Missionary District
of the
Philippine Islands
1912.
THE JOURNAL

OF THE

NINTH ANNUAL CONVOCATION

OF THE

P.E. Church in U.S. MISSIONARY DISTRICT

OF THE

PHILIPPINE ISLANDS

Held in the Cathedral Church of S. Mary and S. John

Saturday, August 3, 1912

MANILA
PUBLISHED BY THE PRINTING COMMITTEE
1912
MISSIONARY DISTRICT OF THE
PHILIPPINE ISLANDS

COMPRISING THE PHILIPPINE ARCHIPELAGO TOGETHER WITH GUAM
AND WAKE ISLANDS

Population 7,635,426; Area 115,026 square miles

Present Missionary Bishop, the Right Reverend Charles
H. Brent, D.D. (1901), residence, Bishop's House, 567 Calle
Isaac Peral, Manila.

OTHER CLERGY
The Reverend Walter C. Clapp, appointed 1901, retired, Bontok
The Reverend John A. Staunton, Jr., appointed 1901, Sagada
The Reverend Hobart E. Studley, appointed 1902, Manila
The Reverend George C. Bartter, appointed 1906, Manila
The Reverend Edward A. Sibley, appointed 1907, Bontok
The Reverend Robb White, Jr., appointed 1908, Baguio
The Reverend F. C. Meredith, appointed 1908, retired Sagada
The Reverend Remsen B. Ogilby, appointed 1909, (1) Baguio
The Reverend R. T. McCutchen, appointed 1911, Sagada

OTHER MISSIONARIES
Miss Margaret P. Waterman, appointed 1902, Bontok
Charles Radcliffe Johnson, M.D., appointed 1903, retired Sagada
Deaconess Margaret Routledge, appointed 1904, Manila
Miss Ellen T. Hicks, appointed 1905, on leave Manila
Mrs. Anne Hargreaves, appointed 1906, Baguio
Jaime Masferré (Spanish), appointed 1906, Sagada
Silvino Lardizabal (Native), appointed 1907, Sagada
Miss Clara A. Mears, appointed 1907, on leave, Sagada
Miss Rebecca S. Atkinson, appointed 1908, Manila
H. H. Bayne (Treasurer), appointed 1908, Manila
Miss Eliza J. Whitecombe, appointed 1908, Bontok
Mrs. Eufresia Averin (Teacher, Native Weaving), appointed 1909, Baguio
Narciso Cariño (Native), appointed 1909, Bontok

(1) Not supported by the Board.
Miss Edna L. Cram, appointed 1909, retired (1) Baguio
Clement Irving Fukong (Native), appointed 1909, retired,
Miss Elizabeth Gibson, appointed 1909, retired Manila
Macario Lardizabal (Native), appointed 1909, Sagada
Mrs. Victoria Lardizabal (Native Medical Attendant),
appointed 1909, retired, Sagada
Pablo Lunar (Native), appointed 1909, Bontok
Ben Ga Pay (Chinese), appointed 1909, Manila
Mrs. H. E. Smith, appointed 1909 (1) Baguio
Miss Lillian M. Owen, appointed 1910, Manila
Miss Anne M. Ramsay, appointed 1910, Manila
Lewis B. Whittemore, appointed 1910, retired (1) Baguio
Miss Frances E. Bartter, appointed 1911, Manila
Miss Blanche E. L. Massé, appointed 1911, Sagada
B. M. Platt, M.D., reappointed 1911, Baguio
Miss Jessie S. Hendrie, retired (2) Manila
Malcolm Peabody (2) Baguio
N. M. Saleeby, M.D., retired, September 1, 1911 (2) Manila
Benjamin L. Burdette, M.D., appointed Sept. 1911, Manila
Miss Cornelia K. Brown, appointed 1912, Bontok
Miss Emily C. Smith, appointed 1912 (1) Manila
Michael McBrust, appointed 1912, Sagada
Victorino Balbin (Native), appointed 1912, Sagada
Pedro Catungal (Native), appointed 1912, Sagada
Fortunata Catungal (Native), appointed 1912, Sagada
O. F. Sevrens, appointed 1912 (1) Baguio
H. T. E. Perry, appointed 1912 (1) Baguio
Miss Mary W. Rea, appointed 1912 (1) Baguio

COUNCIL OF ADVICE

Lay—Mr. John W. Haussermann, Colonel I. W. Littell, Secretary.

(1) Not supported by the Board.
(2) Voluntary worker.
SECRETARY OF CONVOCATION
The Reverend H. E. Studley.

TREASURER
Mr. H. H. Bayne, Box 589, Manila.

EXAMINING CHAPLAINS
The Reverend H. E. Studley, the Reverend Robb White, Jr., the Reverend R. B. Ogilby.

CHANCELLOR
Mr. John W. Haussermann.

REGISTRAR
Mr. H. H. Bayne.

STATISTICS
Clergy, 9; Parishes and Missions (including outstations), 19; Lay Readers, 6; Candidates for Holy Orders, 2; Physicians, 2; Women Workers, 11; Baptisms, 285; Confirmed, 44; Communicants, 1113; Last reported, 726; Increase 273; Marriages, 50; Burials, 42.

Owing to the failure of the majority of Americans who come to us to present letters of transfer, and to the constant shifting of the foreign population, accurate figures under the heading "Communicants" are impossible.

Local Contributions—Apportionment, P1,336.00. Woman's Auxiliary, P324.39 (P98.35 for local purposes). General Clergy Relief, P64.30. For all other purposes, P13,179.11. Total Contributions, P14,963.80.

INSTITUTIONS
Cathedral of S. Mary and S. John, Manila—The Bishop; .................................................................., Dean; Mr. John W. Haussermann, Chancellor.

House of the Holy Child (Church Settlement House), Manila, Deaconess Margaret Routledge, Miss F. E. Bartter.
University Hospital and Dispensary of S. Luke the Beloved Physician, Manila—Dr. Benjamin L. Burdette, Physician in Charge; Miss Lillian M. Owen, Acting Superintendent.

Training School for Filipina Nurses, Manila—Miss Lillian M. Owen, Acting Superintendent.

Columbia Club, Manila—The Honorable C. S. Lobingier, President.

Hostel for Filipino Students, Manila, Mr. F. E. Moir in charge.

Easter School (for Igorots), Baguio—Dr. B. M. Platt, Superintendent.

Baguio School (for American boys), Baguio—The Reverend R. B. Ogilby, Headmaster.

Dispensary, Sagada.

Girls' School, Sagada—Miss B. E. L. Massé, House Mother.

Boys' School, Sagada—The Rev. John A. Staunton, Jr.

Dispensary, Bontok.

Girls' Dormitory, Bontok—Miss E. J. Whitcombe, House Mother.

Boys' Dormitory, Bontok—The Reverend E. A. Sibley.

PARISHES, MISSIONS, AND CLERGY

Agaña, Guam (3), The Bishop.

Baguio, Church of the Resurrection (35), The Reverend R. B. Ogilby.

Baguio, S. Gregory the Great, outstation of Sagada (78).

Besao, S. Benedict, outstation of Sagada (29).

Bontok, All Saints (115), The Reverend E. A. Sibley.

Cavite, Cathedral Mission (5).

Camp Stotsenburg, Cathedral Mission.

Cebu (10), The Bishop.

Iloilo (12), The Bishop.

Jolo (4), The Bishop.

Manila, Cathedral of S. Mary and S. John (219), The Bishop,

S. Luke's, Trozo (41), The Reverend G. C. Bartter.

Olongapo (4), The Bishop.
Sagada, S. Mary the Virgin (460), The Reverend J. A. Staunton, Jr., The Reverend Robb White, Jr.
San José Estate (6), The Bishop.
Tetepan, outstation of Sagada.
Tukukan, outstation of Bontok.
Zamboanga, Holy Trinity (12), The Reverend R. T. McCutcheon.
Scattered 50.

**NON-PAROCHIAL CLERGY**

The Reverend Murray Bartlett, D.D., President of the University of the Philippines.
The Reverend R. B. Ogilby, Headmaster of Baguio School, Baguio.
Manila, August 3, 1912.

The Ninth Annual Convocation of the Missionary District of the Philippine Islands opened with a celebration of the Holy Communion in the Cathedral Church of S. Mary and S. John, at 7 a. m., Aug. 3, 1912, the Bishop celebrating. The Bishop read Morning Prayer at 9 a. m., after which the first business session of the Convocation was opened with the Bishop in the chair. The Secretary called the roll showing the presence of the Bishop, the Rev. Murray Bartlett, D.D., the Rev. G. C. Bartter, the Rev. Robb White, Jr., the Rev. H. E. Studley, Mr. Ben G. Pay representing the Cathedral Mission of S. Stephen, Mr. Malcom E. Peabody representing the Church of the Resurrection, Baguio, and Mr. Hilary P. Clapp, representing All Saints' Mission, Bontok. A quorum being present the minutes of the last meeting were read and approved after certain corrections were made. The Rev. G. C. Bartter and the Rev. H. E. Studley were nominated for Secretary; the Rev. Mr. Studley was elected.


The Secretary presented the following reports: the Cathedral Mission of S. Stephen, S. Luke's Mission, the University Hospital and Training School for Filipina Nurses, and the House of the Holy Child, all of Manila; the Mission of S. Mary the Virgin, Sagada, and the Sagada Girls' School; the Bontok Girls' School; Holy Trinity Mission, Zamboanga; and Baguio School. The Rev. Robb White, Jr., presented the report of the Church of the Resurrection, Baguio. All of the above reports were received and ordered printed.
The Rev. Robb White, Jr., moved that the Secretary be authorized to purchase a book for the recording of the minutes in uniform style. Carried.

It was moved by the Rev. H. E. Studley, seconded by the Rev. Murray Bartlett, that the Convocation adjourn to meet at 3 o'clock in the afternoon. Carried.

On reassembling at 3 p.m. the following names were added to the roll: Maj. M. H. Barnum, Maj. Alexander M. Davis, Judge C. H. Smith, Judge C. S. Lobingier, and Mr. J. W. Haussermann, of the Cathedral Parish, Mr. S. C. Choy of the Cathedral Mission of S. Stephen, and Mr. Clement Fukong of the Church of the Resurrection, Baguio. The minutes of the morning session were read and approved.

The report of the University Hospital and Training School for Filipina Nurses, being called for, was read by the Secretary. The report of the Cathedral Parish of S. Mary and S. John was received and ordered printed. The report of Baguio School being called for, was read by the Bishop.

The Rev. Murray Bartlett read the report of the Council of Advice; it was received and ordered printed. The Rev. Robb White, Jr., reported for the Committee on Ilocano and Igorot translation. The report was received and ordered printed. Moved and seconded that the Committee be discharged and that the Rev. Robb White, Jr., be requested to undertake the translation into Ilokano of the balance of the Prayer Book with such assistance as he may secure from other members of the Sagada and Bontok Missions. Carried.

The Rev. Robb White, Jr., read the report of the Committee on Form of Missionary Report.

It was moved and seconded that the report be amended by leaving out the words "by confirmation" after "admitted" and "by transfer" after received. Carried. Moved and seconded that the report of the Committee be adopted. Carried.

The Bishop reported for the Committee on Translation of the Bible into the Moro tongue. The report was accepted.

Dr. Bartlett reported for the Committee on Revision of the Constitution and Canons, reporting progress and requesting a
continuation. The Bishop named Dr. Bartlett as chairman of the Committee and Major A. M. Davis as an additional member.

The Bishop reported for the Committee on the proposed Union Christian College, and the report was accepted.

The Rev. H. E. Studley reported for the Committee on Method of Raising the Missionary Apportionment. The report was accepted. Bishop Brent appointed the Council of Advice as the committee on Missionary Apportionment.

The report of the Treasurer of the jurisdiction was read by the acting treasurer, Mr. J. R. Herridge. It was moved and seconded that the report be accepted, and that the Treasurer be requested to bring it up to August 31 for the Annual Journal. Carried.

It was moved and seconded that Mr. H. H. Bayne be re-elected Treasurer of Convocation. It was moved and seconded that the Secretary cast one ballot for Mr. Bayne as Treasurer. Carried. The Secretary reported that the ballot was so cast.

It was moved and seconded that the Secretary be instructed to cast one ballot for Mr. H. H. Bayne as Registrar. Carried. The Secretary reported that the ballot was so cast.

The Secretary read two communications regarding the appointment of delegates to the Fourth Conference of the Eighth Missionary Department. It was moved by the Rev. Murray Bartlett, seconded by the Rev. H. E. Studley, that the Secretary be authorized to give credentials as duly elected delegates to the Fourth Conference of the Eighth Missionary Department to such clergy and laymen, not exceeding four of each, as the Bishop may select. Carried.

The Rev. Robb White offered the following resolution: Whereas this Convocation is well aware of the very extensive work of the British and Foreign Bible Society in distributing the Holy Scriptures among the peoples of these Islands, and of their great thoroughness in securing careful translations for this purpose, and particularly in view of their very generous action in publishing the Gospel of S. Mark in the Bontok Igorot dialect, and in offering every possible cooperation in translating any
proposed parts of the New Testament into the Moro dialects: therefore, be it resolved that we hereby express our appreciation of the good work of the Society in these Islands, with our hopes for its continued prosperity and success. And further that copies of this resolution be presented to the home office and the local representative of this Society. The resolution was seconded by the Rev. H. E. Studley, and carried unanimously.

The following resolution was moved by Major A. M. Davis, seconded by the Rev. Murray Bartlett: Resolved that the funds raised by the parishes and missions in the District towards the Apportionment be designated for the support of the Bishop of the Philippine Islands, and that to save the expense of exchange, all such funds coming into the hands of the Treasurer be passed by him to the credit of the appropriation made by the Missionary Board for this purpose, and that that body be notified of the amount so paid on the Apportionment. Carried.

It was moved by Major A. M. Davis, seconded by Judge C. H. Smith, that inasmuch as the steady growth of our work has increased largely our insurable property (the premiums this year amounting to P4,883.20), and inasmuch as other Missionary Districts in the Far East and in Honolulu have had similar growth, this Convocation respectfully recommends to the Board of Missions the advisability of considering whether it may not be in the interest of economy to assume their own insurance risks under some such scheme as has been adopted by various business concerns. Be it further resolved that a copy of this resolution be sent to the President of the Board of Missions. Carried.

It was moved by the Rev. H. E. Studley, seconded by the Rev. Murray Bartlett, that the Bishop and the Secretary be authorized to correct any errors in the minutes before they are handed over to the Printing Committee. Carried.

It was moved and seconded that the Convocation adjourn sine die after the close of the Convocation Services. Carried.

The Bishop read Evening Prayer in the Morning Chapel at 5:30 p.m.

On Sunday morning, the fourth of August, the Bishop celebrated the Holy Communion at 10:30 o'clock, and the Rev. Robb
White, Jr., preached the Convocation sermon. At 5:30 p. m.,
the Bishop sang Evensong, assisted by the Rev. Robb White, Jr.
and the Rev. G. C. Bartter, and delivered his Annual Address,
after which the Convocation adjourned.

H. E. Studley,
Secretary.

The Tenth Annual Convocation will be held on Aug. 4, 1913.

ANNUAL REPORT OF THE COUNCIL OF ADVICE TO THE
BISHOP OF THE PHILIPPINE ISLANDS.
(For the year ending July 31, 1912.)

The Council of Advice as appointed by the Bishop at the
Convocation of the District for the year 1911-1912 consisted of
the Rev. Murray Bartlett, the Rev. Hobart E. Studley, Mr.
George Agnew Main, and Col. W. C. Rivers. Its organization
was effected by the election of the Rev. Murray Bartlett as chair­
man, and Mr. G. A. Main as secretary.

In August Col. Rivers resigned, and the Bishop appointed
Mr. John W. Haussermann in his place.

In October Mr. Main resigned, and the Bishop appointed

The Council has held meetings through the year as follows:
September 21, 1911, met at the call of the Bishop for con­
sultation regarding the Mission at Sagada.
February 17, 1911, the Council met at the call of the Pres­
ident. The resignation of Miss Elizabeth Gibson, nurse at the
University Hospital, was received and accepted. The Superin­
tendent of the University Hospital was authorized to employ a
temporary nurse during the summer months.

The Rev. J. A. Staunton, Jr., was authorized to employ
temporarily Mr. M. McBrust as an industrial worker in the Sagada
Mission during the Bishop’s absence.

July 15, 1912, the Council met at the call of the Bishop.
Col. Littell was elected Secretary of the Council vice Mr. Main,
resigned.
Report of the Sawmill of the Sagada Mission received, and plans for coming fiscal year agreed upon.

A resolution was adopted that at intervals designated by the Treasurer the objects to which discretionary specials are to be allotted be sent by missionaries to the Bishop for approval in accord with resolution of the Board of Missions regarding the expenditure of discretionary specials.

The Council consulted with the Bishop regarding the advisability of starting work at Atok, Benguet, and securing a superintendent for the Hostel for Students in Manila.

Respectfully submitted,

Murray Bartlett,
President.

Aug. 1, 1912.

