Missionary District
of the
Philippine Islands
1908
ANNUAL REPORT

OF THE

MISSIONARY DISTRICT

OF THE

PHILIPPINE ISLANDS

FOR THE YEAR ENDING DECEMBER 31, 1907

MANILA

PUBLISHED BY THE PRINTING COMMITTEE

1908
NOTE

Owing to the absence of the Bishop in America and the depleted condition of our staff of missionaries the Annual Convocation was not called at the usual time. Later in the year conditions were such that it would have been possible to get a quorum by bringing from their posts clergy who could have come only at the risk of impairing their work, our whole force consisting at the time of four priests and two deacons. In order however to comply with the recently enacted Constitutions and Canons of the Missionary District, the Convocation was called for Friday, June 5, and adjourned for lack of a quorum.
FIFTH ANNUAL CONVOCATION
MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS

JOURNAL

Manila, P. I., June 5, 1908.

The Fifth Annual Convocation met at the call of the Bishop in the Cathedral of St. Mary and St. John at 10.15 A. M. June 5, 1908. After prayers by the Rev. Mr. Johnston the Acting Secretary called the Convocation to order.

The Rev. Mr. Johnston was elected chairman on nomination by Mr. Noble. Mr. Johnston announced that the Bishop was unavoidably detained, after which announcement the Secretary called the roll, disclosing that according to Art. IX, Sec. 3 of the Constitution there was no quorum.

Mr. Johnston made the following announcement on behalf of the Bishop:—

COUNCIL OF ADVICE:
The Rev. M. G. Johnston, the Rev. H. E. Studley, Mr. G. A. Main, Col. G. M. Dunn.

EXAMINING CHAPLAINS:

ACTING SECRETARY:
The Rev. H. E. Studley.

COMMITTEE ON PRINTING:
Mr. H. L. Noble, the Rev. G. C. Bartter, the Rev. H. E. Studley.

The Constitutions and Canons as amended were approved by the General Convention and are now in force in this Missionary District.

On motion made and seconded the Convocation was declared adjourned.

HOBART E. STUDLEY,
Acting Secretary.
THE BISHOP'S REPORT

My official acts during the year ending Dec. 31st., 1907 are as follows:—

- Celebrations of the Holy Communion: 44
- Sermons: 101
- Baptisms: 68 (Adult: 2, Infant: 66)
- Confirmations: 81
- Marriages: 5
- Burials: 2
- Ordinations (to the Diaconate): 1
- Admission of Lay Readers: 3
- Consecration of Burial Ground: 1
- Consecration of Church: 1

The most important event of the year in our Church's history in Manila was the consecration of the Cathedral of St. Mary and St. John on Sunday, Feb. 3rd., at which we were happy in the presence of the Rev. A. S. Lloyd, D. D., General Secretary of the Board of Missions, who preached the sermon. Other visitors were the Rev. Reese F. Alsop, D. D., Rector Emeritus of St. Anne's Church, Brooklyn, N. Y., and the Rev. A. F. King of Tokyo, Japan. The various Protestant churches in the city honored us by either giving up their morning service or placing it at such an hour as would enable pastors and people to unite with us in our service of consecration. The ministers of other churches were seated in the choir. At the evening service on the day of consecration the Rev. A. F. King was the preacher.

The visit to the Philippine Islands of the General Secretary of the Board of Missions together with the Rev. Dr. Alsop, one of the most interested and distinguished members, was an evidence of the desire of the Board to put itself into intimate personal relations with the mission field. Our northern stations were visited and the difficulties and opportunities of our work among the Igorots were made manifest in a manner which will enable the Board to deal intelligently with the requests and reports presented in their behalf from year to year.
Shortly after the consecration of the Cathedral the Far Eastern Lecture Course was inaugurated, the Cathedral being used for the delivery of the lectures. The first lecture was delivered by Mr. John R. Mott, and the three remaining lectures of the course by the Rev. Charles Cuthbert Hall, D. D., President of the Union Theological Seminary, New York. Dr. Hall was at that time returning from India whither he had gone as lecturer on the Barrows Foundation, and where he contracted the disease that brought to a close a career of high value to Christianity. His interests were as wide as humanity and his devotion to missions was a passion.

St. Stephen's Cathedral Mission for Chinese has made a distinct advance during the twelve month. The Methodists have given up their Chinese work, leaving ours as the only one in the city. Most of their adherents joined us, among them being a man who, we expect, will eventually take Holy Orders and assist our present missionary. The year has been an important one to the Chinese in that the prohibitory opium law has come into effect. The Rev. H. E. Studley, through his knowledge of the Amoy dialect and his wide friendship among and influence in the Chinese community, has rendered extraordinary service to the government by aiding in drafting regulations afterwards enacted, and by personal ministrations in the homes of victims of the drug, as well as in the law court, the hospitals and the prison. The government official who has had the business in hand told me that it would have been impossible to have accomplished the work without the assistance rendered by our missionary.

I am convinced that if we had a church building and school house our Chinese work, important and growing as it already is, would double its proportions. Though the congregation is numerically small and composed of poor people a building fund amounting to $400 has been contributed by them. It is to be hoped that interested friends at home will add to this sum, and enable us properly to equip the work.

On the 23rd of October the University Hospital was for-
nally opened by the Hon. W. H. Taft, Secretary of War. The Hospital as yet consists only of the Pennsylvania Building but funds are in hand for a Nurses' House and the Harvard Ward. The Woman's Auxiliary and the Junior Auxiliary have been conspicuous for their labors in behalf of the Hospital both in personal interest in its affairs and in soliciting funds. Under the leadership of Dr. N. M. Saleeby and Miss Ellen T. Hicks the future of the Hospital is assured. Though funds were provided by the Board for the rent of a Nurses' House it did not seem expedient to make a change until a permanent abode was built. This leaves the Settlement House so crowded that the work which we have in mind for it must be postponed a little longer. In the meantime the classes and work among the children at St. Luke's Chapel continue as before.

Our work among the Igorots has made distinct advance. Easter School in Baguio has somewhat changed its character, and is now devoted to the children of the immediate neighborhood, both girls and boys. We have all the children we can accommodate. The girls are already able to weave all the cloth necessary for their own clothing, and also to execute some outside orders.

In Sagada—I wish to draw special attention to the report of the Rev. J. A. Staunton, Jr.—and Bontoc the progress of our missions has been encouraging. Unfortunately, thanks to the wanton and mischievous course of the Roman Catholic Church, we have to face conditions which we had vainly hoped we and the people under our care would be spared. By a deliberate plan conceived and executed with the full cognizance and approval of the Papal Delegate, the Archbishop of Manila, and the Bishop of Nueva Segovia, a company of Belgian friars have been appointed to Sagada and Bontoc with the set purpose of destroying our work and influence. There would not be anything to complain about, conditions being what they are in the prevailing competitive system of Christianity, were it not for the fact that tens of thousands of Igorots are unshepherded and untaught on all sides. These are deliberately passed by in order that this gratuitous work of destruction may be under-
taken by methods which in an enlightened community minis-
ters of religion of any name would hardly dare to use. And yet here it is done—horrible travesty of religion!—in the name of Jesus Christ under the direction of men who have had the largest opportunities that American and European culture affords. The evil plans and sectarian purpose of the Roman Catholic Church, as represented by the gentlemen aforenamed, are worthy of the censure that honest men of even that communion mete out, but it is by no means our intention to be goaded by our righteous indignation into revengeful or retaliatory measures bearing the same brand of iniquity. Our missionaries there are tried men, faithful servants of their Master, who will not return railing for railing, curse for curse. They will not abandon their responsibility but in quiet confidence will bear their witness and reap their harvest. We went to that field originally because it had long been abandoned even by the insignificant group of friars who had been stationed there, and the community was heathen save for a handful of Ilocanos who upon our arrival sought us out and asked for our administrations. Five years have passed since then and I am not making any mistake when I say that the country would still be untroubled by friars' feet or any Roman Catholic missionaries were it not for the fact that our Church has succeeded in winning these primitive children of nature to the joy and hope of the Gospel.

It is my intention to centre all my energies upon the de-
velopment of our work among the Igorots from this out. We need a hospital in Sagada and schools in both Sagada and Bontoc. Dr. C. R. Johnson has been a valuable acquisition in Sagada, and we have also added to our staff in Bontoc Dr. B. M. Platt. Additional workers are still required. At one time I had hoped our Church would rise to its opportunity and estab-
lish a chain of missions among the heathen hill folk extending from Baguio in Benguet to the confines of the Cagayan valley. But as time has gone on I have had the sorrow of watching the door of opportunity slowly swing to. Fault the methods of the Roman Catholic Church as we justly may, at least they
find workers and friends to do the work when they set out to do it. It would have been a unique and beautiful thing for our Church to have evangelized the Igorot people—but the vision which I had is fast fading. Had the Church at home given us a dozen men like those who have done such devoted and successful work in the two stations we have, the vision today would be rapidly transforming itself into reality. Ah! It is not easy to relinquish a hope that by anticipation brought great glory to our Church. It remains for us, however, to see that the missions that we have are given adequate support. If we can do nothing else we can at least continue to stimulate the Roman Catholic Church to turn its attention to the neglected and needy people of the hills.

In Zamboanga after the return to the United States of our missionary, the Rev. A. Pruden, Chaplain U. S. A., took charge of the work. Through his energetic labors the debt on the Rectory was raised by local subscriptions. Our property in Zamboanga now stands free of all encumbrance. To both Chaplain Pruden and Chaplain Swift, whose generous aid in Manila has extended through more than four years, we extend our thanks as they return to the homeland.

At the end of July I left for the United States to attend the General Convention in Richmond. The balance of the year was spent in presenting to the people at home the story of our missionary enterprise, its past achievement and its future prospects. Only a small amount of the financial aid that I had hoped for came to me owing to the monetary crisis that disturbed the nation at that moment. Though we have been given a splendid site for a school for American boys in Baguio I felt it useless to appeal for the funds necessary for its erection.

In December I delivered the William Belden Noble Lectures at Sanders Theatre of Harvard University on the subject of "Leadership".

At the close of the year I was still in America.

Charles Henry Brent
Bishop of the Philippine Islands.
REPORT OF THE RECTOR OF THE CATHEDRAL PARISH OF ST. MARY AND ST. JOHN, MANILA.

For the year ending December 31st., 1907.

No very great changes took place in the Parish of St. Mary and St. John during the year 1907. Apparently, with two exceptions, things are very much as they were at the close of 1906. The exceptions are, (1) the erection of a one-story frame metal-roofed dwelling-house on the Cathedral lot for the use of the sexton at a cost of about P1000.00, paid out of the Cathedral Building Fund; and (2) the gradual disappearance of most of the temporary furnishings left in the Cathedral at the beginning of the year, and the substitution therefor of the more beautiful permanent furnishings, most of which were in place at the time of the consecration of the Cathedral.

The Cathedral was consecrated by the Bishop on Sunday, February 3rd., upon which occasion a congregation of about seven hundred persons assembled within the walls of the Cathedral, perhaps the largest congregation of English-speaking people that has ever worshipped in an ecclesiastical edifice in the Philippine Islands. No services were held in the other American churches in Manila on the morning of this day. By invitation of the Bishop the pastors of these churches occupied seats in the choir of the Cathedral. The sermon was preached by the Rev. Arthur Selden Lloyd, D. D., General Secretary of the Domestic and Foreign Missionary Society. Besides the rector, there were also present the Rev. Reese F. Alsop, D. D., of Brooklyn, the Rev. Armine F. King, of the English Mission in Tokyo, the Rev. John A. Staunton, Jr., the Rev. Hobart E. Studley, and the Rev. Samuel S. Drury, of our own Mission Staff, and the Rev. Henry Swift, Chaplain of the United States Army, most or all of whom took some part in the service.

By invitation of the Bishop, Dr. John R. Mott, of the Young Men's Christian Association, spoke in the Cathedral on "The Power of Jesus Christ", on February 18th, and, on the three following evenings, the Rev. Charles Cuthbert Hall, D.
D., delivered the first course of what is to be known as the Far Eastern Lecture Course, his themes being "The Religion of Jesus Christ a Religion of Character", "The Greatness of Self-Control", and "The Secret of Moral Victory".

On Trinity Sunday, Mr. George C. Bartter, a member of our Mission Staff, a faithful member of the Cathedral Choir and Superintendent of the Cathedral Sunday School, was ordained Deacon by the Bishop. The Rector takes this occasion of acknowledging his obligations to Mr. Bartter, as also to Chaplain Swift, for assistance in the various services in the Cathedral.

