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Missionary District

of the

Philippine Islands

1904



THE JOURNAL

OF THE

SECOND ANNUAL CONVENTION

OF THE

Missionary District of the Philippine Islands

HELD IN

S. STEPHEN'S CHURCH

MANILA

Wednesday, Thursday, and Friday

January 27, 28, 29, 1904.

THE MISSIONARY DISTRICT

OF THE

PHILIPPINE ISLANDS.

Organized A. D. 1901.

Area: 119,542 square miles. Population (census 1903): Christian, 6,967,011; non-Christian, 605,188; total, 7,672,199.

CHURCH PROPERTY

In Manila: Cathedral site (4 ½ acres,) \$45,000; lot on Calle Nueva with chapel, \$11,000; lot on Calle Nozaleda, \$9,000; cemetery lot \$2,000.

Province of Benguet. In Baguio: 12 acres of land outside the town-site, on which stands the House of the Resurrection, \$3,000; Church of the Resurrection, within the town site, \$1,800.

Province of Lepanto-Bontoc. In Bontoc: two houses, \$500.

In Zamboanga, Mindanao: two lots, \$200 (approx.)

Total value of property, \$70,700.

BISHOP

The Right Rev. Charles Henry Brent, D.D. (consecrated 1901).

OTHER CLERGY

The Rev. Walter C. Clapp, appointed 1901.

The Rev. John A. Staunton, Jr., ,, 1901.

The Rev. Irving Spencer, ,, 1902.

The Rev. Mercer G. Johnston, ,, 1903.

The Rev. Henry Swift, Chaplain, U. S. A.

The Rev. David L. Fleming (Washington), Chaplain, U. S. A.

CANDIDATES FOR HOLY ORDERS

Hobart E. Studley, lay-reader, appointed 1902.

Percy G. Graham,* ,,

Ivory H. B. Headley, Chaplain, U. S. A.*

OTHER LAY READERS

Col. Edward Davis, U. S. A.*

Herbert S. A. Hannaford.*

Charles George Bartter.*

Charles Radcliffe Johnson, M.D., appointed, 1903.

*Voluntary workers not appointed by the Bishop.

OTHER MISSIONARIES

Margaret P. Waterman, appointed, 1902.
Harriet B. Osgood, appointed, 1902, (returned to America, 1904.)
Clara Thacher, appointed, 1902.
Edith Beatrice Oakes, appointed, 1903.
Emily M. Elwyn, Deaconess, appointed, 1903.
Jane Jackson, appointed, 1903.

STANDING COMMITTEE

The Rev. John A. Staunton, Jr.
The Rev. Mercer G. Johnston.
Maj. Edward Champ Carter, U. S. A.
Charles H. Fullaway.

TREASURER OF THE MISSIONARY DISTRICT

Charles H. Fullaway.

SECRETARY OF THE CONVENTION

The Rev. Henry Swift.

EXAMINING CHAPLAINS

The Rev. John A. Staunton, Jr.
The Rev. Mercer G. Johnston.
The Rev. Henry Swift.

INSTITUTIONS

THE CHURCH SETTLEMENT HOUSE, Calle Magdalena, Trozo, Miss Margaret P. Waterman, Head Worker:—KINDERGARTEN OF THE HOLY CHILD:—DISPENSARY OF LUKE THE BELOVED PHYSICIAN, Dr. C. R. Johnson, Physician in Charge; Miss C. Thacher, Head Nurse.

DISPENSARY, BONTOC, Province of Lepanto-Bontoc. Miss E. B. Oakes, Nurse.

HOUSE OF REST FOR MISSIONARIES. Baguio, Province of Benguet.

MISSIONS

S. STEPHEN'S CHURCH, ERMITA, MANILA: the Bishop, the Rev. Mercer G. Johnston.

CHINESE MISSION, MANILA: Hobart E. Studley.

CHURCH OF THE RESURRECTION, Baguio, Province of Benguet: the Rev. John A. Staunton, Jr.

Bontoc, Province of Lepanto-Bontoc: the Rev. Walter C. Clapp.

CHURCH OF THE HOLY NAME, ILOILO, PANAY: the Rev. Irving
Spencer.

TRINITY CHURCH, ZAMBOANGA, MINDANAO: Col. EDWARD DAVIS,
lay-reader.

Cavite, Luzon: Herbert S. A. Hannaford, lay-reader.

STATISTICS

Baptisms	-	-	-	-	67.
Received after lay baptism	-	-	-	-	8.
Confirmations	-	-	-	-	23.
Marriages	-	-	-	-	30.
Burials	-	-	-	-	11.
Communicants *	-	-	-	-	—

*It is impossible to give any figures approaching accuracy.

HISTORICAL NOTE.

Prior to the action of the General Convention in the autumn of 1901, when the Missionary District of the Philippine Islands was formally set apart and a bishop designated, the work of the Church had been begun by several Army chaplains, among whom were the Rev. Charles C. Pierce, D. D.; Rev. David L. Fleming; Rev. Walter Marvin, and the Rev. Henry Swift. This work dates from the time of the landing in Manila of United States troops in 1898. In 1899 the Brotherhood of St. Andrew sent workers into the field, who co-operated with the Army chaplains. In 1899 the Presiding Bishop appointed Bishop Graves of Shanghai to take oversight of the Church in Manila. In September of that year Bishop Graves made a visitation, confirming a class composed of English speaking people, and receiving into the communion of the Church several Filipinos.

In 1900, when the Brotherhood of St. Andrew withdrew its workers, the Board of Managers appointed one of them as its missionary in the Philippines. Shortly after this Chaplain Pierce, whose earnestness, industry, and efficiency left an enduring mark behind, was obliged to return to the United States on account of ill health. In the spring of 1901 the Board of Managers appointed the Rev. W. C. Clapp and the Rev. J. A. Staunton, Jr., as missionaries. In the autumn of the same year the Rev. C. H. Brent was elected by the General Convention meeting in San Francisco, as the first Bishop of the newly erected Missionary District of the Philippine Islands. The Rev. H. R. Talbot proceeded to Manila in January, 1902, and took chief oversight among English speaking people in Manila. A temporary church was built on Calle Nueva, Ermita, and opened for worship on March 23, 1902. Bishop Brent arrived in Manila in August of the same year, and was shortly after re-inforced by both clerical and lay workers.

On Friday, January 2nd, 1903, the first formal conference of the missionaries was held at the Bishop's house. The work already done was discussed, and plans made for the future. It was decided to establish a mission in Iloilo. An adjourned meeting of the conference was held on Friday, the 9th, to receive reports and give final shape to the plans that had been previously outlined.

The progress of the mission during the past year is recorded in the body of the journal for the year.

CONVENTION JOURNAL

S. Stephen's Church
Manila, P. I.,
January 27, 1904.

The Second Annual Convention of the Missionary District of the Philippine Islands was opened by the celebration of the Holy Communion at 6.30 a. m. the Rev. M. G. Johnston being the Celebrant.

At 9 a. m. morning prayer was said by the Rev. J. A. Staunton, Jr., assisted by Mr. H. S. A. Hannaford, lay-reader for Cavite.

At 9.30 a. m. the Convention was called to order for the transaction of business by the Right Reverend C. H. Brent, ex-officio President.

Present:—

The Rt. Rev. C. H. Brent.	Capt. R. H. Noble.
The Rev. M. G. Johnston.	Mr. H. S. A. Hannaford.
The Rev. J. A. Staunton, Jr.	Judge Adolph Wislizenus.
The Rev. Henry Swift.	Dr. C. R. Johnson.

Chaplain Henry Swift was appointed by the President Secretary, pro tem.

The President appointed the Rev. M. G. Johnston and Judge A. Wislizenus as a Committee on Membership, for the purpose of selecting additional lay members, communicants of the Church, to sit in Convention. He also ordered that votes should be made viva voce, unless a vote by ballot should be asked for.

The Convention then proceeded to the election of a Secretary.

Chaplain Henry Swift was nominated and elected.

The Rev. I. Spencer, Secretary of the Conference of 1903, being absent, the reading of the minutes was postponed.

On motion of the Rev. Mr. Staunton, it was ordered that the Secretary send the greetings of the Convention to the Rev. W. C. Clapp, Miss Oakes, Miss Elwyn, Lt. Col. Davis, and the Rev. I. Spencer.

It was moved by the Rev. Mr. Johnston that the name of this meeting be Convocation; amended by Mr. Graham to be called Convention; which amendment was accepted, and the motion as amended was carried.

A cablegram was received from the Rev. I. Spencer, announcing that he would not be able to arrive before Friday.

On motion the business meeting was adjourned, Convention to re-assemble at 11.30 a. m.

The Holy Communion was celebrated at 10 a. m. Bishop Brent being the Celebrant, assisted by the Rev. J. A. Staunton, Jr., and the Rev. M. G. Johnston.

The Convention address was made by the Rev. J. A. Staunton, Jr., his subject being "Nature and Grace."

The collection, \$12.45, was for the Church at Bontoc.

Convention met according to adjournment at 11.30 a. m. for the transaction of business, Bishop Brent in the chair.

As the Treasurer of the Convention was not present, the reading of his report was deferred to the afternoon session.

The report of the Standing Committee for the past year was read, and submitted by its President, the Rev. J. A. Staunton, Jr., and there being no objection, it was accepted and ordered to be entered on the Minutes of the Convention.

REPORT OF THE STANDING COMMITTEE.

The Standing Committee, which held but one meeting in 1902, during the Year closing Dec. 31st, 1903, held four meetings.

The Rev. W. C. Clapp on account of his removal to Bontoc resigned, and the Bishop appointed the Rev. M. G. Johnston to fill the vacancy, the Rev. J. A. Staunton, Jr., succeeding to the Presidency by virtue of seniority. Col. Whipple being called back to the United States, was succeeded by Major E. C. Carter.

In addition to matters relative to Church organization, and the holding of property, the Standing Committee has passed favorably on the following Candidates for the office of Priest:—

Percy Gore Graham. Hobart Earl Studley. Ivory H. B. Headley.

In the case of the last mentioned the action of the Standing Committee was provisional, as one testimonial was lacking.

As this paper was presumably on its way from America, at the time of the meeting at which the matter was considered, and for other reasons satisfactory to the Committee, the date of Mr. Headley's candidacy was to be reckoned from the date of the meeting; provided that all canonical requirements were duly fulfilled.

The Bishop appointed as a Standing Committee:

The Rev. J. A. Staunton, Jr., President.

The Rev. M. G. Johnston.

Maj. E. C. Carter.

Mr. C. H. Fullaway.

Mr. Fullaway was appointed by the Bishop treasurer of the Convention.

He also appointed as examining chaplains for the ensuing year:

The Rev. J. A. Staunton, Jr.

The Rev. M. G. Johnston.

The Committee on Membership submitted its report, and on motion the Report was accepted. The following were therefore given seats in the Convention.

Mr. P. G. Graham.

Capt. P. C. Stevens.

Mr. H. E. Studley.

Dr. L. A. B. Street.

Mr. G. C. Bartter.

Mr. D. LeRoy Topping.

Mr. C. H. Fullaway.

Mr. Santos Javier.

Col. J. L. Clem.

Mr. A. T. Adams.

The reading of the report of Committee on Constitution and Canons was deferred until the afternoon session.

The Rev. Mr. Johnston moved that action should be taken in reference to lay work. The motion was carried.

Judge Wislizenus moved that a Committee of Information composed of three persons be appointed, with a view to the formation of a Layman's League, for the furtherance of lay work in the Islands, which was carried.

The Bishop stated that he would appoint the Committee at the afternoon session.

On motion the Convention adjourned to meet at 4 p. m.

The Convention met at 4 p. m., and, after prayer, the Annual Address was delivered by the Bishop.

ANNUAL ADDRESS OF THE RT. REV. C. H. BRENT, D.D.

At the dawn of an undertaking we are greeted by nothing but a broad, fertile prospect. There is no past to rise up and distract attention from the fair view presented by the future. Hope is in command and expectancy its chief officer. It is a season of anticipation in which we desecrate that which is to be as though it already were, of idealism which challenges us to the highest conceivable pitch of endeavor, of joy when we fall captive to the beauty rather than the truth of things.

The next stage of development is that which you and I occupy at this juncture. Though we still stand at the break of day, history has already begun to cast its swift shuttle, and we have a past. Our hands for two years have been busy weaving the divine thread of our vision of duty in the loom of human affairs. But as yet we are so young in our experience that the novelty of the pattern on which we labor makes us pass lightly over the difficulties of execution. The curious has not yet melted into the commonplace, and we are still stirred by the exhilaration of beginnings. Not that we have escaped, even in the brief period of two years, mistakes and failures; but the exuberance of our youth, the impetus of our purpose, the urgency of our task will

not allow us to dwell long upon them. God has prospered our endeavors beyond our hopes, and the consciousness of His blessings can not fail to quicken our energies.