REPORT OF THE COMMITTEE ON METHOD OF RAISING THE MISSIONARY APPORTIONMENT.

Your committee, after a careful consideration of the plan sent out by the Board and the conditions in the various congregations within this Missionary District, have reached the conclusion that the Board's plan could not be successfully worked in many of our missions, and that no uniform plan is possible for all our missions. In view of the fact that we have always raised more, and generally considerably more, than our Apportionment, we are also of the opinion that no new plans are necessary in this District. We therefore recommend that no action be taken further than the appointment of a committee to apportion the total sum we are asked to raise among the various missions and the Cathedral parish, leaving each free to use such methods as seem best suited to its own conditions.

Respectfully submitted,

H. E. Studley,
Chairman.

Aug. 1, 1912.
REPORT OF THE COMMITTEE ON FORM OF MISSIONARY REPORTS.

The Committee on Form of Missionary Reports recommends the adoption of the following form for statistical reports:

REPORT OF .................................................. ..............
CHURCH, .............................................. (place).
............................................................ Missionary in Charge.

Other Missionaries and salaried workers:

.................................................. ......

Baptisms: Infant . Adult . Total ....
Confirmations: ..............
Marriages: ..............
Communicants: Last reported ..............
Admitted ..............
Received ..............
Removed ..............
Died ..............

Present Number
Burials: ..............

Schools. 1. Day: Teachers ..............
Pupils ..............
Average Attendance ..............

2. Sunday: Teachers ..............
Pupils ..............
Average Attendance ..............

Dispensary: Number of Visits ..............
Number of Patients treated ..............

Services: Total for year ..............
Average attendance Sundays ..............
Average attendance other days ..............

Specials. Receipts: Local sources ..............
All other sources ..............

Expenditures:
Contributed. Missionary Apportionment ..............
General Clergy Relief: ..............

Respectfully submitted,

ROBB WHITE, JR.,

Aug. 1, 1912. For the Committee.
REPORT OF THE COMMITTEE ON THE UNION CHRISTIAN COLLEGE

The Committee to consider the plan for a Union Christian College, having studied the proposition as embodied in the draft of the Articles of Incorporation prepared by the local Committee appointed for the purpose, report in favor of cooperation provided that the high standard of scholarship set forth in the preamble can be insured, and that funds for a first rate institution can be guaranteed. The Committee therefore recommended that the plan be sympathetically submitted to the Executive Committee of the Board of Missions with the request that before final decision is reached, they confer with other Mission Boards interested in the project.

The Chairman of the Committee on the Union Christian College presented the matter in person to the Executive Committee of the Board at the Church Missions House in New York on March 12. A resolution was adopted by the Executive Committee in accordance with the recommendation submitted.

Respectfully submitted,

C. H. Brent,

For the Committee.

Aug. 1, 1912.

REPORT OF THE COMMITTEE ON ILOKANO AND IGOROT TRANSLATION.

The Committee on Ilokano and Igorot Translation begs leave to report that it has held no meetings during the past year. Forward moves have, however, been made in the work of translation into both Ilokano and Igorot at both Bontok and Sagada.

Evening Prayer, the Litany, the Collects, portions of the offices of Baptism and Marriage, as well as the Athanasian Creed, the Stations of the Cross, and the Holy Cross Catechism have been translated into Ilokano. In the Bontok Igorot dialect the Holy Cross Catechism and some other manuals of service and instruction have been completed. The Bureau of Science has
under consideration the publication of a treatise by Miss Waterman on the Roots of the Bontok Igorot language.

This Committee recommends that the work of translating the other services and offices of the Book of Common Prayer be apportioned to various individuals, with instructions to refer their tentative translations to the Committee for final decision and publication.

Respectfully submitted,

ROBT. T. McCUTCHEN,
ROBB WHITE, JR.,
For the Committee.

Aug. 1, 1912.

REPORT OF THE COMMITTEE ON MORO TRANSLATION.

Dr. Saleeby has signified his willingness to cooperate in the translation of the Bible into Moro. The British and Foreign Bible Society have instructed their agent in the Philippine Islands to provide us assistance in the work, authorizing the translation of S. Luke's Gospel into two Moro dialects. The Rev. R. T. McCutchen has been appointed to take charge of the Mission in Zamboanga with special reference to Moro work. He has already begun the study of the language under Dr. Saleeby, who is preparing an English-Sulu grammar which will shortly be published.

Respectfully submitted,

C. H. BRENT,
For the Committee.

Aug. 1, 1912.

REPORT OF THE WOMAN'S AUXILIARY, CATHEDRAL PARISH OF S. MARY AND S. JOHN.

The work of the Woman's Auxiliary of the Cathedral of S. Mary and S. John during the past year—from July 31, 1911, to August 1, 1912—has shown some improvement over the year preceding. It has paid its apportionment of one hundred and seventy-five pesos to the general fund, fifty pesos towards
the support of a Japanese girl at Osaka, fifteen pesos a month towards defraying the salary of an English teacher at the University Hospital.

Several missionaries from the provinces have been invited to talk before the Auxiliary, with the twofold purpose of stimulating the members' interest, and bring the missionaries more in touch with us. At various meetings of this organization much sewing has been accomplished for the linen room of the University Hospital.

The Auxiliary has, besides the regular monthly pledges of dues, distributed a number of mite boxes to individual church members throughout the Islands. The Children's Branch of mite box pledges has greatly increased.

Respectfully submitted,

Gertrude L. Welker,
Secretary.

Aug. 1, 1912.

TREASURER'S REPORT OF THE WOMAN'S AUXILIARY
August 1, 1911, to July 31, 1912.

Balance on hand, August 1, 1911.............. $74.29
Received from dues, August 1, 1911, to July 31, 1912............................. 276.30

Total receipts ................ 350.59
General Apportionment for year 1910-1911 100.00
Miss Hicks for English teacher for Nurses. 90.00
General Apportionment for 9 months, 1911-1912................................. 75.00
Dr. Correll for Japanese girl...................... 51.04
Material for Easter School.......................... 8.35
Balance on hand, August 1, 1912........................... 26.20

$350.59

Note.—The fourth quarter payment to the general apportionment fund was not made until August 8. I had understood
that the year closed September 1, or I should have made the payment sooner. I am sorry that it can not be included in this year's report.

Respectfully submitted,

MARY R. HILLES,
Treasurer.

Aug. 1, 1912.

ANNUAL CONVOCATION ADDRESS

BY THE BISHOP OF THE PHILIPPINE ISLANDS.

My Brethren: Grace to you and peace from God our Father and the Lord Jesus Christ.

That which pertains to local work I shall deal with in my Annual Report to the Board of Missions, copies of which, when printed, will be placed in your hands. I shall, therefore, take advantage of this opportunity to consider two matters of universal interest and great moment, which have occupied much of my time during the year past. I refer to the International Opium Conference, and the proposed Conference on Faith and Order.

I

The International Opium Conference, which met at The Hague from Dec. 1, 1911, to Jan. 23, 1912, was the consummation of one of a group of international movements dealing with moral evils beyond the power of a single nation to combat. Other such movements are those against the African Slave Trade presided over by a permanent commission, the Liquor Traffic in Africa which was holding a conference in Brussels at the time of our sessions in The Hague, and the White Slave Trade.

International action in such questions is a necessity, not an expedient. The unity of human life is no longer an academic idea to be discussed, but an aggressive fact to be reckoned with, for purposes of self-preservation if for no more noble reason as, for instance, the protection and benefit of those weaker or less privileged than ourselves. Nations can no longer, as in the days
of the Tokugawa dynasty of Japan, live a self-contained, exclusive life. To attempt to do so would result in stagnation and ultimately in death. We are rapidly reaching the stage of national and racial intimacy when the problem or the opportunity of one people will be recognized without dispute to be the problem or the opportunity of all, and dealt with accordingly. If the Universal Races Congress did nothing else a year ago, it clearly indicated this—a monogenetic race, such as humankind is, can not wander far from a practical recognition of the unity of its being as determined by its origin, without disaster. The course of progress has been consistent—individuals grouping into families, families into clans, clans into nations, nations into federations moving toward a combination of the whole. Pascal's words are to the point: "Humanity is a man that lives and grows forever."

The International Opium Conference was not artificial or forced. It came as the natural climax of a movement which originated as an effort on the part of the Chinese to rid themselves of a vice with which they were saddled, and on the part of foreigners who were in sympathy with a nation thus harrassed—in part at any rate through the evil pressure of foreign trade interests.

In 1903 a Committee was appointed by the Governor (Taft) of the Philippine Islands to investigate the methods of opium control in countries of the East, with a view to framing suitable legislation for the Philippines. The Committee, after visiting Japan, Formosa, China, the Straits Settlements, Burma and Java, reported in favor of "progressive prohibition" such as obtained in Formosa. Their report was translated into Chinese and was a factor in calling forth the Imperial Edict of 1906 prohibiting opium smoking in the Chinese Empire.

The same year the House of Commons branded the Indo-Chinese Opium trade as "morally indefensible." Mr. (now Lord) Morley, in advocating reform, commended the Report of the Philippine Opium Committee. He afterwards told me that the Report on that occasion was "silver and gold" to him. The upshot of the agitation in England was the arrangement by which India agreed to reduce her export of opium into China one tenth per annum on the understanding that China was to
reduce her poppy areas in the same proportion. I understand that this now famous agreement was first conceived by Sir Thomas Holderness of the India Office.

The moment seemed ripe for concerted action. It was represented to President Roosevelt that an international conference should be called. The idea met with the approval of the Secretary of State to whom it was referred, and steps were taken to interest and secure the cooperation of the Powers concerned. In deference to Great Britain's opinion that a conference (with plenipotentiary authority) would be somewhat premature, the International Commission (with power of resolution) representing thirteen nations was convened at Shanghai in January of 1909. The resolutions there passed thus became material for an international agreement. The Conference of last winter, representing twelve Powers, met to conventionalize the resolutions of the Commission, and though in the chapter bearing on morphine and cocaine the Convention is disappointing, the conclusions of the Conference are in other respects highly satisfactory.

Two things need to be said about the International Opium Conference:

1. Though the movement from which it had its origin began with special reference to the Chinese situation, the Conference was not an effort to correct the morals of China by other nations. Investigation, especially during the past four years, has revealed an alarming amount of drug abuse in countries East and West. The Conference was a concerted attack upon a widespread evil, all participating nations aiming to protect themselves by protecting one another. Our objective point was, as far as might be, to relegate opium, its alkaloids and derivatives, together with other habit-forming drugs to the sphere of medicine.

2. Legislation, however drastic and thorough, will never eradicate the abuse of opium or intoxicants. With fleet wings contraband opium sails merrily through the well-framed opium defences of the Philippines. There is no law that can not be defeated by the clever wicked, and the most law can hope to do is to make a modest contribution toward betterment. When the Hague Opium Convention shall have been finally ratified by the
nations, we shall have accomplished well nigh all that international action is capable of doing. The greater work will still remain to be done. Each nation by inculcating principles of reverence for the body, by removing conditions of life provocative of licentiousness, and by encouraging self-respect, must build up its citizens into safety. China, centuries since a drunken nation, by industry and self-discipline grew to be a sober nation. Later, through lack of vigilance and stability, and through the greed for gain of other nations, she fell into opium abuse. When freed from this latter, of which there is every prospect in the not distant future, she may again lapse into drunkenness unless both she and the Western world put up effective bars of self-restraint in the production and distribution of intoxicants, which are as numbing to the moral sense, and destructive of happiness, as anything in creation.

The abuse of drugs and intoxicants is a present evil among ourselves. Few families escape wholly from its hideous blight. Can any Christian afford to abstain not only from that which, directly or indirectly, encourages it, but also from planned and intelligent attack upon it? It has been a matter of earnest thought on my part as to whether I am justified in giving as much time as has seemed necessary to the matter of opium. My conviction is that I am so justified, all the more, perhaps, because I have neither desired nor sought after the position of leadership to which I have been called in the movement.

II

It is but a step from the consideration of a world movement in aid of morals to that of a world movement in aid of religion. The past year has marked substantial progress in connection with the World Conference on Faith and Order. There is to-day an increasing dissatisfaction among thinking, praying men with our broken order, and a craving for the realization of Christian Unity. I purposely avoid the phrase "Reunion of Christendom." That seems to suggest the recall of something lost, the bringing back of a treasure from the storehouse of the past. The unity that is to be must come from above and within. It must be far superior to that which once was, if it is to endure.
Ours is not the first, it is only the latest, effort of Christendom toward unity. In the past men planned and won a definite unity. To put into concrete form the belief in the unity of Christendom

"was the leading principle in mediaeval politics till it was shattered by the movement which ends in the Reformation. It was natural to express this theory in the form of outward organization, and to set up by the side of a Catholic Church, which was to care for the souls of all Christian people, a universal Empire, which was to rule their bodies. No disappointment was rude enough to show men that their theory was but a dream. They were not so much concerned with actual practice; it was enough for them that the theory was lofty and noble." (Creighton’s History of the Papacy, Vol. I, p. 12.)

So far as the unity achieved was a success, it was suited solely to the times in which it prevailed and which gave it being. We could not revive it if we would. It was part of a phase of progress which the world has outgrown. There are moments of its history which tower. Under a noble line of German popes the Papacy was

"identified with the highest spiritual life of Christendom, and learned to borrow the strength of the Imperial system, under whose shadow it grew to power." (History of the Papacy, Vol. I, p. 15.)

But it was destined from the beginning to fail. It was unelastic and unsympathetic, too blind to diversity, too insistent upon uniformity, with a maximum of regard for the form and a minimum for the contents. Beneficent and lofty in its earliest ideal, it grew to be scheming and tyrannical and corrupt. A crisis was at last reached, after many warnings of what was on the horizon had been unheeded or bitterly repudiated. The only way left to reform the abuses which had grown up under the iron aegis of the system was to shatter it. The Reformation stands, among other things, for the salutary breaking of the existing Christian or ecclesiastical unity so far as its visible form was concerned. So powerfully was it constructed that it took many
and fierce blows to detach even inconsiderable fragments, and when at last the work of the reformers had secured the right to live for various national churches, the Holy Roman Empire still survived, and the Papacy continued to exhibit a massive unity which abides to this day as the greatest existing organization in the world with the one exception of Islam.

But the ideal of the reformers was of God. In a world of men no other course would have sufficed, conditions being what they were. Sometimes the standard of revolution is the only possible standard of reform. In speaking as I do, I do not hold a brief for the individualistic excesses which followed in the train of the Reformation, but I would remark that only a world of gods or demigods could have done better. It is an idle amusement rather than a beneficent and just occupation to sit in carping judgment on the men of yesterday who won for us some of our choicest privileges, privileges which we can now bring to bear, if we will, on constructive work in behalf of unity.

"Years back, unity was in possession, and a movement was needed to break up the rigidity of western mediaevalism in the interests of liberty and diversity. Now it is otherwise. Discord reigns, but it is loved no longer. A desire has arisen for a body round which the diversities may be grouped into a new unity. Who can aspire to such a task? Dare we?" (Rev. W. Freer, D.D., at the Pan-Anglican Congress. Report, vol. vii, p. 4.)

May we not be courageous enough to answer—We dare? It would be as pusillanimous, not to say disloyal, for us to think that we had everything to receive and nothing to give to other communions, as it would be arrogant for us to contend that we had all to give and nothing to receive. It is because we believe that we have distinctive treasures of which we are stewards that we press with confidence, though, I trust, not without modesty, to the front in the movement toward unity. It is because we believe that others have distinctive treasures which, for our completeness, we need to receive from them, that we shed our aloofness and seek for points of contact and sympathy that we may reap those benefits that accrue only to Christian fellowship.
The ideal behind the attempt to combine in the Holy Roman Empire political and ecclesiastical unity was true for all time to this extent—mere ecclesiastical unity is not synonymous with Christian unity and can not persist by itself. Ecclesiastical life, rightly considered, is more closely and more naturally allied to every other aspect of life than any single phase of existence. Were our straining toward church unity to-day to stand as an isolated effort, it would hardly be worth consideration, much less the expenditure of energy. It is because it is an important expression of a recognition all along the line, social, national, international, moral, political, intellectual, of the unity of human life, that it grows increasingly inspiring and hopeful. We might say that it is, as it were, the keystone of the arch, a central necessity. It is vital that this should be kept in mind. That which holds Christians apart is not wholly, perhaps not even primarily, a matter of government or organization. Hence that which will make them all one after the mind of Christ must transcend questions of faith and order viewed apart from the balance of human thought and activity.

The Church, that is to say the ideal Christian society, God's kingdom uttering itself on earth in terms intelligible to men, can manifest its unity only through Holiness, Catholicity, and Apostolicity.

I. A conspicuous element in the Church's *raison d'être* is the creation of righteousness. Feebleness in the prosecution of this aim in any part of her dominion is a menace to her unity: aggressive corporate endeavor to promote holiness is a cementing force proportionate in its strength to the zeal of the promoters and the unity of their effort. It would be worth while making a close study of the varying, and sometimes clashing, moral ideals of the churches. Usually if one virtue or set of virtues is given special prominence, the result is moral laxity in another direction, and in consequence a breach with communions of a different mind. On the other hand there is a unity of moral endeavor in large public questions among churches and churchmen which is encouraging. Broadly speaking the churches are in the fore-front of moral idealism.

