Missionary District
of the
Philippine Islands
1924
STATEMENT

The Missionary District of the Philippine Islands was established in 1901. Owing to the fact that no meeting of Convocation was held in the years 1902, 1905, 1919 and 1920, and no report was published for the years 1902, 1904, and 1922 this is the eighteenth annual report instead of the twenty-first, and the Convocation is the eighteenth instead of the twenty-second.
THE EIGHTEENTH ANNUAL REPORT

OF THE

MISSIONARY DISTRICT

OF THE

PHILIPPINE ISLANDS

For the Year ending
December 31, 1923

MANILA
PUBLISHED BY THE SECRETARY
1924
MISSIONARY DISTRICT OF THE
PHILIPPINE ISLANDS

COMPRISING THE PHILIPPINE ARCHIPELAGO TOGETHER
WITH GUAM AND WAKE ISLANDS

Population (1918) 10,350,640—Christians 9,495,272; Non-Christians 855,368;
Area 115,026 square miles

LIST OF CLERGY

MISSIONARY BISHOP: THE RT. REV. GOUVERNEUR FRANK MOSHER,
D.D., 1920— ...

The Rev. John A. Staunton, Jr., D.D., 1901. ... Sagada
The Rev. Hobart E. Studley, 1903. Manila
The Rev. George C. Bartter, 1906. Baguio
The Rev. Edward A. Sibley, 1908. Bontoc
The Rev. A. E. Frost, 1917. Sagada
The Rev. F. Rolland Severance, 1921. Sagada
The Rev. Leo Gay McAfee, 1921. Zamboanga
The Rev. L. H. Tracy (resigned). Manila
The Rev. Paul Hartzell, 1923. Sagada

NON-PAROCHIAL CLERGY

The Rev. L. Serapión, 1915. Havana, Cuba
The Rev. T. C. Henningsen, 1916. Seargel, Canada
The Rev. C. R. Wagner, 1918. Scranton, Pa., U.S.A.

SECRETARY AND TREASURER OF CONVOCATION
The Rev. William L. Ziadie

CHANCELLOR
Vacant

REGISTRAR
The Rev. William L. Ziadie

BOARD OF EXAMINING CHAPLAINS
The Rev. J. A. Staunton, Jr., D.D.; the Rev. G. C. Bartter; the
Rev. H. E. Studley; the Rev. L. H. Tracy.
INSTITUTIONS, PARISHES AND MISSIONS

MANILA

Cathedral Parish of St. Mary and St. John:
Bishop and Dean, The Rt. Rev. Gouverneur F. Mosher, D.D.
Rector, The Rev. Leland H. Tracy (Resigned, Feb. 9, 1924)

Columbia Club:
President ...................................................... Mr. Irwin McNiece

St. Stephen's Missions for Chinese:
Priest-in-Charge ........................................ The Rev. H. E. Studley

Chinese Girls School:
Principal ........................................................ Mrs. H. E. Studley

St. Luke's Mission for Filipinos:
Priest-in-Charge ........................................ Mr. Crispino Salustiano
Catechist ....................................................... Miss L. J. Weiser
Asst. Superintendent of Nurses ........................................ Miss Lillian Montgomery
Chaplain ......................................................... Rev. William L. Ziadie

St. Luke's Kindergarten School:
In Charge. ...................................................... Mrs. A. I. B. Massey

St. Luke's Hospital and School of Nursing:
Physician ........................................................... Dr. N. M. Saleeby
Superintendent of Nurses ........................................ Miss L. J. Weiser
Asst. Superintendent of Nurses ...................................... Miss Lillian Montgomery
Chaplain ......................................................... Rev. William L. Ziadie

House of the Holy Child:
House Mother .............................................. Deaconess Miss M. Peppers

Seaman's Church Institute of Manila:
Chaplain .......................................................... Rev. John Williamson

BAGUIO

St. James Mission (Including Easter School and Brent School):
Priest-in-Charge ........................................ The Rev. G. C. Bartter
Other Missionaries:
Major F. W. Hackett ........................................ Lay Reader
Mr. Lewis O. Heck ...........................................
Mrs. Beatrice E. Chambers
Miss Frances R. Fletcher (deceased)

SAGADA

Mission of St. Mary the Virgin:
Priest-in-Charge ........................................ The Rev. John A. Staunton, Jr., D.D.
Assistant ......................................................... The Rev. A. E. Frost
Assistant ......................................................... The Rev. Paul Hartzell
Dispensary:
Nurse ...............................................................Miss Eliza R. Davis

Boys’ School:
Principal .......................................................Miss B. E. L. Massé
Teachers ....................................... Miss Florence Clarkson
                                                Miss Eveline Diggs

Girls’ School:
In Charge .......................Sisters of the Community of St. Mary
Superior .................. Sister Patricia, C.S.M.

St. Anne’s Mission and St. James School, Besao:
In Charge.........................The Rev. F. Rolland Severance

Mission of St. Gregory the Great, Bagnen:
Teacher ................................. Mr. Virgillo Ronquillo

Tanulong:
Teacher ................................. Isobello B. Buscay

BONTOC

All Saints' Mission:
Priest-in-Charge .................The Rev. E. A. Sibley

Holy Cross Mission—Tukukan:
Superintendent ................Deaconess Margaret Routledge

St. Barnabas Mission—Alab:
Superintendent ................Deaconess C. G. Massey

St. Paul’s Mission—Samoki:

St. Michael’s Mission—Guinaang:

Mainit:
In addition to above there are nine Igorot teachers.

ZAMBOANGA

Church of the Holy Trinity and the Moro Mission:
Priest-in-Charge ............The Rev. Leo Gay McAfee

Zamboanga Hospital:
Superintendent ......................Vacant
Chief Nurse .................................Miss L. M. Owen
Moro Settlement House:
  House Mother .................. Miss Frances E. Bartter
  Assistant .................. Miss Salud Nixon

The Sulu Press:
  Superintendent .................. Miss F. E. Bartter
  Assistant .................. Mr. Awkasa Sampang
MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS
EIGHTEENTH ANNUAL CONVOCATION
JANUARY 25-31, 1924

ADDRESS OF THE BISHOP

Brethren in our Lord:

Grace be unto you, and peace, from God our Father and from our Lord Jesus Christ.

It is with great pleasure that I greet you at this time, and extend to you all a very cordial welcome.

Before speaking of those things that more directly concern us in this meeting I wish to say a few words in memory of some of those whose death is a loss to us as well as to the Church at large. Five of our Bishops died during this past year.

Bishop Tuttle was great not merely because he was an old man, or a picturesque figure, or the oldest Bishop in point of consecration in the whole Anglican Communion and, I believe, in the world, or because he was our Presiding Bishop. He was great for many reasons of a more positive kind, and it was because of his early promise of this greatness that he was elected Bishop before he was thirty years of age and had to wait several months before he could be consecrated. Tho he was cultured, refined and intellectual he had a versatility that enabled him to hold his own among men and women of the Western frontier at a time when life there was rough and tough. He was a leader whom all respected and loved; he could and did lead the life they led, but at the same time, and as was abundantly evidenced later, he lost nothing of that finer life which was needed when he became Presiding Bishop and was called into intimate contact with those cast in a different mould. Anywhere and everywhere he was acceptable; his heart and his mind never grew old; men and women, old and young, educated and uneducated, cultured and rough—all liked him, and while I have heard hundreds sing his praises I have never heard one criticize him in any way. A virile, strong personality, he did great work for Christ and His Church. His loss is to us a great one and we miss him.

Bishop Charles David Williams was our foremost thinker along the lines of Christian socialism and I have always felt that in what he said on this subject one found the most constructive ideas that could be obtained anywhere. He was radical, but not to an unadvised degree. He knew the Church was largely uninstructed in socialistic thought and therefore, thru neglect of her duty, was losing adherents whom she should have, and he had the courage to speak out. He knew that socialism as expounded by some of its leaders was crude, dangerous, un-Christian, and he tried to show that it need be no one of these three. Strong in his Christian faith
he strove hard to show the Church its application to the masses. His influence has not died with him and we owe him a debt of deep gratitude.

Bishop Harding, I learned on a visit to Washington nearly a year before his death, was beloved in his diocese for his kindly and sympathetic nature and respected for his single-minded devotion to the work in his diocese and the consequent greatness of the results achieved there. He was a worthy successor to Bishop Satterlee who, as first Bishop, preceded him and has established a record difficult to follow.

Bishop Gershom Mott Williams had served, first as Priest and then as Bishop, a long ministry in the small and missionary diocese of Marquette, and after ill-health had necessitated his retirement he became Bishop of our Churches in Europe, where he did much to strengthen their condition by bringing them together in Convocation and where he was serving at the time of his death.

Bishop Sherwood was young, sturdy, vigorous and devoted. No one who heard him speak at that memorable meeting in Portland when he told of conditions in the Diocese of Springfield will have failed to realize the difficulties that he faced or the wisdom and fearlessness with which he set himself to the task of solving them. He cannot easily be spared and the Church has lost, in the prime of his life, one who bade fair to become an outstanding figure among the great leaders of the Church.

Twice within this past year our own diocese has been called upon to mourn the loss of a member of our Mission staff. It is a large toll to be taken from a small and always inadequate Mission.

The Rev. Ben Ga Pay, Deacon, had been connected with St. Stephen's Chinese Mission from its beginning, first as a layman and a teacher in its night-school, and later as a deacon and assistant-minister. He knew, and was known by, all the members of the congregation as well as by many others in the Chinese community. He served faithfully and well to the extent of his ability, and has left a place that it will be difficult to fill.

What can her Bishop say of Deaconess Anne Hargreaves? She was a perfectly unique woman and as absolutely a whole-hearted, devoted missionary as we shall ever see. Tho she had done good work in other places her memory will ever be held strongest in Besao, where she had been the only resident missionary, where she gathered some 800 Christians into the fold, and where she lies buried. "Ina," they called her, and "mother" indeed she was to all—men and women, boys and girls. The one building there that was her school and her residence was also the center of life for all the neighborhood around. Her people loved her, and deservedly so for she had no interest in life other than their welfare. And I have been astonished at finding how extended an acquaintance she had among the Americans who are scattered throughout the Islands,
and at the appreciation so many of them have shown of the work she did. It is a renewed evidence of how one's good works do follow one. When she went home two years ago Governor-General Wood gave her a letter that was most appreciative of her work and the day she died Mrs. Wood sat at her bedside all day. Everywhere that Igorots have gone one finds those who knew her, and loved her for the love she had shown them. She had just returned from a furlough devoted to raising money to build a church in Besao, and in response to requests that have come from many sides it is to be dedicated to St. Anne, the mother of our blessed Lord, whose name the Deaconess bore.

Brethren, if you will stand, we shall pray for those whom we remember to-night, that they may rest from their labors and that light perpetual may shine upon them.

COLLECT

O God, Whose property is always to have mercy and to forgive, we humbly entreat Thee on behalf of the souls of these Thy servants: deliver them not, we beseech Thee, into the hands of the enemy, neither be Thou unmindful of them at the last; but command that they be taken up by Thy holy angels, and led to our home in heaven; that since they hoped and believed in Thee, they may not undergo the pains of hell, but obtain the joys of everlasting life. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

This meeting, I trust, will mark the beginning of a new series and while we cannot hope that all the effort we have put into its preparation will result in a faultless program yet at least we can and do have confidence that when it is over we shall have definite ideas that will be of material aid in making preparations for future meetings. Heretofore we have been facing the anomaly of a demand made by our diocesan Constitution for the holding of an Annual Convocation, at the same time that nowhere was there provision made for meeting the necessary expense attendant upon one. I had to mention this fact only once in Portland before I received assurance that hereafter such expense would be forthcoming.

In a foreign missionary district, such as this one essentially is, circumstances are such as to limit very decidedly the amount of actual business that can be determined by Convocation. If the business part were the only thing concerned we should be justified in feeling that the expense in time and money is unwarranted. I know there are those in the diocese who attend this year more or less against their will and in a questioning frame of mind; if they will throw themselves into the spirit of the thing as much as they can, rather than stand to one side watching to see if Convocation can
prove its worth in spite of them, there can be no question, I am sure, that we all shall go away feeling we have accomplished a good work. It must be that such meetings have abundantly proven their worth in the Church at home or I should not have had so ready a response to my appeal. And I see no reason to doubt that what they there have found so valuable will prove to be the same to us here. Quantity of business is not the criterion upon which to form a judgment. We have been sent here in order that we may establish in these Islands a branch of our Church: every missionary district looks forward to the time when it may become an organized diocese. Before that time has arrived the next step beyond will have become clear to us; I confess freely that I cannot now see what it may be, but I am as confident that we shall see it when we are ready for it as I am that now our duty is plain to perfect, as rapidly as may be done, the steps that in the end will make us ready to organize as a diocese. Tho the business matters that must be cared for now are few in number they are of great importance and worthy of our best care inasmuch as in their nature they are such as deal with foundational requirements. If we keep this clearly in mind throughout the meetings of Convocation we shall be in no danger of multiplying unnecessarily the subjects to be considered or of minimizing their value of the Church in the Philippines.

I have said that we are not gathered in Convocation merely for the transaction of business. The tentative program that I have prepared will show that several conferences have been provided in which the members of our Mission Staff can get together and discuss, more or less informally, any questions that they feel would help to unify our work. Note, please, that I use the word "unify". There is a tendency in mankind, from which after four years' experience I have learned that even consecration to the episcopate does not free a Bishop, to cast everything in one mould. But "unity" and "uniformity" are not one and the same thing. As God gives us grace to do so let us avoid uniformity and the consequent narrowing down of our catholic aim whether it be in our Church services or in our work with as much energy as we strive to attain the unity that will make us an effective body working to establish here the forces that will make salvation in Christ the resultant objective in the minds and hearts of all whom we can reach. In the nature of things mission stations that are widely separated during those first few years when the problem of getting established is such a formidable one tend to become individualistic ("parochial," we should call it at a later stage of growth) in both method and aim, with the result that there is no common policy in the diocese and very little influence exerted beyond the immediate locality of each station. Moreover, misunderstandings arise that can very easily lead to a pulling apart where there should be a pulling together. I felt the presence of this tendency and so three years ago established
The Diocesan Chronicle in the hope that it would, at least to some degree, prove a corrective. Thanks to the co-operation given I think that it has accomplished its purpose. But it cannot hope to suffice for all that is needed. We are helped, once a month, when we read of some of the things that are being done in parts of the Mission that are remote from us, but it remains necessary that all of us who can shall get together not less often than once a year and confer regarding the work in stations that are not entities in themselves but are all parts of the one diocese. If I were able to do so I should call together all the members of the Mission's staff, both men and women, for a conference; then from this larger number it would be a simple matter for the few of us who are members of Convocation to meet and transact business. I am not able to do this now, however, and so we must be content to hold conferences of those who are here in Manila at the present time. The conferences have no authority and can compel no action, but I wish to state quite definitely that if they pass resolutions on any subject and submit them to the Bishop for his consideration I shall receive them gladly and act in accordance with them if it seems possible to do so.

And here let me state that it is not only from these conferences that I shall be glad to receive suggestions. Feeling strongly, as I do, that many heads are wiser than one I have consistently endeavored, since becoming Bishop of this Diocese, to follow every lead, no matter what its source, that seemed to promise for the Church a worth-while result at the other end. We who have been in mission work long enough to have acquired ability to judge as to the capabilities in the missionary that are called forth and the methods that will attain the end sought must, I am sure, have arrived at a few conclusions that are identical. We know, for example, that ours is a delicate work and requires experienced handling. There are few of us, I suppose, who have not felt that we were doing a rather grand thing for Christ and His Church when we offered our lives for service at the other end of the world; it never occurred to us that perhaps we had not the requisite ability—surely we were zealous, and whole-heartedly devoted, and therefore entirely capable of Christianizing the heathen. It did not make us happy when we were asked to furnish references and to sign, ourselves, a paper that asked a lot of what seemed to us childish questions; and we became vigorously resentful if at any time we heard rumors of a possibility that the Bishop or the Department of Missions might not accept our most generous offer. When we have been actively engaged in mission work for a few years our attitude is quite different. Then we marvel somewhat that those who knew were willing to consider us at all. Zeal is good, but we have not so much as we thought and it is not the thing, nor have we sufficient of it to carry us thru all the petty annoyances and the weighty
discouragements that force themselves upon us not merely once
and again but continuously, day after day, until they seem such
as to make the effort greater than the results justify. Without
fresh access of zeal and a growing sense that what we are doing is
not our own work but Christ’s; that He is the one Who does the
work and that we are merely as the instruments in His hands; we
should but be added to the large number of those who have tried
and, for one reason or another (there is always a good reason!), have
given up in despair. And as to our ability: “Who is sufficient for
these things?” Even tho we had but to influence the individual
life of a convert from paganism we should soon find that it required
unusual powers of understanding—his background, his capacities,
his present environment, his difference from all we have ever seen
or known, his hopes and aspirations, and his dependence upon our
leadership—these are enough to test the ability of any missionary
who ever came to the field. When the one becomes ten, or a hundred,
or even thousands, different problems arise and the social applica-
tion of the Christian message becomes necessary. And again, when
we find him living in places that can give subsistence only so long
as his wants are the simple ones of a child-race we are bound to help
him solve the whole problem of living when we have educated and
civilized and Christianized him until the land of his forebears be-
comes unequal to the strain of providing him the things without
which the new life is impossible. Ability? Who of us has it?
We know God has called us here and that we had to come. But
(I say it with reverence) what could He have been thinking of?
Why not leave us at home where there is such fluctuation as permits
each one finally to reach his proper level and work at the thing he
can really do well? And this is the point at which the missionary
becomes useful. It is his baptism of fire, and if he passes it success-
fully God can use him. He forgets zeal, he throws aside thoughts of
ability, and cares not whether he has any or not: here is a difficult
work, some of the delicate intricacies of which he can see how to
handle, and God has called him to do it. He has no more thought of
quitting than he has of highway robbery. It is God’s work, and
success or failure alike are God’s. He, simply, will do what he
can, in a spirit of humble response to a call from God.

