.90	1.00
Potatoes, per lb.....	.08	.10	.20
Milk, per lb. tin.....	.50	.40	.50
Oatmeal, per lb.....	.33 I-3	.33 I-3	.33 I-3
Kerosene, per gallon.....	.48	.55	.60
Fuel, wood, for one man load.....	.62 I-2		
Coal, per ton.....		24.00	24.00
Cheese, per lb.....	.60	.60	.60
Fish, per lb.....	.20	.20	.15
Lard, per lb.....	.45	.45	.45
Eggs, per dozen.....	.40	.40	.25
Chickens, each.....	.75	.30	.20
Servants, average per month.....	15.25	11.25	13.75
Rent, per month (for living rooms, kitchen and basement.)	110.00		
(Second floor only, six rooms and kitchen...)		75.00	
(Six rooms, kitchen and basement).....			100.00

In all three cities, vegetables are scarce. Only a few kinds can be obtained, and at about New York City prices.

A pony and caleso (a small two-wheeled carriage with one seat) are a necessity, for distances are great and much walking is impracticable in this humid, tropical climate, where the least physical activity causes profuse perspiration. Jinrikshas are unknown, and while there are a few street car lines in Manila, the cars run at such long and irregular intervals that they cannot be depended upon. I saw only three cars in ten days. The missionary must have his own conveyance, for not only are livery rates exorbitant, but, as I had occasion to find, it is often impossible to hire a cab at any price. A serviceable caleso, new, costs 300 pesos, and Mr. McIntire had to pay 230 pesos for a second-hand one in good condition

The single harness costs 40 pesos, and the wretchedest ponies I saw in all Asia cost from 100 pesos up. I think it would be cheaper to pay "up," for the only one I saw at 100 pesos would have made a Kentuckian weep. No whipping that the tenderhearted missionary would inflict could induce it to go faster than a wobbly trot, and even then a three-mile drive in the morning so exhausted it that it could not be taken out of the stable for the rest of the day, so that the owner had to walk on his afternoon trip. The "keep" of that aged little beast costs the missionary \$14.00 a month, and the pony will be half-starved or foundered at that unless the missionary personally sees that his native "boy" does not steal the feed, or water the pony while it is reeking with sweat. If any "globe-trotter" charges our missionaries with driving fast horses, I am prepared to take the witness stand in their defence.

I made inquiries outside of missionary circles as to the cost of living. The Taft Commission reports: "A present question in the civil service is the high cost of living in Manila. There are not enough houses in Manila to make comfortable places of residence for the civil servants who come here from the United States. If one is well housed in Manila, it is a very pleasant city to live in. If he is not thus fortunately placed, he can but have an unpleasant impression of life here and impart it to others. It is the duty of the Insular Government to look after its employees, and to see that they are comfortable; for only under such conditions can the best work be obtained from them."

At Police Headquarters I was told that ordinary patrolmen receive \$900 gold per annum, and Sergeants \$1,200, both having free quarters in addition.

At the Department of Education, General Superintendent Atkinson very kindly showed me his salary list, from which it appears that 223 teachers receive \$1,200 gold each, 20 receive \$1,500 and 159 get \$900, though the latter are chiefly untrained discharged volunteer soldiers. Native teachers are paid from \$60 to \$300 gold. But the American teachers also had the privilege of buying their provisions at the United States Army Commissary Depot, and as the Army buys in enormous lots at the lowest wholesale prices, pays no freight, rent or salaries, and sells at cost, this privilege was equivalent to a substantial sum. But when the Islands passed under civil control, July 4th, last, the teachers, being no longer under the military establishment, lost this privilege. They immediately made strenuous protest, signing a communication to Washington in which they declared that they could not live on their present salaries unless they could buy their supplies at the Commissary rates. Accordingly, the Government instructed the Chief Commissary in Manila to furnish the Department of Public Instruction provisions in bulk, and they are then distributed by the Department at a slight advance over the Army rate, but so much less than the market price that the concession is equal to a considerable addition to the teachers' salaries. Moreover, the teacher receives an increase of \$10.00 gold a month if he learns the native language, and \$15 a month if he teaches a night school three evenings a week, though the total must not exceed \$1,500 a year for one teacher. However, if he has a wife who

teaches, and marriages among the teachers are frequent, she gets from \$900 to \$1,200 more, so that several couples are drawing \$2,000 and upward. Children make no difference, some of the teachers being mothers of several children. But teachers pay their own rent and medical bills and there are no extras except the privilege of returning to the United States on a transport if they remain two years.

But in spite of this apparently liberal provision, individual teachers with whom I talked complained of the financial embarrassments to which they were subjected. Many of them came to the Philippines with the idea of not only seeing something of the world, but of saving enough in the three years of their term to give them a little start in life after their return to America. But they say that they cannot save anything. One unmarried man on the island of Panay told me that he was forced to economize on \$1,200 gold a year and that after an experience of two years and a half, he had given up all hope of getting ahead. He said that all the teachers had to live closely.

I, therefore, think that the salaries which the Board is now paying in the Philippine Mission are reasonable as long as present conditions prevail. The missionaries are living as modestly as any missionaries I have seen in Asia. A radical change in the tax law may, however, justify a reduction in all salaries after a time. The Taft Commission reports: "The effect of the old Spanish system was to throw practically the whole burden on those who could least afford to bear it. The poor paid the taxes and the rich, in many instances, went free, or nearly so, unless they were unfortunate enough to hold office and thus incur responsibility for the taxes of others which they failed to collect. There was a considerable number of special taxes, many of which were irritating and offensive to the people, and yielded, at the best, a pitifully small revenue."

General order No. 40 continued many of these objectionable taxes and business men complained to me that the more rigid enforcement of the law by American officers made the situation even more intolerable than it was before. But November 1st of this year the Taft Commission promulgated a new tax law, which it explains as follows: "It has been our purpose, first, to do away with all taxes which, through irritating those from whom they were collected or through the small amount of resulting revenue, were manifestly objectionable; second, to remove the so-called industrial taxes, except where levied on industries requiring police supervision; third, to abolish special taxes, such as the tax for lighting and cleaning the municipality and the tax for the repair of roads and streets; fourth, to provide abundant funds for the legitimate needs of the township by a system which should adjust the burden of contribution with some reference to the resources of those called upon to bear it. To this end, provision has been made for a moderate tax on land and improvements thereon."

I was informed by an official, high in authority, that this law was expected to reduce the cost of living nearly fifty per cent., though others with whom I conversed were inclined to think that merchants will continue to charge as near the old charges as they dare, and thus pocket the saving in taxes instead of giving it to the consumer. Time will tell. I, therefore,

recommend that after the new law has been in operation six months, that is, on or about May 1st, 1902, the Mission be instructed to inform the Board what reduction in the cost of living has been effected, so that the Board can intelligently consider what change, if any, should be made in the salaries of missionaries, and that, meantime, appropriations for the ensuing fiscal year should be made on the present basis.

HEALTH CONDITIONS—FURLOUGHS.

Health conditions in the Philippines are happily more favorable than we had at first supposed. My personal experience is not valuable for I was in the islands at the best season, September and October, when we had what in America would be called "glorious June weather." But Army surgeons informed me that for a tropical region the climate is not unhealthy. At Dumaguete, Sergeant Paulin of Co. F., 6th U. S. Infantry, says that he kept the heat record during two hot seasons and that the thermometer never rose above ninety. On the Island of Negros, out of a force ranging from two hundred and fifty to four hundred and during a period of two years, only two soldiers died, and one of them drank himself to death, the other dying of dysentery. Not a single case of typhoid fever occurred in all that time. This, however, is an unusually fine record, but that for the Islands as a whole is far from bad, the chief maladies from which the soldiers suffer being due to immorality, intemperance, drinking unboiled water and exposure to the sun, which a missionary can avoid easier than a soldier who must wear a felt hat and march when he is ordered. Iloilo, Dumaguete and Cebu, though farther south, are cooler than Manila, on account of a freer exposure to the sea breezes. The great difficulty lies in the fact that, as in other tropical lands, a foreigner from the northern temperate zone of America must be constantly on his guard, for carelessness about water, food, sun and perspiration may quickly cause trouble. Then the never ending summer in time debilitates one and affords no bracing change.

