

AN OBSERVER IN  
THE PHILIPPINES



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McKEW PARR COLLECTION



MAGELLAN  
and the AGE of DISCOVERY



PRESENTED TO  
BRANDEIS UNIVERSITY • 1961

To:-

Hon H. Schrieberwind,

With sincere regards and best wishes,

Dr Ramon Reyes Lala

of Manila: P.I.

New York Sept 14<sup>th</sup> 1910.

**AN OBSERVER IN THE  
PHILIPPINES**





THE HON. WILLIAM H. TAFT,

# AN OBSERVER IN THE PHILIPPINES

*or*

*Life in Our New Possessions*

JOHN BANCROFT DEVINS

EDITOR OF "THE NEW YORK OBSERVER"

With a Foreword by

THE HON. WILLIAM HOWARD TAFT, LL.D.

THE FIRST GOVERNOR OF THE PHILIPPINE ISLANDS

AND AN APPENDIX CONTAINING EXTRACTS OF  
ADDRESSES BY PRESIDENT MCKINLEY,  
PRESIDENT ROOSEVELT, JUDGE PARKER,  
SECRETARY HAY, EX-SECRETARY  
ROOT, SECRETARY TAFT AND  
GOVERNOR WRIGHT

"Take up the White Man's Burden,  
Send forth the best ye breed."

KIPLING.

AMERICAN TRACT SOCIETY

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To THEODORE ROOSEVELT :

*Who teaches the sanctity of government: who enforces laws without respect of persons: who looks for the best in every man: who sympathizes with those in distress: who aids those struggling upward "along the hard path which ultimately leads to self-respect and self-government":*

*This record of achievements in the Philippines during the first six years of American occupation, and of plans for the future, is affectionately inscribed by one who had the honor of his friendship, and the privilege of being a fellow-laborer during his Police Administration in New York.*





PRESIDENT ROOSEVELT

## FOREWORD

THE work which Doctor Devins has done as a result of his visit to the Philippine Islands in writing this volume, is an exceedingly useful one.

I have examined the manuscript with as much care as I could give it in the very short time which other duties permitted, and it seems to me that he has told the story of the Philippine Islands and of the conditions existing there with as earnest a desire to reach the truth as possible. Of course deductions and inferences made from observations are a matter of opinion and are much affected by one's standpoint. Doctor Devins is a Protestant clergyman and looks at the situation from a possibly somewhat different standpoint than that of a Protestant layman or from that of a Catholic layman or a Catholic clergyman, but yet it seems to me there is very little in the book to which exception could be taken by either a Protestant layman or by a good Catholic, whether priest or parishioner.

The critical issue as to the friars might present some differences of opinion, but generally the picture which is painted in this book is true to nature and to the facts as Doctor Devins saw them. It is of the utmost importance that the people of America should know the truth about the Philippines; should understand so far as they can the atmosphere, political, moral and social, which there is in the Islands, and this book I am sure will tend greatly to promote such knowledge. The defects of the

'American Government in the Islands no one knows better than those who have been responsible for it; probably no one realizes better the difficulties we have to overcome in remedying those defects. Doctor Devins, some people will think, has been quite charitable in his reference to the Government and he might be a severer critic. In that respect I am not altogether unprejudiced, but it is a great pleasure to read a book in which the author is inspired first, to tell the truth, and second, to manifest a sympathy with the motives and policy of those who are laboring under a great burden and responsibility in attempting by an American Government to elevate and make better the lot of eight millions of their fellow-beings.

I sincerely hope that this book of Doctor Devins's will have a wide circulation, for while, as already intimated, I might differ with some of the statements contained in it and might vary or qualify them, on the whole I cannot withhold from it my most cordial approval.

Doctor Devins was more than two months in the Islands and spent all that time in the hard work of investigating conditions. We were all glad to give him as full opportunity as possible to reach the truth, and I do not hesitate to say that the book which he has produced is worthy of the reading of any one interested in the "Gems of the Orient." I am honored to be invited to write this Foreword.

WILLIAM HOWARD TAFT.

WAR DEPARTMENT, WASHINGTON, D. C.,  
February 1, 1905.



REV. JOHN BANCROFT DEVINS, D.D.



## P R E F A C E

**W**HAT did America secure from Spain in return for the twenty million dollars paid for the Philippine Islands? Was the outlay necessary? Was it a wise investment? Have the results achieved warranted the expenditure? Is expansion, as it is illustrated by this experiment, a success or a failure? What are the representatives of the American people—military, civil, business, educational and religious—accomplishing in the New Possessions?

These questions and others are among those which are discussed in this volume, after a visit to the Philippines. The study begun in 1898 was diligently prosecuted during the sail of twenty-four days from San Francisco to Manila on an Army transport and continued both in Manila and throughout the Archipelago. American officials in the Army and Navy and Civil Government; Filipinos in public and private life; the editors of newspapers in Manila; American and Filipino school-teachers; business men from America, Europe and Asia; representatives of the Roman Catholic Church and Friars' Orders,—Spanish, American and Native; missionaries and secretaries from several religious denominations and societies in the United States—these are among the men and women from whom facts have been gained which have contributed to the study of the problems mentioned. Every report submitted to Congress by Army officers and by the Civil Commissions appointed by President McKin-

ley, together with messages and addresses on the Philippines by Mr. McKinley and Mr. Roosevelt—and every valuable volume published relating to the Islands have been read in connection with the experiences enjoyed and interviews obtained while visiting them.

Other pens have narrated the causes which led to the War with Spain, and have described the swift and terrible destruction of the Spanish fleets at Manila and Santiago, and the prolonged campaign with the Filipinos under the leadership of Aguinaldo. The purpose of this book is to consider the problems which face the American people to-day, several years after Dewey's entry into the harbor of Manila, and to tell how these problems are being met and solved. America is in the Philippines; this book shows what has been done for the betterment of mankind in that interesting part of the world since the close of the Spanish War.

The special thanks of the author are extended to President Roosevelt, Secretary Root and Governor Taft for opportunities of visiting places and institutions and meeting leading men who were able to give helpful information; to other officials and to many friends in private life for numerous courtesies extended to his wife and himself during their travels, especially General Allen and Captain Cofren, of the Constabulary, who arranged trips for them in the provinces, and to the Rev. James B. Rodgers and the Rev. Lewis B. Hillis, of Manila, who accompanied them on several of these inter-island journeys.

J. B. D.

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MAP OF THE PHILIPPINES

# AN OBSERVER IN THE PHILIPPINES

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## CHAPTER I

### ON AN ARMY TRANSPORT

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Farewell to the Homeland—Daily Activities Aboard Ship—College Boys as Stewards—No Gambling or Drinking Allowed—Twenty-five Happy Days on the *Logan*.

TO begin a journey around the world by crossing the Hudson River on a ferry-boat is prosaic indeed, even though loving friends and relatives accompany one to Jersey City. One needs the crowded deck of a steamer, with its hustle and bustle; the hurrying and scurrying of stewards as they show passengers and friends to state-rooms; the authority manifest in every movement of the officers; the suppressed excitement on the part of tourists and those who come to bid them farewell; the little chat in the saloon, so highly prized in after days; the delicious odor of flowers and fruit, remaining a fragrant memory for many days; the inevitable shower of rice, suggesting a romance, and the soul-stirring

“All ashore that’s going ashore!”

And then the minutes that seem to run into hours as friends afloat and ashore wait for the lines to be cast off, and then the farewells which may be the last for some of



those on the deck and on the shore! Rapidly pass the moments as the distance steadily widens between those who never seem quite so dear to one another as at the hour of sailing. A final farewell to those who are rapidly becoming a part of the crowd and then a part of the pier, and a tender thought for the loved ones at home. How can one begin a journey around the world on a ferry-boat?

Having had the privilege, one highly prized, of going to the Philippines on a United States transport sailing from San Francisco, it is a pleasure to record one's impressions of this branch of the Military service. Every month a transport starts for Manila from San Francisco, and one goes occasionally from New York by way of the Mediterranean Sea and the Suez Canal. The Pacific Coast transports return monthly by way of Nagasaki to secure coal for the round trip. Every steamer that sails through the Canal is sure to carry as many passengers as can receive permission to go that way. Men who have been assigned to a transport going home by way of Japan, if they are able to get transferred to one going through the Mediterranean, will take a local steamer to Japan and China to catch a glimpse of those countries, and then return to Manila in time to board the Government boat, with Colombo as its first stop.

A day on a transport begins at 5 A.M., when the decks are washed with a hose, and the activities begin in the kitchens---that used for the officers and their wives and children, the one in which the soldiers' food is prepared and the one which serves the crew of the ship. A little later fingers are heard on the door of the stateroom and a voice says:

"Two baths are ready for the lady and the gentleman." The luxury of a salt-water bath at sea is apparently not appreciated by every passenger, but to miss it is to begin the day wrong. George, who has charge of the five bathrooms used by the saloon passengers, is never disturbed, no matter how many stateroom bells ring at once.

"How can I answer two bells at once?" snapped out a bell-boy one afternoon.

"By being twins, same as I am," replied the son of Ham, with a chuckle that brought a smile to the face of the overtaxed bell-boy.

The children's breakfast is served at 6.45 A.M.; three sittings are required for the passengers, although more than sixty can be served at once. At 9 o'clock comes "guard mount," when the officer of the day and the men under him stand before the inspecting officers. The inspection is followed by several selections from the band. At 10.30 the ship is inspected thoroughly. A siesta usually follows luncheon, when the decks are well-nigh deserted. Before dinner on the cooler days, and in the evening when the weather becomes hotter, the band gives a concert, which adds greatly to the pleasure of the passengers. Books and cards and fancy-work, letter writing, and an occasional hop on the forward deck, occupy the attention of many passengers, while others lie stretched out on steamer chairs and sleep or gaze far into the night on the Northern Dipper or the Southern Cross, the latter appearing in view as one reaches the fifteenth degree.

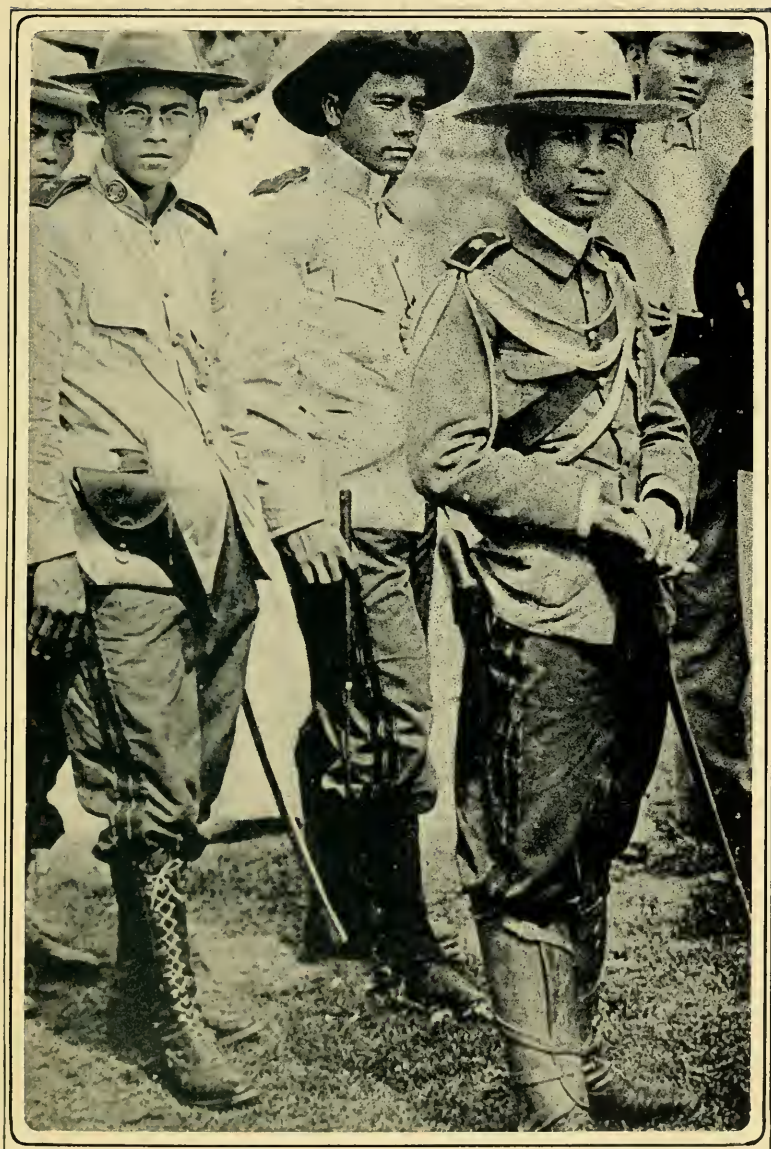
The stewards on our trip were college boys from Leland Stanford University and the University of Cali-

formia. Sixteen were spending their vacation in this novel manner, not that they were all in need of the dollar a day, or less, which they received from the Government, for one of them was the son of a bank president and another a nephew of a western senator. The latter stood in the galley with perspiration running down his cheeks, washing dishes as manfully as if he were dependent upon his own efforts for the daily bread which he was earning.

In "Yesterdays in the Philippines," a delightful book narrating his experiences in Manila for two years before the uprising in 1896, Joseph Earle Stevens relates a joke played on outgoing missionaries by the captain of a "liner" which carried them and him to China. The missionaries posted a notice in the companionway on Saturday, announcing a missionary service at 10 A.M. the following day. It was allowed to remain there undisturbed, but when the passengers went to breakfast on Sunday morning they found the following notice posted:

Sunday, Nov. 29,  
Ship Crosses 180th Meridian  
9.30 A.M.,  
After which it will be Monday.

As we wore neither the blue nor the khaki uniform, and denied that we were under a commission from the Government, or were going out to engage in teaching, some of the younger army officers were at a loss to understand how a civilian, and he a clergyman, and his wife could be on a government transport. But no one, whatever his rank in the army, could have been more cordially welcomed nor more hospitably treated than we



SOME INSURGENTS

were; among the most pleasant memories of our journeys, on land and sea, will be those associated with the twenty-five happy days on the *Logan*.

The ship on this trip carried the Fourth Infantry, a squadron of the Thirteenth Cavalry, half a dozen surgeons going out under orders to report at Manila, and several officers returning to join their regiments. Colonel J. C. Chance, commanding officer of the Fourth Infantry, was in command of the thousand soldiers.

Among the returning officers was Colonel J. J. O'Connell, going out to take command of the Thirtieth Infantry. Colonel Chance was accompanied by his wife and son, and Colonel O'Connell by his wife and daughter, and among the one hundred and sixty-three saloon passengers were the wives and children of many of the officers. It would be difficult to gather, in any other walk of life, a company of men and women more cultured or more agreeable than that which met daily on the deck of the *Logan*.

What is true about the officers applies in a corresponding degree to the enlisted men, both infantrymen and cavalrymen. The writer mingled freely with both classes and closely observed the soldiers. Not an oath was heard—there was no sign of drinking and no gambling was allowed. Many of the officers and men played cards, but as one of the former said:

“All we do is to kill time; so far as any harm is done, we might as well be playing mumblety-peg.”

An officer suggested a game of poker, perhaps in earnest, possibly as a jest.

“The Colonel does not approve it,” settled the question. Gambling, drinking and profanity were not pro-



hibited by posted notices. "The Colonel does not approve," was known throughout the command, from the officer by his side to the last enlisted man, and no order was needed.

Every morning a careful inspection of the ship was made. It was a pleasure to accompany the inspecting party from bow to stern and from the hurricane-deck to the bottom of the hold. The quartermaster of the transport, the ship's surgeon, the troop's surgeon and several officers inspected the men and their quarters, looked into every stateroom, walked past every cot, and visited the dining saloon of the officers, the messrooms of the soldiers and the quarters occupied for eating or sleeping purposes by the crew. Not a spot a foot square escaped the trained eyes of the inspectors, and woe to the officer or man or steward or bathroom boy remiss in his duties.

The *Logan*, built in Belfast in 1892, is a steel ship with a double screw propeller and two engines, the main one having 3,000 horse-power. It is equipped to carry 1,650 soldiers in hammocks with iron standards and canvas bottoms. The coal bunkers hold 1,780 tons, and 400 more can be carried in the hold. The average consumption of coal is 70 tons a day. There are fourteen fresh-water tanks with a capacity of 1,270 tons, and a cold-storage capacity of 20,580 feet, with an average temperature of eighteen degrees. With the temperature eighty degrees on deck and a hundred and thirty in the engine room, which was visited after the general inspection of the ship, it was like a plunge in an ice bath to go to the cold-storage room, where the temperature was at that time nineteen degrees: but to feel the chill gave

one confidence in the meat and other contents of that room. The ship has a treasure chamber, containing on this trip \$2,000,000 in silver for use in the Philippines, worth in gold \$1,000,000.

While the transport service has many critics and is admittedly a considerable expense to the Government, it is the belief of those who are obliged to use it that it would be a sad day for the Army if the transports were abandoned and the soldiers transferred on commercial steamers. Based upon the actual expense of a transport trip from San Francisco to Manila and return, compared with the lowest bids for similar service by a commercial company, it is far more economical to keep the transports.

For the health and comfort of officers and men, there is no question that the transports are valuable, and that should carry greatest weight. There can be no doubt that the transport service is better than any yet offered as a substitute for it. After a trip of from twenty-six to thirty days on one of these ships, regiments on several occasions have stepped into barges that carried them directly to the field, and into active service.

It is the policy of the Government to stimulate commercial lines, and the number of transports in service among the islands is limited to the actual present needs of the Government. There is a special line of coast-guard boats which do not enter into competition with the established local lines, and are used chiefly to call at small places which do not have regular connection with Manila.

It seems impossible for a commercial line to provide for the comfort of the troops as well as is done by the



Government, unless it duplicates the present transports in fitting and service. If it were proposed to buy ships and refit them, as was done in 1898, the question would be debatable; were it simply a financial problem, it would seem to be the part of wisdom to retain this service; but with the welfare of the soldiers, the question of prime importance, it would not seem wise to sell the few ships that have been fitted up at great expense and seem admirably adapted to carry the soldiers to and from the Philippines safely, economically and comfortably.

## CHAPTER II

# M I D - P A C I F I C   A M E R I C A

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San Francisco and Manila United by Cable—Missionary Influence in Hawaii—A Night on Mauna Loa—In the Harbor of Guam—Mumps Cause a Quarantine.

WHEN Admiral Dewey cut the cable in Manila because the Spaniards would not surrender it, he little thought that within five years an American cable would be laid across the Pacific with every landing on American territory. Yet such was the result: San Francisco and Manila were united on July 4, 1903, with intermediate stations at Honolulu and on the islands of Midway, Wake and Guam, over each of which the Stars and Stripes proudly float.

Twenty-two hundred miles nearly southwest from San Francisco, steamers for Japan, China, Australia, New Zealand and Samoa stop at Honolulu for a day or two and enable passengers to get their first glimpse of a tropical island, with its palms and flowers and fruits and volcanoes and lepers and a high degree of civilization. Men are yet living who were born when the Hawaiian Islands were the homes of savages engaged in war upon one another. Then came Kamehameha, the chief of a powerful tribe, who conquered one tribe after another until he was able to unite the whole group under one

government and proclaim himself king. In his reign missionaries began their work among the people of the Sandwich Islands, as they were called at that time, and civilization, schools, churches and hospitals followed. The words of John Quincy Adams on the Hawaiian Islands, contained in a report to Congress in 1843, are germane:

“It is a subject of cheering contemplation to the friends of human improvement and virtue that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the Gospel, unarmed with secular power, within the last quarter of a century the people of this group of islands have been converted from the lowest abasement of idolatry to the blessing of the Christian Gospel; united under one balanced government, rallied to the fold of civilization by a written language and a constitution providing security for the rights of persons, property and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of human race as a separate and independent community.” To whom should the Hawaiians look for suggestion if not to the men and women who had rescued them from barbarism?

If one wishes to read an informing chapter on the attitude of Europe toward the Pacific Islands, he will find it in “American Diplomacy in the Orient,” by the Hon. John W. Foster, ex-Secretary of State of the United States. Twice did the British raise their flag over what Mr. Foster terms “The Paradise of the Pacific”; once the Russians claimed the island, and twice the French were in control; “but the little kingdom outlived

the designs of these powerful States," and "with the good will of all the nations, was left to work out its own career."

A short time before the close of President Harrison's second administration, a treaty was submitted providing for the annexation by the United States of the eight islands, a little larger in area than the State of Connecticut, and containing a population of one hundred and fifty thousand people. The Senate did not vote on the treaty, and President Cleveland withdrew it soon after he was inaugurated. Four years later a new treaty similar to the earlier one was sent to the Senate by President McKinley. Under its terms the Hawaiian Government offered all rights of sovereignty to the United States Government if the latter would assume the public debt of Hawaii, to an amount not to exceed four million dollars. While the Senate of Hawaii ratified the treaty, the United States Senate took another form of legislation.

President McKinley, on July 7, 1898, signed the resolutions providing for annexation which had passed the Houses of Congress. By them he received power to provide for the government of the islands until Congress should enact laws for that purpose. A commission was appointed to recommend suitable legislation for the islands, and on April 30, 1900, the bill establishing a territorial government in Hawaii became a law.

The volcanoes on these islands are among the most prominent in the world. Mauna Loa and Kilauea lie near together on Hawaii, the largest island of the group. The former is nearly fourteen thousand feet above the sea level, and has several times menaced the towns of

Hilo on the eastern coast. A recent writer at Honolulu gives the following graphic description of a stream of lava from Mauna Loa :

“I spent a night at the end of a black glossy river of humpy rock, over half a mile wide, sluggishly eating its way through a dense and lofty forest. Out of its irregular, billowy front line of black tongues of rock among the trees, fresh red tongues of molten rock were here and there pushing forward, wrapping in flame the lofty trees and broad ferns. One broad tongue slowly crept down a brook channel licking up the water pools with loud explosions. In half an hour we could step across the congealed lava, although it bent like ice under the weight. We boiled our coffee on the hot rounded ends of a tongue as on a stove. When our breakfast was finished the rock opened and emitted a fresh stream. It ran sluggishly like pitch. It was forty miles from its source, whence it had come through a few covered tunnels where it ran swiftly, near the end ramifying into a multitude of streamlets. The general rate of advance averaged perhaps one hundred feet a day. Much of the lava was expended in piling up behind to an average depth of ten feet or more. The whole formed a cruel monster, slowly creeping toward its prey, the beautiful town on the bay. It was a long agony for the people, for month after month the terrible fire drew nearer, until after thirteen months of fears and prayers, it suddenly ceased only six miles away.”

The Japan steamers pass the Midway Island 1,160 miles northwest of Honolulu; Yokohama is 2,245 miles farther west. Wake Island lies in a southwesterly direction from Honolulu, 2,044 miles distant, with Guam



A WEDDING PARTY  
A NIPA HUT



1,293 miles to the southwest, Manila in the Philippines 1,506 miles farther west, and Tutuila in the Samoan group 2,263 miles southwest of the Hawaiian Islands. From "Greater America," a timely collection of papers reprinted from *The Youth's Companion*, some interesting facts are taken regarding these latest acquired possessions of America.

Four thousand miles or more beyond Hawaii, toward Japan, extends a shoal which occasionally touches the surface in a reef or little island. At the western end of this irregular shoal are three islands, formerly called Brooks Island in honor of the American discoverer, and now known as the Midway Islands. The smallest is a mere sandy spit over which the waves dash in storms. The other two islands are each four miles long and about a mile wide. There is no indication that these islands were ever inhabited, but the soil is good and there is abundance of sweet water, so that quite a large colony could subsist on the tropical fruits that might be raised, and the abundant fish and turtle that abound in the lagoons and waters surrounding these islands. Captain Brooks discovered the islands in 1859. The American Government took formal possession August 28, 1867, and raised the Stars and Stripes on the highest point. There is a fine and safe harbor for vessels no larger than colliers, and outside of the harbor, in the roadstead, there is good anchorage for recoaling in fair weather. As the islands are on the direct route from Honolulu to Yokohama, their value as a coaling station and a cable station was early recognized by the Government when planning the cable line from San Francisco to the Philippines.

Commander Taussig, of the gunboat *Bennington*, on



his way from Honolulu to Guam in February, 1899, stopped at Wake Island and took formal possession of it in the name of the United States. The claim of the United States to this island is based on original discovery in the year 1796 by Captain Wake, who gave his name to the island. It is of coral formation, and is about four miles long and two miles wide. As Wake Island is nearly in a direct line from Hawaii to the Philippines, it has been settled upon as a good location for a cable station.

In December, 1899, by a treaty with England and Germany, Tutuila, the third largest island of the Samoan group, and four small islands lying the same distance to the eastward, became the property of the United States. The Tutuila is said to contain the best harbor in the South Pacific Ocean. Pago-Pago, on the south side of the island, contains a bay with deep water near the shore, and is surrounded by high hills which offer perfect protection to the largest navy in the severest tornado. It is located near the routes of the large trans-Pacific steamers from San Francisco and Vancouver to Australia and New Zealand, and it is the only harbor on their route, except Honolulu, that those large steamers can enter.

Tutuila is about seventeen miles long and five miles wide. It has a population of four thousand people, a superior branch of Polynesians, fairly well educated and living in thirty villages.

When the *Logan* was riding the seas of the Northern Pacific large sums were jocularly offered if the captain would stop the ship long enough to enable the passengers to walk on mother earth for five minutes. At times

there was no land within a thousand miles except that directly underneath the steamer.

"Cheer up, friend, the worst is yet to come," was the well-meant expression of a fellow passenger. Others would say with a keener sense of sympathy:

"Never mind; we will be at Guam soon, and then you can walk for miles and save your money. In fact, you cannot ride unless you hire a bullock cart and let your feet hang over."

For nineteen days we visited the writing room where the day's run was posted at noon, and saw the distance between the steamer and Guam rapidly decreasing; on June 1, it was 5,100 miles, and at noon on June 20, it had dwindled to nineteen miles, and hopes ran high. For an hour or more we had been running alongside of this first New Possession to be sighted since we sailed through the Golden Gate and saw "God's Country" slowly fade from view.

Soon after luncheon the town of Agana was made out by the aid of glasses; seven miles farther west could be seen Piti, the landing place of Port San Luis de Apra, one of the best insular harbors of the Pacific. The naval supply ship, very appropriately named the *Supply*, with steam up, was awaiting our arrival.

The harbor is protected by a reef three or four miles from shore; back of it is a thickly wooded promontory, at the foot of which are beautiful palms and cocoanut trees. Near the village of Piti, the new Pacific cable station, the most beautiful flag on earth was waving its welcome in the hot breezes. Slowly we glided into the channel almost at the base of the beautiful headland. Tons of cargo were to be unloaded upon the *Supply*,

including a large quantity of fresh meat and other supplies for the American governor and other officials on the island, the two companies of marines stationed there and the officers and crew of the *Supply*.

As the anchor chains rattled, cameras were quickly loaded with new films and extra cartridges placed in convenient pockets in order to "catch" everything new and interesting at our first landing place. Large bills were exchanged at the quartermaster's office for small change. The passengers crowded as near the ship's stairway as possible. Some of the young officers and the young ladies had planned a dance at the old barracks, and their feet tingled with the anticipation of an experience which they would probably never be able to repeat. In the meantime, Dr. Davis, the transport surgeon, and the physician from the port, were having a quiet chat. The interview closed, and in an instant a yellow flag floated from our mainmast. We were quarantined! Four soldiers on board with mumps had spoiled an afternoon's pleasure for two hundred people. The people of the Pacific Islands have never had the American "children's diseases," and seem unable to resist the attack of these new enemies. Smallpox, cholera and bubonic plague are not so fatal to Americans as measles, mumps and scarlet fever are to our "brothers in brown."

Guam is the largest of the Ladrone Islands, and was under Spanish rule at the outbreak of hostilities between Spain and the United States in 1898. On June 20, the first American military expedition to the Philippines stopped to take possession of Guam in order to have a safe harbor between Honolulu and Manila for a coaling station or for temporary repairs, if necessary. Guam



THE CHINA SEA

was so far removed from the lines of communication that when the Americans arrived the Spanish governor had not heard of the war, which had been declared on April 26. Several officers on the *Logan* were in the attacking expedition five years before, and told with much merriment how the governor came down to the shore when he heard the American guns silencing the fort in the harbor and offered his apology for not returning the "salute," explaining that he had no powder on the islands! Imagine his surprise when he found himself and his command prisoners of war, ordered on board the "saluting" vessel and on the way to Manila. The governor surrendered the whole chain of fifteen islands, but the American Government, in the Treaty of Paris, gave fourteen back to Spain—these were promptly sold to Germany—our Government retaining only Guam.

The first American governor of the island was Captain Richard P. Leary, of the United States cruiser *Yosemite*, who established a permanent civil government under the Navy Department. During his administration the bay was surveyed and charted and made safe for vessels of all sizes.

The area of the island of Guam is about one hundred and fifty square miles, one-half of which is susceptible of cultivation. Nearly all of the land is still virgin soil, only about one per cent. being under cultivation. The population is about nine thousand, nearly all of it being in towns, Agana having two-thirds of the entire number, and the five other towns containing from two to nine hundred each. Cocoanuts, oranges, lemons, cacaos, rice, corn, tobacco, sugar-cane, beans and tomatoes are among the fruits and vegetables raised. Deer and wild

goats are found in abundance; cows and pigs are raised.

The Rev. Francis E. Price, who represents the American Board of Missions, speaks of the excellent record which the American Government has made during its occupancy, asserts that the people are far more prosperous than ever before, and that, as a rule, they are contented. The Government, he declares, has been honest, administering public affairs justly and visiting swift punishment on official dishonesty.

When the typhoon in November, 1900, had left the inhabitants of Guam in a destitute condition, the Government promptly expended \$5,000 in relief work. At that time Mr. Price heard the following from a group of persons on the street: "This is something we never saw before—the government helping the people. Heretofore the people have always given to the government and received nothing in return." Evidently "a government for the people" had not been a popular sentiment in Guam. The American Board has a school in Agana, and a boarding school on its premises, one and a half miles from Agana.

As the sun sank to his rest, the band on the *Logan* played and the strains of peace and good-will to men floated over the quiet harbor where five years before the notes of war had been heard. When the Sabbath dawned the noble steamer sailed out through the narrow channel and turned her prow toward the west, and the record at noon was eighty-one miles from Guam and fourteen hundred and nine from Manila.



## CHAPTER III

# SOLDIERS PLAY AND PRAY

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Novel Situation for a Clergyman—A Favorite Hymn on Shipboard—Needs of the Chaplain—Song of Childhood—The Howling Wilderness.

THREE Sundays were passed on the voyage from San Francisco to Manila. A religious service with a sermon was held each morning, and a song service with an address in the evening. The efficiency of an army chaplain depends on two things: his personality and the attitude of the commanding officer and his staff. Both must co-operate to accomplish any lasting good. A clergyman looking for an easy berth would better become a tract distributor or an editor; he will certainly miss his mark as a chaplain. The Rev. Joseph L. Hunter of Pennsylvania is the chaplain of the Fourth Infantry.

At two of the Sabbath services the writer was invited to speak, once aft and once forward. One Sunday the sea was smooth, and on the other it was not so rough as it had been. Standing on the main deck under a canvas awning, with the enlisted men about him, and the officers and their wives, only a few of whom he could see, sitting on the upper deck, the situation was novel. It was an effort to retain one's footing, while manuscript or note was out of the question in the breeze that was blowing.



The two audiences, one seen and the other unseen; the certainty that the speaker and his hearers would soon part not to meet again in that relation; the keen interest manifested on the part of the men going forward at the call of duty to dangers of which many have no conception—these features and others combined to make the services deeply impressive.

The men were fond of singing, and the hymns that are popular in the prayer meetings at home were called for most frequently on ship-board. Three and four men looked over a single book, and the singing, led by the organ and cornet, was hearty and sincere. The song service on the *Logan*, with the chaplain leading the singing, Mrs. Chance at the organ, and a member of the band helping with the cornet, and hundreds of men with bared heads singing their greatest favorite:

"When the Roll is Called Up Yonder,  
I'll be There,"

will not soon be forgotten. One evening Gospel hymns were sung, the next night patriotic songs, and the following evening the graphophone was used to entertain the men. The organ, hymn-books, reading matter and graphophone, used by the regiment, were gifts. Soldiers and sailors, set for the defence of the flag and the dissemination of American principles, deserve well of those who remain at home, and what can properly be done for their enjoyment and comfort will be a wise investment by the Government.

The chaplain wears the khaki uniform of the army, with the insignia of his rank, that of captain, and a silver cross on each shoulder strap. Besides conducting

the Sunday services, he visits the sick in the hospital, engages in personal religious conversation with the men, secures suitable reading matter and provides innocent recreations. The Government has not seemed to realize how important an officer the chaplain of a regiment may be, and as a rule is; a poor chaplain is as rare as a poor surgeon. What the surgeon needs to make his work efficient is given to him, as it should be; what the chaplain needs should be given to him. The success attending the splendid work done by Christian workers, not chaplains, sent out with the troops by societies, is partly due to the fact that they are provided with money with which to secure what the soldiers need.

Mr. Hunter is a soldier and had no complaint to make; but it is not difficult to see how his work and those of his fellow chaplains could be improved by small annual appropriations. The additional expense of fitting out the Army and Navy chaplains with reading rooms, traveling libraries, stationery, games, etc., would not be large, and the investment would seem to be a good one. A stereopticon with a good collection of slides, a few good papers and periodicals regularly subscribed for, and a few dollars a month to use as exigencies arise—these are some of the needs of chaplains as they appear to the writer. A few people are now doing privately what could be wisely done by the Government, while other expenditures probably come from the small salaries of the chaplains. There are a thousand men in a regiment; the Fourth Infantry has one hundred copies of "Church Hymns and Gospel Songs."

