Missionary District

of the

Philippine Islands

1907
ERRATA

Page 7, 7th line from bottom, for “for” read “to”
"9, 19th ” ” ” for “as” read “of”
"9, 7th ” ” ” for “Convention” “Convocation.”
"18, 7th ” ” ” for “3:30” read “6:30”
"31, 3d line, read: “As we are able to affirm, let us affirm;”
"31, 10th line, third word, read “we.”
"32, 11th line from bottom, for “reforced” read “reinforced.”
"33, 16th line from bottom, for “P10,000” read “P20,000”
"34, 14th line, read: “The site was purchased” etc.
"51, 16th line, for “protegé” read “protégée.”
"65, 18th line, for “Ferguson” read “Fergusson.”
"67, 2d paragraph, read: “President, Mrs. A. W. Fergusson,”
"68, 13th line, for “P20,279.94” read “P20,278.94.”
"72, In the title, for “1906” read “1907.”
"78, 12th line, read:
“Loaned from Philippines Chapel Loan fund, P3,820.00
Loaned to Columbia Club and one worker, 1,933.56”
"78, 23d line, for “P201,892.75” read “P201,292.75”
THE JOURNAL

OF THE

FOURTH ANNUAL CONVOCATION

OF THE

Missionary District of the Philippine Islands

HELD IN

THE CATHEDRAL CHURCH OF S. MARY AND S. JOHN

MANILA

Wednesday, Thursday and Friday

January, 23, 24, 25, 1907

PUBLISHED BY THE SECRETARY

MANILA
THE MISSIONARY DISTRICT
OF THE
PHILIPPINE ISLANDS
ORGANIZED A.D. 1901.

CHURCH PROPERTY

IN MANILA:
Cathedral ........................................... P 200,000.00
Cathedral House - ................................... 59,000.00
Site of the above - ................................... 92,000.00
Cathedral Rectory - .................................. 22,000.00
Bishop's House (property of the Philippine Endowment Fund) - 21,883.02
Cemetery Property - ................................... 1,434.26
Hospital, partly constructed (value when completed) - ......................................... 33,540.00
Chapel in Trozo ......................................... 6,000.00

P 435,857.28

IN BAGUIO, BENGUET:
House of the Resurrection (with land) - P 6,000.00
Easter School - ......................................... 4,000.00
Church of the Resurrection - 4,500.00

P 14,500.00

IN ZAMBOANGA, MINDANAO:
Holy Trinity Church - P 5,000.00
Rectory - ................................................ 6,000.00

P 11,000.00

IN BONTOC, LEPANTO-BONTOC:
House of the Holy Comforter - P 1,200.00
House of SS. Mary and Martha - 1,200.00
Church site - ............................................ 200.00

P 2,600.00
In Sagada, Lepanto-Bontoc:

Mission House of S. Mary the Virgin - - - - P 1,000.00
Church of S. Mary the Virgin - - - - - 2,000.00
Church of S. Gregory (Bagnen) - - - - - 400.00
Other buildings, (partially completed) - - - - - 750.00

P 4,150.00

LIST OF CLERGY

THE BISHOP:

OTHER CLERGY:
The Rev. Walter C. Clapp, appointed 1901.
The Rev. John A. Staunton, Jr., appointed 1901.
The Rev. Irving Spencer, appointed 1901.
The Rev. Hobart E. Studley, appointed 1902.
The Rev. Mercer G. Johnston, appointed 1903.
The Rev. Henry Swift, Chaplain 13th Inf., received 1904.

CLERGY NOT CANONICALLY RESIDENT:

CANDIDATE FOR HOLY ORDERS:
George C. Bartter, appointed 1906.

OTHER MISSIONARIES:
Margaret P. Waterman, appointed 1902.
Edith Beatrice Oakes, appointed 1903.
Charles Radcliffe Johnson, M. D., appointed 1903.
J. H. T. Mackenzie, appointed 1904.
Deaconess Margaret Routledge, appointed 1904.
Ellen T. Hicks, appointed 1905.
Mary Humphrey, appointed 1905.
Mrs. Anne Hargreaves, appointed 1906.
Yin Soat-hong, appointed 1906.

COUNCIL OF ADVICE:
The Rev. Henry Swift.
Mr. Charles H. Fullaway.

TREASURER OF THE MISSIONARY DISTRICT:
Mr. George C. Bartter.

SECRETARY OF THE CONVOCATION:
The Rev. Henry Swift.

EXAMINING CHAPLAINS:
The Rev. Henry Swift.
The Rev. Hobart E. Studley.

INSTITUTIONS:
The Church Settlement House, Trozo, Manila. Deaconess Routledge, Housemother.

Dispensary and Hospital of Luke the Beloved Physician, Trozo, Manila. Dr. N. M. Saleeby, Physician in charge; Miss Hicks and Miss Humphrey, Nurses.

School for Chinese Boys, Manila. The Rev. H. E. Studley, Mr. Yin.

Columbia Club, Manila. The Hon. W. Cameron Forbes, President.

House of S. Mary and S. Martha, Bontoc, Lepanto-Bontoc, Miss Waterman in charge.

Dispensary, Bontoc. Miss Oakes, Nurse in charge.

Hospital and Dispensary, Sagada, Lepanto-Bontoc, Dr. C. Radcliffe Johnson, Physician in charge.


PARISHES AND MISSIONS:

**CATHEDRAL PARISH OF S. MARY AND S. JOHN, MANILA.**
The Bishop; Rector, the Rev. Mercer G. Johnston.

**S. STEPHEN'S CATHEDRAL MISSION FOR CHINESE, MANILA.**
The Rev. Hobart E. Studley.

**MISSION OF THE HOLY TRINITY, ZAMBOANGA, MINDANAO.**

**MISSION CHURCH OF THE RESURRECTION, BAGUIO, BENGUET.**
The Rev. Samuel S. Drury.

**ALL SAINTS' MISSION, BONTOC, LEPANTO-BONTOC.** The Rev. Irving Spencer.

**MISSION CHURCH OF S. MARY THE VIRGIN, SAGADA, LEPANTO-BONTOC.** The Rev. John A. Staunton, Jr.

**MISSION CHURCH OF S. GREGORY, BAGNE, LEPANTO-BONTOC.**
The Rev. John A. Staunton, Jr.

**S. LUKE'S MISSION CHAPEL, TROZO, MANILA.** Lay-Reader, Mr. George C. Bartter.
FOURTH ANNUAL CONVOCATION
MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS

JOURNAL

Manila, P. I., January 23, 1907.

FIRST DAY.

January the twenty third being the Wednesday following the Second Sunday after Epiphany, the Fourth Annual Convocation of the Missionary District of the Philippine Islands met at the call of the Bishop in the City of Manila. Holy Communion was administered at 6.30 A. M. in the Cathedral Church of S. Mary and S. John the Rev. John A. Staunton, Jr. being the Celebrant, assisted by the Rev. Samuel S. Drury. At 8.30 A. M. Morning Prayer was said by the Rev. Mercer G. Johnston, assisted by the Rev. Richard E. Armstrong and Chaplain Aldred A. Pruden, 2d Infantry. At 9 A. M. there was a second celebration, the Right Rev. Charles Henry Brent, D. D., Bishop of the District, officiating. He was assisted by the Rev. Reese F. Alsop, D. D., Rector of S. Ann's Church, Brooklyn, and the Rev. Hobart E. Studley. The Convocation sermon was preached by the Rev. Arthur S. Lloyd, D. D., General Secretary of the Domestic and Foreign Missionary Society; his text being from S. John's Gospel, Chapter XVII, verse 24. The offerings amounted to seventeen pesos.

At 10.20 the Convocation met in the Assembly Room of the Cathedral House for organization and the transaction of business. The meeting was called for order by the Bishop and opened by him with prayer. The election of a Secretary being first in order, the Rev. Henry Swift was nominated by the Rev. Mr. Johnston. On motion it was ordered that the Bishop's Secretary, Mr. Knight, cast the vote of Convocation for the candidate, who was declared thereby duly elected.
The Bishop made announcement of the following appointments:

COUNCIL OF ADVICE:


EXAMINING CHAPLAINS:


COMMITTEE ON PRINTING:

The Rev. Henry Swift, the Rev. Samuel S. Drury, Mr. George C. Bartter.

On motion of the Rev. Mr. Johnston, seconded by the Rev. Mr. Swift, the Bishop was requested to appoint a Committee on Credentials. The Bishop appointed as the Committee the Rev. Mercer G. Johnston, the Rev. John A. Staunton, Jr. and Mr. George C. Bartter.

The Committee on Credentials presented the following report: “The Committee recommends, (1) that all the clergy of the District, canonically resident, be entitled to a seat and a vote in the Convocation; (2) that all laymen present, or who may be present at the meetings of the Convocation, be entitled to a seat and a vote, provided they be communicants; (3) that the courtesy of the floor be extended to all visiting clergymen of our Communion, especially to the Rev. Dr. Lloyd, the Rev. Dr. Alsop, the Rev. A. F. King of S. Andrew’s Mission, Tokyo, Japan, and to Chaplain Pruden, 2d U. S. Infantry.” On motion the report was received and the Committee discharged.

The following were present at the session: the Right Rev. C. H. Brent, Bishop of the District, the Rev. Messrs. Staunton, Johnston, Studley, Armstrong, Drury and Swift (canonically resident); the Rev. Drs. Lloyd and Alsop, the Rev. Mr. King of Japan, Chaplain Pruden, 2d Infantry (non-resident); and the following laymen, communicants of the Church, Captain
Noble, 3d Infantry, Dr. Carpenter, U. S. Navy, Dr. C. R. Johnson, Messrs. Bartter and Fullaway.

The Treasurer's Report was then read by Mr. George C. Bartter, Treasurer for the District. As this report covered only the latter part of the year, Mr. C. H. Fullaway made the following motion, seconded by the Rev. Mr. Swift: "That the annual Report of the District Treasurer covering the period from September 1, 1905 to August 31, 1906, and rendered to the Board of Missions at New York, be read this Convocation and made a part of the Journal, as showing the statistical expenses for a complete year." Carried. The Rev. Mr. Swift then moved, seconded by the Rev. Mr. Armstrong, that the Treasurer's Report just read be laid on the table until the report referred to in the preceding motion had also been read. Carried.

The election of delegates to the next General Convention being in order, the Rev. Walter C. Clapp, was nominated by the Rev. Mr. Johnston, seconded by Mr. Bartter, as Clerical Delegate. On motion of the Rev. Mr. Swift the nominations were declared closed. Mr. Fullaway moved that the Secretary be directed to cast the vote as the Convocation. Seconded and carried. The Secretary declared that the vote of the Convocation had been cast for the Rev. Mr. Clapp as Clerical Delegate to the Convention. The Rev. Mr. Staunton nominated the Rev. Samuel S. Drury as Alternate, the motion being seconded by Captain Noble. The Rev. Mr. Drury proposed the name of the Rev. Richard E. Armstrong as Alternate. The motion was seconded by Mr. Bartter. Mr. Armstrong having made request that his name be not entered it was, with the consent of Mr. Drury, withdrawn. On motion of the Rev. Mr. Johnston the nominations were declared closed. On motion the Secretary was directed to cast the vote of the Convention, and the Rev. Mr. Drury was declared elected as Alternate Clerical Delegate to the Convention.

The Rev. Mr. Studley nominated Mr. Charles H. Fullaway as Lay Delegate, Captain Noble seconding the nomination. On motion of the Rev. Mr. Armstrong, the nominations were declared closed. On motion, the Secretary was instructed
to cast the vote of the Convocation, and Mr. Fullaway was announced as elected Lay Delegate to the Convention. The Rev. Mr. Drury nominated Captain Robert H. Noble as Alternate Lay Delegate, the motion being seconded by the Rev. Mr. Swift. On motion of the Rev. Mr. Armstrong the nominations were declared closed. On motion the Secretary was directed to cast the vote of the Convocation, and announced that Captain Noble had been elected Alternate Lay Delegate to the Convention.

A motion was made by the Rev. Mr. Drury, seconded by Mr. Bartter, that the greetings of the Convocation be sent to the several members of the Mission force in the Islands, who had not been able to attend. The motion was carried and the Secretary was ordered to transmit the message as Convocation desired.

A motion was made by the Rev. Mr. Johnston and seconded by the Rev. Mr. Swift, that all offerings received during the Sitting of the Convocation, with the exception of the offerings at the Annual Meeting of the Woman's Auxiliary, be turned over to the District Treasurer, to be sent to the Board of Missions on account of the apportionment of the Missionary District. Carried.

It was moved by the Rev. Mr. Johnston, seconded by the Rev. Mr. Swift, that Convocation adjourn at twelve o'clock, and reconvene at four P. M. for the transaction of business. Carried.

The report of the Committee on Printing was read, approved and ordered filed.

The Bishop appointed the Council of Advice as the Committee on Budget.

The report of the Committee on the Missionary Thank-Offering having been called for, Mr. Fullaway as Secretary of the Committee stated that this would be embodied in the Report of the Council of Advice, which would be submitted at a subsequent session.

The Bishop, as Chairman of the Committee on the Layman's League, stated that the Committee was not prepared at present to submit a report, and asked for a continuance.
It was moved by the Rev. Mr. Johnston that the request be granted and the report be held over until the next Annual Convocation. The motion being duly seconded was carried.

The committee on a Form for Missionary Reports not being ready the Committee was continued.

The report of the Committee on Constitution and Canons was read, and on motion of the Rev. Mr. Staunton, seconded by Mr. Bartter, was received and ordered filed. With this report was submitted "The Constitution and Canons of the Diocese of Massachusetts with such alterations as are indicated elsewhere in this Report," the particular consideration of which was reserved for a subsequent session.

Owing to the absence of the Rev. Mr. Clapp in America no report was presented by him. The Secretary read the report of the Rev. Irving Spencer, All Saints' Mission, Bontoc, in which was included the Statistics of the Rev. Mr. Clapp's work there during the past year. The report was ordered to be filed.

At twelve M. the Convocation adjourned to reassemble at 4 P. M.

First Day, Second Session. At 4.10 P. M. the convocation was called to order by the Bishop and opened by him with prayer. The minutes of the previous meeting were read and approved. Mr. Bartter then submitted, agreeably to the motion made by Mr. Fullaway during the morning session, the Annual Report of the District Treasurer covering the period from September 1, 1905, to August 31, 1906, and rendered to the Board of Missions. On motion of the Rev. Mr. Johnston, seconded by the Rev. Mr. Studley, this report together with the report of the Treasurer read in the morning session was received and ordered filed.

The Convocation then proceeded to the consideration of the Constitution and Canons of the Diocese of Massachusetts as revised and amended in the form presented along with the report of the Committee on Constitution and Canons. The Constitution was first taken up and considered article by article.
ARTICLE 1. In place of the words "Diocese of Massachusetts" the words "Missionary District of the Philippine Islands" substituted. Adopted.

ARTICLE 2. In the title the word "Convocation" to replace the word "Convention."

SECTION 1. "Convocation instead of "Convention."

SECTION 2. Wherever the word "Convention" occurs the word "Convocation" to be used instead; and for "Diocese" the word "District," that in the clause "provided that he has been canonically resident for at least twelve months" the word "three" to be used instead of "twelve," and at the close of the paragraph these words to be added "or provided that he has been regularly appointed a Missionary in this District, under the authority of the Board of Missions, and has been regularly received as such and enrolled on the Mission force prior to the sitting of Convocation."

SECTION 3. The words "Convocation" and "District" substituted respectively for "Convention" and "Diocese." In the first paragraph and third line after the words "or delegates, not exceeding three," all to be omitted to the end of the sentence, and these words substituted: "and every organized Mission Church in the District under the charge of a Clergyman appointed as Missionary in charge of the station, under the authority of the Board of Missions, shall be entitled to a representation of one lay delegate, to be appointed by the Missionary in charge, for each and every mission church within his district and under his direction. The delegation for any Parish shall be appointed in such manner as may be provided for in the By-Laws of that Parish, the Parish or Vestry to have the power of filling any vacancies which may occur; a certificate of whose appointment, signed by the Warden or by the Parish Clerk, shall before his or their admission to a seat be laid before the Convocation; provided, that no person shall be competent to serve as a lay delegate except he be a communicant of the Church in good standing." After the final sentence of Section three these words to be appended "——: a Mission in this case being understood to be the one or
more stations under any one Missionary having jurisdiction in that section."

It was moved by the Rev. Mr. Johnston, that instead of three delegates for each Parish and one for the several Stations of a Mission it should read in each instance "not to exceed six;" and that as qualification for serving as a lay delegate the wording of the Massachusetts canon should remain unchanged. As there was no second to this motion the Rev. Mr. Studley requested that the motion be divided. The Rev. Mr. Johnston accordingly moved that for any Parish and for several Stations of a Mission the number of lay delegates should be "not to exceed six." The motion was seconded by the Rev. Mr. Studley, and on being put to vote was lost. The Rev. Mr. Johnston then moved that as a qualification for serving as lay delegates the wording of the Massachusetts canon remain unchanged. There being no second to this motion no action was taken.

Section 4. The words "Convocation" and "District" to be substituted respectively for the words "Convention" and "Diocese."

Article 2, as above amended, was adopted.

Article 3, Section 1. After the words "Annual Session of the" all to be omitted and the following words to be substituted: "Convocation of the Church in this District on the Wednesday following the Second Sunday after Epiphany in the Cathedral Church of S. Mary and S. John."

Article 3, as amended, was adopted.

Article 4. Title, "Convocation" for "Convention."

Section 1. The word "Convention" to be stricken out and the word "Convocation" substituted therefor, and the words "Council of Advice" to be used instead of the words "Standing Committee." In the last portion of the section instead of the words "or, in case of vacancy in the Episcopate, etc.,” to the end of the section, instead thereof to read "or may be called by the Council of Advice in case of the death or disability of the Bishop."

Section 2. In place of the words "Diocese" and "Convention," the words "District" and "Convocation" to be substituted respectively.
ARTICLE 4, as amended, was adopted.

ARTICLE 5 was adopted with the change of the word "Convention," in the title and body of the article, to "Convocation."

ARTICLE 6. In the title the word "Convocation" to be substituted for "Convention."

In the body of the article, "Convocation" to be substituted for "Convention" wherever it occurs, and for "Standing Committee" the words "Council of Advice" to be used.

ARTICLE 6, as amended, was adopted.

ARTICLE 7. In the title, "District" to be substituted for the "Diocese".

In the body of the article "Convocation" to be substituted for "Convention" wherever it occurs.

ARTICLE 7, as amended, was adopted.

ARTICLE 8. In the title the words "Council of Advice" to be substituted for the words "Standing Committee."

In the body of the article the first sentence to be omitted and the following substituted therefor: "There shall be a Council of Advice appointed by the Bishop at the annual meeting of the Convocation." In the second sentence of the paragraph, instead of the words "four Presbyters," to read "not less than two nor more than four Presbyters," and instead of the words "four Laymen" to read "not less than two nor more than four Laymen." The word "District" to be substituted for "Diocese."

ARTICLE 8, as amended, was adopted.

ARTICLE 9, Section 1. Instead of the words "Convention" and "Diocese," the words "Convocation" and "District" to be substituted. Wherever the words "Parish" or "Parishes" occur, to be appended in either case "or Mission" or "or Missions."

SECTION 2. Wherever the word "Parish" occurs to be appended the words "or Mission."

The hour appointed for hearing the Bishop's Address having arrived the Convention adjourned, to meet immediately after Morning Prayer on the 24th for the transaction of
business. It reassembled in the Cathedral at 5 P. M. After opening prayers the Bishop delivered his address, which appears in this Journal, following the Minutes. At 6 P. M. Evening Prayer was read by the Rev. Mr. Swift, assisted by the Rev. Messrs. Drury and King, the Bishop being in the chancel.