24
The Vice Commission appointed by the Mayor of Chicago owes its existence, indirectly if not directly, to the churches. The publication of the report, "The Social Evil of Chicago," was splendidly courageous, for it is the declaration of a war of extermination against, and not an academic study of, a loathsome condition. The moment an evil is dragged out into the sunlight, there can be no truce with the foe, or sulking in their tents among Christian warriors.

Dean Sumner has become one of the outstanding men of his day by adopting practical eugenics in his parish as a preliminary constructive step in the battle for social righteousness. The question of marriage is a controverted one among the churches. There is a wide difference of opinion relative to its indissolubility. Here in the Philippine Islands the law admits of no divorce. Yet I find the organ of one Communion advocating the passage of divorcee laws in order that the divorced may be free to contract fresh alliances. I wish in behalf of the Communion of my allegiance to oppose with vehemence such a proposition. If occasion arises I shall use every effort publicly and privately to avert the introduction of divorce laws among a people who, I am convinced, can best be led to a high standard of conjugal fidelity under the legislation which obtains, and who would be cruelly wronged by any lowering of the one legislative safeguard possible. The judgment of such a practical and scientific group of men as compose the Chicago Vice-Commission is in this connection noteworthy. They speak from experience, not from theory, when they say:

"The Vice-Commission, after exhaustive consideration of the vice question, records itself of the opinion that divorce to a large extent is a contributory factor to sexual vice." (The Social Evil in Chicago, p. 41.)

II. Next to Holiness, and of course entangled with it, comes Catholicity in the Church's life. Universal truth for the universe— is not that the meaning of Catholicity? If there is a message from God the Father for all His children, it must, in substance, be the same for each of His sons. Just now the churches are awake to the scope of their effort, their field of operation, the world, but there is a jangling of rival voices when the message is delivered.
What is the trouble? In part at any rate nationalism is to blame—not that nationalism in itself is bad—I speak as a nationalist—but in religion, as indeed in all that pertains to human relationships, catholicity comes first and nationalism second. Otherwise nationalism but multiplies schisms, and patriotism becomes the mother of wars. For a while, at any rate, national churches were so busy with their own concerns that they gave little more than a passing glance to the peoples far off, and when at last they woke slowly to the realization that “the field is the world,” they approached their distant tasks with a cramped mind and blurred vision. Even those communions which had no state affiliations contracted a very pronounced local flavor. The earliest errors of post-Reformation missionaries (and of Augustine of Canterbury, for that matter!) were due to their provincialism, which weakened both their message and their methods. Among churches with a liturgy, as in our own Communion, it is all too easy to assume that what was drawn up with special, if not exclusive, regard for the temperament of one nation, needs only translation to adapt it to the requirements of Chinese or Papuan. Missionary experience ought, and in the end, I think, will, tend to cure the churches of provincialism and the exaltation of local and secondary ideas into undue prominence. A missionary church can not make uniformity a law of its life.

Catholicity also means reaching out after every social group in a nation. It is all very well to say that the Church’s message rises above every artificial distinction of caste and condition and addresses man as man. Abstractly that is true, but you must reckon with the fact of distinctions within a nation as well as between nations. A defect of our own Communion is that it is on too intimate, and possibly dependent, terms with respectability, though, as I believe, decreasingly so. A Minister of Christ need not necessarily be a partisan of the well-to-do and respectable if he has his house and fellowship among them, but, being human, his sympathies will move in that direction. It is to me at times a matter of spiritual discomfort and even shame that I am not now living among, and as, the poor, as throughout my ministry prior to coming to the Orient. What would be the effect, I wonder,
morally and spiritually, upon the mechanic and unskilled laborer if the clergy, as a rule, had their homes in their midst and themselves as their principal associates? The question forces itself upon the mind. My observation leads me to believe that the clergy are increasingly prepared to identify themselves with the "plain people," who in turn are as ready as of yore to hear gladly the Gospel when sympathetically and intelligibly presented.

III. Apostolic Faith and Order come as the third thing which the Church, striving to be at unity with itself, must maintain. It is here that the battle rages most fiercely. The question bears both on the substance and proportion of the Truth, though, as I am inclined to think, most heavily on proportion. For instance, I can find ordinarily, even in extreme doctrines remote from my own belief, a point of contact where the spark of sympathy ignites. It is the insistence on too many and diverse doctrines, expressed so as to give little or no freedom of interpretation, as being de fide which constitutes the crux. Does not a large part of our task consist in discriminating between the greater and the lesser, the Apostolic, immovable foundations and the point where legitimate diversity begins? It is toward this end that the World Conference on Faith and Order has been proposed, and has met with the official approval of nearly every communion which has been formally approached. Not that the most sanguine promoters of the Conference believe that it can possibly do any more than a preparatory work for unity. It is the duty nearest at hand and therefore to be undertaken next. Conference has brought in the past to both Church and State some of their greatest blessings. It has in its gift no lesser blessings for the future.

Allow me to make four observations in conclusion:

1. The Unity that is to be, must be according to God's now hidden will rather than man's known idea. Prejudice and self-will do more to block the progress of the Divine in human affairs than any other obstacles. Lurking in the mind of many an honest advocate of unity is the desire, and even expectation, that the whole Christian world will eventually come round to his way of thinking. Be sure that such will not be the case either
with you or your opponent. No human mind, no fragment of
the Church, however pretentious its claims, is big enough to hold
in its integrity God's conception of unity. But He wills to reveal
it to His Church at whatever moment His Church, self-stripped of
self-seeking in all its pitiful fragments, wills to give heed.

2. Our highest ideal of Christian unity, far short though it
be of God's ultimate purpose for the Church, seems impossible.
But is it not so that the world is a world of impossibilities made
possible by faith and experiment? Idealism at the beginning is
always unpractical, and largely too vague to be other than inspi­
ramental. It stirs the spirit to see a distant consummation with
no selfish hope or expectation of attainment, except so far as
belief is possession, and sight realization. The vision antedates
the task, the seer belongs to an older generation than the doer.
In that very wise book, "Alice in Wonderland," the heroine accepts
her latest surprise with equanimity,

"for, you see, so many out of the way things had hap­
pened lately, that Alice had begun to think that very few
things indeed were really impossible."

Alice dreaming gives the accurate measure of Alice awake.
The open-eyed, sober Christian can count no word of Christ im­
possible and remain ordinarily loyal. To know that our Lord
prayed for unity, such unity as is expressed in the very life of God,
is in itself an invitation to labor joyously and hopefully for unity,
which is irresistible. To fail to work for unity is as reprehensible
as to fail to work for righteousness. Great movements always
begin in a mist of distrust, opposition, and difficulty. They
seem to be impossible—and remain so until believing minds and
toiling hands make them possible.

3. The first of two bits of practical idealism which I would
advocate is, that when lesser combinations can be made without
endangering or hindering progress toward the wider unity, let
them be undertaken in God's name. On the other hand no fede­
rative or unifying move of any sort should be entered upon with­
out consideration having first been given as to its bearing on the
total problem. The blending of the homogeneous communions
in China into the Church of China last spring was conceived and
carried through in a truly Catholic spirit.

In this city of Manila where there are 4,174 resident Americans
we have four separate American congregations—exactly three
more than there should be. Three churches, as I understand,
are now prepared to consider amalgamation into one. Those
who are free to make this move are wise in doing it. We, whether
through our own fault or the fault of others, are not at liberty
to join in. Nevertheless we can stand by sympathetically and
wistfully, bidding our brethren godspeed.

I have had a vision, a vision that persists in returning. Three
centuries and a half ago Queen Elizabeth placed at the disposal
of the refugee silk weavers from France and Flanders the crypt
of the central church of England, Canterbury Cathedral. From
that day to this the Huguenots and their descendants have wor­
shipped in the crypt, or the crypt chapel later set apart for their
use. An endowment insures to them this privilege permanently.
Here in Manila we have this beautiful and spacious Cathedral.
Why should it not be made possible to give shelter under its roof
to those who, though not seeing eye to eye with ourselves, are
pledged to the constructive presentment of the Truth, and, like
us, are struggling upward toward a Divine and not a man-made
unity?

4. My second piece of practical idealism and my final word
is the most important and the most incontrovertible of all. It
is this. Christians bent on unity must strive to cultivate a per­
manent temper of sympathy and understanding in all their normal
and natural, as well as in their special, relationships. There can
be no truer, stronger training in preparation for binding up the
larger rents in the garment of Christianity than the practice of
forbearance and patience, and the eager desire to see the other
man’s viewpoint, in the home, the market, society, and religion.
I wish to make my own the following words:

"Speaking for myself, I find that the value of my
own certainty on any such question depends largely upon
whether I have honestly striven to see it as my opponent
sees it, and to weigh as well as I can the value—it may be
the very sacred value—attaching to the arguments of an honest Christian man who is trying as steadily as I am to think and speak and act for the glory of God and the highest good of his fellow-countrymen. Instead of its being disrespectful or derogatory to him that I should have tried to place myself at his point of vision, and yet maintain strenuously in the end the cause which seems to him to be wrong, the very opposite is the case. If, after all our care, we come to different conclusions, I can fight the more vigorously for that which I hold to be right and true because I know, and he knows, that I have not lightly come to any resolve.” (The Archbishop of Canterbury in his Charge, 1912, pp. 115, 116.)

Study your enemy, someone has said, whether you wish to confound him or to convert him.

No life is so rich as that which, living loyally to conviction, is always gleaning new harvests from others of diverse, or even opposing, views. The intelligent grasp of the position of those who differ constitutes the only hope of durable unity—and the only ground of justifiable warfare or controversy. Our thinking and praying, our reasoning and interpretation, are so lop-sided without the reinforcement and support of opposing and varying views that we can hardly avoid the poison of prejudice and the incompleteness of at best a half truth. Moreover men of passionate conviction, whose sincerity is above suspicion, have a right to a respectful hearing, and our own intellectual self-respect and integrity will suffer if we refuse it. It is true that there is but one Catholic Man, Jesus Our Lord, and at best we can be little better than pale shadows of Him. But who can forbid us, even amidst much dimness and failure, to struggle up toward His feet?

REPORT OF THE CATHEDRAL PARISH OF S. MARY AND S. JOHN.

At the beginning of the fiscal year the Rev. R. B. Ogilby was in charge of the Cathedral Parish. He continued to act until the opening of Baguio School at the beginning of November, 1911, when the Rev. F. C. Meredith took charge. Under his pastoral
care the affairs of the Parish were efficiently administered until his transference to the Missionary District of Tokyo on July 1. It is gratifying to note that the offerings through the Cathedral (including those of the Woman's Auxiliary) toward the Apportionment amount to $1,085 being $85 more than is asked of the whole Missionary District.

Efforts have been made to secure a Rector for the Cathedral Parish, and the position has been considered by a number of men. The last report from the Church Missions House was that there was no one in view. The Rev. Robb White, Jr., will take the services during August during my absence south for visitations. Upon my return I shall again resume charge until such time as relief comes.

Respectfully submitted,

C. H. Brent,
Bishop of the Philippine Islands.

August 1, 1912.

STATISTICS.

Baptisms (infant)...................................... 13
Confirmations........................................... 4
Marriages.................................................. 21
Burials..................................................... 14
Communicants............................................ 219

CATHEDRAL PARISH OF S. MARY AND S. JOHN

MANILA, P. I.

Financial Statement for year ending July 31, 1912

RECEIVED.

August 1, 1911.
Balance brought forward.............................. $2,433.80

July 31, 1912.
From General Contributions........................... $6,005.90
For Choir Fund.......................................... 120.00
Special (Rectory) Fund................................ 1,520.00
Christmas offering..................................... 284.73

3-4352 31
For Side Walk offering ........................................... 306.00
For Special Mission Work ..................................... 20.00
For "Butt Memorial" Fund ................................. 252.00
For Work among the Jews ................................ 14.00
Easter Offering .................................................. 417.27
From other Sources ............................................. 52.28

**EXPENDED.**

Salaries .................................................................. P5,315.76
Chancel Guild ...................................................... 185.30
Cathedral Electric Lighting, Fixtures, Etc. .............. 236.32
Cathedral Repairs ................................................ 29.50
Cathedral Water Rent ......................................... 87.10
Rectory Repairs .................................................. 164.17
Printing .................................................................. 57.15
Fire Insurance ........................................................ 172.90
Sick and Poor ....................................................... 3.50
Special Missions ................................................... 20.00
General Missions .................................................. 284.73
Foreign and Domestic Missions ............................ 417.27
Cathedral Endowment ......................................... 10.00
Side Walks and Roads ........................................... 852.47
Miscellaneous ..................................................... 252.45

**July 31, Balance (in Bank) ...................................** 8,088.62

**DISTRIBUTION.**

Sick and Poor Fund .............................................. P 47.00
Choir Fund .......................................................... 24.00
Special (Rectory) Fund ......................................... 1,617.73
"Butt Memorial" Fund ........................................... 252.00
For Work among the Jews .................................... 14.00
General Fund ....................................................... 1,382.63

**P3,337.36**

Respectfully submitted,

Aug. 1, 1912.  
H. D. Todd, Jr.,  
*Treasurer.*
The outstanding achievement of the year has been the building of our new church and missionary residence on Calle Reina Regente. Much of the time of the missionary in charge has been spent in preparing for the building and superintending the actual construction, but it has been well spent for we are now in a very different position in the community from what we were formerly. In place of comparatively inaccessible quarters in the third story of a business building in a hot, narrow, and crowded street we have a fine building including church proper, school room and Chinese pastor's residence on a broad cool street in the very center of the Chinese residence quarter of the city. The church will seat one hundred and fifty people easily, and there is a large robing room which also serves as the missionary's study at the rear. The school room which will accommodate forty or fifty boys is in the front part of the second story while the rear of the second story provides ample accommodation for a Chinese family of six or eight persons.

The first service was held in the new church on the Sunday before Easter and from the time that we moved into it, there has been a considerable increase in the attendance at our Sunday morning services, especially at the Celebration of the Holy Communion.

Not only have the communicants been more faithful in their attendance but those of them who have children in Manila have brought them to church more frequently, and many of them have brought their friends who are not yet Christians to church.

The baptized non-communicants and the unbaptized adherents have also been more regular in attendance and have shown an increased interest in many ways.

The number of communicants has increased by exactly the number of confirmations for the year (six), and many of those reported have made their communions much more frequently than in past years.

While the growth seems small it is a net gain of 11% for the year, and would have been larger had not some of the candidates for confirmation been unable to attend the confirmation service.
Many of those who came to us in former years from other communions have left Manila for the provinces or for China and about two-thirds of our membership is now composed of comparatively recent converts to Christianity, baptized in S. Stephen's Mission, which was opened less than nine years ago. It has been a great pleasure to observe the growth in Christian character in many of these men and to note their attitude towards certain forms of deceit and other evils which most of their fellow countrymen do not think wrong. Still it remains true that our most valuable members are for the most part the few Christians that we have of the second generation, who have come to us from the protestant churches about Amoy.

Most friendly relations have been maintained with the Chinese community about us; both the Roman Catholics and the non-Christians are most cordial toward us as individuals and toward our work. Many of them appreciate the help that the Church was able to give toward minimizing the opium evil in this community, many of their sons and nephews have been in our schools at one time or another, a still larger number have received help from the University Hospital and S. Luke's Dispensary, and there is no race in the world more appreciative of help received than the Chinese.

The night school has been maintained throughout the year except for two weeks at the time of the Chinese new year, and has been taught almost entirely by our lay reader, Mr. Ben G. Pay.

His pupils are very fond of him and he exercises a fine Christian influence over them. Three of these whom he has taught this past year are looking forward to baptism, all of them fine young business men.

The school has also been an important source of income to the Mission. As the Government runs a free day school for Chinese and the Chinese community have established an excellent Anglo-Chinese School for themselves it seems wise to confine our efforts to the night school. In this community of 20,000 Chinese, many of them belonging to the very poorer laboring class, it is impossible to maintain two good day schools, and we could
not hope to secure support from the Chinese Community when they are having hard work to keep up the finances of their own school. Since last February the missionary in charge has been supervising the English department of the Anglo-Chinese School and teaching an hour or two, five days a week; during his absence on vacation the lay reader taught the same classes for him. The Principal of the school is a Chinese Presbyterian Minister who worships regularly with us and helps us in every way that he can, one of our communicants is on the Board of Trustees, a number of the pupils are baptized members of our Mission, and as I view the situation it is our duty to combine to help them in every way that we can. There are at present no places where new missions or substations should be opened and I trust that there will not be for a number of years. There is, however, a scheme on foot to divide the Chinese community, moving part of it over on the new Luneta fill; if any considerable part of the Chinese community goes over there, of course the Church must go with them, as it is too far for them to come to S. Stephen’s. Even in that contingency the present missionaries will be able to look after both places and I have no doubt that it could be worked entirely as a missionary undertaking of S. Stephen’s, for which it would be unnecessary to ask the Board for any aid.