Mr. Hunter had the cordial co-operation of the officers; many of them, and nearly all of the ladies on board,

attended the services regularly. The example of these prominent people was greatly appreciated. The chaplain had held a similar position in a Pennsylvania regiment of militia for several years. When the Spanish-American War began, he went with his regiment to the Philippines, being on the second American Military Expedition. After the regiment returned home he resumed his pastorate. Knowing the needs of the soldiers of the Regular Army, he again offered his services to his country and was appointed chaplain in 1902. He was accompanied to the Philippines the second time by his wife and their four children.

Twice a week the enlisted men sang patriotic songs. A favorite was "The Army Hiking Song," sung to the tune, "Tramp, Tramp, Tramp, the Boys are Marching":

"In the land of dopy dreams,  
Peaceful, happy Philippines;  
Where the bolo-man is busy all day long;  
Where Americanos die,  
And the Filipinos lie,  
And the soldiers sing their Army Hiking Song.

CHORUS:

Tramp, tramp, tramp, 'tis weary marching,  
Hiking after Philippine ladrones;  
But beneath the Starry Flag,  
We corral them with a Krag,  
For we want to see our own beloved homes."

The soldiers practiced calisthenic exercises for an hour every afternoon under the direction of officers. Besides keeping the soldiers in excellent trim physically, this is said to be a preventive of seasickness, or at least it en-

ables one to forget that he is ill. Aside from this drill exercise and sentry duty, the soldiers were left largely to themselves, and sat or lay on the deck reading, sleeping or playing cards, according to fancy. Not long after the trip began, a few of the men started a glove contest on the deck where the song service was in progress.

“A prize fight!” shouted an enthusiastic lover of the strenuous life. A divided interest was manifest from that time. Not only the enlisted men on the outskirts of the crowd, but a number of junior officers and young ladies were unable to resist the temptation to see a free glove contest. No complaint was made by the chaplain, but the disturbance was not repeated. The colonel “did not approve” having the chaplain’s services disturbed, and they never were again.

Nearly every week, on the patriotic night, the men called for “The Good Old Summer Time,” which was sung with great enthusiasm. When it is remembered that the soldiers were leaving home and loved ones for two years, if not forever, it was not surprising that they loved to recall the days of childhood:

“There’s a time in each year  
That we always hold dear,  
Good old Summer time,  
With the birds and the treeses  
And sweet-scented breezes,  
Good old Summer time;  
When your day’s work is over  
Then you are in clover  
And life is one beautiful rhyme,  
No trouble annoying,  
Each one is enjoying  
The good old Summer time.

## CHORUS:

"In the good old Summer time,  
In the good old Summer time,  
Strolling through the shady lanes,  
With your baby mine.  
You hold her hand, and she holds yours,  
And that's a very good sign,  
That she's your tootsey wootsey in  
The good old Summer time."

The sail from Guam to the Philippines occupied four days, but it was twenty-four hours after we sighted the Island of Samar before we dropped anchor in Manila Bay. For several hours we passed near to the island which will be known in history as "The Howling Wilderness."

Colonel O'Connell was stationed at one time at Samar. One evening, when recalling his Philippine experiences, he told of a conversation which he had with the Archbishop of California just before sailing on the *Logan*.

"So you have been in Samar, which General Smith made a howling wilderness?"

"I have been in Samar, and it is a howling wilderness; but General Smith did not make it so."

"Have I the wrong name?" asked the archbishop. "Who was it that made Samar a howling wilderness?"

"God Almighty, not General Smith."

Army officers, while not wishing to be quoted, were not reticent in defending General Smith for his efforts to suppress the rebellion in Samar, which was crushing the American Army. His famous words to "kill and burn everything and make a wilderness of Samar" were



A STREET-MEETING CROWD IN MANILA

never understood, in their opinion, to be an order, and were never taken as an order by those who heard them. He was understood to mean that the rebellion should be put down in the shortest possible time and with the least possible loss of life on both sides.



## CHAPTER IV

# FIRST IMPRESSIONS

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Rival of the Inland Sea—Filipino Life at First Hand—Shipping in Manila Harbor—Jehu Out-distanced—The Carabao an Insurrecto—Costume of the Filipina—The Scholar's Question.

“**WE** want you to write an article giving your impressions of Manila when you had been there one week. Do not wait until you are acclimatized. Tell us what an American traveler sees when he enters the city of Manila.”

This was the instruction received by the writer when leaving New York. Were he to give similar directions to another American traveler he would modify them in a single particular:

“Write your impressions on the first day after landing.” It does not take the traveler a week to yield to the seductive influences of this charming city.

Passengers coming from the Pacific coast on a liner touch first at Yokohama and then at Nagasaki, Shanghai and Hong Kong, or sail directly from Nagasaki, according to the line and the steamer taken. Reaching Manila, as we did, on a transport, we approached the Philippines from the East, sighting Samar on our left and soon afterwards southern Luzon on our right, and sailed between the two islands through San Bernardino Strait, about five miles wide at the narrowest point.

The morning ride was one of surpassing beauty. The glimpse of tropical foliage which we had at Guam was simply a foretaste of what was now visible from either side of the ship. Many of the officers were returning to former fields or going to new ones, and their description of towns and villages, almost hidden from view, showed how varied were the aspects of Filipino life and how populous were the islands. The cocoanut palm and the ever-present bamboo could be seen near the shore, and frequently a little settlement.

For hours during our first day among the Philippine Islands we had a fine view of the Mayon volcano, near the southern end of Luzon.

A few officers on previous trips to Manila had sailed through the Inland Sea of Japan, and they declared that that famous sheet of water does not surpass in beauty, and certainly not in grandeur, the Straits of San Bernardino, and that Fujiyama itself is not so perfect in formation as Mayon.

Manila Bay is entered from the sea by two channels, one on either side of Corregidor Island. The main channel is called the Boca Grande, or great mouth; the other is the Boca Chica, or little mouth. We sailed through the larger channel while the revolving light which guided Admiral Dewey on the memorable night of April 30, 1898, was still flashing its beams, alternately red and white, across the bay and far out to sea. When we anchored we were twenty-five miles from Corregidor, just outside the breakwater, with Manila a mile away, and Cavite, the scene of the great naval battle, a dozen miles distant at our right.

The first impression that one receives while entering

the harbor of Manila is that here is a body of water in which could lie secure not only the entire American Navy, but also the navies of many nations. One does not have long to meditate upon the occurrences of 1898, for his transport is quickly surrounded by official boats, representing the customs service and the quartermaster's department, and also by innumerable little boats manned by natives and waiting to carry passengers ashore. At present it is impossible to take large ships near the city, as the water is not deep enough, and sudden gales may drive them from their moorings. Given a thousand islands stretching over two thousand miles, from north to south, the chief means of communication must be by water. In the harbor of Manila one sees many kinds of craft. He finds several ships bearing on their funnels the national colors, though somewhat begrimed with smoke. These are inter-island transports which carry the troops and mail, fresh meat and ice and other necessities of life to the different posts on the isles of Luzon, Panay, Mindanao, Cebu, Negros, Samar, Leyte, and a few smaller ones. These transports travel on schedule time; their routes average from ten to twelve days in length.

Commerce and traffic have followed the American flag; and to-day many lines of steamers, passenger and freight, include Manila in their course, while several have it as one of their terminal ports. Steamers from China or Japan bring mail and passengers every week; several lines run to Hong Kong, and others to Japan direct. There are frequent arrivals from Australia. China is within three days of Manila, and Japan is reached in two days more. At Hong Kong or Nagasaki



HOTEL DE ORIENTE

liners may be taken for San Francisco, Portland or Vancouver, prompt connections being made. A letter mailed in Manila may be read in New York in thirty-two days. At Hong Kong and Singapore one may catch western-bound liners and reach England and New York through the Suez Canal. There are also many local steamship lines, mostly under Spanish control, although the English and Filipinos own some of the boats which ply between Manila and other cities. The *Compania Maritima*, the largest of the commercial companies, has an excellent fleet of twenty vessels, with which it touches nearly all the important centers in the Archipelago. There are also in the harbor ships from Nagasaki, Hong Kong and Calcutta, and from Spanish, English and German ports; an occasional schooner from the Pacific coast is seen.

While we were looking at the shipping and watching the great steam dredges at work, the launch carried us to the wharf opposite the Customs House. As we landed we found ourselves strangers in a strange land, and in the midst of strange customs.

Imagine two Americans standing on the wharf, unable to speak a word of Spanish, and a crowd of chattering natives unable to understand a word of English. Carriages, carts and other vehicles dashed past us, many of them empty and driven at breakneck speed. All efforts to get a conveyance were futile until we discovered a group of men in khaki uniform. A cordial greeting from these American brothers, a word or two in Spanish or Tagalog from one of them to a passing native, and we were soon on our way to the Hotel Oriente.

While the soldiers were securing the carrmata, a Fil-

ipino lad ran toward the vehicle and engaged the attention of the driver for an instant. For this service, less than a minute in duration, he extended a brown hand and said with a pathos almost irresistible:

“Fifty cents, Mex.”

Just why he claimed a half dollar it was difficult to tell, unless he believed that we represented the people who had come from America to benefit the Filipinos.

There may be vehicles which jar one more than a carromata, a two-wheeled vehicle drawn by a small native pony, but they have not come under the writer's observation. Jehu would have been distanced had he driven his chariot through Manila. The driver, or cochero, takes no chances; he lets those in his carriage do that. He simply plans to get to his destination by the quickest route and in the shortest time; the fact that he is paid by the hour or the mile does not enter into his reckoning. He aims simply to get ahead of every one else, and he usually succeeds when he has an American passenger.

We had learned on the transport that there were excellent hospitals in Manila, and we had no doubt that within a half hour we should be in the accident ward, or more probably in the morgue. We did not communicate our fears to the cochero. We could not have done so if we had tried, and we were too busy holding on to the narrow seat even to talk to each other. The ride was not so long as it seemed, as we found later; and by learning one or two Spanish words, we were able later to ride in a carromata with some hope of returning to our hotel without broken limbs, although we never ceased to watch for broken axles and other damaged parts of our carriage.



On our way to the hotel we passed many carts drawn by carabao. This animal, in appearance a cross between an ox and a rhinoceros, actually a water buffalo, is driven singly to a heavy cart. The carabao has an individuality which must be respected. It is tractable and gentle when driven by a Filipino or a Chino—every man from the Flowery Kingdom is a “Chino,” the Spanish for Chinese, and the word “Chinaman” is never heard in the Philippines.

The carabao is an insurrecto. The hatred of Americans which the natives had has apparently been transferred from Aguinaldo and his followers to the carabao. It is said that formerly one of these animals would turn and charge an entire company of American soldiers when driven by one of them. Whether it was the uniform or the color of the American, or simply “cussedness,” psychologists have not explained. No American ever drives one of these animals if he can help it; when any driving is being done the carabao is in pursuit.

But the carabao and the Filipino are on excellent terms. Critical Americans speak of a “Filipino smell”; it is said that the carabao objects to the “American smell.” One might as well try to stop, single-handed, an automobile as a carabao when once he has his head up, while a Filipino child of five years can handle the animal with impunity, leading him by the rope running between his horns to a ring in his nose, or sitting on his back. The speed of the carabao is uniform. It is one mile an hour with good roads, but this rate cannot be maintained for many consecutive hours; unless the animal is allowed to have a mud bath once or twice a day he becomes water mad.

A failure to understand this characteristic led the Americans in the early days into needless complications. If the carabao is not released from his cart and allowed the course which nature has laid down, he takes the cart with him to the nearest water in sight, whether it be a mud hole, rice paddy, estero, river or ocean. His constitution requires that his body should be submerged not in water simply, but in mud as well, and it is no uncommon sight to notice a dozen carabaos in one of the esteros with which the city abounds. All that one can see of the great animal are the horns and a few inches of the back. After refreshing itself in water that would seem to be fitted only for the culture of cholera germs, the faithful friend of the farmer and traffic manager returns to his duties for another term of service. In the rice field, which is plowed when under water, the carabao is invaluable. If it should be decided at any time to dispense with his services, the system of rice growing would have to be changed.

There are a few street cars in Manila, drawn by ponies that would not be allowed to pass an officer of the Society for the Prevention of Cruelty to Animals; but these cars are not patronized by Americans. The story is told of an American school teacher who thought that street cars were run for the purpose of conveying passengers, and, acting on her intuition, she took a seat in one of them; but she had counted without the cost. Receiving many stares from her fellow-travelers, stares not born of rudeness, but of intense curiosity upon seeing an American lady in a Manila car, she left it after riding a block or two. The cars are uniformly crowded to the doors, and the steps are also jammed, many native



THE CARABAO  
CARABAO RAPID TRANSIT

women being among the passengers. Some of the American soldiers patronize the cars, but not until they are immune from a disease apparently familiar to the majority of the lower classes among the Filipinos. It is said that there are people who think that they have prickly heat, and try to convince their friends that it is so. With the new electric line in operation, with first and second class cars, Americans as well as Filipinos will patronize it.

The siesta, the nap following luncheon, or tiffin, as it is termed, may be omitted the first day that one is in Manila, but not after that. When one has gone to the shopping district and found all of the principal stores closed, doors locked and blinds up, and has found empty desks in the public offices and business houses, he realizes that he might as well go where all the rest of the world is at that time, and he returns to his hotel, sleeps an hour, has a cold bath, dresses for the afternoon, orders a *carromata*, and goes out for business or pleasure. Before the American invasion, the business of the day was nearly all done before noon, and only a few clerks were obliged to return to the stores and offices after tiffin; is it to be wondered at that the Americans were resisted?

The first drive is to the Post Office, through the Calle Rosario, the Chinese shopping quarters, and the Escolta, where the better class of foreign shops—American, English and Spanish, with an occasional Chinese, are found. Then one retraces his steps down the Escolta, crosses the Bridge of Spain, which spans the Pasig River, and drives into the Walled City on the left bank of the river, or down to the Luneta overlooking the bay.

The Walled City, perhaps a mile square, contains the

Cathedral, the Augustinian, Dominican and other churches; the St. Thomas University and other institutions of learning; the Palace, used as the headquarters of the Civil Government; Fort Santiago, the headquarters of the military; a large Spanish hospital and several hotels; the Army and Navy Club; many shops, a market, and not a few houses still occupied by Spaniards, and the building occupied by the Young Men's Christian Association, the Methodist Printing Press and the American Bible Society.

The scene on the Luneta at sunset, when the band plays, is brilliant. Hundreds of carriages drive along the shore facing the bay, or stop for a few moments as near the stand as possible, while gentlemen alight to talk to friends in other carriages. Americans, Spaniards, Filipinos, Chinese meet here, the turnouts of some of the brown and yellow people not a whit behind in style or expense those carrying paler faces. The music is of a high order, but it is of secondary importance; every one who can go to the Luneta must go there to be in the swim. It is said that clergymen go there to make pastoral calls.

In the business and residence part of Manila the houses are built of native woods, after the Spanish style of architecture. Glass is seldom seen in the windows—a translucent, but not transparent, sea shell being substituted for it. The ground floor is generally used as a carriage house, although the Americans are utilizing the space for reception rooms, dining rooms, libraries or bedrooms.

In the native districts of Manila, outside the fire lines, and in nearly every town outside of the capital, the

native house is built of bamboo, with a roof of nipa leaves. This kind of house is commonly called a nipa shack, the roof, which is built first, giving the name to the entire building. After the roof is completed, it is raised to the proper height, a few bamboo poles are laid for the flooring to rest upon, and the family moves in, finishing the house as opportunity offers.

Just above the Bridge of Spain are Spanish and native boats, which run up the river and across Laguna de Bay, supplying towns along the river and lake with products from Manila and returning richly laden with produce from the provinces toward the east. Other boats run on other rivers entering into the bay. Below the bridge are many steamers which sail along the northern coast of Luzon, perhaps two hundred miles, while others reach all of the southern islands.

The mouth of the Pasig is at times, especially in the typhoon season, practically choked with ships, launches, cascos and bancas which come inside for protection from the storm. The cascos are really lighters, although they are long rather than broad, and are covered with bamboo roofs made in sections, which protect the cargo as well as the family of the man in charge of the craft. On almost every casco the owner lives with his family, including the cock that crows not only in the morn, but whenever he feels like it. It is a marvel how the children who live on the cascos keep from falling overboard; perhaps they do not always succeed.

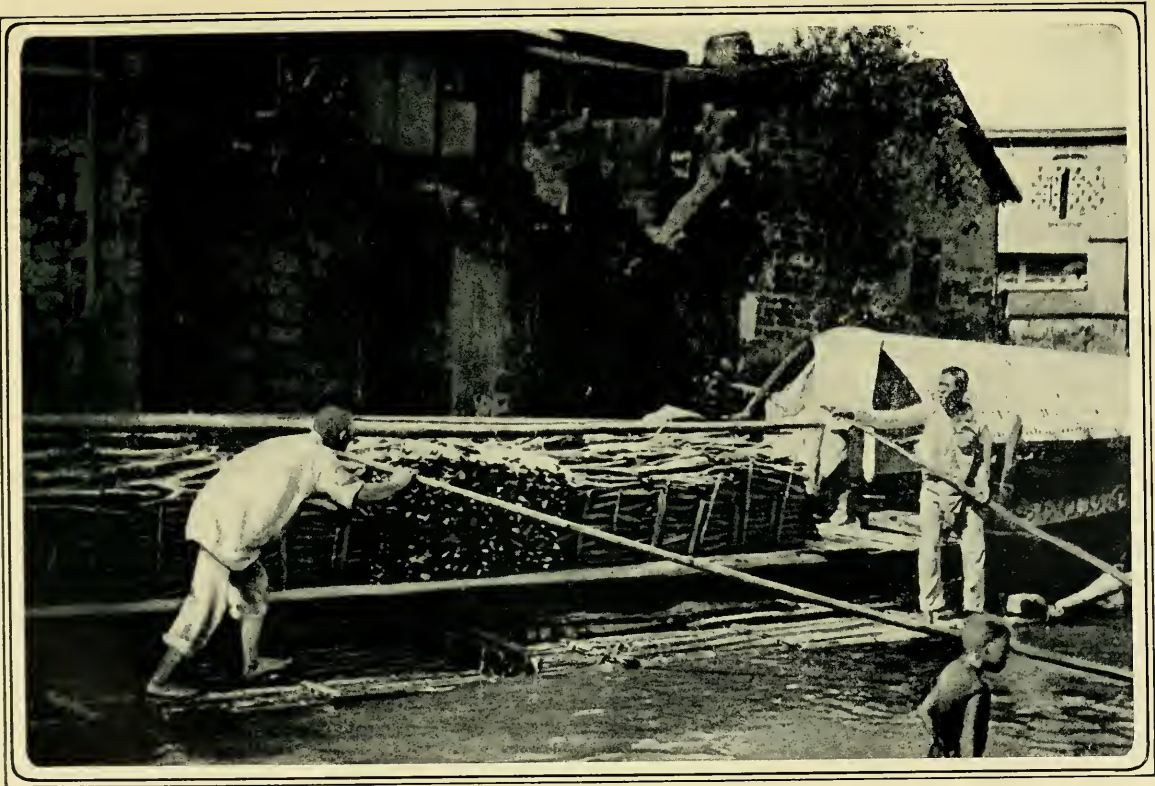
The motive power consists of two or more Filipinos with bamboo poles from twenty-five to thirty feet long. Along the sides of the boat run little foot bridges or bamboo sidewalks, upon which the sailors walk as they



pole the boat. It seems incredible that two men, each weighing less than a hundred pounds, should be able to force a heavily laden boat against the swift current; but they do. Dropping one end of the pole into the mud, the barefooted and lightly clothed native doubles himself, bringing his head nearly as low as his feet as he presses the other end against his bare shoulder.

The banca is a tree trunk hollowed out and propelled by a paddle or poles, although a large one may be moved by oars or a sail. When a sail is used, there is always an outrigger attached, and the strength of the gale may be determined by an onlooker. It may be a "one-man" breeze, or a "two-man" breeze, or the entire crew of four or eight men may be standing on the outrigger while the heavier passengers are told to sit high up on the windward side. At such a moment one not accustomed to sailing in a boat whose lee side is under water is apt to inquire as to the possibility of rescue, if the breeze should pass the limit of the counter-balance on board.

It gives one just arriving from America a bit of a shock, as he drives about the streets of Manila, to see children running around clad principally in their brown birthday suits, although the majority of them do have a covering of a texture as fine as mosquito netting, extending nearly to the knees. The laboring men are in all stages of dress. Some of them have scarcely more than a cloth about their loins; this is especially true of the Chinese coolies. A large number of the men go barefoot and the great majority are bareheaded. With the women there is greater modesty shown, and many of the native women might be deemed well-nigh prudish in their



POLING A BOAT ON THE PASIG RIVER

reserve. Some of them are barefooted, but others wear dainty little slippers with wooden bottoms and a little piece of cloth or leather which covers three or four toes. This foot dressing does not allow great liberty of action in walking, and it is not uncommon to see a slipper left behind for a moment. It is said that in the giddy waltz a *senorita* will lose a slipper in the middle of the floor and catch it up again when she returns in the next circuit.

The dress of the Filipina woman is simple and admirably adapted for a temperature that ranges around eighty-five degrees, often reaching ninety-five, and seldom dropping below seventy-five. The outer garments are a skirt, with or without a train, according to the purpose for which it is worn; a waist of thin material with flowing sleeves, called a *camisetta*, and a handkerchief, starched stiffly and folded diagonally, which rests lightly upon the shoulders. Many of the younger women have beautiful necks and shoulders, which show to the best advantage in this costume. At the reception given by Governor Taft to General Davis upon his retirement from the army, the dresses worn by many of the Filipinas surpassed in beauty, as they apparently did in expense, with their rich material heavily embroidered, those worn by many of the Americans present. Now and then a Filipina tries to emulate her American teacher or friend, and dons American shoes and corsets and gowns; but the result is not artistically gratifying.

The native women, and ladies as well, have one habit which strikes a visitor as repulsive. It is not at all uncommon to see women at work, and even Filipina ladies of apparent wealth, riding in their carriages, smoking not only cigarettes, but even cigars larger than those used

in the States. As for the men, young and old, it is the exception to see one without a cigar or cigarette.

At a concert the flute player held a lighted cigarette in his left hand, and whenever he could take a whiff he did so, but he was careful that this indulgence should not disturb the harmony of the entertainment. The driver of your carromata, the clerk who waits on you at the counter, the cook in the kitchen, in fact the great majority of men in Manila—Filipinos, Chinamen, Americans and Mestizos (half-breeds, Filipino and Chinese, or Filipino and Spanish), are smoking the greater part of their waking hours.

With the Filipinos music is well-nigh a passion. Every town, village and hamlet has a band, and it is claimed that the best military band in the Philippines is a native one led by a Negro. Two or three times a week the Constabulary band, under the direction of Lieutenant Loving, plays on the Luneta. The native bands have rude instruments, many of them made of bamboo. The story is told of a Filipino sailor who, with a flute improvised from a bit of piping, the holes punched with a red-hot skewer, could play an extraordinary range of airs and variations in perfect tune and with much artistic feeling.

Next to music, and even greater in interest than his love for his native instruments, is the Filipino's delight in cock-fighting. The native Filipino is a born gambler, and in cock-fighting he finds his greatest joy. The government has not deemed it best to deprive him of his favorite passion, but cock-fighting is restricted to Sundays and feast days, and before sundown on those days. As there are some fifty or sixty feast days in a year, one

who is determined to see this sport can do so without breaking the Sabbath.

The fondness of the Filipino for his fighting cock was illustrated not long ago when a large part of the Tondo district of Manila was burned. Every man saved his *combatté*, as the rooster is termed, while the policemen and firemen saved the women and children. No matter how poor a man may be, he is a gentleman if he owns a rooster, which may bring him in a large amount of money if it wins in the next fight; and if it is killed he is sure of a chicken dinner. Therefore, he is happy and wins, whichever bird goes under. One cannot walk a block without meeting a man with his rooster under his arm or seeing him sitting on his haunches petting the fowl as if it were his favorite child. When he grows tired of holding it or stroking it, he drives a little peg into the ground, to which is attached a string two or three yards long and tied to the rooster's leg. It is said that on Sunday, if the worshiper is pressed for time, he takes his *combatté* to the church door and tethers it outside, while he goes in to perform his religious vows, and then hastens away to the cockpit, where he spends the afternoon and perhaps earns enough to support his family, with the aid of his wife's labor, during the coming week.

"Do the children play games as American children do?" the writer asked an American school teacher. For answer she pointed to an enclosure a dozen feet square. There in a ring were a number of boys pitching pennies.

"They are playing, you see, and playing for keeps. Playing for amusement is an art wholly unknown to the Filipino."

Another teacher said that she organized a baseball

club that her boys might have proper recreation. To her surprise she found that not only were they gamblers, but that they were swearing. When she reproved them for their profanity, one of the boys said naively:

“Teacher, what shall I say when I miss a ball?”





ADMIRAL DEWEY, U. S. N.

## CHAPTER V

# ADMIRAL DEWEY'S VICTORY

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Views of John W. Foster—Capitulation of the Capital—What America Received for its Twenty Millions—Mr. McKinley's Hesitation—Appointing the Commission.

“I WISH I had never been born,” said John Wesley. “But you are born,” was the philosophic reply of his revered mother.

Opinions differ as to the wisdom of the retention of the Philippines by Americans, but no one has questioned our right to destroy the Spanish fleet. Whether Admiral Dewey should have sailed away after finishing the work to which he was specifically assigned may long remain a subject of academic debate. Similar themes have been discussed in other days.

“While the caution which Washington gave his countrymen in his farewell address to avoid entangling alliances has not lost its virtue, the Nation has attained such a position among the powers of the earth that it cannot remain a passive spectator of international affairs.”

These words from the pen of ex-Secretary John W. Foster express the conviction of one of the best American diplomats of recent decades. Mr. Foster makes this statement regarding Admiral Dewey's position subse-

quent to the sinking of the Spanish fleet: "The dispatch of his (Admiral Dewey's) squadron to the Philippines was made necessary by the exposure of American commerce in the Orient and of American cities and towns on the Pacific coast to the reprisals of the Spanish fleet. He fulfilled his orders when he destroyed that fleet. But there was not a single harbor in all the Asiatic waters where his squadron could remain in time of war. His only course was to continue in the harbor captured from the enemy till he received orders from his Government."

Comparatively little was known of the Philippines ten years ago; to-day few children can be found in any school who do not know a good deal about their location, tribes, products, languages and customs. Seven hundred miles from Hong Kong, the nearest Chinese port, twice as far from Shanghai and Nagasaki, the nearest port in Japan, Manila was until recently out of the ordinary lines of travel, east or west, and was seldom visited except by freight steamers or those carrying Spanish military and clergy and merchants. Spain owned the Philippines from the time of their discovery in 1521 until 1898. A British fleet sailed in the Philippine waters in 1762 and captured Manila; but the treaty of Paris in the following February restored it to the Spaniards. It stirs one's blood to look over Manila Bay and recall the action and the result of that eventful morning when an American admiral focussed the attention of the world upon it.

Admiral Dewey with his squadron was in Hong Kong when the war with Spain was declared. In obedience to a cable message from Washington to find the Spanish Asiatic fleet and destroy it, he sailed for the Philippine



CORREGIDOR ISLAND, AT THE ENTRANCE OF MANILA BAY

Islands, and three days later, having failed to find the fleet in Subig Bay, on the northwestern coast of Luzon, he entered Manila Bay, disregarding the mines and torpedoes guarding the entrance, and early the next morning, Sunday, May 1, the naval battle was fought which destroyed Spanish prestige in the Orient. The wrecks of the fleet have been largely recovered, although one may yet see evidences of the deadly fire from American guns on those still partly submerged. One was recently raised and towed to Hong Kong for inspection and subsequent action, if found available for use. Some of the smaller boats have been refitted and are now carrying the American flag.

Early in the following August, Admiral Dewey joined with Major-General Merritt of the Army in a note to the Governor-General of Manila, informing him that the city might be bombarded any time in forty-eight hours, or sooner, if the firing on the American trenches by the Spanish troops was continued. No shot was fired from that time on either side until the final assault was made on August 13, when the fleet and the Army joined forces. The Spaniards surrendered and the white flag appeared near the Luneta. Immediately the Americans ceased firing, but the Filipinos continued to use their arms against the Spaniards, who, in returning their fire, killed one man and wounded two others in the California regiment.

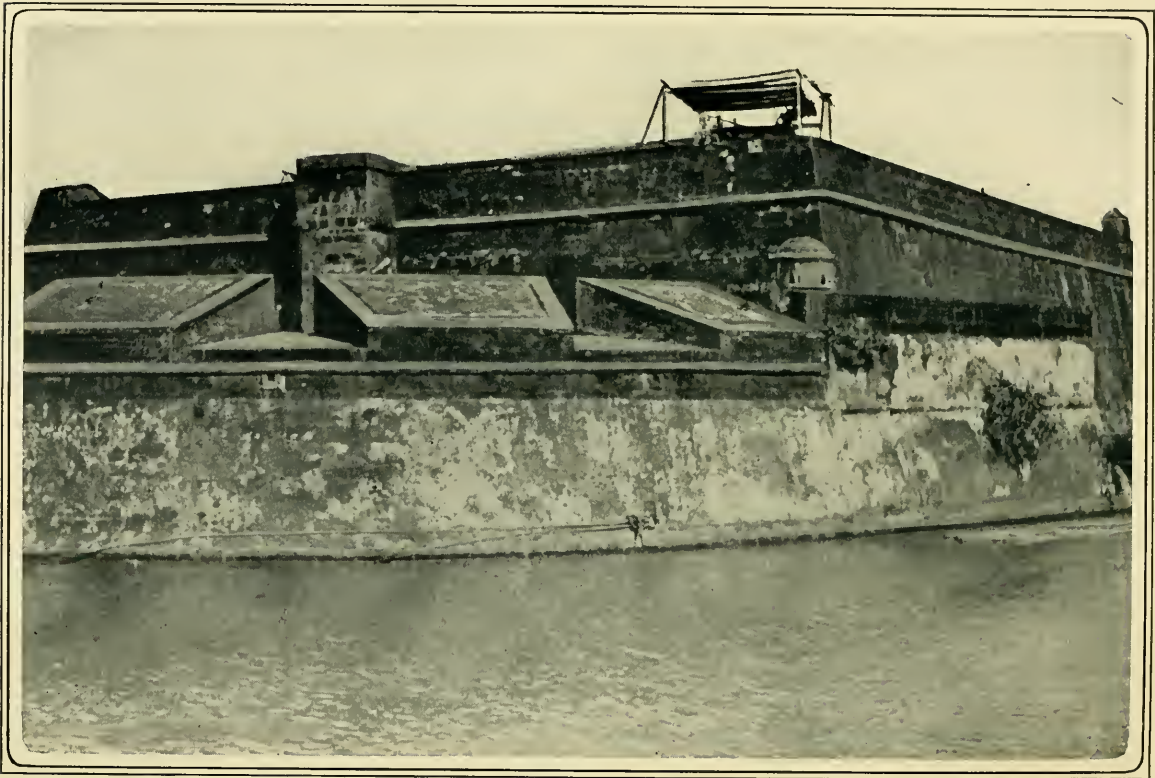
General Merritt with his staff was then taken ashore and the party marched quietly through the deserted streets to the Cathedral, where the terms of surrender were presented for approval. By this time the city was practically starved out. The insurgent forces were gathered

outside of the American lines, endeavoring to gain admission to the town; but strong guards were posted and General Aguinaldo was given to understand that none of his men would be allowed to enter with arms. Prior to the surrender of Manila the Americans and the insurgents had apparently been friendly as against the Spaniards; but afterwards Americans and Spaniards made common cause against the Filipinos, who were greatly disturbed at this treatment.

To quote from General Merritt: "They had expected that the city would be turned over to them, and that they would be permitted to loot and burn and kill with a free hand. The Spaniards showed considerable fear that a general massacre would be attempted by the insurgents, and they openly expressed a desire to unite with the Americans against them. Aguinaldo refused to allow the Americans to use the water-works, which were in his possession; at one time it looked as though they would have to be taken by force. After repeated promises and much parleying, the insurgents yielded to a show of force and the water was allowed to flow into the city, but for over a week we were obliged to depend upon the rains for water."

The irritation provoked by the failure of Aguinaldo to reap what he considered the rightful fruits of victory increased during the summer, and on February 4, 1899, the rebellion led by him broke out and was not suppressed until the spring of 1901, when Aguinaldo was captured by General Funston and the last of the insurgents surrendered. In other chapters the achievements of the Americans in the years of peace which have followed the suppression of the rebellion will be noted somewhat fully.





THE OLD WALL AND MOAT, MANILA

A word about the islands for which the United States paid Spain \$20,000,000. They form the most northern group in the Malayan or eastern archipelago, and lie wholly within the tropics, extending about 1,150 miles north and south, while the east and west limits are 650 miles apart. The archipelago is 93 miles from foreign territory on the north (Formosa); 31 miles from Balambangan, an island near Borneo on the south; 510 miles from the Pelew group (German) on the east, and 515 miles from Cochin China (French) on the west.

The archipelago numbers about 1,600 islands, most of them very small, and having altogether about 11,500 miles of coast line. Two of them, Mindanao and Luzon, are, however, classed among the larger islands of the world, and eleven islands—Luzon, Mindanao, Samar, Panay, Negros, Palawan (Paragua), Mindoro, Leyte, Cebu, Masbate and Bohol—are of primary geographical importance. The others are mainly dependent islands or islets along the coast of the larger islands, or subordinate archipelagoes, like the Sulu Islands. The area of the total land surface is computed at 127,853 square miles, or a little larger than the New England States, New York and New Jersey together. Mindanao (45,559 square miles) and Luzon (43,075 square miles) comprise about seven-tenths of the total land surface, the area of the other leading islands being: Samar, 5,198 square miles; Negros, 4,839; Panay, 4,752; Palawan, 4,368; Mindoro, 4,050; Leyte, 3,872; Cebu, 1,668; Bohol, 1,400, and Masbate, 1,230.