On Thanksgiving Day the Annual Service of Thanksgiving to God by Americans in Manila was held in the Cathedral, the Rector being the chairman of the committee having the matter in charge. The preacher upon the occasion was the Rev. Dr. Rodgers, of the Presbyterian Church. About three hundred and fifty Americans were present, the American flag was very much in evidence, and the service was full of inspiration, both patriotic and religious.

There were 12 Baptisms (infant), 16 persons confirmed, 20 Marriages, and 8 Burials during the year.

The number of names on the Parish List at the close of the year was about three hundred. This is less by seventy-five than the number last reported, but the loss is largely nominal. Congregations and contributions have been affected little if any by it. The list includes the names of all Episcopalians and members of the Church of England in Manila known to me. Some of these take no interest whatever in the Church. Of these disinterested Churchmen and women, as the human tide ebbs and flows in this city, sometimes I happen to know more and sometimes less.

Our Sunday School continues small, there being thirty children and four teachers. We are somewhat in the condition of the estimable lady in Texas who helped to build an orphan asylum, and when it was built, was often heard to lament that "genuine orphans were very hard to get". Genuine Episcopalian children are very hard to get in Manila.
The American Boys' Club, organized and controlled by me, composed of boys between the ages of twelve and eighteen, without regard to church affiliations, and numbering now about twenty, serves to keep me in touch with Young America in the city, to our mutual profit, I trust.

The Cathedral Branch of the Woman's Auxiliary continues strong in numbers and effectiveness. It numbers about forty members. Its contributions to missions within and without the District, including its Triennial Offering, amounted to about twelve hundred pesos. Its meetings are always interesting, and the interest has a cash value.

The Altar Guild, about twenty strong, rose splendidly to the increased responsibility that devolved upon it with the move from the little upper room into the big cathedral, and has left nothing undone in the way of providing the congregation with an exquisitely clean place in which to worship that might have been done. Were the Cathedral of St. Mary and St. John set down in the most select quarter of Spotless Town, I feel sure none of the townsmen would find fault with the inner appointments of it.

The Guild of Remembrance, composed of some dozen American girls, came into existence during the year and lasted long enough to raise funds to the amount of about one hundred pesos, with which a book-rest for the Cathedral altar was purchased. By the end of the year hardly a member of the Guild was left in Manila. So it goes here. First it is the "Grand March," and then, almost before its notes have died away, comes "Home Sweet Home".

The Cathedral Choir (visible and invisible) numbers about twenty-five. That is, we muster about twenty-five for an extraordinary occasion. The attendance for an average service is about ten. It is, with two exceptions, entirely volunteer. Our music is nearly always good, and some times it is inspiring. But it ought to be very much better. It ought to be inspiring always. I am not ungrateful for the faithfulness of the few, but I do covet greater faithfulness on the part of the many, the many who are so often invisible.
Our Vestry is composed of twelve good men and true.
There were 74 sermons preached in the Cathedral, 55 by the Rector, 11 by the Bishop, 4 by Dr. Lloyd, 1 by Dr. Alsop, 1 by Mr. King, and 2 by Chaplain Swift. Besides, I preached in Bilibid Prison once, and at the Y. M. C. A. twice. I attended 165 meetings, and made 830 calls.

On Sundays there have been three services in the Cathedral, besides Sunday School. From Ash Wednesday an Evening Prayer was said daily, and Saint's Days and Holy Days observed by a celebration of the Holy Communion.

**Financial Statement.**

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Pesos.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand on first of year, as reported by Parish Treasurer, including 235.69 pesos belonging to Sick and Poor Fund, erroneously reported separately in my last report</td>
<td>570.05</td>
</tr>
<tr>
<td>Balance on hand in Rector's Specials Fund, as per last report</td>
<td>160.00</td>
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<tr>
<td>Received by Parish Treasurer from the Treasurer of the Missionary District for improvement of Cathedral grounds</td>
<td>600.00</td>
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<tr>
<td>Received by Parish Treasurer from all other sources</td>
<td>7336.78</td>
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<tr>
<td>Received by the Rector for his Specials Fund</td>
<td>87.00</td>
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<tr>
<td>Receipts of the Cathedral Branch of the Woman’s Auxiliary, including balance of 47.50 reported in last report</td>
<td>1200.00</td>
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<tr>
<td>Receipts of the Altar Guild</td>
<td>279.00</td>
</tr>
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<td>Receipts of the Guild of Remembrance</td>
<td>103.00</td>
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<tr>
<td>Total receipts from all sources</td>
<td>10335.83</td>
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</tbody>
</table>

**Disbursements**

Salaries: Rector, Organist, Soloist, Sexton, etc.                                5488.00
Current expenses other than salaries, including those paid by the Altar Guild   1161.78
For Cathedral Furnishings and Music                                            227.75
REPORT OF ST. STEPHEN'S MISSION FOR CHINESE

For the first three months and a half of the year the services in the morning and afternoon were kept up the same as the previous year, with an attendance of about fifteen in the afternoon and about half a dozen in the morning; then the missionary and his family went away for a two months' vacation and Chaplain Swift, ever ready to help out wherever there was need, agreed to look after a morning service for that time, preaching and administering the sacraments. Our school teacher Mr. Yin read the service and translated Chaplain Swift's sermons into Chinese; for the time being the afternoon service was given up.

Upon the return of the missionary the afternoon services were commenced again, and the attendance showed a slight upward tendency; during the summer two earnest men, one of whom had been desirous of baptism for a long time, were baptized, and subsequently these two together with one whom I had baptized in 1905 and Christians who had come from
China since the last class was confirmed, were presented for confirmation. These made a list of twenty thus far confirmed, but death, permanent removal to China, and temporary visits to China, which generally last about a year, had reduced our number of actual communicants to about a dozen.

In September the Methodists decided to hand over their congregation to us, as they could not provide a man for the Chinese work, and so during the last week in September we moved to their quarters, realizing that we could hold all of our own members regardless of the particular place of worship whereas we might lose many of theirs if we asked them to come to our place. By the removal we secured a much more commodious place, including separate rooms for school work and for a Chinese teacher’s residence.

Mr. Ben. G. Pay, the former leader of the Methodist congregation, decided to cast in his spiritual lot with us and to be confirmed at the first opportunity, and I employed him as a teacher in the night school. Up to the time of the abandonment of the Methodist work they had held an evening service only, and as most of the members of their congregation were still unbaptized it seemed wise to keep up that service, especially so, as the evening was the only time when some members of their congregation could get away from their work long enough to attend service. With the Bishop’s approval, Mr. Pay was asked to conduct this service and has done a most excellent work.

Shortly after the union, or strictly speaking the adoption of the Methodist congregation by us, we started a Thursday evening meeting conducted by the Missionary in charge; the main feature of this was sometimes an address on some phase of Christian truth, sometimes catechising of the candidates for baptism, but the service has been the same, viz., the instruction of the candidates for baptism and the school boys, who are required to attend this service, in the main articles of Christian doctrine.

Much to our satisfaction we found the attendance on the services to be much better than formerly, in fact the congre-
gations were much larger than the combined congregations had been before, and a new spirit of greater earnestness was shown in many ways. The members brought in their non-Christian friends more than formerly, they responded much more heartily than we supposed they would to the appeal for the Missionary Thank Offering, they started a Church Building Fund which amounted to over $80 gold by the end of the year, and many of them gave very valuable aid in the prosecution of the anti-opium campaign. At the end of the year I had the privilege of baptizing nine members of the congregation, some of whom had been members of the Methodist congregation, some of Chinese congregations in China, others who had first sought instruction from us, and another who had first been to St. Luke's Dispensary and seeing what was done for him there decided to become a Christian.

The day school and night school have been kept up at comparatively small expense to the Board, many of the boys have shown considerable interest in the services, one was baptized at the end of the year, and several others wish to be Christians but are not ready to be baptized just yet. It is a pleasure to see our old pupils of two and three years ago frequently in the congregation and we hope that some of these will be among the candidates for baptism during the ensuing year. Four of the missionary's former pupils in China are also members of the congregation, two of them among the strongest members of our Church and at one time teachers in our school. The school work has certainly justified itself, although owing to the fact that the boys learn so frequently to put all their time into business, neither the educational results nor the attendance has been very satisfactory.

Another year of work finds St. Stephen's foundations broader and more firmly planted, with every reason to hope that the building is to rise, not perhaps very rapidly but surely, until it shall reach its completion. Of this we are sure that from this time all who want to build a church for the Chinese here will co-operate in the work of building up this one church,
and that is a great gain. What we need is a building that we can call our own, and that will show from its exterior as well as its interior that it is a church.

Respectfully submitted,
HOBART E. STUDLEY,
Missionary in Charge


Baptisms: infant 5, adult 11, total 16; confirmations 6; marriages 21; communicants: admitted 17, received 1, present number 24; school: teachers 3, pupils 30.


REPORT OF ST. LUKE'S MISSION CHAPEL AND SETTLEMENT HOUSE, TROZO, MANILA.

During the year 1906 my duties as Treasurer of the Missionary District were continued, which, together with others made necessary by the absence of the Bishop during the latter half of the year, occupied the greater portion of my time, making my opportunities of work at St. Luke's Chapel correspondingly brief.

The Sunday School was continued during the year, with encouraging numbers, and Sunday and Wednesday evening services were commenced. These latter are fully choral, and are made as attractive as possible, the Filipinos, as is well known, being very musical. Our congregations are composed mainly of children, but some parents accompany their children, and many adults stray in from the street and swell our numbers. Our chief aim is to reach the children, most of whom attend Government Schools, and receive no religious training except that which they receive from us.
On Thanksgiving Day and Christmas Day after very successful services, the children were entertained with a launch party and Christmas tree respectively, the former made possible through the kindness of G. A. Main, Esq., and the latter through the kindness of our friends at Colorado Springs, Colo., and the Manila Cathedral Congregation, who helped with their usual generosity.

We are much indebted to Mrs. Swift for her help at the organ. We would like to know of anyone who would be willing to take her place. At present we use the paid services of a native who plays very indifferently.

We are also indebted to the Revs. Henry Swift and Mercer G. Johnston for continuing the weekly celebration in the absence of the Bishop.

During the year the first pavilion of the University Hospital was erected on a portion of the lot we were occupying, the adjoining land was purchased and filled in, and our Chapel moved on to it.

George Charles Bartter,
Missionary in Charge


Baptisms: infant 1; school (Sunday) teachers 2, pupils 75.
Receipts: from the Treasurer of the Missionary District $6193.06. Expenditures: salaries $3600.00, rent of Settlement House $2400.00, insurance $102.84, language lessons $90.22, total $6193.06.

THE FIRST ANNUAL REPORT OF THE UNIVERSITY HOSPITAL
Oct. 23, 1907 to July 31, 1908.

The University Hospital was inaugurated on Wednesday October 23rd, 1907. The inauguration exercises consisted of a reception and two addresses. The reception was given by the Women's Auxiliary to the Board of Missions of the Epis-
copal Church, Manila, P. I., and formed the principal entertainment of the occasion. The first address was given by the Rev. Mercer G. Johnston, Rector, Cathedral of St. Mary and St. John, Manila, who explained in a general way the purpose of the institution and the work which had been carried on at St. Luke's Dispensary. The second address was given by the Hon. William H. Taft, who spoke of the need of the City of Manila for hospitals and of some interesting circumstances in connection with the establishment of the University Hospital.

The inauguration exercises took place in the Pennsylvania Building which is the first pavilion that has been erected. The building consists of two stories. The lower story provides two small wards, operating, dressing, and sterilizing rooms, laboratory and office. The upper story has one private ward and six rooms. The capacity of the building is limited to 25 beds, 15 free and 10 private, but as many as 30 beds can be accommodated when the occasion requires it. The building is well lighted, well ventilated, cool and well provided with bath and hot and cold water. It is very pleasantly located and has an unobstructed and extensive view of the surrounding parts of the city. The grounds have been greatly improved by recent fillings, drive-way, park and trees planted chiefly in front of the building.

First attention was given to the poor sick. Only free patients and emergency cases were admitted in October and November. The hospital staff at the time of inauguration consisted of one Physician, Dr. N. M. Saleeby, one regularly appointed nurse, Miss Mary Humphrey, one dietician, Miss C. A. Mears, and one temporary nurse, Mrs. F. Henschien, Dr. Eleanor J. Pond who relieved Miss Humphrey of all duty in connection with the dispensary, conducted the children's clinic and assisted in a most helpful manner in carrying on the general work of the dispensary and in administering anaesthetics for surgical operations at the hospital. Miss Ellen T. Hicks, Miss Julia H. Woodward and Miss Mabel F. Smith, arrived on the tenth of November, 1907; after which date Miss Hicks assum-
ed her duties as Chief Nurse. In December private patients were admitted upstairs and the hospital work became fully organized.