SECOND DAY.—JANUARY 24.

At 6.30 A. M. there was a celebration of the Holy Communion in the Cathedral, the Bishop officiating, assisted by the Rev. Mr. Drury.

Morning Prayer was said by the Rev. Dr. Lloyd at 8.30 A. M.

At 9 A. M. the Convocation assembled for business meeting. In the absence of the Secretary the Rev. Mr. Johnston was detailed to act in his place. The minutes of the preceding meeting were read and approved.

The Rev. Mr. Drury moved that there be a reconsideration of Section 3, Article 2 of the Constitution. The motion having been duly seconded was carried. The reconsideration of the article was deferred for a time.

It was moved by the Rev. Mr. Johnston that 11 A. M. be the hour set for reading the reports of the workers in the Mission, which was seconded and carried.

The revision of the Constitution was resumed at Section 3 of Article 9. In the first clause after the words "the presence of" until the final clause "but a smaller number may adjourn from day to day," all to be omitted and these words substituted: "Delegates from a majority of the Parishes and Missions in union with the Convocation shall constitute a quorum for organization and the transaction of business."

ARTICLE 9, as thus amended, was adopted.

ARTICLE 10 to be omitted.

ARTICLE 11. "Of the election of officers," to be Article 10. In section 1 the word "Convocation to be used instead of "Convention."
As thus amended in number and form the Article was adopted.

**Article 12.** "Of the admission of a Parish into union with the Convention." The number to be changed to 11, and in the title the word "Convocation" to be used instead of "Convention."

**Section 1.** "Convocation" to be used instead of "Convention" and "District" instead of "Diocese."

**Section 2.** Instead of the words "Convention," "Diocese" and "Standing Committee," the words "Convocation," "District" and "Council of Advice" to be used respectively.

**Section 3.** Instead of the words "Convention" and "Standing Committee," "Convocation" and "Council of Advice" to be used respectively.

**Section 4.** Instead of the words "Standing Committee," "Diocesan" and "Convention," "Council of Advice," "District" and "Convocation" to be used.

**Section 5.** The word "Convocation" to be used instead of the word "Convention."

As thus amended in number and form the article was adopted.

**Article 13** to be omitted.

**Article 14.** To read "Article 12." In the body of the article the words "Convocation" and "District" to be used instead of "Convention" and Diocese."

As thus amended in number and form the article was adopted.

**Article 15** to be omitted.

The Secretary resumed his place at this point.

The reconsideration of Section 3, Article 2 of the Constitution, in conformity with the motion of the Rev. Mr. Drury, was then begun. The Rev. Mr. Johnston moved that so much of Section 3, Article 2, as applied to the qualifications of Lay Delegates, remain as it stood in the Constitution of the Diocese of Massachusetts. The motion was seconded by the Rev. Mr. Studley, and on being put to vote there was a tie. The Bishop, as President of the Convocation
gave the casting vote in the affirmative and the motion was carried.

The Rev. Mr. Armstrong moved, that in the first paragraph of Section 3, Article 2, as adopted at the previous session, in lieu of the words "not exceeding three" the words be "not exceeding six," and in the representation of the Mission Stations the number of Delegates be increased, and in lieu of the word "one" the words "Not exceeding six" be used. Seconded by the Rev. Mr. Johnston and carried.

The article, as thus reconsidered and amended, was adopted.

The reading of reports being then in order, the Rev. John A. Staunton, Jr. read the report of the Missions at Sagada and Bagnen. It was ordered that this and all reports be filed.

In order to give more time for the hearing of the reports, it was moved by the Rev. Mr. Johnston that the Convocation adjourn at 12.30 P. M., to reassemble in business session at 3.30 P. M. Seconded and carried.

The following reports were then read:

By the Rev. Mercer G. Johnston, of the Cathedral Parish of S. Mary and S. John, Manila.

By the Rev. Hobart E. Studley, of the Chinese work in S. Stephen's Cathedral Mission, Manila.


At 12.30 P. M. the Convocation adjourned after closing prayers by the Bishop.

Second Day. Second Session. At 4 P. M. the Convocation met for the transaction of business. After prayers by the Bishop the minutes of the preceding session were read and approved.

Mr. C. H. Fullaway read the report of the Council of Advice, in which was embodied the report of the Council, acting as the Committee on Budget. The Rev. Mr. Staunton requested that there be added to the budget for Sagada three thousand pesos for a Girl's School. With the consent
of the Council of Advice this addition was made. The
Rev. Mr. Armstrong, seconded by the Rev. Mr. Staunton,
moved that the report be received. Carried.

The Bishop presented to the Convocation for its con-
sideration and action the subject of a proposed canon
entitled "On Special Missionary Bishops," which is to be
presented before the next General Convention. The Secretary
of the Convocation had received a letter, dated New Orleans,
La., Jan. 1, 1906, asking for an expression of opinion on
the part of the Convocation of the District in regard to the
said proposed canon, and signed by Davis Sessums, Edmund
N. Joyner and B. Lawton Wiggins, Sub-Committee of the
Joint Committee appointed at the last General Convention,
with reference to the Memorial presented by the 20th Annual
Conference of Workers among the Colored People. Is was moved
by the Rev. Mr. Swift and seconded by the Rev. Mr. Johnston,
that a Committee of three be appointed by the Bishop to
submit to the Convocation a resolution touching the question,
for its consideration and action. The motion was carried,
and the Bishop appointed the Rev. Messrs. Swift, Johnston
and Staunton as the Committee.

It was moved by the Rev. Mr. Johnston that a recess
be taken to afford the Convocation an opportunity to attend
the Annual Meeting of the Woman's Auxiliary, the con-
tinuance of this session to be immediately after that meeting.
The motion was seconded and carried; and it being then
the hour appointed for the meeting the recess was taken.

At 5 P. M. the Convocation attended the Third Annual
Meeting of the Woman's Auxiliary of the District. An ac-
count of this will be found in the Appendix to the Journal.

At 3.30 P. M. the Convocation resumed its session. The
hour being late and there being still considerable business
before it, the Rev. Mr. Staunton moved that the Convocation
adjourn, and reassemble for the transaction of business
immediately after Morning Prayer on the twenty fifth.
Seconded and carried. After prayer by the Bishop, Convocation
adjourned.
THIRD DAY.—JANUARY 25.

At 6.30 A. M. the Holy Communion was celebrated by the Rev. Mr. King of Tokyo, Japan.

At 9 A. M. Morning Prayer was read by the Rev. Mr. Johnston.

At 10 A. M. the Convocation was called to order by the Bishop and opened with prayer. The minutes of the previous session were read and approved.

The Bishop spoke of the "Igorot Vocabulary" recently completed by the Rev. Walter C. Clapp, which was now in shape to be published. It had been believed that the work of its publication would have been undertaken by the Bureau of Ethnology, but that a letter had recently been received from that Bureau stating its inability to undertake said publication. The wisdom and necessity for the taking up this matter by the Convocation appeared, and it was moved by the Rev. Mr. Johnston, and seconded by the Rev. Mr. Armstrong that this be referred to the Committee on Printing, with power to confer directly with the Bishop and the Council of Advice, for action. Carried.

The following reports were read:


Report of Hospital and Dispensary work at the Church Settlement House, Trozo, by Dr. C. Radcliffe Johnson.

Report of work at the Chapel attached to the Settlement House by Mr. George C. Bartter.


It was moved by the Rev. Mr. Swift and seconded by the Rev. Mr. Staunton, that a Committee consisting of the Council of Advice, with the Bishop as Chairman, be authorized to take up the question of the Training School, referred to by Deaconess Routledge in her report. Carried.

It was moved by the Rev. Mr. Drury and seconded by the Rev. Mr. Staunton, that the Preacher at the next Annual
Convocation be the Missionary next in seniority. The motion was carried making the Rev. Mercer G. Johnston Preacher for the Convocation.

The question of a cumulative leave was brought up by the Rev. Mr. Staunton, in the contingency of a Missionary waiving the right to a furlough, because of the stress of work; and an expression of opinion was requested from the Rev. Dr. Lloyd, General Secretary of the Domestic and Foreign Missionary Society.

The Rev. Dr. Lloyd said in reply: "The Board of Missions is opposed to vacations being accumulated because, in the first place, a furlough is given in order that the worker may be recuperated, and the length of the term of service between furloughs has been determined on after long experience; and, in the second place, because it is deemed unadvisable for any one to be absent from his post for a longer time than twelve months except for special cause."

It was moved by the Rev. Mr. Johnston that all reference to action concerning the Canons occurring in the minutes of the Morning Session of the Convocation on Thursday the twenty fourth be expunged from the minutes. The motion was seconded by the Rev. Mr. Armstrong and carried.

The Rev. Mr. Johnston then offered the following motion: "That the Report of the Committee on Constitution and Canons be accepted in its entirety, so far as it relates to the Canons, with the exception of such verbal changes as are necessary to make the proposed Canons conform with the Constitution adopted by this Convocation; and that the Secretary of the Convocation, with the consent of the Bishop and Council of Advice, be authorized to make the necessary verbal changes." The motion was seconded by the Rev. Mr. Armstrong and carried.

The Rev. Mr. Studley moved that the proposed Constitution and Canons be adopted as a whole, and that a copy of the same be submitted to the General Convention for its approval. The motion was seconded by the Rev. Mr. Johnston and carried.

The Committee appointed to express the opinion of the Convocation in regard to the proposed "Canon on Special
Missionary Bishops” presented the following report: “The Committee, having carefully examined the proposed Canon on Special Missionary Bishops, submitted to this Convocation by the Sub-Committee of the Joint Committee appointed at the last General Convention, with reference to the Memorial presented to the Convention by the 20th Annual Conference of Church workers amongst the colored people, presents the following resolutions:

“Whereas: A Memorial was presented at the last General Convention, requesting action looking towards work among the colored people of the South and proposing a Canon entitled “On Special Missionary Bishops.”

Resolved: That this Convocation realizes the importance of the work to be done, and the burden of responsibility that rests upon the Church for its accomplishment. That it sympathizes with the desires of those who have presented the Memorial, and trusts that such legislation may be effected as will further the best interests of this work and accomplish the best results.

Resolved: That, while at this distance this Convocation feels that it is not in position to advise on the sections of the proposed Canon in detail, it is of opinion that the interests of the Church would best be subserved by the appointment of a Suffragan Bishop or Bishops, with such powers as the General Convention may grant; and that it would be, in its opinion, better to strike out from Section 1 of the Canon the word “Bishop of that race,” and therefore substitute the word “Bishop,” and instead of the words “over the congregations of the particular race or language for which his ministration shall be required” to substitute the words “over the Negro congregations.”

After consideration of the resolutions it was moved by the Rev. Mr. Studley and seconded by Mr. Bartter, that the resolutions be adopted as the expression of the mind or the Convocation, that the report be received and the Committee discharged. Carried.

The Rev. Mr. Drury offered the following resolution: “Resolved: that the members of the convocation are deeply grateful for the presence and counsel of the Rev. Dr. Lloyd,
the Rev. Dr. Alsop, the Rev. Mr. King and Chaplain Pruden at this time, and that thanks be extended to the Board of Missions for arranging the attendance of the General Secretary in these Islands." The motion was seconded by the Rev. Mr. Swift and carried.

The minutes of the session were read and approved.

There being no further business before the house it was moved by the Rev. Mr. Johnston and duly seconded that after closing prayer the Convocation adjourn sine die. Carried.

After prayer and benediction by the Bishop the Convocation adjourned.

Henry Swift,
Secretary.

THE BISHOP'S ADDRESS.

Since we last met together, two events of large moment to the whole Church have taken place. An earthquake and a trial for heresy bear kinship only in that they are alike uncommon, and, each after its own manner, full of pain, and consequently of opportunity. Both call for our consideration.

We who reside in the Philippine Islands appreciate with the intensity which must control men who are conscious that at any moment they may be cast headlong into similar horrors, the calamitous visitation which reduced the fair pioneer city of the Pacific Coast to confusion and ruin. Situated as we are in the angriest earthquake zone in the world, with the history of catastrophes behind us, and the frequent warnings which lesser tremors give us of our unstable foundations in the present, it is natural that the news of San Francisco's affliction should stir our most active sympathy.

At first the damage to individual interests was forgotten in the vastness of the general disaster, and whatever aid could be proffered was poured into the common fund to meet the need of the moment. By degrees the different victims staggered forth from the ruins and their several wounds became visible to the world. Among the greatest sufferers was our own Church. Naked as she was when she raised
her head after the storm had swept by, her vitality was unimpaired and her courage undaunted. Under the leadership of her heroic Bishop, her first act was to search for blessings among the ashes and to raise a cheer to heaven such as sons of God are wont to raise in the face of hardship, as she girded herself to the task of reconstruction:

"Give me no Manna for a starveling Life
Nor Sun Delaying for a half lost strife,
Grant me but light to see my foeman's face—
Then shrill above my pain the battle fife."

The instability of earth and earthly things is no new thought, and because it was suddenly impressed upon men with crushing emphasis it did not bury them in dismay; its only effect was to stir them to build their hopes and plans more firmly on Him who is the only sure foundation. There was no self-pity, no nerveless despondency, no treacherous hopelessness.

A myriad hands were stretched out to succour the stricken, and I am glad indeed that you, my fellow laborers, were ready to give to the utmost, agreeing if need be to tax your cherished interests in order to contribute to the larger need. We belong to an age in which the experience of one speedily becomes the heritage, whether of pain or joy, of all. Whether one member suffereth, all the members suffer with it; or one member is honored all the members rejoice with it.

"I met old, lean St. Francis in a dream
Wading knee-deep through the ashes of his town.
The souls that he was helping up to Heaven
Were burnt or wrung out of the writhing flesh.
Said I, 'When near a thousand are engulfed
In sudden indiscriminate destruction,
And half a million homeless are, I know
This rotten world most blackly is accurst.'
'When heroes are as countless as the flames;
When sympathy, said he, 'has opened wide
A hundred million human hearts,
I know this world is infinitely blessed.'"
As I ponder over the earthquake and the fire, unlike the prophet of old, I find God there. To me it is a new proof of God's Almightyness and Providence that the worst and the least intelligible mysteries become a mirror wherein is seen by all who look patiently the comeliness of His face. Those who are killed in a cataclysm are gathered into His bosom with a tenderness that compensates abundantly for the cruel wrench that plucked them from the stalk of mortality. The Father marked the brilliant flash of faith, the effort to save another, the quiet courage which they exhibited as they were dashed by the forces of earth through the gate of Paradise, and as a reward He set some new imperishable jewel in their crown of character. What of the unprepared or cowardly? Well, they cannot fare badly in the lap of justice and the hands of compassion—better yonder than here, for God is more merciful than man.

Then those that survive—why, among them there is enough grandeur of soul to obscure and shame the meanness and wickedness of the weak. Calamity does not break or make a character. It simply reveals it. The broken are revealed as broken and the strong are revealed as strong—that is all. It is character and manners, not bulk and multitudes that count with God. But if He sacrifices many weak things in order to make a single strong one, He makes the single strong one in order to redeem the weak. In the end there is no loss, and God's wisdom stands justified in His ways.

Our lower promptings encourage us to indifference in external affairs in view of wholesale disasters like the San Francisco, the Valparaiso, the Kingston earthquakes, or the Hongkong typhoon. But is it right to yield? Certainly not. Because Christ's coming seemed near to the Thessalonians of the First Century they were not on that account absolved from attending to their business. Even the heathen worthies whose exploits the Scandinavian legends recount did not abate their energies on earth because they foresaw not merely their own decease but also the eventual destruction of the Halls of Immortality which would receive them after death. Much less may we fail to construct without ceasing on account of the impermanence and instability of these
Islands. Typhoon and earthquake are always will be sitting on our doorstep here, but our effort to give God our best in buildings and art and handicraft, so far from being relaxed must be doubled. Our labor is for the men of the present, for those who live before the next cataclysm. It will be for those who come after to do in their turn their best, stimulated not a little, perhaps, by the example of those whose course has been run.

It is a leap from convulsions without to convulsions within; to pass from an earthquake to a trial for heresy. A priest of our Communion taught certain negative doctrines, which he deemed within the boundaries of his legitimate freedom. This, his conviction, was disputed by some of his fellows, and the question was put to test before selected judges, agreeably to the Church’s law. Their decision was that he was not free, as an accredited teacher of the Church, to promulgate the doctrines which he defended. He took the only course open to a conscientious man who considered his belief unalterable, and withdrew from the ministry.

I have watched the course of the Church’s thought upon this matter. Every wave of it has played upon my soul and left its contribution, from the discussion of the intrinsic importance of the doctrines out of which the trial sprang, to the contention that the court was not constituted so as to give an impartial verdict. The question is one of such vital concern to every bishop and priest of the Church that none of us can remain unmoved. It is due you that I should declare as plainly as possible my own conclusions, which of course will control my actions.

I have stated too frequently to allow of any misunderstanding my belief that our Church’s established order gives wide permission in doctrine and methods. But she has her definite belief and order, the limits of which are not invisible. Her statement of doctrine, her discipline, and manner of worship do not pretend to be fixed for all time, and are capable of alteration. What our Church holds may not always be the Truth or the best way, but it is what she holds to be the Truth and what she deems to be the best way. Only the Catholic Church holds the Truth, and our Communion is not
the Catholic Church though it is of it. The Catholic Church is only an ideal in our day. Its shattered fragments lie about us under the manifold names that label Christendom.

The foremost duty of every man is to be honest with facts and true to himself. With some it must be that their very zeal for the Truth will lead them to a place where doubt arises, either in their own minds or the minds of their fellows, whether they can any longer remain as teachers in the Communion they love without compromising their own and the Church's honor. Then a two-fold question arises: What should the teacher do? And what should the Church do?

1. Of one thing I am tolerably certain; the teacher should not, without further thought, riddle his congregation with his doubts or his newly moulded theories. Usually a new departure in belief has not to do with great fundamentals, but with doctrines of secondary value. If, however, with the former, no direction need be given as to the course to take. If with the latter, the local flock and the world at large will not suffer should the teacher hold his counsel on the vexed points for a season while he gets advice from his brethren, reads a little more, and thinks a great deal more. There are those of us who, in these days of much literature, reach life-long convictions every time we are caught in the toils of the latest book. I believe that many a man who has taken some decisive step on the basis of seemingly unchangeable conviction has had it as one of his greatest regrets in after life that he did not wait longer and submit his ideas to more searching tests before committing himself irrevocably to them.

But supposing that delay and research and prayer are of no avail and the new doctrine beats upon the lips to give it utterance, what then? The first thing, it seems to me, that the devotee must do is to determine whether or not he can legitimately preach it as the representative of a Church in which it is at any rate novel. It is a question of common morals. Of course he must preach the Truth or what he believes to be the Truth at all hazards, but he will be unworthy to preach anything if he preaches in circumstances which do dishonor to a vow. I am convinced
that the problem is not one that can be solved by the individual himself. There is not one in a thousand who would not be biased in favor of his own theories to the extent of believing them less extravagant than they actually are. The brotherhood of the clergy should be used for the purpose of counsel in just such crises as this. The result would be to clarify the air and indicate to the preacher where his true place was. I have meditated upon my relation to the organized society to which I have pledged loyalty and what I would do if it should become unnatural and strained at one point or another. My very love of the Church of my heritage would make it difficult for me to recognize it clearly. But if I were in doubt I would ask my brethren to help me decide. The process might be called a trial, even a trial for heresy. But the name is nothing. However it might be characterized, I would see in it the means by which to maintain my integrity and ascertain the right course.