In a consideration of our own limited sphere of service, we must not forget that we are but a small part of a large whole. That which happens in the church of the homeland is none the less our concern because the broad Pacific lies between.

Last September our Presiding Bishop passed away at the advanced age of ninety. The Rt. Rev. Thomas March Clark, D.D., L.L.D., was for forty-nine years Bishop of Rhode Island. He was a preacher of more than ordinary force, a man of social charm and ready wit, a character beloved as widely as he was known. Up to the last he was actively interested in all that pertained to the welfare of the Church. My last visit to him, in which he bade me farewell with tears and blessings, is a tender memory. At that time he was busily occupied in a study of ecclesiastical affairs in Mexico. Not long before his death he published a small devotional volume. A story indicative of his simple piety comes to my mind. One summer night, during a visit to a friend, those within the house heard his voice outside as though in conversation, presumably with his host. Later on it came out that he was alone, and when asked to whom he was talking, his response was "To Jesus."

A man of Apostolic zeal and a veteran in missionary service succeeds as Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D.D., L.L.D., Bishop of Missouri.

The inauguration of a new Dean at the General Theological Seminary is a matter of moment to all Churchmen. The late Dean, the Very Rev. Eugene Augustus Hoffman, D.D., D.C.L., by his munificence, his singlemindedness, his strong personality, left an enduring mark on the institution whose past is so bound up with his name. His successor,

the Very Rev. Wilford Lash Robbins, D.D., who has served long and well as the Dean of Albany, is a man of ripe scholarship, pronounced administrative ability, and, as his inaugural address reveals, of broad vision. Under his guidance we look for a new missionary era in the history of the Seminary.

The year's returns bear witness to the encouraging success of the Apportionment Plan for securing from every parish and mission throughout the Church systematic offerings for general mission work. According to this plan our Missionary District is asked to contribute \$250 before next September, a responsibility which we voluntarily assumed and met in the past year. The fact of our being a mission does not exempt us from aiding in the support of other missions, and we shall rejoice to have a share however humble in the whole advance movement of the Church. In S. Paul's day the Galatian and Achaian missions made their offerings for needs in the mother Church in Jerusalem, whence had come to them the riches of Christ's gospel. We have been more generously treated than any other Missionary District at its inception. Having received freely, freely will we give.

My absence from Manila during the past months came somewhat in the form of a physical necessity. At the time of my appointment by Gov. Taft to serve as a member of the Opium Investigating Committee, I was under medical instruction to leave the Islands for a season. This fact, coupled with the opportunity thus afforded of rendering a service to the Filipino people, led me to accept the appointment. The opium question is probably the chief moral problem of Asia, and our government has shewn its determination to meet it as such, and not as a matter of commercial import.* I am glad as an

*Your Committee will inform itself concerning "all the facts, shown by the experience of the governments of the countries and cities named above; a knowledge of which is likely to aid the Commission in determining the best kind of law to be passed in these Islands for reducing or restraining the use of Opium by its inhabitants."—Letter of Instructions from Gov. Taft to Opium Investigating Committee.

American citizen and as a representative of the Church I have had a share in the attempt to solve the problem as it affects the Philippine Islands. My absence has taxed the patience of my fellow-missionaries, but I hope and believe that in the end the advantage reaped by the service which the Opium Investigating Committee have undertaken, as well as the benefit derived by your bishop from the opportunity he has had of seeing the missionary work of the East, will more than compensate for delays, and the temporary inconveniences caused by my being away.

Though we are at the sowing, or even the ploughing, rather than at the reaping stage of our history, and any results of value are still below the horizon, we can record progress up to date.

At S. Stephen's, Manila, the organization of the mission into a parish is now under advisement. It will be as much a benefit to churchmen in Manila as an encouragement to the Board of Missions at home if at the earliest possible moment we bear our own burdens. The acceptance of rightful responsibility is a duty to ourselves, and nothing creates character more effectively. Unless our reckoning is amiss the current expenses of the Church, and the salary of the Rector, which at the lowest computation should be \$2,000 a year, can be undertaken locally. But it is not merely a financial responsibility which we desire our people to embrace. The laity have their place and duty in the administration of the affairs of the Church. In a short time a Cathedral organization will be established which will call for all the lay help we can command. Upon the completion of the building about to be erected, S. Stephen's Parish will be merged into the Cathedral of S. Mary and S. John.

Let me emphasize two principles for which the Cathedral will stand:

1. MISSIONARY LIFE AND ENDEAVOR. The spirit in which the foundation of both the Cathedral and the Cathedral House are being laid indicate what their character must be. The donors, in either instance, are persons who have many, and pressing, claims on their resources, and whom worldly logic would justify if they were to ignore the needs of a land and people as remote as this. But the Christian, when he is awake to his duty, deems everything his concern which pertains to the extension of the Kingdom of God on earth. His prayers and his gifts for the welfare of those nearest to him gain and do not lose in power if they are liberally shared with those who are far off. The depth of spiritual offerings is proportionate to their breadth. The self-sacrifice, faith, and broad sympathy which will ever speak from the walls of our temple made with hands must characterize the life of the worshippers within.

We shall not be satisfied with the conventional idea of a Cathedral, a mere excuse for dignity of structure, ceremonial splendor, and luxury of worship. If it contains a bishop's chair, it will be because the bishop is chief missionary, and would make the Cathedral ring with his missionary utterances; if there is dignity of ritual and wealth of music, as we trust there will be, it will be because there is no cause which demands more solemn expression, no motive which inspires to richer praise than the missionary cause and the missionary motive. Those who have the privilege of enjoying the good things that pertain to a Cathedral foundation must bear the interesting penalty involved, of having a care of all the churches. I trust the work recently begun among the Chinese in Manila may bear the name and character of a Cathedral Mission. Here our Missionary interest should begin, radiating out to every venture of faith made by our communion in the Philippine Islands. In order that our different missions may have a direct point of contact with the Cathedral, it is my expecta-

tion to arrange annually a season of residence for each missionary. Such a plan should accomplish the double purpose of keeping fresh at the centre detailed information as to the progress and needs of the various stations however remote, and afford an opportunity to the missionaries to share in the devotional life and fellowship which we expect to enjoy.

2. THE HIGHER PATRIOTISM, which recognizes the divine character of national life and sees in citizenship a spiritual privilege. In that the Cathedral is being built as a memorial of one who served his country in its chief Council, the aspect of the Church in its relation to the nation is especially marked. Without prejudice to other Christian communions, by our inheritance as well as by our convictions, we claim national character. Deprecating any formal connection between Church and State, we hold that the Christian Church has a grave responsibility towards matters of public and national concern. With no warrant whatever to interfere or usurp the functions of State, or to commit herself to partisan politics, she has free scope for the exercise of a sanctifying influence on the Nation's affairs. Just as in the case of the individual so in that of any given embodiment of corporate life, the spiritual power of the Church may be exercised in such a way as to give freedom its fullest opportunity. It is a commonplace to say that wherever moral questions are involved, there is a field for the Church's spiritual operations. It is added inspiration to realize that this responsibility is as wide as the nation's life, and that the Church, in no mean degree, determines of what quality the national spirit is to be. Great national festivals are holy days and they find their highest utterance less in the ordinary public celebrations than in the solemn assembly in God's House. Such days could be properly prepared for and religiously observed in the Church. The sanctity of

the Nation, the responsibility of citizenship, purity in official life, national opportunities and national dangers should be dwelt upon with seriousness and insistence. While this would apply to every parochial church, it is conspicuously true of a cathedral church in a capital city.

Much depends in the future on the relation of organized Christianity in the Philippine Islands to the State. In the past the Church usurped the functions of the State, but we Americans will zealously guard against any repetition of the error formal or implicit. Free from partisan ambition, innocent of the lust for assistance of authority, we must exhibit how it is possible for the Church, without intrigue or entanglement, to be the guardian of civil liberty, the inspirer of national endeavor, and the protector of public morals.

First and foremost must she stand for pure manners and high morals in private as well as in official life. Neither ability, influence, nor wealth can be accepted as a substitute for character. I quote Lord Acton, the famous Roman Catholic Professor of Modern History in the University of Cambridge, recently deceased, when I exhort the American people in the Philippine Islands never "to debase the moral currency or to lower the standard of rectitude, but to try others by the final maxim which governs their own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong. The plea of extenuation of guilt and mitigation of punishment is perpetual. At every step we are met by arguments which go to excuse, to palliate, to confound right and wrong and reduce the just man to a level of the reprobate." But renunciation must precede denunciation. We must learn to judge ourselves as unsparingly as we judge others, and shun the impertinent folly of allowing in our own case indulgences which in principle

are but little removed from the very things that we condemn in our fellows.

To-day American civilization, American institutions, American Christianity, are at the bar of judgment, and it is in the power of the common citizen to compel history to record the awful verdict which other civilizations and other religions have doomed themselves to hear:—*Weighed in the balances and found wanting*. If the principles of American democracy and the unprecedented privileges of American citizenship are incapable of producing progressive moral character, character which not only can resist the powerful forces that make for deterioration in the Orient but which can mount triumphant to unknown heights of greatness on the stepping stones of the peculiar temptations and difficulties of an untried and perplexing experience, then I say American civilization so far from having anything to contribute to the well-being of the Filipino people is an unwarranted interference. It is, I repeat, in the hands of the private citizen here to make the verdict of history a condemnation or a commendation. When the American citizen enters colonial life in the Philippine Islands, he must remember that his duties as a citizen are, if anything, increased and not abated. Here, as well as in America, he is a co-worker with those in authority.

It may be that, in British crown colonies, the private citizen counts for little or naught, as a factor in government. But it may not be so with us. The rights and responsibilities of American citizen are unaltered and unalterable, wherever the Stars and Stripes wave.

So the appointees of the President must answer, not merely to our Chief Executive in Washington, but to the American people, whose servants they are, in the prosecution of a grave and toilsome undertaking. On the other hand we, who are on the spot, may not forget that upon our interpreta-

tion of the popular mind, our suggestions, our encouragements, our rebukes (if need be)—in short upon our disinterested loyalty to the purpose of the American nation, depends in large measure the success of our leaders in fulfilment of their and our common responsibility in the Orient. To insist upon this is not to belittle official life: but, on the contrary, to exalt citizenship to its true level, according to the principles of American democracy.

As a site for the Cathedral we have secured on Calle Isaac Peral a valuable property sufficiently large for our purpose. The major part was purchased a year ago, the balance about two months since. Though the latter transaction called for an outlay for which we were not prepared, action was taken after careful consideration and upon the advice of some of the ablest and most experienced business men in Manila. By the sale of our lots on Calle Nozaleda and Calle Nueva we expect to recover nearly the whole sum expended.

The question of property is one of immediate importance. Rentals are so exorbitant that we should aim at getting residences of our own as soon as possible as well as a suitable building for the Church Settlement. The Dispensary has outgrown its quarters, and the need of a hospital where in-patients can be cared for and capital operations performed is so great that I have reasons to hope that friends in America will recognize it and give us the funds (\$25,000) to erect and equip the necessary buildings. Although the General Hospital is now an assured fact,* our duty to the sick and suffering is not diminished. It may be, however, that we shall be wise to restrict our efforts to some special department, as for example the diseases of women and children. The experience of hospitals like S. Luke's, Tokyo, and S. Luke's, Shanghai, is illustrative of the

*Since writing the above, it appears that the commission, has deferred action on account of a depleted treasury, a decision which, in view of all the circumstances, is hardly short of a calamity.

value of institutions of mercy where living faith in Christ's healing touch walks hand in hand with advanced medical science.

The beginning of 1903 found us with no organized work outside of Manila. There were unorganized missions of a tentative character among the English speaking populations of Cavite and Caloocan, the latter of which has since been temporarily abandoned owing to our insufficient clerical supply; and we had just begun work in Baguio. At this date, a twelvemonth later, we have work well under way in four centres, including Manila.

In Baguio the Church of the Resurrection is complete, and steps have been taken to secure undisturbed possession of the lot on which it stands. The House of the Resurrection together with the desirable site occupied by it has been paid for and title acquired.

The feasibility of our establishing boarding-schools in Baguio for American children is a matter I have been asked by different members of the laity to consider. The healthful conditions which obtain in the highlands make it an ideal spot for the purpose so far as climate is concerned; the problems of transportation and food would be the greatest difficulty, a difficulty however which is only temporary. I would recommend that a thorough canvass be made among the Americans in the Islands, and if self-supporting schools can be guaranteed, I am in favor of taking hold of the matter.