Early in February 1908 Miss Woodward resigned and left Manila for Shanghai. On March 1st, 1908 Miss Humphrey left for the United States on account of ill health. Dr. Pond resigned and left for the United States on March 13th, 1908. Miss Woodward's position was temporarily filled by Miss A. M. Freeman. Miss Humphrey's position was filled by Miss M. G. Wallace. The position of Dr. Pond could not be filled and for a whole month the work of the dispensary was carried on with native help only. About April 15th, 1908, Miss Rebecca S. Atkinson arrived and was assigned to the dispensary. On April 15th, 1908, Miss Freeman left the hospital and Miss Eloise E. Rosenberg was temporarily appointed as night nurse. Dr. Henry Winsor arrived April 25th, and assumed duty as attending Physician to the hospital and dispensary. Early in July, 1908, the Board of Governors of the University Hospital and the Women's Auxiliary to the Board of Governors organized, adopted constitutions and by-laws and assumed general supervision over the affairs of the Hospital. A copy of the constitution and by-laws of the Board of Governors is here-with appended for full information.

FINANCIAL STATEMENT

A complete statement covering all expenditures, income, hospital attendance and number of private and free patients is herein submitted in tabular form as a concise general account of the hospital and its work.
## FINANCIAL STATEMENT
### OF THE
#### UNIVERSITY HOSPITAL
##### JULY 31, 1908.

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<th>July 1, 1907 to June 30, 1908.</th>
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<td>788.88</td>
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<tr>
<td>November</td>
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<td>December</td>
<td>760.27</td>
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<td>January</td>
<td>1274.51</td>
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<td>February</td>
<td>815.27</td>
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<td>March</td>
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<td>June</td>
<td>1385.56</td>
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<td>1160.63</td>
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<tr>
<td>Total</td>
<td>10503.68</td>
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</table>
A careful consideration of this table shows that the minimum of expense was incurred in supplying the hospital with apparatus and furniture. Only so much was bought as to enable the physicians and nurses to carry on the work properly and with satisfaction to our friends and patrons. Nothing less could have met the requirements of the work or pleased the community at all. Indeed much is still needed and much apparatus is strongly desired, the use of which would greatly enhance the usefulness of the hospital and enable the physicians and nurses to render a better and more efficient service to the public.

One of the main questions we had to decide at the beginning was whether or not private and pay patients should be provided for and admitted to the hospital. The decision was a happy one and we feel glad at present that it was made. A glance at the table above shows clearly that private beds were a source of income. The profits we thus derived enabled us to accommodate more free beds than was provided for by endowment and gifts. Indeed we feel that in the present state of our finances, little could have been accomplished without the aid thus derived without plunging the institution into debt. In general terms our income from pay-patients covers more than two-thirds of our maintenance expenses. Furthermore a certain element of the community, more especially members of our church and of our mission, needed our services. This provision gave them stronger interest in our work, and through their efforts the hospital obtained better attention from the community at large.

The dispensary expenses have increased. Our dispensary fund is supposed to meet all the expenses of the dispensary proper and all expenses for medicines and medical supplies for the hospital wards and operating room. The amount appropriated for last year was the same as that for the year before last. In the mean time the dispensary had grown so much that it doubled its attendance. Twice as much medicines and supplies were needed. One of the nurses formerly
on duty at the dispensary was transferred to the hospital, and a druggist and some muchachos had to be employed to fill her place and some more funds were needed to pay their salaries. When the dispensary appropriation was made the hospital wards and operating room were not taken into account and no provision was made for the same. So the conditions we had to face last year called for more than double the expenses pertaining to the dispensary fund without any proportionate increase in appropriation. This deficit was however more than made up by the generous help received from the Women's Auxiliary to the Board of Governors.

It will further be observed that the total maintenance expense per patient per day is about $1.84, including both private and free, American and native patients. After deducting the income derived from pay patients, the cost of maintenance per patient per day is reduced to $0.71. The expenses of patients in the private wards are estimated at $3.00 per patient per day; those of patients in the general native wards, about $1.50. Pay patients are charged $2.00 per day, in the general native wards, $3.00 in the private ward, and from $4.00 to $6.00 in private rooms. Many patients were admitted into the general wards at half rates, some at less. It is the general policy of the institution to encourage those who cannot pay the full fee to pay something if this can be done without hardship to themselves and their families. Many gifts or contributions were thus received from free patients during their stay in the hospital or after leaving it.

The general wards were planned to accommodate fifteen patients, but there were many occasions on which we had to have nineteen, twenty and twenty-one patients. The dispensary can feed a hospital of two hundred free beds or more, and it has been on many occasions a matter of considerable difficulty to keep down the number of free patients within our financial means. Since its organization the hospital has admitted 277 patients; 81 pay, 196 free. The average number
of days the patient stays in the hospital is 19. The number of major operations done in the hospital since its inauguration is 147. It has been our aim to do the greatest possible amount of good that could be done with the means at our disposal. Acute cases were given preference and chronic cases were avoided whenever it seemed practicable. The greater part of the work done has been surgical. The diseases of women and eye affections were given special care and attention.

TRAINING SCHOOL OF NURSES

The greatest difficulty which has been encountered in the administration of the hospital has been the provision of a sufficient force of nurses. The Pennsylvania Building was completed early in July 1907, and the hospital could have been started then had it not been for lack of nurses to do the work. Never since the establishment of the hospital have we had the full number of regular nurses provided for. American nurses are very difficult to get in the Islands. The sources from which we generally get them are the army and the civil service. Persons thus employed are under contract and cannot be induced to break their contracts and accept lower salaries and a longer term of service in the Islands. We have had to work under various disadvantages and we have been forced to employ nurses who on some occasions did not come up to the standard of our regular nursing staff. Temporary nurses leave us whenever their interests call them away from us and they do not always give us sufficient opportunity to secure others to fill their places. Such difficulties are hard to overcome and unless we are better supplied with nurses from the United States we may find ourselves in a very embarrassing position some time.

Foreseeing this difficulty and knowing that it would be impracticable to provide a force of American nurses sufficient for all future needs of the hospital, steps were taken very early to organize a training school for native nurses. This meant a departure from the established system of nursing in the Philippine Islands, and the introduction of a new order or profession which at first sight seemed strange and out of place to
both Americans and natives. No native woman had ever been a trained nurse and nursing as a profession seemed for the timid, unexperienced, and superstitious young Filipina woman like a new step into an uncertain and dark field of adventure. Such an undertaking or departure from the beaten track of “costumbres” requires a higher qualification than that which is observed in girls who make good muchachas. It presupposes a certain degree of intelligence and training that develops interest in professional subjects, desire for acquiring new knowledge, and new ideals and ambition for a better life. Such qualifications could not be obtained except among the pupils of the higher grades of the public schools. Of these institutions the Young Women’s Dormitory of the Normal School, Manila, P. I., offered the best of advantages and the most favorable circumstances. There we found girls speaking English fluently, brought up under the influence of American teachers, living under the most favorable conditions for sound health and good character, well trained and disciplined under the care of one of the most able American educators on duty in the public schools of the Philippine Islands. These conditions were further improved by the endeavor of the Dean of the Young Women’s Dormitory of the Normal School, Miss Mary Coleman, to organize a preparatory school for nurses. This was done last year under the auspices of the Bureau of Education and received our warm support and aid. The class consisted of 17 girls who had completed the Intermediate Course of Instruction prescribed for the public schools of the Philippine Islands, and who were selected from the various provinces by competitive examination. The instruction which was given to this class last year was of the same grade as that given to the first year students of the Secondary Course of Instruction and was especially adapted to nursing. The class had their daily recitations at the Normal School and received practical lessons in the wards of the University Hospital. No more suitable class of young women could have been found for admission into our training school and we could have undertaken
no better endeavor than that of helping in the organization of this preparatory school for nurses.

Of the last year's class, the University Hospital secured three pupils who form the first class of our training school. But owing to the fact that no house has yet been provided for them they still live and receive their theoretical instruction at the Dormitory of the Normal School and work five hours a day in the hospital. For this year's preparatory class we have provided five scholarships, and we expect to have five pupils for our second class on April 1st, 1909.

The new nurses seem to be interested in their work, attentive, diligent, and progressive. We feel sure of their capability and expect them to render efficient service in the future. The members of the first year class will be able to take charge of native wards before April 1st. and should be able later to fill positions now occupied by American nurses. The American nurses will in the future be relieved from ward duty and will mainly be required to supervise the work of the native nurses.

ST. LUKE'S DISPENSARY

One needs only see a crowd of 100 to 175 patients assembled in the waiting rooms on the stairs and under the trees in order to form an idea of the magnitude of the work done at St. Luke's Dispensary. Sick people come from all parts of the city and from the surrounding districts which are within a radius of 100 miles. They walk, ride in cars or carromatas, or are carried in chairs or hammocks.

During the year ending June 30th, 1908, 8,146 patients made 27,763 visits to the dispensary. 24,303 prescriptions and 14,224 surgical dressings were administered free of charge. The average monthly visits were 2,314. The average monthly administrations were 2,025 prescriptions and 1,185 surgical dressings. The average number of clinic days in the month was 25, and the average daily attendance of patients was 93.

The dispensary was established in Jan. 1903. The total number of visits made to it that year was 3,972. In 1904,
8,329 visits were made and 7,379 prescriptions were dispensed. In 1905, the visits amounted to 10,935 and the prescriptions, 12,251. The average daily attendance was 41. In 1906, the visits reached 12,832 and the prescriptions, 16,136. The average attendance was 51. In 1907 the increase was more marked. The total number of visits was 23,120. 17,885 prescriptions and 12,385 surgical dressings were administered during the year. The average daily attendance was 78. The number of new cases registered during the year was 6,364: 6,188 Filipinos, 151 Chinese, and 25 foreigners. Of these, 2,947 were men; 2,173, women; and 1,244, children.

The work of the dispensary is better organized now than ever before. Five doctors are in regular attendance and five different clinics are held. A clinic for general medicine is conducted on Mondays and Fridays by Dr. Isidro Santos, and on Tuesdays, Thursdays and Saturdays by Dr. N. M. Saleeby. A clinic for surgical cases is held on Mondays, Wednesdays and Fridays by Dr. Henry Winsor. A clinic for children’s diseases is held on Mondays, Wednesdays and Fridays by Dr. Telesforo Hernando. A clinic for eye-diseases is held by Dr. R. T. O’Connor five days of the week. A clinic for the diseases of women is held on Tuesdays, Thursdays and Saturdays by Dr. N. M. Saleeby.

St. Luke’s Dispensary is the largest outdoor patient department that there is in Manila or the Philippine Islands. Its name is very familiar to the people of Manila and is well known throughout the neighboring provinces. Many patients come from the provinces and temporarily reside in Manila in order to receive its medical aid. It is no doubt a hardship for sick people to come from such distances and to have to provide themselves with lodging and attendants at undesirable and unhealthy places in the city, but the lack of physicians and dispensaries in the provinces is so great that no adequate medical treatment can be received by these patients at home. It is further easier for them in the majority of cases to travel to Manila by rail than to ride or drive in uncomfortable vehicles on bad roads to a neighboring town. Manila is
therefore the most convenient center from which the sick people of the provinces can be reached and it will remain the most advisable locality for hospitals for some time to come. In making our future plans for the work, we should not therefore lose sight of the fact that the sphere of our duties extends beyond the limits of the city and that dispensary help and accommodations do not give sufficient relief. The number of the crippled adults and the ill children who come to our doors can be counted by the hundreds, but our hospital wards accommodate only few, and do not meet the demand made upon them by the dispensary. The people seem to have strong confidence in us and flock to our institution. Many times they travel considerable distance and come in a state of extreme debility and pain imploring us to give them hospital floorspace to lie on. It is not only difficult but also sad and harmful to drive suffering people away. It is blessed to be able to help, but it is extremely painful to refuse.

REMARKS

At the homes of the sick we learn of the diseases and sanitary evils which affect the community. In the course of our work we study the causes and conditions that seem to produce these diseases or favor their increase. The first and chief purpose of our institution is to help those who are actually sick, but we feel that all information, warning or precaution we can render the public by which the causes of disease can be avoided, unsanitary evils ameliorated and the health of the community protected is an equally binding obligation that forms part of the work in which we have enlisted. The hospital brings us in touch with all classes of society on a scale commensurate with the capacity of the institution. It discloses to us the state of the masses which form the majority of the population of the city and the neighboring provinces. It brings us in touch with an extensive territory and with conditions common to the city and the country. The remarks we make and the conclusions we draw will therefore be made from ample evidence and from a wide field of experience.
The records of St. Luke’s Dispensary for 1907 give a total of 6,080 new tabulated cases. On studying these cases we note the following points of interest. Very few contagious cases found their way to our clinics. Only one case of measles and one case of small-pox are recorded. One case of cholera was observed. Acute venereal diseases were discouraged, but chronic syphilitic cases were common. The most common and serious affections are in the order of their prevalence as follows: tuberculosis 800 cases; beri-beri, 650; intestinal disorders, 446; skin diseases, 310; malaria, 276; eye affections other than trachoma, 260; uterine affections, 234; wounds, 182; rheumatism 172; abscesses, 157; syphilis, 155; bronchitis, 150; dental cases, 142; stomach affections, 129; influenza, 126; nervous diseases, 104; urinary cases, 102; dysentery, 101; cardiac diseases, 100; ear diseases 99. Sprains, fractures, alcholism, and appendicitis are rare.