It seems as if something should be done for the Cantonese, but I have not yet sufficient command of this language to attempt a service among them.

When the way is opened for the starting of services in that language, and a nucleus of a Cantonese mission has been gathered it will be desirable to secure a catechist for that work, but I am afraid that that lies in the quite indefinite future.

Respectfully submitted,

Hobart E. Studley,
*Priest in Charge.*

Aug. 1, 1912.

STATISTICS.

Rev. H. E. Studley, Priest in Charge. Mr. Ben G. Pay, Catechist and Lay-Reader. Number of Communicants, 58. Number of Congregations, 1. Number of Baptisms: adult 3,
 REPORT OF S. LUKE'S MISSION, MANILA.

Having just returned from regular furlough spent in the United States of America, I have no report to offer of work done in the field.

A considerable part of furlough was spent in an effort to raise money for a new church, which was so far successful that a commencement will be made so soon as a site is decided upon, and the plans arrive. Mr. Clipston Sturgis of Boston has very kindly promised to supply plans and specifications.

During my absence services at S. Luke's Church have been maintained with more or less frequency, by various priests of the Missionary District, by Chaplain Swift, Mr. Harry J. Morgan, and Florencio Cruz. S. Luke's Mission is especially indebted to Mr. Morgan for so kindly filling up so many of the Sundays when no priest was available. We wish we might find more people in Manila willing to help in the various activities of the Church and Settlement.

It is hoped that the work dropped during my absence may soon be resumed. We find ourselves, however, very much handicapped by lack of funds. Offerings taken at church services are sufficient to carry on the actual church services. But it cannot be expected that they shall be sufficient to support the clubs and organizations of the Settlement.

Previously my small stipend in connection with the Iwahig Penal Colony has been available for these expenses, but it is not possible to continue this work, so even that small amount can no longer be counted on. Church finances at the close of this report show a debit balance of twenty-nine pesos and ninety-nine centavos (₱29.99).
Since my return I have held two services at Bilibid Prison which were very well attended. But it will not be possible for me to continue this service on Sunday afternoons, and it has been dropped. I do this with great reluctance as it has been a great privilege to minister to these men. I am in correspondence with men all over the world whom I met for the first time in Bilibid Prison. Many of these men have assured me that they first learnt to appreciate the services of the Church during their incarceration in Bilibid Prison.

It is earnestly hoped that funds may soon be available to fill in the land at the rear of the Settlement as a playground. A large sum has recently been appropriated by the City to dredge the city esteros. This lot should prove a convenient dumping ground for such operations on the estero in the vicinity.

The Settlement grounds also need raising at least two feet, more in some parts—to bring them up to street level and above high tide. At present estero water, leaving its unpleasant deposit, flows over a part of the grounds every day.

I cannot refrain from calling attention to the following paragraph by the Bishop of Tokyo quoted in the June "Spirit of Missions," "The value of Kindergartens as evangelistic agencies cannot be overestimated. All our present kindergartens are eminently successful and we ought to have one at every station. Kindergartens are the most valuable agents in evangelistic work of all our educational institutions." With available space for classes, with our small children in the House of the Holy Child as a nucleus, and the hundreds of little children in the neighbourhood for whom absolutely nothing is being done, and whom we could easily reach through a kindergarten, are we not missing an opportunity?

Respectfully submitted,

George Charles Bartter,
Priest in Charge.

Aug. 1, 1912.
Statistics: Marriage, 1; Communicants, 41.
Missionaries: Rev. G. C. Bartter, Deaconess Margaret Routledge.

Financial statement: August 1, 1911, to July 31, 1912:
Cash received from the Treasurer of the Missionary District.............. P200.00
From Church Offerings.............. 172.66
Apportionment...................... P 15.00
Expenses during year................. 387.65
Debit balance Aug. 1, 1912........... 29.99

P402.65 P402.65

REPORT OF THE HOUSE OF THE HOLY CHILD.
(Church Settlement House, Manila.)
On account of the increase of activities on the one hand, furloughs and the lack of substitutes on the other, it has been very difficult, indeed quite impossible, to give to all the various departments of work the amount of attention they require. Our staff has been reduced to a minimum.

Miss Jessie S. Hendrie left in January, after having given a year of untiring and devoted service. During the year she took entire charge of the Settlement Exchange and Embroidery School, a large part of the club work and the music on all occasions. She was in many ways so well fitted to work with Filipinos, we regret that she could not remain as a permanent worker.

Miss Emily C. Smith has consented to come to the Settlement on the first of September, to manage the practical part of the Exchange for several months. Help in this department will be truly acceptable.

The fact that Filipinos are so conservative in respect to their leaders, and emphatically disapprove of changes, is one of the discouragements in the way of temporary work. "We know your custom" expresses alike their satisfaction with a present state of affairs and their fear of new leadership. They do not
become acquainted with or respond to strangers immediately, and this fact, together with language considerations, is one we recognize, when we urgently request a permanent worker to carry on this branch of the work. The value of this branch, to the house and to the community, its yearly increasing growth and prosperity, fully justify the time given to it. It has claimed almost my entire time for the past eight months, and undoubtedly it is worthy of one person's time and energy.

The annual sale in October was a marked success. This year in addition to work for its own sale, the Exchange is undertaking to comply with requests from several Auxiliary Branches in the United States to supply large orders of Filipino work for their sales.

There are several poor women in the neighborhood, who come to our notice from time to time. They desire work but are not able to do the fine needlework, which is our specialty. For them plain sewing and mending is provided, and we shall feel obliged to the people of Manila, if, as a matter of charity, they will send their mending and plain sewing to us. Also, cast-off clothing—such as natives can make useful—will be gratefully received.

Both boys' and girls' clubs have been irregular for a few months. This condition has been due only to the want of a leader, and a call will suffice for them to rally. The S. Luke's Boys' Club has already been reorganized by the Reverend Mr. Bartter.

There has never been a time in the history of our mission when the prospects were as hopeful and encouraging. The Rev. and Mrs. Bartter returned from furlough July 7, and the fresh impetus they have given to the work is very apparent even in this short time. It proves that a resident priest is a great essential in the community. This should be pre-eminently a Church Settlement. The Filipinos are religiously inclined,—the devotional side appeals to them. At the same time they are more or less fickle and shallow, and their spiritual life requires a spiritual leader living in daily contact with them. Mrs. Bartter's interest has not abated in the least, and her valuable experience and assistance are especially helpful in a variety of ways.
The Orphanage has increased slightly in numbers since last year. It is necessary to refuse many applicants for admission, on account of limited accommodation. They seem to covet the happy life our children enjoy. Six girls are regularly supported by friends in America. It costs seventy-five dollars ($75) a year to support a child. Three new contributions for support were added last year, and it is hoped that each year will show an increase in such subscriptions. Miss Bartter gives unsparing time and attention to these orphans and abandoned children. Our eldest girl, who has been of great service in the orphanage family, is leaving at this time, on account of marriage. It is hoped that as these girls go forth to take their places in the life of the community they will share with others the value of such training as they have received here.

We have to depend on special donations for the outings and amusements, which play an important part in the normal life of young people. The response for S. Luke's Festival and Christmas was generous to a degree. Through the gift of an interested friend, we were able on New Year's Day to take eighty children on an excursion to Antipolo—many of whom enjoyed, for the first time, a real "picnic." An additional treat was given to the children of the Orphanage by the members of Holy Trinity Sunday School, Zamboanga, who, in the best kind of missionary spirit, desired to share their Easter joy with those of lesser privilege. Their money gave a number of different pleasures, which certainly accorded with their request to "give the orphans a thoroughly good time."

Unlike most missions and schools our work has always continued without cessation throughout the year, except for a week at Christmas and Easter. There is a marked falling off in attendance during the hot season, however, as the Public Schools are closed, and habits of regularity are broken. For several reasons it would seem advisable for us to follow the example of the missions in China and Japan, and regularly close the classes and clubs for the summer weeks. This would give an opportunity to become better prepared for the new term, and everyone would begin with renewed interest and vigor. It would also make the matter of
vacations for the missionaries less of a problem, by enabling them to leave, care-free, and at a definite time. In a climate like this, health considerations—on which efficiency so largely depends—make it very undesirable that workers should forfeit vacations or postpone them indefinitely.

The Settlement recognizes an urgent call from the little children of the neighborhood, who are still too young to enter our industrial classes. This call can be answered only by the provision of a special worker in their behalf.

Our greatest material need at this time is a larger fund for repairs on the House of the Holy Child. Considerable damage was done by a severe typhoon last year, rendering the house more susceptible to each succeeding storm. The present appropriation will not meet the cost of repairs necessary to keep the property from continued deterioration.

Respectfully submitted,

MARGARET ROUTLEDGE,
Deaconess.

Aug. 1, 1912.

FINANCIAL STATEMENT
(Settlement Exchange)

<table>
<thead>
<tr>
<th>RECEIPTS:</th>
<th>DISBURSEMENTS:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand</td>
<td>P 14.14</td>
</tr>
<tr>
<td>Sales</td>
<td>6,272.33</td>
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<tr>
<td>Gift</td>
<td>600.00</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>P6,886.47</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DISBURSEMENTS:</th>
<th><strong>Total Disbursements</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Materials</td>
<td>P1,196.74</td>
</tr>
<tr>
<td>Embroidery and Sewing</td>
<td>4,744.96</td>
</tr>
<tr>
<td>Wages</td>
<td>353.28</td>
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<tr>
<td>Furniture and repairs</td>
<td>21.28</td>
</tr>
<tr>
<td>Postage and stationery</td>
<td>97.12</td>
</tr>
<tr>
<td>Loan repaid</td>
<td>300.00</td>
</tr>
<tr>
<td>Sundrys</td>
<td>83.70</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>P6,797.08</strong></td>
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</table>

Balance August 1, 1912 P6,886.47

ORPHANAGE

<table>
<thead>
<tr>
<th>RECEIPTS:</th>
<th>DISBURSEMENTS:</th>
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</thead>
<tbody>
<tr>
<td>Balance on hand</td>
<td>P 548.81</td>
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<tr>
<td>Appropriation</td>
<td>1,200.00</td>
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<tr>
<td>Specials</td>
<td>2,554.73</td>
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<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>P4,303.54</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>DISBURSEMENTS:</th>
<th><strong>Total Disbursements</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Equipment and maintenance</td>
<td>P3,120.68</td>
</tr>
<tr>
<td>Balance on hand</td>
<td>1,182.86</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>P4,303.54</strong></td>
</tr>
</tbody>
</table>

41
In looking back over the past year, it is a satisfaction to note a perceptible growth and progress both in the Hospital and in the Training School.

In the Hospital—the addition of two large verandas, on the south west wing, not only insures protection against typhoons, during the rainy season, but also affords accommodation for patients who prefer “a bed on the porch” when the Hospital is crowded. Four private rooms, two wards, the operating room, dressing room, sterilizing room and four bath rooms have been painted with oil paint. The outside of the Hospital has been painted and the road leading from the Street into the Hospital grounds, and back to the Nurses House, has been graded and macadamized. All of these improvements were extremely necessary, for the comfort of the patients and workers, as well as for the preservation of the Hospital fabric. We hope that during the coming year, it will be made possible to paint all the rooms and hall ways in the Hospital. Through the generosity of Dr. Stafford the operating room has been screened, and a hand-basin stand added to the operating room furniture.

The piece of property on the south side of the Hospital, as well as the low land lying behind the Nurses' House has been filled in, through the kindness of the Municipal Board—to which body the Mission owes a debt of thanks—as it not only makes living in this neighborhood more pleasant, but improves the health of the community and the value of the property.

The addition to the Nurses' House, begun in August of last year, was finished in December. This addition has proved most useful, and already we are looking forward to the necessity of another addition, in order to accommodate our graduate nurses, who are doing private nursing in Manila, and whom we want to keep under our care and protection. The second class of nurses graduated on the first of May, at the Ayuntamiento. There were five in the class—Miss Salez, Miss Ramos, Miss Zafra, Miss Zalamea and Miss Quiño. Miss Salez lead the class, with a general average for the four years course, of 94%. Two of this class have been
given positions in the Hospital. Miss Salez was regularly appointed by the Mission Board, as head nurse, and Miss Ramos is employed in the office. Miss Zafra is employed as district nurse, by the Nestlé Milk Food Co., Miss Quiño and Miss Zalamea, are living in the Nurses' House, and doing private nursing. Misses Sulit, Goco and Beley, the first class, who went to Philadelphia to take a post graduate course in the Episcopal Hospital, returned to Manila on the 9th of June, bringing with them excellent reports and letters from the Superintendent of Nurses, which are a great satisfaction both to the young women themselves and to all who have been interested in their training. Their records in America were such as any nurse with far greater advantages might be proud of. They are now employed as regular workers and are doing good work as head nurses in the Hospital. At present we have fifteen nurses in the Training School, besides Barbara and Elizabeth, the Igorot girls from Easter School, Baguio, who are taking a practical course only.

This closes five years of my connection with the University Hospital, and when I look back over the time, that, after all seems short, I feel that at least the Training School has been worth while. It has never been anything but a pleasure to teach the Filipina girls, and they have ever responded to our efforts, by giving the best that they had. I feel that any money given to the permanent endowment of the School will be well placed, as it will not only give wider scope to the work but relieve the Hospital of the expense of maintaining it. Again I want to thank our many friends both at home and here in Manila, especially the Board of Women Managers, who have given both to the Hospital and the Training School such valuable and substantial help, and who have been to me, not only a tower of strength always, but my very good friends.

Below is attached a list of the receipts and expenditures in connection with the Training School

Respectfully submitted,

E. T. Hicks,
Superintendent.

Aug. 1, 1912.
## Financial Statement, Nurses' Training School.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 1, 1911, Balance on Hand</td>
<td>$2.18</td>
</tr>
<tr>
<td>Sale of Old Clothes</td>
<td>$25.00</td>
</tr>
<tr>
<td>Received from Hospital Treasurer</td>
<td>$60.35</td>
</tr>
<tr>
<td>Received from Cathedral Parish Woman's Auxiliary</td>
<td>$75.00</td>
</tr>
<tr>
<td>Received from Woman's Hospital Board</td>
<td>$101.10</td>
</tr>
<tr>
<td>Debit balance</td>
<td>$32.17</td>
</tr>
<tr>
<td>Total</td>
<td>$295.80</td>
</tr>
</tbody>
</table>

- Six pairs rubber heels: $6.50
- Theatre Tickets: $12.00
- Car fares: $3.00
- English Teacher: $105.00
- Sewing Woman: $169.30

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in hand, Sept. 1, 1911</td>
<td>$99.43</td>
</tr>
<tr>
<td>Subscriptions and Donations as per list</td>
<td>$690.40</td>
</tr>
<tr>
<td>Balance in favor of Treasurer, Aug. 15, 1912</td>
<td>$41.09</td>
</tr>
<tr>
<td>Total</td>
<td>$830.92</td>
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</tbody>
</table>

## Superintendent's Discretionary Fund.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awnings for Hospital</td>
<td>$24.00</td>
</tr>
<tr>
<td>Hauling Cinders for Tennis Court</td>
<td>$60.20</td>
</tr>
<tr>
<td>Three loads of clay</td>
<td>$9.00</td>
</tr>
<tr>
<td>Cash drawn by Miss Hicks</td>
<td>$100.00</td>
</tr>
<tr>
<td>Xmas Entertainment</td>
<td>$74.80</td>
</tr>
<tr>
<td>Xmas Entertainment</td>
<td>$6.30</td>
</tr>
<tr>
<td>Salary, Miss O'Malley</td>
<td>$276.12</td>
</tr>
<tr>
<td>Carmelo Bauerman, Diplomas</td>
<td>$15.00</td>
</tr>
<tr>
<td>Stamps on invitations</td>
<td>$10.00</td>
</tr>
<tr>
<td>Nurses' Pins</td>
<td>$62.50</td>
</tr>
<tr>
<td>Expenses of Nurses' Commencement Exercises</td>
<td>$148.00</td>
</tr>
<tr>
<td>Sewing Woman</td>
<td>$45.00</td>
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<tr>
<td>Total</td>
<td>$830.92</td>
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</tbody>
</table>
**List of Subscribers.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Miss Anna M. Freeman</td>
<td>P 20.00</td>
</tr>
<tr>
<td>Tuesday Bible Class Fund</td>
<td>100.00</td>
</tr>
<tr>
<td>Through Miss Hicks</td>
<td>60.00</td>
</tr>
<tr>
<td>Mr. Geo. A. Main</td>
<td>10.00</td>
</tr>
<tr>
<td>Mrs. Ruckman</td>
<td>5.00</td>
</tr>
<tr>
<td>Mr. James G. Patterson</td>
<td>15.00</td>
</tr>
<tr>
<td>Dr. Stafford</td>
<td>200.00</td>
</tr>
<tr>
<td>Woman's Hospital Board</td>
<td>51.00</td>
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<tr>
<td>Mr. W. G. Hiberd</td>
<td>50.00</td>
</tr>
<tr>
<td>Mrs. Gregory</td>
<td>25.00</td>
</tr>
<tr>
<td>The Misses Slocum</td>
<td>38.40</td>
</tr>
<tr>
<td>Mrs. Beach</td>
<td>P 5.00</td>
</tr>
<tr>
<td>Mrs. Barnum</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Welker</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Ruckman</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Arnold</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Traub</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Lobingier</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Hastings</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Bradley</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Potter</td>
<td>5.00</td>
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<tr>
<td>Mrs. Carson</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. De Veyra</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Hilles</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Bartlett</td>
<td>5.00</td>
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<tr>
<td>Mrs. Harbord</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Strong</td>
<td>6.00</td>
</tr>
<tr>
<td>Mrs. Bennett</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Bell</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. W. H. Clark</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. H. L. Higgins</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. McFurlong</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Littell</td>
<td>5.00</td>
</tr>
<tr>
<td>Mrs. Harold Pitt</td>
<td>5.00</td>
</tr>
</tbody>
</table>

**Total** | **P 690.40**
UNIVERSITY HOSPITAL REPORT.

It is believed that the University Hospital has given full satisfaction to its patrons. Everyone connected with it has endeavored to make it an ideal hospital in the city of Manila and the increase of admissions of both pay and charity patients over any previous year attests to its increasing public favor.