Though I have digressed, yet I have done so consciously.
I was saying that I shall welcome suggestions. Does it not appear,
from what I have said in my digression, that a Bishop’s first duty
when the Church sends him to lead a work in the foreign field is to
choose as his helpers, in so far as God gives him powers of discern-
ment, only those who combine zeal and ability in such measure as
would seem to indicate possibility of real and permanent usefulness;
men and women who will stay until, in a real (not merely fancied
or proposed) and utter abandonment of self, they are in a position
to do a constructive work in the Church? A Bishop has no right
to experiment on souls that are newly regenerate in Christ and he must do every thing that lies in his power to see that those who are leading these sheep are wise as well as loving shepherds. Surely, then, when we have chosen the best men and women available the Bishop should not so impose his own methods upon them as to bring about the result of a diocese with only such ideas as one man may have, even tho that one be the Bishop. No one who is worth bringing to this Mission would stay long under such conditions nor could one be blamed for unwillingness to do so. We want only the best, and when they have come we want them to find such conditions as will encourage the fullest possible growth and development in them, and will at the same time give to the Church in this Diocese the benefit of their experience. It has never been my purpose to carry any member of the Mission or any mission station, tho of course I shall never hesitate to do what I can to maintain the work in a station at any time when there is no one in immediate charge. For me to undertake the responsibility for every one and every thing in the Mission would lead to a weakness and to a meagre accomplishment that the Church cannot afford. I shall try to choose missionaries who are competent; when they are ready I shall appoint each one to a work that will call forth all the ability that he or she can command. And then all will be expected to go ahead and do their utmost. I am ready at all times to consult with the members of the Mission and to help in every way that lies within my power, and I very much hope that I may be able to manifest this in such a way that all will feel perfectly free to call upon me at any time. And I am convinced that if all will adopt this principle of each accepting the responsibility for his or her own work, with the Bishop to help when needed, instead of trying the reverse method, we shall have a strong Mission. We are still a comparatively young Mission and we have much to do; but we are not so young that we have not already begun to do it and so we must realize the need for carefulness and thoroughness in our every move.

It has become necessary for me to speak with some measure of definiteness about the forms of service that are being used in the diocese, for my position has been misunderstood both here and at home and in consequence harm may be done to our work. As you all know, Bishop Brent recognized the fact that our American Prayer Book, however suitable it may be for use in the United States, where our people have no heritage other than the Christian one and therefore also have a depth of spiritual life that requires peculiar expression, does not meet the needs of people recently brought in from paganism and so he very liberally gave permission for use of other devotions. I have felt for many years that more freedom in this matter was as necessary as it was desirable and so when I came here as Bishop I was more than willing to go as far as my predecessor had gone, and possibly I was even a little anxious
to go farther. Shortly before leaving here for General Convention
in 1922 I asked that all services then in use should be submitted
to me, and after examining them with such care as I was able at
that time to give I sanctioned the use of them all. But I fear that
my readiness in doing this has given rise to one misconception and
that it is necessary to remind you that the Jus Liturgicum belongs
to the Bishop and not to the Priests. I had no idea of signifying
that I could or should repeat my action from time to time, for I
have neither inclination nor authority to say that any Priest may at
any time adopt any service he wishes and rely upon my assuming
the responsibility for it if it gives rise to question. Nor have I any
desire to act merely in the capacity of a policeman who is on the
watch for infractions of the law and when he discovers them brings
the perpetrator before the bar of justice. Not only do I think that
this would be unworthy of my office in the Church, but if I were to
be put in such a position I should feel that the one putting me there
were not meeting me in the spirit in which I have given evidence
that I am willing to meet him. The law of the Church, as expressed
in Article X of the Constitution, is quite clear: The Church puts
forth the services that she requires all of her clergy to use and she
also provides a means by which other services may be made avail­
able, for she gives the Bishop authority to put forth for use in his
own diocese such as may seem to him advisable. I must ask that
in future all will give careful attention to this method, and loyally
abide by it in that any new service before being adopted for use in
one of our churches shall be submitted to me and not used until
my permission has been obtained. Nor do I hesitate to say with
entire frankness that in requiring a careful and strict obedience to
the law of the Church I am not striving to compel a repressive
measure. I am prepared to do anything that in my judgment the
Church has not definitely prohibited my doing. More than this
I have no right to do and I shall not attempt.

I have a reason for taking this position. While in no way yield­
ing in any degree whatever the conviction of a life-time that our
Anglican Church more nearly than any other Christian body approxi­
mates what Christ would have His Church to be, and is therefore
the best adapted for the work of saving man from his sin, yet there
are weaknesses that are apparent and changes that must be brought
about. This is to say no more than that the Church is alive. And
right here we face difficulties raised by our innate and unfortunate
conservatism, which has come from no one knows where. For one
thing, we who claim to be catholic have permitted ourselves to drift
too much into the condition of a protestant sect; as, e. g., we are
not content with accepting the catholic creeds but we must require
each one who uses them to consent to an explanation, and this is a
protestant method. We have too much struggled and fought over
colors and stoles and vestments while we have been satisfied with a
limited effort for the Christianizing of those in heathen lands and the conditions of the poor and oppressed and downtrodden in Christian lands. If one did something to which we were not accustomed we tried to prevent him or, failing that, to drive him out. And while we have been doing this we have largely lost the world about us; we have lost men and women who had the essentials of the Christian life but who found themselves in some of the outward expression of their Christianity at variance with those who held the balance of power. We have made no allowance for difference in temperament but have sought to compel all temperaments to like and to accept the same thing. This is not catholic; it is quite the opposite. It out-protests Protestantism. In this diocese I hope we may be more catholic. I want to see such services in our churches as will best help the people draw near to God. Here, no one will have to overcome opposition if he wishes to change from a violet stole in Advent to a white one at Christmas—nor, for that matter, if he prefers to use a black one all the year around. And I do fervently hope that we all shall allow one another such freedom in these unessentials that every member of our Church will learn to focus his attention on the things that Christ Himself would be trying to accomplish if He were doing this work Himself rather than permitting us to do it. These things that I have mentioned as hurtful are not so apparent at home as they are here, and there we find the Church still a force in the Community. But they are clear enough in Manila, and inasmuch as all Americans who are here have come from there the tendency should be viewed with alarm. Not a few times only I have had complaints from America that we have such small congregations in the Cathedral, and one's only possible reply is that literally hundreds of members of our Church come from America to Manila and remain here, some for months, some for years, without ever coming near the Church, or even letting it be known that they are Churchmen. I think I am justified in saying that the tendency should cause concern to the Church in the United States. The great majority of the Americans here in the Philippines are not members of the Church and there can be quite no question that they look upon "the Episcopal Church" as one of the many protestant denominations. It is not sufficient for a few of us to feel that we are not this, or even know that we are not: the Church is not helped unless we can prove it to the world at large, and this can never be done, no matter what we may claim in words, unless we prove it by deed. The present position of the Church is not Christ-like, nor Apostolic-like, nor, if I may use the word, Sub-apostolic-like; it is Mediaeval and Post-mediaeval. We have loved to speak of ourselves as the *Via Media*, but I venture to say that we have been a long way from the middle of the road; we have been until recently so far on the protestant side that we could not even see the catholic position across the way
and every tendency on the part of any of our members, either
Priests or people, to approach that further side has been vigorously
suppressed. Suppression, however, has never, in all the history of
Christianity, succeeded in its purpose. "Ritualism", so-called,
has steadily advanced until it has gained its right to a place in our
services, and while at first, as I am convinced, it had no serious
intention of approaching Rome (the fact that the ritual accretions
were Roman was accidental; at the time we knew no other) yet
happily it has largely been the means of making us see that the
real *Via Media* is at least as near Rome as it is near Protestantism.
Furthermore, it has shown us that all that is Roman is not bad,
but on the contrary retains much that is of such primitive catholi-
city as to be of real value to us today. And still further, we see
now far more clearly than we did a few years ago that our hope of
being the road by which all Christians shall come together in one,
undivided Church, can never be realized unless we have a sympathy
for those who differ from us. When we stood entirely aloof from
all Protestants we were unable to influence their position in the
least, but when there arose in the Church a party who frankly and
cordially accepted the protestant position the Church as a whole
began to understand the things for which they stood and to see the
great good in them, then a sympathy was aroused that has been
beneficial to us as well as to them. Of course, the protestant party
went, and still goes, too far. So also does the Roman. But that
is of the moment only and time will make the necessary adjust-
ment. I should dread the day, if I thought such a day possible,
when one extreme position were not acting as a check on the op-
posite extreme. Just in the same way we held aloof from the
Roman Catholic Church, and they dislike us as much as the Pro-
testants did. But now that there is forming a party who frankly
admire Rome and Roman methods we may hope for a better feeling
in the future. Here we have a more difficult problem to face, for
Rome is more firm in her position than Protestants are. But
Rome is no more right than the Protestants, neither is she more
wrong than they; while we, standing in the middle position, par-
take of the correct and the defective positions of both. Truth is
bound to prevail; the time for its doing so can be hastened by our
giving freedom to all seekers after it to follow it wherever and how-
ever they see it, and, in confidence that they will right themselves
in the end, not to refuse them our support every time we see them
make what at the moment seems to one of us to be a wrong move.
I always think, in this connection, of the so-called Higher Criticism
that created such consternation in the Church for a quarter of a
century. When they first began to make known to the Church
the lines upon which they were being led to work we all were fright-
ened at the prospect of losing one of our most precious possessions
and every possible effort was made to suppress them. But they
knew they were after Truth even while they had but partial knowl-
edge of where their quest might lead them, and they refused to be
suppressed. They were in no agreement among themselves, but
at least they were experts and were not to be influenced by those
who were not. So was Galileo; so have been thousands of others.
Gradually the experts found their points of agreement and finally
they were able to show us our Bible in an entirely new light and in
a far more impregnable position than we ever had it before. Now
the Church thanks those whom formerly we objured. Other—
hundreds of other—cases of like nature could be mentioned. In
the early days of the Church the greatest amount of individual
freedom was allowed; only questions of really fundamental impor-
tance caused dissension. There were many, but it is safe to say that
the most of them were settled for us then. In the unessentials
new ideas and methods were generously received, but it would seem
as tho from mediaeval times down to the present we could allow
no changes, even in the most trivial matters. And so we have
narrowed and narrowed until we have become a following rather
than a leading factor in the life of our time. Now, I plead for a
larger Christian charity and for the consequent freedom of our
efforts so that they may be spent on the important questions that
the Christian Church must solve because there is in the world
nothing else at all that can solve them. I do not like Roman
methods or results, nor on the other hand do I like the Protestant
methods. But I do like many things that are Roman and many
that are Protestant. And I rejoice that in this Diocese there are
those who like one or the other of them better than I do and who
will follow out their liking as far as they are able. They can, and
very naturally will, be checks on each other, and those of us who
are not so fortunate as to have the comforting feeling of security
that goes with the more ardent partisanship can help first one and
then the other with all our hearts. We have only one thing to
remember: those who differ from us are not worse than we nor are
they more reprehensible. They are sincere and earnest seekers
after Truth and their soul's desire is as our own—the salvation of
man and the glory of God. Instead of suppressing one another
let us devote all of our combined energy to driving sin out of the
world.

General Convention has adopted a budget for the Church
and has instructed the National Council to apportion the total
amount among the dioceses and missionary districts in such way
as will best secure the money needed. We who are almost entirely
dependent in all of our activities upon the Church at home are
called upon to do our share. We should indeed be in a sad way
if we were not expected to do something; we who never hesitate to
teach that all Churchmen should give generously to the cause of
Christ must not exempt ourselves nor our people because we are
Missionaries. Rather, we should set the example. Nor can we justly give only to our own work because it is missionary and forget that other work is missionary also. That shows poor logic, and also easily lands us in a condition of selfishness that is a denial of what we teach. I hope we may, every year, take our part in the general offerings of the Church and do all we can to raise the amount apportioned to us.

For the past few years we have not been called upon for anything, but last year, well towards the middle of the year, I received word that we had been apportioned $3000. The largeness of the amount, the lateness of the notice and certain local conditions combined to stagger me so that I have not seen my way clear to urge it upon you, and except for a few straggling sums we have sent nothing. I hope this may never happen again. We know now, at the beginning of the year, that the opportunity is to be given us and so we may immediately begin to plan. I have written to the Assistant Treasurer of the National Council that if, instead of discouraging us so hopelessly by asking for $3000, they would notify us that our share is something that is at least thinkable we should be more likely to do our best, and I suggested $500 as the amount. But whether or no they will encourage us in this way I urge upon you to do all you feel it possible to do. Apart from the Cathedral and Chinese congregations (and possibly Zamboanga) we cannot, of course, expect much except from the members of the Mission. But if no one outside of the Mission gave even a centavo we should raise nearly the entire $500 that I feel would be a fair sum if each member of the Mission would give $10. Is $10 too much for any one of us to give to the general work of the Church? I cannot think it is. If we can succeed in raising more than $500 I should be very proud and happy. I suggest that the Convocation appoint a Committee to apply the apportionment to the various Mission stations.

It is of first importance that the Bishop should know accurately the state of the Church and its current activities if he is to be able wisely to direct the work of the Mission. To this end the annual reports that the canons of the Church require of all clergy are not sufficient. Some form of quarterly report should be made, and I have from the first had this in mind. But our work varies so among the different races to whom we minister that I have found it difficult to know what form the report should take; it must not be so elaborate as to be a burden on the one who makes it out nor incomprehensible to the Bishop, neither should it be skimped to
such an extent as to render it uninforming. If Convocation will
appoint a Committee to consider this matter I shall be glad to turn
over to the Committee a few papers that will aid them in their work.

The following is the record of my official acts:

<table>
<thead>
<tr>
<th>1922</th>
<th>1922</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy Communion</td>
<td>95</td>
<td>127</td>
</tr>
<tr>
<td>Other Services</td>
<td>63</td>
<td>56</td>
</tr>
<tr>
<td>Missionary Addresses</td>
<td>77</td>
<td>28</td>
</tr>
<tr>
<td>Other Sermons and Addresses</td>
<td>11</td>
<td>23</td>
</tr>
<tr>
<td>Baptisms</td>
<td>3</td>
<td>37</td>
</tr>
<tr>
<td>Confirmations</td>
<td>14</td>
<td>532</td>
</tr>
<tr>
<td>Weddings</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Visitation of Sick</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Burials</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Visitation of Bishop</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Ordinations to Priesthood</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Blessing of Rectory</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

The Confirmations recorded above are divided into nationali-
ties as follows:

<table>
<thead>
<tr>
<th>1922</th>
<th>1923</th>
</tr>
</thead>
<tbody>
<tr>
<td>American and English</td>
<td>1*</td>
</tr>
<tr>
<td>Chinese</td>
<td>18</td>
</tr>
<tr>
<td>Filipino</td>
<td>11</td>
</tr>
<tr>
<td>Igorots</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*At Victoria, B. C., for the Bishop of British Columbia.

I received from the Rev. H. E. Catlin a letter dated March 11,
1923, in which he renounced the ministry of the Church and in-
formed me of his reception in the Roman Communion. As required
by Canon I suspended him from his Ministry for six months. My
long illness in the Autumn prevented my proceeding further in this
case, but I have now appointed Wednesday, February 20, at 8:30
a. m., and the Cathedral, as the time and place for formally pro-
nouncing his deposition from the Ministry, he having under date
of January 14 written me that he has not altered his former deci-
sion.

I took part in services of consecration of two Bishops, and
laid my hands on the heads of the Rt. Rev. Harry Carson, Bishop
of Haiti, and Rt. Rev. Alexander Mann, D. D., Bishop of Pitts-
burgh.

I gave canonical consent to the elections of Rev. Alexander
Mann, D. D., to be Bishop of Pittsburgh; Rev. F. W. Sterrett to
be Bishop-Coadjutor of Bethlehem; Rt. Rev. Herman Page, D. D.,
to be Bishop of Michigan; Rt. Rev. Albion W. Knight, D. D., to
be Bishop-Coadjutor of New Jersey; Rev. James E. Freeman,
D. D., to be Bishop of Washington; Rev. R. E. L. Strider, D. D.,
to be Bishop-Coadjutor of West Virginia; and to the Diocese of
New Jersey to elect a Bishop-Coadjutor.