In determining the policy which the Board should adopt on this subject, the following extracts from the report of the Taft Commission will be helpful: "That health conditions are, on the whole, surprisingly good in the Philippines is conclusively demonstrated by comparing the sick reports of our troops while in camp in the United States with the reports for the time during which they have been engaged in active service in the Philippines. It is believed by this Commission that no tropical islands in the world enjoy a better climate than do the Philippines. While this is true, two classes of diseases have to be reckoned with here. These are, first, diseases common to temperate and tropical countries, and second, diseases especially characteristic of the latter regions. Under the former head would fall smallpox, cholera, bubonic plague, and leprosy. Smallpox is epidemic in these islands. The natives have very little fear of it, and are apt to neglect the necessary precautions to prevent its spread, unless compelled to adopt them. There have been more or less destructive epidemics of Asiatic cholera in the Philippines in the past, but they have occurred at long intervals. The last was in 1888-89. Cholera has not appeared in

the islands since that time. Bubonic plague appeared in Manila in December, 1898, but has never made any considerable headway. The disease was almost entirely confined to Chinese and natives. At the present time, rare sporadic cases occur at long intervals. We now come to a class of diseases which, while not confined to the tropics, are apt to occur in their severest and most dangerous form in hot countries, such as diarrhea, dysentery, malarial troubles, and beri-beri. While many of the islands of this group are extremely healthful, they vary widely in this particular, as do different localities on the same islands. Mindoro and Balabac, for instance, have deservedly bad reputations, while Sibuyan, Guimaras, Siquijor, and Cebu are considered especially healthful. Recuperation from severe wounds or wasting diseases takes place slowly in this tropical region. Thus far it has proved necessary to send a considerable number of sick soldiers either to Japan or to the United States for recuperation. This involves very heavy expense and frequently loss of life as well. Experience has shown that an occasional change to a cooler climate is very desirable, even for those who live in the more healthful parts of the archipelago. Especially is this true of white children, who usually do very well here up to the age of eight or ten years, and then often seem to require a change.

"In view of the facts above set forth, it becomes a matter of great practical importance to ascertain whether or not there exists within the limits of the archipelago any accessible region presenting suitable climate and other conditions for the speedy recuperation of sufferers from wounds, tropical diseases, wasting illnesses of any sort, or from the injurious effects of long continued residence in a hot climate. It has long been known that in northern Luzon there are extensive highland regions with a strictly temperate climate. The southernmost of these regions, and therefore the most accessible from Manila, is comprised in the province of Benguet. The bracing character of the atmosphere is attested by everyone who has visited the province of Benguet, and its purity is shown by the fact that fresh meat keeps without ice for from three to six days according to the season. It is hard to conceive of a region affording a more delightful temperature than Baguio, where it is always cool and yet never cold. The highest temperature recorded during August, September and October is 76.8°. The distinguished physician, Don Elias Cony Tres, first surgeon of the military health department for the islands under the Spanish regime, after a thorough discussion of the physiological effects of the climate of Benguet concludes that individuals debilitated by illness or the effects of the hot climate of the lowlands, or with scrofulitic tendencies, or those suffering from anemia, malaria, inflammation of the kidneys, disease of the digestive canal, asthma, neurasthenia, neuralgia arising from malarial trouble, chronic catarrhs of the bladder and urinary channels, nostalgia, and hypochondria would be greatly benefitted and in many instances cured."

The commission then proceeds to cite the reports of United States Army surgeons Frank S. Bourns and Louis M. Maus and of Commissioners Wright and Worcester, all of whom were sent to Benguet for a special investigation, and it concludes by recommending the immediate

extension to Benguet of the railroad which is already within fifty-five miles of it and the erection of suitable buildings with a view of making it a health resort for all Americans connected with the Government service. This road has already been surveyed and the work of construction begun. The contractor declares that "the scenery of the Rocky Mountains is not to be compared with the beauties of the path of the Benguet road. Steep cliffs, ravines, and precipices greet the eye on every side, which will make it a tourists' Eden."

It seems to me that it would be a wise expenditure for the Board to purchase in this region a suitable tract for a missionary sanitarium. A few acres would be ample and the cost would be very small if the purchase were made before expensive improvements are undertaken. The Board should be at no expense for buildings, as each missionary can build his own temporary house of the ever present bambo and thatch it with the leaves of the nipa palm. Such a house can be built by the natives in a few days at an insignificant cost and it is quite good enough for a vacation in that climate. I advised the Mission to have some one visit Benguet, select a site and report to the Board as soon as convenient. The possession of a place of this kind might prevent many long and costly trips to America and render possible a longer term of service than would otherwise be practicable.

It is too soon to decide how long the term of service should be. The uniformly tropical temperature will not be as conducive to the continuance of physical vigor as Japan, Korea and northern and central China, where the heat of summer is followed by the bracing cold of winter. On the other hand, American rule, American institutions and the presence of a considerable number of fellow-countrymen will relieve to some extent the feeling of isolation and expatriation which is one of the most trying features of missionary life. So far as we can judge at present, the furlough regulations should be about the same as those for Siam or India. The hottest and unhealthiest season is from the middle of April to the middle of June. Missionaries should therefore, if practicable, leave for their furloughs about the first of April and be at their stations again about the first of August of the following year. This would involve a total absence including travel of sixteen months. New missionaries should arrive in September.

THE ROMAN CATHOLIC QUESTION.

The Roman Catholic Church in the Philippine Islands is a factor in the situation which I would gladly avoid. But "it is impossible to ignore the very great part which such a question plays." The quotation is from the Report of the Taft Commission, Nov. 30, 1900, and if that purely civil body finds it necessary to face that question, much more do the Protestant churches which are confronted by it at every turn.

The numbers and the power of the Roman Church in the Philippines Archipelago are great. The ecclesiastical registry for 1898 claims 6,559,998 souls, or the entire population of the Islands except the Mohammedan Moros and the scattered wild tribes of the mountain fastnesses. The

Islands are divided into 851 parishes of which 746 are "regular" and 105 "mission." In addition there are 116 missions, so that the total number of subdivisions is 967. Augustinian, Dominican, and Franciscan monks administered 596 of the regular parishes. Forty-two Jesuits, sixteen Capuchins, and six Benedictines were engaged in various missionary and educational capacities, and 150 Filipino priests were assigned to the smaller secular parishes and a considerable number were assistants of the friars in the larger ones, so that the total ecclesiastical force reached formidable proportions. This extensive system is, or was at the time of the American occupation, ruled by one Archbishop, who resided in Manila, the four Bishops of Vigan, Jaro, Cebu and Nueva Caceres, and the Provincials of the orders of St. Augustine, St. Francis, St. Dominic and the Recolletos. These dignitaries formed a part of the Council of Administration in Manila "advisory" to the Governor General. A royal octavo page of minion type would be required to even summarize the civil functions of the friars as described by the Provincial of the Franciscan order to the Taft Commission. It is not necessary for me to quote that summary in view of the statement of the Commission that "it is easy to see from this that the priest was not only the spiritual guide, but that he was in every sense the municipal ruler. . . . The truth is that the whole Government of Spain in these islands rested on the friars. To use the expression of the provincial of the Augustinians, the friars were the pedestal or foundation of the sovereignty of Spain in these islands" which being removed, "the whole structure would topple over." The number of Spanish troops in these islands did not exceed 5,000 until the revolution. The tenure of office of the friar curate was permanent. There was but little rotation of priests among the parishes. Once settled in a parish, a priest usually continued there until superannuation. He was, therefore, a constant political factor for a generation. The same was true of the archbishop and the bishops. The civil and military officers of Spain in the islands were here for not longer than four years, and more often for a less period. The friars, priests, and bishops, therefore, constituted a solid, powerful, permanent well organized political force in the islands which dominated policies. The stay of those officers who attempted to pursue a course at variance with that deemed wise by the orders was invariably shortened by monastic influence."