2. Then as to the attitude of the Church herself. I like to think of the vitality of the Church as being sufficient merely by its inherent force to outweigh and confound error. It is so, just as our inherent physical vitality, and not our army of physicians and surgeons, is our real protection against disease. For this reason I admit without hesitation into the fullest communion of the Church those who are defective in character or in faith or in both. But it is one thing to commission or approve a teacher, and another to receive a pupil. Even the Church of Rome rarely excommunicates laymen who are not in accord with her system. The late Lord Acton was left unmolested not because, as has been said, his family were prominent and had rendered faithful service to the Holy See, but because it is Rome's policy to let laymen alone except under extraordinary provocation. And I am told by one who is in a position to know that the city of Lucerne in Switzerland is full of communicants of the Roman Church who have steadfastly repudiated the Vatican decrees.

The method of the Church with one who is perplexed or in danger of disloyalty should be the method of a mother
with her erring son. Counsel, sympathy and patience at the hands of the chief pastors is the first and, considering the rarity of heresy trials it would seem, the only necessary treatment. But where this does not suffice, an examination of the moral status involved must follow. It may take the form of a heresy trial or it may be less formal. Its object is not to drive a child away from the home, but to see whether or not he is fitted to hold a special function in the name and for the benefit of the family. The child is free to determine whether he will accept the status of pupil or preach his doctrines under an allegiance where he has all the freedom he wishes. He is helped to be true to himself, and if perchance that for which he contends is the Truth, it will have a better opportunity to grow in the unencumbered setting of his new freedom than where conditions were unkind.

Honest thinking and free discussion are necessary in the Church's life. If these will sometimes lead men beyond our system, it is only to say that all true liberty involves risk. The only thing that the Church cannot bear is negation, especially hasty negation. Reverent agnosticism is not reprehensible even in a teacher. "Our soundest knowledge is to know that we know GOD not as indeed He is, neither can know Him, and our safest eloquence concerning Him is our silence." A great man who had wandered into the twilight of religious uncertainty asked counsel of a friend as to the education of his children. The wise man who advised him said, "I would plead that your children might remain as long as possible in ignorance of your uncertainty and anxiety." "It is only far on in life, I think, that a man comes to realize either the vast importance of things which are not held with absolute certainty, or the mysterious and complex nature of the act of faith, and the discipline of obscurity, and the way in which real spiritual progress may be going on where the mind seems only to be holding on, as it were, with fear and trembling." "I would plead that for their sakes you should suffer the pain, great as it may be, of being reticent where you long to be ever communicative, ever unreserved. You may be unspeakably
thankful, some day, that you did so suffer:—and, whatever comes, you will be sure of your children's deepest love and gratitude, if ever they should know that this was one of your acts of self-sacrifice for them." The other responded: "The advice which you give accords precisely with my own view of the matter," and he acted accordingly, to his own eternal profit as well as that of his children.

The pastor is the father of his flock and his responsibility of reticence is fixed accordingly. I do not say that for their sakes he may not be driven to negation, but if so let him make no mistake as to motive or as to the immobility of his conclusions before he takes so momentous a step. It is intelligible to me how in the doctrine of the Virgin Birth, for example, the clouds of uncertainty may hover about a man's head. But I cannot understand how or on what evidence the doctrine is denied. The first-rank scientist* affirms that: "We are not justified in the a priori assertion that the order of nature, as experience has revealed it to us, cannot change. In arguing about the miraculous, the assumption is illegitimate, because it involves the whole point in dispute." And again:—"As for virgin procreation, it is not only clearly imaginable, but modern biology recognizes it as an every-day occurrence among some groups of animals." The whole question is one of sufficient evidence which, in the judgment of the writer quoted, was not to be had, and therefore he lived and died an agnostic.

It is the pseudo-scientist who confuses law with causation and builds lavish generalizations, positive and negative, on this foundation of sand. The negation of the Virgin-Birth or of the Resurrection "neither partakes nor can partake of the nature of science," because though science may doubt the adequacy of the evidence that affirms the doctrine, it cannot produce adequate evidence to prove the contrary. There is honesty and self-sacrifice as well as eloquence in much pulpit silence.

It may be justly objected that if our Church sets limits to the freedom of speech she endangers her own character. As we are not the Catholic Church, but only

* Huxley.
of it, we can easily err and drive out from our fellowship teachers of the truth. Though an orderly method of making changes, radical changes if need be, in our system is provided, the expulsion of those advocating such changes would be like the cutting off the buds of a growing plant. The difficulty is a real one and I do not pretend to offer a solution. But common morals come first, and it is our plain duty to encourage and, if necessity arise, demand loyalty to a system the boundaries to which though laid out on a generous scale are clear.

When it comes to the question of the desirability of so legislating as to give larger freedom than now obtains in certain directions, I do not hesitate to say that I believe we are cramped and that the time for action has come, chiefly where certain negations impede us; preventing us, for instance, from recognizing and using under reasonable safeguards the prophetic gifts of the ministers of other communions; discouraging us from services where intuitive faith may be fostered and find expression in unconventional ways; presenting an uncompromising rigidity toward the reserved Sacrament on the one hand and the unvarying necessity of Confirmation before the reception of the Holy Communion on the other. The natural interpretation of the existing law of our Church stands for these things. Whether it should continue unchanged is a question that should speedily be put to the test.

Negation is the soul of sectarianism and a definition of heresy. Sectarianism says:—"Our way is the only way." It may outwardly be friendly to Christians of other names, but secretly it tries to rob the other churches (or other schools of thought) of their constituents when opportunity is afforded. Heresy sets limits to God. Arius said, "Christ is like God—nothing more." Athanasius said, "Yes, He is like God for He is God."

There is but one form of negation that we can indulge in without restraint—the negation of sin, which is the negation of negation. From all other forms of it, from sectarianism and heresy, Good Lord deliver us.
Our vocation is to bear witness to the Truth, that great Yea, Yea, which slowly but surely rears its proud crest among men. As we are able to affirm; and our affirmation becomes convincing proportionately as what we say declares its reality in what we aim to be and to do. Consider what depends upon it. First the spiritual support and the moral integrity of our fellow Americans in the Philippines. We missionaries are here as a church primarily to aid our comrades in their life and labors. Whatever else we do, among whatever other peoples wo work, our success will be great or small correspondingly as our loyalty to this our initial duty is vigorous or feeble. Our noble Cathedral is vastly larger than our present needs require, but its spaciousness is our declaration to the multitudes, especially the perplexed, the unchurched, and the unshepherded, that we believe in their religious destiny. If we refrain from cheap appeals and sensational methods to increase our numbers it is because we believe that the inmost conscience of every man respects directness and resents tricks set in operation to catch his soul, and because the dignity of human life, not less than the dignity of Christ’s religion, forbids the lowering of the standard of reverence.

The departments into which our work in the Philippine Islands naturally falls are clearly defined:—

1. That among English-speaking people.
2. That among Christianized Filipinos.
3. That among the Chinese.
4. That among Pagans.

1. Of our three organized congregations under this heading but one is self-supporting, the Cathedral Church of S. Mary and S. John, Manila. Through the munificence of friends in America, supplemented by the contributions of others in the Islands, we are possessed of a building and equipment not excelled in the Orient. The corner-stone was laid on the Feast of the Conversion of S. Paul last year.

It does not often fall to the lot of men and women who are destined to sojourn in a foreign clime to find themselves so generously provided for with aids to a devout and
righteous life as is the case before us. The cup of good things was filled to overflowing when, unknown to me, a movement was started in Philadelphia by loving hearts and hands to lift the mortgage debt on the Cathedral land. My first intimation was in the shape of a Cablegram on Easter Even which announced that funds had been raised to meet the entire liability by contributions, and an adjustment of the balance (P21,312) until it could be wiped out. The generosity of Mr. George C. Thomas is in a large measure responsible for this deed of love, though coupled with his name, as fellow workers, are the names of many other friends, those of Mr. George Wharton Pepper, Miss Nora Davis and Miss Juliana Wood, Jr. occupying the foreground.

The Cathedral has thus far maintained itself without aid from the Board for any purpose, and although we have exhausted our reserve fund, and the maintenance of the new building will call for additional outlay, we hope to be able to carry the responsibility locally. After the establishment of Fort William McKinley, six miles from Manila, where there are two chaplains, there was at first a decrease in our congregations owing to the withdrawal thither of all troops with the exception of the Division and Department Staff. We have recovered our numbers by an increase from other sources; but as the Army has hitherto always contributed a considerable proportion of our active parishioners, we are somewhat apprehensive of the effect of the new status. Much depends on developments in civil life.

During the past year the Columbia Club has built and equipped a bowling alley from its own funds, reforced by contributions collected locally. The club continues to be a help toward normal living, and makes for morality among a large number of young men. Its membership is upwards of four hundred; but as there is a constant change of personnel through the home-going of some and the arrival of recruits, the actual roll for a year reaches a large total. The club discountenances gambling, stands for clean sport, and I think promotes normality of physique in a country where the temptations to forget the sanctity of the body are the commonest and most alluring.
Our church in Zamboanga is devoted to work among the Americans. A considerable amount of money—this year ₱2,357.70—is contributed annually by the local congregation. Thus far it has been used for the running expenses of the church and the purchase of necessary buildings. A rectory has been purchased for ₱6000, of which ₱2000 is still owing. The local church has made itself responsible for this debt. In Zamboanga there is a growing community of Americans in civil life. It is the headquarters of the Department of Mindanao, and troops will be stationed there for an indefinite period.

For several years past we have heard a frequently expressed opinion that a school for American boys should be founded in Baguio. Last spring it seemed as though the moment were ripe for action, and we took preliminary steps to this end. Reason was given us to suppose that there would be a sufficient number of pupils to enable us to meet the expense involved by setting the fees at a moderate figure. Our prospectus, however, did not meet with the response we expected and we have been obliged to defer action. A fine site, one of the choicest in Baguio, consisting of twenty acres has been offered us as a gift by two friends. To erect suitable buildings would cost at least ₱10,000. Of course we would be justified in undertaking such a work only on a self-supporting basis, though the cost of the building and equipment would have to come from donations. The success of such schools in Simla and Darjiling, India, encourages us to expect similar success in Baguio.

2. My experience in the Philippines has taught me that great masses of the so-called Christianized natives belong to the category of the unshepherded. So far as the forces of men and money placed at my disposal by the home church will allow, it is my desire to minister to these people, who in the city of Manila as well as elsewhere, are largely the very poor and ignorant. In Manila the Settlement gives the natural starting point. We have established S. Luke's Chapel in Trozo (a district of Manila) in charge of a missionary who speaks Tagalog and who has
had five years experience among the natives. The work of mercy at the dispensary and our appeals to the children, which until now have occupied our full attention at the Settlement House, have created a constituency more or less stable. There are those who have reason to look to us for spiritual ministrations in the densely populated, neglected, native quarter of Tondo, and they will not have to look in vain. Our missionary is at work on a Tagalog translation of the Book of Common Prayer, and services are already held in part or entirely in the native tongue.

The University Hospital is so called because funds for its erection are coming to us in the name of several of our great Universities. Our fund thus far has not reached the P50,000 asked for. The site purchased mainly with P10,000 given from a discretionary fund in the hands of Governor-General Wright more than a year ago. The contract has been let for the first pavilion—which is to bear the name of the University of Pennsylvania—for P18,744 and the building is to be completed in a hundred working days. We shall need P4,476 more to equip the operating room and provide for lighting, plumbing fixtures, range and minor additions.

It has always been in my mind to establish in Manila, when the time was ripe, a school for Filipinos on a self-supporting basis. Encouraged by my advisers, I wish at this time to make a definite move toward this end, and place the project before the Board. Manila would be the natural place for such an institution, and there is ample room on the Cathedral grounds for the necessary buildings. Temporary quarters might be secured and a school started within a year if we could be assured of two good teachers, a headmaster and an assistant, house rent and an emergency fund of modest proportions.

It is desirable that we should acquire by purchase the property which we have used for the past four years for Settlement work, if it can be had for a reasonable sum. Rents continue to be exorbitant, and it is nothing but painful waste to make the heavy annual outlay we are forced to make at present for housing our missionaries and
their activities. The said property is worth about P20,000 though I fear that sum would hardly purchase it.

While on the subject of property it should be said that a house has been purchased for the Bishop's residence with a fund raised by friends toward endowments. The rent which is paid from the Board's appropriation to the trustee of the fund returns to the Missionary District in support of its work, thus saving that which would otherwise go into outside hands. It is my desire to re-purchase the property from the Philippine Endowment Fund when the necessary money is available, and leave the fund free for another investment. The cost of the property (P20,278.94) was in excess of the Fund (P18,292.98), which excess (P1,985.96) has been partially, and will be entirely liquidated from the annual interest.

3. Our work among the Amoy Chinese is encouraging. During the year past, one class has been presented for confirmation, and a school for boys has been begun with fair prospects for the future. Thus far the school has been self-supporting, and a competent Chinese has been appointed as instructor. We are in need of an additional priest for the prosecution of this work.

4. The missions among the Igorots in Bontoc and Sagada have made distinct progress during the year just closing. Materially we are approaching a position where some of our hardships and anxieties have reached the vanishing point.

We have had in hand funds sufficient for part of our buildings for some time past, but the labor problem has baulked us. There is practically no supply of voluntary labor, and such as is obtainable is unskilled and of the most undependable quality. In the circumstances, we early determined to seek emancipation as far as possible from dependence upon the whim of the native and the uncertain aid of the government. Though the country abounds in good yellow pine, we could not get material for building. That which is cut by the native axe and bolo is poor stuff at best, to say nothing of the expense and uncertainty attached to the product. Finding a good water power
near Sagada, we put in a saw-mill to which we expect to add, ere long, a pony planer and a shingle mill. The saw-mill has begun operations, and we hope for satisfactory results. We have funds for the immediate building needs in Bontoc, but the Sagada exchequer is low, and ought to receive a speedy addition of P10,700 for church and houses. We are compelled to build in the mountain districts, for even if we desired to rent there are no buildings but native huts to be had.

In both Sagada and Bontoc we have made encouraging progress in our work among the natives. As an auxiliary to what is being done in these missions, a school for Igorot boys, called Easter School, has been established in Baguio. The children who come under our care may be divided into two classes: those who will fulfil the ordinary routine of native life, and those who show signs of superior intelligence or capacity for leadership. The former can be best trained on the spot in their own home surroundings; the latter, on the other hand, ought to be taken, for a time at least, into superior conditions where refined tastes and the higher faculties may be cultivated.

Baguio seemed to furnish the requisite environment; it is not too diverse from Bontoc to make the change unnatural, and it is far enough distant to prevent boys from going home excepting for vacation under proper guidance. A building was erected last spring with the funds placed at my disposal by the government in compensation for my services on the Opium Investigating Committee. The school, which began with eight, has now eighteen pupils, and the prospect is encouraging.

During the past twelvemonth excellent progress has been made by the Rev. Walter C. Clapp in language work. He has compiled the first (approximately) complete vocabulary of Bontoc Igorot, and with the aid of his youthful converts has translated into the native tongue St. Mark's Gospel and the order for Evening Prayer. The vocabulary is an admirable piece of work and will possess permanent value.

The extension of our work among the Igorots is limited only by the fewness of our workers. I feel it is a matter
for shame that the missionary in charge at Sagada should have been left alone as he has been, with every kind of obstacle to battle against and discomfort to put up with. His furlough is due at this time, but he has declared his intention not to avail himself of his right—one might almost say duty—to go home for a well-earned rest. Appeal after appeal has been made with no response. On the occasion of my last visit to Sagada I found the churches at Sagada and Bagnen approaching completion. They have since been finished and are in use.

It would be in the natural line of development to establish a new station in Quiangan, across Mt. Polis, a day and a half from Bontoc, where our missionaries have already baptized a large number of people. At one time it looked as though the Dominicans would return there. They have recently concluded not to do so, and the field lies fallow with a great mass of natives anxious to receive the glad tidings of Christ's truth.

Again, to turn to our work in the South, the openings for evangelizing the Subanos, the industrious farmers of Mindanao, are such as I should like to avail myself of. I have visited these gentle, shy folk, and have slept under their roof. The Governor of the Moro Province and the Governor of Zamboanga both gave me every encouragement to put workers in the field, which I would gladly do if I could find them. Pangpang is the spot chosen as the best point for a mission. A recent trip to the Celebes (in the Dutch East Indies) gave me a splendid object lesson of what may be done with such people as the Subanos and Igorots. In Minahassa a hundred years ago the natives were head-hunting savages; today it would be difficult to find anywhere a more orderly self-respecting people. About 180,000 out of a total population of 250,000 are Christians; all but 7,000, who are Roman Catholic, belong to the Dutch Reformed Church. Like our Igorots, they are Malay, and their primitive faith, so far as I could ascertain, was almost exactly the same as the animism of the Philippine hill-tribes.

It is clear that unless we can get aid soon our work is going to suffer seriously. Much that has been gained
will be lost, and opportunities now open to us will slip away. The evil forces of civilization are streaming in. A letter just received from a remote part of Mindanao says:—"Every good white person who comes in here helps. But it is pitiful to see, as we did this evening, the native boys decidedly drunk when they came to deliver messages." Unless aid comes soon, the chances to guard helpless people from the vices of civilization will be irrevocably lost.

With my eyes fixed full upon our puzzles, our hindrances, our limitations, our mistakes, our failures, let me as your leader, under the inspiration of God's Holy Spirit, sound the note of resolution and hope. Even in the gloom of perplexity and depression, interesting twilight shapes can be discerned by those who keep their eyes wide open and who bear in mind that depression can no more hurt life than the morning mist which when it lifts reveals the fruitful earth, with tears still upon its cheeks, perhaps, but tears that become diamond-points of beauty in the light of the sun. Doubtless we shall hurt our feet on the stones of hindrance as we move down the pathway of duty, and when we are hurt we cannot help feeling hurt—there is no shame in that. But because we are hurt we are not absolved from action. Only a mortal wound should glaze our eye or abate our service. Our limitation will trip us up and plunge us into trouble whenever we become too venturesome or meddle with that which is not our concern. That is the kind office which limitations are set to perform. They are as the banks of a river, boundaries that make for freedom. As for mistakes, none have made more than your leader, nor have they all been made yet. But mistakes are excellent fertilizers. No, and none of us has suffered the misfortune of unbroken success. We have failed. But if we rake over the ashes of failure, we shall be able to find nuggets of pure gold hidden beneath wherewith to shape that which will surely endure, when it is put to the supreme test at the coming of Christ, in that it has already been tried and refined in the fire of Christ.
The record of my official acts during the year of our Lord 1906 is as follows:

- Baptisms - - - 15
- Confirmations - - 21
- Celebrations of the Holy Communion - - 88
- Sermons and Addresses - - - - - - 76
- Marriages - - 5
- Burials - - - - 2


I have officiated at the following places:
- All Saints' Mission, Bontoc;
- The Mission of S. Mary the Virgin, Sagada, in the sub-Province of Bontoc;
- Benaoe and Bayombong, in the Province of Nueva Viscaya;
- Cervantes, Capital of the Province of Lepanto-Bontoc;
- Church of the Resurrection, Baguio, in the Province of Benguet;
- Holy Trinity Mission, Zamboanga, Capital of the Moro Province in the Island of Mindanao;
- Cavite, at the Naval Station;
- Camp Gregg, Camp Stotsenburg and Ft. William McKinley, military posts;
- On United States Army Transports and other vessels in the Philippine Archipelago.

I have given consent to the consecration of the following Bishops:


ANNUAL REPORT OF THE RECTOR OF THE PARISH OF SAINT MARY AND SAINT JOHN, MANILA.

The first pile of the foundation of the Cathedral Church of Saint Mary and Saint John, in which my moving flock has at last found rest for the sole of its foot, was driven on Friday, October 13th, 1905. The corner-stone was laid on Thursday, January 25th, following, being the Feast of the Conversion of Saint Paul. The first service was held in the new building on Sunday, October 28th, upon which occasion seven children were baptized, and an offering received for the relief of such of the churches of our communion in San Francisco as suffered from the great earthquake and fire.