The above makes it clear that the principal diseases the community has to contend against are tuberculosis and beri-beri. Besides the figures given for tuberculosis and beri-beri, probably a large proportion of cases classified as influenza, bronchitis, malaria and cardiac affections could have been diagnosed as tuberculosis or beri-beri had proper laboratory examinations and sufficient time for observation been available. The prevalence of tuberculosis is generally recognized by the profession and the public and will probably receive proper attention from the government in due time. The question of beri-beri is however different. It has not been fully recognized by the profession and has received very little public consideration. We find it increasing so rapidly and is affecting the question of labor so seriously that we regard it of sufficient importance to bring to the attention of the government and the public.

Our records since October 1907 show an average admission of 150 new cases of beri-beri every month and a total admission of about 1,500 cases from Oct. 1st, 1907 to July 31, 1908. Persons affected by beri-beri are weaker and less fit to
work than tubercular subjects. The debility caused by beri-beri is extreme and some times phenomenal. We are led to think that beri-beri is very common throughout the city and the provinces and among all classes of society. We believe that there are thousands today in the city of Manila who are unable to do normal work on account of this disease. There is a large number of invalids who are suffering from this cause and who are not recognized as such. Many women have come to our clinics seeking remedies for uterine affections which were traced to this disease. Many others failed to bring pregnancy to a normal termination. We have seen mothers get paralyzed and unable to move their hands just when nature made its strongest call on their system in order to bring a child into light or take care of it in its early infancy. Many children are nursed by mothers affected with beri-beri or have the disease themselves, look ill fed and die, and beri-beri is not recognized as the cause of their death. Children cannot talk and the causes of their ailments are often difficult to find. Naturally we see them ill fed and blame the milk they get or the way they are nursed. The quality of the milk and the methods of feeding children are important enough, but we ought not to forget that the mortality of children in Manila is too high to be attributed to milk and malfeeding alone. Nature unmolested by disease can save more children from the evils of bad milk. It is in causes like beri-beri and tuberculosis affecting the health of both mothers and child that we have to find an adequate explanation of such high mortality; and it is by methods or remedies calculated to ameliorate these evils that we can hope to save the majority of children, not by measures directed simply to the sterilization of milk or the correction of diet. These are important enough and deserve full consideration, but more attention ought to be directed to the principal causes of disease and the main sources of evil.

A campaign against beri-beri is in our opinion urgent and necessary especially in the city of Manila. We have no direct remedy for the cure of this disease nor for the prevention of
its extension; but we feel that certain measures can be taken by the city that tend to check its development and materially improve health and property at the same time. We find a large proportion of the inhabitants of Manila living in marshes and in filth, and no attempt is made to remedy their condition. The poor if neglected invite disease to their homes and convey it to the homes of the rich. The poor are bound to remain with us all the time. Their health should be of great concern to all. It is important in itself, and it is further necessary for the protection of the community as a whole. Once an epidemic finds its way to the homes of the poor it gets control of the city and menaces the rich as well as the poor. It therefore behooves the city of Manila to give more attention to the dwellings of the poor and to the districts where the lower classes of its inhabitants live. It does not seem wise or proper to be giving so much attention to boulevards and parks while a large number of Manila's citizens have to wade through mud and marsh to get into their houses. It is certainly not right to lavishly beautify some streets, while others remain below the level of high tide and are at times more suitable for boats than carriages. We certainly think that regulations for the protection of the city against cholera, plague or beri-beri are as important and as necessary as regulations against fire. It is essential to have our houses proof against epidemic disease as against any visible destructive agent. Man's life is more valuable than property and health is the best treasure on earth.

The majority of the people in Manila and the provinces build their houses on locations which are damp or marshy for the greater part of the year. Refuse is carelessly disposed of underneath and around buildings. Adults and children wade through muddy surroundings barefooted and eat their meals with unclean fingers. In Manila, the filth that surrounds the houses of the poorer classes is extreme. In the "nipa-shack" or settlement districts no sanitary rules seem to be observed. The land is overflooded by tide water, is always wet and often
marshy. The people bathe in dirty stagnant esteros and drink river water. It is a wonder that epidemics cease in the city and in similar localities throughout the Islands.

The authorities chiefly responsible for the continuation of these conditions are the municipal governments who are in direct touch and control of local sanitary affairs. These authorities seem to give considerable attention and energy to road building and the usual duties of their office, but are either lax in carrying out the directions and regulations of the Bureau of Health or lack knowledge and appreciation of the advantages of good sanitation.

Of the remedial agencies that can be brought to bear on this state of affairs we take notice of three classes: first, governmental agencies directed towards the education of the present generation; second, governmental agencies directed towards the education of future generations; third, public agencies independent of government control. Of the first class of agencies we observe with commendation the work of the general government through the Bureau of Health. The country should however recognize through the Philippine Assembly that, though the quality of the work conducted by the Bureau of Health is commendable, the financial support given by the government is inadequate for all needs and all occasions. The Bureau should have a larger force of sanitary officers and more means to carry on efficient work against epidemics of which Manila and the Islands are in constant danger. The efforts of the government to supply towns with artesian well water should be carried on as extensively as possible. Regulations should further be made governing house-sites and the disposal of house-refuse. No house should be built on a low site that becomes wet and marshy in the rainy season. Houses should be at reasonable distances from each other and their immediate surroundings should be well filled or drained so as to keep the ground underneath the houses tolerably dry and clean. Drinking water, houses-sites, and the disposal of refuse are three sanitary measures of such vital importance that should receive better
attention from the general government. Without regard to such general rules of hygiene very little improvement in health in the Philippine Islands can be expected. Epidemics will not cease, they will simply subside for a time to rise and rage again and again.

Of the second class of agencies calculated to educate the future generations we observe with pleasure the establishment of the Philippine Medical School, the research work carried on by the Bureau of Science, and the excellent work done by the Bureau of Education. We count a good deal on the efforts of the government to train more physicians of a desirable qualification to supply the need of the country, but its endeavor to spread the knowledge of the principles of hygiene and sanitation among the youth of the country through the affective agency of the public schools is a measure of immense benefit and greater importance. It is calculated to work a general and direct reform in sanitation throughout the country. This is done not so much through instruction in physiology and hygiene in the higher courses of the public schools, as by the knowledge of the main principles of cleanliness, hygiene and sanitation that is imparted in a general and practical way to all grades of pupils in the primary and secondary schools.

Of the third class of public agencies which is directed to remedy present conditions, we observe the good influence of the profession as a whole, the work of medical societies, private medical institutions and the work of hospitals. Of these, the hospitals exert superior and stronger influences on the community. For this reason and for lack of space we restrict these final remarks to the hospitals of the Islands in general and to those of Manila in particular.

The Islands are very poorly supplied with hospitals. With the exception of military and naval hospitals at various posts occupied by the United States forces, there are very few institutions for the sick outside of Manila that are worthy of the name. Of these we only know of the Presbyterian Hospital at Iloilo and two hospitals intended for railroad

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employees at Cebu and Iloilo. The hospitals of Manila, excepting the military organizations, are the Civil Hospital, San Juan de Dios Hospital, St. Paul’s Hospital, the University Hospital and the Mary J. Johnston Memorial Hospital.* The first of these five is a government institution supported and controlled by the Insular Government direct. The second and third are Catholic institutions while the last two are Protestant institutions of late establishment. These hospitals have 250 beds supported by government funds and about 200 beds independent of government support. Contracts have lately been let for the construction of a Philippine General Hospital of 300 bed capacity. This is intended to replace the Civil Hospital and to accommodate the city's patients which are at present arranged for at other institutions. It therefore does not provide more than 50 beds additional to the present government provision. Of the 200 beds provided by the private institutions of Manila we claim 30 only. By applying the term hospitals to include dispensaries also, we increase the comparative value of our institution very considerably. Our dispensary far exceeds any other in town in size and work accomplished; indeed its work may equal that of all other dispensaries combined.

Manila is in direct sea, river and railroad communication with the provinces of Cavite, Rizal, Bulacan, Laguna, Pampanga, Tarlac, Nueva Ecija and Pangasinan. Sick people from these provinces constantly seek medical aid in Manila. The city has a population of about 300,000. It must therefore provide hospital accommodations for the needs of these 300,000 and many more thousands who are within the reach of the city. The hospital provisions of the city may therefore be doubled and trebled and there will yet be need for much more.

Inadequate as these accommodations may be in proportion to the needs of the situation, yet we feel hospitals have a sacred mission or purpose to perform in this city. The causes of disease are active and rampant and the sick and poor

* There are two other institutions that in our present consideration cannot be counted as hospitals.
are numerous. The people seem ignorant of the causes of their affections and ailments and bear their sufferings as fate, with little or no effort to prevent their recurrence. The hospitals have to teach them that suffering can be ameliorated and that disease can be avoided. Here they see what modern medicine and hygiene can do and learn to do the same themselves.

The physicians and nurses feel exceedingly thankful for the aid they received and for the means that were placed at their disposal by which more good was done and better service was rendered. We feel especially grateful to the Woman's Auxiliary to the Board of Missions for valuable contributions to the Operating Room, and to the Women's Auxiliary to the Board of Governors for a most generous financial aid and strong interest in the welfare of the institution. We acknowledge with sincere thanks the aid received from the Bureau of Health and the valuable services with which we were favored by the Bureau of Science.

We sincerely hope that the great cause which the University Hospital is intended to serve and the work it is actually doing will commend themselves to the attention of our superiors and friends and to the Church as a whole. We have prepared ourselves to work, the sufferings of the people around us speak very loudly, they call for our services and implore us for help, but we have not means to do more. We have money to increase our building and provide room for about thirty new beds, but we have no money to furnish or maintain the same. May His Spirit provide us means and may His hand guide our steps in the right path of duty to do His will and work for His glory!

Very respectfully,

N. M. Saleeby,
Physician in Charge.
ARTICLES OF ASSOCIATION AND CONSTITUTION OF
THE BOARD OF GOVERNORS OF THE
UNIVERSITY HOSPITAL
IN THE CITY OF MANILA, P. I.

We, the undersigned, at the request of the Bishop of the Protestant Episcopal Church in the Philippine Islands, and without assuming any financial responsibility beyond that of faithfully accounting for all funds received by us or coming under our control for corresponding purposes, do hereby associate ourselves for the purpose of developing the policy of the University Hospital in the City of Manila including its Dispensary and Training School for Nurses, administering its current financial and internal affairs, and acting as a medium for the dissemination of information concerning its work and purposes; it being understood that said Hospital is a charitable institution for the medical and surgical relief of the indigent civil population of the Philippines without distinction of creed, and that it is the property of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church in the United States of America, of which the Bishop of the Protestant Episcopal Church in the Philippine Islands is the duly authorized attorney and agent.

For administrative purposes and the government of this Association, the following Constitution is adopted:—

(1) This Association shall be known as the BOARD OF GOVERNORS OF THE UNIVERSITY HOSPITAL in the City of Manila, and shall consist of the Rt. Rev. Charles H. Brent, the Hon. W. Cameron Forbes, Gen. A. L. Mills, Col. J. Van R. Hoff, A. G. Stephen Esq., F. Bennett Esq., Col. G. R. Colton, Dr. R. P. Strong, Dr. P. K. Gilman, Dr. Ariston Bautista, Dr. Isidoro Santos, Major W. C. Borden, Dr. V. G. Heiser, the Rev. Mercer G. Johnston, George A. Main Esq., the Rev. Hobart E. Studley, Col. George M. Dunn, and thereafter shall not exceed twenty members, among whom shall be the Bishop of the Protestant Episcopal Church in the Philippine Islands, the Rector (or Dean) of the Cathedral Church of St. Mary.
and St. John in the City of Manila, and the members of the Council of Advice of the Missionary District.

(2) A majority of the actual members of the Board shall constitute a quorum for the transaction of business.

(3) All vacancies that occur in the membership of the Board shall be filled by vote of the remaining members of the Board.