Praise must be given Miss Ellen T. Hicks for the management of the institution and the training of Filipina Nurses.

The American Nurses have done their duty well.

The Filipina Graduate Nurses now with the hospital are giving excellent service and are most enthusiastic in their work. It is a great pleasure to observe the intellect of the student nurse brighten with opportunity to learn and their strict attention to duty is highly commendable. Nothing affords greater pleasure than the universal praise of our Filipina Nurses voluntarily given by patients leaving our institution.

The service of Dr. Augusto P. Villalón as resident physician has been valuable to the institution.

The Hospital is grateful for the patronage of all physicians in private practise. Drs. H. E. Stafford, N. M. Saleeby, J. Maye, and S. S. Strahan have given liberal support.

The Woman’s Auxiliary Board has shown marked interest and their patronage is highly appreciated.

The following changes have taken place in the personnel of the institution during the year.

Dr. N. M. Saleeby, physician in charge, resigned September 1, 1911.

Drs. R. P. Strong and P. K. Gilman volunteered to serve the hospital until a physician was available.

Dr. B. L. Burdette assumed charge of the hospital September 23, 1911.

Dr. Gervacio Santos completing his internship, resigned Oct. 1, 1911.

Drs. Lyster, Shaw, Davis, and Field began service in the Eye, Ear, Nose, and Throat clinic October 29, 1911.

Dr. Donald Gregg rendered valuable service to the medical clinic from January, 1912, to April, 1912.
Miss E. Gibson, operating room nurse, resigned Feb. 22, 1912, to become Mrs. N. M. Saleeby.

Misses Sulit, Beley and Goco having returned after a year service in the Episcopal Hospital, Philadelphia, Penn., entered the Nursing Corps June 1, 1912.

Miss Rebecca Atkinson, one of our regular nurses, resigned July 9, 1912, to become Mrs. S. Brown of Hongkong.

Dr. H. E. Stafford assumed charge of the hospital during the vacation of Dr. B. L. Burdette.

The following is the record of diseases treated in the Hospital during the year. It is regretted, that only primary results can be given; owing to the immense amount of work, following cases over a period of time is an impossibility.

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S. LUKE'S DISPENSARY REPORT

(From Sept. 1, 1911, to Aug. 1, 1912.)

The Staff of Saint Luke's Free Dispensary has been active during the past year. 18,788 sick people have applied for free treatment. It has been fortunate to have Doctors in this service who are capable men, interested in their work both for medical science and charity. Their service has been of incalculable value not only to the sick poor but to the citizenship at large by checking disease. The Filipino poor have awakened to the fact that something is done for sickness and their old time fear of Dispensary and Hospital is about gone and their fatalism past.

With these people strict courtesy is maintained and accurate diagnosis and treatment given. We hold our responsibility to them as much as to those who pay for service and endeavor to make them feel that our interest in them is not for experimental purpose but for the good we can do them.

The following is the list of Doctors serving the clinic and their report.

Surgical clinic, 8,877 treated by Drs. Burdette and Villalón.
Medical clinic, 3,740 treated by Drs. Santos, Bonoan, Nolasco, and Velarde.
Children clinic, 5,058 treated by Dr. Hernando.
Eye, Ear, Nose and Throat clinic, 930 treated by Drs. Lyster, Shaw, Davis, Peck and Fields.
Dental clinic, 183 treated by Dr. Guzman.
<table>
<thead>
<tr>
<th>Condition</th>
<th>Patients Treated</th>
<th>Mortality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anaemia,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pernicious,</td>
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<td></td>
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<tr>
<td>Secondary</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Alcoholism,</td>
<td>Acute, 5</td>
<td></td>
</tr>
<tr>
<td>Chronic</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Aneurism, arch aorta,</td>
<td>2-1 died</td>
<td></td>
</tr>
<tr>
<td>Angina pectoris,</td>
<td>1</td>
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</tr>
<tr>
<td>Arterio sclerosis,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Asthma,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Atony bladder,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Beriberi, chronic,</td>
<td>10-1 died</td>
<td></td>
</tr>
<tr>
<td>Beriberi, infantile,</td>
<td>2-1 died</td>
<td></td>
</tr>
<tr>
<td>Bronchitis, acute,</td>
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<td></td>
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<td>Bronchitis, chronic,</td>
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<tr>
<td>Cellulitis, eye,</td>
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<td></td>
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<tr>
<td>Cellulitis, face,</td>
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<td></td>
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<tr>
<td>Cellulitis, pelvis,</td>
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<tr>
<td>Cholecystitis,</td>
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<tr>
<td>Cirrhosis, liver,</td>
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<tr>
<td>Colitis, mucous,</td>
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<tr>
<td>Conjunctivitis,</td>
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<tr>
<td>Constipation, chronic,</td>
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<tr>
<td>Cystitis, gonorrheal chronic,</td>
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<tr>
<td>Diabetes, melitus,</td>
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<tr>
<td>Dengue fever,</td>
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<tr>
<td>Dermatitis from drug,</td>
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<tr>
<td>Dysentery, amoebic,</td>
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<tr>
<td>Dysentery, bacillary,</td>
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<td>Eclampsia, infantile,</td>
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<td>Eclampsia, puerperal,</td>
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<td>Eczema,</td>
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<td>Emphysema,</td>
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<td>Endometritis, gonorrheal acute,</td>
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<td>Enteritis, acute,</td>
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<td>Enteritis, chronic,</td>
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<tr>
<td>Epididymitis,</td>
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<tr>
<td>Epilepsy,</td>
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<td>Gastritis, acute,</td>
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<td>Gastro enteritis, acute,</td>
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<td>Gastro enteritis, chronic,</td>
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<td></td>
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<tr>
<td>Infantile,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Cataract,</td>
<td>2</td>
<td></td>
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<tr>
<td>Gonorrhoea, acute,</td>
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<td></td>
</tr>
<tr>
<td>Helminthiasis (round, hookworm, tape),</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Hemiplegia,</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Indigestion, chronic intestinal,</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Insanity, acute,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Iritis, acute,</td>
<td>6</td>
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</tr>
<tr>
<td>Keratitis,</td>
<td>11</td>
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<tr>
<td>Leucemia,</td>
<td>1</td>
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<tr>
<td>Lumbago,</td>
<td>1</td>
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</tr>
<tr>
<td>Malaria,</td>
<td>Estivo autumnal, 28-1 died</td>
<td></td>
</tr>
<tr>
<td>Intermittent,</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Malnutrition, infantile,</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Measles,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mitral regurgitation,</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Mitral aortic regurgitation,</td>
<td>2-1 died</td>
<td></td>
</tr>
<tr>
<td>Mitral stenosis,</td>
<td>1</td>
<td></td>
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<tr>
<td>Morphinism,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mumps,</td>
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</tr>
<tr>
<td>Nephritis, acute,</td>
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</tr>
<tr>
<td>Nephritis, chronic,</td>
<td>3-2 died</td>
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</tr>
<tr>
<td>Neurasthenia,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Ophthalmia neonatorum,</td>
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<td></td>
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<tr>
<td>Orchitis, acute gonorrheal,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Otitis media,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Phlebitis, arm,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pneumonia, broncho,</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Pneumonia, lobar,</td>
<td>2-1 died</td>
<td></td>
</tr>
<tr>
<td>Pott's disease,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pregnancy observation,</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Pregnancy with acute gonorrhea</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pregnancy with malaria,</td>
<td>2</td>
<td></td>
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<tr>
<td>Ptomain poisoning,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Proctosis,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Retention of urine,</td>
<td>1</td>
<td></td>
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<tr>
<td>Rheumatism, acute articular,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Rheumatism, chronic articular,</td>
<td>2</td>
<td></td>
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<tr>
<td>Rheumatism, muscular,</td>
<td>2</td>
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</tr>
<tr>
<td>Scabies,</td>
<td>8</td>
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<tr>
<td>Sciatica,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Splenomeglioia,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Sprue,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Stomatitis Gangrenous,</td>
<td>1-1 died</td>
<td></td>
</tr>
<tr>
<td>Syphilis, congenital,</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tetanus,</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Tonsilitis, acute,</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Tuberculosis incipient,</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Tuberculosis, chronic,</td>
<td>3-1 died</td>
<td></td>
</tr>
<tr>
<td>Typhoid fever,</td>
<td>8-2 died</td>
<td></td>
</tr>
</tbody>
</table>
SURGICAL CASES TREATED IN HOSPITAL.

Abortion, 7
Abcess.
Abdominal wall, 4
Appendical, 1
Back, 1
Breast, 5
Foot, 2
Gluteal, 3
Ischio-rectal, 3
Jaw, 2
Kidney, 2-1 died
Knee, 2
Liver, multiple, 2-2 died
Meninges, 1-1 died
Palmar, 5
Pelvis (vaginal drainage), 1
Periosteal, Femur, 3-1 died
Femur, 1
Tibia, 2
Psoas, 2
Pyemic, 2-1 died
Salvarsan, intramuscular necrosis, 4
Shoulder, 1
Umbilical, 1

Adenectomy, Cervical, 6
Inguinal, 13

Adenoidecstasy, 16

Amputation, Arm, lower third, 1
Breast, radical, 4
Finger, 4
Shoulder, 1
Thigh, lower third, 1
Thumb, 1
Toes, 2

Appendicectomy, Acute appendicitis, 14
Acute appendicitis with diffused peritonitis, 6
Chronic appendicitis, 19
In conjunction with other operation, 18

Carbuncle, 5
Caruncle, 1
Child birth, Cesarian section, 1
Foreeps delivery 3
Miscarriage, 3
Normal, 38
Twin, 1
Version podalic, 1
Cholecystotomy,
For cholecystitis, 2
With calculi, 3
Choledocystotomy (for pus and calculi), 1-1 died
Circumcision,
Contusion,
Abdomen, 2
Ankle, 1
Curetage,
Anteflexed uterus, 5
Endometritis and endocervicitis, 51
Polyp, 1
Retained decidua, 7
Sterility, 3
Cyst excised,
Anterior vaginal wall, 1
Bartholin gland, 1
Pancreas, 1
Sebaceous scalp, 1
Sublingual gland, 1
Cystotomy,
Perineal for tuberculosis, 1
Suprapubic for calculi, 5

Dacrocystotomy, 8
Dislocation, Humerus, 1
Diverticulum coli, 1

Ectropion, 3
Empyema (thorax) 2-1 died
Enucleation, eye, 4
Epistaxis, 3
Epulis, 1
Excision, Clavicle, 1
Foreign body in popliteal space, 1
Wrist, 1

Exploratory incision,
Cancer, liver, 1-1 died
Tuberculosis, intestine and peritoneum, 4-1 died

Fissure, In ano, 2
Nipples, 1
Fistula, In ano, 15
Fracture, Clavicle, 1

Humerus, 1
Rib, 1
Skull, 1
Thigh, 1
Tibia, 1

Goitre, Cystic, 2
Fibroid, 1

Hallux valgus, 1
Harelip, 1
Hemorrhoid, 17
Herniotomy, Inguinal, 10
Inguinal double, 2
Undescended testicle, 1
Hydrocele, 1
Hysterectomy, Pan hysterectomy, carcinoma, 3-1 died
Fibroma, 1
For adnexa extirpation, 2

Hysteropexy, Shortening round ligaments, 23
Ventral fixation, 5

Iridectomy, 8

Myomectomy, 3

Obstruction, Intestinal adhesions, 1
Intestinal, tumor resected, 1

Oophorectomy, Cyst, 14
Orchidectomy, 2
Orchitis acute, drained, 3

Paracentesis, Antrum hynore, 1
Frontal sinus, 1
Perineorrhaphy, 19
Prolapse rectum, 2
Ptergium, 3
Salpingectomy, Hydroosalpinx, 3

Salpingoophorectomy, Cyst, 4
Extra uterine pregnancy, 1

Hematosalpinx, 2
Pyosalpinx, 6
Salvarsan, Intravenous injection 62

Sinus, Abdominal wall, 1

Strabotmy, 1

Teeth extraction, 4
Tonsillectomy, 20
Trachelorrhaphy, 9
Tracheotomy, 1
Trachoma, 5

Tumor, Angioma, 1
Carcinoma mesentry, 1-1 died
Fibroma, elbow, 1
Fibroma, knee, 1
Fibroma post nates, 2
Lipoma, shoulder, 1
Polyp, nasal, 1
Polyp, uterine, 3

Ulceration, Arm, 1
Cornea, 2
Foot, 2
Leg, 6
Uvula (elongated), 1

Vaginismus, 1
Varicocoele, 2
Varicose vein (leg), 1
Venice vaginal fistula, 2

Wounds, Abdominal with ruptured intestine, 1

Contused arm, 1
Contused chest, 1
Contused face, 1
Contused hand, 1
Contused hip, 1
Lacerated contused arm, 2
Lacerated contused jaw, 1
Lacerated contused leg, 1

50
Inoperable cases,
  Carcinoma stomach, 1
  Carcinoma uterus, 1
  Tumor brain, 1
  Operation refused,
  Endometritis, 2
  Ovarian cyst, 1
  Retroverted uterus, 2
  Ulcer stomach, 1

Respectfully submitted,

Benj. L. Burdette, M. D.
Physician in Charge.

Aug. 1, 1912.

THE UNIVERSITY HOSPITAL AUXILIARY FUND

Abstract of Treasurer's Receipts and Payments Year Ended August 31, 1912

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance due from Bankers as at</td>
<td>Wages of Native Staff (Dispensary).............</td>
</tr>
<tr>
<td>September 1, 1911, per Treasurer's Cash Book................</td>
<td>P 1,529.65</td>
</tr>
<tr>
<td>Board of Missions; Appropriation</td>
<td>Drugs and Dressings ................................</td>
</tr>
<tr>
<td>for year ended August 31, 1912...</td>
<td>2,661.48</td>
</tr>
<tr>
<td>Proceeds of Musical Tea at Baguio, April 23, 1912, (Per Mrs. Bell)........</td>
<td>450.95</td>
</tr>
<tr>
<td>Miscellaneous Subscriptions and Donations as per Schedule.................</td>
<td>48.00</td>
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<tr>
<td></td>
<td>Proportion of Telephone (11 months).............</td>
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<tr>
<td></td>
<td>22.00</td>
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<tr>
<td></td>
<td>Water Rate........................................</td>
</tr>
<tr>
<td></td>
<td>9.00</td>
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<tr>
<td></td>
<td>Plumbing............................................</td>
</tr>
<tr>
<td></td>
<td>6.63</td>
</tr>
<tr>
<td></td>
<td>Printing and Stationery...........................</td>
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<tr>
<td></td>
<td>118.95</td>
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<tr>
<td></td>
<td>Eye Clinic (Special Expenditures)................</td>
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<tr>
<td></td>
<td>129.17</td>
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<tr>
<td></td>
<td>Clearing Charges on Surgical Instruments.......</td>
</tr>
<tr>
<td></td>
<td>10.10</td>
</tr>
<tr>
<td></td>
<td>Balance due from Bankers as at August 31, 1912, per Treasurer's Cash Book........</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Respectfully submitted

C. F. Bristol,
Treasurer, University Hospital Auxiliary Fund.

Aug. 31, 1912.
### THE UNIVERSITY HOSPITAL AUXILIARY FUND

**Subscriptions and Donations, Year Ended August 31, 1912.**

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss Limjap</td>
<td>P120.00</td>
</tr>
<tr>
<td>Miss Wolfson</td>
<td>60.00</td>
</tr>
<tr>
<td>Mrs. Harbord</td>
<td>60.00</td>
</tr>
<tr>
<td>Mrs. Bayne</td>
<td>60.00</td>
</tr>
<tr>
<td>Mrs. Allan</td>
<td>12.00</td>
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<tr>
<td>Rt. Rev. C. H. Brent</td>
<td>60.00</td>
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<tr>
<td>Mr. G. A. Main</td>
<td>120.00</td>
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<tr>
<td>Mr. W. S. Macleod</td>
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<tr>
<td>Mr. T. C. Eaglesome</td>
<td>60.00</td>
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<tr>
<td>Mr. J. T. Pickett</td>
<td>12.00</td>
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<tr>
<td>Mr. Erlanger</td>
<td>12.00</td>
</tr>
<tr>
<td>Mr. C. F. Bristol</td>
<td>60.00</td>
</tr>
<tr>
<td>Mr. W. E. Brown</td>
<td>16.00</td>
</tr>
<tr>
<td>Mr. J. R. Herridge</td>
<td>16.00</td>
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<tr>
<td>Mr. P. S. Page</td>
<td>16.00</td>
</tr>
<tr>
<td>Mr. A. McLure</td>
<td>16.00</td>
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<tr>
<td>Mr. G. S. Colman</td>
<td>16.00</td>
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<tr>
<td>Mr. J. Cresswell</td>
<td>12.00</td>
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<tr>
<td>Sta. Cruz Drug Store</td>
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<tr>
<td>&quot;La Extremeña&quot;</td>
<td>12.00</td>
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<tr>
<td>Seeker &amp; Company</td>
<td>24.00</td>
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<tr>
<td>Oh Chu Cheng</td>
<td>25.00</td>
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<tr>
<td>Lim Pangeo</td>
<td>25.00</td>
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<tr>
<td>Ong Capin</td>
<td>60.00</td>
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<tr>
<td>Y. B. Sontua</td>
<td>60.00</td>
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<tr>
<td>Wassiamull &amp; Company</td>
<td>6.00</td>
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<tr>
<td>Anonymous (October 30, 1911)</td>
<td>4.00</td>
</tr>
<tr>
<td>Charity Box at Dispensary</td>
<td>37.75</td>
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**Total:** P1,081.75
THE UNIVERSITY HOSPITAL, MANILA
(With which are incorporated the S. Luke's Dispensary and the Training School for Nurses)

Abstract of the Treasurer's Maintenance Accounts

Year Ended August 31, 1912.