If the merits of re-enforced concrete have not been very much overstated, it would seem that the tenting days are at an end for the congregation that worshipped in the Cuartel de España, on Calle Victoria, from September 4th, 1898 to March 16th, 1902, in the barrack-room that was called the Anglo-American Church; next, from March 23d, 1902 to May 1st, 1905, in the upright board building that is now doing duty as a temporary chapel for Filipinos in Trozo, but which formerly stood on Calle Nueva, Ermita, at the corner of Santa Monica; and next, from May 8th, 1905 to October 28th, 1906, in the Assembly Hall of the Cathedral House. But, unfortunately, only nine or ten members of the congregation that sang praises to God in the Cuartel de España in the so-called days of the Empire remain to sing praises to God in the Cathedral Church of Saint Mary and Saint John.

It should be stated here, however, that although our Congregation has gotten itself a permanent habitation in the new Cathedral Church, and, along with it, a new name, it has as yet undergone no constitutional change. The constitution adopted on April 14th, 1904, is still in force. Section 2 of the Preamble of this Constitution reads:
"It is understood and agreed that, inasmuch as Saint Stephen's Church is a Pro-Cathedral, the present parochial organization is provisional, and that, at such time as the Bishop of the Missionary District of the Philippine Islands shall deem it wise to do so, this organization shall be merged in the larger organization of the future Cathedral of Saint Mary and Saint John."

But no such merger has so far taken place, nor have any definite steps in this direction been taken.

In my first annual report, made in January, 1904, I said:

"At present there are about one hundred families or parts of the families connected with St. 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 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."

It hardly needs to be stated that my pastoral anticipations of two years ago have not been realized. It is still a far cry to the congregation of four or five hundred. Nevertheless, some steps forward have been taken. Some ground has been gained and kept. The income of the Parish has almost doubled, and, now that the final payment for the rectory has been made out of the rent-money allowed by the Board of Missions, is entirely self-supporting, and gave during the year ₱1,575.62 (including our Christmas, Easter and Whitsunday offerings) for extra-parochial purposes, and expended upwards of ₱600, on parochial charities and interior equipment for the new cathedral. The Parish Register now shows 375 names, representing about 240 families and about 160 confirmed persons. The general attendance at services, while not keeping pace with the number of new names added to the Register, has improved considerably,
despite the heavy loss sustained by our congregation when the troops stationed in Manila were moved to Fort McKinley, and the moon-like inconstancy of the American population in the city. How much more might have been accomplished had there been another man to put and keep his shoulder to the wheel, I will not venture to say. Possibly not enough more to have made it worth while to tie another man down here, especially in view of the needs elsewhere. It is partly because this possibility has been before me that I have never pressed the claims of the work among English-speaking people for a second man.

Statistical Statement: Baptisms 24; Confirmations 13; Marriages 30; Burials 7; Members and Communicants as above; Organizations and membership: Vestry 9; Choir 18; Woman's Auxiliary 40; Altar Guild 12; Guild of Remembrance 12; Boy's Club 20; Sunday School, teachers 3, pupils 22. Services: Sunday 156, week-day 265, Communion 167. Sermons preached 70, of which the Rector preached 44, the Bishop 20, Bishop Johnston 2; Mr. Clapp 2, and Mr. Drury 2. Calls by the Rector 549. Meetings attended by the Rector 200.

Financial Statement. Owing to the fact that the Treasurer's Report, on which this statement is based, only covers the period from May 1st to December 31st, 1906, and to the further fact that his absence from the city makes it impossible to secure detailed information concerning the first four months of the year, some of the figures included in this statement are only approximately correct.

Balance on hand January 1st, 1906, (say) $805.38; total amount raised from Parochial sources $7,603.62. Total expenditures $8,000.12, as follows: Salaries $5,346.00, Insurance $131.23, Improvements $200.00, Parochial charities $215.00, Missionary Apportionment $379.17, General Missions $100.00, San Francisco Relief Fund $91.00, Mission Work in Japan $50.00, Work among the Jews $19.05, General Clergy Relief $50.00, District Missions (including Guam) $886.40, Miscellaneous $532.27. Total parochial expenditures $6,424.50, Total extra-parochial expenditures $1,575.62. Assets: Church and Rectory Furnishings and equipment $5,084.25; Cash in Bank $408.88; Endowment Fund $115.20; Rector's Sick and
Poor Fund ₱235.00; Rector’s Special Fund ₱160.00; Balance reported by Treasurer of Woman’s Auxiliary ₱47.50. The Rectory together with the land on which it stands is valued at about ₱22,000.00. The Cathedral together with the land on which it stands is valued at about ₱250,000.00. In addition to the above expenditures the Treasurer of the Missionary District paid on behalf of the Parish ₱3,432.19, of which ₱3,350.19 was on account of the construction of the Rectory ₱50.00 for language lessons for the Rector, and ₱32.00 for the Special Fund above referred to.

Extra-parochial services of the Rector: (1) Member of the Council of Advice, (2) Examining Chaplain, (3) Member of the Cathedral Building and Lands Committee, (4) Director of the Columbia Club, which included service on the House and Tennis Committees, (5) Associate Editor of the Manila Outlook, (6) Two addresses at the Y. M. C. A., and a Course of six lectures to a Bible Class, (7) Two sermons in the Presbyterian Church by invitation of the Pastor. (An invitation to preach in the Methodist Church was also received, but could not be accepted on account of press of work at the time.) (8) An address at the monument of Major General Lawton (San Mateo, Rizal), on Decoration Day, (9) Active interest in the mass-meeting called for the purpose of expressing sympathy for the citizens of San Francisco and raising a Relief Fund; drawing up the resolutions adopted by the Meeting. (10) Active interest in the Anti-gambling Crusade conducted by the Moral Progress League, serving for a time as Chairman of the Executive Committee of the same, and as such presenting to the Governor General the Memorial of the League on the subject, the result of which crusade was the reduction of racing days in the Philippine Islands from upwards of 200 to 22. (11) Arranging for and conducting a Union Service in the Cathedral House, at which Rev. Dr. Howard Agnew Johnston, of the Presbyterian Church, preached.

In conclusion, let me acknowledge, with thanks, the generous assistance received from the Bishop, Chaplain Swift, and Mr. Bartter, in connection with the services in the church and Cathedral.

Mercer G. Johnston,
Rector.

Manila, January 24, 1907.
REPORT OF THE CATHEDRAL MISSION OF S. STEPHEN
FOR THE CHINESE, MANILA, P. I.

Morning Prayer and Evening Prayer have been said weekly during the entire year, and the Holy Communion has been celebrated monthly. The congregations while varying greatly have been on the whole not so good as in the latter part of the year 1905; for while the number of adults has remained very much the same, the number of boys attending the services has been very much less than during the last quarter of the year 1905. Although five men have been confirmed during the year there is no increase in the number of communicants, for the reason that a number have returned to China; most of these will be with us however during the course of the year. New faces have appeared among the congregations frequently, and some of them are now seen in their places pretty regularly; but these do not make up for those who have left for China or for various points in these Islands.

With the first of January we began to charge regular fees for our night school work and started a day school as well, with Mr. S. H. Yin as assistant in both schools. The attendance at the night school immediately became considerably less, and one month we had only eighteen pupils, but afterwards it reached forty; at the end of the year there were about thirty in attendance. Many of these boys have been in the school only a short time, so that a list of all the different boys we have taught during the year would contain a good many more than the forty we have reported in the statistical table. This is the discouraging feature of the school work, that we can not retain many of the boys long enough to make a permanent impression on them.

The day school started with nine boys and the attendance has raised from seven to sixteen, with an average attendance of about a dozen. Of the boys who have been in the day school many have attended the night school as well. So far as numbers go the day school has been a disappointment, for we had hoped to have at least twenty boys and thought we were likely to have more than that.
Of course the day school can not nearly pay its way with this small number of boys, but so far the night school fees have made up for the deficiency, and this has been possible only because the missionary in charge did all the work of the day school himself, while Mr. Yin was at home in China for several months. For the fiscal year ending August 31, 1907, we shall have to draw upon our appropriation for Mr. Yin’s salary to some extent; how much of course depends entirely upon the number of pupils we can keep in the schools. During the month of January, 1907, we have had more boys, both in the day school and in the night school, than in the corresponding month of last year; and if the same increase holds good in the coming months, the balance to be paid out of the Board’s appropriation will be very small.

Last year the question of the maintenance of the work during the furlough of the missionary in charge was raised, and the Board voted an appropriation for a second priest for this work, but so far we have failed to secure the man. Are we likely to find a man who wishes to devote himself to this work, when both of our Bishops in China are eagerly seeking for men to man their stations? Shall we not have to look to China for a man, a Chinese clergyman or catechist, to carry on the work for a time? It is possible that the Bishop of Fukien might be able to loan us a man from the Hinghua district for this work: the Hinghua dialect is much like that spoken in Amoy, and a man from that district would soon be able to speak and preach so that the Amoy people could understand him.

A large item in the financial report of this mission is that for rent for a missionary residence and chapel. For the current fiscal year it is costing us $160 a month for this item, so even from the standpoint of financial wisdom alone it seems as if we ought to build as soon as possible. A house for the missionary would do away with the larger part of this expense and is perhaps the most pressing need of the mission, but only second in importance to this, if indeed it be not first, is that of a suitable building for a church. There are many reasons why it is undesirable to
share a building with a lot of other tenants, even when the 
other tenants are friendly, as those in the building with us are. Then, if we had a proper church building, the at­
tendance on the services would probably be better than it is 
under present conditions. Under present business conditions 
among the Chinese there is no hope of getting them to build a 
church for themselves, so we must look to the Board to 
supply this need as well as that of a missionary residence.

Hobart E. Studley, 
Missionary in Charge.

Statistical report of S. Stephen’s Cathedral Mission for 
the Chinese, Manila, for the year ending December 31, 1906. 
The Rev. Hobart E. Studley, Missionary in Charge.

Other workers: Mr. S. H. Yin, Mr. E. L. Go, Mr. K. H. Tan.

Baptisms, adult 1; confirmations 5; marriages 23; com­municants, admitted 4, total 7; School, teachers 2, pupils 40.

Financial statement: Receipts from the Treasurer of 
the District P4,953.54, from local sources P1,495.50.

Expenditures: Salaries P4,663.92, rent P1,567.94, printing 
P10.48, Mrs. Studley’s hospital bill P69.00, repairs P2.00, 
lighting P33.375, school supplies P21.46, incidentals P2.70. 
Balance on hand, P78.17.

REPORT OF S. LUKE’S MISSION CHAPEL,
TROZO, MANILA.

I arrived in Manila on March 13th of last year, so 
that my report covers a period of only ten months, and 
is correspondingly brief.

On the completion of the purchase of the lot adjoining 
the Settlement House, I superintended the removal of the old 
Church of S. Stephen’s from Calle Nueva, Ermita, and 
its erection on the newly-purchased lot on Calle Magdalena. 
It is now known as S. Luke’s Chapel. The chapel was 
divided into two rooms by the introduction of sliding doors,
the inner portion being retained and furnished as a chapel, while the outer room is given over to classes and games. Many of the fittings of the (then) Pro-Cathedral of S. Mary and S. John were turned over to us. A good French organ has recently been added and, when we have been fortunate enough to secure an organist, it has proved a great help in the Sunday-School and at the services. We believe we have the material for a choir amongst our children, if we could but get some one to play and help to train them.

When I arrived here I found that Deaconess Routledge had the nucleus of a Sunday School gathered together, that the children were quite familiar with many of our splendid hymns, and that simple instruction was being given in English to those who could understand it. Realizing however that the mother tongue is the only one by which spiritual truths can be adequately conveyed to the heart and conscience, we at once set to work to translate into Tagalog a form of prayer used by the Church of England for children's services, and also to use the Tagalog hymn-book prepared by the Methodists, selecting those hymns with which we were familiar. We began also to study the prominent Old Testament characters (you may not be aware that thanks to the British and Foreign Bible Society the whole Bible in Tagalog is available), and the children yet remember and quote the story of the captive maid and Naaman, the first story I attempted in Tagalog, doubtless also the children's first unadulterated Bible story in their own tongue.

I should say that I had previously studied some Tagalog grammar, and had done some simple revision work in that language when with the Bible Society.

The attendance at Sunday School has been very fluctuating, but a goodly number have been very faithful and give one great encouragement. We have about one hundred names on the books.

I have also worked with my Tagalog teacher at the translation of the Prayer Book into Tagalog. The Communion Service has been completed and printed recently. The Bishop has used it at one celebration. We have also
translations of the Morning and Evening Prayer, the Litany and the Catechism, but these are not yet printed.

In September we also commenced Morning Prayer in Spanish and Tagalog, but this has not been a success the attendance being very small except on special occasions, such as Thanksgiving Day and festivals. At the suggestion of the Bishop it has been decided to suspend this service for the present, until such time as I am able to do more visiting among the people. We realize that this work is largely in the nature of an experiment, or shall I call it an adventure for God. May I quote in this connection some words of the Rev. Mr. Staunton's written in January, 1904: "And in any new field experimental failure is necessary to the first step towards permanent progress." Our attitude has been and will be prompted by the spirit of the Gospel: "Whosoever will," and we have represented ourselves as members of the Catholic Church of Christ, but in no way connected with the Roman Church or the Pope, although fellow Christians, and we shall endeavor to reach those who attend no place of worship, and shall not attempt to lead any from the branch of Christ's Church to which they at present nominally belong. But at the same time I am firmly convinced that the interpretation of Christ and His teachings given to the people of these Islands by the Roman Church, through the representatives she has sent out here, is a spurious and erroneous one, and that we have an infinitely purer and worthier interpretation in our own branch of the Church Catholic.

Amongst the children however we meet with much encouragement. We have revived the carpentry class started by Mr. Eaton and many of the boys' homes give evidence of their progress in the use of tools. We have a splendid set of tools at our disposal. We have also revived Miss Patterson's drawing class and have discovered much latent talent among our boys. Another asset is our printing-press, on which we have printed several services, and which has kept the Dispensary supplied with printed matter. We are now engaged in printing the catechism in Tagalog.

On Thanksgiving Day the chapel was decorated, and a very enthusiastic service held. The afternoon was spent
in sports with the children, finishing up with a stereopticon exhibition, which they thoroughly enjoyed. Our Christmas Tree was a great success. Our friends in Colorado Springs, Colorado, sent us a boxful of things which delight children's hearts, and our old friends in Manila supplied us liberally with money and presents.

The new swing and seesaw are an unending source of pleasure to the little ones, and croquet has still a great charm for them. I also introduced cricket among the boys, but they did not take to it, and were afraid of the hard ball. The boys are very keen on baseball, and our friends in Colorado Springs have promised us either a baseball or a basket-ball outfit. A gymnasium for the boys, especially in doors in the rainy season, would be a great boon. You will be interested to know that a correspondence has been commenced between some of the children of Colorado Springs and our own, several having written to thank them for the Christmas presents, the American children replying.

Our great need is organization. I have no knowledge of Settlement work elsewhere, so do not know what methods may have been used with success in similar institutions. We need to make the children feel they belong to us, and they should be induced to qualify for confirmation and become formally identified with the Church. The catechism in Tagalog will soon be available for that purpose.

Perhaps I should say that I am reading for Deacon's orders, and hope to have more time available to devote to the work, should I succeed in passing my examination.

When the Bishop is in the city we have two weekly celebrations of the Holy Communion, on Sundays and Wednesdays. When the Bishop is away, the Rev. Mr. Johnston celebrates on Wednesday mornings.

Until the Evening Service in the Cathedral was suspended, I said Evening Prayer on two evenings of each week, and I have occasionally said Morning Prayer on the Sundays when there have been two celebrations.

George C. Bartter,
In Charge of S. Luke's Chapel.
Financial Statement. Receipts: Cash received from the District Treasurer, ₱1,989.45.

Expenditures: Cash paid for removing Chapel, ₱1,467.00; benches, swing, seesaw, etc., ₱126.10; plumbing work, ₱61.00; bell, ₱20.60; organ, ₱180.00; blackboard, ₱7.50; children’s car-fare to the Cathedral, ₱5.40; repairs to roof, ₱11.15; removing furniture from the Pro-Cathedral, ₱20.00; caretaker, ₱27.00; calcimining, ₱20.00; sundries, ₱37.70; Total, ₱1,989.45.

REPORT OF THE CHURCH SETTLEMENT HOUSE, TROZO, MANILA.

The addition of the chapel, social hall and a larger and better equipped playground has removed a number of difficulties and provided more opportunities for settlement work. Boys’ and girls’ classes have been conducted with satisfactory results, and the time is now ripe for organizing them into clubs. Hitherto organization has seemed impracticable, owing to the lack of orderly tendency in the minds of the children, and to our need of workers. Clubs however spring naturally from a work of this kind, and must be formulated at a certain stage in the development. It is, we believe, better to do thorough work with a few, than to continue a scattering work with many: the aim being to inspire as well as to instruct, to awaken in each soul the sense of individual power, the necessity of developing that power and using it for the good of the community in which he lives.

The sewing class, which has made wonderful progress in the past year, is now known as the Santa Rosa Club, for girls over thirteen years of age. They meet six afternoons in the week and make articles for sale,—embroidery, lace and fine needle work, under the direction of skilled teachers.

The boys’ classes in manual training and drawing were revived several months ago, and have continued without interruption.

The playground, classes, entertainments and other attractions are enthusiastically patronized; and there are
indications of a growing attachment for the Settlement, with more fervor and stability. Organization, with strict adherence to a few simple rules, will give greater stimulus and bring about a better order of things.

Apart from the general work of the Settlement there is a duty and opportunity which has long been apparent, and is persistently making itself manifest: that is, a residence and training school for girls in Trozo. The Settlement House lends itself admirably to this purpose, and its fitness ought to be utilized in some such beneficial way. The idea would be to give a course of training useful and practical, comprehending house-keeping and the arts of homemaking, with all due regard for mental, moral and spiritual training.

There have been two Filipina girls with us for almost a year. One, a protegé of the Reverend and Mrs. Staunton, came from Sagada. Her education and religious training had a good start, and she continues to improve her opportunities. Both girls are happy and perfectly contented. Again and again I have been asked by small girls in the neighbourhood if they might live at the Settlement. Their requests have been reluctantly unheeded.

A little girl of eight years, remarkable for earnestness and intelligence, whose mother is a widow and has eight children, with very scant means of support, has asked to come. I trust in this case, as well as in others, permission to do so is only deferred until some time in the near future, when arrangements can be made to take them in.

The good that might be accomplished in this way is obvious to anyone who is at all familiar with the manner in which the poorer class of Filipinos live, and would be out of all proportion to the expense of such an undertaking.

The Settlement is grateful for much valuable assistance during the past year, and is always glad to receive help in any of the various ways by which it may be given.

MARGARET ROUTLEDGE,
Deaconess
In Charge of Settlement.
REPORT OF THE DISPENSARY OF LUKE THE BELOVED 
PHYSICIAN, TROZO, MANILA.

During the year 1906 the work of the Dispensary has continued to increase steadily. On many occasions it has been necessary to turn patients away without treatment. The highest number treated on any given day was ninety-eight. The total number of visits for the year was 12,832, an increase of 1,897 over that of the preceding year. The total number of new cases entered was 5,312, an increase of 1,355 over that of the year 1905.

The daily average of visits for the entire year was 51.1, and of new cases 21.1. The total number of prescriptions filled during the year was 16,136, and of surgical dressings 5,724. One hundred and eight operations were performed during the year.

The hesitancy on the part of women patients to enter the temporary hospital, which was noted at its commencement, has not entirely disappeared.

There were sixteen admissions, with a total number of 884 days treatment.