(4) The officers of the Board shall consist of a President, First Vice-President, Second Vice-President, Secretary and Treasurer, whose duties shall be prescribed by the Board, either by direct action or by by-laws to the adopted.

(5) The Bishop of the Protestant Episcopal Church in the Philippine Islands shall be the President of the Board, and other officers shall be elected by the Board from among its members.

(6) The officers of the Board shall constitute the Executive Committee of the Board, and in the absence of two or more members of the Executive Committee, the vacancies shall be temporarily filled by the Board from among its members.

(7) The Board may appoint such other committees from among its members as may be required for the transaction of its business and prescribe the duties thereof, as well as those of the Executive Committee.

(8) The Board shall recognize and take advantage of the services of the Auxiliary Board of Women appointed by the Bishop to promote the interests and aid in the maintenance of the Hospital.

(9) The Board shall meet quarterly, at such hour and place as shall be designated by the President, upon the first Mondays of March, June, September and December.

(10) Special meetings of the Board may be called at any time and place in the City of Manila by the President or upon the request of five members of the Board.
(11) No change shall be made in this Constitution except at a regular quarterly meeting and upon a majority vote of the entire membership of the Board.

(Sgd) Charles H. Brent, (Sgd) George M. Dunn,

,, Victor G. Heiser, ,, Hobart E. Studley,

,, Richard P. Strong, ,, Geo. R. Colton,

,, A. L. Mills, ,, Dr. Isidoro Santos,

,, John Van R. Hoff, ,, P. C. Gilman,

,, W. C. Borden, ,, Geo. Agnew Main.

BOARD OF GOVERNORS OF THE UNIVERSITY HOSPITAL
Manila P. I.

BY-LAWS
(Adopted July 20, 1908)

(1) The Medical and Nursing Staffs of the University Hospital are appointed and paid by the Board of Foreign Missions after nomination by the Bishop of the Protestant Episcopal Church in the Philippine Islands, or in his absence by the Council of Advice. The inferior personnel of the Hospital are appointed by the Physician in charge of the Hospital.

(2) Vacancies in the regular Staff shall be filled after receiving recommendations from the existing Staff.

(3) The appointment of the Visiting Staff shall be made by the Board of Governors after receiving recommendations from the regular Staff of the Hospital. Such Visiting Staff shall have no voice in the management of the internal affairs of the Hospital. The members of the Visiting Staff shall be appointed at the regular December meeting of the Board for the next calendar year beginning the following January. Vacancies in this staff and additions thereto may be filled as they occur during the year by the Executive Committee, subject to the approval of the Board of Governors at the next regular meeting.

(4) The regular Staff shall consist of the Physician in Charge, and such other physicians as shall be appointed by
the Board of Foreign Missions. The Staff shall render an annual report, and shall from time to time inform the Executive Committee as to the needs and conditions of the Hospital, and shall report all cases of abuse and all defects in its management.

(5) The members of the Visiting Staff shall have the direction and treatment of such Dispensary patients as shall be assigned to them by the Physician in Charge.

(6) Every patient examined at the Hospital shall have his immediate needs attended to, even though refused admission, and a record shall be kept of what was done for him.

(7) The visiting Physicians and Surgeons shall sign the death and birth certificates, history sheets and hospital records, and shall be responsible for the proper keeping of the record sheet of all cases under their charge, in accordance with the forms supplied by the Hospital.

(8) All professional services to the free and Dispensary patients shall be gratuitous, and any physician or surgeon accepting appointment upon the Staffs thereby waives all claims for compensation for such cases and shall perform his duty in each case as a charity to those under his care.

(9) The regular Staff shall in no cases receive from charity patients any compensation whatsoever, and members designated by the Physician in Charge shall be required to assist, without compensation, at operations in the case of pay patients admitted by visiting physicians.

(10) In no case shall the Hospital answer for the professional skill or attention of any physician or surgeon.

**OUTSIDE PHYSICIANS AND SURGEONS**

(11) The Hospital is open to pay patients of any physician or surgeon in good standing, to whom every courtesy and assistance will be accorded by the Hospital authorities. Every paying patient may choose his physician or surgeon who, as to this particular case shall be on equal footing with the Staff.
PAYING PATIENTS

(12) Hospital charges for paying patients are distinct from fees for medical and surgical attendance and the schedule for such charges will be furnished by the clerk of the Hospital on application at the office. The fees must be arranged with the patient's private physician or surgeon. Patients unable to pay such fees may have the gratuitous services of the regular Staff and of the resident physicians and surgeons.

(13) Charges shall be made for the services of special nurses, and outside nurses may be admitted on arrangement with the Physician in Charge; a suitable rate may be assessed for their board.

(14) Bills must be settled weekly. A deposit of one week's charges estimated in advance is required on admission to the hospital, or in lieu thereof an undertaking by the physician or surgeon of the patient or by a business house or citizen of good standing, to be responsible for the patient's account.

FREE PATIENTS

(15) Free patients must be examined before admission, and they shall be entitled to the services of the ward nurses and also those of the Hospital Staff.

FREE DISPENSARY

(16) The Dispensary shall be attended by the Staff, under such regulations as may be prescribed by the Executive Committee, and no charge shall be made for services or medicines therein.

TRAINED NURSES

(17) The trained and pupil nurses shall be under the immediate direction of the Chief Nurse. The regulations for the government of the Training School for Nurses will be considered elsewhere.

INTERNAL MANAGEMENT

(18) The internal management of the hospital, such assignment of the nurses, the arrangement and division of
rooms and wards, the purchase of supplies, the engaging, dismissal and control of servants, shall be in the hands of the Physician in Charge, under direction of the Executive Committee. He shall see that patients are located in their proper rooms or wards and he shall maintain order therein.

(19) There shall be a clerk who shall keep the Hospital records and accounts and shall see that paying patients entering the Hospital make the deposit or give the proper guarantee for admission, and shall settle their accounts before leaving, and shall perform such other duties as may be assigned to him by the Physician in Charge, subject to the approval of the Executive Committee.

(20) The Hospital will not be responsible for valuables brought by patients, unless the same have been formally accepted by the clerk, and the production of his receipt is a condition precedent to any claim therefor.

(21) No article shall be brought to the Hospital for the use of a patient unless authorized by his physician or surgeon and no patient will be retained in the Hospital who refuses to comply with its rules or to obey any direction of the Physician in Charge. Complaints may be made to the Physician in Charge, or they may be entered in a book kept for that purpose by the clerk at the office.

COUNTS

(22) All accounts of the Hospital shall be rendered to the Executive Committee for audit and approval, to be by it referred to the Treasurer for payment.

RELIGIOUS ATTENDANCE

(23) Patients may, on request, secure the attendance of the religious adviser of their choice, who shall be afforded every facility in his ministrations.

(24) The Auxiliary Board of Women appointed by the Bishop as provided in the constitution will devise means of increasing the revenue of the Hospital and assist in promoting its efficiency by consulting with the Physician in Charge and
Chief Nurse at the Hospital as to matters pertaining to its material needs, the comfort of the patients, etc. It will have its own officers, act under its own by-laws and will, from time to time, report to the Board of Governors upon such matters as in its judgment will improve the interior management of the institution and promote its welfare.

(25) The officers of the Board of Governors will perform the duties pertaining to their respective positions in like manner as in bodies of similar character.

REPORT OF ALL SAINTS' MISSION, BONTOC, LEPEANTO—BONTOC.

Owing to my absence from the Islands during the whole of the period covered by this report, I am obliged to generalize from what has been recorded of the cause of matters during 1907 and from my observation of conditions as I find them on my return.

Conditions have considerably changed. Two or three Roman priests from the North of Europe occupy the old "convents" from which their Spanish predecessors were driven some six or seven years previously to the opening of our mission here. These present padres arrived about three months before my return from furlough and I found that most of the Ilokanoos who had, in the first instance begged us to come to Bontoc and, since our coming had formed a considerable part of our flock, had changed their allegiance. Some remained however, among them the greater number of the children to whom we had become attached by many ties of affection and spiritual relationship. And one little band of instructed Igorot boys remain faithful. And even the older men of the same people have shown tokens of gladness at our return. A special joy arises from the fact that recently three little Igorot girls have been baptized, the fruit of much toil and many prayers. The immediate cause of their coming was that the Government has just opened a girls' industrial school, and the prestige and influence of civil authority succeeded in gathering some of the
native girls. This opened the way, and the further step for some of the little ones who have been around us for four years was not a great one.

One can therefore thankfully report progress in spiritual things, although there is no reason to think that among the conservative folk of this region the Kingdom can go forward with visible rapidity. It is still a children's work in the main, and its growth will be reassured by the maturing years of the children whom we are now teaching.

Bontoc is growing in importance as a centre of native influence. There is confident talk to the effect that it will soon be made the provincial capital. Its broad roadway to the hill and its little plaza are gay with daily activity. But the very fact that it is becoming more frequented and that more Americans are here, proves the possibility of effectiveness in certain kinds of mission development. It is a little valley and there is no unoccupied land for agricultural or industrial education. Town is all around us and we cannot isolate our children from contact with natives and their customs.

Flourishing public schools for boys and girls are in full operation. What line should our effort take, under these circumstances? I think, manifestly, we must recognize the impossibility of isolation, and aim to be an attractive leavening, helpful, and above all evangelizing power in the midst of the community. Whether our boys attend the public school, or whether we have them entirely under our own roofs, we must strive in every way to make them know that we have something higher, better, than they can get elsewhere. Both the temptation and the contrast of native life and customs will be always before their eyes. Doubtless there will be lapses and departures, but we must believe that, in the long run, their lives will be affected.

All that has been said elsewhere and at other turns about the effort and expense involved in this work in the uncreative region is being emphasized by facts and tendencies more and more. Living, transportation, building, the having anything
of the apparatus necessary for civilized existence and modern methods involves great outlay. We can only regret that any, who may be skeptical as to the advisability of the effort might not come up and see the people and sense the situation.

Much work lies ahead. The language, half-learned, must be mastered and subjected to systematic description, and put into print. The need of a native ministry as an ultimate necessity must be kept in our view. A more thorough touch with the people in our medical work must shape the development of dispensary into hospital. And for our real comfort and strength we must remember that after all it is God who works beyond as well as through us in the doing of His Will.

WALTER C. CLAPP,
Missionary in Charge.


Baptisms: infant 110, adults 8, total 118 (including 66 baptisms in Kiangan, Nueva Visaya); burials 1; school 1, teacher 1, pupils 15; dispensary, number of visits 2651.

Receipts: from the Treasurer of the Missionary District P2550.17, from local sources P79.57, from Specials not received through Treasurer P100. Expenditures: language lessons P7.60, medical supplies P79.35, building repairs P2650.33; all other objects, boys' school P82.14, incidentals P46.50.

These statistics deal only with sources of money which passed through the hands of the Missionary in Charge, and being compiled from records, and accounts of others, may be subject to much correction. Where no records exist, or there is any great doubt, I have not attempted to give figures.
REPORT OF THE MISSIONS AT SAGADA AND BAGNEN, LEPANTO—BONTOC, FOR THE YEAR 1907.

SAGADA is the central town of the group of Igorot villages in this district of the Province of Lepanto-Bontoc. Balugan, Taccon, Anquilen, Tetepan, Agaoa, Antadao, Tanulong and Fidelesan are all large settlements of Igorots which, for purposes of government, are included in the township of Sagada. The MISSION OF ST. MARY THE VIRGIN, at Sagada proper, not only supplies ministrations to native Christians of all the above barrios, but maintains missions also at Besao and Bagnen which lie outside of this municipality. At Sagada we have a church building erected mainly from mission funds, with the help of our native Christians; and at Bagnen a church erected mainly by our native Christians, with help from mission funds.

This station at Sagada was first occupied by us in July 1904 when Bishop Brent sent me to open this field, and to develop such mission work as seemed to be practicable. There being no houses in the town suitable for occupation by white folk, our first year was passed with considerable difficulty and discomfort. A grass shack was occupied at some distance from the town and for several months was used for all purposes. Our first baptism was administered at this temporary shelter on October 2, 1904, and there were one hundred and twenty-one other baptisms celebrated here before we moved to more permanent quarters on our permanent site. Sunday services were maintained and the sick were taken care of according to our ability.

In May 1905 we moved to our present and permanent site where we had succeeded in putting up a building much larger than the first but still of wretched material and construction. Once ensured a foot-hold on our permanent site, we were able to bend all our energies and the resources provided to the development of our mission. Two daily services and the routine of ordinary and special spiritual ministrations was begun. That our work has been blessed is indicated by the fact that
our baptismal register shews the names of five hundred and seventeen persons baptized up to December 31st 1907, most of whom before were pagan Igorots. Travelers remaining in Sagada over Sunday are struck by the large and reverent native congregations which they find attending the services. The greatest difficulties we have had to contend with have not been in the winning of the people, but in developing our force to take care of them, and our plant to keep pace with the mission's growth.