In 1902, Congress passed an act authorizing a census which should include all the islands of the Philippines

and their inhabitants as far as might be practicable. This was done, with the following result :

Christian . . . . .	6,967,011
Non-Christian . . . . .	605,188
	<hr/>
Total . . . . .	7,572,199

The area of the Philippines equals that of England, Ireland, Scotland and Wales, and it is believed by those who have studied the situation carefully that the islands are capable of supporting a population of at least 100,000,000. It is doubtful if an area so large as that of the Philippines can be found which contains such a vast population, together with such virgin resources in every line of industry. The fact that these resources have not been developed is due to the discouraging practices of Spain. The present Government, however, invites all honest, intelligent and thrifty men, of whatever nationality, to assist in restoring to the islands all that they have failed to secure in the past through a narrow administrative policy. There are highways to build, railways to construct, forests and mines to exploit, plantations to cultivate, inexhaustible water powers to harness, manufactories to establish. Modern methods of agriculture and many other fields of endeavor are open to capital and industry. Men of thrift and industry are invited to settle in the islands and help to improve them, and the first fruits will be given to those who first accept the invitation. What the islands need is a class of pioneers such as made the great empire lying west of the Mississippi River, men with willing hands and honest hearts and a small amount of capital.

When the war with Spain was declared, President McKinley expected to add no territory to the United States as a result of the conflict; but the fact that he changed his mind in the summer may be learned by noting his writings during the few months when history was making rapidly. In the protocol of August 12, which suspended hostilities and formed the basis for the treaty of peace, was the following provision:

“The United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace, which shall determine the control, disposition and government of the Philippines.”

It is clear from the diplomatic history of this period that the attitude of the Government relating to the Philippines passed through three stages, as Secretary Foster has pointed out. In the first, President McKinley was not in favor of demanding the sovereignty and possession of the islands, and President J. G. Schurman, of Cornell University, who was a member of the first Commission sent to the Philippines by President McKinley, quotes the latter as follows:

“In the protocol to the treaty I left myself free not to take them; but in the end there was no alternative.”

A month after the protocol was signed, Mr. McKinley appointed these Commissioners to negotiate a treaty of peace with Spain: W. R. Day, C. K. Davis, W. P. Frye, George Gray and Whitelaw Reid. Between the signing of the protocol and the giving of the instructions to the Commissioners, the President, Mr. Foster says, had changed his attitude. These were his words of instruction:

“Without any original thought of complete or even



J. G. SCHURMAN,  
PRESIDENT OF FIRST PHILIPPINE COMMISSION



tained the cession of the entire Philippine group to the United States, and three reasons were advanced for requiring this cession, based upon political, commercial and moral grounds. Concerning the latter, Mr. Foster says:

“The moral grounds for the possession of the Philippines were that the colonial administration of Spain had been conducted with great cruelty, injustice, and in disregard of personal rights; that it would be inhuman and morally wrong to permit Spain to retain her sovereignty; that the weakened power of that government would be unable to tranquilize the disordered and lawless conditions existing in the islands, to protect life and property, and to perform the obligations incident to government; and that it was for the interest of the people of the Philippines in particular, and mankind in general, to extend to the archipelago the principles of civil liberty, equality and self-government, which form the basis of American institutions, and that to do so was a duty to the world which the United States could not rightfully ignore. It is impossible to read the utterances of President McKinley during and following the negotiations without being satisfied that these latter considerations exercised a controlling influence with him in determining the destiny of the islands.”

The position of Mr. McKinley in regard to the Philippines may be gathered from a statement which he made to a party of clergymen, a committee from a religious gathering in Washington, who called upon him on November 21, 1899. After their interview, as they arose to go, the President detained them for a moment to say, as reported in *The Christian Advocate*:

“Before you go I should like to say just a word about



the Philippine business. I have been criticised a good deal about the Philippines, but I don't deserve it. The truth is, I didn't want the Philippines, and when they came to us, as a gift from the gods, I did not know what to do with them. When the Spanish war broke out, Dewey was at Hong Kong, and I ordered him to go to Manila, and he had to; because, if defeated, he had no place to refit on that side of the globe, and if the Dons were victorious they would likely cross the Pacific and ravage our Oregon and California coasts. And so he had to destroy the Spanish fleet, and did it! But that was as far as I thought then. When next I realized that the Philippines had dropped into our lap, I confess that I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help. I thought first we would take only Manila; then Luzon; then other islands, perhaps, also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night.

“And one night late it came to me this way—I don't know how it was, but it came: (1) That we could not give them back to Spain—that would be cowardly and dishonorable; (2) that we could not turn them over to France or Germany—that would be bad business and discreditable; (3) that we could not leave them to themselves—they were unfit for self-government—and they would soon have anarchy and misrule over there worse than Spain's was; and (4) that there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them,

and, by God's grace, do the very best we could by them, as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map maker), and told him to put the Philippines on the map of the United States" (pointing to a large map on the wall of his office); "and there they are, and there they will stay while I am President!"

At the McKinley memorial services held in 1901 in Manila, Major Elijah Halford declared truly: "There is no reason for our being here; our presence in these islands cannot be justified either to history or to our own consciences, unless we are here for the sole purpose of assisting the Filipino people to the enjoyment of the largest practicable measure of the liberty we delight in, and the blessings of our own free institutions, and to the achievement of a better and purer and stronger life than they could possibly have known but for our coming."

The Rev. Arthur J. Brown, D.D., who was in Manila when the McKinley memorial service was held, points out in his instructive book, "The New Era in the Philippines," three objects which Americans may seek in the Philippine Islands: (1) National glory; (2) commercial profit, and (3) the welfare of the Filipinos. On this last subject he says: "The poet Bailey was right when he said:

"There is but one worthy quest—to do men good."

"In all their relations to the Philippine Islands, the American Government and people should hold themselves to a self-sacrificing sense of duty. The temptation to seek a baser end is strong. But

“Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil  
side;  
Some great cause, God’s new Messiah, offering each the bloom  
or blight,  
Parts the goats upon the left hand, and the sheep upon the  
right;  
And the choice goes by forever ’twixt that darkness and that  
light.”

President McKinley, on December 2, 1898, ordered the American Government extended with despatch over the Philippine Archipelago, and in the following month appointed Jacob G. Schurman, President of Cornell University; Admiral Dewey of the Navy; General Otis of the Army; Charles Denby, ex-Minister to China; and Dean C. Worcester, of Michigan, a Commission of Conciliation and Investigation. Before the Commission had reached the Philippines the insurrection against American rule had broken out, and the Commission found that investigation was easier just then than conciliation.

The Commission began its labors on March 20, 1899. Its effort was to win the people to the American cause, and to that end the members labored with great zeal and discretion, and with considerable success. Soon after their arrival in Manila they issued a proclamation which, while asserting United States supremacy, assured the Filipinos that the liberty of self-government would be granted so far as compatible with American rule. The Commission spent the summer in the Philippines and was recalled in September of that year. Its conclusions were, in brief:

“That the United States could not then withdraw from the Philippine Islands; that the Filipinos were not pre-

pared for independence; that Aguinaldo had never been promised independence; that there was no general public opinion among the Filipino people, but that men of property and education, who alone interested themselves in public affairs, favored American suzerainty."

Many problems of fact, law, policy, and ethics which the Philippine situation involved occupied the minds of statesmen in the United States, while the Army in the Philippines was putting down the insurrection. President McKinley, in his message to Congress on December 5, 1899, in speaking of the Philippine Islands, said:

"As long as the insurrection continues the military arm must necessarily be supreme. But there is no reason why steps should not be taken from time to time to inaugurate governments essentially popular in their form as fast as territory is held and controlled by our troops. To this end I am considering the advisability of the return of the Commission, or such of the members thereof as can be secured, to aid the existing authorities and facilitate this work throughout the islands."

To give effect to the intention thus expressed the President appointed the Hon. William H. Taft, of Ohio; Professor Dean C. Worcester, of Michigan; the Hon. Luke E. Wright, of Tennessee; the Hon. Henry C. Ide, of Vermont, and Professor Bernard Moses, of California, "Commissioners to the Philippine Islands to continue and perfect the work of organizing and establishing civil government already commenced by the military authorities, subject in all respects to any laws which Congress may hereafter enact."

The first work of the Commission, after a thorough investigation of the needs of the islands and the proper

legislation to meet existing needs, was to organize provincial governments throughout the archipelago. The general provincial law provided for a provincial government of five officers—the governor, the treasurer, the supervisor, the secretary, and the fiscal or prosecuting attorney. The governing board is called the provincial board, and includes as members the governor, the treasurer, and the supervisor. The prosecuting attorney is the legal adviser of the board and the secretary of the province is its secretary. The first function of the provincial government is to collect, through the provincial treasurer, all the taxes, with few exceptions, belonging to the towns or the province. Its second and most important function is the construction of highways and bridges and public buildings. Its third function is the supervision, through the governor and the provincial treasurer, of the municipal officers in the discharge of their duties. Within certain limitations, the provincial board fixes the rate of levy for provincial taxation.

On July 4, 1901, Judge Taft, who had been President of the Civil Commission, was inaugurated Civil Governor of the Philippine Islands, and General A. R. Chaffee, Military Governor under him. The theory on which the American Government, through its Commission, has proceeded from the first, is that the only possible method of instructing the Filipino people in methods of free institutions and self-government is to make the government partly of Americans and partly of Filipinos, giving the Americans control for some time to come.

The Commission has been happy in having first as its secretary and later as executive secretary of the islands, Arthur W. Ferguson, who has a wonderful genius for

interpretation from English into Spanish and from Spanish into English. Governor Taft says of him:

“He has a dramatic instinct and that peculiar knowledge of the two languages which enables him, without the slightest hesitation, to make a smooth, graphic, and effective translation of each speech made by native or American. His work, which was incessant night and day, was a remarkable exhibition of mental and physical vigor.”

On September 1, 1901, the Civil Commission as a legislative body was enlarged by the addition of three Filipinos. Dr. T. H. Pardo de Tavera, Señor Benito Legarda, and Señor José Luzuriaga. These gentlemen, the first two of them residents of Manila and the last a resident of the island of Negros, had been most earnest and efficient in bringing about peace in the islands. Dr. Tavera was the first president of the Federal party, had accompanied the Commission on its trips to the southern provinces, and was most useful in effective speeches which he delivered in favor of peace and good order at every provincial meeting. Señor Legarda had been valuable in the extreme to General Otis and the American authorities by the wisdom of his suggestions, and the courage and earnestness with which he upheld the American cause as most beneficial to this country. Señor José Luzuriaga was a member of the first government of the island of Negros, organized, while there was insurrection rife throughout the islands, as an independent government, under the supervision of a military governor, and was most active in preventing the insurrection from gaining any foothold in that important island.

Governor Taft resigned in December, 1903. At that



time these were the members of the Commission: Dean C. Worcester, Luke E. Wright, Henry C. Ide, T. H. Pardo de Tavera, Benito Legarda, José Luzuriaga and James F. Smith, the latter having succeeded Commissioner Wright, was appointed President of the Commission, and Commissioner Ide, Vice-President; President Wright was inaugurated Governor of the Islands on February 1, 1904, and Cameron Forbes was later appointed a member of the Commission to succeed Judge Taft. In February, 1905, Governor Wright received the title of Governor-General.



WILLIAM MCKINLEY

## CHAPTER VI

# FROM MANILA TO DAGUPAN

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Experiences on a Railway—Goats, not Children,  
Crying—An Interview with a Provincial Governor—  
An Address on Character.

A TRIP of four days was made along the route of the Manila and Dagupan Railway. The line is English, both in its construction and in the compartments into which the carriages are divided. One car suffices to take all the first and second class passengers, who are kept apart by a door. The rest of the train is made up of third-class coaches, in which people sit as long as sitting room is available, and then stand or squat, according to circumstance and inclination.

A third-class Filipino coach is a circus, not simply because of the great variety of colors displayed in the dresses of the passengers, but because every coach has more or less of a menagerie in it. When the train stops—and it might stop almost anywhere, so gentle is its speed, an express train running fifteen miles an hour!—the sounds that greet the passengers are many and various.

Three or four times on our trip we thought we heard children crying, but found that the feet of a goat having been tied together and the poor animal carried with his feet up, he was doing his best to let the world know of

his humiliation. Sometimes a shote carried in the same way lifted up its voice, but no one ever thought a child was crying at such a time. Added to these cries, human and inhuman, were the shrill crows from the cocks traveling with their masters and seemingly having the time of their lives, grateful that it was neither Sunday nor feast day, and, therefore, they could not legally be made to fight.

The company owning the only railroad in the Philippines has been under heavy expense in constructing and operating it, owing to the numerous rivers which it crosses, which frequently interrupt travel, as the bridges were formerly weakened or swept away. Under the present management, however, not only are the conditions changed, but the company is able now to build a branch line which was begun with formal ceremonies while we were on our journey. It is a trifle humiliating to ride on an English road over American soil; but until American capital is ready to follow the flag in sufficient volume to construct and operate new railroads, we should be thankful that the English are able and willing to do so, and that they do it so successfully. If they could raise the speed of one express train to twenty or thirty miles an hour, a loud chorus of praise would rise from thankful hearts. When Aguinaldo was making his retreat before the American forces, he went north along the railroad. We stopped at two of the capitals of the insurgents, Malolos and Tarlac, and at two other towns.

The first stop was at Barasoain; Malolos, the capital of the Philippine forces in 1899, is separated from this town by a narrow creek, so that one scarcely knows at any time which city he is in. Our host at Malolos was

Captain W. H. Warren, the senior inspector of the Constabulary in the province. We walked through the town, visiting the native market with its curious productions, mostly of an edible nature, although some cloth and hats and other articles were for sale, and then went to the school and met the American teacher having charge of a few classes and showing the native teachers how to instruct their little brown brothers and sisters. The walls of the great church, which was Aguinaldo's headquarters, still remain, but only the walls are standing. A more desolate place one would not care to visit, and yet this American woman is seemingly as happy as if she were living in New York or Boston. The same is true of the young Methodist missionary, and the officers of the Constabulary, one of whom is a nephew of Bishop Potter, of New York.

Before luncheon the Governor of the Province, Pablo Tecson Ocampo, called to pay his respects to the visitors. One must not infer that the Governor is Mr. Ocampo; he is really Paul Tecson, Ocampo being his mother's name. The Governor was especially happy in talking about his province, in which, he says, there is not an American soldier. This does not imply indifference to the essentials of the Army or antipathy to its methods, but satisfaction that the Constabulary has done its work so well that the Military is not needed. There are two hundred and fifty men under Captain Warren, who see to it that the ladrones give the province a wide berth. If Captain Warren were unable at any time to cope with robber bands coming from an adjoining province, the Governor of the Province would call upon the Governor of the Philippines to send soldiers to aid the Constabulary

in enforcing the law. But there is apparently no probability that such an order will be necessary.

Governor Tecson said, in reply to questions from the writer regarding his province:

“The friars were here until 1898, and were then driven out because they were not teaching the Filipinos the right way. It is true that the native priests are not so well educated as the Spanish were, but they really teach better than the more educated Spaniards, because their lives more nearly correspond with what they say. They do not have one standard for the people and another for themselves. About eighty per cent. of the people in my province are good Roman Catholics, and the rest are Protestants or Aglipayans. Aglipay was one of Aguinaldo’s leading men, who was deposed by the Catholic Church, and has started an independent religious movement. He has only visited two towns in this province, but he has quite a following, his chief success lying in towns where the padre, or priest, and the people are not on good terms. Generally, I think, the personal feeling enters into the secession from the Catholic Church. Few of the better class follow Aglipay.

“In regard to Protestantism, it is a matter I have not looked into very closely. In nearly every town there are some Protestants. The greater part is what we would call the common class of people, but occasionally the better class become Protestants, and more of this class become Protestants than Aglipayans. Personally, I believe that each man should be a member of the religious body with which his judgment best accords. The American school teachers are splendid people. Without exception they have shown themselves worthy of the country





NEGITOS

which has sent them out. We have fifteen of them in the province, and they are doing excellent work.

“In common with other provinces, we have suffered greatly from the results of the war, and the low state of agriculture which has followed—due not only to the war, but to the absence of rain, and to our inability to raise very much because of the death of our cattle; what we have tried to raise has been largely destroyed by the locusts. With rice the principal product of the province, and that crop almost a total loss, you can easily see what our people are suffering. We are striving, however, to prevent actual starvation by offering a bounty for the bringing in of locusts. For every five pounds of locusts which are brought to the Government officials one pound of rice is given. On a single day last week 224,000 pounds of locusts were turned in. The following day 20,000, and the day after 16,000, and the next day 1,000. This shows that the people are willing to work, that there was a great benefit received both in the destruction of the locusts and in the securing of rice, which has had a marked effect for good upon them.”

After luncheon the American visitors returned the official call of the Governor, continuing the pleasant interview of the morning. It is interesting to add that Governor Tecson was one of Aguinaldo's most skillful generals, and at the same time displayed a sense of humanity not surpassed by many American officers. He captured at one time an American officer, and immediately wrote to the officer's father, also an officer, saying that the prisoner was in his care, and that he would be personally responsible for his safety and for his exchange as soon as opportunity offered. Not long after this the General

allowed the young officer to go on parole to visit his father, the American promising to return at a certain time to await the result of the efforts to bring about an exchange. It is not pleasant to add that he never returned. Had the Filipino officer broken faith, there would have been this comment:

“Whoever saw an honest Filipino?”

From Malolos we went to San Fernando, where we were met by Captain Thomas Mair, the senior inspector of the Constabulary, with headquarters at Bacolor. Nothing that he could do to make the visit complete was lacking. The Governor of this province, as well as the American officers and teachers, were invited in to spend the evening, which was enlivened by a concert by a native band. The following day we were entertained by the treasurer of the province and his charming wife, from Newark, N. J. As we had many friends in common, the hours sped swiftly, and, after an American dinner served in a Filipino house, we were driven to the station and took the train for Dagupan, the end of the line.

At Dagupan we were the guests of Señor Don Mariano Nable José. Señor Nable has entertained Governor Taft and every other prominent visitor of the Government, and he is an adept in the art of hospitality. A prosperous ship owner, he was deeply interested in the insurrection led by his countrymen; but as soon as he discovered that the insurgents could not succeed he was one of the first to counsel peace, and no one in the archipelago has accepted the new conditions more heartily. In his home we learned how well the cultured Filipino entertains. Mrs. Nable died two years ago, leaving five children, one of whom, the eldest son, is studying in England. The

three daughters are well educated, lacking only English, and they were about to begin the study of this language.

On our return to Manila we spent a Sunday in Tarlac, another one of Aguinaldo's capitals, as the guests of Captain Thomson and his Filipina wife. The province of which Tarlac is the capital has been known for some time as the home of several ladrõnes, chief among them being Felipe Salvador. One evening while we were there a burglary took place not far away, and a Spanish woman lost 2,000 pesos—about \$1,000. Captain Thomson spent several hours with his men looking for the robbers, whom he finally found. The fact that the burglary took place within a block of the municipal headquarters, and that the native police did not discover it, shows the need of the Constabulary, not only to protect the people from riot leaders, but also from thieves who enter private houses.

When the trip was planned, Captain Thomson requested the writer to stop at Tarlac and give an address in the evening. He felt sure, he said, that the provincial officers, as well as the Americans in the province, would be glad to hear a visitor from the Homeland.

Knowing that there had been some doubt expressed as to the wisdom of a clergyman speaking in public buildings, I asked Governor Taft if it would be agreeable to him for me to accept the invitation. With that hearty manner which is characteristic of him, he replied:

“By all means, go ahead.”

The invitation was then accepted. The assembly room of the Normal school was well filled, and an address on “Character” was given. Every American in the province, except two who were ill, was present. The Governor and

all the provincial officials were also in attendance, and a large number of Filipinos. The address was translated into Spanish by a Filipino officer of the Constabulary. The closest attention was given, and at the close of the address the Governor and a number of other persons stopped to thank the speaker, and to say that the points of his address would be repeated within a few days throughout the province by those who had heard it.





STUDENTS IN BIBLICAL INSTITUTES, DAGUPAN



## CHAPTER VII

# PRODUCTS OF THE ISLANDS

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Progress Possible through Soil—Agriculture a Science  
—Cocoanut Industry Remunerative—Utility of the  
Bamboo—Many Beautiful Flowers.

THE principal resources of the Philippine archipelago are in her soil. The more attention is given to the development of her agricultural products, the quicker and the greater will be her progress. The chief crops are hemp, rice, sugar, copra and coffee. Copra is dried cocoanut from which oil is extracted. Other products are maize, sweet potatoes, potatoes and cacao. The latter supplies the place taken by tea or coffee among Americans. Castor oil, betel-nut and areca-nut are also in common use among the people. Among the fruits there may be mentioned: the banana, mango, orange, custard apple, chico, lanzones, jack-fruit, bread-fruit, guava, mangosteen, pineapple and tamarind.

To aid the Filipinos in their efforts to get the most out of their land, an Insular Bureau of Agriculture has been established. This Bureau includes in its work investigations and the dissemination of useful information with reference to the agricultural resources of the islands, the methods of cultivation at present in vogue and their improvement, the practicability of introducing new and valuable agricultural products, the introduction of new

domesticated animals and the improvement of the breeds of domestic animals now found in the inlands; and, in general, the promotion and development of the agricultural resources of the archipelago. The Bureau has charge of two Government farms and has several agricultural experiment stations. The work now provided for in this Bureau follows practically the plan of the Department of Agriculture in the United States, and includes the introduction of valuable seeds and plants; distribution of the same; investigation of the soils of the islands, including mapping of tobacco, hemp, sugar, rice, cocoanut, fruit and vegetable soils of the archipelago; investigation of curing tobacco and originating, through selection or breeding, improved varieties of the staple agricultural products; carrying on an investigation of grasses, forage plants and animal foods, and devising methods for improving the forage supply of the islands; investigating the medicinal, poisonous, fiber and other economic plants; studying the history and habits of injurious and beneficial insects, the diseases of plants and methods of preventing them; improving existing breeds of domestic animals, and investigating of various lines of work involved in animal industries. The work is therefore organized upon broad lines.

In giving an outline of the work of this Bureau, its Chief, Professor F. Lamson-Scribner, said recently: "There is no more important work, so far as it affects the well-being of the people of the islands, than that which pertains to agriculture; and nothing can more effectively bring about peace and prosperity and increase wealth in these islands than the encouragement and promotion of the agricultural industries by the introduction

of modern methods, improved agricultural machinery and the enlightenment of the people concerning the immense agricultural resources possible in these islands under the intelligent application of modern systems of farming and fruit growing. No better soils are to be found anywhere in the world than exist here, and, under the climate of the Philippines, perpetual growth may be maintained. By irrigation, and nearly all lands are irrigable, with abundant water supply, farming lands need never be idle, but one crop may succeed another in rapid succession throughout the entire year.

“The cattle industries have been successfully followed in many of the provinces and, although serious loss has at times been experienced by the ravages of disease, happily preventive measures are being discovered for checking these losses, and the outlook for improving the domestic breeds of cattle and horses by introducing better stock from other countries is very bright. This line of work is receiving the most careful consideration, and steps have already been taken along the lines here indicated. The general cattleman would find here grand opportunities, for there are in certain sections of Luzon and some of the other islands immense tracts of country especially suited to grazing. In Nueva Vizcaya Province are many thousands of acres covered with fine nutritious grass now wholly unoccupied. No better grazing lands exist anywhere, and the grass now covering these prairies and hillsides is as fine and tender, and doubtless as valuable, as the choicest New England hay.”

The Bureau is also experimenting with coffee, India rubber, gutta percha and other tropical products, importing animals for the purpose of improving size, speed,

draft powers and the yield of milk, and building laboratories for the scientific studies of pests and diseases which destroy life throughout the islands. Work at the experiment station at Manila was considerably hampered at first by the extraordinary drought of the past year and the lack of suitable facilities for irrigation. Tomatoes, onions, lettuce, radishes, lima beans, string beans, egg-plant, peppers, okra, sweet corn, peas, sweet potatoes and beets were, however, successfully grown.

The cultivation of rice in the Philippines is in many respects similar to that practiced in China, India, Japan and other Oriental countries, and there is a crying need for an improved system. The consumption of rice in the islands greatly exceeds the production, but it is hoped that within the next decade the Philippines will become one of the leading rice-producing countries of the world. Under the present system of rice cultivation it would not be practicable to use American implements, because the rice is transplanted from the seed beds, and the workmen wait until it begins to rain every day before they prepare the land.

On a trip over the Manila and Dagupan Railway one sees many large fields, sometimes five hundred acres at least, on a level stretch, and it would seem as though American machinery could be successfully used here, and that its introduction would be followed by wonderful development of the country along this railroad. The plows used by the natives are too small to do effective work. The ground is simply scratched, and the harrow which follows is little better than the plow itself. When a Filipino first saw the picture of an American plow, he said:

“Isn’t it a fine idea to have two handles on a plow; when one breaks you can use the other.”

There are some sixty-five million acres of agricultural land in the Philippines, only five millions of which are subject to individual ownership. There is no reason why scientific methods of culture and modern agricultural implements should not place the Philippines at the head. The work of distributing garden and field seeds by the Bureau of Agriculture is an important one, and many thousand packages of seeds of such plants are sent out every season. The United States Department of Agriculture contributed to this Bureau ten thousand packages of seeds, containing fifty thousand packets. The Civil Government, through this Bureau, has authorized the purchase of a large variety of vegetable seeds, and these have been put up and distributed with directions in Spanish and English as to how they should be planted. Nearly all the varieties of American vegetables and field crops, it is said, can be grown in the islands.

One of the principal industries of these islands, and one capable of being greatly enlarged, is Manila hemp. Sixty per cent. of the exports of the archipelago to-day is of this fiber, yet the industry is still in its infancy. It is estimated by hemp experts that the one island of Samar is capable of producing double the amount of hemp now harvested throughout the islands, were capital available for planting and cultivation. The output is not sufficient to meet the demands, and here again the lack of proper transportation is the principal drawback to the future extension of hemp cultivation.

On the Government farm at San Ramon there are nearly nine thousand cocoanut trees, and of all the agri-

cultural industries likely to prove the most remunerative for the labor expended, the cocoanut industry is the most promising. There is now a large and rapidly increasing demand for cocoanut oil, and the world's supply of copra finds a ready market. Any increase of area in cocoanuts will surely add to the wealth of the islands, and there are many areas, unsuited to other crops, where cocoanuts can be most successfully grown. Copra is not the only product of the cocoanut tree. There is scarcely any part of it which does not possess some economic value, or which is not used either locally or in commerce.

There are unlimited possibilities in the islands for the production of coffee. Varieties of wild coffee are found here which seem not to be inferior to the better-known kinds in commerce.

Philippine tobacco, long held in high esteem in the Orient, and Manila cigars, are among the leading products of the islands, tobacco standing third among the exports.

It would be hard to overestimate the advantages of the island for the cultivation of sugar, the soil being of such fertility that it has raised a crop in every one of the last fifty years with little or no fertilizing.

The extraordinary demand that has sprung up within the last few years for gum chicle can be satisfied, in part at least, by the Philippines. The tree that produces gum chicle is found in very many Filipino gardens, where it is known as chico. It is grown exclusively for its fruit, and a planter, it is said, should be rewarded with abundant yields of both fine fruits and latex. Chicle is the foundation of all the fine chewing gums on the market.



The forest area, including all public and private woodlands, is estimated to be nearly fifty million acres, while the timber cut and placed on the market during the last year has been entirely insufficient to meet the local demand, and millions of feet of American pine and redwood and of timber from Borneo and Australia have been imported. The lack of suitable means for transporting the logs is the main cause for the shortage of lumber. In speaking of the timber still available and awaiting the capitalist to introduce the lumber in the Manila markets, a recent writer says :

“One needs to live here for a time, to push his way through forests where three or four trees are growing on the space needed by one for its full development, to see trees of the most magnificent hardwood rising eighty feet without a limb and tossing their topmost twigs a hundred and fifty feet above his head, before he gets any clear idea of the wealth of the forests. Then he may wander into some unpretentious house and find a circular table with a top of a single piece cut out of the most beautiful wood, five or even six feet in diameter, or perhaps five feet wide and twenty long, also one single piece. There are woods for every possible use, wood of a kind that withstands the attacks of the white ant, and is used for the timbers of houses ; wood that is not penetrated by the marine-worm, and so is valuable for piling and ships ; wood that will not rot when placed in the ground, making ideal sleepers and posts, and woods of exquisite grain and capable of receiving a high degree of polish, from which wonderfully beautiful furniture can be made. Then he will find that there are seventeen varieties of dyewoods, the revenue from which would be

sufficient to pay all the expenses of the Bureau of Forestry.”

The Philippines can produce rubber and gutta percha in abundance. The planters estimate a profit of from \$150 to \$200 an acre from the rubber crop after the trees have reached maturity. It is practicable, it is said, to plant double the number of trees needed, and at the end of three years cut out half of them. The rubber secured from these trees is sufficient to pay all the expenses up to that time.

Truck gardening is an industry which Americans with small capital could profitably undertake near Manila, a large part of the vegetables consumed in and about the capital being imported.

The flowers of the islands are many of them very beautiful. Orchids are found in the forests. One of the most attractive flowers is that of the tree called *ihland-ihlang*, from which the most delicious perfume is extracted. Instead of plucking the flowers the native plucks the twigs and all, and thus eventually destroys the tree. One of the most interesting trees of the islands is the so-called fire tree, which in the winter months, when its limbs are almost bare of leaves, is covered with intensely red and very beautiful blossoms.

The mother-of-pearl industry, while not much developed yet, could be there what it is in Australia and the islands of the South Pacific Sea.

The *nipa*, with which the roofs of the houses are constructed, is a palm, flourishing in marshy soil at the mouths of rivers near the sea, or in muddy regions near the coast. The palm is planted between the months of May and August. It has a short stem from which shoot



THE ROPE INDUSTRY

out long leaves, composed in their turn of numerous tapering leaflets. It seldom grows more than twelve feet high, and when intended for use in thatching or for making the walls of a house the leaves are doubled up and sewn together before they are dried, so as to keep them in position. The most useful cane that has ever been grown in the world is the bamboo, and it is found in abundance nearly everywhere in the Philippines. A. H. Savage Landor, in "The Gems of the East," thus described some of its uses:

"Not only is this cane used, either split or entire, to construct every possible part of the house—floors, ceilings, rafters, walls, doors, steps, fences, balusters, and house-supports—but beds and furniture of all kinds are manufactured of it with the aid of bejuco lacings. Long water-jugs, cups, baskets, chicken-coops, all kinds of traps, bridges, rafts, jewsharps, and other musical instruments, both string and wind, aqueducts and water-pipes, blacksmiths' bellows, knives, spears, arrow-heads, fishing snares and hooks, carts, hats, and, in fact, from its entirety, from strips of its polished skin, or from its separated fiber can be made well-nigh everything imaginable. Indeed, a country which possesses abundance of good bamboo, such useful vines as we have seen, rattan and others, nipa, as well as other kinds of palms and serviceable thatching grasses, a great variety of most excellent woods, hard and soft, and a varied climate, in which every possible fruit, grain and vegetable can be grown, has no need to go anywhere else for anything."

Coal is probably spread over the whole archipelago. It was first discovered in the island of Cebu; then in Negros and Mindanao; later in Luzon, in the Camarines

and Albay, and in many other islands. The wealth thus appears almost inexhaustible. The coal in Cebu is of the best quality, numerous experiments having shown it to be equal to Newcastle coal. Hernandez found four seams running parallel from north to south at a small depth, and ninety-five miles long. In 1874 four further seams were found where Don Isaac Conui worked the Caridad and Esperanze collieries in a small way. In Albay, one mile southeast of the small harbor of Sugod, is one of the most extensive of the many seams which have been found in Albay. It is five or six yards deep and runs for a long distance. From this mine, from different places over a distance of a mile or more, one hundred and thirty tons of coal were dug and practically tried on some steamers. According to the reports of the steamships *Butuan* and *Corregidor*, which experimented with the coal, the latter resembles that of Australia, with the advantage of being less bituminous. This is an agreement with the scientific analyses and experiments of the coal made in Madrid.

Iron, also, has been found in many of the islands. The best is that in Luzon, in the provinces of Morong, Laguna, Bulacan, Nueva Ecija, Pampanga and Camarines, which compares most favorably in quality with that of Sweden. In the province of Bulacan the natives manufacture a very primitive iron plowshare and pots for cooking; but even here there has been a gradual decline. Copper exists in several provinces.

It is probable that gold occurs in every part of the archipelago. In a small way it has been extracted by the natives for many years in certain places, particularly in Luzon. It is found in stratified, and in creeks, from



which the natives prefer to wash it. The best known sources are in Camarines Norte, the mountains of Mambulao, Paracale and Labo, and the northern spurs of the Carabello Mountains. Alluvial gold is said to exist largely in Nueva Ecija, near the village of Capan; in Tayabas the metal is found in the mountains in the neighborhood of the village of Antimonan. In Mindanao, where gold has likewise been discovered, it is believed to be present in particularly profitable quantity. Mindoro and Panay, as well as some other small islands, are also places where the precious metal has been found.

At the beginning of the seventies, two beds of galena were discovered in Cebu, in the neighborhood of the village of Consolacion.