For a little more than three months the hospital was closed, during the vacations of the workers.

A number of applications for admission were made at times when it was impossible to take them in.

C. RADCLIFFE JOHNSON, 
Physician in Charge.

REPORT OF THE REV. HENRY SWIFT, 
CHAPLAIN THIRTEENTH INFANTRY.

During the year 1906 I have been serving in Manila on Special duty as Officer in charge of the Office of Identification and U. S. Army Morgue. The work of this office has been almost altogether in the line of military service and need not enter into the present report. Outside of this I have made regular weekly visits to the American
prisoners in Bilibid Prison, holding service on Sundays. As far as my time has allowed I have visited the sick in the various hospitals in the city, the Division, the Civil, San Juan de Dios mainly, and several times the hospitals of Cuartel de España, Cuartel Meisic and S. Paul's. I have assisted occasionally in the services at the Cathedral and the Pro-Cathedral and ministered a number of times at these places, mostly at week-day services.

In addition I have performed such distinctly ecclesiastical duties as pertain to the Secretary of Convocation, as a member of the Council of Advice, as Chairman of the Committees on Printing and on Constitution and Canons, which have involved some amount of clerical labor. I have preached about sixty times, three times at Fort William McKinley, once in the Hall of the Improved Order of Red Men, six times in the Army Morgue Chapel (funeral sermons) and to the prisoners in Bilibid. I have also been one of the Bishop's Examining Chaplains.

Resumé of services performed: Marriages 2; Baptisms, infant 1; funerals 35; celebrations of the Holy Communion 54; assisted at celebrations 6; services 71; assisted at services 12; sick persons visited 563; prisoners visited 160.

HENRY SWIFT,
Chaplain 13th Infantry.

REPORT OF ALL SAINTS' MISSION,
BONTOC, LEPANTO-BONTOC.

It was decided at the time of the last Convocation that I should be sent to assist the Rev. Walter C. Clapp in the work at Bontoc rather than undertake a separate mission, at Kabayan in the Province of Benguet, as originally planned.* The advantages of this change seem great in every way. It allowed the priest at Bontoc, after many years of confining work, to take his much needed furlough and return to America for a year. It permits us to carry out the principle of concentration of work. In this thickly settled

* There is no report by the Rev. Mr. Clapp of his work, he being absent on furlough at the time of this Convocation.
Province we can, around Bontoc as a center, begin to place other mission stations. Within a radius of a few hours from our mission are many large towns, where a church could be established in the midst of many thousands of natives, where perhaps the church would flourish more than in conservative Bontoc. So there is ample work for other priests and practically no limit to the extension of missions, until we have a line of stations from Bagnen and Sagada (where churches are already built), to populous towns three days journey to the North of us, some of which are even now begging that Christianity may be introduced.

Quick results and rapid growth cannot be expected in a community which more than any other in the Philippines (the Moros perhaps excepted) may be termed conservative. The Igorots cannot be won through argument, or captured to the faith by any strenuous action. It is unwise to use persuasion, generally speaking even to ask them to think about becoming Christians, or even to come to church. As a rule all these things actually repel them, as many of us know to our cost, and we learn to fall back upon patient, kindly interest, the quiet influence of the Christian life, and above all the persuasive power of the services of the Church. Several times a week these are said in the Igorot dialect. On Sunday the Gospel is read in Ilocano, and the sermon interpreted into that language, which is generally understood. The services are chiefly attended by children (with the addition of adult Filipinos); but after all, the hope of Christianization lies in these little ones. Three times a week I hold for them a combined instruction class and catechumenate which is largely and regularly attended; also a choir of boys, which as yet has few members, but which will eventually improve the singing at the services.

With our longed for Mission House we can do better work all along the line, attracting many to church who are at present not drawn to our small and shabby room, and reaching and giving pleasure and employment to scores of children, with whom just now we come in no closer touch than a pleasant hail or sympathetic approval of their games in the street.
Baptisms promise to continue, and one by one we are increasing the number of our little flock. More than twenty have been baptized during the last four months, and at least that many more are considering the step. This seems to show steady interest and healthy growth. The work of the Dispensary has been most helpful and efficient, not only ministering constantly to native needs, but awakening (as perhaps nothing else could) the friendship and trust of a race, persistent in ancient customs, wary of intrusion, and disinclined to any change.

Irving Spencer,
All Saints' Mission, Bontoc.

Statistics of All Saints' Mission, Bontoc, Lepanto-Bontoc, for the year ending December 31, 1906. Missionary in charge, The Rev. Walter C. Clapp, other Missionaries and salaried Workers, The Rev. Irving Spencer, Mr. J. H. T. Mackenzie, Miss E. B. Oakes, Miss M. P. Waterman. Baptisms, infant 21, adult 12, total 33; burials 1; communicants, received 3, present number about 25; Holy Communion about 365; number of visits to the sick about 4,026.

Receipts: from the Treasurer of the Missionary District P207.18, from local sources P55.04, Cartwright Fund P1,200.00. Expenditures: salaries P5,266.68, insurance P67.50, language lessons P6.00, medical supplies P24.61, building P683.84 (from the Cartwright Fund), care of burros P53.28, saw-mill P339.59, food of school-boys P9.48, cargadorage P3.37, moving piano P39.00.

Of the ministrations above given the Rev. Irving Spencer performed the following: Celebrations of the Holy Communion (about) 235, baptisms 11. He also officiated at one funeral in Bagnen.

Report of the Missions at Sagada and Bagnen, Lepanto-Bontoc

The missionary work in the Sagada district has grown normally during the past year of 1906. Various visits have been made to outlying towns, and there are now Christians who look to the Mission of S. Mary the Virgin, Sagada,
for their ministrations in the towns of Sagada, Balugan, Balantogan, Anquilen, Nacagan, Alab, Tetepan, Tanulong, Fidelesen, Agaon and Besao. Besides this centre we have Bagnen (where the Igorots have largely by their own labor and material built a church), which serves as a centre for our work among the people of Banco, Tacon, Sibongan and other more remote towns, in each of which we have converts. 

In Advent we succeeded in getting the Church of S. Mary the Virgin open for services, although much remains to be done to finish it properly within. The occupation of the church rendered the old mission house available for a school, and relieved us of many inconveniences which we had previously felt, due to lack of space. During the year the mission school has maintained and trained, chiefly on industrial lines, a number of boys, averaging upward of ten in number. Six of these boys have now entered Easter School, Baguio, where they will have advantages of study and special training, which we could not provide for them here with our present equipment. Our plan has been constantly to give our boys such a training in practical matters as would fit them to live to better advantage, and with a better example, in their own communities in the future. It is part of our plan and our hope that a girls' school also may be established at Sagada, and managed on the same general lines, so that, springing directly from our schools, in the future Christian Igorot families may be formed, which will set examples of right and rational living to the entire neighbourhood and district. It seems to be chiefly on these lines that progress is to be looked for. To man this district effectively a native ministry is a necessity, and we hope that in time vocations will be made apparent.

That the general interest of our converts continues is evidenced by the facts, that during the year there have been ninety-five baptisms, the attendance at the Sunday services has been larger than during the previous year, the voluntary labor which has been done for the mission has been greater, the almsbox collections have been P309.41, and that a special offering was made by our Igorot Christians to church
relief work in San Francisco by their voluntarily selling products of their fields and donating the proceeds.

Since June last our dispensary work has been greatly hampered by having no one who could properly attend to it. Nevertheless wounds, skin diseases, ulcers and injuries from accidents have been attended to almost daily, as well as many cases of sickness.

The mission saw-mill, installed at Fidelesan in this neighbourhood, has relieved the previous difficulty of obtaining building materials, and now it is possible to look forward to the early erection of suitable quarters for our workers, and other buildings necessary for the efficient carrying on of our work. The outlook for the coming year is bright.

JOHN A. STAUNTON, JR.,
Missionary Priest in Charge of the Sagada District.

Sagada, Lepanto-Bontoc.


Baptisms, infant 49, adult 25, total 74; Confirmations 1; Marriages 4; Burials 8. School, teachers 4, pupils 14. Receipts from local sources P309.41, from specials not received through the Treasurer P419.21. Expenditures: Property P109.80, apportionment P10.00, local expenditures P299.41.

Statistical Report of the Church of S. Gregory the Great, Bagnen, Lepanto-Bontoc: Missionary in Charge, the Rev. J. A. Staunton, Jr. Baptisms, infant 18, adult 3, total 21; Burials 1. Received from the District Treasurer P200.00; expenditures, building P200.00.

REPORT OF THE CHURCH OF THE HOLY TRINITY, ZAMBOANGA, MINDANAO.

In submitting this, the second report of my work in Zamboanga, I respectfully present the following facts, with a few comments and a brief discussion of the outlook:
The general character of the work is parochial. The greater part of my time is occupied in ministering to the Americans who, both in military and civil circles, now number between five and six hundred.

During the year substantial gains have been made in almost every line of activity. The attendance at the morning services has slightly increased, while the congregation at the evening services has almost doubled that of last year.

The regular offerings at the Sunday services are one third greater than the contributions of the previous year. In addition private subscriptions to the rectory fund and special offerings to missions among the Subanos have creditably increased the total contributions for the year.

The work of organization has been developed to some extent. In May a Sunday School was organized which is attended with a few exceptions by all the American children of Sunday-School age in the town. The present enrolment is twenty-one scholars, two teachers and an organist; and an average attendance of fifteen. A branch of the Woman's Auxiliary was also organized. For a time it flourished, but owing to removals and lack of a definite object to work for, interest waned. I hope that as soon as a mission is established among the natives, the Auxiliary can be revived and led to support the work with enthusiasm. The membership of the Altar Guild has been increased from six to twelve. A choir is maintained with varying degrees of success according to the material available.

The equipment of the Mission has been enlarged by the purchase of a house and lot for a rectory at a cost of ₱6000. The property is well located and, as it is increasing yearly in value, is a good business investment. In raising funds for this object the people of the town, both civilian and military, contributed liberally. We were not able to raise the whole amount and had to give our note for ₱2500. But I am able to report that since the purchase of the rectory in August we have raised ₱500 more. At this rate of payment we will speedily wipe out the debt. In addition to these expenditures the church has
been made cooler by placing a suali ceiling underneath the metal roof.

While the greater part of my personal ministrations are given to Americans in pastoral calls, I have been able to do a little work among the natives as opportunity has offered. Among the Moros I have distributed quinine for several cases of fever, and reported an accident to the authorities for surgical treatment. In Tetuan, a neighbouring barrio, I have baptized eight infants, the children of Filipinos, converts to the Evangelical church there. I have done this at the request of those in charge, in the absence of the Pastor. I have placed in the hands of one of the workers there a hundred or more copies of the Prayer Book in Spanish to be distributed among the people. They are readily accepted and eagerly read wherever offered. At the last baptism I read the service in Spanish. The earnest, almost strained attention which the little congregation paid manifested how eager the Filipinos are to hear the services of the Church read in a language which they understand. One of the Prayer Books has made its way into the hands of a Moro Hadje, a priest of the Mohammedan cult. The perusal of it seems to have made some impression upon him. At least he has said that he may be mistaken; he admits that his faith may be wrong.

I have been glad to devote some time to work among the soldiers of the Garrison. Weekly visits in the barracks and at the hospital, and distribution in Quarters of magazines discarded by the clubs, have been the only ways open to me to reach the men. But even with these small means the results have been encouraging. Upon invitation to come to my rooms men have not infrequently responded and given me the chance, which a private talk affords, to lead a man along the better way. Moreover the soldiers have manifested an increased interest in the services, the attendance being double that of the previous year.

Besides the regular ministrations in Zamboanga, I have visited other places and held services as follows: At Camp Overton 2; Camp Keithley 1; Malabang 7; on board the “Seward” 1. I visited also Parang, Cottobato, Jolo, Camp
Vicars and Davao, but had no opportunity to gather the people together for worship at those places. During the year I have delivered eighty sermons and addresses and officiated at a hundred and thirty one services. With a view to establishing a mission among the Subanos I have visited two of their settlements. These people were the original inhabitants of the coast towns until driven back into the hills by the piratical Moros. They now occupy the interior of the central part of the Island, some thirty thousand in number. The Subanos are in some respects the most promising people in the Island. They are tractable, peace-loving and notably industrious. They respond quickly to any efforts made to help them. The government officials speak very highly of them, commending their loyalty to the government, their industry and their readiness to learn.

Both chiefs whom I visited expressed themselves as willing to co-operate with us in any effort looking toward the betterment of their people. At Margosatubig, some ninety miles from Zamboanga, a chief of the Subanos has gathered together some fifty or sixty of his people in one household. On the surrounding hills families are scattered here and there tilling the soil. Here is an excellent place to establish a mission. Supplies for the missionaries could be transported from Zamboanga on the government boats, while buildings suitable for our purposes could be erected by the natives. The Chief himself is most friendly to the enterprise, offering, while Bishop Brent was there, to build a house for our use. There is no more promising field in Mindanao than that among the Subanos. It is most desirable that work be begun among these people as soon as a man is available.

This report would be incomplete without a mention of the valuable assistance which Chaplain Pruden of the 2d Infantry has rendered since his arrival to take station here in October. His following in the regiment has appreciably increased the attendance at the services. We are working together harmoniously, holding services conjointly and visiting surrounding towns as opportunity affords. Chaplain Pruden's presence in Zamboanga makes it possible to carry
on the work here without interruption, as one of us takes charge while the other is away. Before this the church had to be closed when I visited other towns.

The prospects for the work in Zamboanga are good. Commercially the town has unusual advantages. It is the Capital of the Province and Headquarters of the Department of Mindanao. It is the natural distributing point for the Southern Islands. It has steamship connections with Australia, Singapore and the Celebes. Thus trade and commerce will center here and assure the town a rapid growth. If the Church keeps pace with the growth of the town, it should in a few years become self-supporting, and develop into a vigorous center for missionary work among the neighbouring pagan tribes.

Richard E. Armstrong, Missionary in Charge.

Statistics of the Church of the Holy Trinity, Zamboanga, Mindanao, for the year ending December 31, 1906. Richard E. Armstrong, Missionary in Charge. Baptisms, infant 31; burials 2; marriages 2; communicants 16; Sunday School, teachers 2, pupils 21.

Receipts: from the Treasurer of the Missionary District P4,744.47; from local sources P2,357.70; from specials not received through the Treasurer P30.00. Total P7,132.17.

Expenditures: salaries including janitor P2,380 00; rent P360.00; insurance P102.97; language lessons P56.75; printing P10.00; repairs P140.00; property, new rectory, P3,500.00; lighting and sundries P34.95; altar vestments P79.31; Christmas Tree P48.89; Army and Navy Song Books P26.24. Total P6759.11. Balance on hand December 31st P373.06.

REPORT OF THE MISSIONS AT
BAGUIO, BENGUET.

This report will deal with all the missionary work at Baguio, done during my residence since March, 1906. It will embody a report on (a) The Church of the Resurrection,
(b) The new mission at Pico, and (c) Easter School, with general considerations on the school situation.

(a) Since my arrival at Baguio in March, when the Rev. Mr. Spencer moved to Bontoc, there have been regular services each Sunday in the church building at Baguio, with the exception of the months of August and September in the rainy season when I was away. The attendance though never large has been fairly representative of the small community of Europeans in Benguet. Owing to the return to the United States of our Treasurer, Dr. W. J. Mallory, who has served faithfully for over a year, Mr. G. H. Guerdrum has been appointed Treasurer. During the year the church has been painted on the outside, and we hope to make several improvements before March the First of this year. These improvements are: to hang a new bell in the belfry, and to construct a wagon road up the hill to the church door.

(b) At a distance of about three miles from our mission houses at Baguio is the Igorot barrio of Pico, a part of the town of Trinidad. This is the largest settlement of Igorots in our immediate district, and it seems a good field to begin Christian work. One of the native land-holders in the village has allowed us to build a small house on his land, near the road which runs through the village. Here we hope to gather the numerous children, to teach them habits of cleanliness and friendliness with us. Mrs. Hargreaves will spend most of her spare time here. We shall have an elementary dispensary in the house. This is the only work of a moral or religious nature that is being done in this remote and benighted barrio, and we look for the best results.

(c) My prime work during the last year has connected with the starting and running of a school for Igorot boys. Last February the Bishop saw his way to materializing a long-cherished hope to start a school for native boys of the northern missions, and at the end of that month a school house was begun on the mission grounds at Baguio. This seemed in every way the most feasible spot for the school. It was necessary to take the boys away from their immediate environment, and yet a mountain situation was
deemed advisable on the score of health. Accordingly when the house was finished we began with eight boys from Bontoc, five being Igorots, and the other three being a mixture of native tribes. As the enterprise was thus born in the Easter season, and as the mission church is named the Church of the Resurrection, we decided to embody these themes in the name of the school, accordingly it was named Easter School.

The first term lasted somewhat over three months, during which time two of the boys were withdrawn. Our number was reduced to six, and at times the new experience of home-sickness, combined with attacks of malaria, wrought havoc with the good tone of the school. After a two months holiday we started the second term in the middle of October with boys from Bontoc, the original six and four new members. This second term has been a decided improvement, both in the matter of health and spirit. The intellectual work of the boys, though elementary, has always been faithfully and intelligently done. Just before my leaving for this Convocation the Rev. Mr. Staunton brought us six more small Ilocano boys, thus making our number of boarding boys sixteen. Besides these, we have two day scholars from a neighbouring barrio, and hope for more of our neighbours’ children. The addition of Mrs. Hargreaves to the work has proved already a happy and helpful one. Mrs. Hargreaves takes complete charge of the housekeeping, teaches some classes and manages the establishment during my absences.

A word should be said about the school situation in this Igorot region, apart from our tangible undertaking. It seems fair to conclude that our hope is with the young, and the normal way of reaching the young is by a school. There are numerous large settlements in central Luzon where no attempt is made to give the children any sort of education. It has been proved that the leaders in such towns will welcome those enlightened white people who will come and teach their children. The town of Cabayan, two days north of Baguio, is a case in point. The head-men offered the Bishop land and aid to build a school. There was an
almost pathetic enthusiasm for what we could have given them, had there been any one available to give it. But as there was no missionary to send, our chance was perforce let slip. Now the Government has established a school at Cabayan, which is attended, we understand, by two hundred children. These might have been ours to educate as we chose, to teach them useful knowledge, heavenly as well as earthly. Mission teachers, then, are much needed for the work of this region. The harvest truly is great, but the laborers are few. It is a work of vast encouragement and interest, as is all work with youth, and those who feel the call to work for the uplifting of a needy people could do no better than to help in the Christianizing of Igorots. One of the best ways of accomplishing this task will be the establishment of schools, wherein the new generations can be taught habits of cleanliness, simple modern methods of general good living, and above all where they will learn once for all the unfailing impetus of a Christian hope.

Samuel S. Drury,
Missionary in charge.


Easter School: teachers 2, pupils 16.
Sermons preached since March 1906, 35.
Receipts: from local sources, 386.38; from specials other than through the Treasurer of the District, 10.00.
Expenditures: salary of Missionary in charge, 2,200.00; salary of Lay Helper, 16,00.00; Insurance, 79.90; cost of painting the church, 100.00; Balance on hand, 316.48.

THE WOMAN'S AUXILIARY OF THE PHILIPPINES.

On Thursday, January the twenty-fourth, 1907, the Fourth Annual Meeting of the Woman's Auxiliary of the Philippines was held in the Cathedral Church of S. Mary
and S. John, Manila. The following was the order of the service:

Hymn No. 258
Prayer by Bishop Brent
Hymn No. 261
Reports of Officers
Hymn No. 255.
Address of welcome by the Bishop, who introduced the Preacher of the day.
Offertory Anthem, "Send out Thy Light", Gounod.
Prayer and Benediction by the Bishop.
Recessional, Hymn, No. 249.