We have been retarded in our development by three main obstacles:

First: that this mountain district does not provide any materials suitable for the construction of permanent buildings; nor workmen who could handle such materials properly were they to be had.

Second: inadequacy of appropriations which apparently have been granted on the basis of what a given sum can accomplish in China and other Eastern stations, rather than upon a study of the entirely different economic conditions which prevail here.

Third: the apparent reluctance of workers to come to this field.

To meet the obstacle of absence of permanent building materials, we have been obliged to erect and operate our own saw-mill, planer, shingle-mill, lime-kiln, charcoal-pits and quarries, and to engage in the subsidiary operations of logging, carpentering, blacksmithing, repair-work, blasting, excavation and stone-cutting. We have been obliged to open roads by which lumber, stone, lime and sand could be brought to our building sites. To accomplish all this we have had not only to do the work of pioneers ourselves, but from time to time, temporarily, to import American, Japanese and Chinese workmen from Manila where they command high wages. Not engaging in these operations we might have remained here twenty years without the slightest chance of being able to erect adequate or permanent buildings. We are now, however, in possession of mill,
kiln and quarries which are providing us with all necessary natural building materials. And these materials are being accumulated on the sites where they are to be used. The expense of these necessary undertakings preliminary to building has been largely borne jointly by the building funds of the Sagada and the Bontoc missions, the latter mission also being able to draw on the mills and kiln for its lumber and lime.

Our second obstacle: the inadequacy of appropriations for the development of this work will perhaps not be wondered at after the above account of the first obstacles surmounted; but there is more to be said.

It is now generally recognized at home, I think, that Manila prices, so far from being on the low level which prevails in China and the East, where a small sum of money will accomplish a great deal, are higher even than in the United States. This is obviously true of all manufactured goods, to the original cost of which must be added transportation half way round the globe and custom duties when they enter these Islands.

But an idea seems to prevail with some not conversant with the facts, that though prices are high in Manila they are relatively low in the Provinces. A moment's thought, however, must dispel this illusion. Take a simple illustration. The cost of our baked beans in Sagada—Boston price, cost of preparing for export ocean freight, Manila duty, profit of Manila merchant, cost of shipping to Candon (our nearest port), cost of carrying to Sagada (30 miles inland and 5000 feet elevation). Or another: galvanized iron pipe and hardware to make pure spring water available at this mission was recently bought for us through the Board of Missions at a cost of, approximately, $1000 United States currency. To transfer this same material (which in the form of tubes is unusually favorable for carrying) merely from Candon to Sagada cost $600 U. S. C. In addition to this there was the ocean freight, customs duties, charges for trans-shipment at Manila, and China Sea freight charges from Manila to Candon. Need I say more to shew the falsity of this persistent idea that "living in the Provinces is cheap"? But I
will add further that a large order recently received at our neighboring mission in Bontoc, from Montgomery Ward, when transportation and freight charges were included, cost 106% above the catalogue price paid for the goods. We are trying to raise our own vegetables, and to develop our own workmen, but we can't produce our own hardware, not yet. At present we must be largely dependent on Manila or the United States for every supply, and the cost of many grades of goods is doubled before they reach Sagada, even if bought in Manila. Nails, e.g., cost .07 Philippine currency, per pound in Manila, and the transportation from Manila to Sagada is .07 P. C. more per pound making the value of the nails at Sagada .14 P. C. per pound.

In general it may be said that seven cents per pound must be added to the cost of all supplies purchased in Manila for transportation to Sagada. This great cost of transportation will readily be seen to justify the wisdom of getting our own plants here for the local production of our building materials. It should be well noted that while the preliminary cost of installing machinery, etc., (borne largely by building funds) has depleted the funds for our first houses, saving will be affected on the cost of future buildings, that the more buildings erected the more evenly will this initial expense be distributed, and that if we push the mills and associated industries as a permanent enterprise, (which accords entirely with modern ideas of missionary work), we will not only aid greatly in the development of the people of this province, but will probably recover for further use a considerable part of the funds first expended.

(N. B.—Since the above was first written I have the satisfaction to report that we have successfully burned in our kiln at Fidelesan over 500 cavans of excellent lime, and that we have contracted to sell 300 cavans, for work which the Government is doing in Bontoc, and that more will be wanted both for this and other public work projected)

But there is the further matter of labor. This community furnishes no labor with which the strong and tight houses nec-
necessary to stand the winds and cold of these mountains can be erected. All labor for putting up permanent buildings must be imported from Manila. The Government has found this out and has for many months past been employing Japanese masons and carpenters at the rate of four pesos per day to put in bridges and to erect school houses in this district. We have to employ this same grade of labor and to pay the same prices, and, in addition, to provide for the travelling expenses of the workmen from Manila to Sagada and return. It will readily be seen, therefore, I think, without going into further particulars, that of two buildings of equal size, strength and convenience, erected, the one in Manila and the other in Sagada, the latter will cost considerably more.

On the other hand, it is necessary to call attention to the fact that appropriations for buildings in this district have been made on the apparent supposition that they could be erected at half Manila figures. There is an alternative supposition possible indeed, viz., that missionaries who work in the hard places should be provided with houses half as good and durable, as those provided for missionaries stationed in the more favorable localities; but I do not entertain for an instant the idea that this has been the cause of the inadequate appropriations. The difficulty simply has been that local conditions have not been sufficiently understood.

As with our food-stuffs and building materials, so with our labor, we aim at such local development by industrial training of natives as will eventually make it unnecessary to go outside of this district for carpenters and mechanics. Our enterprises have already contributed to this end; but equipment has not yet been provided us for the systematic training of our boys in the mechanical trades. Although in our budgets for several years past we have requested appropriations for adequate school buildings, none have been provided. We have constantly maintained a dozen or more children who sleep in a dark loft under the roof of the house occupied by the missionary and who eat in the little ten-by-twelve kitchen, but these radically
bad conditions ought immediately to be done away with by a grant of the appropriations repeatedly requested.

The third obstacle we have to encounter is lack of workers. Our force is miserably inadequate to accomplish what needs to be done here, or even to shepherd the people who are already attached to the mission. During the year a Medical Missionary, Dr. C. Radcliffe Johnson, has been assigned to this station, and the sick are much more adequately cared for; but as yet we have no priest assistant, no nurse, no American teachers, though we have repeatedly appealed for them. If our working force were multiplied by four every member of it could at once be as busy as every member of the present staff is now; and this simply in prosecuting work already begun, and the field for further development is unlimited. As a partial relief I have lately secured the services of another Ilocano School teacher, for whose salary I am asking an appropriation in the budget; but what we need is American workers,—clergy, nurses and teachers. It is “up to” church-men and women at home to come out here if this work is to be continued. Let me explain why.

When we entered this field there was no sectarian competition. In Spanish times the Augustinian missionaries had been here, but they had scarcely made any impression on the Igorot population, who, almost to a man, (and in spite of many inducements not of a moral nature,) held aloof from their teachings and ministrations. At the time of our coming the entire field had for many years been abandoned; such buildings as the Roman Catholics had possessed were in a ruined condition; and their few members were receiving no Christian ministrations or pastoral care.

In view of the fact that the force of clergy which the Roman Church was able to command after the withdrawal of the friars was entirely inadequate to supply the large Christian population in other parts of the Islands, and that, in order to put clergy again in this remote mountain district it would be necessary for the Roman Church to pass by large coast towns where
thousands of their native Christians were totally unprovided with ministrations, it seemed certain that, for a long period of years at least, we would have no competition here. Indeed one of our reasons for selecting this field was that we might not be under the imputation of attempting proselytizing work.

But the remarkable success of our mission attracted the attention of the new Roman bishop of Nueva Segovia, (Dr. Dougherty, by the way, formerly the editor of the well known American Ecclesiastical Review, published at Overbrook, Penna.,) and true to the amiable religious ideals of his kind, he immediately determined that it was more important not to let us get established here, than to take care of people already Christianized in other parts of his diocese. Accompanied by several of his priests, American, Filipino and Irish, he visited Sagada, where a Spanish bishop had never come, sent out a summons to all Christians of the district, most of whom I had myself baptized, told them that the baptism they had received was not valid, that they were not to attend the services or instructions at our mission, and that damnation awaited those who accepted any other form of Christianity than that represented by himself. This was when we were still in our temporary quarters at some distance from the site in Sagada which we have since occupied.

It is small wonder that the natives were dazzled by the Roman bishop's pomp, shew of authority, and anathemas, and that many were then and there re-baptized and confirmed. But when the Roman bishop and his party had passed, and by his orders an attempt was made to collect a fee for each baptism or confirmation performed, our Christians returned to me and wanted to know what it all meant. I told them. Since then our mission has steadily grown, and allegiance to it is, I believe, a permanent thing. We have baptized several hundred natives since that first visit of Bishop Dougherty, and up to the present date the Roman Catholics, though they have made every effort to get the people away from us, have been unable to perform a single ministration in either Sagada or Bagden.
But we must perforce admit that the Romanists are pursuing a scriptural policy at least in this, that they are leaving the ninety-and-nine populous towns in the lowlands unprovided with pastors and are coming into the mountains to recover the town of Sagada which they regard as lost. An order of Belgian priests newly come to the Islands has been sent to establish missions throughout this district. Already several priests of this order have arrived and more are coming. They are apparently provided with all resources and are preparing to develop their work on a large scale with medical work, school and a resident sisterhood. They have been honored in the inauguration of the work by a visit from the Roman bishop of the diocese before mentioned, accompanied by no less personages than the Archbishop of Manila and the Papal Delegate. They are taking a hostile attitude towards our mission work; indeed it is their avowed purpose to break it up. Other and more important fields, for them, would undoubtedly have been occupied but for our presence here.

In view of this new and energetic competition the future of our mission will be determined by one of three possible policies which we may determine to pursue.

I. Either we must abandon the field:

II. Or, we must develop the field with an adequate force of workers and equipment:

III. Or, we must be content to see our mission isolated and our converts maintain a form of Christianity which cuts them off rather than unites them to the great body of their fellows: for, if we do not push this work aggressively now, I believe we have no choice but to see the still pagan Igorots of this district converted to Christianity under the Roman obedience.

I will say at once, to avoid misunderstanding; that in my opinion, it is the second one of these policies which ought to be followed; but as a matter of strategies each policy ought to be considered.
Some might urge the abandonment of this field by such arguments as these: That the Christian Filipinos have been altogether in the past, and, in the main, are still adherents of the Roman Catholic Church. That the Church which converted these people to Christianity by its missionary zeal should not be deprived of the fruit of its labors either directly by proselyting in the lowlands, or by opening missions in pagan parts which the Roman Church is able and ready to occupy. That unity in the Church is the only common bond that prevails among the diversified peoples of the Islands; and that it is for the interest of the people themselves that this unity should be widened rather than broken up, and should be made to contribute to the development of the political unity our government is striving for. That whereas in enlightened communities competition between different Christian bodies may have some sort of compensation in the added energy which each throws into its work; a divided Christianity among a primitive people will create only confusion and apathy, and a weakening of all the moral restraint which a single strong body could exercise.

I hasten to add that I do not believe that these considerations should cause us to abandon this field as things are now; but I do feel that if we can not maintain a strong enough mission here to hold practically all of the new Christians of this district under our pastoral care, we ought to retire and to allow these natives to have a common Christianity with the rest of the Filipinos under the Roman obedience.

A strong development now at the two centers Sagada and Bontoc will mean that the Igorot people of this whole district will belong to our mission; while to remain here with a weak policy now will mean that we are content to play dog in the manger, obstructing the Christianization of the natives by another communion while we can not take care of them ourselves. For, as matters stand at present, the Roman Church has entered the field with sufficient force to do the work of evangelization, but they have not the people; we have the people, but are
not equipped to take care of them. What are we going to do about it?

In this connection I wish respectfully to suggest that it will not be good policy to open other missions of our Church in other culture areas until we have strengthened our missions in this district to the point of ensured permanence. Every effort should be made to fortify the centers of Sagada and Bontoc. If this is done thoroughly our influence will naturally and inevitably extend beyond the mountains.

Inasmuch as the amounts I am asking for buildings in our current budget may seem by some to be large, I will add some further considerations shewing why they are both necessary and reasonable, and why appropriations for the purposes enumerated should be available at the earliest possible date.

By terms arranged in New York each missionary who comes to the field is to be provided with salary and house. In localities where houses may be rented the Board of Missions pays the rent of the missionary’s residence, even though rents may be as exorbitant as they were in the City of Manila in the first years of the American occupation. In places where there are no buildings to be rented, it is incumbent upon the Board to erect suitable buildings for the missionary’s home. It seems necessary that I should speak of my personal experience.