The Franciscans cannot own any property except in the form of convents and schools, but the three other Orders hold about 403,000 acres of the most fertile land in the Archipelago, besides very valuable business property in Manila and other cities, and large sums in cash.

All the world knows how this enormous power was wielded. Happily, it is not necessary for the Protestant missionary to recount the facts. Writers like Worcester and Foreman, and a host of others, who cannot be accused of undue partiality for Protestant Missions have told the painful story. After having requested through Archbishop Chapelle an opportunity to state their own case before the Taft Commission, and after that body had given them a full and patient hearing, it officially reported to the Secretary of War:

"The friar witnesses denied the charges of general immorality, admitting only isolated cases, which they said were promptly disciplined. The evidence on this point to the contrary, however, is so strong that it seems clearly to establish that there were enough instances in each province to give considerable ground for the general report. It is not strange that it should have been so. There were, of course, many educated gentlemen of high moral standards among the friars. The bishops and provincials who testified were all of this class. But there were others, brought from the peasant class in Andalusia, whose training and education did not enable them to resist temptations, which, under the peculiar conditions, were exceptionally powerful."

So far from denying the facts, the Bishop of Jaro actually had the self-possession to make the following extraordinary defence: "You must bear in mind it would be very strange if some priests should not fall. To send a young man out to what might be termed a desert, the only white man in the neighborhood, surrounded by elements of licentiousness, with nobody but the Almighty to look to, with the climatic conditions urging him to follow the same practices as surround him, it is a miracle if he does not fall. For instance, you take a young man here in the seminary, who is reading his breviary all the time in the cloister, under discipline all the time, seeing nobody, and suddenly transplant him to a place where he is monarch of all he surveys—he sees the women half clothed, and as he is consulted on all questions, even of morality and immorality, his eyes are opened, and if he is not strong he will fall."

As to the attitude of the great body of the Filipinos toward the Roman Catholic Church, opinions differ. The Commission has expressed the opinion that the natives were not particularly shocked by the immorality of the friars, that their hatred of them is political and agrarian, and that "the Philippine people love the Catholic Church. The solemnity and grandeur of its ceremonies appeal most strongly to their religious motives, and it may be doubted whether there is any country in the world in which the people have a more profound attachment for their Church than this one.

It would be absurd for me to set my own opinion against that of the Commission. I can only report the fact that in a month's incessant traveling and asking of questions of Tagalogs, Visayans, Army officers, business and professional men, as well as missionaries, a Roman Catholic Bishop was the only one who expressed such an opinion to me. Nor is it supported by the facts which are most patent to the traveler. Of the many stately Roman Catholic churches that I visited, not one, so far as I could learn, had an attendance anywhere near commensurate with the reported size of its parish. The Dumaguete Church on the Island of Negros, for example, can muster a congregation of five hundred only on unusual occasions, and yet it claims a parish of 12,000 souls. The McKinley Memorial service in the Manila Cathedral, though indefatigably worked up and advertised, drew together no more natives than the Protestant service in the Rizal Theatre. I attended both services and therefore speak from personal knowledge. Wherever I went, the testimony

of those familiar with the facts was that beyond a comparatively small number, "chiefly women and old people," the attendance on Roman Catholic churches is largely confined to those who come, not from "profound attachment for their Church," but from superstitious fear that the priests would keep them out of Paradise. High Filipino officials seldom attend. A Presidente I met laughed at a priest who furiously threatened him with excommunication because he would not contribute any more funds to the Church. In another town which I visited, the priest ordered the Presidente to prevent our missionaries from preaching in the market place. When the Presidente not only declined to prevent them, but actually encouraged them, the angry priest tried to bring him to terms by refusing to allow his dead parent to be buried in the cemetery. Whereupon, the Presidente compelled the ecclesiastic to officiate under an armed guard. Both these priests were Filipinos, so that no anti-Spanish feeling was involved. Evidences could be multiplied that the Roman Church is a terror no longer. There still stands on the statute books, Article 226 of the Philippine Penal Code, which reads: "A person who publicly performs acts of propaganda, preaching, or other ceremonies not those of the religion of the State, shall incur the penalty of prison correctional in its minimum grade." But it is a dead letter, as the Presidente of Cabuyao found to his chagrin after he had arrested two of our native evangelists, October 7th, for preaching without a license from the Archbishop. It was the first case of the kind and it will probably be the last in a land where four years ago such preaching anywhere would have meant death.

The Protestant services are everywhere thronged with Filipinos. When I asked a high Visayan official what form of mission work he would advise us to press as most acceptable to the Filipino people, he replied: "Preaching; our people have had three hundred years of the friar's religion and now they want a better one."

The Taft Commission itself reminds us that by "the revolutions of 1896 and 1898 against Spain, all the Dominicans, Augustinians, Recolletos, and Franciscans, acting as parish priests were driven from their parishes to take refuge in Manila. Forty were killed and 403 were imprisoned and were not all released until by the advance of the American troops it became impossible for the insurgents to retain them. Of the 1,124 who were in the islands in 1896, but 472 remain. The remainder were either killed or died, returned to Spain, or went to China or South America." The Commission continues: "We are convinced that a return of the friars to their parishes will lead to lawless violence and murder, and that the people will charge the course taken to the American Government, thus turning against it the resentment felt toward the friars. It is to be remembered that the Filipinos who are in sympathy with the American cause in these islands are as bitterly opposed to the friars as the most irreconcilable insurgents, and they look with the greatest anxiety to the course to be taken in the matter."

If this hostility to the friars were confined to a comparatively small number of individuals, it might not argue any breaking away from the

Church. But when a people hate their ecclesiastical leaders, as a class, so fiercely and persistently, that a Civil Commission is forced to report to Washington that if those who are not killed return, the infuriated population will resort "to lawless violence and murder," and when those people are turning in such multitudes to the Protestant services that the few missionaries are fairly overwhelmed, surely a legitimate inference is not that they "love" a Church which is associated in their minds with all that is iniquitous and cruel, but that they are on the eve of a religious revolution comparable only to that of the German and English revolt against Rome in the sixteenth century. There was just as much reason then as there is in the Philippine Islands to-day, to say that while the people hated the priests they loved the Church. The results showed that they drew no such fine distinction, but that to them the priest meant the Church and the Church the priest, and that they were determined to have no more of a system all whose outworkings were so bitter. Indeed, one thoughtful American official said to me that so far from the Filipinos remaining Roman Catholics, the danger was that they would swing so far from Rome that they would go to the other extreme of atheism, and that it would be wise to resist the movement away from Rome until other moral restraints were recognized.

That the Papal leaders feel that their cause is in peril was clearly shown in my conversation with a prominent Bishop. In accordance with my custom of seeking information from every practicable source, I called upon him as I had upon many other Roman Catholic priests and prelates in Japan, Korea, and China. Without exception, they had welcomed me cordially and talked with me frankly. This prelate did the latter, but what little cordiality he manifested apparently cost him a supreme effort. I wanted to see in a typical Spanish dignitary the Roman Catholic attitude towards Protestants, and I saw it. As he knew no English and I knew no Spanish we talked through one of our Presbyterian missionaries who understood Spanish. I wish I had an artist's power to sketch the profiles of the two men. They typified the whole wide-world difference between American Protestantism and Spanish Romanism—the missionary with his high forehead, frank blue eyes, clear cut features, whose every line and expression betokened temperate living and high thinking; and the Bishop—well, there was a noticeable difference.

After a few introductory generalities had led up to the issue, the Bishop said: "If you come to preach to Americans, I welcome you and wish you well. But the Indians are all Roman Catholics, and if you preach among them and try to wean them from the Church, we must combat you."

I replied that we could only reach those who were willing to be reached, that thus far the Indians had been coming to us, and that as some were evidently leaving the Roman Catholic Church it was simply better that they should become Protestants than that they should have no religion at all.