I received Chaplain Louis Gotschall, U. S. N., as Candidate
for Holy Orders from the Bishop of Harrisburg, and later, on his
being ordered to the United States, transferred him to the Bishop
of Pennsylvania, who received the transfer as of Nov. 12, 1923.

Leaving America Feb. 22 I arrived back in Manila March 14,
1923. During 1923 I attended 1 meeting of the Cathedral Chapter
and 1 meeting of the Council of Advice.

The following Lay Readers hold my Licence:

<table>
<thead>
<tr>
<th>Station</th>
<th>Direction of</th>
<th>License expire</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. F. W. Hackett</td>
<td>Baguio</td>
<td>May 31, 1924</td>
</tr>
<tr>
<td>2. Orton W. Hyde</td>
<td>Zamboanga</td>
<td>May 9, 1924</td>
</tr>
<tr>
<td>3. Charles Lo Fo Hing</td>
<td>St. Stephen's</td>
<td>June 10, 1924</td>
</tr>
<tr>
<td>4. L. O. Heck</td>
<td>Baguio</td>
<td>Sep. 27, 1924</td>
</tr>
<tr>
<td>5. Silirno Hardizabal</td>
<td>Sagada</td>
<td>Sept. 9, 1924</td>
</tr>
<tr>
<td>6. Jaime Masferré</td>
<td>Sagada</td>
<td>Sept. 9, 1924</td>
</tr>
</tbody>
</table>

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rately the state of the Church and its current activities if he is to
be able wisely to direct the work of the Mission. To this end the
annual reports that the canons of the Church require of all clergy
are not sufficient. Some form of quarterly report should be made,
and I have from the first had this in mind. But our work varies
so among the different races to whom we minister that I have
found it difficult to know what form the report should take; it must
not be so elaborate as to be a burden on the one who makes it out
nor incomprehensible to the Bishop, neither should it be skimped
to such an extent as to render it uninforming. If Convocation
will appoint a Committee to consider this matter I shall be glad to
turn over to the Committee a few papers that will aid them in their
work.

JOURNAL OF PROCEEDINGS

The Eighteenth Annual Convocation of the Missionary Dis­
trict of the Philippine Islands was called to order in the Cathedral
Room on St. Paul's Day, Friday, January 25, 1924, with the Bishop
in the chair. The following were present:

Hobart E. Studley; the Rev. G. C. Bartter; the Rev. Edward A.
Sibley; the Rev. A. E. Frost; the Rev. F. Rolland Severance; the
Rev. L. H. Tracy; the Rev. Leo Gay McAfee; the Rev. William
L. Ziadie.
Laity:—Dr. N. M. Saleeby and Mr. H. S. Noble from the Cathedral Parish; Major F. W. Hackett from Baguio; Charles Lo Fo Hing and Hu Yan Han from St. Stephen’s Chinese Mission.

The Bishop then addressed the Convocation.

The Rev. John Williamson, Chaplain of the Seaman’s Church Institute, was unanimously accorded a seat on the floor without a vote.

The Rev. William L. Ziadie was elected Secretary of Convocation.

The following Committees were appointed:
Committee on Quarterly Reports:—The Rev. F. R. Severance; the Rev. G. C. Bartter.
Committee on Business Dispatch:—The Rev. William L. Ziadie; the Rev. Leo Gay McAfee.

It was moved, seconded and carried that a committee be appointed to consider the advisability of certain stated and obligatory offerings being imposed by the Bishop on all his parishes and mission stations. The Rev. John A. Staunton, Jr., and the Rev. L. H. Tracy were appointed to serve on the Stated Offerings Committee.

Moved that the session of the 26th be mainly devoted to consider the report of the Committee on the Revision of the Constitution and Canons of the Diocese. Carried.

Moved that the matter of missionary apportionment be referred to the Council of Advice. Carried.

The minutes of the Seventeenth Annual Convocation were read and accepted.

The Convocation adjourned to meet again on Saturday, January 26, at 8:15 p. m.

THE SECOND SESSION

The Second Session of the Eighteenth Annual Convocation of the Missionary District of the Philippine Islands was held in the Cathedral Room on Saturday, January 26, at 8:15 p. m.

After prayer and the roll call, the minutes of the previous session were read and accepted.

It was moved and carried that the Committee on the Revision of the Constitution and Canons be requested to explain the changes they have made; that the present Convocation consider each clause separately and act on them tentatively; that the Constitution and Canons as so revised be placed in the hands of each member of the Convocation for study, and that they be taken up for action at the next annual Convocation.

The Committee read their report and explained the changes, all but two of which were adopted tentatively.
The report of the Committee on the Revision of the Constitution and Canons:

RECOMMENDED CHANGES IN THE CONSTITUTION AND
CANONS OF THE MISSIONARY DISTRICT OF THE
PHILIPPINE ISLANDS

CONSTITUTION

Article 2, Section 2, line 2:
Change "of" to "resident in." Adopted.

Line 5:
Change "Board of Missions" to "Bishop." Adopted.

Article 2, Section 3, line 2:
Change "six" to "four." Adopted.

Line 4:
Change "Board of Missions" to "Bishop." Adopted.

Line 5:
Change "six" to "four." Adopted.

Line 6:
Change "each and every Mission Church" to "the Mission or group of Missions." Withdrawn.

Lines 10 to end of section:
Delete the whole from "provided, that—that section." Adopted.

Article 3:
Delete words "Section 1." Adopted.

Line 2:
Change "at such time and place as the Ecclesiastical Authority shall direct" to "meeting on St. Paul's Day, January 25, in the Cathedral of St. Mary and St. John, Manila." Withdrawn.

Article 4, Section 3, line 2:
Change "of each order" to "of the Convocation." Adopted.

Article 5:
Add at the end after Presbyters the words "canonically resident." Adopted.

Article 7:
In Title delete words "Treasurer and". Change article to read: "At each annual session of the Convocation, a Registrar shall be elected. If not a member of the Convocation, he shall be entitled ex-officio to all the rights and privileges of membership, except that of voting." Adopted.
Article 8

Change Article to agree with General Canons, Canon 19: IV (ii), to read:

There shall be a Council of Advice appointed by the Bishop at the Annual Session of the Convocation, to be composed of not less than two and not more than four Presbyters, canonically and actually resident in this District, and an equal number of Laymen, communicants of this Church, resident within this Missionary District. They shall continue in office until their successors are appointed. Vacancies in said Council of Advice shall be filled by the Bishop. Adopted.

Article 9, Section 1, line 2:
Delete all of section following the words "shall vote as one body." Adopted.

Article 9, Section 2:
Delete the entire section. Adopted.

Article 9, Section 3:
Change to read "section 2." Adopted.

Line 1:
Delete the words "The presence of." Adopted.

Line 2:
Change "of delegates" to "lay Delegates from at least two parishes or Missions." Adopted.

Line 3:
Change "from day to day" to "to such time and place as the Bishop or the Ecclesiastical Authority may appoint." Adopted.

Article 10, Section 1, line 1:
Delete "and by Orders." Adopted.

Article 11, Section 4, line 3:
Delete the word "concurrent."
Change "each Order" to "Convocation." Adopted.

Article 11, Section 5, line 3:
Delete the word "concurrent." Adopted.
Change "each Order" to "Convocation." Adopted.

23
Article 12, line 3:

Change "majority of each Order" to "two-thirds majority." Adopted.

Line 5:

Delete words "separately and." Adopted.

Line 6:

Following word "amendment" add "if approved by the Bishop or the Ecclesiastical Authority of the District, it shall be submitted to the Presiding Bishop of the Church, on whose approbation, it shall become a part of the Constitution of the Missionary District." Adopted.

CANONS

Canon 1, Section 1, line 3:

Delete balance of section following the word "District." Adopted.

Canon 2, Section 2 (2):

Delete words "established and conducted under the authority of the Board of Missions of this Church." Adopted.

Line 5 to end of section:

Delete the entire sentence. Withdrawn.

Canon 2, Section 2 (4), line 3:

Change "in the Parish or Mission which he is appointed to represent" to "in some Parish or Mission in the District." Not adopted.

Canon 2, Section 4:

Delete (1). Adopted.

Change numbering (2) to (1). Adopted.

Change numbering (3) to (2). Adopted.

Change numbering (4) to (3). Adopted.

Line 3:

Delete from the words "present their certificates" to the end of Section. Adopted.

Change numbering (5) to (4). Adopted.

Change numbering (6) to (5). Adopted.

Change numbering (7) to (6). Adopted.
Canon 2, Section 5 (2):
Delete the entire section. Adopted.
Change numbering (3) to (2). Change this section to read, (in accordance with General Canons 51, Section 1 (ii). Adopted.
He shall transmit to the Secretary of the House of Deputies a copy of the latest Journal of the District Convocation, together with a certified copy of the testimonials of the Delegates to General Convention. He shall also forward a duplicate copy of such testimonials to the Standing Committee of the Diocese in which the General Convention is next to meet. Adopted.

Canon 2, Section 6:
Delete entire Section, with brackets 1, 2 and 3. Not adopted.

Canon 3, Sections 4 and 5:
Delete these sections. Adopted.

Canon 4, Section 1, lines 2 and 3:
Delete the words “by the concurrent vote of the Clerical and lay members.” Not adopted.

Line 13:
Change “Provincial” to “Provisional.” Adopted.

Canon 5, Section 2, lines 5-8:
Delete all following the words “of this District” to the words “and to hold.” Adopted.

Canon 5, Section 3:
Delete the entire section. Adopted.

Title III, Canon 1, Section 1, line 1:
Change Section 1, Canon 47, to Section 3 (i), Canon 21. Adopted.

Canon 1, Section 2, line 2:
Change “child” to “person.” Adopted.

Canon 1, Section 4:
Delete the entire Section. Adopted.
Canon 1, Section 5:
Change numbering 5 to 4. Adopted.

Lines 10-21:
Delete all following the words “in his Parish or Mission” to the words “If a Parish is vacant.” Adopted.

Canon 3:
Delete. Adopted.

Canon 4:
Delete. Adopted.

Canon 5:
Change numbering 5 to 3. Adopted.

Lines 2 and 3:
Change “by vote of a majority of each order” to “by vote of a two-thirds majority of Convocation.” Adopted.

Canon 6:
Change numbering 6 to 4. Adopted.
Change Canon to read: “These Canons shall take effect immediately on their approbation by the Presiding Bishop of the Church.” Adopted.

We recommend
That the Index be changed to conform to these changes in the Constitution and Canons of this District. Not adopted.

HOBART E. STUDLEY.
LELAND H. TRACY.

The secretary was requested to record the change in Article II, section iii, line 6, concerning which there was considerable discussion, to wit: That the words “each and every mission,” be changed to “the mission or group of missions.” Moved and carried that this recommended change be left for future action a year hence.

It was moved and seconded that Article I of the Constitution be changed to read “This Missionary District of the Philippine Islands accedes to the Constitution and Canons of the American Episcopal Church.” Carried.

Moved and seconded that the words “Protestant Episcopal Church” in line 6, section i, of Article II be changed to read “Episcopal Church.” Carried.

The Convocation then adjourned to meet again on January 28, at 8:15 p. m.
THIRD SESSION

The third session of the 18th annual Convocation was held in the Cathedral Room on January 28, at 8:15 p. m.

The minutes of previous session was read and accepted. Moved and carried that the annual reports from the several Missions and Institutions be accepted and printed in the Journal.

The committee on stated offerings read their report and a motion to accept it and place it on file carried.

There shall be a stated canonical offering for the Bishop's Burse taken up annually on Trinity Sunday in every parish and mission station of the District. And an offering for the Bishop's Burse shall also be taken up in each parish and mission at the time of the Bishop's visitation. The priest in charge of the parish or mission shall give due previous notice to his people that the above offerings will be collected.

(Sgd.) John A. Staunton, Jr., Leland H. Tracy, Committee.

The committee on Quarterly Reports reported progress. Moved that this committee be continued with power to act with the Bishop to prepare a form for quarterly reports and that, when form is prepared, it be acted on immediately. Carried.

The Rev. W. L. Ziadie was elected Treasurer of Convocation and Registrar of the Missionary District.

The Bishop appointed a Board of Examining Chaplains em­prised of the following:

The Rev. J. A. Staunton, Jr., D.D.
The Rev. G. C. Bartter
The Rev. H. E. Studley
The Rev. L. H. Tracy.

Moved that the Convocation Sermon preached by the Rev. A. E. Frost be printed in journal of Convocation. Carried. Moved and carried that the Bishop himself, or someone whom he shall appoint, be preacher at the next Convocation.

Moved that action taken at previous session postponing adoption of changes recommended by this District be annulled and that the recommended changes be accepted as subject to final approval at next Convocation. Carried.

It was also moved that amendments to changes in the Constitution accepted at the previous session be adopted. Carried in both Orders.

Moved that the Cannons approved at last meeting and con­sistent with the Constitution be put into operation immediately. Carried in both Orders.
Moved that the Committee be requested to say which Canons are consistent with the Constitution. Carried.

There being no further business the Convocation adjourned sine die.

W. L. Ziadie,
Secretary of Convocation.

APPENDIX TO PROCEEDINGS OF CONVOCATION

SERMON PREACHED DURING THE CONVOCATION OF THE MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS

SUNDAY, JANUARY 27TH, 1924

Zechariah IV. 6.—“Not by might nor by power but by My Spirit, saith the Lord of Hosts.”

The circumstances which called forth this utterance of the prophet may be outlined in a few words. The Jewish people had but lately returned from the seventy years exile in Babylon. Before them lay the tremendous work of the restoration of their city and Temple, the recovery of the old tradition, the building up once more of their religious, social and economic life. They were beset with difficulties on all sides, enemies without, dissensions within. No sooner had they reached that heap of ruins, once Jerusalem their pride, than parties and cliques developed amongst them. There was a religious party, a church militant party who knew that the whole work of recovery depended upon their putting God first, in centering everything around the altar, in absolute devotion to His holy will. There was, as we should call it today, a Broad Church party who were willing to make any compromises, to make religion easy for all on their own terms. There was a big business party who had no scruples about making all they could for themselves out of the situation. There was a “younger set” who were impatient of the old ways, who chafed under the moral code and demanded a new freedom under what they claimed were new conditions. And almost all, of whatever party, were filled with the idea that the end before them was to be attained by material means. The prosperity and mechanical efficiency of Babylon had dazzled their eyes; if things were to be done, they said, their own power and might must do them. One can almost see the shrug of the shoulders and the supercilious smile which greeted the words of the prophet “Not by might nor by power, but by My Spirit, saith the Lord of Hosts.”
We can almost see it, I say, because we today face a similar situation. For close upon a century there has been in our midst a sense of the need of restoration, of the rebuilding of our religious and social life, wrecked by the Reformation, upon the sure basis of the old faith and tradition. Yet to-day the Anglican Communion stands at the cross-roads like a man in the centre of some bisection of heavy traffic, bewildered and not knowing which way to turn whilst on every side an unending stream of people pass him by smiling at his ineffectual attempts to get anywhere. Huge headlines in the Ecclesiastical press “What is wrong with the Press” stare us in the face. We are neither at one within ourselves, nor with Christians outside our communion. Disunity in faith and practice, confusion as to the end we desire to reach, are our characteristics, which, seen and known by the world, cause it to “take a chance” and ignore us as not worth while. We have a Church Militant party who look to the ancient faith of Christendom as to the one hope of to-day, who are frankly out to undo the false traditions of the last three hundred years, who see that any rebuilding of our religious and social life which is to endure must be upon the Faith which has endured and which was never more potent than it is to-day. We have a Broad church party steeped in the inadequate semi-Christian philosophy of the eighteenth century, who are willing to give up any part of traditional Christianity which is distasteful to modern ears and the ephemeral spirit of the age. We have a Big Business party who are willing to contribute to the church so long as she is subservient to their views. And we have a very virile “younger set” who came into their own during the War and who are determined not to be bound by any code or convention which does not suit them. They are for the most part altogether splendid, needing only to be understood and to be offered a faith which is worth while, but nothing can do them more injury than a recent suggestion that we must trust them to lead us in the reconstruction of Christian faith and practice. You can fill up this brief and necessarily incomplete statement of the situation out of your own knowledge. It is easy enough to see, easier still to criticize; what, you ask, is the need of to-day?

First—I would say—a return to the profession and practice of a definite faith. It is useless to say that we have such a faith in the pages of our Prayer book, that all church people say the same Creeds, recite the same prayers, receive the same Sacraments. Our need is not merely that we should say the same thing, but that we should all mean the same thing. We shall never get anywhere whilst in reciting the Creed one man does so in the traditional sense and another in a Modernist sense. It is not what we say but what we believe, what we are convinced is true, which matters. For we recite the Creeds not merely as individuals, but as members of a Church which has attached a very definite meaning to them.
This meaning we ought to know, accept and believe, only this can make the Creeds what they are intended to be—acts of faith on our part. Can it conceivably make no real difference whether when you say "I believe in Jesus Christ, the only begotten Son of God, God of God" you mean that Our Lord is actually the Eternal God Who came down from heaven and took our human nature of Blessed Mary, or that He is merely the son of Joseph and Mary, born as any other child, Who lived such a good life that we may call Him the son of God, as you and I are sons of God? If you consider for a moment I think you will see that the gulf between these two meanings is immeasurable.