Sagada is a native Igorot town with houses built of grass and mud. One has to get on hands and knees, and to crawl to enter most of these huts. They are built on the ground because in the intensely cold weather of winter and of the rainy season (which comes in midsummer), it is necessary to heat them, and the inflammable materials of which they are composed prevents chimneys from being used. A fire on the ground in the middle of the hut, on the dirt floor, or in a fire-box gives heat, and the smoke escapes through a peak in the roof. In Sagada there is not one house suitable for the occupation of an American family.
In June next I will have been in this field for four years, occupying a house somewhat better indeed than the native hut I have described, but one altogether impossible to convert into a home. The floors are of Igorot hewn boards, with all the irregularities of the axe marks upon them. The sides are of two plies of reeds with a grass filling, and open at the top where the sides join the roof. In the stormy season the cold and wet wind enters at one side of the house through this porous partition and goes out horizontally at the other, after saturating everything with moisture. The roof of this house is thatched with grass which can not be kept water-tight, and basins and buckets on the floor catch such of the drip as is not absorbed by our books, bedding and clothing. Tropical storms usually rage for eight days at a time, and not unfrequently one storm follows another in rapid succession. All the personal property I have in the world including my library which is rapidly deteriorating, is contained in this house, so inflammable that the fire-insurance companies will not accept it or its contents as a risk. Nominally the house is a school building, it having been erected with school funds, and here I live with my wife, huddled together under the same roof with fifteen Igorots, boys, girls and native servants; and, I might add,—leaving particulars to the imagination,—etc.

I might say more; I could scarcely say less and avoid the criticism that these matters would have been righted had the full facts been presented. I have no desire to be "yellow" or sensational, or to appeal for sympathy or sentiment. We have many compensations (although among these may not yet be included a "home"), for the hardships of this life. If it is necessary, we are willing to live under our present roof till it blows down over our heads,—by no means an improbability during the next typhoon season,—but we ask in all earnestness, is it necessary?

A year ago Dr. Johnson was assigned to this station and he and his family, consisting of three members, have been living in a little house (15 ft. x 21 ft.) originally erected as a dispensary, no more convenient and much more cramped than our own.
Last year an appropriation was made to erect here residences for missionary and physician. The total appropriation for these two houses was less than the cost of the single modest residence erected in Manila for the rector of the cathedral. This, in spite of the fact that building operations are fully a third higher in Sagada than Manila. This money has been expended in the preliminary work above enumerated in this report. We are now in a position to build at once upon the receipt of further and adequate appropriations. In addition to the erection of the mills to furnish our lumber and shingles, excavations have been made, stone has been quarried and drawn to the building sites, lime has been burned, the hardware has been bought and transported here, and some of the window sashes have been made. The amounts asked for in our budget will, I think, ensure the completion of both buildings.

Should anyone suggest that missionaries in these parts do not need fine dwellings, I will reply that it is not elegance and luxury we are seeking but sufficient protection, together with stability and durability, and that spending money on well built houses now is ultimate economy. Any foundation is more important than its superstructure, and I am unwilling while I am responsible for the development of this mission to erect our main buildings in other than a permanent manner. Our experience in Baguio and here goes to prove how short is the life of houses built on posts, rather than on sills resting on stone foundations; and with roofs of native materials or rubberoid make-shifts. These houses may, indeed, cost half as much, but they deteriorate rapidly, require constant and expensive repair, and are unsatisfactory even while they last. The government school erected four years ago in Bontoc at a cost of four thousands pesos, being in such a state of delapidation that it no longer serves its purpose, is being torn down; and the materials recovered will be of little further use. The capital invested is thus practically a total loss.

In addition to well built residences we need well built and well equipped schools. We have indeed converted many of
these people and started them in the Christian life, but we must make our influence felt on the whole population. Our work will not be done till we have developed in Igorot life generally the sense of self-respect and personal responsibility. To effect this we ought constantly to maintain at Sagada a school for boys and another for girls, of sufficient size to produce a permanent impress on native life through the product which we turn back into the pueblos. I have hopes, too, that through marriages between our children in these schools as they grow up, Christian families may be formed which will become models of right living and thrift in their communities.

I need not go into particulars describing the grossness of the Igorot social customs which necessitate our maintaining two schools of good size if we are to make-over and purify native life. And we cannot do this thing half way; we should either push it or abandon it; for, if we do not push to success on these lines, our competitors will, and the future will be not ours but theirs.

As bearing on our school work, I may note here that I have asked for in this year’s budget sixty dollars per year for the maintenance of each child, as against fifty dollars granted last year. This latter sum was not sufficient. I am convinced that one important cause of the backwardness of natives is insufficient nourishment. The children in our schools should have better food than they would get in the pueblo, with a greater variety, and all they can eat. The children are now raising many of their own vegetables, but I am giving them more meat. It is the latter item that costs, but I believe the expense is justified.

Another important factor in our work here is the possession of a well-built and equipped hospital. Our physician is in residence; nearly three thousand cases have been attended to during the year; but many cases have been turned away from sheer inability to treat them without hospital facilities. One of our staunchest Igorot families, all the members of which are communicants, dates its attachment to the mission
from an operation for removing puss in the knee joint which was performed successfully on one of the daughters in our general living room some two years ago.

Sagada was reported in Spanish times as the most favorable site that could be selected for the location of a public sanitarium and hospital in all respects except accessibility from Manila, and a hospital here now would not only be serviceable to the Igorots but would receive every case of treatable illness which occurs between the provincial capital at Cervantes and the furthest outpost of the Constabulary.

Anticipating the receipt last December of a ten thousand peso appropriation for the erection of our hospital, we made preparations for its immediate building, but the funds were not forthcoming. The request is again included in our budget for this year.

If it is proposed to develop this mission on the lines suggested in this report, I would like to urge that the building of houses should not wait on the arrival of workers, nor should workers be detained till the buildings they are to occupy or use are ready. We can at once take care of every one who is assigned to duty here provided they are willing to share our discomforts temporarily; and to build several houses at the same time will result in a saving, as well as ensure a more equitable distribution of building funds which we have already put into the plant producing our building materials.

I wish to note with gratitude a gift made during the last year by an anonymous donor, through the Rev. Dr. Lloyd, of one thousand dollars to ensure an adequate and pure water supply for our mission. We have exclusive control of a fine spring situated about half a mile from the mission, from which the water will be brought in galvanized pipe. The work of installing the plant is now under way.

In concluding this report I may say that the year 1907 shews no falling off from the former progress of the mission, but rather a steady gain. As is well known the work of this mission has been from the first conducted on what are some-
times called "Catholic lines". Appeal is made to the eye as well as to the ear. Our services are made as ornate as possible. Every symbol or devotional practice which appeals to these people is freely made use of. At times when public service is not going on Christian Igorots are allowed and encouraged to use the church for such popular devotions as appeal to them, conducted in the native language and by their own leaders. They are encouraged to be their own missionaries, and most of our converts have been brought to baptism through the agency of other Igorot Christians. On the other hand it must not be thought that our work is conducted with a narrow ecclesiasticism. We aim not to make Christians only, but to develop our Christians in every way possible. Better houses, better clothes, better food, better customs, better instruction, better methods of work, better health, better lives,—all are included in our plans for these people. They know that we have their best interests constantly in mind, and as a result they trust us. Up to the present opposition to our mission has simply strengthened our hold on our people. I hope that the Church at home will not fail to appreciate the significance of this work, and the necessity of strengthening it. We need prayers, money and men.

John A. Staunton, Jr.,
Missionary Priest in Charge.


Baptisms: infant 55, adult 25, total 80; confirmations 39; marriages 5; burials 9; school, teachers 3, pupils 17; dispensary, number of visits 2907.

Receipts: from the Treasurer of the Missionary District P23241.78, from local sources P296.46, from Specials not received through the Treasurer P868.90, from Specials received in 1906 P772.16, rent 1907 not provided for P96.00, tota
P25275.30. Expenditures: salaries P8166.66, rent P96.00, language lessons P220.00, medical supplies P474.45, building P9934.78, repairs P500.00, property (including water-works plant and tools) P3525.55, objects outside Missionary District P772.16, other objects—school support P1339.24, Altar P246.46, total P25275.30.


Baptisms: infant 29, adult 5, total 34; confirmation 14; burials 4.

ZAMBOANGA

The Rev. R. E. Armstrong retired from his post in Zamboanga in April to return to America. The Rev. Aldred Pruden, Chaplain of the 2nd. Infantry U. S. A., was stationed in Zamboanga at that time and took charge of the work for the balance of the year.

REPORT OF THE PICO MISSION AND EASTER SCHOOL, Benguet P. I., FROM JUNE, 1907 TO AUGUST, 1908.

It is with much cause for thankfulness that I write my first report. My work here has prospered far beyond my expectations. It is a work which at first seemed full of difficulties and yet through God's guidance it has prospered.

When Mr. Drury returned to America last June I brought the children which I had gathered together and taught in Pico (a barrio about three miles from the Easter School) over to the Easter School. I had hoped to reside in Pico where the ladies of S. James' Church, New York, had built a room and where for two months I had been going, using my spare time to teach the little ones. A number of ladies who were spending the hot months at Camp John Hay gave a fiesta and raised P600 with which to build a living room for me, an addition to the other small room. It was not without a feeling of disappointment when the Bishop decided it was better for me (for reasons of ill health) to remain in the Easter School and gather as many
children together from the surrounding barrios and if possible to induce them to live in the School. At first the proposition seemed almost hopeless, but I got most of the children I had already known and taught in Pico to come over, then a few more from Lubon and a few from Pinsad (two nearer barrios).

There are now 40 children here all told. Their ages range from 4 years to 15 years. Fifteen are girls and the rest are boys. Five are Ilocanos, five half American and Igorot, and thirty Igorots. It has been a long process teaching them habits of cleanliness and at first when I would allow them to go home to see their parents they would come back so very dirty. Now that they have learned the advantage of being clean I have no more trouble in that way. And not only are they keeping themselves clean but they are making an impression upon their people. And now as to what we are doing with the children. Our day commences with prayers in the Chapel at seven o'clock. After which breakfast, then duties—each child has his or her duty—sweeping, dusting, making beds, washing, ironing, etc.; boys fetching and chopping wood, caring for grounds, horse, chickens, etc. The school bell rings at nine o'clock, twelve o'clock bathing, twelve-thirty dinner; after dinner a play hour and the afternoon is then given to weaving and one hour to study; supper at six, then games and study. The little ones are put to bed immediately after supper and the older ones after prayers at eight o'clock.

We have now four looms working and two more are being made. The boys expressed a desire to weave, too, and so two looms will be set apart for their use. I am receiving great assistance from Clement (one of our Bontoc boys). He is doing a great deal for the boys and teaching the little ones. He is not only showing them by his example what it is to be a thorough Christian boy, but is teaching them by his splendid industry what it is to be a good self-supporting Igorot. And his example is already bearing fruit. Several of the larger children are beginning to show signs of good man-hood and
woman-hood. As yet I have been unable to do a great deal for the older people. An occasional visit, some medicine or a bandage, an eye wash or a bit of soap, as often as I have been able to leave the school, is the extent of my help to them.

I am looking forward to an enlargement of the work when the additional workers arrive. The harvest truly is great.

I must thank all our friends both in Manila and elsewhere for the many helps which we have received. I fail to see what I could have done this rainy season without the large gifts of clothing which I have received from many kind friends of the School. Not only has there been clothing but games and gifts of money. Also I would thank the ladies of the Woman’s Auxiliary again for the great assistance in paying the wages of the weaving teachers and for the generous Christmas box. I wish that they might all have had the pleasure of looking into the faces of these dear children and seeing the happiness it brought to them, that happiest of all days, and to all of them, their first Christmas Day. I would thank again all who have helped to make the work in Baguio a success and a blessing to the Igorot people.

Anne Hargreaves,
Missionary in Charge.

(This report covers only eight months) Baptisms: infant 1, adult 23, total 24; school, teachers 1, pupils 38.
Receipts: from the Treasurer of the Missionary District P547.59, from local sources P52.18. Expenditures: weaving teacher P15 per month, language lessons P30, medical supplies P20, building P400.
REPORT OF THE REV. HENRY SWIFT, CHAPLAIN
THIRTEENTH INFANTRY, U. S. A.

During the year 1907 I have served as Officer in charge of the United States Army Morgue, Manila, and (since May) as Acting Quartermaster in charge of the United States Burial Corps. The duties of these positions have largely taken up my time, and most of the funerals noted in the accompanying Statistical Report were a part of those duties.