Owing to the absence from the Islands of the President of the Auxiliary, Mrs. A. W. Ferguson, her Annual Report was omitted.

REPORT OF THE SECRETARY.

The monthly meetings of the Manila Branch of the Woman's Auxiliary have been held regularly throughout the year. The membership numbers forty-five, and the average attendance ranges from one-third to one-half of that number.

The first work of the year was the sending of P100.00 to the Susanna Hospital at Guam; after which the raising of funds to assist in building a house for the Rev. Mr. Staunton at Sagada was undertaken, a work not yet wholly completed.

An appropriation of P8.00 per month was made to pay a teacher in basketry work at the Settlement House, Trozo, Manila.

The annual appropriation to the General Board of Missions has been increased from P50.00 to P100.00.
A scholarship has been established in the Mission Orphanage, Osaka, Japan, for the support and education, of a Japanese girl; and a goodly sum has been raised for the building of a Chapel in Baguio.

During the year a number of talks on special missions have been given at the meetings, and addresses have been made by Bishop Brent, by Bishop Johnston of Western Texas, and by Dr. Correll, who for thirty years has been a Missionary in Japan.

C. L. Bookmiller,
Secretary.

REPORT OF THE TREASURER.


Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, January 1st, 1906</td>
<td>P 61.30</td>
</tr>
<tr>
<td>Member's Dues</td>
<td>303.50</td>
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<tr>
<td>Collected for Special Purposes</td>
<td>826.00</td>
</tr>
<tr>
<td>Collected at Annual Meeting</td>
<td>22.20</td>
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</table>

**Total Receipts** 

P 1213.00

Expenditures

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appropriation to the General Fund</td>
<td>P 100.00</td>
</tr>
<tr>
<td>Teachers of Basket Work and Embroidery at Settlement House</td>
<td>62.00</td>
</tr>
<tr>
<td>Donation to Hospital at Guam</td>
<td>100.00</td>
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<tr>
<td>Mission at Bontoc</td>
<td>50.00</td>
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<tr>
<td>Mission at Baguio</td>
<td>40.00</td>
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<tr>
<td>Mission at Zamboanga</td>
<td>5.00</td>
</tr>
<tr>
<td>Building Fund for Mission House at Sagada</td>
<td>109.00</td>
</tr>
<tr>
<td>Building Fund for Baguio Chapel</td>
<td>480.00</td>
</tr>
</tbody>
</table>
Altar-rail for Cathedral of S. Mary and S. John, Manila - - - - - - - - 200.00
Stationery, Printing and Postal-cards - 19.50

Total Expenditures - - - - - - - - P 1165.50
Balance on Hand, December 31st, 1906 - - - - 47.50

P 1213.00

Respectfully submitted,
Mrs. J. M. Beattie,
Treasurer.

Statistics: President, Mrs. A. M. Ferguson; Secretary, Mrs. C. L. Bookmiller; Treasurer, Mrs. J. M. Beattie; Treasurer of the United Offering, Mrs. R. P. Strong. Number of members, 44; Zamboanga Branch, membership 4; Offering at the Fourth Annual Meeting, to be added to the United Offering Fund for 1907, P40.00.


The Council of Advice convened at the call of the Bishop during the past year on March 20 and November 8, 1906; also as a Committee on Budget on January 21, 22 and 24, 1907.

At these meetings the following matters were acted upon:

(1) Sale of the Singalong Cemetery lots.

The Council agreed that no authority existed to sell these lots and apply the proceeds to other purposes, as the original donations were specifically for cemetery purposes. It was decided that the necessity for the sale at present was not obvious.

(2) Exchange of the Singalong Cemetery lots.

The proposition of the Municipal Board of Manila to exchange these lots for others in the Cementerio del Norte was declined.
(3) **Insurance of Diocesan Property at Bontoc.**

In view of the peculiar conditions of insurance policies written in these Islands, in that loss is proportioned to the ratio between the insurance and the value of the property, it was decided to insure all property at full value, notwithstanding the high rates quoted.

(4) **The question of an Insurance Fund.**

This question was discussed and finally tabled.

(5) **Purchase of the Bishop's House.**

The Council confirmed the action of the Bishop in purchasing an episcopal residence on Calle Nozaleda, Manila, under the following conditions:

- Purchase price P20,279.94 from funds of the Philippine Endowment Fund. Title vested in J. Pierpont Morgan, Trustee.
- The Board of Missions to pay rent to the Fund of P250.00 monthly to September 1, 1906, and P200.00 thereafter.

(6) **Advances to Workers.**

An advance of P100.00 to a worker was agreed to, proper security having been tendered.

(7) **Use of the Assembly Room of the Cathedral House.**

The use of this room for any gathering of people convened for moral, social or intellectual advancement was agreed to. Specific terms were tendered and accepted by the Monday Musical Club, subject to revocation at pleasure. The policy was agreed upon of limiting charges to cover actual expenses, in view of the conditions of tax exemption.

(8) **Reducing the expenses of Customs clearances.**

This matter is of vital importance in that the fees demanded by certain Customs brokers are excessive, and the services rendered unsatisfactory. A committee of one has the matter in charge, resulting in a slight immediate reduction with prospects of further ones.

(9) **High prices demanded for lumber at Baguio.**

The matter of the District subscribing to stock in a proposed lumber company operating in Benguet province, in order to secure our building materials at reasonable rates,
was laid on the table, sufficient data as to the personnel and methods of the company not having been received by the Bishop.

(10) The Men's Missionary Thank-Offering to be presented at the General Convention of 1907.

The Council of Advice have acted as a Committee of Thank-Offering, pursuant to appointment at last annual Convocation, and have put into operation plans for placing the subject before all parties concerned in the District, and asking for contributors. Chaplain Swift, the Treasurer of the funds, reports contributions of P51.00 at present.

It was decided not to allot our portion of the fund for the present, reserving same for the need most apparent when received.

(11) Second Class Travel via Europe.

According to a resolution of the Board of Missions, the Bishop and his Council of Advice are required to consent to missionaries traveling second class via Europe, when the Board has an interest in their movements. The Council acquiesced in the Bishop's consent to the traveling of the Rev. Walter C. Clapp to the United States and return by this route.

(12) Use of the Money paid the Bishop as Member of the Opium Investigating Committee.

The use of these funds in erecting a school building for Igorot boys at Baguio, and meeting some of the running expenses was approved by the Council. This fund was a voluntary contribution by the Bishop, who agreed to accept the same from the Government on the basis of its use in bettering the condition of the Filipino people. It was made a matter of record to show the specific use of the funds.

(13) Budget for the Fiscal Year ending August 31, 1908.

The Council of Advice, acting as a Committee on Budget, has received and acted upon the various estimates and requisitions submitted by the head-workers of each Mission in the District as appears in the following report:

BUDGETS. The Council of Advice submits the following Report and asks for a resolution adopting its recommendations:
It endorses the budget presented by the Rev. John A. Staunton, Jr., for Sagada and Bagen, with the following modifications; 1st, that the salary of Jaime Masferre be set at ₱1,600 instead of ₱2,000; 2d, that the salary of Samuel J. Douglas be set at ₱1,600 instead of ₱2,000; 3d, that medical supplies be set at ₱1,000 instead of ₱2,000; 4th, running expenses of the Sagada School be set at ₱1,000 instead of ₱500. This reduces the grand total to ₱36,830 from ₱38,130 as submitted.*

The budget presented by the Rev. Samuel S. Drury for Baguio is recommended for adoption as presented, the grand total being ₱7,543.88.

The budget presented by the Rev. Richard E. Armstrong for Zamboanga is recommended for adoption with the following additions: married lay worker, ₱1,600; domicile, ₱3,000; language lessons for three persons, ₱360; making the grand total of this budget ₱9,210.

The budget of the Rev. Hobart E. Studley for S. Stephen's Cathedral Mission for the Chinese, Manila, is recommended for adoption with the addition of ₱200 in the item for Mr. Yin, making it the same as last year; said item being in the shape of a guarantee, as this year's appropriation has thus far not been drawn upon. Grand total, ₱21,120.

The budget of Dr. C. Radcliffe Johnson for the Dispensary of S. Luke the Beloved Physician and the University Hospital is recommended for adoption as it stands. Grand total, ₱12,739.18.

The budget presented for All Saints' Mission, Bontoc, by the Rev. Irving Spencer was found to be so faulty in details that a new budget was made out by the Bishop, which is recommended for adoption. Grand total, ₱28,391.56.

The budget of Mr. George C. Bartter for S. Luke's Chapel and the Settlement House, Trozo, Manila, is recommended for adoption as it stands. Grand total, ₱35,119.38.

* Note on Budget for Sagada. By request of the Rev John A. Staunton, Jr., made in the Convocation on January the 24th, and at its second session, with the consent of the Council of Advice ₱3,000 was added to the budget for a Girls' School; thus making the grand total for this Mission ₱39,830.
A supplementary budget was presented by the Bishop for new work, to wit: school for American boys in Baguio, total P32,800; school in Manila for Filipinos, P65,200; a mission in Quiangan, P9,000; grand total, P107,000. It is recommended for adoption as it stands.

Five other items are recommended for adoption as they stand, to wit: the Bishop's salary, P6,000; salary of the Rev. Mercer G. Johnston, P3,400; Bishop's traveling expenses within the Missionary District, P600; printing, P450; incidentals, P1,500.

The grand total* of the entire budget for the Philippine Islands amounts to P267,503.90, and is classified as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>P 67,100</td>
</tr>
<tr>
<td>Rent</td>
<td>5,620.00</td>
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<tr>
<td>Insurance</td>
<td>1,243.90</td>
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<tr>
<td>Language lessons</td>
<td>1,680.00</td>
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<tr>
<td>Printing</td>
<td>750.00</td>
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<tr>
<td>Medical supplies</td>
<td>3,550.00</td>
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<tr>
<td>Repairs</td>
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<td>Building</td>
<td>153,600.00</td>
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<td>Property</td>
<td>26,720.00</td>
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<tr>
<td>Other expenses</td>
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<tr>
<td><strong>Grand Total</strong></td>
<td><strong>P 267,503.90</strong></td>
</tr>
</tbody>
</table>

The Council has lost a valued adviser, by resignation during the year, in Mr. George A. Main; but has gained another in Lieutenant Colonel William T. Wood.

Respectfully submitted,

C. H. FULLAWAY,
Secretary.

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* The grand total as exhibited in this report needs to be increased P3,000.00 by the item of a Girls' School at Sagada, Bontoc, asked for by the Rev. John A. Staunton, Jr., and allowed by the Council of Advice on January 24th (see note on Mr. Staunton's budget). This addition will accordingly increase the item for buildings to P156,600.00, and the grand total will become P270,503.90.
REPORT OF THE DISTRICT TREASURER TO
JANUARY 21, 1906.

As our methods of handling financial matters have been sufficiently tested to prove their adequacy, it may be well, in order to allow no room for misunderstanding, to present an outline of them. All monies that stand to the credit of the Philippine Mission are divided into two classes, the first being Appropriations, and the second Specials. At the April meeting of the Board of Missions, an annual appropriation is made to cover the fiscal year, beginning with the ensuing September, the amount appropriated being specified for what might be termed the ordinary expenditures,—salaries, language lessons, rentals, taxes, insurance, medical supplies. The sum is available in the Philippine Islands through letters of credit held by the Treasurer of the Missionary District.

All salaries are paid monthly to cover the month immediately preceding payment. The Treasurer has no authority to make any advance except with the consent of the Bishop, or, in his absence, of the Council of Advice. This, however, admits of one exception: Missionaries living at a distance from the source of supplies being at liberty, once every year, to draw three months’ salary in advance, in order to enable them to make the requisite purchases for their commissary before the rains set in. In cases where the Board has made an appropriation, for instance for the maintenance of pupils in the schools, the amount so appropriated may be drawn according to the needs of the situation.

The money for language lessons will be paid monthly with the salaries. The Treasurer will arrange for such method of payment as the various Missionaries may desire, whether by cheque, coin, bills, etc. The cost of transportation of coin will devolve upon the Mission, and not affect the Missionary’s salary. It is the strict rule of the Board to allow no monies appropriated for specific purposes to be diverted from such purposes without special action on their part. The Bishop has no authority to alter the items of the budget without a resolution of the Board. All balances at the end of the year revert to the Board.
In order that the annual appropriation may be intelligently acted upon, both by the authorities here and those in New York, the Missionaries in charge of the various stations are requested to make out budgets on the forms provided for the year beginning the first of the following September, and have them in the hands of the Bishop not later than the end of the first week in January. It should be added that in the making out of the budget, practical considerations should be carefully weighed, and all figures carefully estimated.

Specials come into the hands of the District Treasurer either directly from the donors or else through the Board of Missions, but in very case it is necessary that specials received directly should be reported to the Board. In event of specials coming directly to Missionaries in the field, there should be a report of their receipt, with the names of the donors, sent to the Treasurer of the District. As our annual report goes to New York at the close of the fiscal year, the reports from Missionaries regarding specials received should reach the Treasurer in time to allow of their incorporation in his report. As soon as specials designated for a given purpose come into the hands of the Treasurer of the District, notification will be sent to the Missionary, upon whom the expenditure devolves of the amount received, and the end to which it must be devoted.

Undesignated specials will be allotted to the various interests under the direction of the Bishop and the Council of Advice. Missionaries may draw on the Treasurer for funds standing to the credit of interests under their care as occasion may require, but under no circumstances may an account be overdrawn except with the consent of the Bishop and the Council of Advice; nor can funds specified for one purpose be used for any other purpose. Expenditures made by the Treasurer of the District in behalf of the various missions from a specials fund will be made only under a standing or particular order from the Missionaries themselves, and as soon as such expenditures have been made, notification of the whole transaction will be sent by the Treasurer of the District to the Missionary concerned. The books are always
open to the Missionaries for inspection of their accounts, and the Treasurer will give such information as any Missionary may ask for.

Disbursements other than these made upon a standing order, or in response to the authorized liberty of the Missionaries, are made upon the order of the Bishop on a form provided for the purpose; a receipt is incorporated in this form, so that it is easy at any time to refer to any given disbursement.

The heads of the various missions should have their accounts audited annually prior to the meeting of the Convocation, when the audited account of receipts and disbursements must be presented.

In order to meet the requirements of the Board, the books of the Treasurer of the District are audited at the close of the fiscal year, rather than of the civil, but a balance sheet will be presented by the Treasurer of the District at the Annual Convocation, showing the financial condition of the District for the civil year.

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TREASURER'S REPORT
MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS

APPROPRIATIONS ACCOUNT

### Receipts

For the period beginning September 1, 1905, and ending August 31, 1906

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance from last account</td>
<td>P 10,176.01</td>
</tr>
<tr>
<td>Cash received from Rev. R. E. Armstrong, refunded charges on shipment of goods</td>
<td>40.50</td>
</tr>
<tr>
<td>From Rev. H. E. Studley, refunded charges on shipment of goods</td>
<td>32.66</td>
</tr>
<tr>
<td>From Miss Waterman, returned excess of expenses from New York</td>
<td>57.20</td>
</tr>
<tr>
<td>Proceeds of Letters of Credit</td>
<td>45,775.80</td>
</tr>
<tr>
<td>For salary of trained nurse expended from this acct.</td>
<td>1,910.00</td>
</tr>
</tbody>
</table>

74
For traveling expenses and outfit of
Mr. G. C. Bartter ........................................ 801.56
For Rectory Building, Zamboanga ............ 1,000.00
For repairs to House of Resurrection,
Baguio ................................................... 460.00
Cash paid in United States to H. K.
Mulford & Co. 12/17/04, Dispensary account .............................................. 10.00
Cash received from Bishop Brent, refund of payment made in United States - 3.26
From Mrs. Whitlaw Reid for nurse's salary ................................................... 1,410.89

Total ........................................ P 61,677.88

Expenditures

From September 1, 1905, to August 31, 1906 Cr.
Cash paid Rev. Irving Spencer for Hospital fees ................................................... P 22.00
For Church Building, Zamboanga, from lapsed balance from 1905 Budget ...................................... 1,000.00
Paid Mr. G. C. Bartter, traveling expenses P501.56, outfit P300.00 - 801.56
Balance of cost of Font from Rome ................................................................. 151.89
Roofing House of Resurrection, Baguio ................................................... 460.00
Paid Mrs. Staunton, traveling expenses to United States ................................ 679.00
Paid Dr. Davies, professional services to the Rev. Irving Spencer, April, 1905 - 110.00
For salaries of Workers ................................................................. 33,848.08
Language Lessons, Printing, Medical Supplies, Interest on Cathedral Mortgage, Incidental, etc. .................. 8,648.68
Rental of Workers' Houses ................................................................. 12,786.20
Balance carried forward ................................................................. 3,170.47

Total ........................................ P 61,677.88

Receipts

From September 1, 1906, to January 21, 1907 Dr.
Cash on hand, September 1, 1906 ................................................................. P 3,170.47
Refund of traveling expenses by Bishop Brent ................................................................. 39.12
Cash received from New York on Letters of Credit ........................................ 21,866.43
From Rev. H. E. Studley, refund of Language lessons ........................................ 60.00

75
| From James H. Whittemore for passage money to America of P. Dulay | 200.00 |
| From Bishop’s Fund for same purpose | 150.00 |
| From Mrs. Hargreaves, refund of traveling expenses from New York | 3.40 |
| From Mrs. Hargreaves, refund of shipping charges from New York | 36.18 |
| Advertising American Branch of Easter School in United States | 56.00 |
| **Total** | **25,581.60** |

### Expenditures

<table>
<thead>
<tr>
<th>From September 1, 1906, to January 21, 1907 Cr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash paid for salaries of Workers</td>
</tr>
<tr>
<td>Fire Insurance</td>
</tr>
<tr>
<td>Taxes</td>
</tr>
<tr>
<td>Drugs for Bontoc Dispensary</td>
</tr>
<tr>
<td>House rent for Missionaries</td>
</tr>
<tr>
<td>Running expenses, Drugs, etc., at S. Luke’s Dispensary</td>
</tr>
<tr>
<td>For traveling expenses of Bishop Brent in the District</td>
</tr>
<tr>
<td>Printing</td>
</tr>
<tr>
<td>Incidental expenses</td>
</tr>
<tr>
<td>Language lessons</td>
</tr>
<tr>
<td>To the Rev. W. C. Clapp for return fare, New York, and traveling expenses to New York</td>
</tr>
<tr>
<td>To Miss Ellen Hicks for passage money and traveling expenses to Yokohama, Japan</td>
</tr>
<tr>
<td>To Mrs. Hargreaves for traveling expenses to Baguio</td>
</tr>
<tr>
<td>Balance on hand, January 21, 1907</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### SPECIALS ACCOUNT