I am not asking that you should have an exact theological understanding of the Creeds, but that you should know the very simple teaching of the Church as to what they mean and that you should recite them with this meaning. And this you will attain to, not chiefly by study or listening to sermons, but by putting your faith into practice. "Do and you shall know." What indeed can you know of Jesus Christ if you have not trusted Him, followed Him, obeyed Him? What of the Church if you are not a loving, acting member? What of the Communion of Saints, if you never have anything to do with the Saints, but to treat them, as someone has said, "as dead Roman Catholics"? Our disunity in faith is not only the result of the lack of definite teaching, it comes from our laziness about spiritual things, our assumption that we know all about it, that religion is the one thing that requires no learning and less practice to become an efficient agent in our lives.

Second—we need a fuller recognition and acceptance of the Supernatural and Sacramental character of the Church, and of her work. These are long words, but their meaning is simple enough. The Church is supernatural, i.e., above the natural order of existence, both in foundation, essence and end. She is the Body of Christ, founded by Him, possessing His Life, sent to do His Work in His way. That work is the salvation of sinners by the imparting to them of the very life of God Himself. We are saved, says S. Paul, by grace, that is by the Divine Life, communicated to us, and this is done by means of external signs or Sacraments, which convey the grace they signify to our souls. Now I make bold to say that the greatest failure of the Church has been, and is, the neglect of the work committed to her, or the attempting to do it in wrong and inadequate ways. For years we have been busying ourselves with every variety of philanthropic and social service, we have set ourselves innumerable tasks which it was never our business to do, we have tried to become Universal Providers to the People—and have failed, partly because it was not our job and partly because the world can do this so much better than we can. We have catered for the bodies of men until they have forgotten they have souls to be saved. We have minimized the fact of sin, of its inevitable
punishment, which is Hell, of the need of Divine grace, of personal allegiance and devotion to Jesus Christ, lest we should offend those whose main object is to be interested and amused. We have exalted morality above spirituality, with the result that we have little of either. Of what use are the ethics of Jesus without the grace of Jesus? Can you keep a man pure, honest, loving, by mere morality? Can you keep him from destroying his soul and body merely by precepts and example? You know you cannot. Nothing but personal devotion to Jesus Christ and the use of His Grace will do that. The greatest need of the Church to-day is to return to the work of her Lord, the salvation of sinners and the making of saints. And, third—we need the greatest impetus to the general practice of Prayer. I speak from a long and varied experience when I say that there are vast numbers of church people who do not pray, do not even know how to pray. By prayer I do not mean our stated worship in church, or those daily prayers we have said from childhood, but that prayer which is the seeking to know God and His Will for us and the endeavour to attune our wills to His. I mean the prayer which is a conscious, deliberate, and I do not hesitate to say, hard, act of the mind and head and will in opening up and keeping up conscious communion with God. The Spiritual life, the truly Christian life cannot exist without it. Let this be plain and let us have done with the idea that we neglect prayer because it is so easy—for women and children. The truth is we neglect it because it means hard, serious, absorbing, painstaking effort and we won't give the time and energy it needs. But only when we have a praying Church shall we have a united and effective Church. The Unity of Christendom is to be sought not by controversies and conferences but upon our knees. "Not by might nor by power, but by My Spirit," that is the essential lesson we have to learn, distasteful as it is to those enamoured with the materialism of the age. Not by campaigns, mass movements, great organized methods, nor by all the elaborate machinery with which we have allowed ourselves to become entangled, is the Church to regain her place in the hearts of men, and Christ to reign as King. The whole spirit of these things is of Babylon the mighty, not of Jerusalem the meek, and it is the meek who inherit the earth. The Church is not an old model machine which we have to be continually cranking, but a Body which will function efficiently when we—the several parts—allow it. The whole secret of our work is to begin at the centre, not at the circumference, with the individual, not with the mass, and this means, beginning with ourselves. We cannot expect the world to realize what and why the Church is until we have realized it and are expressing it in our own lives. We have to become what we are—are by the act of God, but can only become by our own acceptance and making real of that act to and in ourselves. We have to shake ourselves out of our contentment with things as
they are, our self-satisfaction, our habit of drifting along with the newest current, our dull, prosaic, comfortable arm-chair life. Who would dream, to look at us, that our religion is that of a God Incarnate, a God crucified, a God Whose delights are to be with the sons of men? Who would think that to us the old dreams are solid facts, that we stand indeed within the Magic Circle into which no evil can pass without our consent, that we have the Philosopher’s stone which turns the commonest things of life into purest gold, that we have drunk of the Elixir of Life and are made already (tremendous words) “partakers of the Divine Nature?” All that is wrong with the Church can be brought down to one thing—all her need is our own individual need—personal conversion to Jesus Christ followed by a life of loyalty and devotion to Him. “We have toiled all the night and caught nothing” for “Not by might nor by power, but by My Spirit, saith the Lord of Hosts.”

And we can begin right now as we assist at this holy service which is the very core and Essence of our religion, in which we of the passing moment are caught up into, and become one with, that Divine Eternal Act which is the joy of Heaven and the Salvation of earth; in which Christ, His Divine Majesty Himself holds audience for His children that they may renew their allegiance to Him. So come we—not as some Eastern prince, who, arriving at the city of his Overlord, pitches his tent before the gate, arrays himself in his richest garment, and, with presents sent before, enters into the presence, but as beggars, footsore, weary and in rags, with no other to flee unto, dare we even to come and prostrate ourselves, seeking only to offer the little we have, since that is what He asks, and to cry “Lord, what wilt Thou have me to do?”

REPORT OF THE COUNCIL OF ADVICE TO THE 18TH ANNUAL CONVOCATION OF THE MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS HELD IN MANILA, JANUARY 25 TO 27, 1924

FOR YEAR ENDING DECEMBER 31, 1923

Organization and Membership:—The Organization Meeting was held May 21, 1922. Rev. L. H. Tracy was chosen President and A. D. Cooper, Secretary. The other members were Rev. G. C. Bartter, Rev. H. E. Studley and Col. C. D. Rhodes. Col. Rhodes’ resignation was accepted at the meeting held on October 25, owing to his departure for the United States.
Recommendation for Ordination to the Priesthood.—The Council submitted to the Bishop the following recommendation for Ordination to the Priesthood:

On May 21, 1922, Leo Gay McAfee.

Meetings Held.—The Council held meetings on the following dates:

May 21, 1922, as Council of Advice
July 11, 1922, as Ecclesiastical Authority during the absence of Bishop Mosher
  27, 1922, do.
  28, 1922, do.
Aug. 20, 1922, do.
  1, 1922, do.
  25, 1922, do.
  27, 1922, do.
Oct. 15, 1922, do.
Jan. 10, 1923, do.
  18, 1923, do.
  25, 1923, do.
Feb. 12, 1923, do.
  28, 1923, do.
March 26, 1923, as Council of Advice
June 12, 1923, do. do. do.
Aug. 16, 1923, do. do. do.

Zamboanga Hospital.—At several of the meetings matters regarding personnel of the Staff of this Hospital were decided upon.

The meeting of December 15, 1922, passed upon a new Constitution and By-Laws for this Hospital.

St. Luke's Hospital.—The Council's attention was also given to Staff matters at this Hospital.

It authorized the building of an addition to the Hospital to cost P11,500.00.

At the meeting of October 1, it heard a long report and recommendations from Dr. N. M. Saleeby; and took the initial step that ultimately led to the reorganization of the Hospital.

Department of Missions.—At a meeting of February 12, 1923, the Council took official notice of what it considered the unbusiness-like way in which the Department of Missions conducts its business with this District; and letters were written to its officers in this regard.

Respectfully submitted,

ALFRED D. COOPER,
Secretary.

Yale Divinity Library
New Haven, Conn.
STATISTICAL REPORTS FOR YEAR ENDING
DECEMBER 31, 1923.

CATHEDRAL PARISH OF ST. MARY AND ST. JOHN
MANILA, P. I.

REV. LELAND H. TRACY, Rector

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923

Baptisms: Infant 8, Adult 0, Total 8. Confirmations 0.

RECEIPTS EXPENDITURES

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
<th>Expenditures</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pledges</td>
<td>P5,740.70</td>
<td>Salaries</td>
<td>P1,056.00</td>
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<tr>
<td>Special Offerings</td>
<td>3,637.10</td>
<td>Stationery and Print</td>
<td>624.28</td>
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<tr>
<td>Open Offerings</td>
<td>2,255.18</td>
<td>Light and Power</td>
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<td>Bank Interest</td>
<td>20.43</td>
<td>Altar Guild</td>
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<tr>
<td>Special Pledges</td>
<td>400.00</td>
<td>Special Services</td>
<td>141.90</td>
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<td></td>
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<td>Portable Pulpit</td>
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<td></td>
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<td>Garden Tools</td>
<td>76.75</td>
</tr>
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<td></td>
<td></td>
<td>Electrical Instal</td>
<td>76.58</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Repairs Rectory</td>
<td>47.10</td>
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<tr>
<td></td>
<td></td>
<td>Insurance Furniture Ste-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>nomographer, Finance Com-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>mittee</td>
<td>36.70</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wiring Nave and Dome</td>
<td>26.50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miscellaneous</td>
<td>44.32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>P12,053.41</td>
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Total: P12,053.41

Total: P12,351.99

CATHEDRAL MISSION OF S. STEPHEN
MANILA

REV. HOBART E. STUDLEY, Priest-in-Charge

OTHER MISSIONARIES AND SALARIED WORKERS
Miss Georgie M. Brown, Miss Dorothy Latham.

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923

Baptisms: Infant 18, Adult 9, Total 27. Confirmations 18.

RECEIPTS EXPENDITURES

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
<th>Expenditures</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total for year</td>
<td>P19,638.61</td>
<td>Total for year</td>
<td>P18,861.23</td>
</tr>
</tbody>
</table>

34
S. LUKE'S MISSION  
MANILA  
REV. GEORGE C. BARTTER, Priest-in-Charge

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923


<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offerings and Donations...</td>
<td>Supplies for Greek Ortho-</td>
</tr>
<tr>
<td></td>
<td>dox Priest..............</td>
</tr>
<tr>
<td></td>
<td>Japanese Relief..........</td>
</tr>
<tr>
<td></td>
<td>Easter School Girl......</td>
</tr>
<tr>
<td></td>
<td>Running Expenses........</td>
</tr>
<tr>
<td></td>
<td>Balance on hand.........</td>
</tr>
<tr>
<td>P731.67</td>
<td>P16.90</td>
</tr>
<tr>
<td></td>
<td>37.00</td>
</tr>
<tr>
<td></td>
<td>10.00</td>
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<tr>
<td></td>
<td>651.66</td>
</tr>
<tr>
<td></td>
<td>16.31</td>
</tr>
<tr>
<td><strong>P731.87</strong></td>
<td><strong>P731.87</strong></td>
</tr>
</tbody>
</table>

S. JAMES' MISSION (INCLUDING EASTER SCHOOL AND BRENT SCHOOL)  
BAGUIO  
Priest-in-Charge—Vacant

OTHER MISSIONARIES AND SALARIED WORKERS

Major F. W. Hackett, Lay Reader; Mr. Lewis O. Heck, Lay Reader; Mrs. Beatrice E. Chambers; Miss Frances R. Fletcher.

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923


<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bal. on hand Jan. 1...</td>
<td>Church Expenses........</td>
</tr>
<tr>
<td>P56.73</td>
<td>P119.67</td>
</tr>
<tr>
<td>Offerings, etc..................</td>
<td>Balance on hand........</td>
</tr>
<tr>
<td>737.93</td>
<td>674.99</td>
</tr>
<tr>
<td><strong>P794.66</strong></td>
<td><strong>P794.66</strong></td>
</tr>
</tbody>
</table>
ALL SAINTS
BONTOC

REV. EDWARD ALLEN SIBLEY, Priest-in-Charge

OUT-STATIONS
Tukukan, Alab, Samoki, Guinaang, Mainit.

OTHER MISSIONARIES AND SALARIED WORKERS
Miss Eliza H. Whitcombe, Deaconess Margaret Routledge, Deaconess Charlotte G. Massey, Miss Margaret M. Kilburn and nine Igorot teachers.

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923


RECEIPTS
Church Offerings ................. P216.70
Japanese Relief ................. 100.00
Board of Missions ............... 100.00
Other Expenses .................... 16.10
Balance to date ................. .60

P216.70

EXPENDITURES.

P216.70

HOLY TRINITY MISSION
ZAMBOANGA, P. I.

REV. LEO GAY MCAFEE, Priest-in-Charge

OUT-STATIONS
Upi, Cotabato
Libungan, Cotabato
Auang, Cotabato

OTHER MISSIONARIES AND SALARIED WORKERS
Frances E. Bartter, Lillian M. Owen and eight native workers.

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923

140. Schools: One day school and Teachers 8, Pupils 250. Dispensary: Patients Treated c. 1000, Cases treated 3000. Services: Total for year 237.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>EXPENDITURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Offerings</td>
<td>Pay 608.84</td>
</tr>
<tr>
<td>Special Offerings</td>
<td>Pay 64.00</td>
</tr>
<tr>
<td>Reimbursements</td>
<td>Pay 139.36</td>
</tr>
<tr>
<td>Rent of Rectory</td>
<td>Pay 500.00</td>
</tr>
<tr>
<td>Sale of Coconuts</td>
<td>Pay 36.30</td>
</tr>
<tr>
<td>Furniture reimbursement account</td>
<td>Pay 207.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>Pay 5.00</td>
</tr>
<tr>
<td>Balance Dec. 31, 1922</td>
<td>Pay 255.70</td>
</tr>
</tbody>
</table>

Total Expenses: Pay 1,243.28
Balance: Pay 573.42

Pay 1,816.70

N. B.—There are thirteen girls in the dormitory.

The number under baptized persons includes the baptized children who attend Sunday School, and all baptized adults who attend our Church. It does not include baptized Protestants who have no church home in Zamboanga, but who never attend our church.

The total number of baptized Protestants who would probably come to Holy Trinity for marriages, burials, or similar occasional services is probably about 200.

In addition to the children in the two regular weekly Sunday Schools, one at Zamboanga and one at Awang, the rector reaches by monthly services about 175 pagan children at Upi, and Ligugan, as well as some 25 adults, pagan and Christian, in those places.

Counting the Moro Children in the Day School, who attend church on Sunday members of the Sunday School in Zamboanga, occasional and regular attendants at church here who are not Episcopalians, and those touched by the outstation work in Cotabato the total number of people who depend, in some degree, upon Holy Trinity Church for spiritual help, and have in the past year accepted such help from her, would be at least 500 persons. This is a conservative estimate, and does not include people who never come out except to funerals, etc., their own or others.

It can clearly be seen, therefore, that the influence exerted by Holy Trinity Church is vastly disproportionate to the actual number of communicants.

The rector writes this note so that in case of publication of the report, it may help to give a true idea of the state of affairs here. It is a case where official statistics do not begin to tell the whole story.
The decrease in the number of communicants since last year was due to removals.

(Sgd.) Leo Gay McAfee.

---

BISHOP BRENT HOSPITAL REPORT (BANK ACCOUNT)

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Appropriation</td>
<td>P1,789.36</td>
</tr>
<tr>
<td>Hospital Collection</td>
<td>8,994.17</td>
</tr>
<tr>
<td>Donations and interest</td>
<td>3,701.66</td>
</tr>
<tr>
<td>Balance from 1923</td>
<td>1,132.58</td>
</tr>
<tr>
<td></td>
<td><strong>P15,617.77</strong></td>
</tr>
<tr>
<td></td>
<td><strong>15,495.71</strong></td>
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<tr>
<td></td>
<td><strong>P122.06</strong></td>
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</tbody>
</table>


(N. B.—Total in checks and cash in safe, not yet banked, December 31, 1923.
P1,483.00.)

MISS BARTTER'S REPORT

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weaving supplies</td>
<td>P178.65</td>
</tr>
<tr>
<td>Paid Women</td>
<td>2,821.38</td>
</tr>
<tr>
<td>School Supplies</td>
<td>122.94</td>
</tr>
<tr>
<td>Teacher's Salary</td>
<td>600.00</td>
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<tr>
<td>Teacher Vacation</td>
<td>57.25</td>
</tr>
<tr>
<td>Repairs</td>
<td>76.50</td>
</tr>
<tr>
<td>Total Dormitory expenses</td>
<td>1,175.51</td>
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<tr>
<td></td>
<td><strong>P5,032.23</strong></td>
</tr>
<tr>
<td>Appropriation</td>
<td>P1,400.00</td>
</tr>
<tr>
<td>From sales weaving</td>
<td>3,245.96</td>
</tr>
<tr>
<td>From specials</td>
<td>149.83</td>
</tr>
<tr>
<td></td>
<td>4,795.79</td>
</tr>
<tr>
<td></td>
<td><strong>P 236.44</strong></td>
</tr>
</tbody>
</table>

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MISSION OF S. MARY THE VIRGIN
SAGADA

THE REV. JOHN A. STAUNTON, JR., Priest-in-Charge

January 21st, 1924.

To the

RT. REV. G. F. MOSHER, D.D.,
Bishop of the Philippine Islands,
Manila, P. I.