In addition I have served as Secretary of the Convocation, as Examining Chaplain, and as a member of the Council of Advice. I have officiated or assisted at various services in the Cathedral, in the Presidio de Manila (Bilibid Prison), at Fort William McKinley, in the Chinese Mission, and at various places in the city.

Resume of services: Communion (officiated) 55, (assisted) 11; prison services 45; funerals 43; marriages 6; other services (officiated) 38, (assisted) 27. Total services 225.

The sick have been visited in the Division, S. Paul's, Civil, Prison, San Juan de Dios, and Cuartel de España hospitals.

HENRY SWIFT,
Chaplain Thirteenth Infantry.

REPORT OF THE REV. JOHN A. MILLS, CHAPLAIN
3RD. CAVALRY, U. S. A.

Camp Stotsenburg, Pampanga, P. 1. The Rev. John A. Mills, Chaplain 3rd. Cavalry. Baptisms: infant 1; marriages 1; burials 1; communicants 8; hospital visits four or more monthly. Collection for Bishop Brent's work $6.20.
The text was Ephesians III, part of the 3rd and 6th verses:

“That by revelation he made known the mystery, that the Gentiles should be fellowheirs and partakers of his promise.”

These words show the kinship of all the nations. There never has been—even ourselves—a people that did not claim that all the balance of the people of the earth were barbarians; and S. Paul confesses that he thought the same thing: a man of Israel was God’s chosen, the rest of the world “the nations.” He frankly confesses that the revelation by which he was brought to Christianity was not enough to rid him of this prejudice; the fact of Jesus Christ having lived on the earth did not make plain to him this truth. God showed it to S. Paul Himself, and he calls it always a “mystery.” It could not have been revealed to a man if God had not showed it to him. The idea that a Gentile should be a fellowheir and a partaker of the Gospel was beyond his comprehension.

Even with the interpretation S. Paul gives of it, how easy it is for us to realize that this mystery is the revelation of the only thing we know of the future, that the Gentiles and all the nations shall be one, and that it was this mystery that made S. Paul turn away from all that Israel had to give him, and made him let go of the promise that Israel held out to him, and spread out before his eyes the vision of the human family lifted up to the fulness of the stature of Christ, with the Crucified One King and Lord of all; and this came to be, in Paul’s mind, a sufficient cause for any sacrifice that life could offer.

Nor has this vision ever left the Church of God. It was the same thing that made the Church dream that beautiful, that magnificent dream of the Middle Ages, of the time when all nations should be brought together and the Church, as the mother-Church of all, should minister to God’s children. You can-
not read the dream of that Empire without a thrill of exaltation that a man’s mind could think it. When the Church saw at last that freedom meant, not the building of anything that the earth could support, but the realization of each man by each man; that a man’s dignity was in this one thing—that he might speak face to face with his Father; that he might think God’s thoughts, that he might do God’s works; that he might be driven by the Word of God—when the Church grew up to that, the former concept became all too small for a man’s inspiration, and from that day to this the one dream of the Church has been to fulfill that for which the Church was created, which is to develop the individual to the stature of a man. It is the purpose for which we are here assembled to dream that dream again, and to consecrate ourselves again to its accomplishment for the King’s sake.

Dear friends, have we gone far enough, and high enough and seen clearly enough to know that no man’s soul needs to be saved, because it is saved in Christ Jesus? Can we see that the only thing that can make the works of our hands dignified and worthy of a man is that we may bring to pass that which may be the fulfillment of the prophecy that Christ’s life made? Can we see that it is the business of the national Church, the business of the diocese and the business of the congregation,—just that one thing, to bring the nations to know that they may be fellowheirs and brethren and co-workers and partakers of the Gospel of Christ? It is the business of this congregation assembled here in this Cathedral of S. Mary and S. John to-day to consecrate it to this use of our Father and of our Lord Jesus Christ.

I have been particularly tempted to say this because I know that there is not one discerning man or woman in this congregation who has not just some small sensation of regret it may be of envy, that God in His pleasure has seen fit to give the high privilege of making this offering to His servant who lives on the other side of the world. You could not; it is not your offering that you are consecrating to-day; but it is your
thanksgiving to God that He has put it into the heart of His servant to use that which God gave her for the bringing to pass of the dream that S. Paul dreamed. It is her gift—you could not make it. But does that mean that this congregation is separated from it? Does that mean that you have no part in it? Or does it not mean, rather, that God in His goodness has given, If I may say so, a physical body to the life that you will live for His sake? For this congregation is the work of God—not this building, not this Mission—this congregation is the Church of God. Christ has set it up in His name, in His behalf, for His work. You are to do His work. You are the soul, may I say it, you are the impulse, the motive, the power, of the building that to-day is set apart for God. And you will give answer to God whether in this place, and from this place going out as waves of joy, the revelation of the mystery is made known to people, that all men everywhere, each soul everywhere, is in God's mind purposed to stand on his feet, and to know his own mind, and to speak out God's words, and to do God's work, and to bring to pass that which Christ showed in His incarnation. And, may I say it—there is no need to say it, but I shall—it will not be because you have come here, as now, to unite in praises and thanks to God for His mercy, and to bow to Him who is God and God Almighty, it will not be because you have come here to receive that other mystery that you will have done God's will; no, it will be just in proportion as this congregation does that which S. Paul did,—interpret, interpret for men everywhere, the meaning of the liberty of a man. I seem to see the future of these Islands and of this city sweetened by this great occasion, because you have assembled here to worship God and to honor your King. I seem to hear going up before God the praises of the helpless ones, glad because this people set the pace to the life of the community. Can it be done? Can it be done? Dear brothers, do you know what it involves? It involves self-respect. That is all. It is nothing strange, there is no mystery in this that you and I do to-day. It needs no revelation. It means that
the man who has faith in Jesus Christ will not accept a bribe, that's all; that his Master's life means more than his treasure that is all that "Christian" means.

And it would be good, would it not, to think that all this community,—the strong and the weak, the evil-minded, even—would look here and wish to know what this people thought before public acts were entered upon. Do you, or do you not, stand for the character of Manila? Do you, or do you not, stand for culture and intelligence, and the courage that brings righteous things to pass? If so, if you are thus standing for character and culture, then the building that has been constructed, the building that is the fruit of another's devotion, the building that will stand here for all time, God willing, a witness to the mystery, will be vivified and built up strong, and sweeten God's earth.

May I say just one more word. Never fall into that poor, cheap misunderstanding of supposing that the man who stands where I am standing now is responsible. Ah, no! You, you, bear the responsibility. The man who stands here and puts any other thing, God forbid! in the place of what Christ delivered unto us will do it because you sought it. The man whose voice fails to ring true will falter because you required it of him. Pity the man, pity the man who falls away from his trust. God save you from ever having a man stand in front of you to minister the Gospel of Jesus Christ who is not a man; but pity the man, because the strength of one depends on the fidelity of all, and we must stand together, and keep our eyes fixed on the pattern God has given us. And if we do not—I don't like to speak of that side—if we do not, never let anybody fancy that because you fell down Christ's revelation may be treated with disrespect. It is not Christianity that is on trial to-day, it is not Christianity that is being tested this morning when in solemn assembly and with proper devotion you have met here to worship God, it is you as Christians that are being tested.
REPORT OF THE DISTRICT TREASURER

APPROPRIATIONS ACCOUNTS

SEPTEMBER 1, 1906 TO FEBRUARY 29, 1907.

DEBITS

Balance on hand Aug. 31, 1906 - - - - P2370.47
Refund from Specials, amount wrongly
drawn for Zamboanga Rectory - - - - 800.00
Refund of Travelling Expenses from the
Bishop - - - - - - - - - - - - - - 39.12
Refund of Language Lesson Money, Rev.
H. E. Studley - - - - - - - - - - - - - - 60.00
Received from J. K. Whittemore towards
travelling expenses of Pedro Dulay - - - - 200.00
Received from the Bishop, do. do. - - - - 150.00
Refund from J. H. T. Mackenzie, payment
made in U. S. - - - - - - - - - - - - - - 11.82
Refund from Mrs. Anne Hargreaves, trav­
elling expense fund - - - - - - - - - - - - - - 3.40
Refund from Mrs. Anne Hargreaves, ship­
ing expenses - - - - - - - - - - - - - - - 36.18
Refund of sum paid for advertising Easter
School - - - - - - - - - - - - - - - 56.00
Refund from Sagada School for supplies
purchased in New York - - - - - - - - - 116.38
Received from New York on Letters of
Credit - - - - - - - - - - - - - - - 31789.98

P35633.33

CREDITS

Paid the Rev. W. C. Clapp for return
ticket to New York and travelling
expenses - - - - - - - - - - - - - - P1122.89
Paid Miss Ellen Hicks passage money to
Yokohama - - - - - - - - - - - - - - 150.79
Paid Mrs. Anne Hargreaves travelling
expenses Baguio - - - - - - - - - - - 45.00
Paid on account of Salaries - - - - - 18863.98
Rent of houses - - - - - - - - - - - 4445.34
" " " for Insurance, Taxes, Etc., - - - 4452.77
Balance on hand March 1, 1907 - - - 6552.56

P35633.33
### March 1 to June 30, 1907.

#### Debits
- Balance on hand March 1, 1907: **₱6552.56**
- Drawn on Letters of Credit: **₱21831.81**
- Received from Mrs. Whitelaw Reid on account of nurses' salaries: **₱1400.00**
- Refund of payments made in New York:
  - Rev. H. E. Studley: **₱2.00**
  - Mrs. Anne Hargreaves: **₱345.94**
  - Mr. J. H. T. Mackenzie: **₱223.24**
- Debit balance July 1, 1907: **₱141298.25**

#### Credits
- Paid the Rev. J. A. Staunton for Buildings, Sagada: **₱4600.00**
- Paid on account of the Rev. W. C. Clapp: **85.30**
- Loaned to Specials in an emergency: **₱4000.00**
- Dr. Lloyd's travelling expenses to Bontoc: **₱162.00**
- Mrs. Studley's travelling expenses to China, 1906: **₱180.00**
- The Rev. S. S. Drury, ticket and travelling expenses to New York: **₱623.56**
- The Rev. J. A. Staunton, Jr., for a vacation in Japan: **₱800.00**
- Return tickets to Japan, Deaconess Routledge and Miss Humphrey: **₱499.62**
- Deposit on ticket to New York for Bishop Brent: **₱305.35**
- Paid for Rent of houses: **₱3959.78**
- Insurance, Taxes, Printing, Incidentals, etc.: **₱3531.99**
- Medical and School Supplies: **₱618.96**
- Paid for Salaries: **₱12401.97**

#### Total: **₽31768.53**

### July 1 to August 31, 1907.

#### Debits
- Drawn on Letter of Credit: **₽9923.55**
- Refund of New York payments by Bishop Brent: **2.60**

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68
Refund of New York payments by Mrs. Anne Hargreaves ................................... 27.58
Refund of New York payments by Mr. J. H. T. Mackenzie ................................... 40.00
Refund of payment made on behalf of Rev. W. C. Clapp ................................... 85.30
Refund of payment made by J. H. T. Mackenzie ................................................... 134.26
Refund of Interest wrongly drawn - - - - 2788.76
Refund of a loan to Specials - - - - 4000.00
Paid in New York on account of Bishop Brent - - - - - - - - - - 3120.00
Paid in New York on account of Rev. J. A. Staunton - - - - - - - - - - 1699.92

**Credits**

Debit Balance July 1, 1907, - - - - P1412.98
Return ticket to New York for Bishop Brent - - - - - - - - - - 923.88
J. Hauserman, lawyer's fees in dispute with city - - - - - - - - - - 150.00
Dr. C. Radcliffe Johnson, expenses to Baguio, and hospital bill - - - - 189.63
Balance of Salary accounts - - - - - - - - - - 5015.23
" " " paid in New York - - - - - - - - - - 4819.92
Medical and School Supplies - - - - - - - - - - 1357.88
Incidentals, Language Lessons, and Bishop's Travelling expenses - - - - 119.65
Rent of Houses - - - - - - - - - - 1132.70
Insurance - - - - - - - - - - 14.45
Printing - - - - - - - - - - 4.00

15140.32

Balance on hand, Sept. 1, 1907- - - - - 6681.65

P21821.97

**SPECIALS ACCOUNTS**

**Balance Sheet for the Year ending August 31, 1907.**

<table>
<thead>
<tr>
<th>Debit Bal.</th>
<th>Credit Bal.</th>
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<tr>
<td>General Specials - - - - - - - - - -</td>
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<td>Balance on hand, Sept. 1, 1907</td>
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Respectfully submitted,

G. C. Barter,
Treasurer of the District.