Alabaster is found in Camarines Sur, and there is a beautiful marble at Bohol and Guimaras, near Iloilo. Granite of excellent quality is quarried at Mariveles. Rock oil was found some years ago in Cebu and Paragua and promises to be of importance.

Captain F. E. Green, the President of the Chamber of Commerce of Manila, in speaking of business opportunities, says:

“Under American rule, with more adequate protection, just taxation, property rights respected, importation of modern farming implements and machinery, and with the introduction of experimental farms and new methods, with education and improved sanitation to avoid epidemic disease, and with general imports greater than ever before, there should be development and growth all over the country. New conditions will create new demands; with this will come higher aspirations; the things which were formerly regarded as luxuries will now be looked



upon as necessities. The result of all this should be an unprecedented stimulation in every phase of native life. Ambition will be aroused, and every energy excited to healthful activity." Captain Green believes that the first need in the archipelago is foreign labor.



ON THE UPPER PASIG RIVER

## CHAPTER VIII

### A DAY ON THE PASIG RIVER

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Confidence in the Ladrones—An American Officer Killed by a Lad of Ten Years—A Glimpse of Life at a Constabulary Post—Proud of his Province—A Day in a Court Room.

“**T**HE superintendent of the Secret Service of the Constabulary is going to Pasig on official business on a river launch to-morrow morning, and we should like the pleasure of the company of your wife and yourself.”

Armed with this invitation we went to a landing designated, and entered the *Pepe*, a little launch, for the ride of a dozen miles up the Pasig River to a village of the same name. The launch contained only one other American, Captain Samuel D. Crawford. The other members of the party on board were Filipinos, perhaps a dozen or fifteen of them, ranging in age from ten or twelve years to thirty or forty, every one of them ex-insurrectos. The captain believes in his boys implicitly, and thinks that those among them who are termed ladrones were compelled against their will to do evil deeds. In any event they have surrendered and made a clean breast of their misdeeds to the captain, and are now enjoying his confidence, and aiding, by a native system of turning

State's evidence, to punish other ladrones who were not bright enough to confess their wrong-doings.

Among the captain's strong followers is one lad of ten years, who fired the shot that killed an American officer a short time before. There are those who believe that under certain provocations, and these not necessarily strong ones, the young murderer would not hesitate to add to his crimes; but Captain Crawford lies down and sleeps in his boat, or in the country, with as great confidence in his amigos, or friends, as if they were brothers tried and true.

Passing under the Bridge of Spain, the launch soon scudded past the Malacanan Palace, the home of the American Governor, and the charming home of Dean Worcester, rounding the little headland that lies east of the town of Santa Anna, passing every craft going up the river, and meeting scores of launches, bancas and cascos going down to Manila laden with individual produce from the provinces lying north of the city. One boat contained stone from the quarries; one sand to be used in the city; another, little packages of zacate, or grass, cut by hand for the horses; still another, pottery, and many carried farm produce. The course of the river is extremely circuitous, and one can see the church of Santa Anna from three points of view, the last time a mile or more from where the first sight was had. All along the river bank, on either side, washerwomen were pounding their clothing upon the rocks or beating it with their hands. Sometimes men wash the clothing and, in addition to striking the rocks with the garment, they swish it through the water, this taking the place of boiling. In the afternoon on our return many of the washer-

women were bleaching the clothing which they had washed in the morning, pouring water from the river on the garments stretched out on the grassy plots above the stream. Carabaos were seen at work, or lolling in the streams enjoying respite from labor.

Pasig was reached about noon and here we had our first glimpse of life at a Constabulary post. In a neat nipa shack, a house built on stilts, clean and cool, were three American ladies, two of them wives of officers at the post and the third a teacher from a neighboring province. Several officers of the Constabulary, as the native soldiers are called, are stationed at Pasig in charge of a troop of ninety-four men.

There were two hundred and ninety-four soldiers and ten American officers in the province. As the Presidente of the town had not improved the square according to the notion of the American officers, they decided to have the prisoners in the town clear the ground of weeds and make the little park presentable. The prisoners appeared in all sorts of garments and, under a sun which would have broiled an American, performed their tasks, guarded by a squadron of soldiers.

Governor Arturo Dancel, the head of Rizal Province, had been invited to meet the Americans. Unable to speak English, he conversed fluently with the officers in Spanish, and took the visitors through the rooms near his office, which contained scores of articles prepared for the World's Fair at St. Louis. Here were hammocks and tables, boats, hats and bedsteads, pottery and mats, and a great variety of other useful and ornamental articles from other provinces. The Governor is justly proud of what his province is accomplishing, especially in the way

of education. He did not say much about the uprising at Pasig which occurred on the last Christmas eve, when three hundred natives attacked a little company of eight Americans while the soldiers of the Constabulary were off in a church procession. The apparent object of the ladrones, who had taken note of this feast of the church, was to kill every foreigner in the town; but, with the odds overwhelmingly against them, the little company stood its ground and finally drove the natives out of the village before the soldiers returned.

The superintendent of the schools in Rizal Province, B. G. Bleasdale, spoke enthusiastically of the work of his teachers in the province in their nineteen schools, one high school, and an elementary school in every town but two. There are ten towns where native teachers only are employed. There are sixteen American teachers who are doing splendid work, not alone in teaching school, but in teaching the natives how to teach school. Evening schools in Rizal Province, as in others, are a delightful feature of the educational system. No one under fourteen is allowed in the school, but there is no maximum age limit. The young men are enthusiastic, having Civil Service examinations for positions as clerks or teachers in view, and rapid progress is made, especially by the younger people.

It was interesting to spend an hour in the court room, where three languages were used, English, Tagalog and Spanish. The official court language is Spanish; but one of the witnesses against two prisoners, whom Captain Crawford's men had arrested, spoke English, and the witnesses and prisoners spoke Tagalog. The judge was a Mestizo, partly Filipino and partly Chinese. The





STREET SCENES IN MANILA

prosecuting attorney was a Filipino, as was also the attorney for the defense, ex-Governor Flores. A witness dressed in white, barefooted, with his shirt outside his trousers, was seated before the judge, testifying in Tagalog. The question and answer were translated by the judge, and written on the typewriter by the clerk of the court. As the witness left the chair he was required to sign his testimony in a language which he could not at all understand; but it is safe to infer that the translation given by the judge was correct, or the attorneys would have interposed an objection. One prisoner, a young fellow of twenty-three or twenty-four, wearing only an undershirt and blue calico trousers tied about his waist with a piece of small rope, looked anything but the ladrone which he was accused of being; but so strong a case had Captain Crawford worked up, and so clear was the evidence presented, that each of the prisoners received a sentence of eight years in prison and was ordered to pay a fine of 2,000 pesos, an amount of money which probably neither of them ever saw or will see.

Captain Crawford was enthusiastic over "our people." He sees great possibilities in the future of the Filipinos. He is also a great lover of nature, and apparently knows the name of every tree and shrub and flower that grows along the Pasig; but his chief delight is in the province of Batangas. While every inch a soldier, he has the heart of a woman, and not a Filipina woman either; for, according to his testimony and that of many of the army officers, the worst foe that the American soldier met was a Filipina, who could handle a bolo as readily as her husband, and who was in every case far more dangerous than a man as a spy. There are many men

in the Philippines, like Captain Crawford, who are doing their best to solve the problems now before the American people, and are doing it well.

“Do you know Henry T. McEwan, of Amsterdam, New York?” was Captain Crawford’s parting question.

“Yes ; and no nobler American lives,” was the reply.

“Give Henry my love,” added the captain as the gang-plank was pulled in.

## CHAPTER IX

# FILIPINO CHARACTERISTICS

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Generalizing from Special Cases—Human Nature not a Matter of Latitude—Superstition at Home and Abroad—Sleeping a Solemn Matter—Sworn Enemies of Sanitation.

WHEN one goes to the Philippines to study the characteristics of the people who lived for more than three hundred years under Spanish rule, he is in danger of laying aside his knowledge of human nature and taking up the study of the little brown people as though there was no record to the effect that God had made of one blood all nations of men. If a Filipino is kind to him, he expresses surprise and notes in his memorandum book the remarkable fact that gentleness is a prevailing characteristic of the natives; he had expected dark-skinned men to be treacherous and lure him on to his death. If he is deceived by a Filipino, out comes the note-book and a memorandum is made to the effect that deceitfulness is prevalent throughout the island. As he walks through the corridors of the hotel the muchacho, as the servant is called, rises and bows. This entry is then made: "The Filipinos are exceedingly respectful." He goes out to ride in a carromata and his cochero nearly runs down a native woman carrying a huge bundle on her head. Immediately an impression for future guid-

ance is recorded to this effect: "The Filipinos are rude and lacking in the common elements of courtesy and respect."

Before putting such impressions in a book, one needs to recall a few experiences and observations in his own land. It is true that Filipinos lie—some of them; but it must be admitted that truthfulness still needs to be inculcated in some American homes. A young Filipina attending a Normal school in Manila, and a resident of that city, wished an American friend to say that the girl lived in one of the provinces, as it would be to her advantage to be known as a student from out of town. This was wholly wrong, but it did not seem so to the native, because she would derive benefit from it. But there is in New York a clergyman who has been asked repeatedly, by members of his congregation, to sign certificates stating that Charlie or Mary was fourteen years old, when the minister and the mother and the child knew that only twelve birthdays had been celebrated. This was wholly wrong; but it did not seem so to the mother, because she needed the money which the child would earn if the New York Board of Health was assured that he was fourteen years old.

A little boy tried to sell me a "swagger stick" for a dollar. Before he finished his plea he was willing to take half that price for it. It would not be difficult to recall an experience in America where the seller of an article was willing to take fifty per cent. less than the marked price in order to make a bargain.

Much is said by those who have not been long in the Philippines about native superstition, and undoubtedly all that is said has more or less foundation. But in

another part of the world, over which also the American flag floats, the Filipinos could learn something concerning moving on Friday or the thirteenth of the month, or seeing the new moon over the left shoulder. There are too many brick houses with glass windows in America and England and other countries far from the Philippines to warrant the injudicious flinging of cobblestones against the bamboo shacks along the Pasig River. Therefore, without instituting further comparison or implying that all the virtue in the world is on one side of the sea, it may be interesting to note some of the characteristics which are observed in the Philippines, with the explanation that many of them could doubtless be duplicated between the White Mountains and the Golden Gate.

It is well to pay the cohero who drives you about the city the exact price for which his card calls. If the bill is fifty cents, and you hand him that amount, he will smile and drive away; but if in a burst of generosity, or in ignorance of the amount due, the passenger hands sixty cents to the driver, he will make a long face, and, with an expression that would break a heart of stone, he will ask for a "media peseta" more—an additional ten cents.

Sleeping, with the natives, is a solemn matter. In the hottest nights they close their windows to keep out the night air or the evil spirits, whichever way one views it. When a person is sick, the windows are closed as tightly as possible for the same reason. It is said that the Filipino thinks that during sleep the soul is absent from the body, and that if slumber were suddenly arrested, the soul might not have time to return.



“If a question be suddenly put to a native,” it is said, “he apparently loses his presence of mind, and gives a reply most convenient to himself, to save himself from trouble, punishment or reproach. It is a matter of perfect indifference to him whether the reply be true or not. Then as the investigation proceeds, he will amend one statement after another, until finally he has practically admitted his first explanations to be false. As this is one of the most remarkable characteristics of the natives of both sexes in all spheres of life, I have repeatedly discussed it with the priests, several of whom have assured me that the habit prevailed even in the confessional.”

Here one might substitute another nationality for that of the Filipinos without being unjust or untruthful. As a matter of fact, the European or American traveling in the Philippines must necessarily come into contact with Filipinos from the humbler walks of life. It would not be just to any other country to judge its better class of citizens by those who drive cabs, or black shoes, or, regardless of sex or age, bid you “step lively” as you leave the trolley car.

The best point of view from which to see the Filipino should be that of the native himself. Dr. Ramon Lala, an educated Tagalo, has said:

“The first thing that in the native character impresses the traveler is his impassive demeanor and imperturbable bearing. He is a born stoic, a fatalist by nature. Europeans often seem to notice in him what they deem a lack of sympathy for the misfortunes of others; but it is not this so much as resignation to the inevitable. Incomprehensible inconsistencies obtain in nearly every native. Students of character may, therefore, study the



SEÑOR RAMON REYES LALA  
Filipino Author, Lecturer and Publicist

Filipino for years and yet at last have no definite impression of his mental or moral status. I myself, with all the inherited feelings, tastes and tendencies of my countrymen—modified and transmuted, happily—have stood aghast or amused at some hitherto unknown characteristic suddenly manifesting itself in an intimate acquaintance. Though calm, the native is secretive, but often loquacious. He is naturally curious and inquisitive, but always polite—especially to his superiors. He is passionate and cruel to his foes. He is very fond of his children, who are, as a rule, respectful and well behaved. The noisy little hoodlums of European and American cities are utterly unknown. He venerates and cares for the old. His guests are always welcome. He is rarely humorous and seldom witty. He is sober, patient and always clean. He is superstitious and credulous. He is ambitious socially and fond of pomp and glitter.”

The Filipinos are models in personal cleanliness, but they have not learned the art of sanitary and hygienic cleanliness. The humblest hombre, as the workman is called, will jump into the river for his morning bath, wearing the clothes in which he is to work all day. As one goes along the river he sees scores of women bathing, their bathing-suits being often their regular clothing for the day. As they wear neither shoes nor stockings, their health does not suffer; for their clothing, which is not cumbersome, rapidly dries. The mother of a family on a casco may be seen fully dressed standing on the footbridge to wash her breakfast dishes in the dirty water of the river through which the boat is passing, and then using the plate as a dipper to pour water over her body. Her breakfast dishes are washed and her

morning bath is taken, all in public, but one wonders how many germs were absorbed by the process.

Filipinos of every grade are sworn enemies of sanitation. The health authorities get a little co-operation from the leading men of a town, but none from those in humbler walks of life. "God wills it"; this sentiment determines their actions when they are ill. A man thinks that he will get well or die regardless of any effort which he or others may put forth; and he generally dies if the disease is at all severe. It is a marvel, to one accustomed to Eastern ways, to see how Americans or natives can live in some villages throughout the provinces. In Manila and other cities of prominence the Board of Health is rigid in dealing with disease; but the officials in some towns are alarmingly lax concerning the sanitary condition of their pueblos. These defects and others will be remedied, however, when American ideas are disseminated.

It is well ever to keep in mind that one must not hurry too much those who have lived long in the tropics. If he is inclined to do so and persists in his inclination, he may find these words true:

"It is not good for the Christian's health to hustle the Aryan brown;  
For the Christian riles, and the Aryan smiles, and he weareth the  
Christian down.  
And the end of the fight is a tombstone white with the name of  
the late deceased,  
And the epitaph drear: 'A fool lies here who tried to hustle the  
East.'"

The contrast between the Chinaman and the Filipino comes out strongly in Manila. The Chinaman has his



PRESBYTERIAN CLERGYMAN IN A CAROMATTA  
DR. HALL DISTRIBUTING TRACTS  
BARBARA, THE BELLE OF THE TRANSPORT  
THE AUTHOR ENTERING A CARATELLA

own way of doing things, and nothing can move him from them. The Filipino, on the other hand, has no idea except to please. He will do what he thinks you wish him to do, whether it seems to him right or wrong.

What the Filipino needs to see in Americans is a spirit of kindness and justice. When these characteristics shine out in the life of the white man, they will be answered by similar ones from the brown man; and the Filipino and the American will find in each other the best that is in both.



## CHAPTER X

# WATERFALLS AND RAPIDS

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Plenty of Time in the Orient—Transport Friends Visited—Calling on a Padre—Rival Attractions near Together—The Pagsanjan Cañon—The Falls of the Botocan—The Best Time to See the Waterfalls.

THE ride from Manila to Santa Cruz occupies the better part of a day. The sailing hour is 7 A.M. Experience shows that the advertised hour and the sailing hour are an hour apart as a rule. But the certain probability that one will have to wait an hour or more—we waited three hours one day—does not keep the traveler from arising out of the midst of his beauty sleep, eating a specially prepared breakfast served in his room by the Chino boy, and driving pell-mell to the landing before the advertised hour. It is pleasant to sit on the steamer on the Pasig River and watch the cargo stowed away in the little boat which is to carry the necessaries of life to American soldiers stationed in the posts around the bay. Not far away Filipino boys are giving their horses and themselves a morning bath. Riding into the river until only the heads of the horses are visible, the boys dismount and wash the horses thoroughly.

Just above the town of Pasig, a dozen miles from the city, the boat turned from the river into the Laguna de

Bay, as the lake is called, and for a couple of hours sailed along the southern shore until we reached Binan. Here we were met by Captain A. L. Dade of the Thirteenth Cavalry, who, with his family, were fellow-passengers on the *Logan*. The steamer, small as it was, could not go near shore, and large bancas came out to meet us. These took us to the bamboo pier built out far into the water. We were told that there was no danger, that any one was safe to walk on it; but I confess the pier did not appear to warrant the statements made. The trip in an army wagon from Binan to Santa Rosa was novel. We rode through the quaint streets and soon entered the rice paddies and saw the devastation made by the locusts.

Santa Rosa is one of the cleanest towns and, therefore, one of the most healthy towns that we visited. Like every other Philippine town, it has its square with the large church on one side, houses built around the other three sides, and the band-stand in the center. We were taken to call on the padre who lives in the convent, as the parish house is called. The priest, who was extremely cordial in his reception, expressed a desire to show us the church. In doing so he took us through the treasure rooms, showing the costly vestments, the chalice of gold studded with gems, and other symbols of worship.

A ride of a dozen miles the next morning carried us to Calamba, where other *Logan* passengers were met, and then a ride of two or three hours on a native steamer brought us, well-nigh exhausted, to Santa Cruz. At Calamba, Los Banos and other ports of call we observed a new way of boarding steamers. Huge bancas, each manned by a dozen natives with poles, would be pushed

out toward the incoming steamer, and with a reckless disregard of the safety of their passengers or the rights of their competitors, the polers would ram their boats against the steamer's side while it was still under good headway. A quick transfer of the passengers and their effects was made, and then a race would start for the shore. Usually the best of feeling prevailed, but now and then a Filipino got "hot in his head," to use their expressive term, and at least one murder was averted by the presence of an officer.

Calling one evening in Santa Cruz on Governor Cailles, the head of the government in the Province of Laguna, with a physician from California, the latter said:

"My experience with Spanish people on the Pacific coast has taught me how necessary it is to be careful of praising anything that belongs to a host. Now, if I should compliment the Governor on those deer horns nailed to that pillar" (motioning toward them with his thumb) "I would have to take a pair home or give offense to our new friend."

The conversation was in English, but even as the doctor spoke several sets of horns were being torn from the pillar—the thumb motion was understood by the Governor. In vain protests were made; one pair of horns was taken to San Francisco and two to New York. A rifle was proudly exhibited by the host, who explained that a hundred deer had fallen under its flash. Nothing was said about its record with the soldiers in khaki; Cailles was one of the most stubborn insurgent generals during the revolution and nearly the last one to lay down his arms.



PAGSANJAN CAÑON

Early one morning two parties started from Santa Cruz on the Laguna de Bay to visit rival attractions. Mrs. Devins and three friends rode through the Pagsanjan Cañon, five or six miles to the south, while the writer and two others set out on a horseback ride to Botocan Falls, twenty miles distant.

Members of each party are confident that they had the better excursion. The town of Pagsanjan is about three-quarters of an hour from Santa Cruz, at the foot of a range of mountains through one of whose gorges the river flows; and the party, each member in a separate tree trunk or banca, started into the mountain gorge. The experience is said to be worse than that of a novice riding a bicycle. The banks of the river are fringed with high cocoanut trees. In "Yesterdays in the Philippines" Mr. Stevens describes the trip which he made a few years ago. After speaking of the entrance of the joys to which reference has just been made, he says:

"Then came the first rapids, with backgrounds of rich slopes showing heavy growths of hemp and cocoa palm. Another short paddle and the second set of rapids was passed on foot. A clear blue lane of water then stretched out in front of us, and reached squarely into the mountain fastnesses through a huge rift where almost perpendicular walls were artistically draped with rich foliage that concealed birds of many colors, a few chattering monkeys, and many hanging creepers. Again it seemed like a Norwegian fjord or the Via Mala, but here, instead of bare rocks, were deeply verdured ones. Above, the blue sky showed in a narrow, irregular line; below, the absolutely clear water reflected the heavens; the cliffs rose a thousand feet, the water was five hundred feet deep,



the birds sang, the creepers hung, the water dripped, and we seemed to float through a sort of El Dorado, a visionary and unreal Paradise.

“At last we glided in through a specially narrow lane, not more than fifty feet wide; a holy twilight prevailed; the cliffs seemed to hold up the few fleecy clouds that floated far over our head, and we landed on a little jutting point for bathing and refreshments. It seemed as if we were diving into the river Lethe or being introduced into the boudoir of Nature herself. In an hour we pushed on, passed up by three more rapids, and halted at last at the foot of a bridal veil waterfall that charmed the eye with its beauty, cooled the air with its mists, and set off the green foliage with its white purity. Here we lunched and drank in the beauties of the scenery. The return was a repetition of the advance, except that we shot one or two of the rapids and that the banca holding the boy and the provisions upset in a critical place, wetting the crackers that were labelled ‘Keep dry.’ We got back to our house by early afternoon and all agreed that an inimitable, unexcelled, wouldn’t-have-missed-it-for-the-world excursion had passed into history.”

Mrs. Devins says that that description is very satisfactory, except that her banca shot all the rapids, and she thinks the height of the gorge could be lessened a few hundred feet, and also the depth of the water; the beauties of the scenery could stand a few more descriptive adjectives, she thinks, than Mr. Stevens has given. Loyal as she is to the Homeland, she does not believe that many places even among the Rockies greatly exceed the beauty of the Cañon of the Pagsanjan.

The ride to the falls of the Botocan River was mostly



over a trail leading up the mountain side a thousand feet or more, over rocks and through defiles that taxed even the sure-footed ponies which we rode. While the cañon may be all that Mr. Stevens and others say, certainly the view from the mountain ridge was beautiful every mile of the way. A turn in the road gave one a glimpse of the lake twenty-five miles or more in extent; another eminence gained showed cocoanut groves stretching from the lake to the mountain side and covering hundreds of acres. It is said that no greater number of cocoanut palms is visible from any part of the archipelago. Two or three cities nestling under the mountain slope invited us to turn aside from our trail, as the day grew warmer, but Botocan was our goal.

Shortly after noon we reached Luisania. A more deserted-looking town I never saw. The abandoned farms of the Berkshire Hills in Massachusetts do not seem more completely dreary. While there were houses on one or two streets running out from the square, no person was seen until we reached the buildings, when suddenly in every window from five to seven persons, mostly women and children, were seen. Toward nightfall the absence of the men was explained; they had been to a cock-fight and a fiesta in the neighboring town.

At the home of the only European family, the members of our party had a Spanish dinner, and then pushed on to the falls, two or three miles to the south. When Governor and Mrs. Taft went to see the falls in 1902 they were carried up the mountain side in large chairs by the natives. Foreman, in his work on the Philippines, estimates the height of the falls at six hundred feet. Foreman was not an engineer.          The exact height, as

given to us by the Government engineer, is two hundred feet. The width is about sixty feet. While it is not a Niagara, it is a fine waterfall, even at low water, as we saw it.

“The best time to see the waterfall here,” said the engineer, “is when the roads are so bad you cannot get here.”

The river is so rapid that the water soon runs down to the lake. It is expected that within a short time a report will be completed showing that it is possible to send the power of the falls to Manila, seventy-five miles distant. The report may advocate the damming of the river above the falls to retain the water, which will then be carried along the mountain crest until a point is reached where it can be dropped eight hundred feet. This will destroy the present falls, but beauty must give place to utility.

Starting from Luisania at five o'clock, we reached Santa Cruz at ten-thirty, without being disturbed. It was a moonlight night, but the travelers were in a country recently in insurrection and containing at that time many ladrones or robbers. As we learned subsequently, a marauding band entered a town a few miles from our trail while we were on the road, carrying off considerable plunder; the sighing of the bamboos through which we rode produced a fearful nerve tension, nearly as great in fact as if the ladrones had sprung upon us.

## CHAPTER XI

# THE NEW SUMMER CAPITAL

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Character of the Heat in Manila—A Native in a Crematory—The Philippine Thirst—Baguio, the Simla of the Philippines—Considerations not to be Ignored.

“IT isn’t the hotness I mind so much, mamma, but the wetness of the hotness,” said a little girl who had not learned to use the terms “atmosphere” and “humid” and “enervating.” She did not need to use those terms; her expression was clear to any one who has been in Manila during the heated term.

It was a bit trying when the mercury was hovering between eighty and ninety degrees to be told by the old resident—of five years’ standing: “You are fortunate not to be here during the hot weather.” For a heat that blisters and burns, that withers and consumes, that seems to dry the marrow while it boils the flesh, commend the writer to a day in Manila, “just after the heated term.” When one retired even a sheet was a burden, so intense was the heat; toward morning one needed a light blanket and was in danger of taking cold because the mercury had fallen ten degrees.

A story current in the Philippines regarding the effect of the extreme heat upon the natives may be repeated as an illustration, although its accuracy is not vouched for.

'A Filipino traveling in Europe died. His family desired to have his body cremated so that at least his dust might be carried to his home. The body, prepared for cremation, was placed in a retort and the customary heat applied. After waiting the usual length of time the attendants opened the retort to remove the ashes. As the cover was removed the men were horrified to see the lately deceased gentleman sitting bolt upright; to add to their astonishment, the stranger said with a snap in his tone, 'Shut that door, I feel a draught.'

"Explanations followed, when it was discovered that the man had not really died, but was numbed by a temperature of forty degrees, and was simply revived by the heat of the crematory, which approximated that of his own fair island."

If the story is apocryphal it is well known that a Filipino can stand a temperature that will lay most Americans and Europeans in the shade.

Twice within twenty-four hours after reaching Manila my watch needed a new main-spring. The jewelers who repaired the watch said that my experience was not an unusual one; watches as well as men had to become acclimated. One effect of the trying climate was the production of a thirst that it was difficult to satisfy. Almost as soon as we landed I wanted a drink of ice water, or tea, or coffee—anything that would "cheer but not inebriate." Going into a drug-store, I secured a glass of lemonade. As the clerk was preparing it he apologized for lack of ice to cool it; a transport was loading for the trip home through the Suez Canal and every pound of ice manufactured in the Government ice plant was being put into the ice-box of the transport. I have drank

worse concoctions from a glass, but never without a physician's prescription.

Another day, wishing to secure an "American lemonade," I went, this time with a physician, into a summer garden connected with a hotel. The lemonade was fairly good—the transport had sailed and we had ice this time. The two glasses cost forty cents.

"What would have been the bill if I had ordered beer?" I asked, seeing other men with glasses of that beverage before them.

"Ten cents a glass," was the reply.

I was willing to pay the difference, of course, but it was easier to understand why soldiers and other Americans with small incomes and without strict temperance principles should prefer some other beverage than lemonade. The soda water fountain of the Young Men's Christian Association in the walled city ought to be duplicated in many places throughout the provinces. In the hotel one can get cold tea, and the new-comers drink it in large quantities; I drank more tea in two months in the Philippines than in any five years in America. The Philippine thirst needs to be experienced in order to be understood; the Christian Association men understand it and are doing much to quench it without enfeebling the bodies, shattering the nerves and deranging the intellects of those who are suffering from it.

But more than cold tea and soda water is needed to fit one to remain very long in the Philippines without suffering. The Civil Commission early set its members to ascertain what could be done to offset or to lessen the effect of the intense heat, so that the health of the Army and Civil employees, as well as of the Commissioners

themselves, might be preserved. It was suggested that in the Province of Benguet a summer capital similar to Simla in the Himalayas might be established. Taking the Manila and Dagupan Railway to Dagupan, and the shortest possible route for a railway from this point to Baguio, the distance from Manila is about a hundred and twenty-seven miles.

Commissioners Wright and Worcester were appointed to gather all available information on the subject of a sanitarium at Baguio, and were directed by the Commission to investigate conditions existing in the Province of Benguet. In the vicinity of Baguio there is a region admirably suited to serve as a health resort for the Philippines and the neighboring China coast. The Commissioners found an extensive highland region, peopled by a friendly, harmless tribe, with pure, cool, invigorating air and abundant water; free from tropical vegetation, affording pasturage in plenty, and suited to the production of many of the fruits, vegetables and grains characteristic of the temperate zone. It is hard to conceive of a region affording a more delightful temperature than Baguio, where it is always cool, and yet never cold. The highest temperature recorded during August, September and October was  $76.8^{\circ}$ ; the absolute minimum during that part of the year when the skies are clear and the air is dry was about  $45^{\circ}$ . The bracing character of the atmosphere is attested by every one who has visited the Province of Benguet, and its purity is shown by the fact that fresh meat will keep without ice for from three to six days, according to the season.

The Commission concludes that, on the whole, health conditions are surprisingly good in the Philippines, and





THE MANILA AND DAGUPAN RAILROAD

that no tropical islands in the world enjoy a better climate. While that is true, it admits that two classes of diseases have to be reckoned with. These are, first, diseases common to temperate and tropical countries, and, second, diseases especially characteristic of the latter region. While many of the islands are extremely healthful, they vary widely in this particular, as do different localities on the same islands. Recuperation from severe wounds or wasting diseases takes place slowly in the tropical regions. Thus far it has proved necessary to send a considerable number of sick soldiers either to Japan or to the United States for recuperation, in either case involving heavy expense and frequently loss of life. Experience has shown that an occasional change to a cooler climate is very desirable, even for those who live in the more healthful parts of the archipelago. Especially is this true of white children, who usually do very well in the islands up to the age of eight or ten years and then seem to require a change.

The Spaniards were familiar with the remarkable climatic conditions found in Benguet. Many persons who have been at Baguio are anxious to secure building lots there that they may erect cottages and send their families to Benguet during the hot season. The establishment of homes where the families of Civil officers and employees can at any time and at small expense get the beneficial effects of a bracing climate, will greatly add to the stability of the Civil service. When this can be done, men who now hesitate to take their families to the Philippines will feel safe in sending for them. Many who went to the Civil sanitarium started in Baguio were in need of a change of climate, but could not properly be

classed as patients. Practical experience in the sanitarium has confirmed the conclusion previously reached by the Commission, that substantially the same results are obtained by a visit to Baguio which would come from a transfer, for the same length of time, to some temperate region in the United States. It is the purpose of the Insular government to make it feasible for any officer or employee who needs a temporary change to a temperate climate to get it promptly and at a cost within his means.

The missionary boards have also instructed their representatives to procure land and erect buildings so that they, like the Civil employees, shall have the advantage of this temperate climate during a part of every year when they feel the need of a change. Dr. Arthur J. Brown, secretary of one of the boards, gives this judicious advice regarding the health of the foreigners in the tropics, based upon his experiences there:

“The foreigner who expects to keep his health in the Philippines will protect his head from the midday sun by a pith helmet or an umbrella, or both, will avoid intoxicating liquors, will insist on having his drinking water boiled, will eschew unripe or overripe fruit, will see that vegetables which are to be eaten uncooked are thoroughly washed in boiled water, and will be cautious about eating raw shellfish and cold meats which have been standing in exposed places. A temperate diet of freshly cooked foods, with comparatively little meat, is the one most conducive to health in that tropical climate. It may appear ‘smart’ to ignore these considerations, eat anything that is handy and drink what one pleases. But the result is pretty sure to be an attack of dysentery and

perhaps a funeral." Dr. Brown refers facetiously to the better part of the year euphemistically called "winter," and to Mark Twain's use of that term in India, a term he said which "is used merely for convenience to distinguish weather that will melt a brass door-knob and weather that will make it only mushy."

## CHAPTER XII

# MARRIAGES—PURE AND MIXED

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Children with their Parents at the Marriage Altar—  
Why a Double Signature is Used—The Position of  
Women in the Philippines—Mixed Marriages De-  
nounced—Meeting his Wife without a Blush.

AS soon as American missionaries had secured the confidence of the Filipinos, there was a great rush of young people and old to the missionaries to be married. Methodist preachers in Manila alone married more than two thousand couples in three years—1901-3. Sometimes little children, and not infrequently grown-up children, accompanied their parents when for the first time words were spoken which made them husband and wife. In many places under Spanish rule it cost so much to have the marriage performed that a couple fond of each other would dispense with the formal requirement.

Very rarely is the bride's property settled on her husband or passed to him after the death of the wife. If the husband is poor and the wife well off when they are married, so they remain, the husband acting as the administrator of her property and depending upon her liberality to supply his needs. A married woman often signs her maiden name, sometimes adding "de," her husband's surname. If she survives her husband she may

resume her maiden name among her friends, and add "widow of" for the public.

It shows how far the power of woman extends in the Philippines, that one of the Governors, on whom we called, bears the surnames of both father and mother, the latter coming last, and one must know the custom of the country or he will call a man Smith when his real name is Jones. Inquiry discovered the reason for this action; no legal document would be considered properly signed unless it bore the double name. An American unaccustomed to this practice was asked why she did not sign her mother's name. Was she ashamed of it? Or worse, was her father's name not known, and was the name used that of her mother? The double signature was adopted in many cases to avoid criticism and to leave no doubt in the minds of those who were honestly perplexed.