### Receipts

<table>
<thead>
<tr>
<th>From September 1, 1905 to January 21, 1907 Dr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand, August 31, 1905</td>
</tr>
<tr>
<td>Special Contributions for use at the Bishop’s discretion</td>
</tr>
<tr>
<td>For Building and Equipment of University Hospital</td>
</tr>
<tr>
<td>Description</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>For Erection and Running Expenses of Saw-Mill, Bontoc</td>
</tr>
<tr>
<td>For Removal and Endowment of S. Luke's Chapel, Trozo, Manila</td>
</tr>
<tr>
<td>For Fund for the Bishop's House</td>
</tr>
<tr>
<td>For Font for Cathedral</td>
</tr>
<tr>
<td>For Chaplain Pierce's work in the Philippines</td>
</tr>
<tr>
<td>For House of the Resurrection, Baguio</td>
</tr>
<tr>
<td>For Furnishing and Equipment of Columbia Club</td>
</tr>
<tr>
<td>Philippines Chapel Loan Fund</td>
</tr>
<tr>
<td>Refund of part of Loan to Columbia Club</td>
</tr>
<tr>
<td>For purchase of the Bishop's House</td>
</tr>
<tr>
<td>For Furnishing of Settlement House, Trozo</td>
</tr>
<tr>
<td>For Maintenance of Filipina Girls at Settlement</td>
</tr>
<tr>
<td>For purchase of Settlement House Property</td>
</tr>
<tr>
<td>For Dispensary work among the Igorots</td>
</tr>
<tr>
<td>For Mission of S. Mary the Virgin</td>
</tr>
<tr>
<td>For Bibles</td>
</tr>
<tr>
<td>For Stereopticon and Slides</td>
</tr>
<tr>
<td>Clerical Endowment Fund</td>
</tr>
<tr>
<td>For Erection of Cathedral, Manila</td>
</tr>
<tr>
<td>For Furnishing of Cathedral</td>
</tr>
<tr>
<td>For Cathedral Chimes</td>
</tr>
<tr>
<td>For Cathedral Endowment</td>
</tr>
<tr>
<td>For purchase of Land</td>
</tr>
<tr>
<td>Loan for Rectory Building</td>
</tr>
<tr>
<td>For School for Igorot Boys</td>
</tr>
<tr>
<td>For Bontoc Mission, Buildings and Work</td>
</tr>
<tr>
<td>For a Special Church Fund</td>
</tr>
<tr>
<td>On account of Missionary Apportionment</td>
</tr>
<tr>
<td>Cemetery Fund</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

**Expenditures**

From September 1, 1905 to January 21, 1907 Cr. ₱ 450,321.91

Paid from the Bishop's Discretionary Fund ₱ 13,925.88
On Deposit, bearing Interest - - - - 60,000.00
Paid for Hospital Equipment - - - - 3,516.87
Paid for erection of Saw-mill and Salary of Sawyer - - - - - 5,352.42
Paid for Moving and Alteration, S. Luke’s Chapel - - - - - 2,105.10
Paid for purchase of Font, Duty, etc. - - 820.62
Paid from Chaplain Pierce’s Fund - - 5,267.56
Paid for repairs, etc., House of the Resurrection, Baguio - - - - 1,241.63
Furnishing of Columbia Club - - - - 8,549.00
Loaned from Philippines Chapel Loan Fund to Columbia Club, and one Worker - - - - - - - - 1,933.56
Paid for purchase and improvement of Bishop’s House - - - - 23,818.29
Furnishing of Settlement House - - - - 793.00
Maintenance of Native Girls at Settlement House - - - - 48.00
Dispensary work among the Igorots - - - - 888.00
Expenses of Mission in Sagada - - - - 6,279.62
Paid for Stereopticon and Slides - - - - 306.64
Erection of the Cathedral - - - - 201,892.75
Furnishing of Cathedral - - - - 1,242.25
Purchase of Land - - - - - 78,781.55
Building of Rectory - - - - - 8,150.11
Running expenses and equipment of School for Igorots, Baguio - - - - 6,199.88
Expenses of Bontoc Mission - - - - 5,585.08
Paid for Choir Vestments and Furnishings from Special Church Fund - - - - 400.54
Sent to New York, Missionary Apportionment, 1906-1907 - - - - 15.00
Balance on hand, January 21, 1907 - - - - 9,988.56

Total - - - - - P 450,321.91

Respectfully Submitted,

G. C. Bartter,
Treasurer of the District.

Manila, P. I.

January 21, 1907.
CONSTITUTION

AND CANONS

OF THE

DIOCESE OF MASSACHUSETTS

AS AMENDED

BY THE CONVOCATION OF 1907

FOR USE IN THE

MISSIONARY DISTRICT

OF THE

PHILIPPINE ISLANDS
The CONSTITUTION and CANONS of the DIOCESE OF MASSACHUSETTS, adopted by the Right Reverend Charles Henry Brent, D. D., Bishop of the MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS, with certain changes, additions and omissions, made to suit the conditions of work in the Philippine Islands, recommended by a Committee on Constitution and Canons, appointed by the Bishop of the Missionary District of the Philippine Islands during its Third Annual Convocation, and presented for its action before the Fourth Annual Convocation; revised further and submitted to the Bishop and the Council of Advice for final consideration and adoption as the Constitution and Canons of the District.

THE CONSTITUTION

Article 1

OF ACCEDING TO THE GENERAL CONSTITUTION

This Church, the Protestant Episcopal Church in the MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS, accedes to the Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Article 2

OF THE CONVOCATION

SECTION 1. There shall be a Convocation of this Church consisting of the Bishop, and Clergymen and Laymen, as follows:

SECTION 2. The Bishop shall have a seat and a vote in the Convocation. Every Clergyman of this District shall be entitled to a seat and a vote in the Convocation, provided, that he has been canonically resident for at least three months next preceding the session of the Convocation, or provided, that he has been regularly appointed a Missionary of this District under the authority of the Board of Missions, and has been regularly received as such and enrolled on the Mission Force, prior to the sitting of the Convocation. And all other Clergymen, canonically resident in the District, shall be entitled to all the privileges of membership of the Convocation, except the right to vote.
Section 3. Every Parish in this District shall be entitled to send to the Convocation a Lay Delegate or Delegates, not exceeding six; and every organized Mission Church in the District under the charge of a Clergyman appointed as Missionary in charge of the station, under the authority of the Board of Missions, shall be entitled to a representation of (not exceeding) six Lay Delegates, to be appointed by the Missionary in charge for each and every Mission Church within his district and under his direction. The Delegates from any Parish shall be appointed in such manner as may be provided for in the By-Laws of that Parish, the Parish or Vestry to have the power of filling any vacancies which may occur; a certificate of whose appointment, signed by the Wardens or Parish Clerk, shall, before his or their admission to a seat, be laid before the Convocation; provided, that no person shall be competent to serve as a Lay Delegate unless he be a stated worshipper in the Parish or Mission which he represents. The delegation from each Parish or Mission shall be entitled, on a division by Orders, to but one vote; Mission in this case being understood to be the one or more stations under any one Missionary having jurisdiction over that section.

Section 4. The Convocation shall be the final judge of the qualifications of its members; but no Clergyman under canonical sentence of suspension, and no Laymen repelled from the Holy Communion, with the subsequent approval of the Bishop of the District, shall be entitled to membership.

Article 3

OF THE ANNUAL SESSIONS OF THE CONVOCATION

Section 1. There shall be an Annual Session of the Convocation of the Church in this District on the Wednesday following the Second Sunday after Epiphany, in the Cathedral Church of S. Mary and S. John, Manila.

Section 2. For any sufficient cause the Ecclesiastical Authority may change the time of such session; provided, that the time of session shall not be more than three months later than the stated time.
Article 4
OF THE SPECIAL SESSIONS OF THE CONVOCATION

Section 1. Special sessions of the Convocation may be called by the Bishop, at his discretion, and shall be called whenever requested by the Council of Advice; or may be called by the Council of Advice in case of the death or disability of the Bishop.

Section 2. The purpose or purposes for which such session is called shall be duly stated in the notice thereof, which shall be sent to every Clergyman canonically connected with the District, and to every Parish in union with the Convocation, at least four weeks previous to the time appointed therefor.

Section 3. No business shall be transacted at such session, other than that stated in the notice thereof, except by a vote of at least two-thirds of each Order.

Article 5
OF THE PRESIDENT OF THE CONVOCATION

The Bishop shall preside in the Convocation. In the absence of the Bishop, the members shall elect a President from among the Presbyters.

Article 6
OF THE SECRETARY OF THE CONVOCATION

At each Annual Session of the Convocation, a Secretary shall be elected. His duty shall be to take minutes of the proceedings, and to enter them, when approved, in a proper book; to preserve the Journals and records; to attest the public acts of the body; and to deliver to his successor all books and papers belonging to the Convocation which may be in his custody. An Assistant Secretary may also be appointed by the Secretary, with the approval of the Convocation. In case of a vacancy in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretary, if there be one; if not, upon the Secretary of the Council of Advice.
Article 7
OF THE TREASURER AND REGISTRAR OF THE DISTRICT

At each Annual Session of the Convocation, a Treasurer and a Registrar shall be elected. If not members of the Convocation, they shall be entitled, ex-officio, to all the rights and privileges of membership, except that of voting.

Article 8
OF THE COUNCIL OF ADVICE

There shall be a Council of Advice, chosen by the Bishop at the Annual Session of the Convocation. It shall consist of two Presbyters canonically and actually resident in the District, and two Laymen, Communicants of the Church and resident in the District. Vacancies in said Council of Advice shall be filled by the Bishop.

Article 9
OF THE TRANSACTION OF BUSINESS

Section 1. In all matters which come before the Convocation, the Clergy and Laity shall deliberate, and shall vote as one body, except when a vote by Orders shall be called for by any three Clerical members, or by the Delegates from any three Parishes or Missions, and except when such vote shall be required by the Constitution or Canons of the District; in which cases the two Orders shall vote separately, the Clergy by individuals, and the Laity by Parishes and Missions, the Delegates from each Parish or Mission being entitled to one vote and no more; and the concurrence of the greatest majority of each Order shall be necessary to a decision.

Section 2. A majority of the Lay Delegates from a Parish or Mission shall determine the vote of that Parish or Mission. When the Delegates from a Parish or Mission are equally divided, the vote of the Parish or Mission shall be cast, with the word "divided" written thereon, and shall be counted as a vote.

Section 3. The presence of one-third of the Clergy men entitled to seats in the Convocation, and of Delegates shall
constitute a quorum for organization and the transaction of business; but a smaller number may adjourn from day to day.

**Article 10**

**OF THE ELECTION OF OFFICERS**

Section 1. All elections shall be by ballot and by Orders, unless the Convocation by a majority of three-fourths of the members voting, shall determine otherwise.

Section 2. The person or persons in office shall hold over until their successors are elected.

**Article 11**

**OF THE ADMISSION OF A PARISH INTO UNION WITH THE CONVOCATION**

Section 1. To entitle a Parish to admission into union with the Convocation, such a Parish shall submit to the Convocation a certified copy of its Articles of Association, or other satisfactory evidence of its organization (or, if specially incorporated, of its charter), and of its Constitution and By-Laws, in which it must be declared that such Parish accedes to the Doctrine, Discipline and Worship, the Constitution and Canons of the Protestant Episcopal Church in the United States, and to the Constitution and Canons of this Missionary District: and such Parish shall lay before the Convocation written evidence, subscribed by the Wardens and Vestry, that it has been duly organized as such for the space of one year, and during that time has held regular public services.

Section 2. Copies of said Articles of Association or Charter, and of the Constitution and By-Laws of said Parish, together with a statement of its condition and the need of its organization, and evidence of its ability to support itself, must be submitted at least two months before the Annual Convocation to the Bishop (if there be one) and to the Council of Advice of the District, who shall respectively report to the Convocation, in writing, their approval or disapproval of the admission of such Parish into union with the Convocation. If either the Bishop or the Council of Advice do not approve of such admission, he or they shall submit in writing to the Convocation the reasons for such disapproval. The whole subject, with
all the documents, shall be referred to a special Committee of three Clerical and three Lay members of the Convocation to report thereon. When a Parish shall have been duly admitted into union with the Convocation, it shall not change its Articles of Association or Charter, or its Constitution and By-Laws, until the proposed changes have been submitted to the Bishop of the District (if there be one), and to the Council of Advice, and shall have received their approval, provided, that if they fail of such approval, the Parish may appeal to the Convocation, whose action in the case shall be final.

SECTION 3. Whenever any Parish in union with the Convocation shall neglect for three years in succession to make a Parochial Report, or shall neglect for three successive years to employ a Clergyman as its Parish Minister, such Parish, with the consent of the Bishop and the Council of Advice, shall be regarded as having forfeited its connection with the Convocation, and shall no longer be entitled to representation in the same. The Bishop shall report such Parish to the Council of Advice, and also to the Convocation in his Annual Address.

SECTION 4. Any Parish presented by the Bishop and Council of Advice for violation of the General Constitution or Canons of the Church, or the Constitution or Canons of this Missionary District, may be declared contumacious by a concurrent two-thirds vote of each Order, and thereupon shall forfeit its right to representation in the Convocation. The Bishop shall report any such Parish to the Convocation as occasion may require.

SECTION 5. But any Parish which has forfeited its right of representation may, upon its application, be readmitted into union with the Convocation by a concurrent vote of two-thirds of each Order, such readmission to take effect from and after the close of the session of the Convocation consenting thereto.

Article 12

OF ALTERATIONS OF THIS CONSTITUTION

The mode of altering or amending this Constitution shall be as follows: The proposed amendment shall be pre-
presented in writing at an Annual Session of the Convocation; and, if approved by a majority of each Order, it shall be acted upon at the next Annual Session of the Convocation; when, if a majority of each Order, voting separately and by ballot, shall approve the said proposed amendment, it shall become a part of the Constitution of the Missionary District.

THE CANONS

Title 1

OF THE CONVOCATION

CANON 1

OF THE RECORD OR LIST OF CLERGY IN THE DISTRICT

Section 1. The Ecclesiastical Authority shall prepare, or cause to be prepared, a list of all the Clergymen canonically resident in the District; designating those regularly settled in Parishes by the names of their respective cures or Parishes; those employed as Missionaries, by their respective stations; those employed as Presidents, Professors, Tutors, or Instructors, by the respective institutions in which they are engaged; those employed as Heads or Chaplains in any benevolent or public institutions duly incorporated within the District, or in the Army or Navy of the United States, by their respective posts of duty; and those not so engaged, by their places of residence only.

Section 2. Such list shall be recorded in a book by the Secretary of the Convocation.

Section 3. The Secretary of the Convocation shall record in such book all canonical certificates concerning the election or institution of Ministers, provided, that the same be accompanied with the certificates of the
A certificate of reception to be recorded.

The Ecclesiastical Authority to certify names of Clergymen received into the District, and clerical changes.

Copy of the list to be laid before the Convocation.

Such record admitted as evidence in all trials, etc.

Ecclesiastical Authority that the person so chosen to any Parish or in this District is a qualified minister of this Church.

Section 4, (1) When letters dimissory shall have been accepted, the Clergyman received shall procure from the Ecclesiastical Authority a certificate that he has been received in the District in compliance with the Canons. He shall cause such certificate to be delivered to the Secretary of the Convocation, who shall record the same.

(2) The Ecclesiastical Authority shall also certify in writing to the Secretary the names of all Clergymen who shall by ordination or in any other mode than as above specified, become canonically resident within the District, to be duly recorded; and shall also certify to the Secretary the name of every Clergyman deceased, transferred, deposed, or suspended; in order that such names may, in the first three cases, be stricken from the record; and in the last, that a minute of the sentence may be made.

(3) A copy of such record or list shall be laid before the Convocation on the first day of its meeting, and shall be entered upon the Journal.

(4) Such record, or a transcript thereof, or of such part thereof as may relate to the matter in question, duly attested by the Secretary, shall be admitted in evidence upon all proceedings or trials under any law or Canon in force in this District.

Canon 2

Of the Convocation

List of Clergy entitled to seats.

Section 1. The Clerical members, and their right to seats.
Within one week before the meeting of every Convocation of the District, the Ecclesiastical Authority shall prepare, or cause to be prepared, a list of Clergymen entitled to seats in the Convocation. Such list, or a copy thereof authenticated by the Ecclesiastical Authority, shall be laid before the Convocation on the first day of the meeting, and filed with the Secretary, who shall record it in a book kept for this purpose.

Section 2. Lay Delegates, and their Right to Seats.

(1) The appointment of Lay Delegates to the Convocation, in Parishes organized or incorporated with a Vestry, if they be chosen by the Vestry, shall be made at a regular meeting of such vestry, held according to the laws of the Parish; if they be chosen by the Parish, it shall be under the same regulations as are prescribed for the election of Wardens and Vestrymen of the Parish in which they are chosen.

(2) The appointment of Lay Delegates from Missions in the District, established and conducted under the Authority of the Board of Missions of this Church, shall be by the Clerical Missionary in charge; the mode of selection being left to said Missionary. He shall be entitled to select six Lay Delegates from his principal Church or Chapel, and six from each of the subordinate Churches or Chapels at other points, and under his direct control.

(3) The evidence of the appointment of a Lay Delegate from a Parish shall be a certificate, signed by the Wardens or by the Parish Clerk. In the case of a Delegate appointed from a Mission, the certificate
must be signed by the Missionary in charge of said Mission. A certificate must be laid before the Convocation before the admission of the Delegate, presenting it, to a seat.

(4) No Lay Delegate shall be entitled to a seat in the Convocation unless he be a stated worshipper in the Parish or Mission which he is appointed to represent, and is a baptized person.

(5) It shall be the duty of every Parish Clerk, and of each Missionary in charge of a Mission, immediately after the choice of Delegates to the Convocation, to report the names of such Delegates to the Secretary of the Convocation, to aid him in making up a list of Lay Delegates for use in the organization of the Convocation.

(6) No other certificate or evidence of the appointment of a Lay Delegate than such as is required by the Section shall be required; and any Laymen, duly certified as above, shall be entitled to seats until further action of the Convocation thereon.

Section 3. The Call of the Convocation.

Unless it be otherwise directed by the Convocation, the mode of giving notice of the meeting of the Convocation shall be by printed or written notice, naming the time and place thereof with the signature of the Secretary, sent by mail to each Clergyman canonically connected with the District, and to each Parish in union with the Convocation. The notice of the Annual Meeting of the Convocation shall be sent at least four weeks before the time appointed; the notice of a Special Meeting of the Convocation shall be sent as required by Article 4 of the Constitution.
Every Session to be opened with Divine Service.

Secretary to preside in absence of Bishop.

Secretary to call names of Clergy.

Certificates of Lay Delegates to be presented.

Organization.

Section 4. Organizing the Convocation.

(1) Every Session of the Convocation shall be opened with Divine Service. On the first Morning there shall be a Sermon and the Administration of the Holy Communion. There shall be a Celebration of the Holy Communion each day, during the sitting of the Convocation, at such time and place as may be ordered by the President of the Convocation. A Clergyman shall be appointed by the Convocation, who shall be the Preacher at the next Annual Session, unless, at least one month before the same, the Bishop shall give said Clergyman notice that the Sermon, Address, or Charge is to be delivered by the Bishop.

(2) If the Bishop be not present at the appointed time and place for holding the Convocation, the Secretary shall call the members present to order, and shall preside until a presiding officer be elected.

(3) The Secretary shall call the names of the Clergymen entitled to seats, from the list filed with him, as directed by Section 1 of this Canon.

(4) The Secretary shall call the Parishes and Missions entitled to representation, when the Lay Delegates shall present their certificates, which certificates shall be referred to a Committee of three members, appointed by the presiding officer. Irregular or defective certificates, and certificates and documents referring to contested seats, shall be reported to the Convocation, which shall decide on the admission of the Delegates named therein.

(5) A quorum being present, the Bishop, if present, shall declare the Convocation duly organized. If the Bishop be not present, the Secretary shall direct that the members
proceed to vote for a President, as provided for in Article 5 of the Constitution. The President thus elected shall declare the Convocation organized for business.

(6) The Convocation shall then proceed to the election of a Secretary.

(7) The rules of order in force at the Annual Session of the Convocation next preceding shall be in force until altered by the Convocation.

Section 5. The Secretary.

(1) In addition to the offices and duties elsewhere declared, it shall be the duty of the Secretary to give notice of any meeting of the Convocation, in a written or printed letter, transmitted by mail to every Clergyman canonically connected with the District, and to every Parish in union with the Convocation, at least four weeks before the time appointed. This letter shall contain a notice of the time and place of holding the Convocation; a printed or typewritten copy of Section 2 of Canon 2, relating to the appointment of Lay Delegates, and a form of certificate of their election.