He replied: "This is a Catholic country. The Catholics formerly

had everything in the Philippines, but now (and his tone and manner became more bitter) the Church has lost all."

I answered: "The people of the United States are overwhelmingly Protestant in membership and sympathy, but they, nevertheless, give entire freedom to the Roman Catholic Church. Why should not Protestants be as free to preach in the Philippines as the Roman Catholics are to preach in America?"

He brusquely said: "Conditions are very different here."

I said that we did not desire to interfere with the liberty of any who preferred the Roman Catholic faith, that one of our cardinal principles was the right of every man to worship God according to the dictates of his own conscience, and that our purpose was not merely to be in opposition, but to present the positive teachings of Christ.

He sharply replied: "Don't say that." He then began to harangue on the divisions of Protestantism, closing by asking, "How many classes of Protestants are there?"

I replied: "Less in the Philippines than there are Orders of the Roman Catholic Church, for while you have Dominicans, Franciscans, Augustinians, Recolletos, Jesuits, Capuchins and Benedictines, seven in all, besides secular priests and sisters, Protestants have six—Baptists, Presbyterians, Methodists, United Brethren, Episcopalians and Christians."

He answered: "You are mistaken. Catholics all teach the same truths, so that there is no difference between an Augustinian convert and a Dominican convert. All are united under the same head. You have no head."

I did not deem it courteous to state that the mutual enmities of the Roman Catholic Orders were notoriously more bitter than the differences which we were now discussing in a fraternal spirit with our Baptist brethren. But I did say that so far as I could judge the Protestant bodies in the Philippines were working together as harmoniously as the Roman Catholic Orders were, that while it was true that we had no earthly head, it was because we held that Christ alone should be head, that our ideal was a spiritual unity in Him, rather than an external unity in man, and that our divergencies were rather those of method and emphasis than of fundamental truth."

He queried: "While only Presbyterians are here now, how do I know how many more classes of Protestants will come and teach different things. With us the Dominicans take one province and the Augustinians another, except in Manila."

I then explained the Evangelical Union which had recently been formed in Manila and which was dividing the islands territorially between the Protestant Churches, just as the Orders had agreed upon a like division for themselves.

The conversation then turned to the fortitude of the Christians in China, and he listened with interest and a softened expression as I described the heroic defense of Bishop Favier in Peking, and the bullet and shell holes I had seen in the walls and roof of the great Cathedral.

In closing the interview, which was of considerable length, I said

that I had not called to argue, that I, of course, recognized the differences between Roman Catholics and Protestants, that in view of the relation into which Americans had now come with the Philippines, we believed that it was our duty to come here and to preach the truth as we understood it, but that we wished to do so in the spirit of Christian courtesy and fairness. But he again said: "Do not say that." He plainly knew little of America and of American Protestantism, but he felt in a half-blind, instinctive, almost ferocious way, that American Protestantism was a kind of Satanic manifestation, which threatened the very existence of society and of the true Church, and that its missionaries were to be resisted as emissaries of moral anarchy and ruin. Of course the interview accomplished nothing except to give me an opportunity to personally note the type of character and ability which leads the Roman Church in the Philippines, and the position from which it will fight Protestantism. Everything was about what I had been led to expect, the really significant admission being: "The Catholics formerly had everything in the Philippines, but now the Church has lost all."

And yet the Bishop would probably object to a literal interpretation of this statement, and I certainly do not intend to conclude from it that the whole population is to leave the Roman Catholic Church. That Church has shown a remarkable ability to adapt itself to changing conditions. It has lost its temporal power and it will lose many of its members. But according to expert legal opinion, it cannot be deprived of the major part of its vast properties. It will retain its hold upon a considerable part of the population, especially in the lower classes. The atmosphere of civil and religious liberty has not been fatal to it in the United States, and it will not be in the Philippine Islands. That atmosphere and the presence and activity of Protestants—and we may expect this to be one of the good results of our missionary labor—will compel the Roman Church to do in this Asiatic archipelago what it has done on the North American continent—retire its profligate priests, improve its schools and abate many of its iniquities. It will still be Rome at heart. It will make no essential change in character, but making a virtue of necessity, it will concede just enough to enable it to deceive many. But even this change will be long in coming. Archbishop Chapelle was sent from the United States to adjust the Roman Catholic Church in the Philippines to its new environment. It is an open secret in Manila that he utterly failed, that he became the tool of the unscrupulous Spanish bishops and Provincials, and that he finally left in despair not unmingled with disgust. The system is too rotten for any hasty and superficial reform to suffice.

Meantime, the desire of the civil authorities to strictly preserve the American policy of the separation of Church and State is certainly proper. We do not complain, therefore, because Protestantism is not officially recognized. We neither expect nor desire such recognition. All we ask is a fair field and no favor. I go further and say that I believe that the Commission is wise in avoiding, as far as practicable, all that would unnecessarily disturb religious faith, and in endeavoring to convince the people that the American Government is not hostile to the Roman Catholic

or any other Church which conforms to the civil law. Many Americans in the Philippines deem it important that the Filipinos should not be allowed to suppose that all Americans are Protestants, and that they intend to overthrow the Papal Church. They fear that if such an impression were to be created, the pacification of the islands would be indefinitely postponed. Again we do not object. We are American citizens as well as Protestants, and we are loyal to our country's policy in relation to all Churches. Indeed, we prefer it, as better for ourselves. Besides, we want the Filipinos to become Protestants in a vital personal sense, as regenerated individuals, and we do not want a merely nominal adherence because Americans are now the ruling class.

But, on the other hand, we may fairly insist that the policy of conciliating Rome shall not be carried so far as to virtually discriminate against Protestant missionary work, and against that already considerable and rapidly growing class of Filipinos who have left the Roman Church. In its published report to the Secretary of War, the Taft Commission has officially declared: "As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment, and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so, without infringing upon the principle that Church and State must be kept separate, to frame civil laws which shall accord with views conscientiously entertained by Catholics—priests and laymen—and which shall not deal unfairly with a people of a different faith. It would seem clear that any government organized under the sovereignty of the United States cannot devote public money to the teaching of any particular religion. It has been suggested, however, that in any system of public education organized in these islands, it would be proper to afford to every religious denomination the right to send religious instructors to the public schools to instruct the children of parents who desire it in religion, several times a week, at times when such instruction shall not interfere with the regular curriculum. This is what is understood to be the Fairbault plan. It is not certain that this would meet completely the views of the Catholic hierarchy, but it is likely that it would avoid that active hostility to a public school system which might be a formidable obstacle in spreading education among these Catholic people. The Commission has reached no definite conclusion upon the matter, but only states the question as one calling for solution in the not far-distant future."

Our country has been singularly fortunate in the character and ability of the first Civil Governor and his associates. They are noble men, who are displaying superb qualities of leadership. Their task is one of colossal magnitude and difficulty. Every true American owes them a maximum of support and a minimum of criticism. But the Roman prelates, both in America and in the Philippines, are doing their utmost to convince them that "the Philippine people love the Catholic Church," and they are bringing tremendous pressure to bear upon them to induce them to legislate accordingly. In these circumstances, it may be a real help to the Commission if the Protestants of America watch its policy in this respect and occasionally express opinions upon the subject.

Meantime, no small number of Americans, who, in the United States were connected with Protestant churches, are scrupulously avoiding the Protestant services in Manila for fear of angering the Roman Catholics. As this is a personal matter, we cannot prevent them from stifling their faith to secure favor with Rome. But when those very men deprecate Protestant missionary work and preach caution to our missionaries on the ground that "the natives are Roman Catholics and it is not wise to disturb their faith," we may reply that the American governmental doctrines of religious liberty, and of the separation of Church and State, and the American public school system are doing ten times more to disturb the Roman Catholic Church than all the Protestant missionaries combined. One of the leading Bishops in the Philippines has plainly stated that the Roman Catholics object to the public schools more strongly than they do to the Protestant missionaries. There is an element of contempt in their attitude toward the missionaries. They see that there are only about a score of them in all the Archipelago, that their financial resources are comparatively small, that their buildings are of the humblest kind, and that there is no immediate prospect of the influx of a large reinforcement. But they already see over six thousand public school teachers, the appropriation of vast sums for their maintenance and for the erection of elaborate institutions, and the whole authority and resources of the Civil Government openly arrayed in their support. It is odd to hear men who are frightening Roman Catholics into a panic by their vigorous and powerful pushing of these public schools solemnly express their apprehension that the handful of Protestant missionaries will alarm the Roman Catholics!