MY DEAR BISHOP:

I submit as my Report for the year 1923, the following articles:

I. The Year Nineteen Twenty-three, by the Rev. John A. Staunton, Jr.


III. St. Anne's Church, St. James' School, Besao, by the Rev. F. Rolland Severance.

IV. Dispensary and Hospital Department, by Miss Eliza R. Davis.
V. Report of the Red Cross Dentist.
VI. Educational Work in Boys' and Girls' School, Reorganization and Prospects, by Miss Blanche E. L. Massé.
VII. High School, Beginnings and Prospects, by Miss Florence Clarkson.
VIII. Girls' School, by Sister Patricia, Sister Superior, C.S.M.
IX. Statistical Report.

Respectfully submitted,

(Sgd.) John A. Staunton, Jr.,
Priest-in-Charge.

OUT-STATIONS
Sagada, Besao, Bagnen, Tadian, Lubong, Masla, Sumadel, Tanulong, Fidilesan, Data, Bila, Cayan, Bantay.

STATISTICS
From January 1st, 1923, to December 31st, 1923.

<table>
<thead>
<tr>
<th></th>
<th>Baptisms</th>
<th>Confirmations</th>
<th>Marriages</th>
<th>Burials</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church of St. Mary the Virgin, Sagada:</td>
<td></td>
<td></td>
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<tr>
<td>Natives ..................</td>
<td>113</td>
<td>103</td>
<td>4</td>
<td>19</td>
<td>506</td>
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<tr>
<td>Other Residents ..........</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outstation: St. Annes, Besao:</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Natives ..................</td>
<td>27</td>
<td>43</td>
<td>3</td>
<td>4</td>
<td>163</td>
</tr>
<tr>
<td>Other Residents ..........</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outstation: St. Gregory the Great, Bagnen:</td>
<td></td>
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<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>6</td>
<td>28</td>
<td>1</td>
<td>2</td>
<td>61</td>
</tr>
<tr>
<td>Outstation: Tadian ........</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>Outstation: Lubong ........</td>
<td>1</td>
<td>2</td>
<td>0</td>
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<td>Outstation: Masla ........</td>
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<td>91</td>
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<td>Outstation: Sumadel .......</td>
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<td>Outstation: Tanulong .......</td>
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<td>2</td>
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<td>0</td>
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<td>Outstation: Fidilesan:</td>
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<td></td>
</tr>
<tr>
<td>Natives ..................</td>
<td>30</td>
<td>42</td>
<td>1</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>Other Residents ..........</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
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<td>9</td>
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<td>1065</td>
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OTHER MISSIONARIES AND SALARIED WORKERS
Rev. John A. Staunton, Jr., Priest-in-Charge (returned from furlough August 28, 1923).
Rev. Albert E. Frost, Priest Assistant.
Rev. F. Rolland Severance, Priest Assistant (assumed charge St. Anne's Mission, Besao, Sept. 21, 1923).
Mr. Jaime Masferré, Lay Reader, Supervisor.
Mr. Silvino Lardizabal, Lay Reader, Sacristan.
Miss Marion N. T. Carter, Treasurer and in charge of Office (arrived Sagada, October 30, 1923).
Mr. José Ramirez, Bookkeeper.
Mr. Paulo D. Medina, Office Assistant (dropped Sept. 25, 1923).
Mr. Alipio Bacayan, Student Office Assistant.
Mr. Fémin Peredo, Catechist, Sagada.
Mr. Isidoro Tuason, Catechist, Sagada.
Mr. Maximo Wallang, Catechist, Besao.
Mr. José Manganip, Catechist, Besao.
Mr. Fruto Marraro, Catechist, Bagnen.
Mr. Santiago Baldo, Catechist, Ambasing.
Mr. Felipe Paulo, Catechist, Balugan.
Mr. Maximo Maggas, Catechist, Bantay.
Mr. José Domingues, Catechist, Data.
Mr. Fernando Binobo, Catechist, Lubong.
Mr. Francisco Tipangen, Catechist, Masla.
Mr. Francisco Alicayan, Catechist, Sumadel.
Mr. Valentin Kiley, Catechist, Suyo.

MEDICAL
Miss Eliza R. Davis, Nurse in Charge.
Mr. Luis Lardizabel, Hospital Assistant.
Miss Magdalena Maslian, Hospital Assistant.
Mr. Vicente Anbawi, Hospital Assistant.

EDUCATIONAL

Sagada:
Miss B. E. L. Massé, Principal in Charge Boys' School.
Miss Florence Clarkson, Teacher.
Miss Eveline Diggs, Teacher.
Mr. Eufracio Esteras, Teacher.
Mr. Angel Piluden, Teacher.
Mr. Juan Copalao, Teacher.
Miss Mercedes Malag, Teacher.
Sister Patricia, C. S. M. Superior (assumed charge Girls' School, October 5, 1923).
Sister Felicitas, C.S.M.
Sister Brigit, C.S.M.
Besao:

Mrs. Anne Hargreaves, Deaconess; Principal St. James' School, Besao (died Sept. 6, 1923).
Rev. F. Rolland Severance (assumed charge of St. James' School Sept. 21, 1923).
Mr. Pedro Catungal, Teacher (resumed work Sept. 21, 1923).
Mr. Narciso Reyes, Teacher (died Nov. 14, 1923).
Mr. Pedro V. La Madrid, Teacher (began work June 28, 1923).

Bagnen:

Mr. Vergillo Ronquillo, Teacher.
Mrs. Cipriana Lamorena Ronquillo, Teacher.

Tanulong:

Mr. Isobello B. Busacay, Teacher.
Mrs. Isabel Lizardo Busacay, Teacher.

INDUSTRIAL

Sagada:

Mr. ............... (to succeed Mr. M. McBrust).
Mr. Narciso Robles, Igorot Exchange.
Mr. Juan Daos, Igorot Exchange and Farrier.
Mr. Macario Lardizabel, Labor Capataz and Time Keeper.
Mr. John G. Okuy, Industrial Teacher; Master-workman; photographer.
Mr. Roberto Yoshikawa, Carpenter Shop.
Mr. H. Uda, Carpenter Shop.
Mr. Alejandro Plusada, Carpenter Shop.
Mr. Tomás Abad, Carpenter Shop.
Mr. José Domoguen, Carpenter Shop.
Mr. Tomás Yamashita, Quarry and Stonework.
Mr. Joaquin Miller, Stone cutter.
Mr. Martín Baldo, Stone cutter.
Mr. Faustino Baldo, Stone cutter.
Mr. Sinforoso Lacomba, Stone cutter.
Mr. Simon Baldo, Stone cutter.
Mr. Pedro Wasan, Stone cutter.
Mr. Isidoro Bascog, Stone cutter.
Mr. Urbano Paliña, Stone cutter.
Mr. Pedro Estelero, Stone cutter.
Mr. Feliciano Aliput, Plumber and Telephone lineman.
Mr. Raymundo Alegmayo, Waterworks.
Mr. Marcos Lumina, Machine Shop.
Mr. Frank Arnibal, Lumber Camarine.
Mr. Basilio Quevado, Tailor and Cobbler.
Mr. Francisco H. Mangusan, Press and Bindery.
Mr. Donato Galpo, Press and Bindery.
Mr. Constancio Lumas-i, Stableman and Farrier.
Mr. Luis Lumas-i, Gardens.

Tanulong:
Mr. Isobello B. Busacay, In charge of Farm and Cattle.

Fidelisan:
Mr. John J. Fox, In Charge of Mill.
Mr. Adriano Solang, Dispatcher.
Mr. Manuel Guitilen, Logging Capataz.

Cervantes:
Mr. Santiago Robles, Transportation Agent.

Tagudin:
Mr. Cándido Eufemio, Rest House and Transportation Agent.

STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1923


Receipts:
From local sources ................................................. P879.22.

Note:—The number of communicants reported on page 39, of Statistics, is the number of different persons who have received the Holy Communion at our altars during the year, not including visiting members of our own Communion.

Total number of Baptisms since the Mission was opened:

<table>
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<th>Register</th>
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<tr>
<td>Sagada</td>
<td>3594</td>
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<tr>
<td>Besao</td>
<td>916</td>
</tr>
<tr>
<td>Bagnen</td>
<td>287</td>
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<td>4797</td>
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APPENDIX A
SAGADA REPORT

I.—THE YEAR NINETEEN TWENTY-THREE

During the last half of the year 1922 and the first half of the year 1923 I was on furlough, the Mission during this full year being in charge of the Rev. A. E. Frost. I wish here to express my gratitude to Father Frost and his faithful staff of workers who carried
on with such loyalty and devotion under some discouragement, that, on my return, I found a larger and a better work than I had left.

With my entire approval Father Frost had, during my absence, developed the devotional life of the Mission splendidly, introducing into its regular routine several features which had previously been in only occasional use. Among these may be mentioned the proper observance of Candlemass and Corpus Christi; May devotions in honor of Our Lady, June devotions in honor of the Sacred Heart, November intercessions for the Holy Souls; he had greatly increased the number of our Communions by emphasizing First Fridays, with Exposition of the Blessed Sacrament, and given us Benediction of the Blessed Sacrament as a regular feature of Sunday worship, instead of as an occasional and exceptional Office. The Spiritual life of the Mission has greatly profited by these changes which are all in accordance with the temper of Philippine religious life, and with the ideal for which the Mission has always stood, of placing Jesus in the midst.

Moreover, during the year Father Frost had become so proficient in the Ilocano dialect that he could preach to the people without the use of an interpreter. His now weekly Sunday sermons and instructions from the pulpit in the native dialect are having their inevitable effect on the people, giving them a more intelligent grasp of their religion and helping them to practice it.

During my absence the industrial features of the Mission had not been allowed to lapse. The Sawmill, under Mr. Fox's able management had an extraordinarily active year of work. Not only were many outside orders for lumber filled but a large surplus of material had enabled our force of workmen to put up the Gate House at the South entrance to the Mission, containing quarters for two of our native teachers and their families; and to build the much-needed Lyceum. This two-storied building (33 feet by 99 feet) now contains, on the upper floor, the Offices of the Mission; the Drafting room; a large Auditorium, with stage, where plays and entertainments are given; and, on the lower floor, provides a great storage camarine for lumber which used to be scattered about in different, otherwise occupied buildings, to the great hindrance of their proper use. Also in the lower floor are living quarters for our Lumber custodian and watchman, together with his family.

Moreover, during my furlough, though the priests were short-handed, a great development of the Outstation work of the Mission had taken place, many more towns having been included in the monthly circuit, new chapels erected, and the people of remote localities brought under the influence of the Sacraments and Christian life. In connection with this enlarged Outstation work, it should be noted that we are now carrying thirteen catechists on an annual appropriation for the purpose of $250.00 (Two hundred and
fifty dollars). How ridiculously inadequate this amount is will appear when we come to divide $20.83 per month into 13 parts—$1.60 each. As to the future possibilities of this work I ask close attention to Father Frost's paper included in this report.

The Medical work of the Mission has never been carried on with more ability or valuable results than during the past year under the management of Miss Davis. She has with a meagre equipment and insufficient help shown what great things could be done to relieve unnecessary suffering were we provided with a proper Hospital, a Physician, and a sufficient number of helpers. It is incredible, but true, that after twenty years demonstration of what we could and ought to do medically for these people, our workers are limited to—one American Nurse, (whose furlough is due), and one-fourth of a native assistant (for a native assistant we are allowed $200.00 per year!). I beg close attention to, and action on, Miss Davis's following report.

During the year one Sister returned from furlough bringing a new Sister with her; thus five Sisters are now in residence. The long awaited Convent building, which was promised to the Community of St. Mary when it consented to enter this work, is now under construction.

By the death of Mrs. Anne Hargreaves, Deaconess, on September 6th, 1923, the Mission and the Church has lost a devoted worker. Mrs. Hargreaves' qualification for what she did at St. James' School, Besao, was unique. Her limitations did not seem to limit the work which she could accomplish. The two most prominent notes in her character were, an indomitable will and great self-sacrifice. Nothing could turn her from her main purpose in life, to give herself entirely for her adopted Igorot children. May she rest in peace.

One of Mrs. Hargreaves' last achievements was the raising of approximately $6,000.00 during her furlough for the erection of a much needed church in Besao. This building will be under the dedication of St. Anne, Mrs. Hargreaves' name-saint.

With Mrs. Hargreaves' death reorganization of Mission work which had been long impending became an immediate necessity. Several unsatisfactory conditions which under necessity had long been endured, could now be remedied. Both at St. James' School, Besao, and at the School of St. Mary the Virgin, Sagada, boys and girls had been taught together, though cared for of course in different houses, or in entirely separated departments of the same house. Neither the boys nor the girls, nor the teachers liked this state of affairs. By a general reorganization, St. James' School was now limited to boys and placed under the charge of Father Severance, who took up his residence in the school building, and assumed charge as well of the Mission work which naturally centered in Besao; the Besao girls, who wished to continue in school, after Mrs. Hargreaves' death, were taken into the Girls' School of St. Mary the
Virgin of Sagada, now limited to girls, and under the charge of the Sisters of St. Mary. The boys at Sagada were all housed in the High School building, and all together in all grades were placed under the care of Miss Massé until such time as we can get a male teacher to take charge of the High School. The High School building could be set free for this, its proper purpose, only by the fact that the Lyceum building was now available to take the Mission Offices and the drafting room, and, in its lower floor, could receive the lumber which heretofore, for lack of other space, had been piled high in the High School sala.

Mainly under Miss Clarkson's tuition our High School work was begun a year ago, and the coming year will find Second Year High School with at least half a dozen students. But, again, we must have a man as High School director and principal. Such young men as are studying High School courses need a man in charge of them. We had thought that Father Hartzell, lately assigned to our staff by the Bishop might take charge of the High School; but, with Mrs. Hargreaves' death, requiring Father Severance's residence in Besao, Father Hartzell must not be tied down to a school curriculum.

An immediate need of the Mission is a building with living quarters, kitchen, dining room, etc., for the several ladies on the Mission staff who now are, perforce, occupying rooms in the High School building, because there is no other place for them.

This is no place to criticize the methods by which the Church at home seeks to increase the amount of money raised annually for Missions. But it will not be out of place to state, as a fact, that since "Specials" have been officially discouraged, very few such contributions are coming through to us; nor to suggest that it would be only fair that if all monies contributed for Missions are hereafter to go to Headquarters; Headquarters ought, out of the extra monies coming in, to provide that individual Mission stations should now receive through official channels, for maintenance and development, at least as much as these stations have been deprived of by changed rules which keep "Specials" from getting to the field. Otherwise, successful work such as ours will be sadly checked and will go into a relative decline. For it is easily demonstrable that this Mission of St. Mary the Virgin, Sagada, with its now 1,065 Communicants, its Outstations, its great stone Church, its High School, its Industries, and its manifold activities, could never have been built up had the present system of funding the Church's contributions been put into force during the time that this Mission was struggling to gain a foot-hold. I put in a strong plea that either "Specials" given by individuals be again permitted and encouraged, or that the equivalent of "Specials" be sent from corporate funds to such Mission stations as have justified their existence.

John A. Staunton, Jr.
APPENDIX B
SAGADA REPORT

II.—REPORT ON OUT-STATION WORK

In a country like that served by the Sagada Mission two things are a vital necessity for efficient missionary enterprise; first, a strong centre, second, outstations. The former provides that sense of unity and cohesion which tends to bind together the people of neighbouring towns, themselves widely divided, not only by the mountainous character of the country, but even more by language, customs and age-long feuds. The latter makes possible that personal contact which alone, in time, produces real results in the building up of an evergrowing Christian community in each town.

There are at present eight towns in the district, each one itself a centre of nearby barrios, which are regularly visited for the purposes of Divine Worship, administration of the Sacraments and such instruction as is possible in the very limited time at the priest’s disposal. There are, of course, many others, in fact every town within our reach, which are visited when need arises. In seven of these we have buildings which have been erected, with a little assistance from Sagada, by the people themselves. In the eighth—the last one opened after repeated requests from the people, services are still held in the Tribunal, a small dark, dirty grass hut used by the people for any and every purpose. They are very anxious for a church building, will give the land, carry the lumber and erect it when we have the small sum necessary to provide the lumber.

Beyond these established outstations are a number of towns which are constantly asking that a priest should come and baptize them and give them regular services. Some of these, as is the case with the town just mentioned, have refused the ministrations of the Roman padres for years and will have nothing to do with the Aglipay schism, a political movement whose founder is a self-made “Bishop” who has repudiated the essential truths of Christianity, e.g. the Trinity and Incarnation, and whose agents in these parts delude the people with jugglery and legerdemain. “We want an Apo padi from Sagada” is the cry that is continually coming to us, and what may be done when we are able to answer may be illustrated by two recent examples. A few months ago the people of Bantay, some four hours ride away, asked whether a priest would go there if they erected a small building for that purpose. There was only one baptized person in the place at that time. The building, small and primitive but sufficient, was erected, the town put on to one of the monthly itineraries, with the result that today all the people, old and young, are baptized, many approach the Sacraments monthly, the people of a neighboring barrio,
up till now under Aglipayano influence, are coming into the Church, and only this week the priest was sent for to marry a young couple before the usual Igorot ceremonies, a very rare occurrence in these parts.