Schools for native children are another question. We should have such schools, and we should have them immediately. Upon this depends the future of our work among the Filipinos. Of course we shall not neglect adults, but our service to them is a secondary matter. Our hope is in the children and we must give our best energies to them. Let us trust that we shall receive sufficient support to build and man our schools. If, however, we should be doomed to remain short-

handed, I would earnestly counsel our missionaries to devote themselves to winning and training the children as their foremost duty, minimizing all other work and restricting themselves as far as possible to this one purpose. Both reason and experience prove that everything that is done for the little ones bears fruit beyond all else, and I should be happy if our work could earn the title of the Missionary District for children. The State in this respect has set us an example. Recognizing the transcendent importance of training child-life, the Government has established its schools throughout the Islands, inaugurating an educational campaign unprecedented in colonial history. It will bear fruit of course in many ways but in none more than in impressing the rising generation with a sense of the reality of the American purpose to benefit the Filipino people, and in consequence there will be among the men and women of to-morrow an intelligent affection for the American flag such as could not be created by any other agency. Momentarily it may be wise to encourage Filipinos to go abroad for secondary and university education. But it is always productive of harm for boys and girls who are to live in one country to be educated in another. A post-graduate course abroad is quite another matter, but the earlier training should be in home conditions. I feel that we ought to do our utmost to make it unnecessary for children to leave these Islands in order to be educated. This is an additional reason why I want your advice at this time that we may decide upon the best place or places for schools and formulate plans accordingly. That our help is needed in educational work it is hardly necessary to waste time in discussing. Let it suffice for me to say that in Hongkong there was a successful secular boarding-school for Filipino boys last year, and S. Stephen's School (English Church) has this term among its pupils six Filipinos who have gone thither for just such training as we ought to be equipped to give here,

which number could be increased if the principal would admit any more.

In Bontoc it is impossible to do more than file a claim for such property as is occupied by our buildings. We now have two houses, one a residence for men, the other for women, as well as funds for a Church, a hospital, and possibly a school. Though we are ministering to a small group of Ilocanos, in this centre our main work will lie among the heathen people of the Province, who number about seventy thousand according to the recent census, and are uncared for by any Christian body except ourselves.

In Iloilo we are dependent upon rented buildings both for the Church and for the residence of the missionary and his family. The Church of the Holy Name is ministering to the American and English population there while the missionary goes to adjacent points in the Southern Islands as opportunity is afforded for occasional ministrations. Recently a mission was started by Col. Edward Davis in Zamboanga with a promising future. It would seem, however, that the latter place would prove a more desirable centre for our southern work than Iloilo where the Baptists and Presbyterians share with the Roman Catholics the native field. If two men were stationed in Zamboanga the mission at Iloilo could be served and work initiated in due season among the pagan tribes of Mindanao.

Experience in the Philippines fully justifies the principle which I adopted at the outset on theoretic grounds, of non-interference under ordinary circumstances with the adherents of other churches, conspicuously, of course, the Roman Catholic as being the largest. We wish to teach the people the true meaning of religious liberty, but this can not be done by an aggression which at best releases men from one form of bigotry to bind them by another. During the past year in two instances we were called upon to consider the possibility of taking

oversight among people who had been brought up in the Roman Catholic faith. In the first instance a community of twelve hundred Christians had been without pastoral care for more than two years, and had they acquiesced in the conditions I laid down I would gladly have tried to secure ministrations for them. In the second, there was discontent and spiritual unrest in a populous and strongly equipped Roman Catholic city, but there were not sufficient grounds to justify our intrusion, even had religious conditions been other than they were. The place is so situated that we could not have hoped to develop it as a centre without unwarranted aggression. It would have remained an isolated station, a luxury which we cannot afford to indulge in.

Our function as a Church is not to attempt to win all the people we can to ourselves or to spread a thin coat of "Episcopalianism" over the entire Archipelago. Rather is it to bear out witness and to do our work thoroughly at carefully chosen centres which will become in time spheres of influence for large sections of country where the need is greatest. When the headquarters of our Southern centre have been removed from Iloilo to Zamboanga this will have been accomplished, and we shall have all the centres that we can give attention to at any rate for a considerable time. The work already inaugurated will tax our available resources both of men and money for years to come. Neither duty nor expediency invites us to occupy further territory at this juncture. It is one thing to establish stations, another to sustain them. It were better far not to begin a work, than having begun, to do it weakly or to relinquish it. Owing to the diversity in language and customs among the people whom we are trying to serve, each separate district must have its own institutions. The schools which were established in Manila for instance would not supply Bontoc or vice versa. When the question of missionaries is considered it must be remembered there can not readily be a

change from one district to another, because the command of one Filipino dialect fits for work only in a limited part of the Philippines. At this moment we are undermanned to a degree that makes me constantly anxious for the work. Three additional clergy and another medical missionary are an immediate necessity. It is the old piteous cry: the harvest is ready but laborers are wanting. Economically, morally, and spiritually it is a serious error to isolate missionaries under such conditions as prevail in this Missionary District. History points to the conspicuous success of the religious orders in missionary work, the moral of which is that when men work together in groups success is assured where otherwise it would be doubtful. In that S. Paul guarded against being alone in his career as a missionary we need not be ashamed to confess a dread of it ourselves.*

Let me in closing speak of that unity of purpose and brotherliness of life which in the early days of such undertakings as ours burns with vivid flame, and is so much of a solace and strength to us, but which is apt to wane unless it is carefully watched and fostered. As time goes on numbers will increase, the smoothest temperaments will reveal angles, and diversity of opinion will arise; then, and only then, will patience and forbearance have their full opportunity. Later on as well as now the sense of brotherhood must be our chief stronghold, second only to our dependence on our Heavenly Father, and, I might add, the natural outcome of it. In the mission field, more truly than elsewhere, unity is strength, disunion is ruin. "Fulfil ye my joy," I make S. Paul's words my own, "that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better

*In the history of early missionary work in the Philippines it is said by Le Gentil and Mallat, quoted by Edward Gaylord Bourne in his Historical Introduction to the "Philippine Islands," that the responsibilities of the missionaries and their "isolation from Europeans together with the climate frequently brought on insanity." Vol. 1, p. 59.

than himself; not looking each of you to his own things but each of you also to the things of others." Strength of character is more truly revealed and cultivated by the surrender of preferences than by stubborn adherence to them. One of the chief qualities required by God of His missionaries is power to understand those who are most difficult to understand and to live lovingly with those who are most contrary. The foundation of this virtue is laid in our relationship to our fellow-workers. Here is the school in which we are trained to gain that sympathetic insight into character which makes the successful missionary. It was Confucius who remarked, "One should not be concerned if he fails to be understood of men; one should be concerned if he fails to understand men,"—a maxim worth pondering.

Let me further remind you that the communion of our allegiance permits, and tacitly encourages, within clearly defined limits a freedom in belief and practice, which has sometimes been interpreted as indicative of laxity, but which in reality bears witness to the Church's reverence for and championship of the truth as revealed in Jesus Christ. It is as futile to make absolute uniformity of thought and ritual the basis of unity in any given communion, unless it be very young or very small, as to set it up as the foundation stone of the reunion of Christendom. Its fruit is inevitably formalism, unreality, and schism, not unity, a fact which our Church recognizes and, by her position, frankly admits. In all fundamentals she has left to an honest mind no room for misunderstanding, whereas in subsidiary matters freedom is allowed for divergent thought and action. This being so, though I have my own strong convictions which in their positive aspect have undergone no change throughout my ministry, I believe it is desirable for the well-being of the Church in these Islands that our missionaries should continue to be representative and not all of one theological color.

The fact that we have an elasticity above other liturgical churches makes us capable of great missionary ventures. We come to the Orient by no means set on impressing on the people what is all very well for men of our own birth and training, but equipped with principles that can be adapted to an almost unlimited diversity of conditions. We have for instance a liturgy which, however suitable it may be for the Western mind, may, and probably will, prove itself to be ill adapted to the needs of the Oriental character, a character which presumably will demand less sober coloring and a more poetical expression than is found in the severe beauty of the Book of Common Prayer. A race in whom the emotions are and always will be in the ascendant can not be expected to appreciate fully as a medium of worship a highly scientific and intellectually refined liturgy. When the Book of Common Prayer was compiled the work was done with exclusive reference to British needs, and with stress upon national life being allowed its own individual religious expression and mode of worship. The fact that our liturgy in its various translations has appealed in a measurable degree to other races than our own, bears witness to its being built on truly catholic lines. But the fact remains that its type is vigorously Anglo-Saxon, and, however much we are justified in terming it incomparable for Western purposes, there is insufficient warrant for pressing the thought further. There is a wealth of liturgical material waiting to be drawn upon for the missionary opportunities to which our communion is so splendidly awake, and, if it please God to prosper our native work, I can foresee the likelihood of our eventually requesting the General Convention to authorize a Prayer Book which will contain such modifications, enrichment, and adaptations as our colonial needs may demand.

This principle holds good also in the matter of ritual. Restraint and severity mark the ceremonial of the home church. It would be as autocratic to impose on the people here our own

ecclesiastical customs without regard to temperamental differences and local modes of expression as to insist that American dress should supersede the native costume, or that the social ritual of the Western world should take the place of that which prevails in the East. We want to guard the Filipino against servile imitation. According to my mind the love of processions and of ceremonial display that we are all familiar with in Manila, is in itself not to be reprobated. It would appear to be the natural expression of life among the warm-blooded, imaginative natives of the East, and should be converted, so to speak, and trained to spiritual uses rather than repressed. The senses and the imagination are God's, just as truly as the intellect. But there is no such thing as "a catholic ritual." Ritual is a dramatic form of speech when rightly used, and you cannot expect a poet to speak in the language of the higher mathematics. "In these our doings," says the English Book of Common Prayer referring to ceremonies why some should be abolished and some retained—"in these our doings we condemn no other nations, nor prescribe anything but to our own people only: for we think it convenient that every country should use such ceremonies as they shall think best for the setting forth of God's honor and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries." *

What then we need to do first of all is to understand the true position of the Church and to make free use of its power of adaptation; and in the second place to understand the people of the land as a father understands his children, so that we can tutor such of them as turn to us, according to their bent in the broad liberty of the Faith once delivered to the Saints. The

*See also the Preface to our Book of Common Prayer, notably the first paragraph.

diversity that obtains in thought and ceremonial in our communion is a pledge to us of the missionary vocation of the church of our allegiance, for missionary vocation requires the very thing with which we are blessed—freedom to give fundamental truth and inflexible principle the peculiar setting demanded by the racial heritage, the temporal characteristics, the climatic conditions of each separate people to whom we are sent. The task is a grave one calling for insight and common sense, courage and prudence, self-discipline and freedom. We must divest ourselves of prejudice, discriminate accurately between the essence and the accidents of Christianity, be willing for the good of those committed to us for spiritual and moral guidance to fly in the face of our likes and dislikes. Only by this process may we hope to fulfil our mission in this far-off corner of the Lord's vineyard, and gain from the Orient that new vision of the King in His beauty wherewith the whole Church is refreshed and enriched each time a new race is encouraged to bear its individual witness to the truth as it has been learned under the tutelage of the Spirit of God.

At 5 p. m. the Convention was called to order for business. The following report of the Committee on Constitution and Canons was read by the Rev. J. A. Staunton, Jr.

As a Committee of one appointed by the Bishop to consider what changes in the Canons of the Church in the Diocese of Massachusetts, already adopted by this Jurisdiction, are necessary or desirable, I beg to report that in my opinion no formal changes are necessary at the present time; and that such changes as may at a future time be made should be such as are suggested by the failure of the Canons of Massachusetts to meet actual requirements and by the necessity of having the matter in question made the subject of local canonical regulation.

J. A. STAUNTON, JR.

There being no objections the report was accepted. It was moved that a local Committee of three, with the Bishop of the Jurisdiction as Chairman, be appointed to sit in Manila to determine on such questions as might arise on the Constitution and Canons of the Diocese of Massachusetts, as adopted. The motion was carried.

The Bishop appointed as the Committee on Information:

Judge A. Wislizenus.

Mr. G. C. Bartter.

Mr. H. S. A. Hannaford.

The following were appointed a Committee on Budget, to make an estimate of annual appropriation of the Missionary District:

The Rev. J. A. Staunton, Jr.

The Rev. M. G. Johnston.

Mr. C. H. Fullaway.

with the Bishop as Chairman. Orders were given to meet in the evening and report before the close of the Convention.

It was moved by the Rev. Mr. Staunton that that portion of the Bishop's address, which referred to the taking up of school work in Baguio, should be submitted to a Committee for consideration, and report, the committee to be appointed by the Bishop. The motion was carried. The naming of the members was deferred to a subsequent session.

It was moved by the Rev. Mr. Staunton, that a committee be appointed to consider that part of the Bishop's address, which referred to the school work for Natives, and present a tentative report before the close of the Convention: the committee to be appointed by the Bishop. The motion was carried.

It was moved by the Rev. Mr. Johnston that the question of salaries and term of service should be submitted to the Committee on Budget. The motion was amended by Mr. Graham to add one layman to the Committee on Budget. The mover having accepted the amendment, the motion as amended was carried. Captain R. Noble was appointed as the fourth member of the Committee on Budget.