NOTE: The Accounts are stated in Philippine Currency, One Peso (₱1.00) equals 50 cents U. S. Gold.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital Receipts</td>
<td>Deficiency at 1st September, 1911</td>
</tr>
<tr>
<td>Endowments</td>
<td>₱2,356.45</td>
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<tr>
<td>Board of Missions, New York: Con-</td>
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<tr>
<td>tribution</td>
<td></td>
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<tr>
<td></td>
<td>14,044.54</td>
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<tr>
<td>AUXILIARY BOARD OF WOMEN:</td>
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<tr>
<td>Musical Tea at Baguio, April 23,</td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td>219.86</td>
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<tr>
<td>Special Contribution towards trai-</td>
<td></td>
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<tr>
<td>ning of Native Nurses</td>
<td>4,400.00</td>
</tr>
<tr>
<td>Subscriptions and Donations</td>
<td>1,511.00</td>
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<td></td>
<td>26,879.33</td>
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<td>₱57,991.75</td>
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<tr>
<td>Deficiency at August 31, 1912</td>
<td>5,639.47</td>
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</tr>
<tr>
<td></td>
<td>₱63,651.22</td>
</tr>
<tr>
<td></td>
<td>₱63,651.22</td>
</tr>
</tbody>
</table>

The above Abstract, prepared from the Books and Accounts kept for the Hospital in our office, is, in our opinion, a true and correct Summary of the Receipts and Disbursements in connection with the Hospital during the year ended August 31, 1912, according to the best of our information.

Respectfully submitted,

HENRY HUNTER BAYNE & CO.
Chartered Accountants

Manila, Aug. 31, 1912.
REPORT OF ALL SAINTS' MISSION, BONTOK.

It is difficult to feel any assurance that there has been any marked spiritual and moral development during the past year among those belonging to All Saints Mission. This statement is not meant to strike a note of discouragement; it is simply a plain statement of the actual situation here. When we realize what the Igorot people are, with generations upon generations of heathen life and habits back of them, there is no room for discouragement in the fact that nine years only of Christian teaching have made so little impression; on the contrary it is encouraging to know that some impression, however little, has been made. Our people attend the services; they make use of the means of grace; they attend instructions; but none of these gives proof of growth in things of the Spirit—that is, we can not be certain that they do. For we find that some of our most promising boys and girls who have been living with us for four years and over and who have become during that time dear to us, are by no means ready to abandon heathen customs and traditions, immoral from the Christian standpoint, in spite of the teaching and example which we have given them. The time has come when we must face the situation in Bontok as it really is, and not as we would have it to be; and that situation is simply this, that these people are not yet ready to give up the evils of heathen customs and accept those customs which are in harmony with the teachings of Christian morality. And we must recognize that it is going to require a long period of dishearteningly slow work to get them ready. Our foundations will be sure and our work more hopeful when we know how strongly intrenched the enemy is. In the future we must be less impatient for results; more thorough if possible in instructing people; content to abide God's good time in full assurance that as we labor in love for these His children the ultimate issue can not be doubtful.

The attendance of services has shown an improvement in the regularity, certainly, if not in the number of those who come. And there has been no falling off in the number. The work among the women belonging to the mission has shown a steady and an encouraging advance. The importance of this work is
great and it is a source of real satisfaction to note its steady though necessarily slow progress. The work among the girls has been dealt with in a separate report. As far as the work among the boys is concerned the year has been a gratifying one. The boys have shown greater interest this year and have been more faithful to the mission than ever before. Unlike previous years only one boy has left us for the Roman Mission. The boys attend the public school where the mornings are given up to instruction in reading, writing, etc. The afternoons are given up to industrial work such as carpentry and blacksmithing. The older boys have made progress in both respects. But we are convinced that it should be a settled policy of the mission to send our brighter and more promising boys away from Bontok to Manila or to the States where they can get ahead more quickly than they have been able to do here. The frequent changes of teachers and of plans, policies, etc., has proved a serious handicap to the efficiency of the work of the public school here and to the progress of the more earnest boys. Our brighter boys should be taken away from Bontok before they reach the period of adolescence with its many temptations—temptations made much stronger by Igorot customs. The importance of this can not be too strongly emphasized; by some means or other funds should be provided for this special purpose.

During this year the boys have taken care of the grounds in a way showing that they have some pride in their appearance. We have thirty-six boys living with us. This is all that we can take care of with the fund at our disposal. We have been obliged to turn away more boys this year than in any one of the four preceding years. Owing to the great advance in the price of rice the cost of the care of the boys is on the increase; and the appropriation for the boys' school should be increased.

During the past year there has been some evidence that the non-Christian Igorot in the native village is changing somewhat his attitude toward the Mission. Up to within four months ago it had been at least two years since any Bontok boys had applied for admission and had been allowed by their parents to remain at the Mission. But this last spring four boys from Bontok came
to us and are still with us with the consent of their parents. And our social relations with the American officials have never been on so cordial a basis for the last four years as they are now. In time this may lead to some definite religious work among them.

The Church building at Tukukan is completed; but it is difficult to see how services can be started there as long as there is but one priest in Bontok who has not only the work of a priest to do but has in addition the immediate supervision of thirty odd boys and the added responsibility of building operations going on at the same time. Tukukan is a promising field without doubt and if we can ever get the work started there results will come more quickly than they have in Bontok as the people in Tukukan will at least meet you half way which is more than can be said of the Bontok Igorots. There is favorable opportunity for extension of work to other Igorot villages; but as we cannot get helpers enough to keep up with efficiency the work already begun it is useless to speak further of the matter. One prays for the time when our young seminarians will realize that it is for them to show reason not why they should stay at home but why they should not come out to the mission field. We sorely need a priest or layman, preferably a layman, whose special work would be the immediate charge of the boys and the moulding and development of their characters. And one priest, if not two, if we are to maintain the work already begun, should come to us as soon as possible.

The Priest's House was completed about February first. Work has already begun on the Boys' Dormitory and Girls' Dormitory; this means better housing for the boys and girls and those in charge of them. At last we are to have, as far as buildings as concerned, the necessary and proper facilities for the work among our boys and girls.

Respectfully submitted,

EDWARD ALLEN SIBLEY,
Priest in Charge.

Aug. 1, 1912
Missionaries.—The Reverend Edward Allen Sibley, Miss Margaret P. Waterman, Miss Eliza J. Whitecombe, Miss Cornelia K. Brown, Narciso Cariño (native), Pablo Lunar (native).

Statistics for the year are as follows: Baptism, 69; Confirmations, 24; Marriages, 1; Burials, 9; Communicants, 115; Local Contributions: (a) for local work P138.88, (b) for General Clergy Relief fund P10.00, Balance P73.58.

REPORT OF THE GIRLS' SCHOOL, ALL SAINTS' MISSION, BONTOK.

There have been from sixteen to twenty girls living in the girls' school during the past year, and while some have left, others have come to take their places. Since we began to take girls to live with us four years ago, we have had twenty-eight. Of these two have died, two are married, two are at home, one has gone to the Roman Catholic school. One girl has gone to Manila to the House of the Holy Child, as we felt that complete separation from the influences of the Igorot town would be of great benefit to her. She is an unusually bright girl, and one who has great influence over other children, and we hope that she may become a teacher, either here or in the public school if we can tide her safely over a year or two. All of our children go to the public school so that if she were employed there, she would still have our small children under her.

I count only these twenty-eight as having really lived with us. There have been literally dozens who have come for a few days at a time, sometimes only for a day, and then have been taken away again by their parents. If it were simply a matter of the willingness of the children, I am sure we could have a great many; but girls are precious in the Igorot country, because girls and women do most of the work. We are expecting four new ones, however, in a day or two, and that will bring our number up to twenty-four—four more than I have always thought I could possibly take in this house; but with the foundations of our new girls' building actually being dug, I feel that a little more overcrowding can be put up with more easily than if no larger
house were in prospect. The new house will mean larger possibilities, larger responsibilities, and I confidently hope, larger returns.

Our relations with the public school authorities during the past year have been more pleasant and helpful to us, and we hope to them also, than ever before, and the girls have won praise by their industry and good behaviour.

Last year at the close of the school year we sent six girls to Baguio to learn lace-making. These six came back and taught the others, among them a Japanese woman whom we had to teach loom weaving, and who, with Japanese dexterity in hand work, very soon learned; now she picks out new patterns of lace to teach the girls. All the weaving and lace done in school during the year was sent to Baguio to sell, and everything was sold but two pieces of lace. The girls are to have half the proceeds, and will net quite a good sum when the funds arrive.

I feel that there has been a real gain in character among the girls. They are very much more trustworthy, and so much more cheerfully obedient than at first. I believe too that a sense of honor and loyalty to the Church and to their own Mission is growing in them. A few years ago some Belgian sisters arrived to open a girls' school in connection with the Roman Mission, and I watched with a good deal of trepidation, fearing that their rather capricious nature might lead the girls to want to try it there, but with the exception of three very small girls who went, and whom it took "all the king's horses and all the king's men" to force the sisters and the priest to give up again to us at the parents' request, nobody else has shown any inclination to go, with the one exception mentioned before. I was a good deal afraid during the long vacation just past. I felt that it was necessary to let those of the girls who chose go home this year, and I knew that efforts would be made to get some of them; but they went through the vacation well, coming back without once failing me, each Saturday morning, and remaining until Monday, or longer if they wanted to.

Within the last year twenty-two little girls living in the native village have been baptized. This is an entirely new departure.
Hitherto only those who were actually living with us have asked for baptism, with the exception of a few tiny ones brought by their brothers and sisters living here, or by Christian men and women. These are the first girls to come forward of their own volition, and it seems a great deal to be thankful for. They come very regularly to church on Sundays, and they come to sew twice a week, when I give them a simple instruction. All but three of these are Bontok girls, for which also we are thankful, as they have seemed harder to reach than those of Samoki and other towns. Probably it would be more correct to say that the parents are harder to reach, for they are the stumbling block in the way of our getting children.

It is hard to know just what is right in this matter of bringing or not bringing children who live in the Igorot village to Baptism. It is a terrifying thought, that of their growing up among the dreadful customs of heathenism. They are little girls now, but one looks forward to the future with some apprehension.

We owe a great debt of gratitude to numerous branches of the Girls' Friendly Society in America who have been most kind and generous in sending us clothing, etc., for our children, and by their financial aid. Very much of this is due to the untiring efforts of Miss Sibley on our behalf.

Respectfully submitted,

Eliza H. Whitcombe,
All Saints' Mission Girls' School, Bontok.

Aug. 1, 1912.

REPORT OF THE MISSION OF S. MARY THE VIRGIN, SAGADA.

The necessity of putting up buildings for the Mission station largely through our own efforts, though apparently a disadvantage, has given the Mission of S. Mary the Virgin, Sagada, an opportunity which few Missions possess of training natives in industrial work at the same time that Christian influences are being brought to bear on them. When we first came to Sagada
it was impossible to get any work done which required steady
application, by natives of the vicinity. Japanese workmen had
to be brought in from a distance for all serious undertakings.
To-day, in building our new church we have fourteen natives,
most of them Igorots, doing excellent stone cutting under the
superintendence of one Japanese foreman, and it is one of our
Igorot boys, Pio, now grown up, who does the best forge work,
making, sharpening and tempering the stone-chisels used. Our
quarry is worked by other Igorots under the charge of another
Japanese.

Our Press Room where we have now installed a fine new
Chandler & Price job press is under the charge of one of our Mission
boys, Francisco, who, although only just beginning, has already
done some very creditable work in type-setting and printing.

The Mission Saw Mill has been an invaluable aid in training
Igorots to steady and regular habits of industry.

This mill has produced practically all the lumber which has
been used for building in this sub-Province, yields us an income,
and above all has enabled us to give many Igorots steady work,
which inevitably tends to the betterment of their lives. Through­
out the year we have daily an average of forty natives working
for us in connection with the Mill alone. These men are paid by
the Mill itself which for several years has been self supporting,
no assessments having been levied on Mission funds to keep the
Mill in operation and repair.

The demand for lumber from the Mill is likely to be a con­
tinuous one, as we sell to consumers in the neighbouring town
of Bontok, so we may expect the Mill industries to continue: but,

n view of the ultimate completion of our Mission buildings in,
Sagada, it has been desirable to look forward for some means of
replacing the present work carried on by us with other work which
will provide continuous training for our children and productive
occupation for those who have already been lifted out of savagery.

With this end in mind, I have installed in our Mission shop
a fifteen-horse power petroleum engine which will I hope even­
tually run our printing press, a lathe, saw-table, band saw, rice
machine, looms and other auxiliary machines from which we
may hope to produce doors, window-sashes, furniture and other saleable products. I believe that this plant, too, will before long be as lucrative as our Saw Mill has been, and as great a blessing to the community. We have already been promised orders for products which we can turn out: but the greatest value of the plant will be that it will enable us to maintain a first class manual training school for our own boys and young people. Incidentally, but by no means as its prime purpose, this petroleum engine will furnish electric lighting for our mission buildings, by running a dynamo which we have already in place. Careful figuring has showed us that running our engine at only a third of its capacity (viz. five horse power), and using only a little more than the petroleum which is now consumed in the Mission lamps, we can obtain quite five times the amount of light: and that, when our new church, hospital and boys' school are completed, our plant will illuminate, with less than the amount of oil which would be used in kerosene lamps, all of the buildings of the Mission effectively. The danger of fire from the careless handling of oil, lamps and matches will be entirely eliminated when we get our dynamo in operation.

During the year we have made an experiment in brick burning which has not been a success, though we have been able to utilize all of the fifty thousand bricks burned. The clay at our brick yard evidently contains some ingredient which prevents the brick from firing well. We have experimented with other clays and have now found a bank which promises good results. We hope to pave the floor of the new church with tile of our own manufacture.

We are burning lime now at Sagada as well as at the old kiln at the Saw Mill.

In another year, and after some preliminary experiments have been made, I am hoping to get a pottery in operation at the Mission. There are deposits of clay in the vicinity which will, I think, serve for the manufacture of utensils which will find a ready sale in this district.

The foundations of our Hospital have been laid, and funds are in hand for erecting one wing of the building, into which
the dispensary will immediately be moved. Miss Clara A. Mears, who has been in charge of the Dispensary during the past year, has been very faithful in conscientious attention to those who have needed her care. We greatly need a resident physician. Until such time as one can be sent to us arrangements have been made by which Dr. Lewis of the Bontok Hospital will visit Sagada fortnightly for a clinic.

The Girls’ School building has for some months been completed. Though it is a large building, two-and-a-half stories high, and thirty-six by ninety feet on the ground plan, every part of it is utilized. Its arrangement and adaptability to its purpose has received unstinted praise by those who understand local conditions and requirements. Twenty-one girls are now in residence with several other day pupils who come for lessons from the pueblo. The large hall of the School with its great fire-place at the end serves the pueblo as a gathering place on occasions of special festivity.

The boys of the Mission are at present housed in the old grass building which for so many years served as a shelter (?) for the Priest in Charge. A new boys’ school building is an imperative necessity, as this old shack even if propped up can stand but a short time longer. Its supporting timbers are entirely rotted through.