A newly married couple seldom begin housekeeping alone. Few couples live alone. If they do not remain with the wife's parents, probably the parents of both the wife and the husband will come to live with them, while brothers and sisters and cousins and other relatives, to the third and fourth degree, join the new household. This is true when the husband is an European or an American as well as when he is a native. When one calls upon an official he frequently sees four or five or six or more men and women in addition to the regular family. Sometimes it is difficult to tell which are pensioners. Where family cares permit, the wife is often active in the business which bears her husband's name. If he is busy in one part of the city, she may superintend the workmen engaged in the store or office in another part of the town. I have in mind one family of considerable wealth where



the wife pays the two or three hundred workmen every week; not because she owns the property exclusively, but because it is considered proper for her to do so, and it is her contribution to the management of the firm. Among no other people of the East, it is said by those who have traveled extensively, is the position of woman so high as in the Philippines.

Marriage between Spaniards and native women were not infrequent formerly, and are still in vogue. A number of Americans have married Filipina women; and, as one of our hosts was of that number, it may seem ungracious to criticise the custom. But it is difficult, as Foreman said in his interesting volume on the Philippines, when writing of mixed marriages between Spaniards and Filipinos, "to apprehend an alliance so incongruous, there being no affinity of ideas, and the only condition in common is that they are both human beings professing Christianity." Foreman adds: "The European husband is either drawn toward the level of the native by this heterogeneous relationship, or, in despair of remedying the error of a passing passion, he practically ignores his wife in his own social connections. Each forms, then, a distinct circle of friends of his, or her, own selection, whilst the woman is refractory to mental improvement, and in manners is but slightly raised above her own class by European influence and contact. There are some exceptions, but I have frequently observed in the houses of Europeans married to native women in the provinces, that the wives take up their chief abode in the kitchen, and are only seen by the visitor when some domestic duty requires them to move about the house. Familiarity breeds contempt, and these

mésalliances diminish the dignity of the superior race by reducing the birth origin of both races to a common level in their children.”

We saw in a southern city a discharged soldier who has learned more about the rights of Filipino women since he became the husband of one of them than he had known before. She had before marriage a considerable amount of property. She had been his wife for a year or two, and still owned the property. To his relatives and friends he speaks of “my house and lot,” and “my summer home.” Those who know the facts say that he supports himself by running an American saloon, of which he is the real proprietor; but the house and lot, the summer home, and other property to which he lays claim are in the wife’s name, and will remain there as long as she lives and after her death they will go to her relatives.

The American members of the Philippine Commission have set the stamp of their disapproval upon the querida system of the East—a European or American man living with a native woman without a marriage ceremony. While they do not encourage mixed marriages, they feel that even these are better than the evil practice which helped to make the name “European” offensive in the Philippines. Frequently a Spaniard, soldier or civilian, when he returned home would leave his common-law wife with a little family to support.

“We do not mean to have America suffer a similar reproach,” said Governor Taft. “Our attitude is this: When it is known that an American employee of the Government is living with a native woman, he is told to bring a marriage certificate or present his resignation.

A soldier found deserting his native wife was taken from the ship in the harbor on which he was starting for the Homeland and forced to support her."

To show how far the querida system is carried in the East, in Civil as well as in Military life, I was told of an English gentleman with a large business in a Chinese city who sent for his nephew, a graduate from one of the English universities, to enter his employ. As soon as he introduced him to the routine of the office, he said:

"There is one other subject to which I wish to refer. You are a moral young man, and I wish you to remain so. As soon as you can, select a young Chinese woman as your friend, and then keep away from all houses and places which destroy the vitality as well as the morality of so many young Englishmen."

"I came from England to enter your firm; but if this is the standard of morality which prevails among the leading business men in this city, I am going home." And he sailed for England on the next steamer.

The Philippines need more men with the spirit of this young Englishman, willing to fight for the flag or to serve their country in civil life, and also willing to plant their heels firmly upon immorality under whatever guise it is presented. There are many men in the Army and Civil employment having the spirit of the constabulary captain who said to me with an air of manliness:

"I expect my wife from the States soon, and I want to meet her without a blush."



NATIVES AT DINNER  
TAKING A SIESTA

## CHAPTER XIII

# CHINESE OR FILIPINOS?

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Two Views Strongly Advocated—Is the Chinese Laborer Needed—The Government Favors the Natives—Raising the Standard of Life.

WHO shall be the manual laborer in the Philippines? This is the question which divides Americans in Manila more than any other. On the one side stand the business men who have gone from America to invest capital or to manage property. Almost without exception they say that the islands cannot be properly developed by native labor; with them stand nearly every traveler and writer on the question from Juan de la Concepcion, two centuries back, to Archibald R. Colquhoun, one of the last men to appear in print on this theme. Opposed to this view, resolutely and by resolutions, stand Governor Taft, his associates on the Commission, Government contractors and others who see a menace in Chinese labor.

Concepcion said of the Philippines: "Without the trade and commerce of the Chinese, these dominions could not have subsisted." "The Chinese are really the people who gave the natives the first notions of trade, industry and fruitful work," says another writer. "They taught them, among many other useful things, the ex-



traction of saccharine juice from the sugar cane, the manufacture of sugar, and the working of wrought iron. They introduced into the colony the first sugar mills with vertical stone crushers and iron boiling pans."

Dr. Brown, already quoted, makes this comment: "It is difficult to find a rational reason for excluding the Chinese. They came to the Philippine Islands before either Spaniards or Americans. They are more numerous than we are. They have settled in homes and in long-established houses. Through their intermarriage with the Filipinas, they are introducing a more virile strain into the native blood, so that the strongest type of character in the islands to-day is to be found in the Chinese-Filipino mestizo. They are industrious, peaceful and law-abiding. They pay more taxes in proportion to their numbers than any other class. They could not be banished without throttling the trade of the islands, and they are so absolutely indispensable to industrial and commercial development that unless our American capitalists and employers can have the benefit of their labor, the Philippines can never return to the United States half of what they will cost us."

Professor J. W. Jenks, who has studied the Chinese question in nearly every Oriental country, declares that in all these countries the Chinaman is clearly needed; indeed he has been practically indispensable to their industrial development. Professor Jenks opposes the prevailing opinion in America when he adds: "Moreover, he does not seem to have made the condition of the native worse; rather he has raised their standard of living. He has been willing to do the work that they were unwilling to do, and his diligence and thrift have supplied capital



and a consequent demand for the lighter, more pleasing kinds of labor, which they are willing to perform. Besides that, this greater prosperity has furnished a demand at higher prices for the products which they, as independent land-holders or fishermen, were willing to supply. The conditions in the Philippines seem likewise to demand outside assistance such as the Chinese can give better than any other people."

Mr. Colquhoun, the English writer, is stronger in his statements, declaring without reserve: "There is no one who believes the Filipino to be capable, unaided, of doing anything for himself, and the history of Malayan peoples in every case supports this view. They are neither a commercial nor industrial race by instinct, and although agriculture has been their avocation, they employ to the present day the most primitive tools. All the progress made by Malaysians in any of their habitats may be traced directly to Hindoo, Arab, or European influence, and especially to actual discipline on the part of the dominant race. The intense aristocratic prejudice with which the race is permeated lost its picturesqueness under the Spaniards through the destruction of tribal organization, but was retained and intensified in a contempt for commercial and industrial pursuits. The Chinese and their half-breeds became the merchants and petty traders of the islands and also the only skilled workmen. They swelled the ranks of local politicians and undermined the social and commercial fabric of society with their secret societies and their talent for intrigue."

On the other hand, against all of these opinions the Philippine Commission stands with the Filipino. Its view of the problem may be gathered from this statement

of Judge Beekman Winthrop, a former secretary of Governor Taft's:

"The Commission realizes that, while the admission of Chinese labor would hasten the development of the country and promote the prosperity of Americans financially interested there, it would reduce the Filipino to the lowest imaginable condition. Where he has been given a chance under proper supervision, he has made an excellent workman. With Chinamen in the land, the Filipinos never will be induced to work, and gradually would be obliterated altogether. The Commission is not likely to sacrifice the Filipino for the sake of hastening the development of the Philippine Islands. They will first make a man of him, and then with his help make something worth while of his land."

The Commission justifies its position by an appeal to facts. Governor Taft, in December, 1903, said: "I am convinced that the Filipino, as conditions settle, can be made a good laborer; not so good as the American, not so good as the Chinaman, but one with whom it will be entirely possible to carry on great works of construction. We are now employing 2,500 Filipino laborers on the Benguet road, and our engineer reports that, wages considered, they are doing good work. The city engineer's and the street-cleaning departments of Manila employ an equal number, and they all report that the labor is satisfactory. Mr. Higgins, manager of the Manila and Dagupan Railroad Company, who built the original road with Filipino labor, and is now building the branches authorized by the Commission, says that he finds no difficulty with the work or the workmen; while the manager of the Street Railway Company in Manila also expresses

his satisfaction with the native labor. The Atlantic, Gulf and Pacific Company, which is engaged in building the great Manila port works, needing in its employ five hundred to one thousand men, has adopted the system of making the laborers comfortable and at home, and now can procure more labor than it needs, and good labor, too."

My own view is that the truth lies between those extremes. The Filipino is neither as industrious nor as lazy as he is painted. It cannot be denied that he shares with all Malays an indolence that irritates both Englishmen and Americans. Partly from the debilitating climate and partly from the lack of necessity for unceasing labor, he is the victim of circumstances. It is so easy for an American to acquire indolent habits in the tropics that he needs to be charitable toward one who lengthens and broadens the siesta period. With new ambitions aroused by contact with Americans and new desires created by higher wages, the Filipino will doubtless respond to these increasing demands upon him for ordinary and skilled labor. How much of the difficulty has been due to unsettled conditions, and how much to race characteristics, one cannot easily decide. The tranquilizing of the provinces has already made labor better and easier to get, though it is still far from satisfactory when measured by American standards. Throughout the archipelago wages have doubled and in many cases trebled since 1898. The immediate result of doubling the wage was to induce the laborer to work half as many days as formerly, but that, too, is a condition that will readily adjust itself.

I fully concur in the view advanced by Mr. Colquhoun

that the most hopeful policy is that of raising the standard of life by improvements in dwelling-houses, sanitation, and so forth, which will bring home to the Filipino the advantages of a regular wage at a rising scale. "The next generation," he adds, "with improved education, will be even more amenable to such practical considerations, and in time the people may attain to a sound economic position, which will make genuine co-operation possible. The greatest danger they have to fear is to be made the tools of politicians; and until they have reached a higher level, socially, economically, they cannot appreciate their own interests or protect them. It is a cruel kindness to affect to put political power into the hands of such a democracy as this, and the experiment can lead to nothing but misunderstanding and confusion, which will become chaos the minute the strong, guiding hand and open purse of America are withdrawn."

Governor Taft has felt from the first that it would be to the detriment of the Filipinos to allow unlimited Chinese immigration. Such an act on the part of the United States Government would relegate the Filipino to the position which the Malay occupies in the Straits Settlements. The Chinese laborer becomes a merchant within a year or two after he reaches the island, and then begins a competition with the Filipino tradesman, which in the end drives the Filipino out of business. The policy of the Commission seems to be to give the Filipinos a chance to work out their own salvation, aided by a friendly administration, but if, after a reasonable period, the Filipinos fail in this task—but why anticipate? The first step is being taken now, and when the second step is necessary, it too will be taken.



THE CEMETERY  
THE BONE PILE



## CHAPTER XIV

# CEMETERY PRIVILEGES

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One Child out of Two Dies—Funerals without Hearses—Suggestive Music at a Funeral—Vaults Rented by the Year.

THE death-rate in the islands is very heavy. Among children it is fifty per cent. in Manila. The Health Board is doing everything possible to decrease that ratio, and with rigid enforcement of health laws and the introduction of American trained physicians, nurses and midwives, it is probable that a larger proportion of children born in the city will live. Vitality among the natives, young and old, is comparatively low. Few survive an attack of smallpox, cholera or plague; the same is true of Chinamen; and few Americans are immune from these three diseases.

Funerals among the Filipinos vary with the wealth of the family and the age of the deceased person. In Iloilo we met a funeral procession on its way to the cemetery, consisting of a man carrying upon his shoulder a coffin containing the body of a child. Not only was there no hearse, but also no carriage and only one other person in sight.

In Manila, on the other hand, the funeral procession may be an imposing affair. I passed one on the way to church one Sunday morning. There were six horses at-



tached to the hearse, three of which were ridden, and on either side of the hearse and horses were men dressed as footmen, wearing powdered wigs and cockaded hats and knee breeches. The sight would have been amusing had the circumstances not imposed solemnity. Soon after the military came here, in 1898, the natives learned that music was a proper adjunct of a funeral service. The class of music appropriate for such an occasion was not always duly considered, and one frequently heard the band in front of a hearse containing the body of a Filipino announcing:

“There'll be a hot time in the old town to-night.”

Later the natives learned that light music was appropriate only when returning from the cemetery.

One afternoon we were driving in Paco, one of the suburbs of Manila, and entered the churchyard. A little child had died and the priest was reading the service over the body. While this was in progress a number of men and women were walking toward the part of the yard where three or four men were opening a part of the wall which surrounds the churchyard. In a short time the coffin was carried from the church to the opening thus made and placed in the wall, much as one would place his box in a safe-deposit vault. The opening was then sealed, and the remains of the little child will be undisturbed for five years, the term for which the rental has been paid by the family. If, at the end of that time, the rent for another period is not forthcoming, and the vault is needed by a family that will pay for its use, the coffin will be taken out and the remains will be buried in the Potter's Field. The price for a vault for five



THE MANILA GIRLS' SCHOOL



THE FIRST PUPILS

years is thirty-five pesos, about seventeen dollars; for two hundred pesos, paid at once, the vault is permanently endowed.

Our guide explained that this was one of the changes made by the American Government. When Manila fell in 1898 there was a "boneyard," as he expressed it, and he showed us the place, filled with remains taken from the vaults and exposed to the elements.

"No boneyard now," he added. "Americans put all the bones into the ground." But the rental system still remains. It seems a little hard, after one has met the landlord or agent monthly for fifty or sixty years, that his friends must continue to pay rent in order to insure a covering for his remains during the centuries to come. It is a satisfaction to know, however, that from this time on a man's body will always be under cover of one sort or another.

## CHAPTER XV

# THE OPIUM TRAFFIC

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Prevention of Smuggling Practically Impossible—  
Missionaries Appeal to President Roosevelt—Argu-  
ments before the Commission—The Sale of Opium to  
be Prohibited.

REPORTS from various provinces and information from other sources convinced the Commission that the smoking of opium has been spreading among the Filipino people. Under the Spanish régime they were under penalty of fine or imprisonment if convicted of smoking opium, and opium joints or smoking places were licensed to be used only by Chinamen. Under the tariff act now in force the duty on opium was somewhat reduced, on the theory that a high tax on the importation of the drug increased the smuggling of it. The result has been that, except for the tariff, there is no restriction at all on the sale of opium, except that town councils are required to pass ordinances suppressing opium joints.

China is so near to the Philippines, and the coast line of the islands is so long, that it would be difficult, if not impossible, in the opinion of the Commission, to prevent smuggling. By granting the exclusive right to import, prepare and sell opium to one person, to be known as the opium farmer, the Commission believed that it could confine the use of opium to Chinamen, with the aid of the

farmer, whose interest it would be to act with the Commission in preventing smuggling and improper selling of the drug.

Three days in July, 1903, were given to the public consideration of an opium bill, which Commissioner Moses had been appointed to draft; on his resignation the task fell to Commissioner Smith. This bill forbade the use of opium by Filipinos, or the sale of it to Filipinos, and provided for the granting of the monopoly for the sale of opium to Chinamen for one year to the highest bidder. The maintaining of a public place for the smoking of opium was punished by a fine, and every Chinaman was forbidden to smoke opium except on his own premises.

Great interest was manifested in the proposed law, which was strongly opposed by Protestant missions generally, and by Protestant Church interests in the islands. Not only did the missionaries voice their protest in Manila, but their representatives sent a telegram to President Roosevelt, as did also the editors of three newspapers in Manila, strongly urging him to prevent the adoption of the measure.

The fight against the proposed measure was led by the Rev. Homer C. Stuntz, D.D., presiding elder of the Methodist Episcopal Church and chairman of the Evangelical Union, who delivered a remarkably clear and forceful address against the bill. He urged that, whatever might be the opinion of the Americans new to the East, the conviction of more than fifty millions of the best brain and blood and character of Christendom was final and irrevocable as to the highest bidder opium monopoly. They believe, he said, that it is a blot on Chris-

tian civilization, and they will never rest content while such a law remains upon a single statute book on the face of the earth. "Back of the Evangelical Union," he added, "stands a constituency not less than thirty millions strong in the United States alone, and that constituency stands here this day and goes on record as unalterably opposed to the fundamental principle of this bill and to nearly all its details. If defeated to-day they will resume the agitation with redoubled zeal to-morrow. They will pray and petition and vote for the repeal of legislation which their representatives were not able to prevent."

Concerning the use of opium, Dr. Stuntz said: "It is easily the most deadly vice known to the human race. It kills manhood, it ruins homes, it destroys the morals and the economic value of its victims to society. It has an awful power over its consumers. Its grip can seldom be shaken off. It is responsible now in this city for more suffering and far more economic disturbances than leprosy or bubonic plague, in the opinion of those most closely in touch with the real inner lives of the people." Statistics were given from India, Java, Formosa and other countries, showing how the sales had increased under the opium-farmer bill. From these statistics he drew the conclusion that the concessionaire, if given exclusive right to sell opium in the Philippines, would extend the sale of opium in every part of every province in order to make the most of his opportunities.

A petition signed by ten thousand Chinamen was also submitted, in which the petitioners declared that the bill, if passed, would "increase the use of opium, it will debauch our countrymen, it will encourage our young men



to start the use of opium by giving it an air of respectability, and it will endanger our business by ruining our clerks and laborers."

Dr. Stuntz closed with this paragraph: "In the name of the Evangelical Union, therefore, I protest against the enactment of the proposed bill into law. I protest in the names of its millions of conscientious, God-fearing constituents. I protest in the name of the best ideals of America. I protest in the name of the Filipino people, and I protest in the name of the Chinese, who are delivered, bound hand and foot by the opium-farmer bill. I protest in the name of China and Japan, whose standard this bill will lower in the Far East. I protest in the name of William McKinley, the statesman without reproach. I protest against it in the name of Almighty God."

Bishop Brent, the head of the Episcopalian work in the archipelago, followed Dr. Stuntz, and also made a strong plea against the proposed bill. Two or three Chinamen were heard in its defense, each of them stating frankly that he was interested in the passage of the bill, and would make a bid to become the concessionaire provided for in it. Commissioner Smith surprised the opponents by reading another act prohibiting entirely the sale and use of opium in the islands; but he did not offer it as a substitute at that time, saying that he would do so if he could not secure the passage of the proposed law.

Two days were given to the hearing, and the next week Governor Taft, in an impressive address, analyzed the evidence taken before the Commission, showing how the opium trade had increased in the islands during American occupation, and emphasizing the prohibitive act so far

as Americans, foreigners, Moros or Filipinos were concerned. In other words, the bill, he said, was prohibitive concerning seven million Filipinos and it gave restricted permission to one hundred thousand Chinamen. He stated that the object of the Commission in introducing the bill was to prevent the use of opium by the Filipinos, and to restrict its use by Chinamen, and he added that he was positive if the bill were passed it would accomplish that purpose. He said, further, that his judgment was based upon the operation of the Spanish system in the islands, which cut down the use of opium by Chinamen and prevented its use by Filipinos. The Governor dissected the testimony with the practiced mind of a judge. He was not blind, he said, to the strength of the argument of Dr. Stuntz and others, as to the motive which the opium monopolists would have for extending the opium trade, but he believed that any effort on the part of the concessionaire to increase trade would be more than offset by the necessary rise in the price of opium. Prohibition of the opium trade in the Philippines he believed to be impossible, because of the extensive coast line of the islands, which would require the presence of the entire navy of the United States to prevent smuggling.

Governor Taft affirmed his belief that the great majority of people in the islands was in favor of such a bill as the Commission had prepared, but at the same time he admitted that the Commission had not given sufficient weight to public opinion in America. "With respect to that," he added, "I do not differ widely from Dr. Stuntz. The truth is, the American public, as it is now advised concerning the opium habit, makes no dis-

inction between eating, drinking or smoking opium, makes no distinction between its use by a Chinaman or an Indian, a Filipino or an American. It looks upon the smoking of opium, however little, as a vice which cannot be too strongly condemned. It associates its use, however moderate, with those awful pictures of the horrible opium dens in which its victims are stretched out in helpless stupor and drunkenness. It holds that there can be no moderate use of the drug which will not quickly and certainly lead to the destruction of the soul and body. It does not know the facts. It does not know the peculiar conditions of these islands. It does not know the difference in the use of opium for smoking by the Chinamen and the much more vicious and pernicious use of the drug by other people. It believes, as Bishop Brent believes, that the use of opium has no "unvicious" side. I feel confident, however, that when the American people understand better just the situation here, it will have the same opinion as to the best method of restricting the smoking of opium by the Chinese in these islands as it has as to the best methods of restricting the liquor habit in America; that is to say, that it will favor the high license as the most effective restraint."

The address, which had been carefully prepared and was read, was temperate in language and fair toward those who differed from the Commission, imputing high motives to the opponents of the bill, yielding to public opinion of America, and expressing a desire to have conditions in other countries studied.

The result was that the Commission hesitated to take action before a more thorough investigation could be made into the methods of dealing with opium smoking in

Oriental countries. Accordingly a law was passed under which a committee was to be appointed by the Civil Governor to visit various Oriental countries and make a report upon the methods of restricting the sale and use of opium in force in the East. Major Carter, surgeon, United States Army, and Commissioner of Health of the Philippine Islands; Bishop Charles H. Brent, of Manila, and Dr. José Albert, a prominent Filipino physician of Manila, were appointed to serve on this committee. The committee visited Japan, including Formosa, China, Java and Burma, and studied the report on a similar inquiry made by a British Commission in India. Its report, presented nearly a year after its appointment, embraced these points: (1) That the opium traffic be made a Government monopoly at once; (2) that at the end of three years the importation of opium be absolutely prohibited, with the exception of what is needed as medicine; (3) that only confirmed users of the drug who are over twenty-one years old shall receive a smoker's license; (4) that an educational campaign against the use of opium be started in the schools; (5) that the habitual users of the drug be treated free of charge in Government hospitals; and (6) that the punishment of Chinese found guilty of importing opium be deportation from the island.

Dr. Stuntz sent the following telegram when asked for his opinion of these recommendations:

“Report of Government opium commission satisfactory to Protestant forces. Legislation based thereon will allow no private profit, and permit only those who are already confirmed victims of the habit to purchase. Prohibition will be complete after three years.”



NATIVE CHILDREN

## ADOPTING THE FORMOSA PLAN 145

The plan recommended by the Commission is known as the Formosa Plan. Japan found a condition on that island similar to that which faced America in the Philippines, and solved it within three or four years, ending with absolute prohibition.

Secretary Taft was able on March 1, 1905, to secure the passage by Congress of the Philippine Tariff bill, which contained this provision relating to the importation and sale of opium:

“After March 1, 1908, it shall be unlawful to import into the Philippine Islands opium in whatever form, except by the Government, and for medicinal purposes only, and at no time shall it be lawful to sell opium to any native of the Philippine Islands except for medicinal purposes.”

This is a happy solution of a vexed question and one that will commend itself abroad as well as at home.



## CHAPTER XVI

# HARBOR IMPROVEMENTS

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The Need of Changes in Manila—A Breakwater and Piers now Building—Removing Cargo on Lighters—Railroad Construction under Difficulties—Road-beds Carried away by Rain.

**T**WO steps looking to the improvement of the Philippines were taken early by the American authorities. One related to the construction of roads throughout the islands and the other to the improvement of Manila harbor.

There are few deep-water harbors in the Philippine Islands. Those of the large cities need to be deepened and improved. The Government is confining its attention to the harbor of Manila at present, as this city is the chief port of the islands, and to make the necessary improvements there will require all the funds which are at present available for work of this character. Large vessels having a draft of more than sixteen feet are now compelled to lie two miles or more off shore. Those of less draft than this find entrance into the Pasig River. The bay is so large—thirty-five miles long and twenty-five wide—that it feels the full effects of every storm. One might as well try to unload a cargo during a storm a hundred miles from shore as in this bay when the sea is running high and swift. No boat or lighter floats

that can approach an ocean steamer at such a time. The Commission early decided to build a breakwater behind which ships could ride in safety; to dredge the harbor inside the breakwater, so that ships of large carrying capacity could enter, and to erect piers with sheds upon them, the rental of which would help to defray the expense of construction, while the convenience of the piers to passengers and merchants alike would be extremely helpful. It was decided also to use the dredging to make land upon which to build the sheds. This settled the question of disposing of the dredging matter, and also made valuable a part of the harbor which was previously worthless.

The only method by which large vessels anchoring in the bay at present can take on or discharge cargo is by lightering. At best, and when the bay is calm, this is a tedious and expensive process, and during rough weather becomes impossible. Moreover, during the prevalence of typhoons, which are not infrequent, the safety of vessels thus situated is much endangered. On October 20, 1882, a typhoon drove eleven ships and one steamer ashore from their anchorage, besides dismasting another vessel and causing three more to collide.

The entrance to the Pasig River is between two moles, which run out westward, respectively, from the citadel on the south bank and from the business suburb of Binondo on the north bank. At the outer extremity of the northern mole is a lighthouse, showing a fixed red light, visible eight miles. Vessels drawing up to thirteen feet can enter the river. In the middle of 1887 a few electric lights were established along the quays from the river mouth to the first bridge, and one light on the bridge, so

that steamers can enter the river after sunset. The wharfage is wholly occupied by steamers and sailing craft trading within the archipelago.

As may be readily understood from the foregoing, the cost of doing business in this port is excessive and constitutes a very heavy burden upon commerce. Freight rates from Manila to Hong Kong, a distance of about seven hundred miles only, are as much as and sometimes more than from San Francisco to Hong Kong, a distance of eight thousand miles. In spite of these drawbacks, and while the policy of the United States with reference to these islands is uncertain, the volume of trade is steadily growing, and, it is believed, will continue to do so in an increased ratio with the influx of capital and the application of American ideas and methods. The paramount need, therefore, for a thoroughly protected harbor, with sufficient depth of water to accommodate the largest ships, wherein they cannot only lie in safety, but can load and discharge cargo in all weathers, is apparent.

The dredging is done by a monster hydraulic dredge, delivering twenty-five thousand cubic yards a day and working with great regularity. The breakwater which is to protect the harbor from the southwest monsoon has been filled to a depth of thirty feet, so that it is visible at high water. There will be no finer harbor in the Orient than Manila will have when this great work is accomplished. Two millions of dollars have already been appropriated, and it will probably cost two millions more, perhaps three millions, before everything connected with the port is completed, including wharves and suitable warehouses. However, the Government will have one

hundred and sixty acres of valuable property which it may sell and which will go far toward recouping the outlay. The tonnage of shipping coming into this harbor has increased so much that the wisdom of the engineers and of the Commission in enlarging the harbor beyond the projected lines of the Spanish engineers and government has already been vindicated.

After Manila has been provided for, the Government will undertake to improve Iloilo and Cebu harbors. No one has yet been willing to make a contract for the work. The company engaged in the Manila harbor improvement is unable at present to undertake additional contracts, and the work may be done by the Government with its own engineers and workmen.

The Government has advocated earnestly during the last two or three years the extension of railroads throughout the islands, having secured surveys to parts of the country which seem most ready for development.

The Philippine Commission has felt that a number of short lines of railroad could be constructed without Government aid, but that there are other lines of longer and more difficult construction which could hardly be attempted without actual financial encouragement from the Government. The Commission early recommended that a franchise for the construction of a road should be granted by which an income not exceeding four per cent., and probably not exceeding three per cent., should be guaranteed on the investment, the amount of which should be fixed by law. In tropical countries the cost of construction and maintenance of a railroad is much less, as compared with that of the construction and maintenance of a wagon road, than in the temperate zone. The

effect of the rains on wagon roads is so destructive that their maintenance each year is almost equal to their original cost of construction in many places in the Philippines where good road material is difficult to obtain. It becomes, therefore, more important in these islands to have railroads than to build wagon roads, and it is believed that a stimulation of the construction of railroads by Government guaranty is fully warranted.

The experience in building a wagon road to Baguio in the Province of Benguet is suggestive. The result of the survey showed that the road could be built at a cost of \$3,000 per mile upon easy grade, and that there were no serious engineering difficulties to be overcome. The appropriation asked for was made, but it was soon discovered that the estimate was much too small and that it would require probably twice the sum originally estimated to complete it. After a large amount of work had been done on the road along the line projected, and when an early completion seemed in sight, the authorities were much disappointed to find that, owing to the shifting character of the soil and rock through which it ran, the road as surveyed was impracticable. In several places, where the road ran along the shoulders of the mountains, after heavy rains loose rock and soil would slide down upon it, and the bottom of the road itself would frequently drop out into the valley below. More careful investigation showed that this was due to the fact that the mountains themselves were composed of small broken rock mixed with volcanic mud which, when cut into in building the roads, caused the downward movement mentioned. It was also found, upon investigation and after experiment, that this could not be prevented even by

building heavy retaining walls, because the roadbed itself when saturated with heavy rains would and did give way, carrying the retaining walls with it.

Later another route was adopted and it was decided to build a substantial road along the banks of the Bued River above the flood line; but this route involved the expenditure of at least a million dollars, as much of the route runs through solid rock. The Commission determined that, notwithstanding the great outlay of money involved, the accruing benefits warranted the expenditure and directed the work to proceed. It has been prosecuted under many difficulties in procuring both labor and competent supervising engineers. The road is now rapidly approaching completion. It was built upon comparatively easy grades and of a proper width, so that it may be used for an ordinary highway or for an electric or steam road. Three thousand men have been engaged at a time upon the work, twenty-five hundred of whom are Filipinos.



## CHAPTER XVII

# AMERICAN ARMY: HUMANE

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Opinion of an English Officer—Orders Given to only one of the two Opposing Forces—Defending the Water Cure—Praise from President Roosevelt—Strength of the Military in the Islands.

“**T**HE American Army is the most humane in the world,” said an English official in Manila, who had closely observed its operations during the years 1898-1901. Sometimes it seemed to the soldiers as if their officers were too humane.

“When we were guarding the water-works near Manila we were forbidden to fire upon the insurgents whatever they might do to us,” said a soldier returning to the Philippines with the writer on the *Logan*. “One night they fired upon us and we returned the fire, with the usual effect—they ran to cover and their officers complained of us to the commanding officers in Manila. In an hour we received a severe reprimand from headquarters:

“‘Explain your action in firing upon the Filipinos. Have I not given orders that you must not fire until you receive directions from this office?’

“The commanding officer was right, of course,” added the soldier with a smile, “but he had given orders to the



A BOLO MAN

soldiers on only one side of the river. He should have been impartial in his favors."

"It was very trying in the early days," said a captain of cavalry, "to feel perfectly sure that the gentlemen who on Sundays or feast days came into our fort lines as 'amigos' (friends), dressed in their best, were mentally measuring our strength and getting points which they used against us before the next week was over. Their wives coming in with vegetables and other products to sell were also acting as spies. Our men would be riding over one of the country roads when a bolo would come whizzing through the bamboo grove. One of the men would fall from his horse dead. His companions setting out immediately in pursuit of the murderer would find a very benevolent looking Filipino cutting firewood. Morally certain though they were that he had killed their friend, they could not prove it and he escaped."

With strong feelings, before he reached the Philip-pines, against the "water cure" by American soldiers, the writer was surprised to hear a clergyman, an Army chaplain and an Association secretary defend this form of dealing with certain classes of Filipinos.

"While the 'water cure' may be overdone, and should never be allowed without proper medical inspection," said the clergyman, "I think it had its legitimate place in the recent war here. Take Iloilo as an illustration. The leading men all became 'amigos' as soon as the American troops landed; they were under the protection of our flag and professed a suspicious amount of loyalty. At the same time there were outbreaks all around the place. American outposts were attacked and many soldiers killed. When an attack was near a village, if it

were thought that the people were responsible, the soldiers would burn the village by way of punishment and warning. In a day or two another outbreak would take place perhaps miles away. Finally it was pretty clearly proved that one of the loudest professors of friendship for the Americans was the chief instigator of these uprisings, hoping to keep them up until the Americans were forced off the islands. I did not see this professor of friendship punished, but I was told that he was treated to a greater amount of water than he was accustomed to drinking; it may have been salt and therefore disagreeable, but it did not hurt him permanently. The effect was magical. The outbreaks ceased; the lives of many American soldiers and officers were preserved and the lives and property of the natives were saved. So far as we could see at the time, it was better that one offending hypocrite should suffer physical discomfort for a few moments than that scores of lives should, at his instigation, be sacrificed."

"One priest died under the 'water cure,'" said the chaplain when discussing the subject, "but by the rules of every civilized army he ought to have died before he was made to drink the water. Professing friendship for us, he led deliberately a squad of American soldiers into an ambush, where the majority were killed. The traitor should have been court-martialed, perhaps, and then shot, or shot without a trial, so clearly was it known that he had planned the ambush and was responsible for the murder of trusting men."

Whatever excesses may be charged against individual officers or men, the testimony of the English observer, given at the beginning of this chapter, was well sanc-

tioned by statements made by civilians in the Philippines. Few enlisted men were seen by the writer under the influence of liquor; none outside of Manila. Only two officers were seen intoxicated, and one of them, a major, was so drunk on an inter-island transport that some of the women passengers were in terror; a captain's wife placed a fierce-looking revolver under her pillow, as she could not lock her door. This fact she took pains to have known; she confided, however, to one of her friends, that while she should not hesitate to draw the revolver if the major annoyed her, there was not a cartridge in it, nor did she have one with her. When the major reached the port to which he was assigned he was taken to the hospital suffering from delirium tremens.