The Bishop appointed as a Committee on Printing:

Chaplain H. Swift.

Mr. G. C. Bartter.

Mr. H. E. Studley.

Mr. D. LeRoy Topping.

On motion the Convention adjourned to meet at 9.30 a. m.
January 28.

January 28, 1904.

At 6.30 a. m. there was a celebration of the Holy Communion, Chaplain Swift officiating. At 9 Morning Prayer was read by the Rev. J. A. Staunton, Jr., assisted by Mr. H. E. Studley.

At 9.30 a.m. Convention met in Business Session, twelve delegates being present.

The Bishop desiring reconsideration of the motion in reference to the Committee on Constitution and Canons, it was moved by Chaplain Swift that the word "local" be stricken out, and in the place of the word "three," "four" should be substituted. The motion was carried. The Bishop accordingly appointed the members of the Standing Committee the "Committee on Constitution and Canons."

The following were appointed a Committee to consider the subject of a school for American children in Baguio:

The Rev. J. A. Staunton, Jr.	Mrs. A. S. Crossfield.
Mr. Phelps Whitmarsh.	Mrs. R. P. Strong.
Mrs. A. W. Fergusson.	Mr. L. A. Dorrington.
Mrs. D. Earnshaw, Jr.	Mr. W. L. Goldsborough.
Mr. H. D. C. Jones.	

As a Committee on Schools for Filipinos, there were appointed:

Chaplain H. Swift.	Mr. Percy G. Graham.
The Rev. M. G. Johnston.	Dr. C. R. Johnson.

As a Committee on the Settlement Work and Medical Mission, there were appointed:

Capt. R. H. Noble.	Mr. W. R. Anderson.
Mr. George A. Main.	Mr. H. B. McCoy.
Mr. D. Earnshaw, Jr.	

Col. John L. Clem and Dr. L. A. B. Street being present, their names, at the request of the Committee on Membership, were placed on the list of Delegates.

Judge Wislizenus as Chairman of the Committee on Information presented a report, stating verbally that it was the opinion of the Committee that as an initiatory step for securing information which might lead to the inception of lay work and the formation of a Layman's League, they write a letter to the Judges of the Courts of First Instance in the different provinces, as they would be most likely to be most interested in a movement of this character, and most competent to give the desired information. He read a letter composed by the Committee, which after a few verbal alterations was accepted; the Rev. Mr. Johnston moved that the verbal alterations as suggested being made, the letter signed by the Committee be sent as proposed, and the Bishop sign the letter also, not as a member of the Committee, but as giving it his official sanction. The motion was carried.

The Report of the Committee on Budget was presented by the Rev. Mr. Johnston, and on motion of the Rev. Mr. Staunton was received.

The Convention then proceeded to a discussion of that part of the report which referred to salaries.

It was moved by Judge Wislizenus that the increase over the stipend of the previous year, instead of one hundred dollars as recommended by the Committee, be made an increase of twenty per cent, which was carried.

The Rev. Mr. Johnston moved that owing to the great expenses of travelling and carrying freight to the more inland stations, the estimate for incidentals be increased from Six Hundred to One Thousand Dollars. The motion was carried.

On motion of Mr. Graham the entire report of the Committee on Budget was received.

The Rev. Mr. Johnston reported for the Committee on Terms of Service, that they recommended a continuous first service of five years, to be followed by one year's furlough, and subsequently that the term of service be four years, followed by one year's furlough. The Rev. Mr. Staunton moved that that part of the Committee's report which referred to term of service be approved.

The Rev. Mr. Johnston as an Amendment proposed that during the vacation at home, the pay of missionaries from this jurisdiction be rated on the same footing as that of missionaries from other fields. The mover having accepted the amendment the motion was carried.

It was moved by the Rev. Mr. Johnston that the entire report of the Committee on Budget and Term of Service be put in due form and presented through the Bishop of this Missionary District to the Board of Missions; which was carried.

REPORT OF THE COMMITTEE ON BUDGET AND TERM OF SERVICE.

To the Convention:—

Your Committee on Budget and Term of Service reports as follows:

FIRST: We recommend that the Board of Missions be asked to appropriate the sum of \$29,820.00, U. S. Currency, for the work of the Missionary District of the Philippine Islands for the year ending September first, 1905, to be used for the following purposes:

For the Bishop:

Salary	\$3,000.00	
Travelling expenses	<u>300.00</u>	\$3,300.00

For the other Clergy:

Priest at Bontoc (unmarried)	\$1,100.00	
Priest at Bontoc (unmarried)	1,100.00	
Priest at Baguio (married)	1,600.00	
Priest at Zamboanga (married)	1,600.00	
Priest at Zamboanga (unmarried)	1,100.00	
Priest at Manila (married)	1,600.00	
Priest for Chinese (married)	<u>1,600.00</u>	9,700.00

Carried forward..... \$13,000.00

	Brought forward.....	\$13,000.00	
For Lay Workers:			
Head of Social Settlement.....	\$	800.00	
Head Nurse of Dispensary.....		800.00	
Nurse for Dispensary.....		800.00	
Nurse for Bontoc.....		800.00	
Deaconess for Bontoc.....		800.00	
Kindergartner for Manila.....		800.00	
Medical Missionary, Manila.....		1,600.00	
Medical Missionary for Bontoc.....		1,100.00	
Worker.....		800.00	8,300.00
For Rent of Buildings:			
House for Bishop.....	\$	1,520.00	
House for Settlement and Dispensary.....		1,220.00	
House for Missionary at Zamboanga.....		540.00	
House for Chinese Chapel.....		500.00	
House for Missionary among Chinese.....		600.00	
House for Medical Missionary in Manila.....		840.00	
House for Missionary in Manila.....		1,000.00	6,220.00
For Emergencies:			
Teachers of Languages.....	\$	500.00	
Printing.....		200.00	
Incidentals.....		600.00	
Medical supplies.....		1,000.00	2,300.00
			\$29,820.00

SECOND: Your Committee recommends that the Board of Missions be asked to grant to its Missionaries serving in the Philippine Islands a year's leave of absence at the end of their first five years' service, instead of at the end of seven years, and that after the first regular vacation the term of service in the Islands be four years, with the fifth year at home.

J. A. STAUNTON, JR.,
M. G. JOHNSTON,
R. H. NOBLE,
C. H. FULLAWAY.

The reading of reports being now in order, the Rev. Mr. Staunton moved that twelve o'clock be made the hour of adjournment, the Convention to meet in business session at 4 p.m. Carried.

The Rev. Mr. Johnston read the report of S. Stephen's Church, Manila, which was received.

REPORT OF S. STEPHEN'S CHURCH, MANILA, P. I.

To the Convention:—

I beg to submit my report as Priest in Charge of S. Stephen's Church, Manila.

I arrived in Manila, on the "City of Peking," August 14th, 1903, and was at once put in charge of S. Stephen's Church by the Bishop, who was on the eve of leaving the Islands as a member of the Opium Investigating Committee, and for the purpose of recuperating his health. From January to June of this year the Rev. Irving Spencer, now of Iloilo, was in charge of the Church, and from his departure to my arrival, the Bishop was in sole charge.

The population of the City of Manila is said to be 250,000. Of this number it is estimated that 10,000 are Americans and English, not including the troops of the U. S. Army stationed here. Cavite, with an American population of between four and five hundred, lies eight miles across the Bay from Manila, and there are other points in the vicinity of the city where Americans are stationed.

There are four churches in the city in which there are regular services in English: One Roman Catholic, one Presbyterian, one Methodist, and our own. The Presbyterian church is within a block, the Methodist church within a half mile of S. Stephen's Church, and all are in the Ermita District, where the large majority of the Americans live.

At present there are about one hundred families or parts of families connected in some way with S. Stephen's. There are several hundred other families or individuals in the city who ought to be attached to the local church, even if we do not go beyond those who had real or nominal connection with our Church in the States. It will not be easy to establish a vital relation between these wanderers and the local Church, for the reason that the average American, yes, one may say, the average Churchman, in these Islands has not yet come to realize that promises made to God in the homeland are binding even in the Philippines; but, within the next four or five years, it is not perhaps too much to hope that with two priests in Manila giving their whole time, or a large proportion of it, to the work among Americans and English, a self-supporting congregation of four or five hundred can be built up. The Methodists now have two men for their American work, and the Presbyterians will have two men within the next few weeks. While Filipinos are, of course, welcome at all the services at S. Stephen's, the services are at present all in English, and there are seldom more than two or three natives present at any service.

During the past year there have been nine baptisms, seven confirmations, twenty-five marriages, and four burials at S. Stephen's. On Sundays there are three services in S. Stephen's: Holy Communion at 8 A.M., Morning Prayer and Sermon at 10:30 A.M., and the Evening Prayer and Sermon, at either five or eight o'clock. On the last Sunday of the month there is a second celebration of the Holy Communion at the second service of the day. Besides, there is a Bible Class for children Sunday afternoon, with an attendance of ten or twelve. All Saints' Days have been ob-

served by an early celebration of the Holy Communion. Besides, there have generally been two early celebrations in the Oratory of the Bishop's House during the week (sometimes more and sometimes less), and one celebration a week, sometimes two, at the Settlement House. Also Evening Prayer has been said every day, with a few exceptions, in the Oratory, and a Bible Class for adults conducted on Tuesday afternoons. The average attendance at Morning Prayer on Sundays has been about eighty, at Evening Prayer (since the hour was changed to 8 o'clock, which was done towards the end of the year) about twenty. The average attendance at the monthly Communion has perhaps been between thirty five and forty. The average number of those receiving weekly has perhaps been eight.

Besides the Choir, which is mixed, and numbers about a dozen when at its full strength, there are two organizations connected with S. Stephen's, an Altar Guild, with eight members, and a Branch of the Woman's Auxiliary, with twenty three members, all ladies.

A movement is on foot to organize S. Stephen's Mission into a Parish, and Committees have been appointed for that purpose, and are at work. It is expected that the organization will be consummated before Easter of 1904.

I wish to record my obligations and thanks to the Reverend Henry Swift, of the U. S. Army, and to Mr. Percy G. Graham, of the British and Foreign Bible Society, for assistance rendered in connection with the services in S. Stephen's and in the Oratory. Mr. Swift has also rendered valuable services to the Church by his regular visitations to the hospitals of the city, and by the services conducted by him in Bilibid Prison, and in our efforts to reach the soldiers.

Owing to the fact that up to the present time, or at any rate for the past year or more, S. Stephen's has had no independent organization, and therefore no treasurer of its own, and that on account of this fact the receipts and expenditures of the Mission have not in every case been kept separate from the funds of the Missionary District at large by the treasurer of the District, it is not possible in the time at my command to make a full and accurate statement of the receipts and expenditures of the church, either from its beginning up to the present time, nor even for the past year. But, leaving out of account all transactions previous to 1903, the receipts and expenditures for this year were approximately as follows. It is only fair to state, however, that in November of 1902, \$200.00 was sent to the Board of Missions from the funds of S. Stephen's, on account of the amount apportioned to the District for the year ending September 1st, 1903. The total receipts from all sources amounted to \$2,059.39. The total expenditures amounted to \$719.34. These amounts include the receipts and expenditures of our Branch of the Woman's Auxiliary and our Altar Guild. Of the amount expended \$51.50 went towards the Cathedral Endowment Fund; about \$65.00 for District Missions; \$9.60 for General Missions; \$19.00 for General Clergy Relief, and \$8.50 towards the fund for the Conversion of the Jews. The balance of the amount went for current expenses, or for improvements of a local character. The church building is valued at about \$3,000 gold. It stands on land owned by the District.

MERCER G. JOHNSTON,
Priest in charge of S. Stephen's.

The report of Miss Waterman, of the Settlement House, was read by the Secretary, and was received.

REPORT OF SETTLEMENT HOUSE.

January 1st, 1903, to January 1st, 1904.

The first event of importance at the Settlement, in the year 1903, was the opening of the Free Dispensary, on the 19th of January. This was soon followed by the opening of the Kindergarten; so that the two chief activities of the House got under way early in the year. Their progress will be shown by special reports. Their value, as bearing upon the whole aim and conception of the Settlement has been felt constantly apart from their specific work; they have helped to strengthen our relation with our neighbors, and to give character to the House.