Archbishop Ireland and his sympathizers in the United States, the Roman Catholic bishops and priests in the Philippines and a considerable number of Americans, both at home and abroad, never tire of reminding us that the Filipinos had a form of the Christian religion before the Americans came, and that it is neither expedient nor just to attempt to change it.

I reply that the Filipinos had a form of civil government before the Americans came, and, also, a form of public education, forms which were as adequate to their needs as was their form of religion. Indeed, all competent testimony is to the effect that the dissatisfaction of the people with their civil governors and their schools, was less than their dissatisfaction with their priests. Nevertheless, Americans have deemed it their duty to forcibly overthrow the entire governmental and educational systems, and to replace them with our own radically different ones. The wishes of the people were not considered. The Taft Commission reports: "Many witnesses were examined as to the form of government best adapted to these islands and satisfactory to the people. All the evidence taken, no matter what the bias of the witness, showed that the masses of the people are ignorant, credulous and childlike, and that under any government the electoral franchise must be much limited, because the large majority will not, for a long time, be capable of intelligently exercising it." So Americans have proceeded on the supposition

that as the people did not know what was good for them, that good must be imposed by the strong arm of military power and civil law, confident that in time the Filipinos will see that it is for their welfare. Any argument that could be framed for the inadequacy of the former civil and educational systems would, *mutatis mutandis*, apply with equal force to the Roman Catholic régime. Indeed, if disinterested writers are to be trusted, the rottenness of the ecclesiastical administration was the source of nearly all the evils from which the Filipinos were suffering. Our missionary methods are not a tenth part as drastic and revolutionary as the American civil and educational methods. We ask no assistance from regiments or policemen. We do not wish the Filipinos to be taxed to support our work, as they are taxed to maintain the public schools to which the Roman Catholic Church so strongly objects. The Protestant Churches of the United States rely wholly upon moral suasion and the intrinsic power of the Truth which they inculcate. They send to the Philippines as missionaries, men and women who represent the purest and highest types of American Christian character and culture. They propose to pay all costs out of voluntary contributions. Now we insist that our justification for this effort is as clear as the justification of the Department of Public Instruction, for example, in superseding the educational control of the Roman Catholics, and that our methods are far less apt to alarm and anger the Roman hierarchy and its followers.

But Archbishop Ireland says: "Catholics are there in complete control." Is he, then, prepared to assume for the Roman Catholic Church "complete" responsibility for the situation which existed in the Philippines when the Americans took possession—a situation so intolerable that the English author, Foreman, wrote: "In one way or another, the native who possesses anything worth having has either to yield to the avarice, lust, or insolence of the priest, or to risk losing his liberty and position in life"—a situation so disgusting that another author told me that he could not put in print a hundredth part of what he had seen or heard on credible testimony, without making his book unfit to be read in decent society.

The Archbishop pleads: "Give the Catholic Filipinos at least a chance to know us as we really are." I reply that the Filipinos had such a "chance" for three hundred years, and that as a result they so thoroughly "know" the Roman Catholic methods as they "really are," that multitudes of them are determined to continue no longer in that bitter school of instruction. In the name, not only of pure religion, but of common humanity and decency, give them a chance to know American Protestants as they "really are." It is our turn, and if we cannot produce better results in three decades than the Roman Catholics have produced in three centuries, we shall merit a share of that execration which an outraged and oppressed people are now visiting upon the Roman friars.

Americans are to be congratulated on the character of many of the officials and teachers in the Philippines. Those whom I met impressed me as men and women of sterling worth. But we have no reason to fear comparisons with our Protestant missionaries. The Boards have been

fortunate in the personnel of their force. The wife of an Army officer told me that she was proud of our Presbyterian representatives in Manila, that while many Americans had made promises to the Filipinos that had never been kept, Mr. and Mrs. Rodgers were the preëminent Americans who had shown them sympathy and justice, that they had won the confidence of all classes and had done more to pacify the Filipinos than all the Army and all the Civil Commissions. In Iloilo and Dumaguete, men of all parties, Filipinos, business men, Army officers, American officials, and school teachers, spoke to me in equally high terms of Dr. and Mrs. Hall, and Mr. and Mrs. Hibbard. Indeed, from all I heard, I come to the conclusion that the Americans who, apart from any official prestige, appear to be personally the most popular with the Filipinos, are the Presbyterian missionaries above named, and Dr. Stuntz, of the Methodist Church. Presbyterians in the United States may rest assured that there are no other Americans in all the Philippines who can give our missionaries there any points on tact.

And the work to which Protestant missionary effort addresses itself is even more indispensable to the welfare of the islands than the civil and educational efforts. From Governor Taft down, men with whom I talked agreed that the vital need of the Filipinos is character. The defects from which they are suffering are not so much governmental and intellectual as personal. There can be no regeneration of society until there is a regeneration of the individuals who compose society. In the language of Herbert Spencer, "there is no political alchemy by which you can get golden conduct out of leaden motives," or, in the pithier phrase of Moody: "If you want good water, it is not enough to paint the pump; you must clean out the well."

It is not in a government to do this. Wise legislators frankly admit that personal character is beyond the sphere of civil law. Its enactments can regulate the outward manifestations of evil, but they cannot change the heart from which the evil motive springs. Was I not told by a high official in Manila that the reason why the Government is justified in making stated examinations of prostitutes and in maintaining a public hospital for those who are found to be diseased lay in its inability to prevent immorality and that it could only regulate it and deal with its effects?

Nor is it in education to produce the requisite change in character. Education is as necessary as government. But there is no power in English, drawing, engineering and physics to make bad boys good. The first use of English by an Asiatic is usually to say "damn." Skill in drawing sometimes makes an expert counterfeiter. Every railroad yet built in Asia has been attended by a brutality which has aroused the fiercest hate, and the improved steamers which have just been completed for the Pacific coast and Oriental route will, like their predecessors, carry a hundred times more beer and whisky than school books and Bibles. The worst scoundrels in New York City are college graduates. To educate a rascal is ordinarily but to make him a sharper rascal. This is not the fault of the public schools. They teach morals as far as they can, but they are forbidden by their very constitution from teaching the basis of morals.

They have no Bible, no prayer, and are avowedly purely secular. The religious is as much beyond their domain as it is beyond the domain of the law. Indeed, at a recent meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, Professor Joseph French Johnson, of the University of Pennsylvania, bluntly said: "It seems to me it must be recognized, not only by the university, but by the public, that the university is not responsible for the character, for the morals, the vices, or anything else of the community or of its graduates. . . . If its graduates turn out criminals and land in prison, it is not to blame. . . . The university is not responsible for character."

As for the Roman Catholic Church, is any sane man prepared to urge that the Philippine type of Romanism is capable of producing the desired character? Dare any man familiar with history assert that the Roman Catholic Church has ever or anywhere developed such character in large masses of people save in lands like America, England and Germany, where the example and competition of a dominant Protestantism have forced it to make reforms which it would never have made of its own accord? Was not the Counter Reformation of the Papal Church in Europe born of the unwelcome knowledge that something had to be done to prevent the Protestant Reformation from wresting everything from Rome? Is not Romanism to-day hopelessly corrupt wherever it has untrammelled power? Witness not only the Philippines, but Mexico and Central and South America. Henry Norman, who visited the Philippines shortly before the American occupation, wrote: "Manila is an interesting example of the social product of the Roman Catholic Church, when unrestrained by any outside influences. Here the Church has free sway, uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests." What that "social product" is he proceeds to state as follows: "The people are plunged in superstition, and their principal professed interest in life, after cock fighting, is the elaborate religious procession for which every feast day affords a pretext. . . . It is hardly necessary to add that the people as a whole are idle and dissipated. . . . A remarkable and instructive example of the free natural development of 'age-reared priestcraft and its shapes of woe.'"