President Roosevelt, on July 4, 1902, issued an order to the Army of the United States, in which these paragraphs appear concerning the soldiers in the Philippines:

"The President thanks the officers and enlisted men of the Army in the Philippines, both regulars and volunteers, for the courage and fortitude, the indomitable spirit and loyal devotion with which they have put down and ended the great insurrection which has raged throughout the archipelago against the lawful sovereignty and just authority of the United States. The task was peculiarly difficult and trying. They were required at first to overcome organized resistance of superior numbers, well equipped with modern arms of precision, intrenched in an unknown country of mountain defiles, jungles and swamps, apparently capable of interminable defense. When this resistance had been overcome they were required to crush out a general system of guerrilla warfare conducted among a people

speaking unknown tongues, from whom it was almost impossible to obtain the information necessary for successful pursuit or to guard against surprise and ambush.

“The enemies by whom they were surrounded were regardless of all obligations of good faith and of all the limitations which humanity has imposed upon civilized warfare. Bound themselves by the laws of war, our soldiers were called upon to meet every device of unscrupulous treachery and to contemplate without reprisal the infliction of barbarous cruelties upon their comrades and friendly natives. They were instructed, while punishing armed resistance, to conciliate the friendship of the peaceful, yet had to do with a population among whom it was impossible to distinguish friend from foe, and who in countless instances used a false appearance of friendship for ambush and assassination. They were obliged to deal with problems of communication and transportation in a country without roads and frequently made impassable by torrential rains. They were weakened by tropical heat and tropical disease. Widely scattered over a great archipelago, extending a thousand miles north to south, the gravest responsibilities, involving the life or death of their commands, frequently devolved upon young and inexperienced officers beyond the reach of specific orders or advice.

“Under all these adverse circumstances the Army of the Philippines has accomplished its task rapidly and completely. In more than two thousand combats, great and small, within three years, it has exhibited unvarying courage and resolution. . . . With admirable good temper, sympathy and loyalty to American ideals, its





INSURGENTS SURRENDERING TO THE AMERICAN ARMY

commanding generals have joined with the civilian agents of the Government in healing the wounds of war and assuring to the people of the Philippines the blessings of peace and prosperity. Individual liberty, protection of personal rights, civil order, public instruction, and religious freedom have followed its footsteps. It has added honor to the flag which it defended, and has justified increased confidence in the future of the American people, whose soldiers do not shrink from labor or death, yet love liberty and peace."

The canteen question was the topic of conversation many times between Army officers, soldiers, civilians and the writer. Almost without exception the canteen was favored by the officers and men; and the temperance sentiment in the United States that killed the canteen was unsparingly condemned as being based upon ignorance of conditions in the Army. No liquor is sold now within two miles of an Army post, and there is little opportunity for securing it except by an absence that usually results in the offender finding himself in the guard-house. There is little doubt that the absence of the canteen increases the number of prisoners in a regiment. So far as records go, the company or regiment has a lower standard than it would have if light liquors were allowed in a canteen under Army control. Men accustomed to drinking stimulants before entering the Army, feeling a desire or possibly a craving for beer or whiskey, angered perhaps by the attempt of the Government to prevent their getting it, leave the post without permission, absent themselves from roll-call if necessary, and take their punishment philosophically.

But there is another side, according to statements made

by those who are not interested in the canteen sales. Many men not accustomed to drinking before enlisting, or at least not constant drinkers, are able to restrain themselves now far better than they did before the canteen was abolished; before, with temptations to drink ever present, they helped, as did the heavy drinkers, to swell the receipts for the canteen. The nature of an Army canteen must be understood in order to judge wisely on the merits of the question. No spirituous liquors—whiskey, rum, etc.—were sold in a canteen. Beer, cigars and mineral waters were sold by the soldier detailed for that purpose. Many articles besides those mentioned were also on sale—clothing, stationery, candy and other delicacies. The profits from sales belonged to the company, and from the fund thus collected many delicacies found their way to the tables of officers and men. As the profit on beer was greater than that on most articles, the heavy beer consumer was a “public benefactor.”

The conclusion reached by the writer after a study of conditions without the canteen, and the testimony of those in and out of Army life who have seen the working of the canteen, is that the canteen should be restored to the soldiers, but that beer is not necessary to its success, and that the present Army regulations should be continued, no beer or other intoxicant to be sold within two miles of an Army post. If that does not seem feasible, the Government may wisely give still further aid to the effort of the Young Men’s Christian Association to provide reading and writing rooms, soda-water stands and lunch counters at established posts.

In 1900 there were in the Philippine Islands 2,367

American officers and 71,727 enlisted men; in 1901 the number had been reduced to 1,111 officers and 42,128 men; in 1903 to 843 officers and 14,667 men, and in September, 1904, the Secretary of War was considering the wisdom of withdrawing three more regiments, leaving an average of one American soldier to every 600 Filipinos. The actual strength of the Regular Army, including those in Cuba, Porto Rico, the Hawaiian Islands, China and Alaska, as well as those in the United States and the Philippines in November, 1903, was less than 60,000 men and officers, considerably less than the number in the Philippines alone three years before. Those who fear that our country is to be afflicted with the spirit of militarism will read with satisfaction that the net decrease during the year 1903 was 11,978. The policy of drawing the soldiers together in Army posts in the Philippines and removing them from the temptations of city life is to be commended. It is believed that in this way their discipline, health and opportunities for instruction will be improved and the cost of maintenance will be decreased. Such smaller posts as are required will be generally, and now to a considerable extent, occupied by the Philippine Scouts. In conversation with the writer, Brigadier-General George W. Davis, in command of the Army of the Philippines until relieved by General Wade, laid great stress upon the efficiency of the Filipinos, both as Scouts and Constabulary. There has been talk of combining the two native forces and forming a new Army, after the manner of the native regiments in India, but it will be some time—perhaps some years—before the change will be brought about or even seriously contemplated by the authorities. The question was raised

in the interview whether it was the part of wisdom to make the proportion of armed natives so large, practically fifty per cent. of the armed force.

“History proves,” said General Davis, “that the best soldiers for dealing with the black man, the red man, the yellow man, and the brown man, are the black man, the red man, the yellow man, and the brown man.”

“Does not the experience of Spain arming the natives who later fought against Spain militate against this argument?” said the writer.

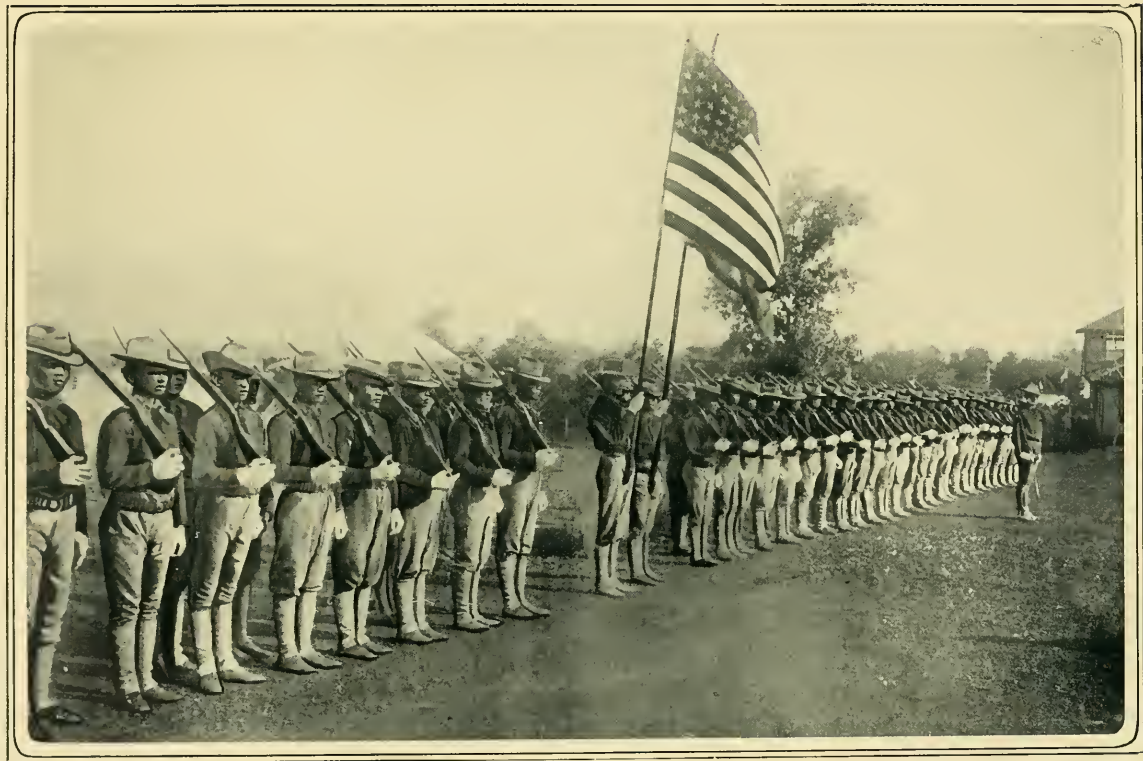
“Not at all. Spain had two kinds of natives in her Army; one class were the prisoners who were put into the Army as a punishment, and political offenders who were also made to serve Spain against their countrymen. These became easily the enemies of the country which forced them into this position against their will. The other class of the native Army under Spanish rule was the Guardia Civil, composed of well-meaning natives, but their wages were far behind and they were angry at the Government for this reason. You can readily see, therefore, that Spain had little to depend upon when the issue came.”

“But would there not be danger of the native forces under American rule revolting if a grievance, real or supposed, should arise?”

“With the treatment that the Americans show the Filipinos there is little if any danger of such an exigency ever arising. We can trust the natives with whom we deal fairly.”

From the last report of General Davis some interesting statements are taken referring to the government of the





THE NATIVE CONSTABULARY



country inhabited by non-Christians, in Mindanao and the neighboring islands, where the General was in command before coming to Manila. He says:

“There is no civilized inhabitant of the Philippine Islands—American, Spanish or Filipino—who would even suggest that the Moros are capable of civilized and enlightened self-government, for a government of law—*i.e.*, regulated liberty—is absolutely unknown to and unthinkable by them. The Koran furnishes a religious code, and combines with it a moral and secular one. It is the proud boast of the Mussulman that a people who live in accordance with the teachings of the Prophet have no need for other codes, constitutions, charters and bills of rights; for they say that a rule to regulate every possible human action, or remedy every wrong or injustice, is to be found in the inspired writings of Mohammed, as recorded in the Koran.

“With such a class of people it is useless to quote the bill of rights or to assert the sin and wrong of slavery. The Sultan, and Datto, and Pandita will not for an instant tolerate a suggestion that their royal and priestly functions could be taken away or assigned to another by or through some process we call ‘voting,’ a word as meaningless to them as the act would be absurd. They know that from time immemorial there have been overlords and priests, that the present incumbents have inherited their prerogatives, and the right of succession had never been questioned.

“Americans have come here to teach and convince these people that all men are born free and equal, and that there is no such thing as inherited caste or privilege. The working out of this doctrine and the enforcement of

it means the upsetting of the whole system of tribal and patriarchal government among the Moros, but they do not yet fully realize this. They ask us what we wish—why we have come among them—and what they are to do? Hitherto it has not been possible to answer these questions, and they do not understand us in the least. All we have said and could say is, ‘Keep quiet and wait.’ ”

## CHAPTER XVIII

### NATIVE GUARDIANS OF PEACE

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Filipino Police, Scouts and Constabulary—The National Guard of the Archipelago—Native and American Soldiers Quell an Uprising—Giving Poison because He was Told to Do So.

**W**HEN the rebellion in the Philippines was put down in 1901 and its leader had sworn allegiance to the American flag, the authorities began at once to form plans for reducing the military forces in the islands. While the Government believes that the American soldier is unsurpassed in war, as it is understood by civilized people, it does not think that he makes the best policeman, especially among a people whose language and customs are new and strange to him, and should not be put to that use when a better substitute is at hand. This is found in the natives themselves, and more than twenty-two thousand Filipinos are aiding the fifteen thousand American soldiers in preserving peace throughout the islands. The American troops who formerly numbered more than seventy thousand men and occupied about six hundred posts are now in less than one hundred posts, leaving the main part of the islands to be cared for by the Filipinos. The native guardians of the peace are: (1) Municipal Police; (2) Constabulary; (3) Scouts.

The Municipal Police are appointed, maintained and

directed by local authorities; and they may be detailed for work outside of their own towns. The work of the Police Force of Manila under Captain Harding, and especially that of the detective bureau under Captain Trowbridge, has fallen within the observation of General Henry T. Allen, the Chief of the Philippine Constabulary, who says that it gives him "pleasure to commend the efficiency of this force as well as the good field work done by detachments put at his disposition by the Chief of Police of Manila and commanded by Captains Green and Luthi." The Municipal Police forces throughout the islands comprise 10 captains, 171 lieutenants, 688 sergeants, 1,181 corporals, and 7,873 privates, a total of 9,925.

The Constabulary is a comprehensive police organization, separate and distinct from the Army, having for its head an officer of rank and pay commensurate with the importance of the position, with a sufficient number of assistants and subordinates to exercise thorough direction and control. It sustains the relation to the Army in the Philippines that the National Guard does to the Regular Army in this country. This organization embraces every township in the islands, and is so constituted that the police of several contiguous townships can be quickly mobilized. The chief officers of this organization are Americans, but the men and some of the subordinate officers are natives who are to serve in their own provinces, with proper provision for their advancement as a reward for loyal and efficient service. The Constabulary numbers 330 officers and 6,805 men, occupying 212 stations. The Constabulary is under the control of the general Government at Manila, but the Governor of a province may



GENERAL HENRY T. ALLEN

summon the Constabulary of his province to aid him in maintaining peace if the Municipal Police fail at any place, or if ladrones appear in his province.

With the advancing implantation of Civil Government the Constabulary has been called upon to assist in various works extraneous to the duties laid down for it in the organic act. Constabulary officers in certain provinces are acting as postmasters; in others they are charged with guarding jails, expediting mails, maintenance of quarantine, transferring prisoners between provinces and from outlying provinces to Manila, supplying commissaries to insular and provincial officials, and maintenance of telegraph and telephone lines.

The creation of a native force to release a large part of the American Army from the necessity of remaining in the Philippines was recommended in 1900 by Secretary Root of the War Department. Authority was granted the following year, Congress empowering the President to proceed in his discretion by successive steps, beginning with a simple organization of Scouts and following by the more complicated and fully officered organization of the Regular Army. The Scouts are officered by Americans and are under the directions of the Military Commander of the Philippines. Unlike the Constabulary, the Scouts, like the native regiments in India, usually serve in provinces other than those in which they live. In December, 1903, there were 100 officers and 4,978 men in the Scout organization.

In speaking of the value of the Scouts, Secretary Root said in 1902 in his report on the Army: "They enable us to reduce the force of American troops in the Philippines more rapidly than we could without them,



and their knowledge of the country, language and the ways of the people make them especially valuable in hunting down ladrones, which for a good while to come will be an urgent business. The relations between this body of Scouts, maintained at the expense of the United States, and the Insular Constabulary, maintained at the expense of the Philippine Government, will have to be worked out hereafter when we have had longer experience of the working of the two forces under peaceful conditions, and know better what revenues can be relied upon by the Insular Government under like conditions. Both forces are now useful agents in maintaining order. Whether that shall be ultimately accomplished through one force or the other, or both, can hardly as yet be profitably discussed."

Sometimes the Scouts and the Constabulary work together. In 1903 twenty-nine companies of Scouts were turned over to General Allen by Governor Taft for duty in suppressing disorder, or putting down uprisings in various provinces, as necessity arose for their assistance. It is stated officially that the greater number of Scouts turned over to the Chief of the Constabulary were required in Tagalo provinces or in the provinces where the Tagalos have caused disturbance.

General Allen says that, although it is somewhat anomalous for one department or Bureau, in this case the Military, to organize, equip and maintain an armed force to be utilized in active operation by another, in this case the Constabulary, he wishes to emphasize the fact that the co-operation of all concerned has been so complete that there has been scarcely a suspicion of friction. Credit for this is largely due, he says, to the instructions

given by the Commanding General of the Division and the several Department Commanders.

At one time in 1903 Constabulary and Scouts and American soldiers joined in putting down an uprising which had proved too severe for the small Constabulary force in the province. In Surigao, in North Mindanao, a Constabulary garrison was surprised, Captain Clark killed and a relatively large number of guns and revolvers secured by a band of outlaws led by long-term convicts. General Allen says: "The outlaws of Misamis in the adjoining province hoped to make a coalition with the Surigao band. Both provinces were undoubtedly agitated by exaggerated reports from the Tagalog provinces. The killing of Captain Overton, U. S. Cavalry, in the mountains back of Cagayan, Misamis, occurred about this time, and the fanatical mountaineers there and other ignorant classes elsewhere had been made to believe that American troops could not or would not be employed against them. To disillusion the people in this respect and for other reasons it was decided to turn over these provinces to the Commanding General, Department of the Visayans, at first General Lee, afterwards General Wint. The Constabulary forces of the two provinces and detachments sent from other provinces there were duly ordered to report to the Commanding General for duty, but continued to be subsisted and maintained through Constabulary channels.

"The speedy and effective action taken prevented the Surigao bands from reaching Misamis. The latter province was quickly brought to terms, but Colonel Myer, of the Eleventh Infantry, in charge of operations in Surigao, had no easy task in recapturing the outlaws

and guns in the very difficult interior, in spite of a liberal quota of forces—Americans, Scouts and Constabulary. Success was attained, however, the American troops withdrawn entirely, and the provinces returned to their normal status. Other than in General Bell's brigade during the Malvar campaign, and then in only a very limited degree, this was the first realization of a combined operation of the three military elements in the Philippines."

General Allen, the Chief of the Constabulary, is peculiarly fitted to grapple with the difficult problems to which he has been assigned—to train natives to preserve order in their own provinces, constables in name, but soldiers in fact and in discipline. After almost daily contact for many weeks with officers of the Constabulary in Manila and in the other provinces, the writer has only words of warm commendation for this branch of Government service. Early in his stay in Manila he began a careful study of this department, since so many other problems depend upon the solution of the question: "Must we always maintain a large army in the Philippines?" General Allen was in the northern part of Luzon at the time and Colonel Scott, the Assistant Chief, was in charge of the Department, with Captain F. E. Cofren, the efficient adjutant, assisting him. The Manila detachment was seen on review, then marching in the Fourth of July parade, winning well-deserved applause as it passed before Governor Taft and General Davis, the reviewing officers.

In seven provinces north, east and south of Manila, the Constabulary headquarters were visited, the commanders interviewed, and Americans and Filipinos not in Government employ questioned. The impression gained

in Manila of the excellent work of the Constabulary was deepened as one went from post to post and saw the fine order and efficient work of these "little brown brothers." The Governors of nearly all the provinces visited were asked specifically regarding the work of this Peace Army, and without exception they were unanimous in praise of it. The officer in charge of the Constabulary post in one province did not hesitate to declare that the ladrones who caused him so much trouble had at least the silent sympathy of the Governor—a stronger word than "silent" was used by the officer, and his condemnation of the Governor was shared by every American in the provinces with whom the writer conversed. This was the only provincial Governor accused by Americans with being disloyal to the American Government. This exception was worthy of note; as the loyal Governors found in the Constabulary their strongest allies in maintaining order—in this case the Constabulary put down disorder in spite of the Governor.

In the guard-house at Tarlac we saw among the prisoners one man who was of special interest because of the boldness of the crime which he had committed a few days previous. A Constabulary company was to pass through the town of which he was the teniente—the vice-president, he might be termed. When the party arrived he invited the members to luncheon. The officer and one soldier had friends to whom they went, but the rest of the company, eight in number, accepted the teniente's hospitality. When the officer with his companion returned to the place where the dinner was given, he was surprised to find several soldiers on the ground writhing in pain and all the rest exhibiting signs of

sickness. Quickly comprehending the situation, he lifted his rifle and placed the teniente and all the residents who were present under arrest. He then had the soldiers, who were extremely ill, taken to a house, where remedies were given and relief secured.

The singular part of the confession which the teniente made consists of his statement in answer to the question :

“Why did you poison the soldiers?”

“Salvador told me to do it.” He explained that he had poisoned the drinking water in order to stupefy the men that he might secure their guns and ammunition for Salvador. This Adamite answer, while not satisfactory to the officers of the law, led to a new search for Felipe Salvador, the leader of ladrones in the province. Salvador professed to exercise miraculous and supernatural power, and had been attempting to rouse the people of his neighborhood to resistance to lawful authority and association with him in a kind of religious rite. Its religious character, however, did not prevent Salvador and his friends from constituting a ladrone band preying on the neighboring country. Salvador made one or two raids on towns, but he was punished severely in several engagements with the Constabulary, and later withdrew into an obscure part of Nueva Ecija.

When the teniente was made to realize that his act, under Spanish law, which is still in force, might mean a life sentence in prison, if not execution on the charge of attempted murder, he left no stone unturned to secure the capture of Salvador. In this effort he was aided by all his relatives and friends, who were willing to sacrifice Salvador in order that the teniente himself might escape a severe sentence.

The conduct of the teniente illustrates a phase of Filipino character. The man had no grudge against the members of the Constabulary, and he did not really wish them harm; but to please a friend, or at the command of a leader, he was willing to injure men who had never harmed him and with whom he was in most cordial relations. His child-like answer exhibited a striking Filipino characteristic:

“Salvador told me to do it.”

It is said that in the days of the insurrection Filipinos friendly to the Americans would come into the camp and ask an officer, whom they could trust, how much he was willing to pay to have a certain insurrecto who was troubling them brought in or “removed.” Sometimes, to test the sincerity of the questioners or to ascertain the value placed on human life, the officer would ask what it would cost to have the man “brought in” or “removed.” The usual price was \$5, but for a leader of prominence, whose death might excite an inquiry among his relatives and lead to possible search on their part, \$10 was desired—the risk was too great to undertake the “removal” for a smaller sum.

“As an instance of the character of people, that in the mountain districts of these islands are reported as insurrectos sometimes, as ladrones at other times, as Pulajanes at other times, and as mere ordinary outlaws at others,” a report from Lieutenant Guild in regard to the action of three ladrones is pertinent. In September, 1903, two ladrones, Ompong and Tuest, accompanied by an unknown person, entered the barrio of Ilijan and murdered thirteen women and children. The Constabulary began a search of the criminals. One arriving at the barrio



no trace of the ladrones could be found, nor could any information be obtained from the inhabitants, as they seemed terror-stricken. The officer adds: "The only information of any value at all was that the leader of the ladrones, Ompong, had a Remington rifle and twenty rounds of ammunition, but that his companions had only spears and bolos. As far as can be learned, the killing was not done for the sake of gain, but for the sake of one of the customs of the mountaineers. The child of Ompong having died of cholera, he, as is their custom, went out and had these others killed so he might have company and servants in the other world. The killing was all done with bolos and spears, Ompong simply threatening the men of the barrio with his gun while the women and children were being murdered. The killing of the people could never have occurred had the men of the barrio interfered, instead of looking on and doing nothing."

Incidents like these coming under the observation of the travelers in the Philippines lead one to think that a part of the people, while eager for "liberty," have not fully grasped the American idea of that inspiring word.

Concerning the disturbances in some of the provinces, rumors of which assumed startling proportions on their journey across the sea to the Homeland, General Allen says:

"The district chiefs in setting forth the special events of the year in their respective commands have shown that the disturbances, which were the aftermath of a long period of warfare, have been largely aggravated by plagues affecting man and beast. It is also evident from the ease with which many of the people of the



GEN. GONZALES, THE LAST TO SURRENDER

mountains and in remote localities can be deceived by skillful intriguers, that we must be prepared to meet frequent local uprisings for a long term of years. Until the plane of a higher civilization and a better education have been reached throughout the archipelago, it will be necessary to garrison such a number of places as will permit all inhabited localities being reached by frequent patrols. This is not said in disparagement of the numerous educated Filipinos who are extremely desirous to see thorough and consistent order maintained, but rather in corroboration of their sentiments.

“The past year has witnessed the extermination of bands led by Rios in Tayabas and Laguna, San Miguel in Bulacan and Rizal, Modesto Joaquin in Pampanga, Roman Manalang in Zambals and Pangasinan, Protacio Flores in Pangasinan, Timoteo Pasay and the Feliz brothers in Rizal, Dalmacio and Rufo in Western Negros, Flores in Misamis, Anugar in Samar, Concepcion in Surígao, Colache in Sorsogon, Encarnacion in Tayabas and numerous others of lesser note. The following ‘Popes’ have been captured: Rios of Tayabas, Faustino Ablena of Samar, and Fernandez of Laguna. Margarita Pullio and Catalina Furiseal, two women posing as ‘saints’ and who were interested in the distribution of ‘anting-antings,’ were also captured. There still remain ‘Papa’ Isio in the mountain fastnesses of Negros and ‘King’ Apo in Pampanga and Nueva Ecija.”

In closing his review of the work of the year, General Allen says: “Although the disturbances during the year have been frequent, especially in the Tagalog provinces, they have, for the most part, not been grave, the bands having been wanting in unity of action and cohesion.

Trials and convictions have been speedy and evildoers now recognize that the days of pardon and amnesty are gone. There are still among the people certain influential ones who continue to seditiously agitate, but they have not yet been caught in acts cognizable by the law. The firm stand taken by the Government toward criminals who pose as patriots, the consistent work of the courts, the field service of the Constabulary and Scouts, and the vigilance of the division of information, have been effective in reducing vicious elements and in encouraging loyal ones interested in the prosperity and general welfare of the Philippines. This work continues unabated, and it may be truly said that since American occupation peace conditions have never been so real as at present nor has the outlook for the future been so favorable."

A word about the American troops may be added: "Without taking into consideration the strategic importance of the Philippines as a military supply depot where troops and war material may be kept for Oriental emergencies, I believe," says General Allen, "that for some time to come the number of American troops to be kept here should be a direct function of the number of guns put into the hands of natives. After extensive warfare, however humanely conducted, several years must elapse before there will be a mental pacification, and during this period of adjustment to new conditions it is unwise to ignore the great moral effect of a strong armed force above suspicion." There were in July, 1904, fourteen regiments of infantry, eight troops of cavalry, three batteries of artillery, with the corresponding quota of technical and staff troops, amounting in round numbers

to eighteen thousand men, occupying seventy posts, in addition to about five thousand Scouts.

The Constabulary has had its critics from the outset. It was a new plan both for the Americans and the Filipinos. Five years of guerrilla warfare had not prepared the Filipinos to have men of their own nationality placed over them as constables or military. It is the belief, however, of those most competent to judge, that it is most important that Filipinos should suppress Filipino disturbances and arrest Filipino outlaws. But this plan did not work well at first. Some men armed by the government had relatives and friends among the ladrones, and the difficulty of keeping the latter in check without causing coldness in family relations can be imagined. On this point Dr. Stuntz says: "Brigandage is chronic in the Philippines. It has been so for more than a century. No possible provision could have been made for its immediate eradication. Industrial and commercial prosperity will greatly ease the burdens borne now by the Constabulary and the courts. War, plague, cholera, locusts and rinderpest have formed a condition that leads many into lawlessness." This careful observer is undoubtedly correct in saying: "Municipal and provincial government would to-day collapse if the strong arm of the Constabulary were withdrawn, and it would become necessary to summon the military force which was their first deliverer and protector."

The chief objection urged to the employment of natives as soldiers and constables is that their loyalty may be questioned, and that it might prove a source of danger to put arms in their hands at present. The Commission considered this view, but decided that the objection is not



insuperable. It was expected that there would, from time to time, be isolated cases of defection, but it was believed that judicious selection and discipline could create a native force both reliable and effective. "The history of the Filipino soldier," says the Commission, "when serving under the Spanish flag, supports this view. For many years prior to the outbreak of 1896 the Spaniards had less than 5,000 Peninsular troops in the islands. All the rest were natives. The latter, as a rule, remained loyal to Spain until it was manifest that her sovereignty was ended. This was the case although the masses from which these native soldiers were drawn were cruelly oppressed by the Spaniards, and they themselves were poorly fed and paid inadequately and rarely. Besides, the Spanish officers, as a rule, would compare very unfavorably with the American in personnel and equipment, and presumably were unable to impress themselves upon the native so as to secure his respect and affection, as would our officers.

"The experience of England in dealing with conditions practically the same as those which we are called on to meet, as she has frequently done, and her success, furnishes a precedent for our guidance which should not be overlooked. Though she has had here and there unfortunate experiences, as a general rule she has been served faithfully by her native soldiers, even against their own brethren. The fact is, every soldier has a natural feeling of loyalty for the flag under which he serves. Respect for his officers and obedience to their orders become to him a habit of life. When decently treated, he becomes sincerely attached to them and cheerfully obeys their orders. It is our deliberate judgment





COCK-FIGHTING, THE NATIVES' PASTIME

that not only is the organization of native regiments here not premature, but it might safely have been begun at least a year ago."

One difficulty with which the Government has had to contend has been its inability to secure a sufficient number of trustworthy officers to fill responsible positions in the Constabulary. Several defalcations have occurred, and a number of men have been dismissed for other offenses. General Allen has recently sent letters to college presidents and superintendents of academics in America asking them to open recruiting stations for the commissioned strength of the Philippine Constabulary, which it is hoped to fill up with young collegians to a large extent. The letters are accompanied by circulars showing the nature of the service, the scheme of promotion and the pay of the different grades. "From fifteen to twenty-five young men," he says, "will be appointed yearly, and the Constabulary offers a good career for young men of energy and initiative who have special aptitude for dealing with natives and for military work." General Allen desires to reach young men who have been graduated from college in the last five or six years, "without conditions, and whose habits, antecedents and stability of character and judgment are such as you or other responsible members of your faculty could recommend as being men who will, so far as can be told, grow and develop into men of strong character and integrity."

## CHAPTER XIX

# CONTAGION AT CLOSE RANGE

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A Morning in San Lazaro Hospital—Safeguarding Young Americans—The First Suggestion of Leprosy—A “Fine” Case of Smallpox—From the Cholera Hospital to the Plague Ward—Infant Mortality.

“**W**OULD you like to visit the San Lazaro Hospital?” said Dr. Marshall, the chief inspector of the Health Department of Manila.

“I should like to visit any place in the Philippines that will give me an insight into the work of the American Government.”

“Then I will call for you at nine o’clock to-morrow morning.”

At the hour appointed, Dr. Marshall and the writer started for San Lazaro Hospital. Something like two hundred and fifty years ago, when Christianity first entered Japan, a shipload of Japanese lepers entered the harbor of Manila.

“You Christians seem very fond of those who are in trouble. Try your hand on these lepers”—so ran in effect a note accompanying the large company of unfortunate people. At first the authorities refused admission to the lepers and were about to send them back to Japan ;

but after some consideration of the subject they decided that what the Japanese had said in jest was true, and that the Catholic Church, which had already made inroads in Japan, and was the only Christian body in the Philippines, should not turn a deaf ear to those in distress. A hospital called the San Lazaro was constructed, and after the centuries it still stands and is used for the same purpose for which it was built. But lepers are not the only people who are treated on the San Lazaro estate now. There are several hospitals for contagious diseases, and it was to visit these that Dr. Marshall had invited the visitor to take the morning ride.

"These are Filipinas," said the guide as we passed through a room containing about eighty women. No other remark was made at the time; as we passed through the door into another ward the doctor said, "These are Japanese," and nothing was added to this information.

A third room contained thirteen European women and one American. I had gone to the hospital to see lepers, but it was evident that these women—nearly one hundred and seventy-five of them—were not suffering from leprosy.

I learned later that they were disorderly women. The Government does not license this class of women, but it treats them as it would other people suffering from any other form of contagion. Without favoring segregation, the authorities believe that by inspection and treatment of several hundred women, it is safeguarding young men whom it cannot prevent from forming the acquaintance of these enemies of family life. Here as elsewhere in its dealing with problems in the Philippines, the Government seeks to better conditions which it cannot wholly

remove, and this it does without taking an extreme position.

"We will go into the leper hospital next," said Dr. Marshall. There are said to be about six thousand lepers in the archipelago, four hundred and thirty-four of whom are segregated in leper hospitals. The rest are cared for by their families or friends.

"This boy has no appearance of being a leper that I can discover," suggested the writer.

"Look at the swollen lobe of the left ear. This is the first evidence in his case of the dread disease."

There are several children among the two hundred lepers in the hospital, few of them showing to a layman any evidence of the malady which had marked them as special objects of medical care; but the majority of the patients did not need a doctor to indicate the character of their ailment. For the most part, the lepers seemed happy; a good many were playing games and a few were bemoaning their fate. Whatever can be done to make their condition comfortable is done. The Government purposes to establish a leper colony on the island of Culion, but this project has not gone far enough yet to warrant the removal of the lepers to the island. The two hundred and two lepers at San Lazaro Hospital are well cared for and seem to be comfortable and contented. The disease generally appears to be of a very slowly progressive type, and there is relatively little disfigurement and mutilation as compared with the results of this disease in other countries. Apparatus for the treatment of leprosy by the use of the X-ray and of the Finsen ray has been supplied to the hospital; but the apparatus having been only recently received, no statement can be





A LEPER BEGGAR



made as to the efficacy of this method of treatment. During the year only one leper died in Manila.

"And now," said Dr. Marshall, with a smile as if he had a rare treat to offer, "we will go into the smallpox hospital." The number of patients was small, but it was sufficiently large to warrant the visitor in walking through the room without stopping.

"Wait a moment," said Dr. Marshall, "I want you to see this remarkably fine case! Come back and look at this boy." While the request was more a suggestion than a command, one would not wish to be uncivil or to give evidence of fear, however great his anxiety was lest he should carry the contagion to some one who might meet him after he left the hospital. Opinions differ as to the meaning of the adjective "fine," which the doctor employed. The reader shall not have even a word picture of that face, which frequently comes before the writer when thousands of miles separate him from the hospital.