Our first friends in Trozo were the children, and they have never deserted us. We began forming clubs as soon as possible, and after various experiences with them, we have at present three—the Rizal Club for boys; and for girls, the Santa Rosa Sewing-Class and a writing class; each meeting weekly. The Sewing-Class has been really popular. It has grown steadily, the children bringing their friends, as they always do, so that we have had as many as we could well care for. Some of the children are very irregular, and some have come but once or twice, but there is a fairly steady contingent. The membership is now thirty eight with an average attendance of nineteen. The children seem fond of sewing, and have made some handkerchiefs, and bags for themselves, and a few baby-clothes for Mrs. Kelly's Igorrotes; also some Christmas gifts for their own mothers. The other class of little girls has been less irregular, and has never numbered more than sixteen. The children are younger (from seven to ten years) and wilder, and have learned only a little at school. We are teaching them to write. The class has suffered much from interruptions and change of teachers, but I hope we may get it into shape before long. There is a marked improvement in the appearance and behavior of these children when they come to the house. They have always been more rough and noisy than the boys; except for that peculiarity, they are much like little girls in other lands. They enjoy their pleasures heartily and show their appreciation in many ways. Among both boys and girls, harmony and good nature are conspicuous. Quarrelling and sulking are almost unknown.

With the boys, the club work has not been satisfactory, chiefly because of frequent changes in their teachers. We have had most kind and efficient help from several persons, but it seems almost impossible for anyone to come regularly, and the club suffers in consequence. So far we have done nothing but play with the boys, but we are encouraged by the prospect of a Manual Training Class in the near future. The equipment has been provided, and we have long had the promise of a skilled teacher, so that we shall be able to give the boys something useful. There are now eighteen in the Club, bright, attractive boys, with whom it is a pleasure to associate.

We have had occasional festivities for the children. For the boys a Fourth of July Party, and an evening at the East Indian Circus. For the girls a ride in Army wagons to the Luneta, and for both boys and girls, parties at Easter and Christmas. We had a Christmas tree and gifts for all; thanks to friends in America.

A good deal of unsystematic visiting has been done in the immediate neighborhood, and we have many friends about us. Some of them, who are public-school teachers, often visit us, with other members of their families. We have sometimes been able to give them a little help in their English school work. It may be well, when we can, to form some sort of organization of these teachers, to meet at the Settlement.

Since September we have had three evening parties for the grown people of the neighborhood. The attendance and manifestations of pleasure have been very gratifying. We hope to make this a regular monthly affair.

The great Trozo fire, last May, had the effect of scattering the population, so that we lost some of the children who had been in the habit of coming here. All class work was suspended for a few weeks. At the same time, by reason of the Settlement being made headquarters for Municipal distribution of rations to those who had lost their homes, it attracted considerable attention, which perhaps was a gain. At any rate the House and grounds were of direct practical use in giving shelter to many people, together with their animals and household goods.

A year ago, an Auxiliary Committee, to help the work of the Settlement, was proposed. This never took shape, but the sub-committee, concerned with the care of the grounds, made a good beginning. Thanks to Chaplain Silver and Mrs. Earnshaw, some money was raised, and a week's work put on the grounds in March. The balance of this fund (25 pesos) still remains. We had hoped it would be large enough to pay a permanent gardener. This would solve the problem of the care of the grounds and the protection of the trees and plants from the rough treatment of children and others.

Outside the departments of Kindergarten and Dispensary, the year's record has very little to show, as compared with that of the first year of a Settlement in the United States. But circumstances are not to be compared, and the difficulty in getting workers is far greater here than there. Haste has not been desirable and perhaps it has been as well to let our presence in the neighborhood become felt gradually and quietly, but it has been hard sometimes to wait and let opportunities go by.

The work could be facilitated in these ways:

1. By the formation of a small Committee to be responsible for entertainment, musical or other, at the evening parties.
2. By additional outside helpers for clubs, who should be thoroughly interested in the people.
3. By a fund for providing material for class work, and for the expense of entertainments.
4. By a fund for gardener or care of the grounds. To the non-resident friends who have helped us with the club work, our thanks are especially due. These have been: Mrs. John Ross, Miss Eleanor Godby, Miss Butler, Miss Annette Crocker, Mrs. Richard P. Strong, Mrs. C. R. Johnson, and Mr. George A. Main.

MARGARET P. WATERMAN.

Dr. Johnson read the report of the Medical Mission which was received.

At 12 M. Convention adjourned.

THE REPORT OF THE DISPENSARY OF LUKE THE BELOVED PHYSICIAN FOR THE YEAR ENDING DECEMBER 31, 1903.

In submitting the first annual report of the Dispensary, it is necessary to urge the establishment of a fully equipped hospital, as its need is apparent.

During the year ending Dec. 31, 1903, 1409 patients have been treated with a total number of 3972 visits, or an average of three visits per patient. District calls have also been answered. Many persons have been referred either to the Civil Hospital, or to San Juan de Dios, owing to our lack of hospital facilities. A number of these have been cases of urgent necessity, amongst them, acute appendicitis, strangulated hernia, acute tubercular joint affections, lymphadenoma, etc. All operations, possible under the circumstances, have been performed. Of necessity they have been of a minor nature, such as operations on the eye, the removal of tumors, setting fractures, amputation of fingers and toes, hare-lip operation, etc. In the treatment of such conditions as dysentery, we have had to send the patients to their homes with instructions as to diet, etc., which in probably a large majority of cases were not followed.

In hospital work, native nurses seem to be an absolute necessity. One of the strongest arguments in favor of this is their ability to endure the climate. We have recently added a dental department, which is in charge of Dr. Ottofy, who is kindly giving his services.

In conclusion, thanks are due Drs. Strong, McDill, Miner, Musgrave, Fox, Street, Bautista, Santos, Albert, and Lukban for kindly interest and active assistance in the work.

C. RADCLIFFE JOHNSON,
Physician in charge.

SUMMARY OF CASES

	Jan.	Feb.	Mar.	Apr.	May.	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Total
Number of visits	17	212	373	241	318	232	258	278	384	509	594	556	3972
New Cases	9	74	97	78	96	74	85	113	161	182	231	207	1409
Recovered	1	9	33	42	41	45	22	32	64	84	99	92	564
Improved	1	4	6	10	23	13	15	14	57	38	72	70	323
Died	0	0	1	2	1	0	1	1	2	4	6	12	30

Erythema	1	AFFECTIONS PRODUCED		SURGICAL OPERATIONS.	
Furmiculosis	2	BY EXTERNAL CAUSES		OPERATIONS ON	
Herpes	2	Alcoholism	1	THE EYE	
Impetigo Contagiosa	14	Burns	8	Exenteration	4
Lipoma	2	Fractures	2	Tenotomy	1
Lupus Erythematosus	1	Sprains and contusions	10	Pterygium	1
Lymphadenoma	3	Minor Wounds	9	Amputation of Finger	1
Papilloma	2	" " infected	33	Amputation of Toe	1
Phlegmon	2			Cystic Tumor of Scalp	2
Psoriasis	2	AFFECTIONS OF ORGANS		" " " Finger	1
Tinea Circinata	4	OF LOCOMOTION		" " " Knee	1
" Sycosis	1	Arthritis of Knee	2	Tumor of Pinna	1
" Favosa	5			Zipoma	2
				Hare-lip	1
				Ankyloglosia	1
				Necrosis of Submaxil-	
				lary Bone	1

Convention met at 4 p. m. The report of the Treasurer was submitted and on motion was received.

The Bishop appointed as Auditing Committee:

Capt. P. C. Stevens,
Mr. G. A. Main,
Mr. Wm. Stewart.

TREASURER'S REPORT

Manila, P. I., January 29, 1904.

Sir:

I have the honor to present herewith a report covering receipts and disbursements on account of the Missionary District of the Philippine Islands for the calendar year 1903:

DEBTOR.

	U. S. Cy.	Mex. Cy.	U. S. Cy.	Mex. Cy.
Balance on hand January 1, 1903			\$ 1,739.20	\$ 6,201.49
To cash received from Domestic and Foreign Missionary Society on appropriation schedules:				
For rent of houses occupied by the Bishop, Settlement and other workers	\$ 3,748.07			
For the Bishop's travelling expenses within the district	300.00			
For language lessons,	500.00			
For an Emergency Fund to be expended in the discretion of the Bishop	6,201.38			
Carried Forward	\$10,749.45		\$ 1,739.20	\$ 6,201.49

	U. S. Cy.	Mex. Cy.	U. S. Cy.	Mex. Cy.
Brought Forward	\$10,749.45		\$ 1,739.20	\$ 6,201.49
To cash received from Domestic and Foreign Missionary Society, being transfer of amount held by them on account of Philippines Chapel Loan Fund	1,910.00			
To cash received from Domestic and Foreign Missionary Society, being partial transfer of special funds contributed by persons in the United States to be used by the Bishop in his discretion	15,000.00			
To cash received from International Banking Corporation, proceeds of a loan secured on original Cathedral land	8,000.00			
To cash received from Hongkong and Shanghai Banking Corporation, proceeds of a loan on original Cathedral lot and addition	27,000.00			
To cash received for salaries of workers guaranteed by voluntary contributions	1,483.33			
To cash received as contributions for account of S. Stephen's Church, Manila	842 35	\$ 2,207.16		
To cash received as refunds of advances to workers	141.67			
To cash received from various sources as Special Contributions for use in the Bishop's discretion	155.00			
To cash received from various sources as Special Contributions for specific objects:				
Kindergarten at Settlement	10.00			
Cathedral Endowment Fund	26.00	58.60		
Parochial Clergy Fund	12.00	26.50		
Baguio Mission	1,860.00	2,691.84		
Bontoc Mission	247.04	298.20		
Settlement House	116.75	494.50		
Cathedral Furnishings	15.00			
Schools	10.00			
Sick and Poor Fund	1.50	15.00		
Iloilo Mission	115.93	18.90		
Missionary Apportionment	5.00	10.70		
Dispensary	322.67	151.00		
Relief of Clergy's Widows and Orphans	18.00	2.20		
General Hospital		50.00		
Carried Forward	\$68,041.69	\$ 6,024.60	\$ 1,739.20	\$ 6,201.49

	U. S. Cy.	Mex. Cy.	U. S. Cy.	Mex. Cy.
Brought Forward	\$68,041.69	\$ 6,024.60	\$ 1,739.20	\$ 6,201.49
To cash received by transfer from former treasurers of Church existing prior to arrival of Bishop:				
Soldiers' Club House Fund		1,874.66		
Cemetery Fund		58.14		
Girls' School Fund		41.60		
Special Church Fund		400.00		
Altar Fund		800.00		
Prayer Book Fund		47.60		
Hymnal Fund		25.00		
Contribution account.....		281.43		
Total Receipts			\$68,041.69	\$ 9,553.03
Net Exchange of Currency				59,212.46
Grand Total	\$		\$69,780.89	\$74,966.98

CREDITS.

	U. S. Cy.	Mex. Cy.	U. S. Cy.	Mex. Cy.
By cash paid sundry items from Emergency Fund at Bishop's direction ...	\$ 1,762.25	\$ 187.10		
By cash paid salaries of workers supported by private contribution	516.67			
By cash paid sundry items for the maintenance and on account of S. Stephen's Church, Manila.....	360.52	685.00		
By cash paid for rent of houses occupied by Bishop, Settlement and other workers, including water tax	1,205.58	4,630.00		
By cash paid for sundry expenses in connection with Cathedral land; examination and registration of title; filling, grading, etc.	519.17	1,244.00		
By cash paid sundry items in maintenance of Settlement House	124.63	909.25		
By cash paid sundry items for erection of Church and rest house at Baguio and other expenses of the Mission	2,801.58	4,191.90		
By cash paid sundry items in establishing and maintenance of dispensary at Settlement House	482.29	281.55		
By cash paid sundry items for travelling expenses of Bishop within the jurisdiction	50.00	235.35		
Carried Forward	\$ 7,822.69	\$12,364.15		

	U. S. Cy.	Mex. Cy.	U. S. Cy.	Mex. Cy.
Brought Forward	\$ 7,822.69	\$12,364.15		
By cash paid sundry items for establishing and maintaining Mission at Bontoc, including purchase of house and furnishings	766.16		1,489.80	
By cash paid on account Missionary Apportionment	50.00			
By cash paid sundry items for support of Iloilo Mission	372.50			
By cash paid sundry items from special contributions for general purposes, at Bishop's direction	315.70			
By cash paid sundry items for language lessons	133.36		164.00	
By cash salary advanced to workers	116.67			
By cash contribution for Relief of Clergy's Widows and Orphans transmitted to Philadelphia	19.00			
By cash interest on International Bank loan of \$8,000.00	537.35		3.42	
By cash loan repaid to International Bank	8,000.00			
By cash purchase price for original Cathedral site			60,834.57	
By cash purchase price of addition to Cathedral site	19,200.00			
By cash advanced for account Church Mission House	9.70			
Total Disbursements,			\$37,343.13	\$74,855.94
Net Exchange of Currency			22,226.33	
Balance in hands of Treasurer, Dec. 31, 1903			10,211.43	111.04
Grand Total			<u>\$69,780.89</u>	<u>\$74,966.98</u>

NOTE

For statistical purposes receipts and disbursements in Mexican currency may be reduced to U. S. currency at the average ratio of 2.45 to 1.00.