Since the Roman Catholic Church in the Philippines has conspicuously and lamentably failed to produce character, and, since neither the civil law nor the public school can effectively enter that realm, who shall do this vital work? There is only one who can, only one who is in the Philippines for that specific purpose, and that is the Protestant missionary. His ideas of God and man, of truth and duty, are as much superior to those which existed before his arrival as our American political and educational ideas are superior to theirs. Draper, in his "Intellectual Development of Europe," truly says: "The civil law exerted an exterior power in human relations; Christianity produced an interior moral change." That change which mediæval Christianity effected only in a comparatively small number of individuals who, as a rule, lived apart from the world in cloisters, modern Protestantism now seeks to accom-

plish in many Filipinos who will become active co-workers for righteousness in their respective communities. If the Protestants do not succeed in producing such a change, our Government in the Philippines is doomed and the last hope for the Archipelago is extinguished. The effect of American political ideas and of American public schools will inevitably be to break the power of superstition and to develop in multitudes that which will make it impossible for them to remain in the Roman Catholic Church as it now exists. As an American official already quoted truly says: "The danger is that many will go from Rome to the other extreme." While, as I have shown, there will always be a Roman Catholic Church in the Philippine Islands, the defection from it is already becoming so extensive that the colossal question really is: "Shall they go to Atheism or to Protestantism?" Our free institutions cannot rest on Atheism. A Republican form of government cannot live in an atmosphere of impurity and dishonesty. A stream cannot rise higher than its source, and in a Republic, the source is the people.

For these reasons, I think we are justified in expecting for our Protestant missionary work the sympathetic interest and, as far as practicable, the active co-operation of every true American patriot. Calls for money to send out and to maintain missionaries and to equip Christian schools and hospitals should be received and heeded in the spirit of a moral obligation which is involved in our occupation of the Philippines, and which is none the less binding because it is not enforced by law. The Hon. John Barrett after a year's residence and study in Manila, said: "I believe the Philippine Islands offer, perhaps, the most interesting and the most fruitful opportunity for missionary work in any part of the world at present. The people are wedded to old habits and customs of the Church; yet, on account of these changes that are coming in, and this new life, they are looking out for what may be better along the line of religion. There is imminent danger that this vast population, dissatisfied with the conditions that existed before, will become agnostic, unless the great evangelical Churches of the world will master the situation by using the opportunity offered by this unrest and willingness to change that form of worship which the people have been following."

An equally solemn responsibility rests upon the Boards of Missions and their representatives in the Philippines as to the policy that should be pursued. In its main lines, I believe that policy should be:

(a) **POSITIVE.** We must not allow our work to degenerate into the merely negative one of fighting the Roman Catholic Church. It will require self-restraint to avoid this. The opposition of Rome will be persistent, bitter and unscrupulous. Our foes are men who hold that the end justifies the means, and the end they seek is Protestant overthrow. Moreover, instances of priestly cruelty and immorality will frequently develop and the temptation will be strong to ring the changes upon them. For example, when I was in a certain town, the child of a poor Filipino died. The father was in Manila and the mother was so prostrated with grief that she was confined to her bed. A son went to the sacristan of the Roman Catholic Church to ask the priest to conduct the funeral ser-

vice. He was asked how much he could pay, and when he replied that the family was very poor and the father away from home, the sacristan roughly ordered him off the sacred enclosure, brutally sneering that he and his dead sister were no better than cattle. In his mingled bewilderment and rage, a friend suggested that he apply to the Protestant Missionary. I was present when he arrived and told his story. The missionary promptly opened our mission chapel and conducted a sympathetic funeral service. It was pitiful to see the gratitude of that small group of poverty-stricken people as they bore away the plain, little coffin of one who was evidently as dear to them as if she had been a princess. I confess that for a moment I felt like preaching a crusade against that heartless Roman Church, especially when I learned, not from missionaries, but from other residents, that the sacristan was a fair representative of the spirit and practice of his superiors, that three women on one street were known to be mistresses of the priest, and that it was notorious that the Bishop was the father of several children. But there is no use in our missionaries devoting their time to exploiting facts like these which everybody in the Philippines knows, and which the people of the United States also know. Enough has already been written and enough more will be written to enable the world to understand the character of Spanish Filipino Romanism. We may be obliged, from time to time, to do, what I have attempted to do in part in this report, vindicate our right and duty to conduct missionary work in the Philippine Islands. But, as a rule, the missionaries can spend their time to better advantage in preaching a positive Gospel. The Filipinos know their own sore, what they need is the remedy.

(b) VITAL. The Filipinos have known little of genuine religion. Rome has exacted from them only a nominal faith, an external obedience to prescribed forms. They are accustomed to the wholesale methods of the Roman Church, and as they received Romanism with their Spanish conquerors, so many of them imagine that they must receive Protestantism with American rule. Our conceptions of personal faith are strange to them. I was in a Negros market one evening, when "the Angelus" sounded. Instantly a hush fell upon the crowded booths and every native rose and stood with uncovered head and reverent attitude while the deep tones of the church bell rolled solemnly and yet sweetly through the darkening air. It was a beautiful scene. But a moment later, the people turned again to their gambling and bickering and bino (rice whisky), evidently without the faintest idea that there was any connection between worship and conduct. It not infrequently happens that those who have left the Roman Catholic Church tell the missionaries that they want to join the Protestants. During my visit in the island of Panay, one of Aguinaldo's generals expressed to me his desire to connect himself with our Mission and he was plainly mystified when I tried to explain to him what it is to be a Christian in the Protestant sense of the term. The Christianity of the Filipinos is only a veneered heathenism. It will not be easy in such circumstances to build up a Church of truly regenerated souls, to make the people realize that a Christian must not gamble or be

immoral, or spend Sunday afternoons at cock-fights, but that he must seek to know and to follow Christ in his heart and life. Missionaries in other lands understand what a weary task this is. But it must be faithfully persisted in here as elsewhere. Our work in the Philippines is to preach a vital religion, which changes the heart and controls conduct. The Roman Church has done one service to us by familiarizing the popular mind with the terms for God, sin, repentance, and kindred doctrines. Very crude the ideas often are, but they are better than the blank, uncomprehending ignorance which we encounter in Buddhist lands. The vocabulary of Christianity has been created at least, and that is a great help.

(c) **TACTFUL.** All reasonable consideration should be shown to those customs and sentiments of the people which do not involve a violation of principle. Care should be exercised not to unnecessarily embarrass the civil authorities. Official aid should never be invoked except in extreme cases and even then on the approval of the whole Station, and if practicable of the Mission.

(d) **UNSELFISHNESS.** We must insist that the work in the Philippines shall be conducted in harmony with those principles of self-support which are now so generally recognized as sound. But in doing this, special effort must be put forth to prevent our motives from being misunderstood by a people who have so long grievously suffered from extortion, and even robbery, for the enrichment of the Church, that they now see it gorged with riches and claiming as its exclusive property, not only the churches and schools for which the people furnished all the money, but their lands and the very cemeteries of their dead. In these circumstances, we must emphasize the common fact that the Protestant missionaries have no selfish object, that while the people are expected to systematically and proportionately contribute, not one peso will be used for the missionary or sent to the Board, but that all they give will be expended on their own work—the building of their churches, schools and hospitals, the support of their own native preachers, teachers and helpers. The Board on behalf of the Protestants of the United States will support the missionaries and spend other sums to help in starting the work, but it will receive nothing in return. So careful will the missionaries be on this point, that they will not even accept gifts of money for personal use, but will apply such sums to the authorized work. This, it is true, is the recognized principle on which our missionaries act in all lands, but after the sore experience of the Filipinos with a greedy and covetous priesthood, it is particularly important that they should be made to clearly understand that “we seek not yours, but you.”