It shall be the duty of the Secretary, in October of each year, to transmit by mail a copy of the blank form of Parochial Report to every Clergyman in charge of a Parish or Mission, or to the Wardens where there is no Clergyman in charge of a Parish, and to every Clergyman without cure blank form for his Personal Report, with a request in each case that the Report be filled up and presented to the Bishop before the twelfth day of January.

(2) He shall transmit annually to each of the Bishops of this Church, and to the
To transmit certain documents to the General Convention.

To receive and disburse moneys.

Accounts to be rendered.

When removed.

Shall choose a President.

Secretary of every Diocesan Convention, and to the Secretary of the House of Deputies of the General Convention, a copy of the Journal of the Convocation, and shall secure, so far as possible, from the Secretaries of Diocesan Conventions or Councils, copies of their Journals in exchange.

(3) He shall also transmit to every General Convention, in addition to the documents mentioned in Section II, Canon 47, of the Digest of Canons of the General Convention, a certificate of the appointment of a Clerical and Lay Delegate to the General Convention, as required by Section I (ii), Canon 46, of the aforesaid Digest of Canons.

SECTION 6. The Treasurer.

(1) It shall be the duty of the Treasurer to receive and disburse all moneys collected under authority of the Convocation, and of which the collection and appropriation shall not be otherwise specifically ordered.

(2) His accounts shall be rendered annually to the Convocation, having been previously audited by the Council of Advice of the District.

(3) He may be removed from office at any time by the Council of Advice, acting by and with the consent of the Bishop for any neglect, misconduct, or incapacity.

CANON 3

OF THE COUNCIL OF ADVICE

Section 1. The Council of Advice shall, at their first meeting, choose a President from among the Clerical members and a Secretary, either Clerical or Lay. The Secretary shall record their proceedings in a book provided
A quorum. When to meet.

Ecclesiastical Authority in vacancy of Episcopate

Power to fill vacancies.

To receive application for establishment of a Parish.

for this purpose, which book, and all papers in their hands relative to the District, shall be subject to the examination of the Bishop and of the Convocation; and a full report of their acts shall be made at each Annual Meeting of the Convocation. A majority of the Council of Advice shall be a quorum.

Section 2. The Council of Advice may be summoned by the Bishop whenever he shall wish for their advice; and they may meet of their own accord, and agreeably to their own rules, whenever they may be disposed to advise the Bishop.

Section 3. In case of a vacancy of the Episcopate, the Council of Advice shall be the Ecclesiastical Authority of the District in all cases except such as are otherwise provided for by the Canons of the General Convention or of this District.

Section 4. The Council of Advice shall have authority to fill all vacancies that may occur during the recess of the Convocation, in any committees appointed to sit during the recess of the Convocation, and also in such offices as are held by annual election, for filling vacancies in which other provision has not been made.

Section 5. On an application for the establishment of a new Parish within the limits of an existing Parish, the Council of Advice shall notify the Rector of said Parish (or, if there be no Rector, the Wardens) of such application, and also of the time and place for the hearing of it, when the Rector, or Wardens, or Committee of the Parish, shall be allowed to make any suggestions or representations, either personally or in writing, in relation to the matter.
OF THE DELEGATES TO THE GENERAL CONVENTION

Section 1. At each Annual Convocation next preceding a stated meeting of the General Convention, one Clergyman and one Layman shall be elected by the concurrent vote of the Clerical and Lay members, to represent this District in said General Convention, who shall continue in office until the meeting of this Convocation next preceding the next General Convention, or until their successors are elected. The Clerical Delegate shall be a Presbyter canonically connected with the District, and the Lay Delegate shall be a Communicant of the Church and a resident of the District. The Convocation shall also elect one Clergyman and one Layman, with the same qualifications as the other Delegates, as Provincial Delegates to act in the cases hereafter mentioned.

Section 2. Any vacancy occurring among the Delegates or Provisional Delegates shall be filled at any session of the Convocation during which or prior to which, such vacancy shall occur.

Section 3. In case of the inability of any Delegate to attend, or in case of vacancy, the Secretary of the Convocation shall designate the provisional Delegate of the Order in which the vacancy occurs, to represent the District.

CANON 5

OF THE REGISTRAR

Section 1. The Journals, files, papers, reports and other documents, which, under the Canons or otherwise, shall become the
Shall procure and preserve documents, etc.

To record consecrations.

property of this Convocation, and shall be committed to the keeping of the Registrar.

SECTION 2. It shall be the duty of the Registrar to procure all such Journals, files, papers, reports, copies of charters and acts of incorporation of churches, and other documents, as may be of value in the history of this District; to arrange, label, file, index, and otherwise put in order and provide for the safe keeping of the same, and all such others as may hereafter come into his possession, in some safe and accessible place of deposit; and to hold the same under such regulations and restrictions as the Convocation may, from time to time, impose.

SECTION 3. It shall be his duty also to preserve, in a proper Registry Book, a record of the ordination and consecration of the successive Bishops of this District, designating accurately the time and place of the same, with the names of the ordaining and consecrating Bishops, and of the others present and assisting; to record a list of all the Presbyters and Deacons, and the dates of their connection with the District, and copies of the charters and acts of incorporation of Parishes in the same, with such additional facts as may be worthy of preservation in the Archives of the District.

Title 11
OF DISCIPLINE
CANON 1
OF THE PRESENTMENT OF A CLERGYMAN NOT BEING A BISHOP, ACCUSED OF OFFENCES FOR WHICH HE MAY BE TRIED

Information.

Section 1. (a.) Proceedings to cause the presentment for trial of a Clergyman, not
being a Bishop, for an offence against the Canons of the General Convention or of the District shall be begun by an Information in writing, signed by the person or persons making it, stating the name of the Clergyman accused, the offence or offences charged, and the time, place and other circumstances of each; and requesting his presentment and trial thereon. The information shall be made to the Bishop of the District, who shall endeavor to adjust the matter to the peace and honor of the Church, or failing therein shall lay the Information before the Council of Advice for Preliminary Consideration.

(b.) Any Clergyman not being a Bishop finding himself charged by public rumor, or otherwise, with an offence for which he might be tried, may in the form of an Information request the Bishop to investigate the charge. Such request shall be received and acted upon in all respects as an Information.

(c.) Whenever the Bishop himself learns that a Clergyman of this District is charged by rumor, or otherwise, with an offence for which he might be tried, and believes that the honor of the Church requires an investigation, he shall state the matter to the Council of Advice in the form of an information; and such statement shall be considered and acted upon in all respects as an Information.

SECTION 2. Whenever an Information is laid before the Council of Advice, they shall proceed in the following manner to a Preliminary Consideration of it for the purpose of determining whether the respon-
Presentment to Bishop.

No Presentment.

The possibility of the persons who signed it, the gravity of the offence charged, and the evidence, are such as to warrant a Presentment for trial of the accused. They shall at once serve a copy of the Information upon the accused, except when he himself has signed it, and, as soon as may be, set a time and place for its consideration, and give reasonable notice to those who signed it, and to the accused, and so far as possible to every witness or participant named in it, that at the time and place set all may appear and be heard in person or by counsel. They may continue the hearing, and, after reasonable notice and opportunity for hearing, may allow any amendment of the Information, and may make such further effort to adjust without trial the matters set forth in the Information, as they may think consistent with or required by the peace and honor of the Church.

Section 3. Should the Council of Advice decide that the case is one for trial, they shall make a presentment of the accused to the Bishop in writing, specifying so far as possible the details of the alleged offense as to time, place, and circumstances. The Council of Advice shall conduct the prosecution. When the Council of Advice make a presentment, they shall immediately cause an attested copy thereof to be served on the accused, and return of the service shall forthwith be made to the Bishop.

Section 4. If the Council of Advice decide to make no presentment of the accused, they shall return the Information to the Bishop with a recommendation that it be dismissed. No further action shall be taken upon any charge once dismissed unless,
within three years, new evidence is presented to the Bishop in the form of a new Information, which, in his judgment, requires that the charge be again referred to the Council of Advice.

SECTION 5. If for any reason the Council of Advice recommend, or if the Bishop of the District desire, he may refer the Presentment to some other Bishop, who in that case shall perform all the duties prescribed in this and the following Canon for the Bishop of the District. In case of the death, resignation or disability of the Bishop to whom the case shall have been referred, as aforesaid, the Bishop shall at once refer the same to some other Bishop.

If there be no Bishop, or in case of the death, resignation, or disability of the Bishop of the District, the Council of Advice themselves shall refer the Presentment to some other Bishop.

Whenever reference to another Bishop is made during any period of time limited under this Title for the performance of any act by or before the Bishop, such period shall be extended so as to begin at the time of such new reference.

CANON 2

OF THE TRIAL OF A CLERGYMAN, NOT BEING A BISHOP

Clerical Court.

SECTION 1. When a Presentment has been served on the accused, provided in the foregoing Canon, the Bishop shall, within twenty day of such service, except as provided in the next section, nominate four Presbyters of the District, entitled to seats in the Convocation, and shall cause a list of their names to be served on the accused, who shall within fifteen days after such service
Presbyters and Lay Judges.

Meeting of the Court.

select three of them and notify their names in writing to the Bishop; but if he shall not give such notice to the Bishop within said fifteen days, the Bishop shall then select three, and the Presbyters so selected shall form the Ecclesiastical Court.

SECTION 2. Within five days of the Presentment upon him, the accused may, unless he be charged in the Presentment with error in doctrine, in writing, request the Bishop to nominate also Laymen in the Court, in which case the Bishop, within twenty days after receiving such request, shall with the names of the four Presbyters, send also the names of seven Laymen, of the District, Communicants of the Church, and, if possible, men of legal training and of judicial experience; and therefrom the accused shall, within fifteen days, select three Presbyters and two Laymen, and notify the Bishop thereof, and the five so selected shall constitute the Court; but if he shall not give such notification to the Bishop within said fifteen days, the Bishop shall then select therefrom three Presbyters and two Laymen, who shall form the Ecclesiastical Court.

SECTION 3. The Court, thus constituted, shall meet at such time and place within the District, as the Bishop shall direct, and shall have power to adjourn from time to time; and from place to place, within the District, as they shall deem necessary. The Bishop shall cause a written notice of the time and place of the first meeting of the said Court to be served, at least twenty days before the time of meeting, on the accused, and also on the Prosecution. If within six months from this date the
Attendance of the Court.

Organization of the Court.

Presentment not to be amended after services.

Confession of guilt before trial.

Confession during trial.

Court, for any reason, fail to proceed to trial, the Bishop may constitute a new Court in the manner aforesaid.

SECTION 4. If, at the time appointed for the first meeting of the Court, the whole number constituting the same shall not attend, those who are in attendance may adjourn, from time to time, until in the case of a Clerical Court the three members are present, or in case of a Mixed Court, three members at least are present, two of whom must be Clergymen and one a Layman, which number shall be competent to proceed with the trial.

SECTION 5. The Court, at its first meeting, shall organize by choosing one of its members President, who, in case of a Mixed Court, shall be a Clergyman, and a Clerk, who may or may not be a member, as the Court shall determine.

SECTION 6. The Presentment shall not be amended after service thereof on the accused.

SECTION 7. If the Clergyman presented shall, before the first session of the Court summoned to try the case, voluntarily confess himself to the Bishop to be guilty of the offences alleged in the Presentment, the Bishop shall cause such confession to be put in writing and signed by the accused, and presented to the Court at its first session; and the Court shall thereupon state in a writing, addressed to the Bishop, its opinion as to the sentence to be pronounced.

SECTION 8. If on or during trial the accused shall confess the truth of any charge or specification in the Presentment, the Court may dispense with hearing further evidence relating to the charge or specification
Refusal of accused to present himself for trial.

Evidence to be in writing.

Sentence of Court.

Sentence.

confessed, and proceed to trial of charges to which the accused pleads not guilty.

Section 9. If the Clergyman prosecuted, as aforesaid, after having due notice, shall fail or neglect to appear before the Court appointed for his trial, unless prevented by sickness or other sufficient cause, the Court shall pronounce him guilty of contumacy, and the Bishop shall thereupon suspend him from the exercise of his Clerical functions for the term of six months; and if, during that period, he shall not present himself for trial, he shall then be degraded from the Ministry for contumacy.

Section 10. When the Court proceeds to the trial, it shall hear the evidence, which shall be reduced to writing, and signed by the witnesses respectively; and some officer, authorized by law to administer oaths, shall, at the desire of either party, administer an oath or affirmation to the witnesses.

Section 11. The Court, having considered the evidence and noted the exceptions, shall declare in a writing signed by a majority of the whole number of the members of the Court, its decision on the charges contained in the Presentment, distinctly stating whether the accused is guilty or not guilty of such charges respectively, and also stating the sentence which, in its opinion, should be pronounced. This decision, together with the evidence and the exceptions, shall be delivered without delay to the Bishop, and a copy of the decision, and of the evidence and exceptions, shall at the same time be sent to each party.

Section 12. If the Court declare the accused not guilty of any of the charges,
then its judgment shall be final, and the Bishop shall cause notice thereof to be given to all the Clergymen of the District, and otherwise made public as he may see fit; but if the Court declare the accused guilty of the charge or charges set forth in the Presentment, or any of them, the Bishop, unless an appeal for a new trial, as hereinafter provided, be granted, shall proceed to pronounce, in manner hereinafter provided, such canonical sentence as shall appeal to him to be proper; provided, the same shall not exceed in severity the specific sentence recommended by a majority of all the members of the Court. If a majority of all the members of the Court shall have failed to recommend a specific sentence, the Bishop shall impose such canonical sentence as he may deem fit, and whatsoever sentence the Bishop shall pronounce shall be final.

Section 13. The Bishop shall give the accused a hearing, if as requested by him in writing within ten days after the decision of the Court shall have been received by him, and may grant a new trial, if he shall be satisfied that justice requires it. If a new trial be granted, the new Court shall be constituted after the same manner as aforesaid.

Section 14. Before pronouncing sentence, the Bishop shall summon the accused, the Prosecution and three or more Presbyters of the District, to meet him at such time as in his opinion may be most convenient, in some Church of this District to be designated by him, which shall be open to all persons who may choose to attend; and he shall then and there publicly pronounce the sentence.
CHAPTER XII

CITATIONS AND NOTICES

Section 15. All citations and notices shall be signed by the Bishop, and, together with all other papers contemplated in this or the foregoing Canon, shall be served by a summoner or summoners to be appointed for the purpose by the Bishop, whose certificate of such service shall be evidence thereof.

Section 16. No person shall take part in any Preliminary Consideration or be nominated as a member of an Ecclesiastical Court, or act as an officer of the Court, if he be related to the accused in or within the fourth degree of kindred according to the rules of civil law, or if he be the party against whom it is charged that the offence was committed, or if he be a party to the Presentment, or if it be charged in the Presentment that he was concerned in the offence by participation or consent, or if he be a necessary or material witness in the case.

Section 17. Advocates shall be allowed both parties, provided they are Clergymen canonically resident in the District, or Laymen of the Profession of the Law, who are Communionists of the Church. The Court shall select a Lay Communicant of this Church, learned in the law, and if possible, having had judicial experience, as their assessor, to act as their legal adviser; and the Court shall be bound to consult their assessor on all points of procedure before deciding the same. The Court may limit the number of Advocates whom it will hear, provided it grant an equal number to both parties.

Section 18. The opinion of the Bishop his sentence, and all papers filed with him, together with the official record of the trial
as made up by the Clerk, including the
evidence, shall be deposited with the Regis-
trar of the District.

Section 19. After the final decision of
the Bishop, the accused shall not be liable
to trial for the same offence.

Title III
OF MISCELLANEOUS PROVISIONS

Canon 1
OF PARISH AND MISSION REGISTERS AND REPORTS

Every Clergy-
man to keep a
Parish or Mission
Register.

The Register to
contain certain
particulars.

The Register to
be carefully pre-
served.

A list of com-
municants to be
kept.

Section 1. According to Section 1,
Canon 47, of the Digest of Canons of the
General Convention each Clergyman of this
Church shall keep a register of Baptisms,
Confirmations, Communicants, Marriages and
Funerals within his cure, agreeably to such
rules as may be provided by the Constitu-
tion of the District where his cure lies.

Section 2. The Register shall specify
the name, place, and date of birth of each
child baptized, with the names of the parents
and the names of the witnesses; the names
of parties married; the names of persons
buried; and also the time when the rite
was performed.

Section 3. These entries shall be made
by the Clergyman in a book provided for
that purpose, belonging to the Vestry of
each Parish, or in a Mission to the Mis-
sion, which book shall be the Parish (or
Mission) Register, and shall be preserved
by the Vestry as a part of the records of the
Parish, or by the Missionary in charge as
a part of the records of the Mission.

Section 4. The list of communicants shall
embrace all within the Clergyman's cure,
as nearly as can be ascertained; and he
shall also keep a list of all the families and adult persons within his cure, as far as practicable, and also an accurate list of the persons confirmed from time to time by the Bishop.

Section 5. Every Clergyman of this Church, regularly settled in any Parish or Mission, shall present, or cause to be delivered, on or before the twelfth day of January, to the Bishop of the District (or if there be no Bishop, to the President of the Council of Advice) a statement for the year ending with the previous thirty-first day of December, of the number of Baptisms, Confirmations, Marriages and Funerals, and of the number of Communicants in his Parish or Mission; also the state and condition of the Sunday School and any other schools in his Parish or Mission; also the amount of Communion Alms, the contributions for Missions (Domestic, Foreign, or for the District), for Parochial Schools, for Church purposes in general; also whether there is a Church or Chapel, with the number of sittings therein, and whether there is a parsonage; also the total valuation of the property belonging to the Parish or Mission, taken, if possible, from the tax list of the town or city; and of all other matters that may throw light on the state of the same according to the form of Parochial Report transmitted by the Secretary of the Convocation, in accordance with Title I, Canon 2, Section 5. If a Parish is vacant, the Wardens shall present or cause to be delivered, the foregoing statement. Every Clergyman not regularly settled in any Parish or Church shall also report the occasional services he may have performed, and, if he have per-
formed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop shall think fit, may be entered on the Journals of the Convocation.

CANON 2
OF VACANT PARISHES
Whenever a Parish becomes vacant, it shall be the duty of the Vestry to give immediate notice thereof to the Ecclesiastical Authority.

CANON 3
OF REPEALED CANONS
Whenever there shall be a repealing clause in any Canon, and such Canon shall be repealed, such repeal shall not be a reenactment of the Canon or Canons repealed by the said repealing clause.

CANON 4
OF THE REPEAL, AMENDMENT, AND ENACTMENT OF NEW CANONS
Section 1. In all cases of future enactments the same, if by way of amendment of an existing provision, shall be in the following form “Title—Canon—(or Canon—Section—) is hereby amended so as to read as follows:” And if the enactment is of an additional clause, Section or Canon, it shall be designated as the next Canon, or next Section, or next clause of a Canon or Section, in the order of the numbering of the Title to which the subject properly belongs. If a Canon or Section or clause be stricken out, the existing numbering shall be retained until a new edition of the Canons be directed.

Section 2. The Secretary, with any number of the Committee on Canons se-
lected by such Committee, shall, at the close of each session of the Convocation, certify the changes made in the Canons and the Secretary shall print the same in the Journal.

CANON 5

OF AMENDMENTS TO THE CANONS.

The Canons may be altered, or new Canons may be added, at the Annual Session of the Convocation, by vote of a majority of each Order.

But no existing Canon shall be changed and no new Canon shall be enacted, on the day on which the change or enactment may be proposed, unless such changes or enactment shall have been referred to and reported upon by a Committee of at least two Presbyters and two Laymen.

CANON 6

OF THE TIME WHEN THESE CANONS TAKE EFFECT.

These Canons shall take effect immediately on their passage.
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