Respectfully submitted,

C. H. FULLAWAY,
Treasurer of the Missionary district.

Audited and found correct.

P. C. STEVENS,
GEO. A. MAIN,
Auditing Committee

February 2, 1904.

The report of Miss Harriet Osgood on Kindergarten Work at the Settlement was read by the Secretary, and received.

ANNUAL REPORT OF THE KINDERGARTEN OF THE HOLY CHILD.

On the fourth day of February the Kindergarten will celebrate its birthday. It will be one year old. I have been reading over the Kindergarten journal which I kept for the first few months, and as I look back over the year I see that the discouragements I expected have been greatly in the minority, and something for good has been accomplished even in this short space of twelve months. The "plant" of the Kindergarten, comprising all the working material, chairs and tables, was very late in arriving. It was thought best to defer the order upon the Kindergarten Supply House until we had looked the ground over a little, had seen how much room might be allowed, and how large a number of children could be comfortably accommodated in it. In late October the order was sent to the branch house of Milton, Bradley & Co., in San Francisco, and in the intermediate time of waiting for the material, I had an opportunity to see and become acquainted with life in the little nipa shacks around us. I visited the Public School in our district and was interested to see that some of the children were of kindergarten age. Three little boys in the boys' school, were only four years of age, the teacher told me with pride. The older boys I met often, and grew to know very well, and became very fond of; some of them came to our house on Saturday evenings and we told stories and sang songs for an hour. After a little while we organized two boys' clubs to meet during the week, all uniting again in our big club for Saturday night singing.

When three months had passed by, which was the reasonable time I had expected to wait for the far distant material, I thought I would gather the little children together, and make a start, even though all I possessed was a bag of colored wool balls and some worsted.

Mr. Stewart, of the Educational Bureau, kindly gave us some blackboard cloth and some chalk; and through the interest and kindness of Chaplain Silver, a fine sand-pile was provided, and swing rope for the children's playground. A young native girl, who spoke English very well, offered her assistance, and was a great help in my calling, when I went to invite the children to come to kindergarten. Soliciting was an amusing experience. If Rosa saw that there was no enthusiasm, she declined to have anything more to say, and would take my hand and say: "I will now go to another house; I do not think you will want this people; you will not like." Rosa did all the talking and I smiled when they looked at me critically, and asked how much money it would cost. I think they rather mistrusted their ears when they were told no money was necessary to pay for the children to come to the playgarden. There were answering smiles before we left them, however, and at our first canvass we were promised eleven pupils. The next morning, ten of the eleven appeared, and my journal during that first month shows an enrolment of nineteen, with an average attendance of thirteen.

Each evening I made visits lest they should forget the next day. *Fiestas* often beggared the kindergarten, but that was quite to be expected and considered as a legitimate excuse for absence. In March the material arrived, providing for twenty-four children, and the charms of the kindergarten began to be felt by the little ones.

Many of the older children came with the little brothers and sisters, to look on and admire. They were all quite carried away with the piano, the music, the pretty gesture songs, and the bewitching "work."

We opened the kindergarten at about eight o'clock and continued until ten. The doing of anything steadily, even play, seemed so irksome to them, that I thought it better to begin with short hours, lengthening them as the children grew more used to routine experience. During March the attendance fell sadly through removals and *Fiestas*, and I fear, because a little of the novelty was wearing away. But seven children came regularly day after day, and that was an encouragement. In April the enrollment went up to twenty-five, with an average of eighteen, and continued until the nineteenth of May, when a great fire swept through Trozo, destroying scores of the little houses, and the result was, the families removed to other districts. We were obliged to take a vacation for a week and three days, and when the little circle formed again, I found I must make a new start, with almost all new children. Three of the faithful, original seven moved away; but by degrees new children came and the number grew to be as large as ever before. During the hot summer months one of the native school teachers came most faithfully every day, and was a great help in translating stories and talks. Two other young native women came often to help, and I began to think seriously of a training class, but after thinking it over, it seemed best to wait a little longer and not be too precipitate in so serious an undertaking. This was quite as well, for my little school teacher fell sick from overwork and the heat; and two of the others had gone back to their provinces, and I was left once more alone. The kindergarten was full almost every day, the children working extremely well, and making very good progress. Late in October I took three weeks' vacation, going on a voyage around the southern islands. On my return the children promptly came back, and we had no more vacation until Christmas week. They all made Christmas presents for their fathers and mothers, and after they were finished and laid away until the beautiful birthday itself should arrive, the great daily happiness was to peep into the box and admire the pretty things they had made! That the parents as well as the children appreciate the kindergarten, has been proved. At the house of Tomás (the faithful), a small shack of one room, a large portion of the wall is ornamented with the achievements of their industrious son, and are shown with pride to all the neighborhood.

Not only in the mechanical work am I pleased with the children, but their little brains are becoming quick to prompt good designs, and their fingers to execute. Some of the "inventions" in weaving and folding are quite equal to the best I have ever seen. To be sure the skilled hand is the common inheritance of the East, and perhaps exceptional results in that line are no more than we should expect. At the end of this first year, we may feel very much encouraged for the future. The children are learning English very well. One drawback is the great lack of responsibility on the part of the parents, and the consequent failure in regular attendance. That two children have been here day after day from the first, however, shows that not all are careless. These two compare very favorably in all kindergarten work, with the children in the kindergartens of America.

The year's work has been a great pleasure and a great privilege. It has been a delightful and unique experience to have started the first kindergarten for native children in the Philippine Islands.

HARRIET BUSWELL OSGOOD.

The report of work in Baguio was read by the Rev. Mr. Staunton and received.

REPORT CONCERNING WORK IN BENGUET

BY

JOHN A. STAUNTON, JR.

Our first services for Americans in Baguio were held in the dining room of the hotel, with a small attendance, except on the occasion of Bishop's visit, when the room was fairly filled. The action of the Philippine Commission in making Baguio the summer capital of the Islands, and the evidence that large numbers of Americans would make the place their residence, for at least a part of the year, pointed to the advisability of our building a church there at once. A lot was secured in a magnificent site on government land, upon a written recognition of the Government's claim to the property, and the understanding that we would have the opportunity of buying, when the lots in Baguio townsite should be auctioned off. A church building, 60' x 25', has been completed, but is not occupied; because as yet it is unprovided with furnishings and seats. In the meanwhile, regular services are held in the chapel of our house, a short distance north of the Baguio townsite. Attendance has been fluctuating. The largest number at any service was nineteen, at a time when the Civil Commission was in session in Baguio, while during the rainy season the attendance was limited to the members of the Missionaries' household.

At the request of certain Christian Filipinos in the town of La Trinidad, four miles from Baguio, the Eucharist was celebrated every Sunday for about two months in a building in that town, which was formerly a convent, but is now private property.

The service I used was the Spanish translation of the Communion Office in our Book of Common Prayer. The attendance seldom fell below twenty-five and was occasionally as large as forty. Before undertaking these services, I was careful to explain to the people that I was not a priest of the Roman Church nor in any way connected with that body, and that I represented a branch of the Catholic Church, which did not recognize the supremacy of the Pope. This was perfectly understood. I also made the people to understand that I had no desire to change their religion, but that if they wanted ministrations from which they had been cut off entirely for several years, I was competent and willing to give them. During the period in which I visited La Trinidad for services, there were several cases in which I was asked to officiate at baptisms, burials, and marriages. It is perhaps not to be wondered at that opposition should show itself to these ministrations; and, upon it becoming evident that the earlier desire of the people was waning, it seemed best not to force the situation by continuing the services. The opposition was in part underhanded, and

in part very open; a friar from the low-lands visiting the community and expressing his mind freely. Still I am occasionally called upon for a ministration, which I never refuse.

Of religious work proper among the pagan Igorrotes, it has been impossible to do anything yet. There are many impediments which stand in the way of making a beginning. The difficulty of learning a language, which has never been committed to writing, is not the least. Among other causes which hinder may be mentioned the natural conservatism and suspicion which has been made firm by past experience, the sentimental desire of many, Americans, often with selfish motives, that the Igorrotes should preserve their native dress (or, rather, absence of dress), customs and superstitions; the necessity, the absolute necessity, until the new road is opened, of depending upon the Igorrotes as beasts of burden; and by no means the least impediment to the work of civilization and Christianization, the lawless and immoral examples set these people by many of our own countrymen.

If the Igorrotes remain near Baguio after the development of this place as a capital, (there are many who think that they will disappear or retreat before civilization.) I do not think that there are any absolutely insurmountable difficulties in the way of their Christianization, but it will be a long while before results will show well on paper. It must be borne in mind that the Igorrotes do not seem as they do in the more remote sections of the mountains, that their dwellings are scattered, and that even in the Province of Benguet dialects differ.

Early last year ten acres of land were purchased near the Baguio townsite, in the upper part of the valley, which drains toward La Trinidad. Upon this property a house has been erected as a residence for the missionary and as a place of rest and recuperation to those workers, who are exhausted by the heat and the work of the lowlands. The name of our home is the House of the Resurrection. In it is a chapel where services are said daily. Not infrequently, persons from a distance come on a Saturday night that they may receive the Holy Communion next morning. They are always welcome.

In connection with the House of the Resurrection an attempt has been made to interest natives, both Ilocanos and Igorrotes, in industrial work and the use of tools. But there has been as yet no success. In spite of the fact that, in the basement of our house, I have the most perfectly appointed carpenter shop in the Province, and a fine collection of tools, it has been impossible to induce any interest in manual training, or indeed, even to induce the Igorrotes to use the grindstone to sharpen their *bolos*; though I have offered it freely for this purpose. With every tool at hand, adapted to the especial purpose, I found one of my Ilocano servants trying to cut out a circular stool, by hacking at a plank with a kitchen knife. The elementary mechanical appliances, such as the crank and the lever, are not sufficiently understood by the Igorrotes to enable them to use American tools with efficiency. For example, I have tried in vain to teach an Igorrote to turn the crank of the grindstone properly, and I have not yet found one out of the many I have tried who will turn the crank of my hand-power saw-table without throwing all his force on the dead centers. On the other hand, they will accomplish with their *bolos*, what would appear to be impossible. One difficulty in teaching Igorrotes is due to the fact that after two weeks or a month at the most, they become restless and go off to their hovels and dirt, which are better in their eyes than cleanliness and comparative luxury.

When I first went to Benguet I planned to prepare a garden, where I could raise the vegetables necessary for our own house and give some kind of instruction, or at least object lessons, in the use of American tools and methods to our Igorrote neighbors. To this end I bought a mule, a carabao, and a cart, using for the purpose money, which had been sent me by the Rev. Herman Page of Chicago, upon learning of my plans. It is with regret that I have seen all my agricultural plans fail. The soil in Benguet is unsuitable for cultivation, except for *camotes* and *garbie*, which the Igorrotes raise in sufficient quantities, and sell cheaper than we could raise them. The Government Agricultural Station, which since my coming to Baguio, has spent hundreds of dollars in the attempt to raise all kinds of vegetables, has been a conspicuous failure; in spite of the very best superintendence. The attempt has been now abandoned as useless, and another trial is being made in the valley at La Trinidad. Another agricultural failure has been the Government Agricultural School at Baguio for Igorrote boys. Last year not a crop matured in spite of the great amount of work done. It seems demonstrated that the red alkaline clay which prevails on our property is not suited for gardening.

Baguio seems to be an excellent field for the establishment of a boarding school for American children whose parents are temporarily or permanently residing in Manila or the Provinces. The call for the establishment of such a school has come from several residents with children, and a committee has been appointed by the Bishop to consider the matter.

So far as results are concerned, this report suggests failure rather than progress, and failure it is; yet the year has been spent in pioneer work of the hardest kind, with difficulties at every turn, which can be appreciated only by those who have experienced them. And in any new field experimental failure is necessary to the first step towards permanent progress.

JOHN A. STAUNTON, JR.,
Missionary in Benguet.

Mr. Fullaway moved that there should be three audits in the year; at the beginning of May, September 1st, and January 1st. The motion was carried.

The Bishop read the report of the Rev. Mr. Clapp, of the work at Bontoc, which was received.

REPORT OF WORK IN BONTOC

BY

REV. W. C. CLAPP

BONTOC, January 3, 1904.

My report, which I suppose ought to go by to-morrow's mail in order to reach the Conference, must be very brief. We have arrived here so recently and are so unsettled, that I cannot attempt writing a calm and careful estimate of the situation,

particularly on the financial side. Preparations for coming up here involved the laying in of considerable quantities of supplies, partly personal, partly for the mission community and partly to be the permanent constituents of the mission plant. These supplies have not yet arrived, and until they do, and are separated out to their individual destinations, and the proportional freight or carriage reckoned, it is quite impossible to give a clear statement of the mission status. It will be better for me to work it out a little later and send it to you.