The residence of the Priest in Charge is now practically completed, and this month will see it permanently occupied. It is a beautiful bungalow built from a “Craftsman” design; simple and roomy, and very strong. Our only regret in entering it will be that it will take us away from the multitude of children who have formerly swarmed about us, living in the same building. For a while I know that we shall be very lonely indeed.

The construction of our new Church is well under way, and the piles of cut stone grow larger every day. The incessant ring of the stone chisels in the stone cutting shed is music indeed; not only because we can see in our mind’s eye the new church rising, but because we see character and independence developing in the Igorots who are doing the work. Christians and non-Christians are allowed an equal opportunity, but those who rise
to any branch of industrial work scarcely ever fail to embrace Christianity and to ask to be baptized. At Sagada, labor leads to prayer.

We shall get our new Church none too soon. The timbers of the old one are rotten, and any heavy typhoon may take it down. Moreover it is entirely too small for the congregations which assemble Sunday after Sunday. Often people are standing outside who cannot gain an entrance. I anticipate that immediately upon the occupancy of the new Church our congregations will double; and, large as the new Church will be, within five years of its completion I shall expect to see, if GOD spares me for this work, even this new Church crowded.

With the additional buildings now in use and in process of erection we need an additional water-supply. At the series of springs about a mile from the Mission we have an adequate source of uncontaminated water; but we need to connect several of these springs and to lead their flow to our intake. Our old tank on the mountain above the Mission badly needs repair, and we should have an additional tank to double our supply in case of fire. Each of our buildings is provided with a hose which if necessary can carry water to the roof, but we need a greater volume of water at command. This the second tank will provide.

During the year the shop building has been thoroughly over-hauled, and a shingle roof has replaced the old thatch of grass which leaked badly in the rainy season. Most of the posts in this building when uncovered were found to have rotted clean through; and the white ants had honey-combed some far above the ground. It is fortunate that the work of repair was concluded before the coming of a typhoon. New posts have been spliced on and each anchored in a heavy pillar of concrete. The building is now in as good a condition to stand a typhoon as any on the Mission property.

To get a secure place of storage away from the other buildings for our large stock of petroleum, paints and oils, dynamite and other inflammables, as well as to provide a shelter for our constantly increasing herd of cattle and carabaos, we have erected a long low shed building which we call the "Vaqueriza."
posts of this building have been set at once in concrete so that we shall not have the expense of renewing them for many years to come.

Material development is a necessity of true spiritual progress among any primitive people. It is one thing for the highest and deepest natures to revert to the simple or the monastic life for the sake of religion; it is quite another thing for the savage to retain his primitive simplicity. In the former case the simple life is an abandonment of the artificialities of modern civilization in the interest of a closer union with GOD: in the latter it is a retention of brutish characteristics which civilization no less than religion has the power to eliminate. The first is a true imitation of Christ, the latter an imitation of the soulless life of the lower animals.

The savage in his "gee-string" or loin cloth may indeed be a sincere Christian, but his aspiration will then necessarily include material development. There is no hope for the Christianized savage who has no discontent with his former surroundings; who does not want to be cleaner in body, better clothed, better fed, better housed, better educated, more industrious, and to push his children upwards by giving them advantages which were denied to him. It is not the absolute value of soap over dirt; trousers over "gee-string;" beef over dog-flesh; board houses over those made of grass; reading, writing and figuring over illiteracy; the use of saws and planes instead of the primitive axe, that is important: but it is the tendency of these things, and the aspirations which they represent. There is no absolute standard of civilization, or education, or enlightenment; these things are relative: but there is an absolute direction which a man must follow if he is ascending. It is unthinkable that a man should be ascending to Christ while at the same time he is degenerating as a social being.

There are two natures in every human being, and there are two influences which should be incessantly and simultaneously at work in every mission station. We aim in Sagada to make devotion and industry go hand in hand. The center of all our activities is the Altar where dwells the crucified, risen, and ascended
At the ringing of the Angelus, three times a day, we turn there in recognition of the Incarnation; twice daily we gather there, as for our family prayers; we visit the church for private or common prayers at other than the set times of service; special prayers are made there, special offerings made, special vows taken.

With all our talk of the material progress and prosperity of the Mission it must not be thought that the spiritual side of our work is underestimated or neglected. This is the real work for which a Mission exists, and it would be a poor sort of a missionary who would be content to see material development only. With one-thousand-one-hundred-twenty-four baptisms on our own registers, and with many who have been baptized elsewhere looking to us for ministrations, it will be realized how impossible it would be for even half-a-dozen priests to exhaust the work which might be done.

During the past year the Rev. Robert T. McCutchen has done excellent work at Sagada, and at our out-stations at Bagen and Besao which have been under his special care; but two priests cannot adequately cope with this mass of humanity. Next month the Rev. Robb White, of Baguio, will come to Sagada in place of Fr. McCutchen whom the Bishop has placed in charge of our mission station at Zamboanga. Indefatigable missionary that he is, Fr. White will find that he can never get through all the work that lies before him in this field, the more he does the more he will find cut out for him to do. Spiritual work increases by geometrical progression.

In the Church of S. Mary the Virgin alone there have been since September first 1911, that is during less than the last eleven months, one-hundred-nine baptisms; four-hundred-fifty-one different individuals have made their communions at our Altar; and the total number of communions has been seven-hundred-forty-five. These figures are by actual count, and refer to natives only; they do not include the communions made by the priests, white members of the Mission, or by visitors. Every one of those enumerated above as having received communion has come to the priest for individual help by way of preparation, and has been
given counsel and advice, and instruction according to his or her capacity. Then there are the important out-stations, at either one of which these figures might soon be duplicated if we were properly equipped for the work.

The matter of systematic instruction of converts offers special difficulties. While the general processes of thought are the same in all human beings, in the Malay mind the content of thought is fundamentally different from that in our own. The Malay's outlook on life is radically different. My endeavor has not been to Occidentalize, still less to Anglicize, the native; but, taking him at his own estimate of himself, to add to his make-up those elevating influences which he is able to assimilate. To this end parrot-like recitations of dignified formulas and catechisms which have done honorable service among Anglo-Saxon Christians are of little or no value. Even translated into the native dialects these formularies will be but so much inert material hindering rather than otherwise the spiritual digestion. After trying many experiments, I have found that leading ideas based on the cardinal doctrines of the faith as found in the creeds, and expressed in the extremest of unconventional language makes the strongest appeal and is the most effective means of imparting religious knowledge. Instruction of this kind is given to at least two-hundred persons each week at the regular services, and in our daily intercourse with people religion is a frequent and a natural topic.

In the schools, of course, catechetical instruction is given, and, so far as mere repetition is concerned, our children can compete with the children at home, for they can repeat parrot-like the Church Catechism and the Holy Cross Catechism by heart: but the hymns sung, Bible stories read, pictures looked at, the casual conversation and example of the missionaries, and above all the frequent receiving of the Holy Communion after due preparation are the real influences which make over the lives of our children. It is difficult to bring adults under all of these influences, but we are alert for opportunities; and among our people a talk about GOD is as natural as any other conversation.

The foregoing considerations have a direct bearing on the work of our Mission in Sagada. We are given advice by every
theorist who comes over the trail. "Why don’t you do this?" "Why don’t you do that?" One says (he was a Professor from Chicago), that native races should be left untouched; another that they should be developed materially, but left to their native beliefs (this was a physician’s opinion); another that they should be taught the Gospel, but that no attempt should be made to civilize them (it was a missionary who said this): one says that they are capable of any development, and another that they can never be advanced. In the midst of this clamour of discordant advice from people who give it and pass on, the Mission of S. Mary the Virgin has been approving itself to those who stay by producing results based upon the theory that the two sides of a man’s nature must be developed at the same time, in the same direction, and at approximately the same rate of speed if results are to be produced which are lasting and worth while.

The forced product of a mission school is in some respects worse than an untouched native. That mission product, the native girl in the mountains of Tibet, who made love to Kim, is a type which it does not need the penetration of a Kipling to discover. Little religious prigs and hypocrites are many who can “stand up and repeat the Lord’s Prayer for the gentleman” well enough, but whose veneer of artificial and exotic religion splits off and leaves them scaly under the first rain of adversity. Parasites these children become without resources or character. They are forced products which cannot stand the actual conditions of their inevitable future environment. No forced development should be permitted in any Mission school, and the worst forcing of all is that which crowds religious knowledge or information upon either children or adults beyond their capacity to absorb and appropriate it.

There is only one right way, and it is also the psychological way, to feed either side of man’s nature; and that is, to create in the individual such an appetite for the food supplied that he will seek it with eagerness himself. Whether the man—we all know him—who says, “I had religion so pumped into me in my youth that as soon as I was free I dropped it all,” has a valid excuse for his irreligion or not, he certainly represents a class
that is very numerous. He is the product of the ill-advised effort of well-meaning persons. We are producing no such product in Sagada. Pass our school building of an evening and one may hear our boys singing hymns, or reciting the creed, or reading Bible stories, or saying common prayers with the greatest enjoyment.

A few days ago a group of our girls at work were observed to stop, kneel down on the floor, make the sign of the Cross, put their hands together, say a prayer in unison, then get up and resume their duties with a healthy unconsciousness that they had done anything remarkable. No one had taught them to do this, the action was spontaneous, yet they had unconsciously placed prayer where it belongs in its natural relation to daily life, and this as a result of the unartificial influences of the daily life of the Mission.

No material inducements should ever be made to bring natives to accept Christianity. It is psychologically wrong even to be urging incessantly the claims of our religious system. Rather it would be better for the zealous missionary to feign an indifference which he does not really feel. The drawing to Christ should come, and will come, from within the individual, if the practical blessings of the Christian system are obviously in evidence; when it so comes it will hold the convert to the faith with the strongest of chains, a personal interest discovered by himself: He has found the pearl of great price, he will sell all to get it; and he will fight the devil to keep it.

A convert should be allowed to discover the material and the spiritual advantages of Christianity at the same time. A change of heart and a change of life should come together, and there should be no officious meddling on the part of the minister of Baptism as to how these motives interlock. In the first place, because the priest is given no power of GOD to judge motives; and in the second because it is not an evil if temporarily one motive looms higher in the mind of the ignorant native than another. The acceptance of Christ as GOD and Saviour may not be accompanied with spasms of religious ecstasy, yet if under the influence of the Christian life accepted there begins a life in
which repentance and prayer and the use of the sacraments becomes a regular feature, who shall say that the convert shall be debarred from these influences because his faith is not as well balanced as our own?

We produce, I believe, in the Mission at Sagada, some Igorot Christians who are true Saints of GOD; but the character we seek to develop is not that of the religious devotee but of the normal Christian. Devotion is encouraged, but hardly more so than industry and thrift. United development of both sides of a man's nature is what we aim at, and what, to a surprising extent we achieve. To this end the industries which have centered in the Mission since its first beginnings have contributed. Sagada from a dirty Igorot settlement has become as progressive an Igorot community as there is in the Mountain Province: though I would not have it thought that there is not still great room for improvement.

The Sagada Mission is frankly an experiment, but one based on faith and common sense: a novelty, perhaps, in the mission field, but a novelty thoroughly loyal to the Church; for hundreds of parishes at home have for years employed the same methods, been recognized as thoroughly loyal, and their help sought in the support of general mission work. We pray GOD that He will grant during the coming year continuous peace and progress.

Respectfully submitted,

John A. Staunton, Jr.,
Aug. 1, 1912.
Priest in Charge.

The statistics for the year are as follows:

Church of S. Mary the Virgin, Sagada.—Baptisms, 109; Marriages, 12; Burials, 10; Communicants, 451; Apportionment, P30.00.

Church of S. Gregory the Great, Bagnen.—Baptisms, 7; Marriages, 0; Burials, 1; Communicants, 78.

Church of S. Benedict, Besao.—Baptisms, 55; Marriages, 0; Burials, 0; Communicants, 29.

Total Baptisms, 171; Marriages, 12; Burials, 11; Communicants, 558; Apportionment, P30.00.

Also white residents of Sagada communicants 9.
Total 567 communicants.
LIST OF MISSIONARIES.

Robb White, Jr.  Macario Lardizabal.
Clara A. Mears.  Silvino Lardizabal.
Blanche E. L. Massé.  Victorino Balbin.
Jaime Masferré.  Pedro Catungal.
Fortunata Catungal.

REPORT OF THE GIRLS' SCHOOL, SAGADA.

My work in the Girls' School at Sagada began on November 7, 1911, with the ten children who were at that time in school. There are now twenty-seven girls, seven of whom are day pupils, and the attendance is good, although the children are often needed in their own homes to work for their families. Mrs. Staunton has given me a great deal of assistance in the school, and has constantly come to my help with her experience of native customs, and her familiarity with the Igorot women. For some months we were without any native teachers, and the boys came for their lessons to the girls' school.

The children have everything to learn when they first enter school, for besides their elementary studies, they must learn the meaning of neatness and order, the care of their persons, how to sew, and to weave and to make their clothes; to wash and to sweep, to iron and to cook, and their real lesson, that of living the Christian life in this small community. Every morning and evening they attend the service in Church. One is often surprised to find how much of the Church's teaching these narrow little minds have absorbed, and one realizes that the simple faith which accepts is more to be desired than the bright intelligence which may doubt and disbelieve, and one has only to see the difference in a child after even a short residence in the Mission to learn what the Christian training does for the Igorot girl.

There have been various improvements made in the school building during the nine months past. In addition to the shingling of the sides of the building, which has of course greatly increased the comfort of the school house, the girls' dormitory has
been partitioned off into small rooms, each one fitted for two girls, plumbing has been installed, and the slide pole from the dormitory for the children’s use in case of fire. One room has been set aside for an infirmary where a sick child can be isolated when necessary. Fortunately all the children have had excellent health this year, colds, coughs, sore throats, and a few cases of chicken-pox were our only physical ills.

The industrial training which we are giving the girls, while encouraging in them the habits of thrift and perseverance and a love for beautiful work, should in a short time help us to increase the number of the pupils at our mission school.

Respectfully submitted,

Blanche E. L. Massé.

Aug. 1, 1912.

REPORT OF THE CHURCH OF THE RESURRECTION,
BAGUIO, P. I.

All operations in Baguio from July on were very much hampered by the unusual and excessive rainfall. The Church building was blown down, and frequent storms kept the services interrupted. Work being impossible for many days at a time, it became necessary for us to house and feed many of the Igorots whose shelter and food were ruined by the typhoons. Under the combination of a greatly reduced appropriation and a greatly increased cost of all provisions and materials, it became necessary to allow many of our school children to go home on vacation.

Upon the reopening of the American School in November, the services for Americans were held by Rev. R. B. Ogilby, on the front porch of the School. The materials of the old Church of the Resurrection were built over into a new Church of the same name at Easter School, and services and instructions for natives were held there.

Clement and Isidore, two of the boys who had been longest at Easter School, have been sent to School in Manila to be prepared for work among their own people.

Elizabeth and Barbara have about finished their course of preparation at the Nurses’ Training School, and are now ready
to join Mrs. Hargreaves on her return and accompany her in her work among the Igorots. Two other of our girls are to take their places at the Training School next year. In the services Sunday nights at Camp John Hay the gratifying increase in interest has been largely due to the efficient cooperation of Sergeant Jones, and to the faithful assistance of Mr. L. B. Whittemore of the Baguio School.

The Services for Americans were marked this year by the presence and encouragement of a larger number than usual of constant attendants among the people who spent the Season in Baguio.

Respectfully submitted,

ROBB WHITE, JR.

Aug. 1, 1912.

Statistics:—The Rev. Robb White, Jr., Missionary in charge, Dr. B. M. Platt, Eufresia Aberin, Clement T. Fukong.

Baptisms:—Infant, 13; Adult, 6; Total 19. Confirmations 10; Marriages, 5; Burials, 4; Communicants: Admitted, 10, received, 10. Present number 35. School: Teachers, 3; pupils, 45.

Receipts from local sources, P620.00. Disbursements: Missionary Apportionment P100.00. General Clergy Relief P20.00.

REPORT OF BAGUIO SCHOOL

The school year just closed has been a most successful one. The school has been running up to its full capacity most of the year. It has been necessary in more than one instance to turn boys away for lack of space. All but two of the boys are coming back next year and a number of new applications have been received.

Pending the opening of the Primary Department we have accepted during the year four boys who are under the required age. These attended the day school during the season and afterwards were taught by Miss Bridgers. So the Primary Department has really begun almost in spite of us. The securing of the
Rectory for the Primary School for next year will solve the problem of finding room for these smaller boys for a while at least. The house will accommodate about 12. The proposed addition to the main school building (the raising of funds for which has taken the Head Master to America for the summer) will make it large enough for about sixteen more boys, sufficient for some years to come.

The school spirit has been excellent and many of the boys have done a good deal of real solid work. I have not the slightest doubt that a good many boys have done more real work at the School than has been done anywhere else in the Islands.

Mr. Peabody's work during the year has been of a high order. The School is especially fortunate in having his services for another year.