"The next building is the cholera ward. I am glad that it is so nearly empty," said the Doctor cheerfully as he entered the room, adding: "though for your sake I should like to have the room full of patients."

"Thank you, Doctor. One will suffice." We lingered about the bed of the little sufferer for some time while Dr. Marshall talked with the nurse and patient and gave directions to the nurse, and then we went to the next ward.

"Why, nurse, what has become of the patient who was brought here with the plague this morning?"

"He died about two hours ago."

"Where is his body?"

"In the morgue; the doctors have just made an autopsy."

"Then we will go to the morgue," said the guide, and we did and found the body of a splendid looking young Filipino who had been in the plague ward only a few hours before his death.

If one infers that by this time the visitor was willing to seek fresh air and plan for the return home, he will not be far from the truth—leprosy, smallpox, cholera and plague. Suppose a person should have all these diseases and all at the same time! While not especially nervous over the outcome, there was a sense of relief experienced when a fortnight had passed and no ill results followed the morning call at San Lazaro.

During the year 1903 there were ninety-nine cases of smallpox in Manila with sixteen deaths; nine of these cases with four deaths occurred among Americans, several of whom were not protected by vaccination. During the year there were about two hundred cases of bubonic plague in the city, a small number when other Oriental cities are considered. The cholera epidemic which broke out in 1902 had practically worn itself out when we visited the hospital.

On March 3, 1902, notification was received at Manila that Asiatic cholera had appeared at Canton, China, and five days later it was reported at Hong Kong. As a considerable part of the green vegetables imported at Manila comes from Canton and its vicinity, the United States quarantine officer at Hong Kong was immediately notified that no vegetables not certified to by him would be admitted, and an order absolutely forbidding the importation of such vegetables was issued by the chief

quarantine officer on March 19th. On the following day two patients at the San Juan de Dios Hospital in Manila developed symptoms of Asiatic cholera. The disease spread rapidly in spite of all the efforts of the health authorities. The deaths resulting from it were more than ninety per cent. of the early cases. Relatives were allowed to claim their dead and bury them in quicklime, under the supervision of health officers, but bodies not claimed in twenty-four hours were cremated.

The rigorous measures against cholera enforced by the Board of Health provoked bitter opposition from the first. For weeks the presence of cholera was denied by ignorant, misinformed and ill-intentioned persons. The more ignorant Filipinos refused to believe in its existence because the daily deaths did not reach up into the thousands. The minds of the common people were poisoned by tales of horrible abuses in the detention camps and of deliberate murder of patients at the cholera hospitals. The story was widely circulated that the houses of the poor were burned in order to make room for the future dwellings and warehouses of rich Americans. These absurd tales gained credence among the populists, and, together with some actual abuses committed by ignorant, inexperienced, or over-zealous health inspectors, produced a state of popular apprehension which proved a very serious factor in the situation, as it led to the concealment of the sick, the escape of contacts and the throwing of dead bodies into the esteros or public sewers daily washed by the tides, and the Pasig River, the glutted waters of which were fruitful sources of infection.

Between March 20 and October 31, 1902, there were

4,174 cases of cholera in Manila with 3,146 deaths, and 103,076 cases and 66,837 deaths in the provinces; the per cent. of mortality in Manila was 75 and in the provinces 64; and by September 1, 1903, 157,036 cholera cases and 102,109 deaths had been reported.

These numbers, according to the Board of Health, do not represent more than two-thirds of the cases of death which have actually occurred, as in many towns there were no physicians or other persons capable of recognizing cholera, so that numerous cases were not properly diagnosed. "In numerous instances the sick were concealed and false statements made as to the cause of death, so that official returns, where they exist, cannot be accepted as complete.

The highest death-rate in Manila is in Bilibid Prison, due to its unhealthfulness. There were 213 deaths among the convicts in 1903, with an average daily number of 2,152 imprisoned; this gives an annual death-rate of 99 per 1,000, nearly three times greater than that of the general population of Manila during the same period. Malarial disease is less common and dangerous in the Philippines than in many other tropical countries. The deaths in Manila from malaria during the year 1903 were only 226, while 236 persons died from dysentery, a disease which seems to result, according to the testimony of the health authorities, from impure water. "The city water," says Commissioner Worcester, "is unsafe and unquestionably carries the organisms which produce dysentery. When pure water has been made available for drinking purposes the mortality from this disease should rapidly decrease." Beriberi, a disease peculiar to Oriental countries and characterized by paralysis and



A LEMON SHAMPOO



effusions, is one of the more important causes of death among Filipinos and Chinese, and is especially prevalent among the poorer classes. Very few cases of it occur among whites; there were three hundred and thirteen deaths from it during the year, but no white person was attacked.

The City of Manila has been brought into a sanitary condition never approached under the previous administration, and its death-rate has been so reduced as to compare favorably not only with that of other tropical cities, but even with that of many cities of the United States. It is hoped that eventually these results will appeal to the popular mind.

Sanitary inspection has been maintained under the direction of the chief health inspector by an average force of 145 regular and emergency sanitary inspectors. During the year 1,954,990 inspections and reinspections of houses were made; 241,806 houses were cleaned as a result of sanitary inspection; 1,196 houses were white-washed and painted; 7,336 houses were disinfected; 82 houses were condemned and removed; 11,256 cesspools and vaults were cleaned; 161,447 cleanings of yards were carried out; 1,757 yards were repaired, repaved, etc.; 534 cholera cases, 71 smallpox cases, and 185 plague cases were reported; 5,479 sanitary orders were complied with by householders; and 246 persons were convicted for violation of food prohibition orders.

A high death-rate among infants is the chief factor in the general mortality, 41.23 per cent. of the total number of deaths having occurred in infants under one year of age. For the month of June the deaths reported from "convulsions of children" alone exceeded the



combined mortality from Asiatic cholera, bubonic plague, smallpox, malarial fevers, typhoid fever, and beriberi. "This shocking infant mortality," say the health officers, "is largely the result of ignorance concerning their proper care and feeding and of difficulty in obtaining suitable food for those who cannot be nursed by their mothers."

Much trouble has been caused the Board of Health by the floating population of Manila, consisting of about fifteen thousand people who live upon cascos, lorches, launches and other small vessels plying on the river, the esteros and the bay. They are an unruly set and difficult to keep under supervision on account of the constant movements of their floating habitations. It has not proved practicable to prevent their polluting the river and the esteros with refuse, nor can they be restrained from using infected waters for drinking, cooking and bathing. Cholera has occurred among this class to a larger extent than among any other class of the population. Only too often they hurry their sick ashore and abandon them, or weight the bodies of the dead and drop them into the water at night, in order to escape having their crafts disinfected. The sanitary problems presented by this population are very difficult of solution. They cannot well be compelled to take up their residence on shore, nor can their vessels be obliged to anchor in the bay. An adequate supply of good drinking water should be made available for them at convenient points, so that they may have no excuse for drinking river water.

## CHAPTER XX

# THE AMERICAN TEACHER

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The Ladrones Respect the Instructor—Church and State Kept separate in the Islands—Little Filipinos Sing “My Country” also—Higher Education Greatly Appreciated—Benjamin Franklin an Ideal American.

A NEW army of occupation entered Manila Bay on August 23, 1901, when the transport *Thomas* arrived from San Francisco having on board five hundred and forty-two American teachers. No single feature of work by Americans in the Philippines has been more heroic or productive of better results than that done by these teachers. Many of them were married, but the majority were single. The military were met on their arrival with armed resistance; in some places the Civil Government has been viewed with distrust or jealousy. Not so the American teacher—armed only with the simplest of English text-books, he has led the Filipinos captive without a struggle; women teachers in the provinces far from Manila have been as safe as those under the protection of Fort Santiago.

From the beginning the relations of the American teacher have been pleasant and agreeable. Even in provinces where there was more or less disturbance and ladronism, the almost sacred regard in which the teacher was held exempted him from violence, and the school

authorities know of no one who came to grief, except four who were killed while traveling in the mountains, where their status was unknown; one of them being mistaken for the provincial treasurer and stabbed to death to secure the money which it was thought he carried, another losing his life while leading an armed party against the ladrones, and one being robbed of his watch and money, but not otherwise molested. So clearly have the people manifested their predilection for the American instructor that a failure on his part to maintain a warm local interest in the success of his school is usually attributed by the Department rather to some cause personal to himself than to any popular sentiment against the school. Several have died from smallpox, cholera and tropical diseases.

When the members of the Civil Commission in 1900 were leaving the United States, President McKinley, who appointed them, announced that one of their duties would be "to promote and extend, and, as they may find occasion, to improve the system of education already inaugurated by the military authorities. In doing this, they should regard as of first importance the extension of a system of primary education which shall be free to all and which shall tend to fit the people for the duties of citizenship, and for the ordinary avocations of a civilized community. . . . Special attention should be at once given to affording full opportunity to all the people of the islands to acquire the use of the English language." The instructions of President McKinley have been so thoroughly carried out that it is probable, as the authorities assert, that more English was spoken in the islands, three years after the American teachers



DR. F. A. ATKINSON

arrived, than there was Spanish spoken at the end of three centuries.

One of the earliest laws passed by the Civil Commission was the School Act, adopted on January 1, 1901, which made the English language the basis of all public instruction. The following section, No. 16, in regard to religious instruction, shows how completely Church and State have been kept separate in the Philippines:

“No teacher or other person shall teach or criticise the doctrines of any church, or religious sect, or denomination, or shall attempt to influence pupils for or against any church or religious sect in any public school established under this Act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dismissed from the public service: *Provided, however,* that it shall be lawful for the priest or minister of any church established in the pueblo where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half an hour three times a week in the school building to those public school pupils whose parents or guardians desire it, and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teacher shall either conduct exercises or teach religion, or act as a designated religious teacher of the school building under the foregoing authority, and no pupil shall be required by any public-school teacher to attend or receive religious instruction herein permitted. Should the opportunity thus given to teach religion be used by a priest, minister, or religious teacher for the purpose of arousing disloyalty

to the United States, of discouraging the attendance of pupils at such public schools, of creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the general superintendent of public instruction, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher."

Under Spanish rule a system of primary schools was established in the islands. The Spanish regulations provided that there should be one male and one female teacher for each five thousand inhabitants. The Schurman Commission showed clearly that even this inadequate provision was never carried out. It said: "Taking the entire population at eight millions, we find that there is but one teacher to each 4,179 inhabitants. There were no schoolhouses, no modern furniture and no text-books until the Americans came. The schools were held in the residences of the teachers or in buildings hired by the municipalities and used by the principals as dwellings. In these primary schools reading, writing, sacred history and the catechism were taught. Girls were also taught embroidery and needlework. The little school instruction which the average Filipino had under Spanish rule did not tend to broaden his intelligence or to give him power of independent thought. It is said on good authority that when the Spaniards went to the Philippines several of the tribes could read and write their own language, but after three hundred years of the Spanish domination, the bulk of the people could not do so."

The Filipino people have never been welded into a nation through a common tongue. While Christian



training was given to all by the priesthood, it was through the medium of various dialects, and never in Spanish. It was held to be unwise to teach the natives a common tongue; to keep them tractable it was deemed necessary to keep them divided.

The American theory is this: Although a common tongue may bring rebellion and war, even that is better than a peace maintained only by denying the Filipino people the first requisite to national progress; and therefore the introduction of American schools and American school-teachers. General Otis started American schools under military rule. He desired his officers to open as many schools as possible and selected and ordered textbooks which were in use when the present educational system was developed. The public school was started in Manila as soon as law prevailed in that city. On the Fourth of July, 1899, "America" was sung by Filipino, Spanish and Chinese school children, and the "Salute of the Flag" was early adopted as a feature of the exercises in the Manila schools. On Washington's Birthday, 1900, the thirty-six schoolhouses in Manila received each a gift of an American flag from the LaFayette Post, G. A. R., of New York. The schoolhouses were crowded with natives, including teachers, pupils, parents and friends, and many Americans also, because of their interest in seeing "Old Glory" rise and fall for the first time on the Philippine breezes over American public schools. In September of that year, Dr. F. W. Atkinson assumed the duties of general superintendent of education and also for a time those of superintendent of the schools of Manila. Later, Dr. David P. Barrows became the Manila superintendent and, after the resignation of

Dr. E. B. Bryan, who succeeded Dr. Atkinson, general superintendent for the archipelago.

The ideal school—a non-sectarian graded school with a prescribed course of study and definite standards for each year under charge of trained teachers and housed in suitable buildings—has been modified somewhat to bring the means of instruction within reach of the entire population of the islands. But the ideal is kept in mind and each year is pressed a little more to the front, as the native teachers are able to grasp it.

Soon after his appointment as Superintendent of Schools, Dr. Atkinson was authorized to secure teachers from America to teach English in the public schools and to train Filipinos in the principles of education from an American point of view. The number was increased until nearly 1,000 American teachers were assigned to positions in different parts of the archipelago during the first year after the system was organized; between January, 1901, and September, 1902, the number was 1,074. The teachers were chosen in two ways—either directly by the general superintendent or by persons or institutions in the United States authorized to select a definite number; a number were also appointed who were already in the Philippines. Among the latter were discharged volunteer and regular soldiers, and wives and relatives of officers and civilians. At the outset those who were sent into the more remote towns suffered certain hardships, not the least of which was their isolation. Their food was often such as they were unaccustomed to, and the change from the conditions was often such as to cause homesickness and a certain measure of dissatisfaction with their lot. The main object of taking the teachers



NATIVE CHILDREN

to the Philippines was to train Filipinos to become teachers of native children. Division Superintendent S. C. Newson of Pangasinan Province says: "The example set by a good American teacher in controlling and teaching a school has taught the Filipino more than his daily lesson in English and arithmetic. The object-lesson thus furnished is being learned slowly, but without doubt surely."

The capacity of the Filipinos for education gives promise of permanent results. The change from fee to free schools has been an important one and a prime factor in arousing the interest of the people in education. In this interest lies in great part the success of the movement. There is a desire for American teachers and schools everywhere; even political enemies have been friendly to the educational movement. Eagerness is shown not only by the children, but also by the old people. "We must not, however, assume too much," explains a superintendent. "Native dialects will continue to be spoken; but English will become the official language, the medium for the transmission of modern currents of thought—in short, modern civilization. Japan serves as a good illustration of this. And herein lies the justification of the present educational movement. A preparation both for the pursuit of practical life-sustaining occupation, and for the best of past and present civilization in literature, culture and art."

Many letters have been received by the Department of Education in Manila regarding the work of the American teachers. The following is from General Henry T. Allen, chief of the Constabulary: "Referring to your letter of January 25th, it gives me pleasure to inform you

that with scarcely a single exception I have heard only good reports of the work being done by the teachers of English in the various parts of the islands. In a word, they are proving by their acts as well as words the wisdom of the policy adopted in regard to education here. These teachers afford the people an opportunity of learning in a most expedient and practical way what good American citizens are and what may be expected from American control. Without them the ideas of these people would be formed largely from those with whom they have come in contact during the unfortunate times—the soldiers. I have had occasion to learn from various sources that the teachers are on extremely good terms with the people of their towns, who are beginning to rely upon them for counsel and advice in nearly all matters of importance. This means that the body of teachers, in addition to their value as instructors, will have a tremendous influence in maintaining order and peace in the archipelago. The influence of the eight hundred or nine hundred teachers under your supervision, dispersed throughout the islands giving instruction, both by exemplary habits and books, will produce a far-reaching effect scarcely attainable by any other method.”

Although the number of American teachers in the Philippines had fallen to 723 in December, 1903, owing to expiration of contract, ill-health or resignations, the number of primary schools had risen to 2,000, the number of Filipino teachers to 3,000, and the number of pupils to 150,000, about one child in ten of school age. The poverty of municipalities retards the building of new schoolhouses and the employment of a larger force of English teachers and some Filipino teachers with English



training. The second condition which necessarily retards the extension of our educational system, says Superintendent Barrows, "is the fact that, in spite of the emphasis which has been laid from the beginning upon the training of Filipino teachers and their instruction in English, the supply of young men and young women equipped for even the most primary work of instruction is far too small. This lack is being met in every possible way—by daily instruction on the part of the American teacher, not only of the Filipino teachers working under his supervision, but also of classes of candidates for teachers' appointment or aspirantes; by normal institutes held in all provinces last year, whose importance will be still further emphasized this coming spring; by the work of the Manila Normal School, which contains to-day an enrollment of over four hundred well-advanced pupils; and by special emphasis upon normal training in the thirty-five provincial high schools. To cover properly the field we need a force of about ten thousand Filipino primary teachers and at least four times the amount of school-room space that we at present possess."

While the Government has been dealing with the bright youth of Manila and other important centers, it has not neglected the Igorrotes among the interior mountains of northern Luzon, who seem to desire neither the religion nor the clothes furnished by the Americans; neither has it forgotten the feeble and declining tribes of Negritos, who lead the wandering life of wild men in the mountains of some of the provinces; nor yet are the Moros in the southern islands overlooked, although "the education of the Moro must follow his awakening to an appreciation



of his feebleness as contrasted with the powers of a civilized nation."

During the last year a high school has been organized in every school division. While not actively called for by the completion of the primary course, by large numbers of students, it was considered necessary and justifiable on the ground that the Filipino, in order to support the primary school, has to see before him the opportunity for higher education in the English language. The same consideration further urges the Government and the department to complete the educational system in the islands by the organization of under-graduate collegiate courses and the opening of schools of professional training, so that there may be presented to the Filipino a complete public school system, beginning with the primary schools and leading by successive courses to the completion of a profession.

Perhaps the most important single institution organized in the Bureau of Education has been the Manila Normal School, for upon it depends the training of the teachers who are to bear the brunt of the education of the young Filipinos in the coming years. The normal instruction in the provincial schools is designed to the sole end that the pupils who complete two years of the work in these schools may complete the last two years in the Manila Normal School.

A flourishing nautical school was opened in Manila in September, 1899, with a course of instruction extending over three years. The methods of instruction, the system of marks and records, and the discipline of the school were based on those of the United States Naval Academy. The increasing need of skillful seamen to conduct the

growing inter-island trade demands the enlargement of this school from year to year. The Commission early recommended a military school, an agricultural school, trade schools, an orphanage, reform schools and schools for the deaf, dumb and blind. The Manila Trade School was organized in 1901, and the principal and teachers for this school arrived on the *Thomas* with the other American teachers. A school in telegraphy was also started about this time. In the latter part of 1901 an investigation, under the direction of R. P. Gleason, supervisor of industrial education, was made into the trades of Manila with a view to gaining an idea of the tools used, the quality of work done and the wages paid, in order to judge of the degree of advancement made in various lines of industry here. The following trades were studied: Mechanical drawing, carpentry, cabinet-work, wood carving, saw and planing mill work, masonry, plastering, wall decorations, house and sign painting, plumbing, tinsmithing, pattern making, foundry and machine-shop work, harness and carriage making, carriage painting, printing, the manufacture of musical instruments, bamboo and rattan work, clay modeling, die sinking, tailoring and rope making—a list of twenty-five industries.

These questions were kept in mind during the investigation: "Do the Filipinos control these industries? If not, who does? Do they do the best or the higher class of work? Who does the best work if the Filipino does not? What wages do they earn? Do they make good artisans? Can they ever become masters industrially? Are they faithful and industrious and to be depended upon? Do they work well with those of other countries?"

etc. The kinds of tools used and the methods employed were carefully observed. A list of places visited was kept, with a record of the work done at each." The consensus of opinion of those who gathered the information was that few natives were in control of the leading industries, and that, while they were doing much of the rougher class of work, with careful and patient instruction, they were capable of better things; that there was much latent mechanical ability, and in time they could rise and take their places as leaders; not immediately, not in the near future, not in one generation, but they have the qualities in them to do the work. They are slow, take life leisurely, putter over their work and lack responsibility. They no doubt lack energy to do the work, and also the knowledge. With knowledge, ambition may be aroused and the results may be such that in time the Filipino may become not the "helper" that he is to-day, but the leader in all industrial enterprises that will help to put the archipelago on a higher plane.

Not only have the day schools been successful in Manila and the towns throughout the provinces, but in the larger cities night schools have been established. Those attending represent every occupation, from poorest field laborers to presidentes and provincial governors, all with the practical object in view of studying the English language. An incident occurred in the town of Olongapo, Zambales, which indicates the presidente's idea of the importance of the night school:

There was a wedding in town one night, and when the school opened there were in attendance only six men in one room and four in the other. The presidente, one of the pupils, is an old man, but gets angry like a boy and

stamps his foot and pouts. He noticed the small attendance in the rooms, then blew his whistle for the police and ordered them to bring all the men who were enrolled on the night-school sheet to either the schoolhouse or the jail. There was a full attendance at the school, all of the scholars dressed in wedding garments.

The night schools of Manila have been successful from the start. They were organized for the instruction of persons who had passed beyond the age when they could be expected to attend primary schools. These were chiefly young men who wished to learn English that they might use it in their business or in clerkships. Filipino teachers also attended these schools to prepare themselves for the contemplated change from Spanish to English as the language of instruction. When the pupils had acquired a sufficient knowledge of English to enable them to use it with some degree of facility in their studies, the curriculum of the night school was made to embrace certain subjects that had a practical value for those in attendance. Some of the schools introduced bookkeeping, stenography, typewriting and telegraphy, and more of them history, arithmetic and geography. They have been attended by young men wishing to enter civil service, in order to acquire the necessary knowledge of English, and by persons already in the service to fit themselves for promotion to higher grades.

One evening Mrs. Taft, the wife of Governor Taft, Mrs. Devins and the writer visited several of the evening schools in Manila under the guidance of Superintendent O'Reilly. In every school there were two or three American teachers, but the majority of the teaching was done by Filipinos. The class rooms were filled and in some of

them were more pupils than could be properly accommodated. Hard at work all day, some of them in the schools, others in stores or offices, and others still too old to attend the day school, the pupils were eager for advancement and many of them showed unusual efficiency. We saw some compositions written by the scholars which would have done credit to American children in corresponding grades. The fundamentals of English—reading, writing, arithmetic and grammar—were taught, and the deep interest manifested by the children and young people was remarkable. Their knowledge of their own islands was considerable, and it was interesting to see how much they had absorbed in the short time they had been under the instruction of the American teachers concerning American history and institutions.

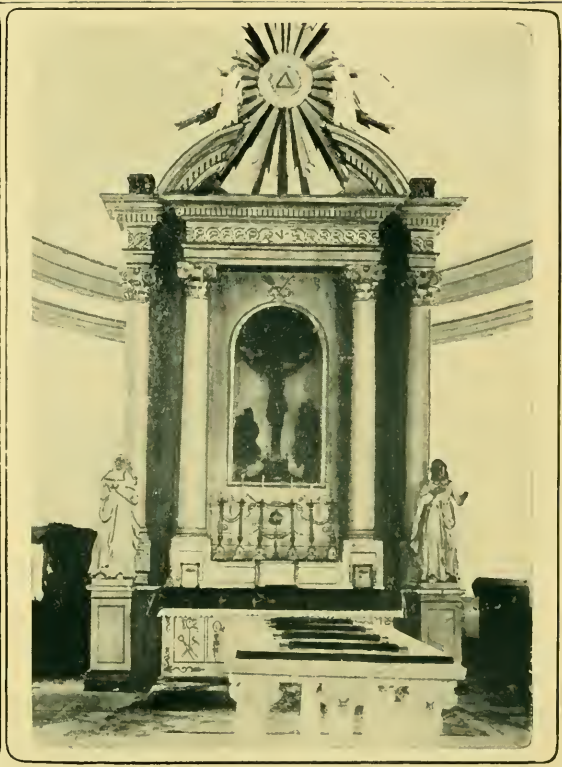
It was the week following the Fourth of July when we were there, and there was some curiosity to know what the children had learned regarding the origin of American independence. Some of the teachers were timid on this question. One of them said:

“I did not feel that I could say very much about independence, even American, fearing lest I should ignite powder which I knew lay all about me. I could not conscientiously describe the struggle in America without making allusion to the struggle for Philippine independence, which I know is very dear to the heart of many of my pupils.”

It would seem wiser to face the situation as many of the teachers did, and tell the scholars plainly why the Americans had rebelled against England's rule, the position of those who had taken that stand, the principles for which they stood, the degree of education which they had



LEGASPI STATUE



MORTUARY CHAPEL, PACO



previously acquired, the character of the men who were leading in the struggle for independence and the progress made in following up the victories gained.

Mrs. Taft was greatly pleased with what she saw and heard, as were the other visitors. A sequel to the inspection is interesting, and probably is not known outside the Philippine Commission. Mrs. Taft said to the writer a few days later:

“You will be interested to know the result of our visit to the schools last week. I never interfere with the work of the Government, but at a meeting of the Commission held in the palace I could not help overhearing a proposition that the appropriation for night schools should be lessened. I could not resist the temptation to ask the gentleman who made the suggestion if he had visited the schools. When he admitted that he had not done so, I told him what I had seen, and urged him to see for himself what had been accomplished before he voted to reduce the appropriation. Not only was it not reduced, but it was actually enlarged, and I feel very happy over the result.”

When we visited the Normal School in Iloilo, the subject under discussion in one of the classes was Benjamin Franklin.

“Would you like to say a word, or ask a question?” said the superintendent. The invitation was accepted and the conversation ran along this line:

“How many scholars would like to be like Benjamin Franklin?” Nearly every hand was raised. Pointing to one of the young men who raised his hand, this question was asked:

“Why would you like to be like Benjamin Franklin?”

“Benjamin Franklin was a wise man. I wish to be a wise man.” Another student was asked to give his reason for wishing to resemble the Philadelphian.

“Benjamin Franklin was a wise man; a wise man is a good man. I wish to be a good man.”

Another hand shook until the finger tips rattled.

“And why do you wish to be like Benjamin Franklin?”

“Benjamin Franklin was a wise man; a wise man is a rich man; I wish to be a rich man.” This bright youth will probably take the first transport going to the United States in order to accomplish his purpose, or else fill some office in Manila and learn, all too late, that wisdom and riches do not always find their way under the same hat.

Then a little Filipina girl was questioned as to her desire to resemble the great American.

“Benjamin Franklin was a wise man; a wise man is a helpful man. I wish to become a teacher and help my sisters in the Philippines as my American teachers have helped me and other girls in Iloilo, therefore I wish to be like Benjamin Franklin.”

It is recognized by intelligent persons in different parts of the archipelago that the quickest and surest way for Filipino youth to acquire the English language and to arrive at an understanding of Western civilization as it exists in America is to live among Americans in the United States and be taught in American schools. The Commission has adopted a plan of sending to America each year for education an average of one hundred boys and girls of high-school age, to enable them to become teachers, lawyers, doctors or engineers, on condition that for five years after their return they shall be subject to

call by the Government for public service. One hundred boys were sent in October, 1903. Seventy-five of the appointments were allotted to the provinces in proportion to school population and interest in the schools shown in the provinces; twenty-five were selected at large by the Civil Governor. The party left Manila in charge of Professor and Mrs. Sutherland, and went to southern California, where they remained during the winter. In the summer they visited the World's Fair in St. Louis for a month before being distributed among the preparatory schools and colleges of the East.

Two English writers who have visited the Philippines recently—A. H. Savage Landor and Archibald R. Colquhoun—do not favor the present American educational system in the islands. Their comments are interesting, even if their conclusions do not accord with the American idea of educating the natives. Mr. Colquhoun says in "Greater America":

"The educational policy of the United States toward the Philippines has been influenced by the same motive which dictated her whole policy—a desire to do for the Filipinos what had never before been done for an Oriental people. The example of Japan might have been followed more closely, so far as patient laying of foundations was concerned; but the democratic craze, and the general feeling that salvation must come in a couple of years or not at all, have combined to mar what might have been the most interesting educational experiment of the age. Thanks to the generosity of the United States in presenting him with a ready-made social, political and educational system, the Filipino, before he is rudimentarily educated, will be plunged in the vices of over-civilization,

and the chances are that he will pass from childhood to decay without ever reaching maturity."

Mr. Landor does not look with favor upon the present educational system. In "The Gems of the East" he says: "In the education of the natives, as I have already hinted, the Americans are somewhat overstepping the mark—or, in other words, they are beginning from the wrong end. Trade, industrial and agricultural schools will be a benefit to the country. On a curriculum of literature, history, higher mathematics, and American songs, I fear, those boys who do not receive Government employment will eventually be led to starvation or crime. . . . It is a pity that some of the money thrown away in importing hundreds upon hundreds of American teachers—or, rather, Americans as teachers—is not spent instead in opening new roads and trails and repairing old ones, and in establishing some sort of regular postal and telegraph service, as well as in encouraging communication from one island to the other."

"I am aware," said Governor Taft in his last official report to Washington, "that our plans for education have been the subject of considerable criticism by men whose experience in Eastern countries entitles their views to great weight, on the ground that by giving education to the people we unfit them for agricultural and other manual pursuits and inspire them with a desire to succeed only as clerks and professional men. That the result of higher education upon a people unfitted by training and moral stamina to use it to good purpose may be productive of evil need not here be denied or discussed. That superficial education frequently produces discontent and brings about social disturbances may also be conceded.

The condition, however, which is most productive of social disturbances is the existence of a vast mass of ignorant people easily and blindly led by the comparatively few of their superficially educated countrymen into insurrection and lawless violence without any definite knowledge or certainty as to the beneficial results therefrom. The theory upon which we justify, even on political grounds, the spread of education is that the more the mass of ignorant persons is reduced in number by diffusing among them common school education, the less likely are they to be led away by degenerate political fakirs into experiences and projects that can lead to nothing but disaster. The common school education does not unfit either the Oriental or the Occidental laborer for manual effort, but it does enlighten him as to a more civilized life, and does increase his wants and thus does furnish a native for more continuous and harder labor."

Governor Taft is very careful to specify that he favors "common school" education; the English critics doubtless had in mind the academic, collegiate and university educations of India. English officials in India are facing a problem: What shall be done with A.B. men? The civil offices, the railway positions needing educated men, and the schools, are all filled, and still men with degrees clamor for clerical work. The remedy in India is being applied—raising the standard so high that only the best, and a limited number at that, can receive degrees.

## CHAPTER XXI

### A MORNING WITH AGUINALDO

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The Recognized Leader of the Insurgents—Luzon the Home of Revolution—Aguinaldo's Banking Scheme—The Treaty of Peace with Spain—Influence of Rizal, the Idol of the Filipinos.

WITH a friend who speaks excellent Spanish, I went one morning to have an interview with Emilio Aguinaldo, the recognized leader of the insurgents, or revolutionists as they prefer to call themselves, in their fight against Spanish rule in 1896-7 and against American rule in 1898-1901. I use the word "recognized" advisedly after many interviews with Americans and Spaniards and Filipinos. The opinion is general in Manila that the real leader of the Filipinos during their years of revolution was Mabini, the "brains of the Revolution," who died in May, 1903, from cholera. Mabini was not a general nor even a soldier in the army, but a paralytic, and is affectionately termed by the Filipinos "The Sublime Paralytic." It is admitted also that two or three other men who were active in the field, General Luna among the number, were Aguinaldo's superiors intellectually, and that it was a recognition of this fact which led to the assassination of Luna.

When Mr. Rodgers and I called at the home of Aguinaldo in Calle Real, Manila, we were shown into the reception room, and in a few moments the young agitator



appeared and gave us a cordial greeting. Mr. Rodgers had been interpreter for another visitor some months before, and the interview had been so formal that he was not anxious to repeat the experience. A change in Aguinaldo's attitude was marked at the time of our interview. Perhaps this was due in part to the fact that Mr. Rodgers and he each had a son about seven years of age who had been schoolmates in the Boys' School of Malate. Mr. Rodgers explained that I was a "periodista" (journalist), and that put us in our true relation at the outset.

I had expected to find a Filipino, but the man before us was more a Chinaman in his looks and bearing than he was a representative of the people for whose recognition by the Powers of the world he had vainly pleaded. His high cheek-bones, his manner of asking questions, his air of reserve, as well as his color, marked him at once as having mixed blood—Spanish, Tagol and Chinese strains, it is said.

The Province of Luzon is the home of the revolutionist, and the mestizo more than the pure-blooded Filipino is the natural disturber of the established order; he is restive and seeks a change. It is significant that the majority of the leaders of the last Revolution were mestizos. A member of the Philippine Commission says that nearly all the ranking families in Manila were more or less Chinese in origin. The Chinese ancestor may have entered the Philippine family line a half dozen generations back, but in every case he left his imprint.

"Have you traveled much through the islands?" said Aguinaldo in Spanish; and then explained apologetically that he had picked up considerable English when he was a prisoner, through his contact with American soldiers,

but that he now spoke only Spanish and was losing what little English he had learned. Being told that we had visited the leading provinces of the archipelago, including the capital cities of the insurrection, he asked our opinion of the islands and the people. This gave an opportunity to speak of the native Governors of the civil provinces whom we had met—the ablest men in the provinces, we were told.

“The Governors, your friends, spoke very highly of you,” said the visitor.

“That was kind of them,” replied the young leader thoughtfully. The friends who had spoken kindly of him are now office-holders under the new Government and have other offices at their disposal, while their leader of three years before is living alone, without a following and apparently without material resources. The man to whom a salary of \$50,000 was granted three years before has practically no income now.

After explaining the conditions in the various islands as he had seen them, the visitor asked this question:

“What would have been their condition to-day if the Revolutionists had been successful in their contest with the Americans?”

Mr. Rodgers apparently thought this question might be misunderstood if translated literally, and the translation which Aguinaldo received, softened as it was by many pleasant words and not a few parentheses, was still too strong for an answer in terms. A shrug of the shoulders was the only reply.