The main portion of the new house is nearly done, as far as carpenters' work is concerned; but the putting in the glass—if the glass arrives unbroken, and locks; the building of a kitchen, some tables, shelves, possibly beds—all this takes time. The ladies, however, will be disposed to move into the new premises at the earliest possible moment. Part of Dr. Street's furniture is already stored there.

I feel that the coming of Miss Oakes and Deaconess Elwyn has given a real impetus to the work already. The dispensary has been moved into a room by itself where everything can be more cleanly and orderly. All our appointments are crude, but we have a fair stock of drugs, and the work is found to be many times more effective than I could have made it alone. No time has been lost thro' backwardness on the part of the people, for the number of applicants seems quite as many as heretofore. Yet the character of the maladies treated argues constantly for the need of a physician, and a hospital, with appliances for reaching and treating the cases of patients, who can not walk to the dispensary, and whose only treatment is the science of some old woman or the influence of a *cañao*.

Miss Elwyn is kept very busy with the household affairs, but takes time also to get out among the people. We are hoping to have regularly a morning session of study in the Igorrote language. If we can do this it will be possible for us to pick up the language after awhile, I think.

The services, now increased in number, so that we have a daily Eucharist and Evensong, are well attended. When our interpreter is present I have the Gospel, at least, said in Ilocano. At Evensong daily, and at both services on Sunday, we try to have some music and gradually to teach the English words. The great problem is how to instruct and teach the people enough to admit them to the Holy Communion.

Including those baptized and received at Angaqui and at Cervantes, there have been during the year thirty one baptisms and eight "received," after lay baptism. Confirmations, thirteen. Burials, two.

Therefore the course of things, so far as the work of the mission is concerned, has been onward; and I feel as soon as the language difficulty is surmounted, an ever widening field will be presented for our efforts. The priest and physician for whom you have asked, are both needed as soon as possible.

WALTER C. CLAPP.

The Bishop also read brief reports from Miss Oakes and Deaconess Elwyn on work at Bontoc.

REPORT OF PRIEST IN CHARGE OF THE CHURCH OF THE
 "HOLY NAME," ILOILO, P. I.

Number of baptisms - - - -	2
Number of marriages - - - -	2
Number of confirmed persons - - - -	17
Number receiving communion	9
Average attendance Sunday morning - - - -	18
Average attendance Sunday afternoon - - - -	15
Contributions, monthly, \$22.00, U. S. C.	

The congregation is largely made up of army officers and their families. Besides these, perhaps a dozen civilians, a few soldiers, and three or four Englishmen, attend the services, with some degree of regularity. The army population of the town is very fluctuating, with constant changes, and it is impossible to count upon any certain number being interested in the services and work. There are about one hundred civilians in Iloilo, most of them clerks and teachers, whose stay is uncertain; many of them purposing to return to America within a year. Only one member of our congregation is a permanent resident. Of the British, only three or four are churchmen. A large proportion are Scotchmen, having no affiliation with the church. A single company of soldiers is stationed here. The Y. M. C. A. is a good working factor among them. At Camp Jossman there are at present about four hundred soldiers; but as that camp is nine miles distant, on another island, it is very difficult of access; and, with a resident chaplain, we have undertaken no work among them.

Our church is a hall, attractively fitted up. It is situated by the Plaza, in the best and most central location in the town. A vested choir of American girls and boys was at once formed, and has done faithful and good service. On Christmas Eve we had a Christmas tree and carol service, inviting and giving presents to every American child in the town. Many of the large congregation present had not attended such a service for years. They seemed appreciative and grateful. It breathed the spirit of the home Christmas, and brought them into more real touch with the feast.

Besides my regular church work I have preached at the Y. M. C. A., made two mission trips to Mindanao, and for two months conducted a daily school for American children.

The amount raised towards church expenses is about \$22.00, U. S. currency, a month.

S. Andrew's Church, Stamford, Conn., has presented us with a handsome brass altar-cross, candlesticks, and vases.

Our original purpose was to take up some work among the natives, such as a dispensary, school, and children's home. But experience had proved that the natives rarely give up their children; even distant relatives preferring to take care of them.

The public school here is unexcelled, and thoroughly reaches all grades above the kindergarten. This latter would seem to offer the one opportunity

for useful work among the natives. The Presbyterians have a good dispensary and an excellent missionary doctor.

Panay and Cebu seem to be the Islands where least of all we can work as a church among the Filipinos. They are very generally Roman Catholic, and true to their own church. Each little borough has its parish, and strong church life, imperfect though it be. All that we could hope to do, would be to compete with the Protestant denominations to reach disaffected Roman Catholics. It is true that there are many followers of Aglipay here, and others who have deserted the Roman Catholic church, or who are lukewarm or nominal members. But it is a question whether the Protestant bodies are reaching them permanently or in large numbers. There seems to be a spirit of restlessness among them, a chafing at restraint, and a desire to throw off the strong church authority and discipline, to which they have been so long subject.

It is doubtful whether our church has any distinct religious mission among the Bisayans. The prospects in the great Island of Mindanao are very different. Vast tracts are still unexplored; scores of tribes, almost unknown. Christianity has never penetrated into the interior, except through the influence of traveling Jesuits, who established but few stations, and none of them of importance. The southern coast is sparsely populated by various Moro tribes, whose religion is a low form of Mohamadanism. Any religious work among them at present would be difficult and dangerous, and probably fruitless. They are extremely fanatical, and resent any intrusion into their creed. But there is a good opening for practical and philanthropical work among them, in the way of schools and other institutions, which will later give us the opportunity for religious instruction. In the interior, up to a few miles of the coast, driven back by the more powerful and savage Moros, are a score of pagan tribes. They are, as a rule, gentle and peaceable in their character, and kindly disposed towards Americans. Their morality is very low, and their whole existence one of utter degradation. There is practically neither religion nor morality among them. They are fairly good workmen, and bring many interesting articles into the town markets. With some encouragement and well directed instruction, they could be raised from their present idle and dissolute life to habits of industry and usefulness. Their towns are accessible to the coast, and we can at once begin our work among them, both religious and practical. We must begin with the first elements of Christianity and morality, lifting them by gentle and slow degrees from their superstition and squalor, from their belief in slavery, and their foul conception of wedded life, to a simple faith, to cleanliness, purity, and self-respect. Side by side with this we must teach them to improve their temporal conditions; their homes, their health, the sanitary condition of their villages; treating their diseases as best we are able, and giving them simple instruction in the use of tools, etc. All this would be incalculable help and blessing to these people. The field is almost untouched by any Christian missionaries, and a great opportunity, as well as a sacred duty would seem to devolve upon our own church.

It is a wonderfully interesting field. The climate is far more equable than that of Manila, free from severe storms or excessive heat. Zamboanga was considered a health resort by the Spaniards. The other provincial capitals, Cottabato and Davao, are even cooler and quite interesting and attractive.

If we could have a priest in each of these coast towns, from which, as a center, he could reach the neighboring tribes, and in addition we could have several nurses, teachers, and, if possible, physicians, we could institute an associate work, covering the whole Southern part of Mindanao; a territory equal to that of all New England, Maine excluded.

At Zamboanga, Colonel Davis, Adjutant General on General Wood's staff, started service among the Americans, which has been well attended. On my second visit the congregation numbered thirty-five, of whom seventeen received Holy Communion. Col. Davis has been indefatigable in his efforts, and the work owes its existence and its life to him. There is every hope that it will grow into a strong parish. The population is less changeable than in most of the Philippine towns, and it promises to be, in a unique way, a growing American city. Many, of various denominations, are thoroughly interested. Our church is the only one on the Island (outside of the Roman Catholic) and we shall be able to possess from the start the blessing of entire unity so unusual in the towns of our own land.

Seeing the universal interest of the people, I suggested that a church should be built, and pledged on behalf of the Bishop one hundred dollars, individuals pledging an equal sum. The plan was taken up with much enthusiasm, a good lot donated by a Chinese, and by one of the merchants, and a stone church is in process of construction.

I shall begin my duties at once in Southern Mindanao. A *nipa* rectory will be built by the sea in Zamboanga, and I expect to take my family there about the middle of March. Services will be held once a month in Iloilo; weekly, if a lay-reader can be secured.

IRVING SPENCER.

Mr. Studley presented and read his report on work among the Chinese in Manila, which was received.

REPORT OF WORK AMONG THE AMOY CHINESE IN MANILA, SEPT.—DEC., 1903.
BY H. E. STUDLEY.

I arrived in Manila on the thirteenth of September and immediately sought out the Chinese with whom I was already acquainted and, through them, gradually extended my acquaintance among their fellow-countrymen. By friendly visits to them in their places of business, I gained the good will and interest of quite a number of them, in the work which I came to do, and by the end of the first two weeks of my stay here, there were a few who urged that we should start services and expressed themselves as willing to help in inaugurating such a work.

I therefore wrote to Bishop Graves, of Shanghai, for the necessary Chinese prayer books and hymnals, and asked my Chinese friends to look out for a suitable room for a place of worship. After looking about for a few weeks, they found several places on Calle Nueva, Binondo, and Calle San Fernando, of which the Calle San Fernando rooms seemed to the Chinese interested, to the Bishop's Committee on Chinese Work, and to myself, best suited for our purpose; and we therefore rented them temporarily at a rental of \$75 Mex. from November 1st.

Our first service was held on Sunday, November 8th, with a congregation of ten men, when we had morning prayer with an address by the missionary in charge; the next Sunday we had morning and evening prayer, with an explanation of one of the lessons, and such has been our custom ever since. The congregations have varied from nine to twenty-two at the Sunday services, the average being just fifteen. The best attended service that we had was the one held on the afternoon of Christmas Day, when twenty-three assembled to commemorate our Lord's birth. Our congregation has consisted largely of baptized persons; some of these were baptized in the Roman Catholic Church, some in our own, and more in various Protestant Churches either here or in the region about Amoy, China; of those who are not baptized none had been under Christian instruction long enough to be ready for baptism, nor were those who were baptized in our own church ready for confirmation; we have therefore neither baptisms nor confirmations to report.

Our congregation is unfortunately made up entirely of men; there are very few Chinese women here and most of these are Cantonese; this makes it impossible to establish the Christian family, which from the first institution of the Church has always lain at the foundation of the Church, and adds to the difficulty of our work; as Christians must simply be gathered man by man.

It has been a great pleasure to see the hearty way in which they have followed the prayer-book services, especially when one considers that not one of them had ever seen a prayer-book, when we opened our chapel; those who have attended our services regularly from the first make it their business to assist the newcomers in finding the places, and frequently bring their non-Christian friends with them to the services. They seem to appreciate the liturgy of our church, and to enjoy our hymns, and to be willing to do all in their power to make this work a success. One of them volunteered his services as janitor, refusing any compensation, and others have rendered valuable assistance in other ways. Our thanks are especially due to Mr. Ti Pek-lien, of the Anglo-Chinese School, to whose hearty co-operation such success as we have had is largely due.

The Bishop presented a letter from Lt. Col. Edward Davis, Artillery Corps, stationed at Zamboanga, giving an account of his work at that point. The letter which was placed on the record, is given below in part.

ZAMBOANGA, P. I., January 7, 1904.

In September, soon after my arrival in Zamboanga, I realized that, between the garrison and the civilians in this community, there were fully two hundred white people, and possibly more, mostly Americans, and mostly Protestants, and no place of Protestant worship. A card was put on a bulletin board in front of the post-office, that every Sunday morning at 10:30 I would read the morning service from the prayer-book of the Protestant Episcopal church of the United States in the parlor of the Lantaka Flats (where I live) and all were invited. We commenced on September 27th (16th Sunday after Trinity) with a congregation of about twenty-two persons. The congregation has never materially increased, though we do not always have the same people. Rain or mud may keep some back, and other circumstances others. Indifference keeps most of them away, but there are always

a number of people in the vicinity of a military post, who would not attend a religious service at the quarters of an officer, but would go to a church. Some of these very people have shown some enthusiasm about having a Protestant church here; saying they will give towards its services. They generally are civilians, which shows that the possibilities of a Protestant church are fine; as ours is the only one in view, with a clergyman on the ground, it would wield a considerable influence and do great good. I shall be so glad to have one on hand quickly, to take charge of the work. Whereas God's work does not depend upon the life, health or presence of any man, my going away might give it a set-back that would cause delay. We are on the eve of building a church, the ground for which is to be given, half by a baptized Chinaman, Mr. Barrios, and the other half by a Polish Lutheran, Mr. Korczki. The latter is very enthusiastic about our having a church, though he has never attended our services. On December 13th we started a Sunday School in the house of Captain Thompson, the Provincial Treasurer, with twelve children; not one of whom has been baptized, though several of them are over twelve years old. I trust in time all will receive this sacrament, and perhaps several others.

The delay in starting the erection of a church building is due to my desire that we shall start right by recording articles of incorporation of, say Trinity Church, Zamboanga, have the property deeded to the wardens and vestry, and then commence the erection.