During the last three months of the school year, upon the departure of the Head Master for America, the Rev. Robb White, Jr., took a number of classes and gave much of his time to the School. His removal from Baguio will be a marked loss both to the athletics and the instruction of the School.

Miss Cram's resignation as Matron leaves another great gap. Her administration from the beginning was above criticism, and it is due in part to her efficient management that the health of the boys has been kept at a high average and that we are able to show a credit balance at the close of the fiscal year. Only those who have actually lived in the mountains can have any conception of the difficulties connected with house-keeping in a country which may be shut off from the base of supplies at a moment's notice. Under Miss Cram's vigilance the School was never taken by surprise.

Miss Neale closed the school year, after Miss Cram's departure, with unimpaired efficiency.

The closing of the School—Prize Day—was on June 28. Col. Beach gave the address. The prizes were awarded as follows:
The Governor General's Prize, Arnett Roberts.
The Head Master's Prize, Allen Ashburn.
The Bishop's Prize, Stanley B. Harvey.
The Board of Governor's Prize, W. Burton Heartt.
Dr. Bartlett’s Prize, Robert Williams.

Mention should be made of the fund raised through the interest and aid of the Hon. Dean C. Worcester and Mr. J. O. Wagner for a scholarship or scholarships, at the discretion of the Board of Governors. Mr. Worcester hopes to add to this fund later in the year.

In the absence of the Head Master this report has been compiled from material prepared by Mr. L. B. Whittemore who has been acting in his place. Mr. Whittemore leaves us to enter the Seminary after having given two years of devoted and valuable service. We part with him with less sorrow than we would otherwise feel because we hope for his return to the Islands in the course of two years.

C. H. Brent,
Bishop of the Philippine Islands.

August 1, 1912.

BAGUIO SCHOOL

Balance Sheet August 31, 1912 (as June 30, 1912)

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<td>As per last Account</td>
<td>P8,383.00</td>
</tr>
<tr>
<td>For School Year 1911-12</td>
<td>4,300.00</td>
</tr>
<tr>
<td></td>
<td>12,683.00</td>
</tr>
<tr>
<td></td>
<td>P77,773.70</td>
</tr>
</tbody>
</table>

The above Balance Sheet, prepared by us from the Books and Accounts kept for the School in our office at Manila, exhibits a true and correct view of the state of the affairs of the School at August 31, 1912, according to the best of our information.

Henry Hunter Bayne & Co.
Chartered Accountants

Manila, September 1, 1912.
### BAGUIO SCHOOL

**Working Account**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>P 5,510.00</td>
</tr>
<tr>
<td>Subsistence</td>
<td>7,829.68</td>
</tr>
<tr>
<td><strong>Running Expenses</strong></td>
<td></td>
</tr>
<tr>
<td>Wages of Indoor Staff, Laundry, Fuel, Light, Cleaning, etc.</td>
<td>P 1,928.87</td>
</tr>
<tr>
<td>Up keep of Grounds and Water Supply</td>
<td>731.24</td>
</tr>
<tr>
<td>Repairs and Miscellaneous Expenses</td>
<td>830.26</td>
</tr>
<tr>
<td>Stationery and Printing</td>
<td>153.23</td>
</tr>
<tr>
<td></td>
<td>3,643.60</td>
</tr>
<tr>
<td>Surplus on Working</td>
<td>46.72</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>P 17,030.00</td>
</tr>
</tbody>
</table>

**Profit and Loss Account**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Staff Travelling Expenses to and from the Philippine Islands, and Expenses of Outfit (proportion)</td>
<td>P 600.00</td>
</tr>
<tr>
<td>Proportion of Headmaster's Expenses to U. S. A. on School Business</td>
<td>1,600.00</td>
</tr>
<tr>
<td>Fire Insurance</td>
<td>588.88</td>
</tr>
<tr>
<td>Provision against non-collection of School fees, included above in working account</td>
<td>800.00</td>
</tr>
<tr>
<td>Vacation Expenses July-October, 1912</td>
<td>808.04</td>
</tr>
<tr>
<td></td>
<td>4,346.72</td>
</tr>
</tbody>
</table>

**School Fees and Scholarships**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>P 15,430.00</td>
</tr>
</tbody>
</table>

**Special Contribution for Salary of an Assistant Master**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,600.00</td>
</tr>
</tbody>
</table>

**SCHOOL YEAR 1911-12**

<table>
<thead>
<tr>
<th>Surplus on Working (as above)</th>
<th>P 46.72</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficiency for School Year 1911-12</td>
<td>4,300.00</td>
</tr>
</tbody>
</table>

**Memo:** No provision has been made in the above Accounts for wear and tear of Furniture and Equipment nor for shrinkage in value (Deterioration) of the School Buildings, which are built of wood.
REPORT OF EASTER SCHOOL, BAGUIO.

The year at Easter School has been one of progress in every way. The foundation laid by our predecessor, Mrs. Hargreaves, was of the best on which to proceed, and we have had occasion many times to honor her for it. Our special concern from the first was to put the school on a sound educational basis, and we have conformed practically exactly to the course of study laid out by the Government Bureau of Education, so that from the educational standpoint our students should not be behind any who attend the public schools. We have taken two boys through fifth grade work, and they are now in Manila for further study.

Industrially the work has been both abundant and strenuous. All the routine work of the school, including the cooking, has been done by the pupils, while in addition, fully three hours work each morning has been required of all—the girls at the weaving looms, and the boys outdoors. From a financial standpoint the girls have had an advantage over the boys, in that they have been able to earn money at their work. We give the girls about one quarter of the gross value of their weaving output, and in this way they have received over $400.00 during the year while getting their education, and they have made for the school a clear income above all weaving expenses of $1.50 for every day in the year. With increased weaving facilities, I think there is no question but that the girls could be made self-supporting from the commissary standpoint. The work the boys have done out of doors has been of a permanent nature, as witness a swimming pool some 50 ft. by 100 ft. and seven feet deep at the gate, a covered bridge, a new driveway into the school grounds, an extensive ball field and playground just nearing completion, a new dress to every school building in the way of green paint with white trimmings, besides numerous minor improvements, such as grading, walk making, carpentry work on buildings, etc., etc. This next year, however, I expect to set the boys at the loom weaving, with the expectation that they will do about as well at it as the girls. I believe the experience of all industrial schools among the Igorots has been that they have not revealed any great adaptability to regular trades such as carpentry and black-
smithing,—they have been carried through the set courses of training, but without the revealing or developing of sufficient originality or independence as to cause them to be in demand for such work. They stand little show alongside of the Ilokano who is sure to become their neighbour in all towns where the white man settles. This experience of others, together with our own leads me to feel that, for the Igorots, it is better to spend effort in inculcating habits of industry, and a general knowledge of the various lines of work, so as to make him generally useful, rather than to specialize on some particular trade. Pursuing this plan, I may say that there is plenty of opportunity at Easter School for the boys to get into the habit of work, and in addition, this coming year, I hope they will have an opportunity to start a bank account while attending school. I confess also to hoping that a fair percentage of them may get so interested in the weaving that they will see some future in it.

Owing to the church building in Baguio being taken down, we have had services at the school every Sunday, consisting mainly of Sunday School and Bible Class. The Reverend Mr. White has been over for an occasional preaching and Communion Service. We have reason to feel that spiritual and moral development among the pupils has been evident. We have been rejoicing for some time now in having a little church building of our own on the school grounds, the gift of Mrs. John Markoe.

In it ten of our pupils were baptized, and ten confirmed during the Bishop's last visit.

There has been quite a little dispensary work during the year, though the proximity of the well-equipped Baguio Hospital will necessarily limit this branch of our work.

Our greatest need in the way of building is an enlargement of our weaving facilities, and this want, the Bishop encourages us to believe, will soon be met.

At present writing our attendance is 47, of whom 33 are boys. During the year the number of boarding pupils has really been
kept beyond the limit of the financial resources, and within the latter this coming fiscal year there will be no trouble in maintaining the number at 50.

Respectfully submitted,

B. M. PLATT,
Superintendent.

Aug. 1, 1912.

REPORT OF HOLY TRINITY CHURCH, ZAMBOANGA.

To the Right Rev. C. H. Brent,
Bishop of the Philippine Islands:

Sir:—

I have the honor to report the following official acts performed at Holy Trinity Church, Zamboanga, from Sept. 1, 1911, to March 5, 1912.

Baptisms 3 (at Camp Keithley, 4).
Marriages 2 (at Camp Keithley, 1).
Burials 2 (at Camp Keithley, 1).
Receipts for Parish purposes, Sept. 1, 1911, to March 3, 1912, $730.95.

(Of the above $300.00 has been spent in repaying loan on Sunday School Building. House of the Holy Child, $41.00 not included in above.
Balance on hand, March 3, 1912, $100.00.

Respectfully submitted,

HERBERT STANLEY SMITH,
Chaplain, 3d Infantry, in charge of Holy Trinity Church, Zamboanga.

March 5, 1912.
PERSONAL REPORT OF THE REV. ROBERT T. McCUTCHEON.

From June 5, 1911, to July 31, 1912, inclusive.

On June 5, 1911, I arrived at Sagada, Mountain Province and from that date until July 31, 1912, I have officiated at the following services:

Baptisms, 125. Sagada 64, Bagnen 7, Besao 54.
Marriages 5.
Burials 6.
Celebrated the Holy Communion 352 times.
Sagada 264, Bagnen 40, Besao 33, Bontok 11, Manila 4.
Morning Prayer 8 times in Manila.
Evening Prayer 245 times.
Sagada 151, Bagnen 41, Besao 33, Bontok 5, Manila 15.

There was one private celebration of the Holy Communion not included in the above report which was held at Bagnen.

On June 26, 1912, I left Sagada and proceeded to Manila where I spent one month preparatory to taking charge of the work in Zamboanga.

Respectfully submitted,

ROBERT T. McCUTCHEON.

Aug. 1, 1912.

SCHEDULE FOR THE DISBURSEMENT OF THE APPROPRIATION TO THE MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS.

FOR THE FISCAL YEAR BEGINNING SEPTEMBER 1, 1911, AND ENDING AUGUST 31, 1912.

Adopted by the Board of Missions at its Meetings of May 3 and 4, 1911

SUMMARY

General................................................. P 11,100.00
Manila: Cathedral of S. Mary and S. John.............. 5,200.00
Manila: S. Stephen's.................................. 6,940.00
Manila: University Hospital................................ 19,133.36
Manila: S. Luke's Mission.................................. 3,780.00
Manila: House of the Holy Child and Settlement...... 5,321.60
Sagada and Outstations.................................. 34,970.00

6—4352

79
<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bontok</td>
<td>18,740.00</td>
</tr>
<tr>
<td>Baguio</td>
<td>9,980.00</td>
</tr>
<tr>
<td>Zamboanga</td>
<td>3,640.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>18,804.96</strong></td>
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</table>


<table>
<thead>
<tr>
<th>Description</th>
<th>Overdrafts</th>
<th>Credits</th>
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</thead>
<tbody>
<tr>
<td>General Funds:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. H. Brent, Building Fund</td>
<td>P 5,392.75</td>
<td></td>
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<tr>
<td>Bishop’s Relief Fund</td>
<td>11.23</td>
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<tr>
<td>Bishop’s Discretionary Fund</td>
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<tr>
<td>Tuesday Bible Class Fund</td>
<td>140.00</td>
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<tr>
<td>Cemetery Fund</td>
<td>1,629.14</td>
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<tr>
<td>Winnemore Legacy Fund</td>
<td>3,240.73</td>
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<tr>
<td>Phil. Chapel Loan Fund</td>
<td>1,565.50</td>
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<tr>
<td>Hilary P. Clapp Fund</td>
<td>189.41</td>
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<tr>
<td>Funds in suspense, Missionaries’ Discretionary Funds and others</td>
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<tr>
<td>Cathedral, Manila:</td>
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<td>Endowment</td>
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<td>Missions</td>
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<tr>
<td>Building</td>
<td>70.64</td>
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<tr>
<td>Bells</td>
<td>149.00</td>
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</tr>
<tr>
<td>Butt Memorial Window</td>
<td>649.00</td>
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</tr>
<tr>
<td>Leas and Freer Memorial</td>
<td>428.00</td>
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</tr>
<tr>
<td>Completion of Close</td>
<td>3,800.00</td>
<td></td>
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<tr>
<td>Bishop’s House, Manila:</td>
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<td></td>
</tr>
<tr>
<td>Building</td>
<td>1,157.84</td>
<td></td>
</tr>
<tr>
<td>Chapel Furniture</td>
<td>656.88</td>
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<tr>
<td>Hostel, Manila:</td>
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<td></td>
</tr>
<tr>
<td>Purchase of Land</td>
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<tr>
<td>Building</td>
<td>16,757.66</td>
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</tr>
<tr>
<td>Furnishing</td>
<td>340.00</td>
<td></td>
</tr>
<tr>
<td>S. Stephen’s Chinese Mission:</td>
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<td></td>
</tr>
<tr>
<td>Chapel Building</td>
<td>6,379.62</td>
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<tr>
<td>Residence Building</td>
<td>5,730.14</td>
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</tbody>
</table>

80
<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>University Hospital, Manila</td>
<td>Nurses' House Building</td>
<td>587.77</td>
</tr>
<tr>
<td></td>
<td>Physician's House Building</td>
<td>755.96</td>
</tr>
<tr>
<td></td>
<td>Land Purchase</td>
<td>5,954.97</td>
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<tr>
<td></td>
<td>Scholarships for Native Nurses</td>
<td>555.58</td>
</tr>
<tr>
<td></td>
<td>Superintendent's Salary Fund</td>
<td>1,900.00</td>
</tr>
<tr>
<td></td>
<td>Superintendent's Discretionary Funds</td>
<td>41.09</td>
</tr>
<tr>
<td></td>
<td>Instruments</td>
<td>109.50</td>
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<tr>
<td></td>
<td>Nurses' House Furnishing</td>
<td>97.00</td>
</tr>
<tr>
<td></td>
<td>Building a Road</td>
<td>200.00</td>
</tr>
<tr>
<td></td>
<td>Debt on Account of Maintenance</td>
<td>6,500.00</td>
</tr>
<tr>
<td>S. Luke's, Manila</td>
<td>General Fund</td>
<td>15.64</td>
</tr>
<tr>
<td></td>
<td>New Church Fund</td>
<td>20,069.22</td>
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<tr>
<td>House of the Holy Child and Settlement, Manila</td>
<td>General Account</td>
<td>316.31</td>
</tr>
<tr>
<td></td>
<td>Settlement Exchange Capital Account</td>
<td>1,589.52</td>
</tr>
<tr>
<td></td>
<td>Playground</td>
<td>10.00</td>
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<tr>
<td>Sagada</td>
<td>New Church, Building</td>
<td>11,243.06</td>
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<tr>
<td></td>
<td>Central Mission, Building</td>
<td>250.00</td>
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<td></td>
<td>Hospital, Building</td>
<td>2,270.20</td>
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<tr>
<td></td>
<td>Boys' School, Building</td>
<td>630.00</td>
</tr>
<tr>
<td></td>
<td>House for Assistant Priest, Building</td>
<td>1,470.00</td>
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<tr>
<td></td>
<td>House for Silvino, Building</td>
<td>611.84</td>
</tr>
<tr>
<td></td>
<td>Bagnen Church, Building</td>
<td>2,000.00</td>
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<tr>
<td></td>
<td>Hospital, Equipment</td>
<td>114.56</td>
</tr>
<tr>
<td></td>
<td>Miscellaneous Funds</td>
<td>2,699.20</td>
</tr>
<tr>
<td>Bontoc</td>
<td>House for Priest, Building</td>
<td>1,141.61</td>
</tr>
<tr>
<td></td>
<td>Girls' School, Building</td>
<td>2,656.31</td>
</tr>
<tr>
<td></td>
<td>Boys' Dormitory, Building</td>
<td>11,130.77</td>
</tr>
<tr>
<td></td>
<td>Boys' School, Maintenance</td>
<td>50.00</td>
</tr>
</tbody>
</table>
Girls' School, Equipment and Maintenance ........................................... 3,239.34
Dispensary Fund .......................................................................................... 177.04
Church Fund ................................................................................................. 1,459.00
General Fund ................................................................................................. 362.31

Baguio:
Church, Building ......................................................................................... 1,222.66
Rectory, Building ......................................................................................... 1,929.31
Easter School, Maintenance .......................................................................... 694.18
Easter School, Improvements ......................................................................... 1,407.48
Clement Irving and Isidore Averin, Education Fund ................................... 359.23
Miscellaneous ............................................................................................... 23.05

Zamboanga:
Hospital, Building ....................................................................................... 10,322.50
Hospital, Furnishing .................................................................................. 2,551.46
Sunday School, Building ............................................................................ 591.48
Rectory Furnishing ...................................................................................... 200.00
Miscellaneous ............................................................................................... 50.26

Total of Overdrafts ...................................................................................... 32,263.37
Cash in hand and Balances due by Bankers ................................................. 94,510.53

Respectfully submitted,
HENRY HUNTER BAYNE,
Treasurer of the Missionary District of the Philippines.

Aug. 31, 1912.