At Bila, the last opened outstation where we have as yet no building, the Presidente, ex-Presidente, the rich man of the town and some forty others, have been baptized whilst as many as were able to come to Sagada were confirmed during the Bishop’s last visitation.

Now we are up against the impossibility of giving these people the Sacraments until we have a suitable building in which they can be administered with some degree of reverence and decency. Only those who have seen, or more, stayed for a few days in an Igorot town, can adequately realize the absolute need of a building for missionary purposes. It is as difficult, too, for an American, accustomed to the disregard of and indifference to religion manifested by the majority of his townspeople, to realize the intense desire of these people for the ministrations of Holy Church. The visit of the padre is an event which calls forth all the welcome and hospitality they are capable of. From the moment of his arrival he is busy, instructing, giving minor medical relief, telling and hearing the news, hearing confessions, saying Mass, giving Holy Communion—then—after breakfast, up and off to the next town. They expect all that he can give—why not? He is their Apo, their father, the one visitor who is not after what he can get for himself. Ignorant, dirty, crude, (like our forefathers) yes, but with a sapiencia, a taste for Divine things which would rejoice the heart of many a priest at home who year after year vainly offers to his flock the grace these people so eagerly desire. A rosy picture indeed! To think of what we are able to do to-day and are being begged to to-morrow. But—to have to face the fact that one must refuse all further requests for the Gospel of eternal salvation and indeed curtail the present work unless those responsible for Mission work make some adequate provision for its being done. For what are the plain facts? That with the exception of a small appropriation for our two Outstation day schools in one of which weekly services are held, a teacher and necessary equipment provided, and a catechist paid, and an altogether inadequate Travel Fund, no provision is made for this work. Nothing for buildings, next to nothing for Catechists, a mere contribution for the horse which the priest not only has to buy but maintain, nothing for the upkeep of services, payment of cargadores, etc. Time was when this and other work could be carried on and paid for out of Specials and Discretionary Funds which a missionary was enabled to raise by his own individual efforts. By the direct action of the authorities of the Church at home, this source of income has been largely dried up, and unless appropriations are made to meet this newly created situation, the
work must dry up too! Is this what the Church desires? The issue is plain and immediate—either funds must be provided or the work left for the Roman Church and the Aglipayano schism to do. If the latter the sooner we withdraw entirely from this field the better—a tiny, inefficient Episcopal oasis in a country dominated by the Roman Church is of worse than no value to a people who are struggling toward political and religious unity.

The Church is spending vast sums of money on philanthropic and educational work in not a little of which the Christian religion is little more than an "also ran". Cannot it adequately support a work which is entirely devoted to making and keeping people Christians? Let there be no doubt—a month spent in this district would convince anyone that, by the grace of God, we can accomplish this work of winning a whole countryside for Christ if the comparatively small appropriations asked for are granted. As it is, we have to carry on for a year and that is too long in the present situation. Is the Church ever to be bewailing lost opportunities, never to wake to the realization of what she might do—and do it?

A. E. Frost.

APPENDIX C
SAGADA REPORT

ST. ANNE'S CHURCH—ST. JAMES' SCHOOL
BESAO, P. I.

RETROSPECT AND PROSPECT

The death of Mrs. Hargreaves definitely brought up the question of the future of the Besao outstation—whether the work should be continued in its then present status, or whether it should develop along new lines—and by implication almost as definitely answered that question. It was obvious, even to the casual observer, that Mrs. Hargreaves had done her work so well that the maximum of progress attainable by a woman worker in residence had been reached; further useful development along the lines she had laid out was to be expected only from the labors of a priest. Largely through her own efforts over nine hundred people had been brought to Baptism, and about half as many to Confirmation. Clearly, with that number of Christians, it was time to "dig in," and to afford opportunity for greater familiarity with the services of the Church than could be given by a weekly Saturday Mass. Therefore it was decided to place a priest in residence, and the Rev. F. Rolland Severance, who for two years had been ministering to these people
on Saturday mornings, came to Besao. So he takes up the work where one of the most faithful workers God ever placed in the mission field laid it down. To few of us is it given, as it was to her, virtually to accomplish life's task. We know that she dreaded above everything else the time when the work would be too much for her; she was spared that. Death came just before waning strength would have forced her to relinquish a part of her activities. In her little over fifty years of life she accomplished what many fail to attain in the full seventy: a finished life-work.

The reorganization of the work must take two lines of development. Already a "going" concern, St. James' School must be cared for. But of prime importance is the distinctive work of any missionary project—the evangelization of the people. Therefore the religious aspect takes precedence over the educational.

St. Anne's Church:—What a happy inspiration was that of Mrs. Warren and other friends in America to suggest the naming of the new church in Besao after Mrs. Hargreaves' patron saint! And how well it fits in with our scheme of things to place an outstation of the Mission of St. Mary the Virgin under the patronage of the mother of our Lady! Also especially pleasing is the sequence of St. James' Day and St. Anne's Day on the 25th and 26th of July.

The first task was to prepare for the building of the new church. Thanks to Mrs. Hargreaves' activity on her last furlough, the money is all at hand. Before her death she had bought stones for the foundation, enough, it seems, to make possible a stone floor throughout the church. Excavation for a site for the church was begun about All Saints' Day and was completed by the middle of January, 1924. This new plaza is on a level six feet above that on which the school stands, and measures about 150 feet each way. This elevation will make a pleasing approach to the church, and will render more imposing than would otherwise be possible what, of course, cannot be a very large building. Already some lumber has been brought over from Fidelisan, and as soon as the present activities of the rice-planting are over, many cargadores will be available.

Meanwhile we have an alcove of the sala in the school as a chapel. Out of service time a curtain screens this recess. In this chapel we have daily Mass, at 6:30 on week-day mornings, and at 8 o'clock on Sundays; daily Vespers are said immediately after school on school-days, and at 5 p. m. on Saturdays and Sundays. The Sunday Mass is what might be described as a Missa Cantata without the singing—unless the rather raucous sounds of a few hymns are charitably allowed to be classed as "singing," i.e., it is a said Mass with incense and hymns and sermon. It seemed that some distinction should be made between week-day and Sunday Masses, and this seemed the only practical way, for the present, of accomplish-
ing this. Attendance at Mass has been good—much better than we had any reason to expect—and has been increasingly better. At Midnight Mass on Christmas fully two hundred must have crowded into the schoolroom. At Sunday Mass over seventy assist at the Holy Sacrifice. On week-days there are usually half a dozen from the barrio at Mass. More and more often the sick ask for the Blessed Sacrament to be brought to their homes. Although the priest had set as his goal fifty, over sixty Confessions and Communions were made at Christmas. Not a very large percentage of the 900 baptized persons, it may be said, but it compares favorably with many parishes at home. Regular Mass is a comparatively recent thing for Besao.

The future? As said before, the present seems a time to intensify. We have nine hundred persons who need to be taught the knowledge of Christian doctrine and its application in their lives. Our aim is to make good barrio Christians. Such work is necessarily slow anywhere, but in the East it is even more so. Christianity is not rightly, and should not be in the minds of these people, identified with a transplanted Western culture. Christianity is a life, and can be lived quite as truly in an Oriental as in an Occidental manner. A savage can be quite as truly a Christian as a civilized person. That is why education without Christianity is futile, even harmful. Attendance at Mass is more important than attendance at school. For the past three months this attendance at Mass has been almost the one point insisted upon; for there, it is urged, people come into God's Presence, there they are instructed in prayer and its meaning, in worship and its mysteries, and thereafter, it is urged in application, they must show forth to their non-Christian neighbors, that "they have been with Christ."

Outstations might be opened up down the valley to the west, but at present there are no funds. The time will not be lost, however; for just as Sagada has been the best preparation for the opening of new outstations, so the development of a strong Christian consciousness among the people of Besao will be the best preparation for the evangelization of neighboring towns. One good Christian makes many others. Meanwhile there is quite a sufficiency of work for anyone in making our 900 into good practicing Christians.

*St. James' School:*—Quite enough has been already said to indicate that, in the opinion of the priest in charge, the school work is distinctly of secondary importance. But it is of importance, and even of necessity; for the presence of public schools among these people, but little prepared for civilization, makes necessary a thoroughly Christian presentation of knowledge. Our schools must be better than the public schools.

It was obviously impossible for an unmarried priest to take charge of a school in which girls were in residence. It was therefore necessary to find a place for the girls already in St. James'
School. As the first step to a closer co-operation between the Mission schools in Sagada and Besao, the girls were sent to the Girls' School there.

Mr. Pedro Catungal, an Ilocano thoroughly conversant with Igorot ways and language, and formerly Secretario of the town of Besao, and later a teacher in the School at Sagada, was secured to act as the Priest's right-hand man. How much Maestro Catungal has smoothed and cleared away minor difficulties was revealed to the priest, when, in December, he was absent for two weeks. In Mr. Reyes and Mr. LaMadrid we had two excellent teachers. Mr. Reyes' death in November, from acute appendicitis, was a great loss. Until the Christmas recess we kept school going with only the two teachers. But it was obvious that unless the priest in charge was to devote several hours each day to teaching, either another teacher would have to be secured, or some other arrangement of the schedule made. All this time the budget had been clamoring for attention. With P100.00 appropriation for school expenses, and funds available for only two teachers, something had to be done, to cut expenses. The presence of the 6th and 7th Grades (with only one, and three, boys respectively) seemed the vulnerable point in our schedule. Therefore, with the kind consent of Miss Massé, these grades were transferred and incorporated into the 6th and 7th Grades of the Boys' School in Sagada. This change, made at the beginning of the New Year, made unnecessary the third teacher, and helped us to adopt a Supplies Budget within the appropriation. At present there are 21 boys in residence, eighteen of which are fed from the P100 per month; the other three are in the employ of Fr. Severance, and of course are fed at his expense. It may be asked how Mrs. Hargreaves managed to keep not only a greater number of boys, but also the girls which were sent to Sagada. To which we can only reply with a wondering "I don't know". We know that her own means and salary were freely used for school purposes, and we surmise that personal friends afforded her the means of keeping a much larger school than the Board appropriation provided for. At the present rate (under the new budget adopted Jan. 1, 1924) it costs us, for 18 boys, P66.66 ($33.33) per boy, surely not a very high figure for the food of a growing child. In the 1908 report of the Missionary District, Fr. Staunton says, "As bearing on our school work, I may note here that I have asked for in this year's budget sixty dollars per year for the maintenance of each child, as against fifty dollars granted last year. This latter sum was not sufficient." The cost of food in this district has not appreciably decreased since then. Fortunately new appropriations for School Equipment and for Textbooks release the whole of our School Maintenance Fund for "chow". But we have a building capable of accommodating forty boys; it seems a shame to be forced,
because of inadequate appropriation, to use it for only half that number.

Our present garden cannot be counted other than a failure. The seeds, which we found in the storeroom, proved to be for the most part of no value. A nocturnal raid by the cattle of the town completed the demoralization of our plots. As if driven by a common instinct of destruction, they broke through the fences we had so recently repaired, and in a couple of hours undid what it had taken us months to accomplish. A further strengthening of the fences and a vigorous representation to the town authorities and the owners of the cattle will prevent, we hope, a recurrence of this episode. The gardens here are, thanks again to Mrs. Hargreaves' efforts, large and well-prepared. A new planting with tested seeds will, we are sure, bring a large crop of fine variety. With the garden once more yielding good profits, the size of the school can be increased. As industrial work for the boys, gardening cannot be excelled, especially here where the climate is so favorable; it has distinct practical educational value. We hope to experiment, in a small way, with new crops, and perhaps to increase thereby the range of our food supply.

Personally, I feel that I have accomplished no more than to get settled here; but I think I have done that. The prospects for enlarging and deepening the work are more than encouraging; they are inviting.

F. Rolland Severance.

APPENDIX D
SAGADA REPORT

IV.—REPORT OF DISPENSARY AND HOSPITAL DEPARTMENT
JANUARY 1, 1923, TO DECEMBER 31, 1923

A. Total number of cases treated................................. 9,599
   Men, 2,642; Women, 1,585; Children, 5,372.
B. Surgical cases.......................................................... 6,153
C. Medical cases........................................................... 3,464
D. Hospital cases............................................................ 168
   Men, 33; Women, 49; Children, 86.
E. Number of cases treated outside of Dispensary......... 1,081
   Visits were made to 20 towns besides Sagada.
F. Cases transferred to St. Luke's Hospital, Manila..... 7
G. Cases transferred to Bontoc Hospital....................... 90
H. Miscellaneous callers............................................... 189
   101 of these received supplies to take outside.
I. Animals treated....................................................... 259
   Dispensary cases were registered from 55 towns besides Sagada.
Item E does not include cases treated by the priests on their Out-station trips. A conservative estimate of these would be 500.

There were two deaths in the Hospital, one, a pneumonia case lived just twelve hours after admission; the other undiagnosed, but said to be a poison case. There were three deaths among the 90 cases sent to Bontoc, and one among the 7 sent to Manila.

The Surgical cases have covered a far wider range than the medical, from rather amusing ones, such as the removal of a small black mole on the cheek of a young Igorot dandy who was contemplating matrimony and believed firmly in the superstition that if a young woman married a man with this blemish she will soon be widowed; to the much more serious one of a compound fracture of the forearm caused by the struggle with a wild pig on some mountain top.

Most of the Hospital cases were medical and in many instances were cured and discharged undiagnosed. What can be expected of "only a nurse"?

Item E covers one of the most interesting features of the work and promises most wonderful results if developed. Most of these cases were treated in out-door clinics, the people gathering at some central point in the town. These clinics are possible only in the dry season of course, but some shelter, such as a good water-proof tent, is a dream of the near future, making it possible to visit occasionally during the wet season when there is much more illness.

There is often conflict between caring for the patients in the Hospital and making visits outside. Where one is expected to play the rôle of Doctor as well as nurse the anxiety and burden of caring for the sick is multiplied a thousand-fold. Take one feature alone, that of having to decide what cases may, with comparative safety, remain in the Hospital and what cases must, whether they will or no, must go, to Bontoc without undue delay. O, how simple, all this, if there was a Doctor on our staff.

Everyone familiar with Dispensary work at home knows that the largest number registered are children. That is true here, as Item A will show. But, contrary to the showing at home, where women register a close second to children, there are nearly twice as many men as women in attendance. The poor hardworking Igorot woman has no time to be sick. In spite of the telling figures the steady increase in the number of women, especially in the Hospital department is most encouraging. No opportunity is ever lost, to instruct our guests, by friendly talks and many practical demonstrations in personal and home hygiene. In this particular phase of the work, my Hospital aid, the native girl who has been brought up in the Mission School, is invaluable to me. Known to most of the patients since birth, she is trusted and confided in by all. Again and again she has gone into a heathen home where the American Señora was regarded with fear and suspicion, and I am not
afraid to say that her presence here, in constant attendance on the sick women and children, is responsible for the encouraging increase of their numbers in the Hospital. We must have more like her, for I believe that any number of these school-girls, with a good practical training could be kept busy doing outside nursing, and certainly they would be perfect treasures as wives and mothers. But we have an appropriation that barely supports one "worker for women".

The fathers are not above being taught too. Many sick children are brought by the father and often they are the ones to stay in the Hospital and help nurse the sick child. Everyone is familiar with the Igorot father as baby-tender.

Only 90 cases sent to Bontoc Hospital when nearly ten thousand were treated. Scarcely a day passes without some case, and often several cases, being urged to go to Bontoc to see a Doctor. The answer is invariably the same, that they will stay here if I wish but will not go to Bontoc, if I will not do something for them, back to the town they go to try Igorot medicine again. I am sure that many of these cases do not need to go to a hospital, that they could remain out-patient cases, if only a Doctor was here to give them the examination and specific treatment that they need at the moment. My conscience troubles me sore when I put up a bluff and give them "just anything" to assure them of my friendliness.

The many goitre cases that come so hopefully, though always at the time of waning moon. One can almost tell the phases of the moon by studying my Dispensary register, for when the moon is new and growing larger every day, no goitre case will come for treatment. Only the very ignorant believe that a little painting of Iodine on the neck will benefit a goitre, yet I go on with the farce, confidently hoping that some day a Doctor will come, and that when he does I will have established myself so firmly with these cases that they will come in countless numbers to have the necessary surgical work done. The increasing number of very young children with goitre is alarming.

Of the 90 cases sent to the Bontoc Hospital, more than half were surgical. It is almost the best that we can do and yet such a poor best, the unpleasant experiences of many, and the very unsatisfactory results, if reported, would make unpleasant reading. There were five deaths in this group three dying in the Hospital and two sent home to die. A needless waste of life each instance. It is most difficult to inspire confidence in others when you lack it yourself. Any number of discouraging results have led to this almost lack of confidence in the medical staff at the Government Hospital. Take the case of the wife of one of our employees, mother of a family of small children, who was almost bribed to go to Bontoc for treatment of a surgical condition. After many unpleasant days there the Doctor reported that he could do nothing for her as her trouble
was a general infection of the pelvic organs requiring an abdominal operation. He urged her to go to Manila. This seemed, at first, almost an impossibility, but the money was found and she was sent on the tiresome, painful journey. The almost immediate diagnosis of the Doctor at St. Luke's was, that the case was not only unoperable, but incurable and that some one had blundered badly in sending the poor woman on a fruitless journey. I was tortured for a time over my share in the blunder, but was I "only a nurse" to blame?