A meeting will be held shortly to sign the articles of incorporation, and record the same; after which a vestry will be elected, building committee appointed, and a building commenced. At the suggestion of General Wood, the church will be built of stone, so as to be permanent from the beginning. The window spaces will be Gothic in form, but we shall leave the matter of glass windows to be settled later—using for the present wooden shutters, hinged above. It cannot be expected that this church will be self-supporting for some years to come; but the hearty responses of the congregation, which are pleasant to a churchman's ear, show that they are interested. The presence of a garrison will always give it the support of the Protestants therein.

To sum up the possibilities for the future, there is an excellent chance for one Protestant church here, and as ours is the first, it will have the support of the whole Protestant part of the community, and some aid from the garrison, and all should reap the benefit of its spiritual help and comfort.

At a meeting yesterday we fixed the name of the church as "Trinity."

EDWARD DAVIS.

The Rev. Mr. Johnston made the following motion:

Resolved: That in view of the fact that this is the year of the General Convention, and that we believe the presence of our Bishop in this Convention will be at once an advantage to this District and an inspiration to the whole Church in

America, and in view of the further facts that both men and money must be had in the near future if the work begun by our Church in these Islands is to be properly carried out, and that we believe that a personal appeal will be necessary to secure the needed men and money, it is the desire of this Convention that the Bishop make a visit to the homeland this year, and that he is hereby requested to do so.

The motion was carried.

The Rev. Mr. Johnston made a motion that the thanks of the Convention be given to the Secretary and Treasurer for their services, which was carried.

Mr. Fullaway moved that the Bishop appoint an Attorney to act for him during his absence, in considering and approving Church accounts, which might be presented for settlement. The motion was carried and the Rev. Mercer G. Johnston was named by the Bishop as his attorney to consider and act upon such Church accounts as should demand settlement during his absence from the Missionary District.

It was moved by the Rev. Mr. Staunton that the Convention do now adjourn *sine die*.

The motion not being seconded, the Rev. Mr. Johnston moved that the Convention adjourn until 8.30 p. m., when it meet for a Missionary Service. The motion was carried and the Convention adjourned.

At 8.30 p. m. a Missionary Meeting was held. After prayer and introductory remarks by the Bishop, the following addresses were made: On *Mission Work in the Army* by Chaplain I. H. B. Headley, U. S. A.,—On *Medical Missionary Work*, by Dr. C. R. Johnson,—On *the Dignity of Missions* by Rev. M. G. Johnston.

The collection, which was for the Domestic and Foreign Missionary Society, amounted to \$13.45.

January 29th, 1904.

At 6.30 a. m. there was a Service of Holy Communion, the Rt. Rev. C. H. Brent being the celebrant. At 9 a. m. Morning Prayer was said by the Bishop, assisted by Mr. P. G. Graham. At 9.30 a. m. the First Annual Meeting of the Ladies' Auxiliary was held; about fifty ladies being present. Prayer was said by the Bishop, who gave a sketch of the Woman's Auxiliary to the Board of Missions with the story of the United Offerings.

Mrs. A. W. Fergusson, as President of the Philippine Branch, read the following report, which was placed in the journal of the Convention; as were the subsequent reports.

REPORT OF THE WOMAN'S AUXILIARY OF THE MISSIONARY DISTRICT OF
THE PHILIPPINES.

The Branch of the Woman's Auxiliary to the Board of Missions in the Missionary District of the Philippines holds to-day its first annual meeting.

The statistical record of its brief existence can be told in a few words. Two Parish Branches only—one at S. Stephen's in Manila, the other at the Church of the Holy Name, Iloilo, have been formed. Of the work of the former, its President will tell you later. She will deal with what has been done. I, for a moment, will ask you to look to what will be done.

The Branch in Manila is the beginning only of Woman's work for missions in these Islands. Not only where the service is read and sermons preached, but wherever there is a churchwoman in the Philippines ready and willing to do something for some one else, there can we find a member of the Woman's Auxiliary. Such a woman may not do more than give her own mite, monthly or yearly, yet there will be found another, and yet another, who will form her little circle of workers, and who will gladly and thankfully keep thus in touch, not only with the Church at Manila, but with the work of Christian women throughout the world. To find these women and form these circles is the first duty now before the members of the Woman's Auxiliary in Manila.

So unique and unusual are conditions in the Islands that it should be not only our duty, but our privilege and pleasure as well to give to earnest women in our garrisons and the faithful teachers in the far-away settlements, many of whom are lonely, ennuied, half-starved perchance, intellectually and spiritually, the opportunity to work with us in whatever we undertake.

Shall we not then, one year from to-day enroll as helpers women from every part of these Islands?

First, we would like to have as members of S. Stephen's Branch every baptized member of the Protestant Episcopal Church present, and then we would like to have from each one of you the names of friends who would be interested in the provinces.

May I just tell you for a moment what it will mean to them and what it means to us to be a member of the Woman's Auxiliary?

Last year, 1902-03, the Woman's Auxiliary presented to the Board of Missions its Thirty-Second Annual Report, so that we stand to-day, not as workers in a new and untried project, but as fellow-workers with women of the Protestant Episcopal Communion, who, for a third of a century, have done their part and their share in pushing forward the growth of the Church both at home and abroad. Its list of officers numbers 933, of which number the most recent appointees are those in Honolulu, Porto Rico, and the Philippines, while some few of its officers were at work for missions before ever the Woman's Auxiliary was formed, more than thirty-two years ago.

As far as I know, there is no total made of number of members or workers in the Woman's Auxiliary, but they are legion. Directing then as it has and does, hundreds of thousands of workers in a field as broad as the world itself, the Woman's Auxiliary says to those who would enlist in this grand army: It is the fundamental principle of our very being that in enlisting as a worker with us, our work becomes your work, our cause your cause, and our hope your hope. You may work in your own field just whenever and wherever and as long as you will, but you must remember that only a growth in selfishness results from work for self alone. So then, in addition to whatever work we may do in the Missionary District of the Philippines, the Woman's Auxiliary asks us to pledge ourselves as well to help in its two great undertakings:

First.—It tries each year to give at least \$100,000 to aid the Board of Missions in meeting its appropriations to the mission fields.

Second.—It gives each third year, a United Offering of thankfulness for all the blessings of its work, the object of this offering being decided upon by the Auxiliary at its triennial Meetings. For the coming meeting in October next, the object is the sending, training, and support of women missionaries and the care of those disabled in work.

I do not doubt when this meeting is over to-day that you will wish also to do for Bontoc or for Iloilo; for Benguet or for Zamboanga, for Chinese and other missions in Manila, and I hope that the Manila Branch may be so blessed that not one may be overlooked in the year that comes, but with the pleasure of doing for home we may not forget our pledges to the cause at large.

In concluding, I cannot give you any clearer idea of the scope and object of the United Offering than by reading an extract from a pamphlet, issued by Miss Emery, the General Secretary of the Woman's Auxiliary, from the Church Mission House in New York City.

Writing of the United Offerings of 1904, she says:

Who will make it?

All women in the Church at home and abroad, who hear of it, and care to have a share in our thank-offering gift.

When and where will it be made?

In Boston, on Thursday, October 6th, 1904.

For what object?

For the sending, training and support of women missionaries, and the care of those disabled in their work.

Have you known of it before? Are you sharing in it now? Is there anything about it that might make you *want* to share?

It *represents* so much; it is the gift of so *many!* The heaped alms-basin in the crowded church next fall will carry our hearts away to so varied and such distant places, and to such different sources from whence that offering has come. *There* we shall see the great assembly bringing the united gift, but go back of those persons and that offering: to the Sioux women in their summer lodges on the South Dakota prairie, busy with their bead-work and their lace; to the Alaska women journeying over the ice and snow of the Yukon, with their sleds piled with rabbits caught in the snares they laid; to the old Chinese lady on the outskirts of Shanghai, making her embroidered pen-wipers that she, too, may have something to give; to the lonely women on New England farms, whose united gift helps them to realize that the weakest member is a part of the Body still; go back to meetings of the Auxiliary in Honolulu, Tokyo and Brazil; follow the first United Offering box on its way to the Isle of Pines, and remember that women in all these places, as the women of Massachusetts and New York and Pennsylvania, of Minnesota and Chicago and Ohio, of Spokane and Sacramento and Los Angeles, of Texas, Tennessee and Georgia, are being represented in this gift! Does not such knowledge as this urge you to have your share?

MARY S. FERGUSSON,
President Philippine Branch.

Mrs. Nelly Young Egbert, President of the Manila Branch, read a report of the work done by the Branch in Manila since its inception.

MANILA BRANCH

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

PRESIDENT'S REPORT.

On September 27, 1903, twenty-five women met at the residence of Mrs. Fergusson at 62 Calle Real, Ermita, and formed the Manila Branch of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church. Officers were elected as follows:

President	-	-	Mrs. Nelly Young Egbert.
Secretary			Mrs. Geo. P. Ahern.
Treasurer	-		Mrs. Henry B. McCoy.

These women, together with Mrs. Fergusson, who had been named by the Bishop as the President for the Philippines, formed a Committee to draft a constitution for the organization.

At a called meeting in October this constitution was presented and adopted, and woman's work for missions in the Church in the Philippines was fairly begun. Mrs. R. P. Strong was named at this meeting as the Chairman of the Executive Committee.

The first call for help after organization came from Zamboanga, and the Manila women gladly responded by sending an organ, valued at \$50, to this mission before Christmas.

Next came a request from Bontoc for a cross for the little chapel there, and we are glad to report today that the amount estimated as necessary for the purpose is in hand, \$40 gold.

Besides this, some little work has been done towards sending a box of warm clothing to Mr. Staunton for the Igorrotes in Benguet.

In addition to the amount raised for the two special purposes already referred to, through private, personal appeals to friends by the members of the Woman's Auxiliary, there are now in the treasury for monthly dues and balances, \$26.23, so that the total amount raised in the three months ending January 18, 1904, is \$116.23.

NELLY YOUNG EGBERT,
President Manila Branch.

TREASURER'S REPORT OF THE MANILA BRANCH OF THE WOMAN'S AUXILIARY.

RECEIPTS

Dec. 14, 1903.	Special subscription for organ	\$57.00
Jan. 28, 1904.	Subscription for Altar Cross -	40.00
" 28, 1904.	By dues to date since Nov. 1903	<u>25.30</u>
	Total Receipts	\$122.30

EXPENDITURES

Jan. 1, 1904.	For organ for Zamboanga - - -	\$50.00
" 29, 1904.	For stationery to date - - -	<u>6.00</u>
	Total expenditures	\$56.00
	Balance on hand	\$66.30

MAY DORLAND MCCOY,
Treasurer.

The election of officers for the ensuing year being next in order, Mrs. M. G. Johnston moved that the officers already chosen be nominated, which motion being seconded, the motion was carried, and the candidates were re-elected by

unanimous vote. Herein is given a list of officers and membership of the Ladies' Auxiliary:

OFFICERS

President of Philippine Branch,—Mrs. A. W. Fergusson.

MANILA BRANCH

President,—Mrs. Nelly Young Egbert.

Secretary,—Mrs. Geo. P. Ahern.

Treasurer,—Mrs. H. B. McCoy.

Chairman of Executive Committee.—Mrs. R. P. Strong.

MEMBERS

Mrs. Hoyt, Mrs. Jamerson, Mrs. Graham, Mrs. Johnston, Mrs. Stafford, Mrs. Sibley, Mrs. Macondray, Mrs. Oliver, Mrs. Stiles, Mrs. Berry, Mrs. Coulter, Mrs. Hausserman, Mrs. Goldsborough, Mrs. Crossfield, Mrs. Anderson, Miss Kennedy, Mrs. Pullian, Mrs. Mackay.

The Rev. J. A. Staunton, Jr., gave an account of the work in Baguio. The Rev. M. G. Johnston, in the absence of the Rev. Irving Spencer, of Iloilo, gave a resumé of the work in Iloilo and Zamboanga.

The right Rev. C. H. Brent gave an account of the work in Bontoc, under the Rev. Mr. Clapp, who was unable to be present at the Convention.

The collection was for General Missions and amounted to \$21.47.

After the benediction, the Bishop called the Convention to order for the transaction of business.

The minutes of the previous meeting of the 28th were read and approved.

It was moved by the Rev. Mr. Johnston, that it was the sense of the Convention, that in the assessment of the Mis-

sionary District of the Philippines, by the Board of Missions for the ensuing year, its apportionment should be three hundred dollars. The motion was carried.

It was moved by the Rev. Mr. Johnston, that the Secretary, with the concurrence and approval of the Bishop, make such necessary verbal alterations in the journal of the Convention, as might be needed, before publication; which was carried.

There being no further business, the Convention adjourned *sine die*.

HENRY SWIFT,
Secretary.