(e) **BROAD.** Let us not shrink from the logical consequences of that principle of comity to which we have so publicly committed ourselves, which the General Assembly has specifically approved, and which our missionaries in the Philippine Islands are so loyally endeavoring to exemplify. Roman priests laud their external unity and emphasize the divisions of Protestantism. It is notorious that the jealousies and strifes of the orders are more bitter than any of the disputes between the Protes-

tant denominations. But not simply to deprive Rome of a favorite argument, but because it is right and in accordance with our own convictions of duty, we should seek to minimize our differences and magnify our agreements. It is necessary that the Filipinos should be true children of God, but it is not necessary nor is it desirable that they should be divided into a half-dozen or more sects. If they separate later along their own lines of cleavage, we may not be able to prevent them. But as far as possible, we should refrain from imposing our own differences upon them. Let us preach the essential truths of our holy religion, a broad and truly catholic faith. Let us abstain from entering fields which are already adequately occupied by sister-evangelical churches, and insist that only one form of Protestantism shall be presented in a given district. If other denominations enter our fields, let us, as I have recommended in the case of Iloilo, frankly present the facts to the Board concerned, in the hope that it will withdraw, and if it does not, let us reconsider our duty in the circumstances which will then exist. "There remaineth yet very much land to be possessed."

(f) FRANK. We cannot afford to make any compromise of faith in the conduct of our schools or hospitals. We are in the Philippine Islands as a missionary agency solely because we believe that Christ is their supreme need. It would be a fatal mistake for any missionary to hide Him in the alleged interest of expediency. I was struck by the contemptuous references of some soldiers I met to a certain Army Chaplain. When I asked them why they esteemed him so lightly, they replied that he drank wine and played cards. "But," I said, "you do these things." "True," they sturdily answered, "but we don't want our Chaplain to do them. If he is to be like the rest of us, what's he here for. If a man pretends to be a minister, we like to see him stand up for his colors." I did not meet that Chaplain, but others who knew him told me that he meant well and that his object in using wine in moderation and in playing a friendly game of cards, without betting, was to make himself popular and avoid the reputation of being Puritanical. He probably does not realize that the path to popularity is not compromise, but manly consistency. There is no danger that any of our missionaries will ever make compromises of that sort. But the missionary, both in the Philippine Islands and elsewhere, is often tempted to keep his spiritual purpose in the background for fear of alienating support. One missionary in another land admitted to me that during an entire year she had not spoken to a single pupil of the boarding school under her care on the subject of personal religion lest any direct effort to lead souls to Christ would cause parents to remove their children from the school. I told her that we would rather have twenty pupils with freedom to influence them to dedicate their lives to God than to have a hundred on the condition that we must not try to convert them. Taking our mission work the world over, the missionary who tactfully and sensibly, but, nevertheless, uncompromisingly presents God in Christ, loses nothing in popularity and gains much in spiritual results. Everybody in the Philippine Islands knows what the Protestant missionaries are there for. The priests and friars have left

no doubt on that point. Missionaries are expected to preach their faith, and will be respected in doing so if they show reasonable tact and wisdom.

In all their relations to the Philippine Islands, the American Government and people should resolutely hold themselves to a stern and self-sacrificing sense of duty. It is a gigantic task to radically reconstruct the life of eight million people of a widely different race, separated into many tribes, differing in language, in customs, and in religion, and scattered over a territory which is not only 114,000 square miles in area, but which is divided into nearly a thousand islands, the southernmost of which is nearly two thousand miles from the northern end of Luzon. We obtained them in a clearly Providential way. In the beginning of the year 1898, Americans knew little and cared less about this extensive archipelago, and when it began to be talked about, there was a great rummaging of maps to find out where it was. But when war broke out we learned that Spain had a fleet in the Pacific whose existence menaced the safety of our Western coast. So the commander of our Asiatic Squadron was ordered to find and sink it. Humanly speaking, it was a mere coincidence that the Spanish ships were in Manila Bay. So far as our purpose was concerned, they might have been anywhere else on the coast of Asia. But in Manila Bay they were, and there Dewey went, not for the Philippines, but for the Spaniards. When on that bright May morning he had so triumphantly vanquished the foe, the Philippines were upon our hands! What were we to do? Hitherto we had pursued a self-centered policy. We had said, no doubt wisely, that we were young and that our present territory was vast enough, our present problems grave enough to tax all our energies. But the shock of war rudely forced other territories, other problems upon us. Of course we did not want them. But how could we rid ourselves of them? Return them to Spain? Impossible. We had destroyed Spain's sovereignty, and her power to reinstate it. Leave half-civilized Malays to cut one another's throats and make the last state of the Islands worse than the first? Equally impossible. Aguinaldo, according to some reports, is an able man, but he is an Oriental despot, and his government would have been as bloody as that of the Sultan of Turkey. Give them to some European Power? Every man who has a scintilla of political information knows that such an attempt would have precipitated a war which would have drenched the world in blood. Had we a moral right anyway to vacate our responsibilities? A nation like an individual, does not live unto itself. A just man cannot shut himself within the four walls of his house with the excuse that its cares demand all his energies. He has obligations toward the community of which he is a member. Its poor, and sick, and weak are his responsibilities before God and man. So the United States can no longer be a hermit country. It has entered the community of nations, and it must accept its share of the world's work. The wrongs of feeble and oppressed people are our affair, and we cannot pass by on the other side, pleasant though it would be if we could. It was Cain, the murderer, who said that he was not his brother's keeper.

We are solemnly told that if George Washington were living, he would warn us against this extension of our domain. I grant that some of his utterances were in superficial harmony with this supposition. But Washington lived when a comparative handful of colonists merely fringed a mighty and then unexplored continent, and when the question was whether we could preserve our national existence at all. The wildest imagination did not dream of the situation which confronts us to-day—eighty millions of people occupying the whole region from the Atlantic to the Pacific, and with an enormous surplus of wealth and power. That oft-quoted warning against “entangling alliances,” was spoken with reference to a specific relationship with France, which was then under discussion. It has no bearing whatever upon the question of our duty in the Philippines. Washington himself freely changed positions when time showed the necessity for change, for while he had advocated alliance with France as a General, he opposed it as a President. As his own acts demonstrate, he was the last man to assume that an iron rule could be laid down beforehand for the guidance of a nation’s policy under circumstances then unforeseen. What Washington would do to-day is not to be deduced from what he said in the comparative gloom of 1799, but from what common sense and Christian patriotism and obedience to God dictate in 1901, and as the Father of our Country was characterized by all these qualities, I do not doubt, that if he had been President at the end of the nineteenth century, he would have done about what the equally wise, patriotic and Christian William McKinley did.

These new problems are appalling, I grant. But nations gain in character by boldly facing responsibilities, not by pusillanimously dodging them, and when the United States finds itself face to face with duties which grow out of a Providence which has made it safe, and strong, and prosperous, it has no right to evade them, however little immediate profit may be seen in their discharge. After more than a century of introspection, the national need is some motive and demand outside of our own selfish needs that will quicken the national conscience, remind a great people that it, too, has duties to humanity and that it can no longer crouch between its oceans, like Issachar, between its burdens, because he saw that rest was good and the land was pleasant. The London *Spectator* well says: “The world’s future greatly depends upon the political character of the Americans. When in 1950 they are two hundred millions, they can crush any people except the Slavs. To fit them for that destiny the Americans should have difficulties, dependencies and complicated relations with the remainder of mankind. At present everything is too easy to them. They live too much to themselves. They must learn to govern as well as to be governed. They must keep subordinate governments as free from corruption as their Supreme Court.” Kidd rightly declares that “the tropics can only be governed as a trust for civilization, and with a full sense of the responsibility which such a trust involves.” And we must accept our share of responsibility for that “white man’s burden.”