The anxiety of mind and almost unbearable burden of caring for our own staff is proving almost too much to bear. Of the seven cases sent to Manila, four were of our own Mission family. How I wish I knew the Doctor who is deliberately neglecting his call to this field, I would cite so many instances of needlessly prolonged sickness and even unnecessary deaths that his burdened conscience would not let him rest until he had forsaken all at home and come to our rescue. To be more specific—I firmly believe that that very valuable worker, Deaconess Hargreaves, would be at her post today if we had had a Doctor on the staff, and if that Doctor had required, as I am certain he would have required, a through physical examination of each missionary, at regular intervals. The real cause of death in this instance was the presence of an intestinal parasite which infests many foreigners in the tropics but which can easily be routed when found. Two others of this group were found to be harboring this same parasite, and the possibility that we are all infested hangs over us like the sword of Damocles.

Any attempt to calculate the loss to the work, of any of these four cases during their enforced absence for treatment, would be futile, for such a loss is incalculable. We can reckon the cost in ugly but useful pesos. The minimum expense of carrying one of our staff to Manila, accompanied by the indispensable friend, is about P250.00, considerably more than a month's salary of the Doctor, if we had one. Then there is the return expense, though all do not return as we wish they might, about P60.00 will cover this with very careful planning. The cost of sending a native is perhaps one-third less than for a foreigner. Our very modest appropriation that must be portioned out so carefully will not allow us to give much financial assistance to these needy cases.

At present we are housed quite comfortably, in a rear wing of the Boy's School. Not an ideal arrangement, obviously. The constant association of the boys with sick sounds, sights and smells, is not what we wish for them, nor is the subjecting of very sick people to the unavoidable sounds of a busy, healthy lot of boys under the same roof, just what we would choose. However, we are pinning our faith on—Priority No. . . . and hope to realize our dream of a specially planned, small Hospital on an ideal site, already selected for it, in the very near future.
Please don't let the Doctor delay his coming until we have this nice new Hospital, we are prepared to treat him royally whenever he comes.

A very notable event of the past year was the visit of the Red Cross Dentist. The school children and many adults as well, just swarmed here, standing about for hours waiting their turn. A full report of the work done will be found supplementary to this report. The significance of these eager throngs of natives, when we had some really skilful help to offer them! Think of the harvest waiting for the right man of the medical profession. We want a man who loves the out-of-doors; who will put a bite of lunch in his pocket and start off at almost a moment's notice, when the call comes for him to go to some far off town where it is believed that one of our Christians is dying; who will not hesitate to do an emergency operation, under the very nose of a friendly pig, who, of course, is an indispensible member of every well ordered Igorot home; who has an infinite fund of patience and a well-developed sense of humor along with every other attribute for a successful Doctor in any walk of life.

We need a Doctor at once.
We need a suitable Hospital building in the near future.
We need a much bigger appropriation for our every-day needs.
We need appropriation for more native workers, Hospital aids, etc.
We need a discretionary fund to draw upon in developing the work as the unexpected opportunities arise, and
I will risk possible displeasure by repeating our greatest need—
We need a Doctor at once.

(Sgd.) Eliza R. Davis, R.N.,
Nurse in Charge.

APPENDIX E
SAGADA REPORT

V.—REPORT OF THE RED CROSS DENTIST
(Who visited Sagada and worked in an office provided him by the Mission in the Hospital)

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<th>Description</th>
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<td>No. of treatments</td>
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<tr>
<td>No. of extractions</td>
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<tr>
<td>No. of fillings</td>
<td>320</td>
</tr>
<tr>
<td>No. of corrections</td>
<td>168</td>
</tr>
<tr>
<td>No. of cleanings</td>
<td>602</td>
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<td>No. of health talks</td>
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The following is a list of the schools from which the pupils who were treated came:

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<tr>
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<th>School</th>
<th>No. of Pupils Treated</th>
</tr>
</thead>
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<tr>
<td>1.</td>
<td>Sagada Public School</td>
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</tr>
<tr>
<td>2.</td>
<td>Agawa Public School</td>
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<tr>
<td>3.</td>
<td>Besao Central School</td>
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<tr>
<td>4.</td>
<td>Ankeling Public School</td>
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<td><strong>Total</strong></td>
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</tr>
<tr>
<td>1.</td>
<td>Sagada Mission School</td>
<td>126</td>
</tr>
<tr>
<td>2.</td>
<td>Bagnen Mission School</td>
<td>65</td>
</tr>
<tr>
<td>3.</td>
<td>Besao Mission School</td>
<td>33</td>
</tr>
<tr>
<td>4.</td>
<td>Tanulong Mission School</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
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</tr>
<tr>
<td>1.</td>
<td>Tetepan Roman Catholic School</td>
<td>50</td>
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</tbody>
</table>

No. of Pupils Treated.

Public Schools........................ 294
Mission (S.M.V.) Schools. 258
Roman Catholic School....... 50

APPENDIX F

SAGADA REPORT

VI.—EDUCATIONAL WORK IN BOYS' AND GIRLS' SCHOOL

Re-organization and Prospects

The educational work in the schools of St. Mary the Virgin last year consisted chiefly in carrying on as usual. We began the year with four (4) pupils in the High School, twenty-seven (27) in the Intermediate grades and fifty-two (52) in Primary school. We had the same teachers, the same subjects to study and the same time-table and we seem to have made the same steady, though slow, progress in learning that we look for from year to year.

Until the end of September, the boys and girls shared the teachers and school-room. At the beginning of October, the boys with their dormitory master were moved from the basement of the Girls' School (which had been used for the boys' dormitory since 1915) to their own permanent school, where they are now most comfortably housed. They have class-rooms up-stairs, a good dormitory and study hall downstairs with an outside kitchen and
temporary mass-hall. It is all so much finer than anything we have ever seen in the Mountain Province that we have no words with which to describe our satisfaction. The boys were considered lucky enough to have a home in the mission, even though it was the Girls' basement, but their happiness simply overflowed when they moved into a house of their own.

The girls and boys in Primary school are now taught separately. In the four higher grades, they are, for the present, taught together.

Our school schedule follows practically the courses prescribed by the Bureau of Education and we use on the whole the same text books. Our daily sessions are somewhat shorter than those in the public schools, yet we are well able to get through in a year the same amount of work as do the other schools. This is partly because each grade receives undivided attention from its teacher, all study periods being held outside of school hours, and partly because we do not set aside any time during the year for holidays. The teachers may take their vacations whenever a suitable opportunity presents itself, but the pupils are never interrupted in their course of study except when they are really needed away from school by their family. This all-through-the-year carrying on works very well: for, as our education means that we are trying to raise the level of very low tendency by means of learning, yes, but more by the close contact with Christian life, it would not seem consistently pursued if our children were sent to live in their barrios for a month or two every year. They must stay in our dormitories until living like an Igorot becomes for them an impossibility, and for this purpose, school all the year round is a useful bait. School life accomplishes something worth while, just because it is, as the faithful nun said (describing Religious life) "So darned permanent!"

Fiestas during the year come to break into the routine from time to time; between Christmas and New Year we have a few days' holiday. Boys whose homes are far away have been home once during the year to visit their parents. A few others have been seized with a love of roaming or of curiosity to see the world. In Manila they are appalled by the high cost of camotes. "Everything here," writes one boy, "is to pay". "In the market, there are very little camotes, and very dear". And so they return to their mountain, with the sense that Sagada is best, and there is no place like home.

Thirteen girls were received from St. James' School, Besao, after the death of Mrs. Hargreaves. Two Tanulong school boys were accepted to continue their studies. One or two big boys have left school to go to work here in the Mission. One asked for a letter of recommendation, hoping to join the Scouts in Baguio. Two little boys, Evaristo and Joseph, who were with us three years and eighteen months respectively, died in October in the Bontoc hospital.
Miss Clarkson's most patient work with her pupils has its own reward. Indefatigable she is with them, and they little dream how differently some white teachers get ideas into their pupils' heads. One of these pupils is now ready to be entered in the St. Luke's Training School for Nurses.

Mr. Esteras and Juan Copalao have given faithful service throughout the year in the class-room and have shown an interest in helping in other ways when they were able.

Angel Piluden is a good master with considerable influence amongst the boys and of much respect in the community. Too much preaching is a bore, and nagging is always an abomination, but an educated Igorot Christian with an upstanding character cannot fail to impress the desire for effort on the boys he is training.

Athletics are done by fits and starts. In preparing for Fiestas, they are practised ferociously, at other times there is a feeling that athletics are a good deal like work, and they are done more or less under compulsion. However, this will doubtless be changed when an agile young teacher, who will himself play for the love of it and for whom we have so long waited, really comes to take charge of the Boys' School of Sagada.

One request has been made, which we wish very much could be granted. It is for a band leader and teacher of stringed instruments. Expert players on the guitar, banduria and mandolin are not hard to find except in the mountains, and there is always a chance of our entertaining such an angel unawares. If we get one it will be a boon not only to the lads of musical ability in the school, but a great help to the men in the neighborhood whose lives would be made a great deal merrier by the happy strains of music played when work is done.

The plan of evening classes for men has been eagerly caught up, and we are hoping that it will grow. The plan is to carry on the Second Year of High School at night, dividing the course into two parts and concentration on one part for six months.

The plays we have given this year have been well enjoyed, and we like acting very much. Except that it takes up a good deal of school time, we should have more of this kind of entertainment. For six weeks before the Fiesta, night after night from seven until ten o'clock, the people taking part in the drama met in the school sala for rehearsals, affording an immense amount of pleasure to their audience as well as to themselves. It would be good to have them do this more than just once a year; with the help of some who have already left school, it would be the beginning of a dramatic society and an easy way of “brightening” Sagada.

A “Club” for the improvement of spoken English was formed in September. It was quite active for the first three months, and even earned a few pesos for Japanese Relief and to help the club pay its dues.
The PROSPECTS for 1924 are good. We start the year with thirty-five (35) house-pupils in the Boys' School, and fifty-four (54) day pupils. Ten years ago our ambitious scholars used to hang on a long time before they could complete Primary Course. Now they come to school so much younger, that we have pupils as young as ten years of age entering Intermediate School. Is it to be wondered at, then, that we look forward to seeing, ten years hence, our children graduate from our own colleges?

Respectfully submitted,

BLANCHE E. L. MASSÉ.

APPENDIX G
SAGADA REPORT

VII.—HIGH SCHOOL—BEGINNINGS AND PROSPECTS

Though the plan of a High School for the Mission had long been our objective, the course was not started until a pressing need forced its beginning.

In 1921 when the High School building was in an unfinished state and when there were no High School teachers, the necessity of an advanced course was made apparent in order to develop a pupil who showed unusual mentality. And as we saw that our pupils would leave the Mission unless we could offer them as advanced instruction as they could find elsewhere we began our course. After finishing the first year of High School that one pupil has gone to the United States and has been able to take his place creditably in Donaldson School, Maryland. It is our hope that he will return to teach in the High School of St. Mary the Virgin, Sagada, to give to his own people the knowledge which he has acquired.

In January, 1922, there were six applicants for First Year High School. The need of quietude for concentration on study caused us to use a room in the unfinished High School building—so the action from necessity again preceded the intention of a beginning. Two pupils completed the year's work—one, a girl, born and brought up in the Mission has applied for entrance in St. Luke's School of Nursing; the other, a boy who has been in our office work for years, now wishes to press onward and upward to complete High School, if possible. Two applicants from Cervantes who had corresponded at length in regard to qualifications, came and went after finding conditions too hard for them. Another member of the class, a Fidelisan boy, also left to become a Mission workman. He had our full approval.

This coming year, 1924, we will have in the First Year five pupils, of whom one is a girl who has the Nursing Course at St.
Luke's as her aim. These pupils are instructed in the morning hours and use the afternoon for their manual work.

We are planning to have a night-school, to enable earnest workers for advancement to have a chance. The course will include the studies of Second Year High School that are most helpful to teachers and Mission employees. It will cost some effort and the price of books to the students, and will be of value for that in itself. Seven young men have applied to enter and will begin work, we hope early in January, under Father Hartzell.

From our school we have an efficient dormitory master for the boys, two Outstation teachers, printers and office workers, so the demand for higher education is justified even for our own use here in the Mission.

The material for teachers and office workers is here. The Filipinos need brain workers. The Igorots can take their place if we do our part by them. If we send them away they will serve other gods. If we train them they will spread the Catholic religion. The Mission interests are always presented as first duty to our pupils. The spread of our Holy Religion underlies all our efforts. Why may we not yet have our native Priesthood and Sisterhood from those who have continued with us from the beginning and whom we have sped well along the way?

Our higher classes are increasing in size and efficiency. We considered it quite an achievement for Igorots when our two highest grades, at the close of school, presented the Court Scene from the "Merchant of Venice". They had been ably prompted by Edmund Frost. English-speaking pupils could scarcely have acted with more ease and understanding of their parts.

Our long-heard cry for an American master for our boys has not yet been answered. When he comes he will surely find much to build upon the foundation now laid for the Igorot working student.

Florence Clarkson.

APPENDIX H
SAGADA REPORT

VIII.—GIRLS' SCHOOL—ST. MARY THE VIRGIN, SAGADA
REPORT—DECEMBER, 1923

Early in October, 1923, at the request of Father Staunton, the Sisters gave up the work in the barrio that they had been carrying on since first coming to the Mission and took over the Girls' School. Various alterations had to be made in the building in order to house four extra adults, and a room was at once set apart for a chapel and, within a few hours of moving, the Blessed Sacrament
placed in the Tabernacle to be the Heart and Centre of the house. Here the Divine Office is said daily and prayer is continually made for the Mission, the Church and the whole world. A continuous chain of novenas are kept for the many objects, that we are asked to intercede for, by our friends—a new novena beginning as soon as the last is ended.

After the death of Deaconess Hargreaves the girls from the Besao School were moved to Sagada, making a total number of forty pupils. Since then the number has varied from forty to fifty as the parents, from time to time, have removed the children for field work. The larger number of these children are under twelve years of age and in the first three grades. We have been more than fortunate to have our Associate Miss Diggs living with us, and teaching the smaller children. Her knowledge of kindergarten has been most valuable and it is largely due to her that so many small children have continued steadily in the school. At present the first four grades only are taught in the Girls' School; the Intermediate and High School pupils going to the Boys' School for their classes. Our mission school is not only educational but industrial. Half the day is spent in lace-making and weaving. A native teacher has been secured for the weaving and later on it is hoped that this side of the work may be developed, and weaving of a more elaborate and complicated kind be taught the children. Being so far from any city makes it a problem to find a market for our output. Much of it heretofore has been sent to America and has proved a very welcome source of income. Our ideal is to become self-supporting by our own work in the near future.

Sister Patricia,
Sister Superior, C.S.M.