Here is a great population which, in the unanimous judgment of men who know the Filipinos, is not yet capable of self-government, and to

which a Christian nation must give order and justice, not primarily for its own sake, but for the sake of the Philippines, and of the world. We are acting on this principle all the time at home, for the State intervenes, often forcibly and against angry protest, to give to the child, the pauper, the insane, the criminal, the care and restraint which they will not, or cannot exercise for themselves. And we justly say that the welfare of the community requires this course. There is essentially similar work to be done in the community of nations, for there are defective members of that community who cannot be allowed to fill the fairest portions of the earth with anarchy, vice and blood. To reply that a monarchy like England or Germany can do this, but not a Republic, is simply to plead the baby act, confessing the weakness and incapacity of that form of government which we have always boasted to be the strongest and best. The greatest of the Christian nations will never adopt so childish and cowardly a policy, nor, if it did, could it long endure. It would be condemned by the moral sense, not only of the world, but of its own people, and when a nation has lost the approval of its own conscience, the end speedily comes. The wrecks of a score of nations prove it.

But after all, the question whether we ought to have taken the Philippines is now largely academic. "It is a condition which confronts us and not a theory." Says that profound observer, Benjamin Kidd, "We have to recognize at the outset as a first principle of the situation, the utter futility of any policy based on the conception that it will be possible in the future to hold our hands and stand aloof from the tropics. There can be no choice in this matter." The real questions which we must face are—In what spirit are we to keep them? Is our object to be selfish or unselfish, the increase of our own wealth and power or the enlightenment and blessing of the Filipinos? The politician who sees nothing in the Philippines but trade or a stepping-stone to Asiatic power is unworthy to vote on the affairs of the Archipelago. At the McKinley memorial service in Manila, Major Elijah Halford truly declared: "There is no reason for our being here; our presence in these islands cannot be justified either to history or to our own consciences, unless we are here for the sole purpose of assisting the Filipino people to the enjoyment of the largest practicable measure of the liberty we delight in, and the blessings of our own free institutions, and to the achievement of a better, and purer, and stronger life than they could possibly have known but for our coming."

The following words of our Martyred President should be posted in every legislative chamber and school house in the United States and the Philippine Islands:

"Confronted at this moment by new and grave problems, we must recognize that their solution will affect not ourselves alone, but others of the family of nations. In this age of frequent interchange and mutual dependency we cannot shirk our international responsibilities if we would; they must be met with courage and wisdom, and we must follow duty even if desire opposes. No deliberation can be too mature, or self-control too constant in this solemn hour of decision. We must avoid the temp-

tation of undue aggression and aim to secure only such results as will promote our own and the general good.

"We cannot enjoy glories and victories without bearing the burdens that may result from them. Resting upon all of us is a duty of carrying forward the great trust of civilization that has been committed to us. We must gather the fruits of victory, we must follow duty step by step, we must follow the light as God gives us to see the light. And He has strangely guided us, not only at the very beginning, but down to the present hour, and I am sure He shall still guide and we follow.

"I would impress upon Congress that whatever legislation may be enacted in respect to the Philippine Islands should be along these generous lines. The fortune of war has thrown upon this Nation an unsought trust which should be unselfishly discharged, and devolved upon this Government a moral as well as material responsibility toward these millions whom we have freed from an oppressive yoke. I have on another occasion called the Filipinos 'the wards of the Nation.' Our obligation as guardian was not lightly assumed; it must not be otherwise than honestly fulfilled, aiming, first of all, to benefit those who have come under our fostering care. It is our duty so to treat them that our flag may be no less beloved in the mountains of Luzon and the fertile zones of Mindanao and Negros than it is at home, that there as here, it shall be the revered symbol of liberty, enlightenment and progress in every avenue of development.

"Upon all officers and employees of the United States, both civil and military, should be impressed a sense of the duty to observe not merely the material, but the personal and social rights of the people of the islands, and to treat them with the same courtesy and respect for their personal dignity which the people of the United States are accustomed to require from each other. . . . High and sacred an obligation rests upon the Government of the United States to give protection for property and life, civil and religious freedom, and wise, firm and unselfish guidance in the paths of peace and prosperity to all the people of the Philippine Islands. I charge this Commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through their labors all the inhabitants of the Philippine Islands may come to look back with gratitude to the day when God gave victory to American arms at Manila, and set their land under the sovereignty and the protection of the people of the United States.

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier, or a misguided Filipino, is anguish to my heart; but, by the broad range of future years, when that group of islands under the impulse of the year just passed shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, enjoying the blessings of freedom, of civil and religious liberty, of education, and of homes, and whose children and

children's children shall for ages hence bless the American Republic, because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization."

And to these lofty sentiments might be added that expressed by Vice-President Roosevelt in Colorado Springs, August 1st, 1901, five weeks before the death of President McKinley imposed upon him the heavy responsibility of taking his place, and called forth the solemn pledge to continue his policy "absolutely unchanged."

"In the great part which hereafter, whether we will or not, we must play in the world at large, let us see to it that we neither do wrong nor shrink from doing right because the right is difficult, that on the one hand we inflict no injury, and that on the other, we have a due regard for the honor and the interest of our mighty nation, and that we keep unsullied the renown of the flag, which beyond all others of the present time, or of the ages of the past, stands for confident faith in the future welfare and greatness of mankind."

At such a crisis in our country's history, well may every Christian patriot say with Oliver Wendell Holmes:

"God give us men! A time like this demands
Great hearts, strong minds, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie."

In this emergency the duty of the Church is clear. To borrow a figure, the possession of the Philippines has "signalled the hour for a new alignment of the Christian forces of the country. The character of its Churches and other Christian organizations is being tested as never before. It is a wise Church which knows the time. Any Christian life in high or in humble place will now be endowed with telling power, 'age on ages telling,' which shall be quick to fall into line with the Divine timelessness as to the next things to be done. The Churches of America are either decadent and dying affairs, or else, morally speaking, they are clearing their decks for action, determined that the shiftless and treacherous policy of everlasting retrenchment along our missionary lines shall be ended. The issues of war have opened a new field for missions and Christian education of the most inspiring opportunity."

The conflict of arms in the Philippines is now nearly over, but the conflict of moral forces is only beginning. On one side are ambition, avarice, godliness, and bigotry; on the other are the open Bible, the Christian school and the pure Gospel. On this battlefield, no drums are beating or trumpets pealing, nor does the eye see the serried columns and flashing bayonets. But in the grim silence which often attends the most portentous struggles, right is fighting against wrong, Heaven against Hell. America lacked not martial courage, grudged not material resources for the physical warfare. Shall it want Christians of large hearts and broad vision, and holy purpose, for the spiritual onset? Shall its ministers be dismayed, its laymen recreant, because Sanballats advise us to come down

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and Shimeis throw stones, and Gallios care for none of these things? Grant that the motive of the Filipinos who flock to the missionary may not in every case be a disinterested desire for a purer faith, that hatred and fear of the friars are driving some and that belief that Protestantism is the religion of the new rulers is leading others. Grant that there may be a temporary reaction when they learn, as the Japanese did, that many Americans ignore Christ. Have Anglo-Saxon motives always been above suspicion? Has Christianity suffered no reactions in England and America where it has won its mightiest and most permanent triumphs? Worldly motives will be purified, reaction prevented, if the Church of God will do its duty and do it promptly, generously and in the power of Christ. What a wonderful thing it would be if our country would signalize its emergence as a world power by the spiritual as well as the material regeneration of an oppressed people. The cruel Spaniard and the profligate priest have long cursed that beautiful, but unhappy Archipelago. Now if I may venture to adapt the lines of Edward Everett Hale, an angel again speaks to men:

"The sheet you use is black and rough with smears
Of sweat, and grime, and fraud, and blood, and tears;
Crossed with the story of men's sins and fears,
Of battle and of famine all these years;
When all God's children have forgot their birth,
And drugged, and fought, and died like beasts of earth;
Give me white paper;
For all mankind the unstained page 'unfurl'
Where God 'may' write anew the story of the world."

Me Ping River, Laos, December 25, 1901.

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