APPENDIX I
St. Luke's Hospital
Manila

Financial Statement
(Missionary Appropriations)

Salaries:
- American Nurses ........................................... ₱1,021.66
- For Interns ................................................ 200.00
- For Filipina Nurses ..................................... 150.00
- For Superintendent ...................................... 266.66
- Medical Supplies ........................................ 333.33
- Repairs ..................................................... 500.00

Total per month ........................................... ₱2,471.66
Total per current year ................................... ₱29,660.00
SUMMARY

- Monthly regular expenses ................................................................. P 11,900.00
- Annual regular expenses ................................................................. 142,800.00
- Annual additional Expenses paid by Women’s Board ................ P 1,625.00
- Annual Missionary Appropriations ............................................ 29,660.00

- Hospital Earnings in 1923 ................................................................. P 93,500.00
- Women’s Board maintenance contributions in 1923 ................. 4,775.00
- Women’s Board additional contributions ................................... 1,625.00
- Annual Endowments and Donations ............................................ 6,036.00

**Total Hospital Expenses in 1923** ............................................ P144,425.00
**Total Income from non-missionary sources** .......................... P105,936.00

RECEIPTS 1923

- On hand; January 1, 1923 ................................................................. P 3,877.18
- Private Floor ...................................................................................... 48,638.78
- General Wards .................................................................................. 22,943.99
- Operating Room .............................................................................. 8,005.18
- Laboratory ......................................................................................... 4,833.30
- Drug Room ....................................................................................... 3,779.07
- X-Ray Department ........................................................................... 1,867.50
- Charity Box ......................................................................................... 686.41
- Miscellaneous ................................................................................... 3,474.42
- Appropriations .................................................................................. 11,298.60
- Interest ................................................................................................ 19.49
- Donations ............................................................................................ 10,673.21
- Endowment ........................................................................................ 908.50
- Overdraft ........................................................................................... 13,575.84

**Total** .............................................................................................. P134,581.47

EXPENDITURES 1923

- Subsistence ....................................................................................... P 44,945.10
- Equipment ........................................................................................ 1,918.79
- Repairs ................................................................................................ 7,936.54
- Salaries ............................................................................................... 27,306.55
- Gas ....................................................................................................... 4,350.88
- Electricity ............................................................................................ 2,510.20
- Laundry ............................................................................................... 9,307.93
- Office Expenses ................................................................................ 2,001.31
- Transportation ................................................................................... 744.16
- Drugs .................................................................................................... 16,773.36
- Miscellaneous .................................................................................... 6,086.66
- Refunds ............................................................................................... 2,362.83
- X-Ray Department ............................................................................ 3,537.16
- Laboratory .......................................................................................... 4,800.00

**Total** .............................................................................................. P134,581.47
HOSPITAL REPORT FOR THE YEAR
1923

Total number of patients admitted during the year............ 1945

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<tr>
<td>Japanese</td>
<td>44</td>
</tr>
<tr>
<td>All Others</td>
<td>28</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1945</td>
</tr>
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</table>

Total number of Operations during the year............ 902

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Major Operations</td>
<td>391</td>
</tr>
<tr>
<td>Minor Operations</td>
<td>306</td>
</tr>
<tr>
<td>Minor Operations (Outsiders)</td>
<td>205</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>902</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid Operations</td>
<td>469</td>
</tr>
<tr>
<td>Free Operations</td>
<td>228</td>
</tr>
<tr>
<td>Paid Operations (Outsiders)</td>
<td>170</td>
</tr>
<tr>
<td>Free Operations (Outsiders)</td>
<td>35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>902</td>
</tr>
</tbody>
</table>

Total number of Maternity cases admitted during the year.... 90

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Private Floor</td>
<td>38</td>
</tr>
<tr>
<td>General Wards</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>90</td>
</tr>
</tbody>
</table>

64
Maternity Cases Paid. ................................................................. 73
Maternity Cases Free. ................................................................. 17
Total ......................................................................................... 90

Total number of children admitted during the year .................. 273
Private Floor. ............................................................................... 59
General Wards. ............................................................................ 214
Total ......................................................................................... 273

Hospital Attendance:
Largest daily attendance. .......................................................... 85
Largest daily attendance, Private Floor. .................................. 24
Largest daily attendance, General Wards. .............................. 61

Average daily attendance........................................................... 64
Private Floor. ............................................................................... 17
General Wards Pay Patients ..................................................... 22
General Wards, Free Patients ................................................... 25
Total ......................................................................................... 64

Cases treated by visiting physicians ........................................... 424

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**DISPENSARY REPORT FOR THE YEAR, 1923**

Number of Cases Treated during the Year............................... 22,321
New Cases Treated .................................................................... 4,661
Old Cases Treated .................................................................. 17,660
Total ......................................................................................... 22,321

Medical Cases ........................................................................ 2,148
Surgical Cases ........................................................................ 18,768
Gynecology Cases ................................................................ 210
Urology Cases ....................................................................... 259
Gastro Intestinal ................................................................... 112
Pediatrics ................................................................................ 437
Eye, Ear, Nose and Throat ................................................... 387

Total ......................................................................................... 22,321

Men ......................................................................................... 9,105
Women .................................................................................. 3,393
Boys. ....................................................................................... 6,404
Girls ....................................................................................... 3,419
Total ......................................................................................... 22,321

Number of Clinic Days during the Year .................................. 326

Daily Average Attendance:
New Cases. ............................................................................. 15
Old Cases. ................................................................................ 58
Total ......................................................................................... 73

Charity Box Collection during the Year .................................. Rs. 686.41

65
Physicians who attended the Dispensary during the Year:—

Dr. M. Tuason, Outside Physician  
Dr. J. Tirona, Outside Physician  
Dr. H. Cañiza, Outside Physician  
Dr. J. Santillian, Outside Physician  
Dr. T. Hernando, Outside Physician  
Dr. A. Santos, Outside Physician  
Dr. S. Manubay, Resident Physician  
Dr. A. Marasigan, Resident Physician  
Dr. H. P. Clapp, Resident Physician  
Dr. J. Trota, Resident Physician  
Dr. R. Reynolds, Outside Physician

REPORT OF ST. LUKE'S HOSPITAL  
SCHOOL OF NURSING

American Nurses................................................. ........................ 7  
Lillian J. Weiser, Superintendent of Nurses  
Lillian M. Montgomery, Asst. Supt. of Nurses  
Elizabeth Evans, Supervisor  
Effie Smith, Supervisor. Resigned November 23, 1923  
Ethel Latshaw, Supervisor. Resigned January 16, 1924  
Gertrude Hutchins, Surgical Nurse  
Pearl Hamlin, Supervisor

Filipina Graduate Nurses.............................. .......................... 6  
Marcela Ramos, Asst. Surgical Nurses  
Marta Amarillo, Dietitian  
Vitaliana G. Beltran, Asst. Dietitian  
Pilar Bacungan, Supervisor  
Rita Gloria, Supervisor  
Sixta Adriano, Supervisor, Out Patients Department

Number of Nurses Graduated 1923 ................. ........ 11  
Number of Probationers Admitted 1923 .......... ........ 24  
Number of Probationers Dropped .................. ........ 5  
Number of Pupil Nurses resigned .................. ........ 3  
Number of Pupil Nurses in Training .............. ........ 53

The Training School feels that much was accomplished in  
education during the year 1923.  
Well equipped class rooms; a complete and efficient staff of  
lecturers and instructresses made it possible to carry out every  
requirement of the Standard Curriculum of the Philippine Islands.

LILLIAN J. WEISER,  
Superintendent of Nurses.
APPENDIX J

ANNUAL REPORT OF THE PRESIDENT OF THE WOMAN'S AUXILIARY OF THE CATHEDRAL PARISH OF ST. MARY AND ST. JOHN

RT. REV. G. F. MOSHER, D.D.,

Missionary District of the Philippine Islands.

January 9, 1924.

The Woman's Auxiliary of the Cathedral Parish of St. Mary and St. John held regular meetings in January, February, March, June, July, August, September, October, November and December, with an average attendance of twenty-eight (28) August 15, 1923. The Auxiliary gave an attractive tea as a formal welcome to Bishop and Mrs. Mosher, Miss Fletcher, Miss Rumsey, Miss Colladay, and the Rev. Mr. Williamson. The present membership of the Auxiliary is sixty (60), a gain of twenty (20) over last year, but several members are away on vacation in the United States.

During the year interesting talks were given by Bishop Mosher, Miss Diggs, Miss Massé, Deaconess Massey, Miss Carter, Mrs. Mosher, and Miss Williams. The Lenten Sewing meetings were held weekly during February and March, with splendid attendance, and the Mission Study Class, organized by the Woman's Auxiliary, and led by the Rector, were most inspiring, the subject being, "The Century of Endeavor," by the late Miss Emory. Much work was accomplished at these meetings, one hundred and one (101) garments being completed and divided among St. Luke's Hospital, Manila, Sagada, Alab, Basoa, Bontoc. After the holidays the Auxiliary voted to sew at each meeting, the first being for Brent School, Baguio, when forty one (41) dresser scarves were made and sent to the school.

In September special meetings were called to sew for the refugees of Japan. One hundred and ten (110) kimonas, materials of which were donated by the Red Cross and made by our Auxiliary, were finished and sent to Mrs. Leonard Wood. The Christmas sale was held as usual in October, in the Parish Hall of the Columbia Club. In spite of many affairs that week, the sale was very successful, the total sales being reported as one thousand, eight hundred and sixty-four pesos, fifteen centavos (₱1,864.15). Of this, the various organizations received the following sums:

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altar Guild who conducted the Candy Table</td>
<td>₱ 68.55</td>
</tr>
<tr>
<td>Easter School</td>
<td>₱ 461.70</td>
</tr>
<tr>
<td>Sagada</td>
<td>₱ 139.75</td>
</tr>
<tr>
<td>Zamboanga</td>
<td>₱ 664.30</td>
</tr>
<tr>
<td>Tea, Woman's Auxiliary</td>
<td>₱ 75.50</td>
</tr>
<tr>
<td>Punch</td>
<td>₱ 9.20</td>
</tr>
</tbody>
</table>

67
House of the Holy Child ................................................................. 136.30
Woman's Board of St. Luke's Hospital ........................................... 110.75
Nurses' Home, St. Luke's Hospital .................................................. 98.10

Total ........................................................................................................ PI,864.15

The usual offering of ten (10) pesos was sent to each of the Missions in the District for a Christmas gift. Fifty (50) pesos was given to the Cathedral Parish, and fifty (50) pesos was given to Miss Diggs for her kindergarten and day nursery in Sagada. Ten (10) pesos was voted to be given each month to Mrs. Massey, for St. Luke's Kindergarten, Manila.

Cash balance, December 31, 1923 .................................................. P185.34
United Thank Offering Amount ...................................................... 89.92

Respectfully submitted,

FRANCES O. TRACEY (MRS. L. H.),

President and Acting Secretary.

REPORT OF BAGUIO BRANCH OF WOMAN'S AUXILIARY

Easter School, Baguio, P. I.,

January 26, 1924.

The Baguio Branch of the Woman's Auxiliary has held during the year twelve regular meetings during which the attendance has probably averaged fifteen members. This Branch is peculiar in that it is made up of women who are not members of the Episcopal Church—with the exception of its president, Mrs. Hansen, and the two Easter School workers. It was organized as an Easter School Auxiliary and as such has filled a tremendous need in the life of the School.

In the first place it gets practically every American woman living in Baguio lined up as a factor in the life of Easter School. In the next place it brings into temporary touch with the school most American Women who live in the Islands and spend vacations at Baguio.

Having a nonchurchly membership no attempt has yet been made to carry out a program of study. The meetings have usually been work meetings; and in these meetings much sewing has been done for the dormitory girls. Dresses—rather skirts and middies—have been made for the girls; each year the Auxiliary furnishes money for materials for Christmas candies and one of the ladies supervises the older girls in the making of the candy. This year
Mrs. Halsimer took the girls to her house for this. The Auxiliary has also recently purchased 26 rattan chairs for use in the social hall. This has been a greatly appreciated gift; for the school had not a chair on the grounds not even a chair for the teacher to offer to a visitor during a class period. A call was sent out last fall by Miss Fletcher for magazines from which she could cut pictures of all kinds from which to gather teaching materials. This call was responded to by the women in Baguio as well as by others; and Easter School has among other results a very delightful nursery frieze over the black board of the primary room—a frieze in which little children, babies, birds, etc., figure in a most charming way as mounts against a background of manila cardboard. Another room has for the third and fourth grade a lovely frieze in which Saturday Evening Post covers have been used in the same way. About twenty home-made primers have been started, each primer telling a story of its own and bearing beautiful covers, all this the result of the response of the Auxiliary to this call for materials that would have lain about useless. This booklet will be given type-written stories pasted into space left for reading.

We feel that this Auxiliary deserves a bit of special attention in the minds of Church people; for it was nothing short of inspiration that suggested its organization to Mrs. Mosher in face of the fact that there are practically no Church women in Baguio, speaking as Episcopalians speak. Only the infinite tact of Mrs. Hansen, its president, could ever have steered such an organization through its infancy. One of our most valued workers is a Roman Catholic; another, its secretary, was a member of the Christian Church; still another a Christian Scientist, etc.

I can not give its financial report; but I believe its Thank offering ran up to P100; and it has on hands now a small reserve fund in its general treasury. I think it will be possible next year to take up some general missionary study providing tact is used in not confining the study too closely to a study of our own Church field. It should be possible, however, to give our own church a place in this and so educate these other church women into a feeling and understanding of our Episcopal work. This is suggested to me by the response last fall and the great interest shown in a very simple story which I gave them of our Thank offering and its growth which to me is the most thrilling story extant. They could not have been led into a study during the first months of the organization; but I believe they are ready for gradually increasing doses administered with tact and kindliness born of broad mindedness and an appreciation of the great service this group has rendered our church in its ministrations to the least of these little ones in Easter School.
REPORT OF ZAMBOANGA BRANCH OF WOMAN'S AUXILIARY

January 26, 1924.

To the President of the Woman's Auxiliary District of the Philippine Islands.

Madam:

The undersigned has been requested, on behalf of the Secretary of the Zamboanga Branch of the W. A., to submit a report of the operations of that branch during the last year and one-half, during which time the undersigned has been Priest-in-Charge of that station.

During this time meetings of the Women's Auxiliary have been held on an average of once a month. Sometimes these meetings have been of a devotional nature, another times they have been social in character, or for the transaction of business.

The devotional meetings are held quarterly, on the first Sunday in the month, in Church at the time of the regular church service. At these quarterly services special prayers are used, and a sermon preached on some phase of missionary activity. At these meetings there is a cooperate communion of the branch.

The branch does a great deal of garment making for the Moro girls in Miss Bartter's dormitory, and various kinds of sewing for Miss Owen and the Hospital. It has been used as a working organization by Mrs. Waloe thro which to provide all lepers at Culion from Zamboanga Province with several suits of clothes, etc., etc. 38 boxes for 38 lepers were provided. The Branch has also provided Christmas trees and presents for the Bishop Brent Hospital, and during the weekly meetings during Lent it provided the choir (20 in number) with vestments.

The Branch has been active socially. A fine tea and entertainment was given at the Army and Navy Club, at which over P150 was made over and above expenses. Special teas were given for Bishop Mosher and Miss Lindley. A well attended party and dance was given for the Privates American at the post.

During the recent carnival a booth for the sale of Moro goods, the profit to be given to Miss Bartter's work, was managed by the Auxiliary. 60 new hassocks, and a new reredos cloth have been provided for the church by the W. A.

The membership of the branch is small, (6 to 11) varying much from time to time, but the women of the town have been very helpful. Oftentimes several times as many women as are actually communicants of our church have co-operated with the auxiliary in sewing for Miss Bartter, etc. Many special meetings are held to which non-Episcopalian are invited, and usually these are well attended.
At present the Auxiliary is entirely American and British in composition, but it is the hope of the rector that in the near future the Zamboanga Branch will invite the Filipina Communicants of the Holy Trinity Church to become active members of the Auxiliary. The choir, Bible Class, Sunday School, and Church Services of Holy Trinity Church are at present exceedingly cosmopolitan and inter-racial in characters,—why then should the Auxiliary be a solitary exception?

The Rector of Trinity Church trusts that he has the moral support of the District Organization in his efforts to have in Zamboanga in the near future a truly democratic Women's Auxiliary. The place is entirely too small for two organizations or branches—an American and a Filipino one. The undersigned can see no justification for two branches in Zamboanga. To his mind the only thing to do is to forget all race prejudice, get together, and be really Christian.

Sincerely yours,

(Sgd.) Leo Gay McAfee.

APPENDIX K

HOUSE OF THE HOLY CHILD
MANILA

January, 1924.

The past year has brought many changes to the House of the Holy Child. In some ways there has been more improvement than we hoped for.

During the last hot season the school was moved to Baguio, and this year we are to enjoy the same privileges through the courtesy of the American Guardian Association. The children returned in much better health than they have ever been before. In fact there have been no children in the Hospital since last June with one exception other than those sent for new salversan injections or adenoid and tonsil operations.

In our new quarters it is necessary to use mosquito nets and at first it was difficult to get the children accustomed to their use. In fact this was not accomplished until several came down with dengue fever.

Our new quarters are situated on the Pasig river. We have large grounds,—no near neighbors,—open sawali houses which are in every way suitable for our present work. It will be necessary to make some changes in the building the next year if the school grows as we hope it will. With the present accommodations we will be able to care for ten more children.
Our day school has been excellent the past year. The children are as others all over the Islands—some stupid, some who learn quickly and some who could if they tried. The Domestic Science Department has been more than satisfactory. The seventh and eighth grade girls can cook and serve nicely a meal using either American or Filipino food. They can do either plain sewing or Filipino embroidery some of which is as good as can be bought in the most exclusive shops in Manila.

We have for the first time in the history of the school a full staff of American teachers. For the past few months we have had six American and one Mestiza teachers. One other has now been added to our staff.

There is no other private school in the Islands where they have the advantage of having an American teacher for every grade.

Our school has been incorporated and recognized by the government the past year which gives us an added advantage.

The Junior Red Cross Dentists have done most of our dental work this past year for which we are most grateful.

The House expenses have been greater this year than in the previous year owing to our having to make extensive alterations in blankets and wearing shoes.

Previous to 1922 the girls wore the Filipino slipper and no stockings. When playing they would go barefooted. The physicians instructed us to use shoes and since doing so there has not been one case of skin trouble which they have had continually the years past.

Last year we sent two of our girls to St. Luke’s Training School for Nurses. This year we will send four others. One girl, a Bontoc Igorote who received all her education past the second grade here, graduates from the Training School this year.

Two of our girls graduate from High School this year. They are being trained for teachers and have been for some time in Easter School in Baguio.

One girl will soon finish her course in the Cosmopolitan Business College, another is filling the position of cashier in the Star Drug Store.

We continue to have good reports of Salud Nixon who has been helping Miss Bartter in the Moro girls school in Zamboanga.

Four girls teach in St. Luke’s Church School every Sunday.

We all continue to attend the Sunday morning service in St. Luke’s Church where twenty-two girls form the choir.

We feel that we have in a measure fulfilled Bishop Brent’s expectations in the school he established for we have not only cared for the Mestiza girls who come to us but have trained them to be able to not only earn their own living but to be a help to their own people.

MRS. S. M. PEPPERS, Supt.