“When the great American Civil War was settled in 1865, the situation was accepted at once by those who had lost,” said the interviewer. “The men returned from



EMILIO AGUINALDO

their battlefields to resume their work on the farms and in the shop as opportunity offered."

"But there was a difference," replied the Lee of the Philippines. "Those men were of one nationality. The Southern men were defeated by men of their own race and blood. They were never conquered by an enemy from the outside." In this statement alone was there the least irritation shown, and in a moment the former spirit of reserve and self-control was regained.

"What do your friends and you think of the future of the islands under American rule?" With another shrug of the shoulders Aguinaldo replied:

"As for my friends, you have been in the provinces and have doubtless learned how they feel; as for myself, my opinions are the same as they have always been. The American people know them well."

"Have you any message for the people of America?"

"I thank you for your courtesy. I should rather not avail myself of it, however. What I should say might excite rancor and ill-feeling. I am out of politics. I am spending my time at present studying what may be done for the welfare of my people."

"Along what lines have your studies taken you?"

"I am especially anxious to have a banking system established throughout the provinces which shall help the farmers and serve to undo the ravages of war and devastation which followed from the locusts, the rinderpest and the cholera."

Aguinaldo's banking scheme, while containing many excellent points, was not deemed practical by the Government. It contemplated the establishment of a national currency system for the Filipinos, guaranteed by the

United States, of one hundred million dollars. The money was to be issued in the Philippines and loaned to the farmers at a low rate of interest, after the manner of the Agrarian banks of Europe. The burdens to which Aguinaldo referred have been many, and in not a few of the provinces it is a struggle for the people to keep from starvation, while in others the farmers are practically unable to cultivate the land which they own or which they can lease. Congress recognized this condition in 1902, making a grant of three million dollars to relieve the distress in the islands.

"Have you presented your financial plan to Governor Taft and the Commission?"

"Yes; I have."

"How was it received?"

"Very drily. It was read and sent to Washington, and nothing more came of it."

There was more in the manner than in the words of the answer. It was clearly a disappointment to Aguinaldo that his plan, which he deemed practicable, should have so "dry" a reception. The discussion then turned to the honors which have come to many of the leaders of the Revolution. In fact, there is a jest in Manila that one might have been a Revolutionist to receive any office which the people control. Nearly all of the Governors who have been elected, for instance, were insurgent generals. The Civil Government has also placed a great many men in positions of trust who formerly bore arms against the United States forces. Aguinaldo admitted this fact, but said that the same was true in Spanish times, adding:

"The Spaniards had many natives in the Government

service, but it is probably true that there are more men in the higher positions under American than under Spanish rule."

Referring to the suggestion made some time ago that Aguinaldo would visit America in the near future, he was asked if he had any plans toward that end. To this he replied:

"It has been my hope for many years to visit your country, but I cannot tell whether I shall be able to accomplish it, at least for some time to come. I desire very much to go and I may do so in the future."

Turning from political and social questions, reference was made to the Protestant work which Mr. Rodgers had begun in Cavite Viejo, the native town of Aguinaldo.

"Yes," he replied, "when this work was started many of my fellow townsmen came to me and asked my opinion of the movement. I told them it was a good thing, and that they would do well to favor it."

"Aglipay, the priest who was deposed by the Catholic authorities, and is now seeking to destroy the power of Rome in the Philippines, was one of your friends. What do you think of his present work?"

"It is a step in the right direction, and will lead to better things here."

"Does it satisfy you?"

"I may call it the second grade; the first grade in time will be the Protestant Church."

After some general remarks about the condition of the islands, the interview ended, the Americans bidding their host farewell as he thanked them for calling and offered to serve them in any way in his power.

That evening we met Aguinaldo again, this time a

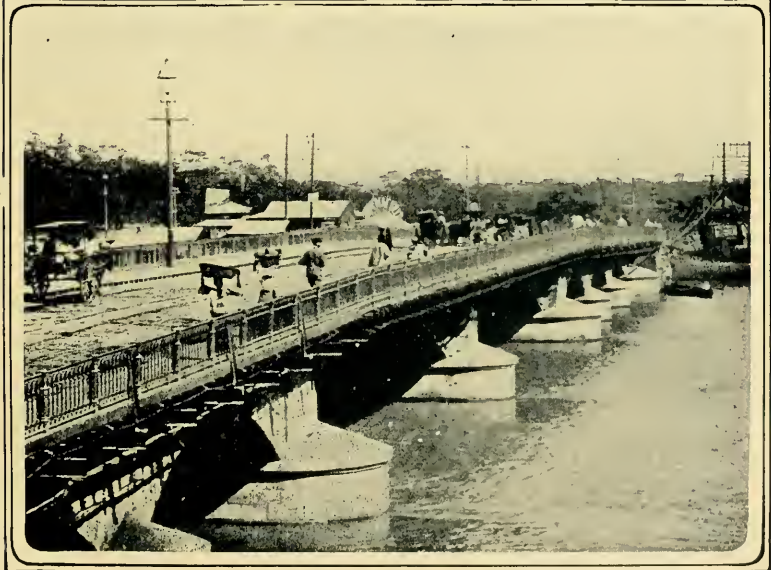
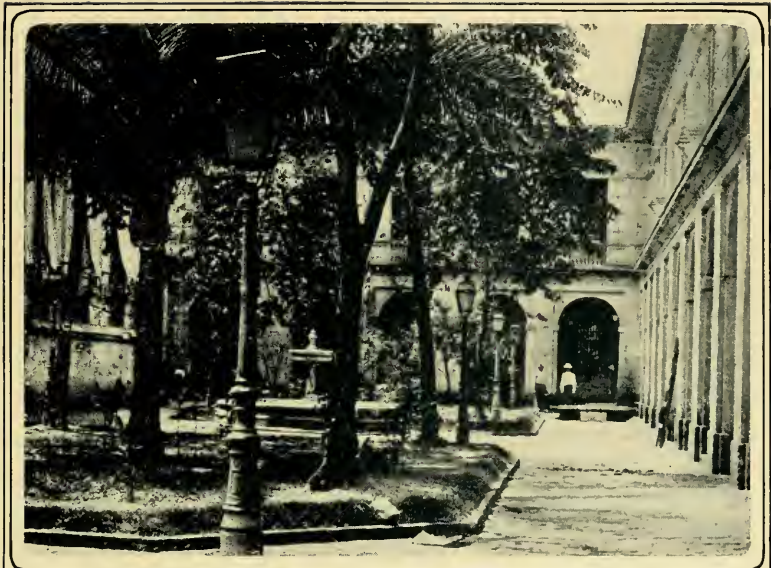


guest at the Malacanan Palace at the farewell reception which Governor and Mrs. Taft gave to General and Mrs. Davis, who were about to return to the United States.

Aguinaldo was born in Cavite in March, 1869, and was a schoolmaster at Silan when the Revolution of 1896 broke out. The Provinces of Cavite and Batangas were the chief centers of the rebellion against Spain, or, more literally, against the Spanish friars. The rebels established their quarters near Silan at the base of the Sun-gay Mountains, where, in the numerous ravines that reached to the Lake of Taal, they were safe from any enemy. Aguinaldo had recently passed his twenty-seventh birthday when, on August 31st, he sent out his first pronunciamiento and became the recognized leader of the rebels. From this time on he continued the issuance of manifestoes, in one of which he said:

“We aspire to the glory of obtaining the liberty, independence and honor of the country. . . . We aspire to a government representing all the live forces of the country, in which the most able, the most worthy in virtue and talent, may take part without distinction of birth, fortune or race. We desire that no monk or friar shall sully the soil of any part of the archipelago, nor that there shall exist any convent, etc., etc.”

The rebellion against Spain continued with varying fortunes for more than a year, when Aguinaldo and his staff agreed to a treaty which was signed on December 14, 1897, at Biac-na-Bato, a mountain fortress in the Province of Bulacan, about sixty miles from Manila. Aguinaldo signed the treaty for his party; Pedro A. Paterno, as attorney for the Captain-General, acted in the name of the Spanish Government. The end of the



AREA IN FRONT OF MALACANAN PALACE  
THE BRIDGE OF SPAIN

Revolution was received with great rejoicing in Madrid as well as in Manila.

Under this treaty the rebels undertook to deliver up their arms and ammunition of all kinds to the Spaniards; to evacuate the places held by them; to conclude an armistice for three years for the application and development of the reforms to be introduced by the Spaniards, and neither to conspire against Spanish sovereignty in the islands, nor to aid or abet any Government calculated to counteract the reforms. Aguinaldo and thirty other leaders agreed to quit the islands and not to return until authorized to do so by the Spanish Government. By the terms of the treaty the rebels-in-arms were to receive from the Spanish Government \$1,000,000 and the families that had sustained loss by reason of the war, \$700,000. Of the \$1,000,000 promised to the rebels, \$400,000 was to be paid in Hong Kong when Aguinaldo and his companions reached that port.

The Revolutionists were taken to Hong Kong by John T. McLeod, a Scotchman, the manager of the *Compania Maritima*, and the first payment promised by the Spanish Government was handed to Aguinaldo in Hong Kong by Mr. McLeod. In describing to the writer the trip to China, Mr. McLeod said that Aguinaldo requested that he should accompany the party, as Aguinaldo did not trust the Spaniards. The insurgents believed them insincere, and that, as soon as the open sea was reached, they would throw the Filipinos overboard. To prevent this, the latter requested to be allowed to retain their arms, and demanded that the Spaniards should be deprived of theirs.

The journey was without special incident. The little

brown men were not drowned. They received their money—the \$400,000 promised by Spain. In six months, false to their promise, they were back in the islands assisting the Americans to rout the common foe. They asserted that the Spaniards failed to keep faith with them, refusing to pay the balance of the money due them by the terms of the treaty, and charged the Spaniards with failing to make the reforms promised. Within three months of their return to Manila the Revolutionists turned against the Americans because they were not allowed the privileges which would have been theirs if they had been successful unaided—entering the city of Manila as victors.

Then came the struggle against the Americans, beginning in February, 1899, and ending with the capture of Aguinaldo by General Funston in March, 1901. Some of the leaders came in subsequent to this time, but the Revolution was really at an end when its leader was taken to Manila. For some months he was kept a military prisoner, and then suddenly released, much to his surprise and also, it is said, much against his will, for he feared that his life would not be safe without military protection. It is surmised also that his friends, if not himself, would have enjoyed the fiction that he was a prisoner; but that was not permitted. He sees friends without restriction, attends receptions and goes about the city at pleasure, though he usually rides in a closed carriage.

One of the questions before the Schurman Commission appointed by President McKinley in 1899, was to ascertain on what terms Aguinaldo had returned from Singapore to Manila the previous summer. The claim was

made that Admiral Dewey or some other American official had promised Aguinaldo that the Filipinos should have their independence after the Spaniards were driven from the islands, and that the insurgent returned to aid the Americans in routing their common enemy in order that independence might follow for his people. A great deal of evidence was taken by the Commission. It showed that Aguinaldo was allowed to return to Manila by Admiral Dewey after giving Consul Wildman at Hong Kong two pledges: (1) That he would obey unquestioningly the commander of the United States forces in the Philippine Islands"; and (2) that he would "carry on his military movements on civilized lines."

Chancellor E. Benjamin Andrews, in "The United States in Our Own Time," says of Aguinaldo: "Judging by appearances—his zeal in 1896, bargain with Spain in 1897, fighting again in Luzon in 1898, acquiescence in peace with the United States, reappearance in arms, capture, and instant allegiance to our flag—he was a shifty character, little worthy of the great honor he received among his own people, and, for long, here. But if he lacked in constancy, he excelled in enterprise. Spaniards never missed their reckoning more completely than in thinking they had quieted Aguinaldo by sending him to China with a bag of money. He simply held the treasure for future use as a war fund. Since Spain had not redressed and showed no disposition to redress Philippine abuses, he regarded the Spanish-American war as an auspicious chance for renewed activity in the cause of Filipino home rule."

The testimony taken by the Schurman Commission concerning the revolt of Aguinaldo against the American



forces may be summarized under these four points: (1) That Aguinaldo was helped to arms on the understanding that he was to use them entirely under American direction in weakening Spanish power; (2) that no sooner had he gathered a force about him than he broke out into inexcusable insubordination against the man and the forces to whose presence and gift of arms he was entirely indebted for his ability to return to the Philippines, and to take up a warlike attitude toward his former enemy; (3) that hostility to the Americans was settled upon in his own mind long before they had time or opportunity to formulate or declare any policy for the Philippines; (4) that personal ambition was the ruling motive with him in the early stage of the embroilment.

Much of this testimony was given by Señor Benito Legarda, for a few months one of Aguinaldo's officials, and now one of the members of the Civil Commission. From this testimony this extract is taken:

“Q. Did Aguinaldo expect to enter Manila with his troops with the Americans?”

“A. Yes, sir.”

“Q. Was there any disappointment among the troops of Aguinaldo that they were not permitted to plunder the city? Was there any plan to plunder the city?”

“A. Yes, sir; there had been such a plan.”

“Q. Tell us about the plan.”

“A. They wished, of course, to come into Manila after having robbed it, for there was a plan to rob the whole city. Aguinaldo himself, while in Bacoor, pointed out crowds of people to me, passing, carrying sacks, who, he said, were on their way to Manila to sack the city when they were able.”



“What is death to me? I have sown the seed; others are left to reap.”

In his last moments Dr. José Rizal, one of the most notable Filipinos whom the islands have produced, penned these words which are quoted through the archipelago. Generations will pass before the name of Rizal will cease to be a household word among the Filipinos. Born a Catholic, distinguished as a student in the Jesuit school at Manila, Rizal went to Europe to continue his studies in Madrid, Paris and Germany.

National life in southern Europe furnished this young Filipino a theme to which he gave much attention. He was thoroughly convinced that the Philippines could not be at rest, nor the people developed as they should be, unless the friars were recalled by the Catholic Church or expelled by the people. His first public effort toward changing conditions in the islands of which he was so fond was the publication of a novel entitled “Noli Me Tangere,” a vivid picture of the conduct of the friars and the sufferings of the people. “El Filibusterismo,” a political book, soon followed his novel and was also published in Europe. Dr. Rizal returned to the Philippines and led in a protest against the claim to the title of a large estate made by the Dominican order in his native community. Concluding that he was safer in Europe than in the Philippines, he left the archipelago; but his absence did not satisfy his persecutors, and his family was driven from its lands. In vain the members protested that they were submissive to the Church of Rome and loyal to its orders.

Rizal desired to return to Manila in 1893 and came as far as Hong Kong. There he corresponded with the gov-

ernor-general and the Spanish consul, both of whom assured him that he was at perfect liberty to return to the Philippines. When he arrived in the harbor of Manila he was arrested charged with having in his personal baggage seditious papers. The papers were there, of that there could be no doubt, but it was the belief of Dr. Rizal and of his friends that they had been placed there by bribed agents. The friars demanded that he should be executed, but a compromise was affected and he was banished to Mindanao, where he lived for three years and practiced his profession with marked success.

Dr. Rizal was always loyal to Spain, and when the Spanish War was declared he offered his services as a physician and started for Cuba by way of Spain. Before he reached Barcelona a cable message containing accusations against him had been received there. Imprisoned again and sent back to Manila, he was there tried and convicted of sedition and rebellion. As a prisoner of state for three years in a distant island, his claim that he had not aided the insurrectionists should have had ordinary weight, but on December 30, 1896, "the brightest intellectual light that has shone thus far in the Philippines" was publicly blindfolded and shot in the back on the execution grounds facing the Manila Bay.

"As a result of this murder—for it was nothing else, though sanctioned by law"—adds Dr. Stuntz, "the friars suffered far more than did the family of Rizal, for his brother, Ponciano Rizal, took the field against Spanish authority, gathered a large force, and fought his way into the interior. He drove all of the Spaniards out of his province, Laguna de Bay, captured this garrison

with its arms, and also lake gunboats and other materials later used against the Spaniards.”

On one of our trips we passed through Calamba, the birthplace of Rizal, and heard at first hand the story given so dramatically by Foreman. No mistake made by the friars in the Philippines in many decades was so grievous for them as killing the hero of the people. It was a knowledge of this error that made General McArthur insist, when General Funston set out to capture Aguinaldo, that under no circumstances should the leader of the insurrection be killed or even wounded. Aguinaldo alive is harmless; Aguinaldo dead, like Rizal dead, would be a power against the Government well-nigh irresistible.

## CHAPTER XXII

# TWO TYPES OF PATRIOTS

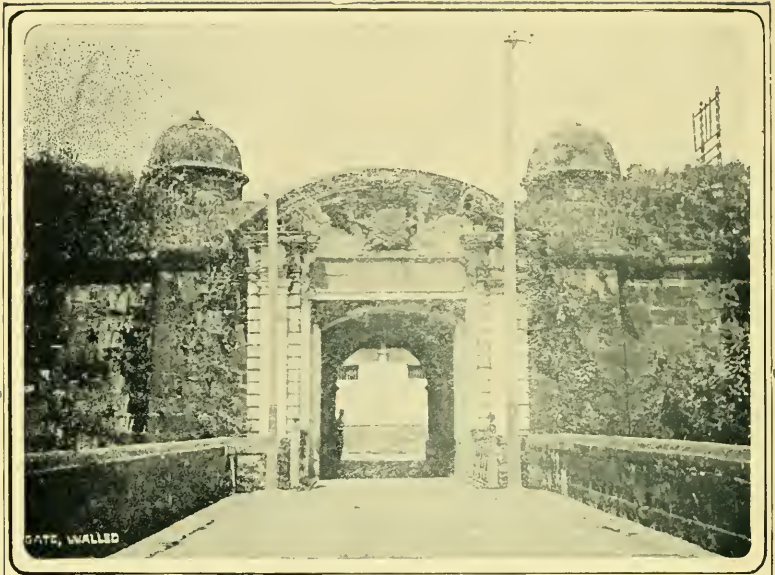
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Mabini and Paterno the Representatives—The Former Deported for a Time—The Latter Seeking Reform by Evolution—Advice to a Leader of Ladrones—Modesty of a Filipino Trained in Europe.

WITH the capture of Aguinaldo the American Government found it had to deal with two classes of patriots: those who were loyal to the "Lost Cause," and those who, by profession at least, were delighted that the insurgents had lost their cause. The one contented itself with holding secret meetings and placing responsibility for the failure of the insurgents upon this or that leader, and the other stood in front of the desks of the officials, with hat in hand, ready to receive any coconuts or bananas that might be falling that day. It is true that certain followers of the silent class tried to bring about by brigandage what their leaders had lost by insurrection, and the charge is made that some of the *amigos* were secret instigators of open brigandage.

Reference has been made already to the statement current in the Philippines that Apolinario Mabini, and not Emilio Aguinaldo, was the "Brains of the Revolution" against the Americans. Mabini refused to take the oath of allegiance after the crushing of the insur-



ROYAL GATE, WALLED CITY, MANILA  
GATE AT PAGSANJAN

rection, and was sent to Guam, where he remained until 1903, when he landed in the Philippines, having at last taken the customary oath. Shortly after his arrival in Manila he died from cholera, and was followed to his grave by a great procession of men whom, because of his chronic infirmity—paralysis—he had never seen on the battle-field.

The true attitude of Mabini toward the American Government, after he acknowledged its authority over him, may be gathered from a letter which he sent to one San Miguel, a bandit, who professed to be the appointee of a junta representing the Filipino Republic. San Miguel drew his forces from the purlieus of Manila and from well-known ladrone fields and other criminals to be found in the towns and provinces which were disturbed by his marauding bands. In one of the engagements with the Constabulary and Scouts more than sixty ladrones were killed, among them their leader, San Miguel. Upon the latter's body was found the visiting card of Mabini, who had written the bandit in response to his request for advice, that he had not been long enough in the islands to answer, but that he would write him a letter. Mabini's card was sent to Governor Taft, and forwarded by him to Señor Pedro Alejandro Paterno, to whom reference will be made later in this chapter; the Governor expressed surprise that so soon after taking the oath of allegiance Mabini should open communication with men in arms against the Government.

The following is the letter which Mabini had sent to San Miguel on March 27, 1903, but which did not reach him before his death:

“Since you ask me my opinion concerning your action,



I will clearly inform you in accordance with my method of thinking.

“I do not consider that the liberty enjoyed to-day in this archipelago can be followed by independence through means of arms at the present time. The people do not move because they have no arms, and even if they had them they would have nothing to eat. Although you might find another nation that would like to furnish arms and supplies, this nation also would like to annex this territory, and if this should happen our misfortune would be still greater.

“If we should proceed gradually, as, in fact, you are doing, the war would continue and possibly our nation never would enjoy prosperity, because the war would finally turn into a poisonous disease which would greatly increase our weakness. Understand well that we are now killing each other.

“It seems to me that at the present time we should endeavor to secure independence through the paths of peace. Let us cease that the people may rest, that it may work to recover from its recent proprietary losses. Let us conform to the opinion of the majority, although we may recognize that by this method we do not obtain our desires. This is, I believe, the surest and most fit method in obtaining the welfare of all.

“Let us deliberate and hold an assembly to treat of these matters. In case you are in conformity with this and return to peace, determine upon the necessary conditions that you should ask in order to save yourselves from any vexations, and if you think that I should transmit your petition to the constituted authorities I am disposed to comply at any time.

“There are those who say your procedure is the cause of many abuses and methods which are unfavorable to the country, but I believe that the remedy for this, if true, is not comparable to the great poverty which would be born of a war apparently interminable. I believe that as long as the Filipinos do not endeavor to liberate themselves from their bonds the period of their liberty will not arrive.

“Excuse me for telling you this. If, perchance, you are not in accord with my opinion, this will not, as far as I am concerned, be a motive for destroying our former friendship and companionship. Order your humble servant whenever you see fit.”

In answer to Governor Taft's inquiry Mabini addressed to him, April 9, 1903, the following letter:

“A few days after my arrival at this capital I received a message from the late San Miguel, sending greetings of welcome, and requesting my opinion in regard to his attitude. In reply I sent him a card, thanking him for his welcome and informing him that I had not as yet formed any opinion, since I had only just arrived and did not know the conditions.

“Weeks after, when I had acquired some knowledge of the true state of affairs, I wrote a letter, in which I endeavored to prove that armed contention is ruinous to the country and that the present condition of things permits only of a pacific contention for the political ideals that one might strive after. I prepared this letter against the time when San Miguel should ask me for the second time for my opinion. On the morning of the 27th of March last a messenger came for the said opinion, and

I gave him the letter. But on the following day the messenger came back to inform me that the letter had not reached the hands of San Miguel, who had been killed, but had been delivered to an officer of his band for him to deliver to the second in command. Later I turned over the rough copy of the letter to Mr. Pedro A. Paterno, in order that he might inform you in regard to its contents.

“I have just been informed that the letter is in the possession of Faustino Guillermo, chief of the band, who, with his people, is disposed, so they say, to follow the counsels given in the said letter. But there exists another and larger band, under the command of Alejandro Santiago and Apolonio Samson; this Alejandro Santiago is, according to reports, the successor of San Miguel. These chieftains have not received the letter yet, for the reason that the frequent expeditions and patrols of the Constabulary render communication very difficult; no one dares to search for them, for fear of falling into the hands of the officers of public order. They tell me that it is necessary that the persecution should not be so active, if only for a few days, for them to secure an opportunity to hold intercourse; or that a safe-conduct should be furnished them, so that they can send a person to look for them and deliver the letter.

“I must confess frankly that the late San Miguel was an old acquaintance and even friend of mine; but the chiefs above mentioned I do not know personally, and I am not acquainted with their antecedents. With these data, I await your determination, signing myself your humble and obedient servant.”

Governor Taft replied to Mabini, informing him of



SPANISH MESTIZO FAMILY

the leniency which the Government had shown toward those who had been disturbing law and order, declaring that negotiations had fallen through, because the men who made up these bands belonged to the criminal class, and were confirmed ladrones, and escaped fugitives from justice, and were all banded for lawless life. Its conclusion was as follows:

“They are unworthy of either the encouragement or sympathy of any Filipino of honor and integrity, no matter what his views as to the present Civil Government or the independence of the islands. It is difficult for those who are sincerely irreconcilable not to sympathize with any disturbance involving attacks upon the peace and order of the community, because they hardly repress the hope that such disturbance, whatever the motive, may embarrass the present Government and ultimately germinate into a new insurrection. In the blindness of their zeal they are willing to sacrifice their own people—for it is their own people who suffer by such outlawry—to a vague hope that out of pure ladronism, murder and robbery may grow a successful revolution based on patriotic sentiment.

“Those whose duty it is, however, to keep informed as to the character and nature of these persons who keep up such disturbances know that while these persons may receive encouragement and even material assistance from irreconcilable persons of respectability, they are essentially only robber bands, thieves, murderers, and kidnapers for ransom, determined to live on their neighbors and willing to sacrifice any number of Filipinos to the enjoyment of an outlaw life. They masquerade at times as *revolucionarios* in order to win the assistance just men-

tioned, but they are nothing but ladrones and should be punished only as violators of the law.

“Were there established in these islands a self-respecting and responsible independent Filipino Government, almost its first duty would be the suppression and punishment of exactly this class of persons, who in their hearts recognize no law and wish no condition of affairs save that of violence and rapine, for in no other can they acquire a livelihood or attain the position of prominence or influence which their vanity demands.”

Señor Pedro Alejandro Paterno, the president of the Filipino Congress, called together by Aguinaldo previous to the outbreak of the Filipinos in 1899, is a patriot of quite a different type. He it was who negotiated the Peace of Biac-na-bato between Aguinaldo and the Spanish before the outbreak of the Spanish-American War. He was born in Manila, educated under the direction of the Jesuit fathers, and became doctor of civil and canon law after studies in Madrid. He has written a number of volumes, including “The Ancient Civilization of the Philippine Islands,” “Tagalog Music,” “The Social Influence of Christianity,” and “Christianity in the Ancient Tagalog Civilization.”

The following is taken from a personal memoir and is reproduced here to show the possibilities of the Filipinos and the moderate (?) estimate which one of them places upon himself. Señor Paterno, as this sketch shows, is not the victim of undue modesty. It is not fair to infer from this estimate, however, that all Filipinos are egotists, but it illustrates the danger of educating natives in a new environment. He says: “There is but little concerning my life in Madrid that can prove of general interest.



Being possessed of ample income, I could afford to gratify my every taste in literary and artistic pursuits, and was soon upon terms of the closest intimacy and friendship with all the great men of that period at Madrid. My salon was a place of reunion for the brightest lights in politics, in literature, in art, in science, and religion. And the very foremost among this number was Emilio Castelar, to my mind, first and last, the greatest of all Spain's great men. He was my friend and counselor, and from him I drew all the best inspirations of my youth.

“From this environment, while at Madrid, I drew the very best inspirations for my own works, and there I imbibed a social and moral philosophy which has shaped the ends of my subsequent life. If I have attained any eminence in the field of letters, whatever success that may spell, I must attribute to the impressions instilled in me in those golden days of intellectual companionship at dear old Madrid.

“From Madrid I returned to the Philippines toward the end of 1882, being then brought in contact for the first time with Dr. Rizal, to whom I gave letters of introduction to Señor Sagasta Moret, the present prime minister, Leon y Castillo, now the Spanish minister at Paris, and to numerous others. Rizal was extremely radical in his views, and to him my unflinching text was moderation, my best judgment being always to avoid the extremes of demagoguery and cultivate a spirit of conservatism. Rizal, in opposition to my repeated counsels, at this time wrote his famous work ‘Noli me Tangere,’ and had openly proclaimed therein many opinions set forth by myself in a work written by me some little time previously, ‘Ninay’

—and which opinions I had, upon mature consideration, deemed it best to suppress. These expressions of view were distinctly not favorable to the methods of the Religious Orders and to a further continuance of their presence in the Philippines. Subsequent to this, in 1891, and again contrary to my advice, Rizal returned to Manila, and shortly thereafter, at the instigation of the friars, was imprisoned by the authorities and deported to Dapitan, Mindanao, Despujol being then Civil Governor of the Philippine Islands. After remaining there for five years a prisoner, with more or less liberty, he wrote to Despujol seeking permission to return to Manila, and, upon this being granted, he was re-arrested by the Government, at the instigation of the frailes, and then followed the event which is, and ever shall be so long as there remains a living Filipino, the saddest memory in the annals of the Philippines—the execution of the Filipino martyr-patriot, José Rizal, in pursuance of the orders of the Military Governor Polavieja.

“I myself was in no little danger at this time, as Archbishop Nozaleda and the friars generally were clamoring for my execution likewise, upon the ground that I was the real arch-plotter and Rizal the tool. They accused me to Blanco Polavieja and Primo de Rivera as being a ‘fillibusterer’ and the head of all the insurrectionists and revolutionists in the country, but these charges had no weight with the Spanish commanders, the latter having known me in Spain and also in the Philippines, and being thoroughly familiar with my life, belief, and theories.

“And not only they, but all my friends in Spain likewise, defended me, well knowing that I had never been a

revolutionist, and that whatever ideas I had held in regard to reform for the Philippines had been consistently proclaimed before the Spanish Government, in the broad light of day; and in consequence all these false accusations proved futile to harm me.

“The revolution broke out, and the Spanish Governor Rivera endeavored, first through himself and General Polavieja, then through the Jesuits, and finally through the medium of the Spanish Casino, by its president, Don Rafael Comonge, to pacify and bring to terms the insurgents; but all attempts in this direction were abortive. The Rivera confided the mission to me; and, in August, 1897, I started out on a quest from mountain to mountain, and through forest after forest, to seek out and meet for the first time Aguinaldo and his followers, none of whom I had ever seen or had any dealings with. I managed, by good fortune, not only to find, but to triumph. It was only after five months’ effort, but finally I did succeed in inducing them to consent to a peace, notwithstanding their repeated declarations that they would prefer to die rather than to ever consent to a surrender of any kind; and the result was that, in January, 1898, the treaty of peace of Biac-na-Bato was signed.

“This peace was maintained until the declaration of war by the United States, in April, 1898. Then followed the events of the American occupation. On September 29, 1898, the Ratification of Filipino Independence was proclaimed at Malolos, and I was elected president of the Congress. The Constitution of the Philippines was drafted and the Filipino Republic was proclaimed in January, 1899. I was empowered by a meeting of the Congress held in San Isidro to propose to General Otis

a plan of Filipino autonomy, under an American protectorate, in order to put an end to the war, but was prevented by General Luna from coming to Manila to undertake the negotiations. I was then named president of the Council of Ministers by Aguinaldo, and sent as one of the commission presided over by Señor Gonzaga, and among whose members was General Alejandrano, to confer with General Otis in reference to this matter, but there was no result; and I retired to the mountains of Benguet, where I was concealed from the Americans, and the war followed.

“I wish to say, in conclusion, that I have never been an insurrecto. I have always believed in reform by evolution—never by revolution. I was never in insurrection against Spain, believing as I do that fidelity to those at whose hands benefits have been received is a simple due on the part of those who have received; and having received my education, and whatever it may have done for me, from Spain, I could never have turned on her, my alma mater. I would have been faithful to and followed her to the end, accepting, had she seen fit to grant it, independence at her hands and under her protection. Likewise, and in accordance with my life-long principles, do I feel toward the American Republic.

“In 1883-4, in a tour of the world, comprising China, Japan, Europe, and the United States, I visited and spent some time in all of the larger cities of the Republic: San Francisco, from which point I visited the wonders of the greatest of valleys—the Yosemite—and the giant red-wood trees, Salt Lake City, Chicago, New York, Boston, Washington, Baltimore, Richmond, Virginia, Philadelphia, and in fact the principal centers. I had also the

pleasure of marveling at that most colossal of structures, the Brooklyn Bridge.

“But in the midst of the vastness, the bustle and activity that I encountered upon every hand, and in spite of my enthusiasm, there ever lurked in my mind a sense of something lacking. In my hours of rest I was always seeking the ‘gusts of time,’ something old, antique, and time-worn—something to call to mind that to which all my life I had been accustomed in the cities of Europe, the only one which I had hitherto known. Impossible not to be amazed at the striking evidences of physical and mental progress on every hand, visible to the same extent and degree in no other part of the globe; but, in spite of it all, I was ever seeking the antique ideal, the illusion and poesy of the past, the glamor of the olden time. For to me olden time has always seemed the most poetical. I perceived, however, that the practical advantages more than compensated; that, in America, Christianity was a practical reality—something I had never seen nor known in Rome nor elsewhere; that right was realized in practice; that liberty was fulfilled in practice; political ideals, which had been considered the grandest in theory, realized in practice in America; that things which would be considered the most radical and subversive in any other part of the world were, in America, the most advanced and the most matter of course, what in the Old World might appear the most ‘unrealizable’ was to be found in its most realizable perfection in the United States.

“As I said to Emilio Castelar and friends in Spain, in 1880: ‘The history of the oceans is the history of civilization: as the waters of the Mediterranean Sea bear in

their depths the reflection of the civilization of ancient Greece and Rome, as the great Atlantic Ocean has long typified the progress of modern times, so shall the still vaster Pacific witness and exemplify the irresistible onward and upward advance of the future. For on her waters shall meet the greatest nations of the earth and the most powerful engines of war; Russia, China, Japan, the United States, Great Britain and the continental powers; Filipinas is weak, but she is the key to the circumnavigation of the globe—a powerful factor in all the coming conflict.’

“They termed me the ‘child prophet,’ but the prophet was not then in his own country. The Philippines are weak, I then told them, but they are the key to the coming kingdom. Shall you be found strong enough to hold that key? I did not believe so, and my belief at that time was that the eventual destiny of the Philippines was to lie between Great Britain and the United States with the greater chances in favor of the United States, the latter being the daughter growing up and Great Britain, the mother, already advancing in age.”





SPANISH FRIARS

## CHAPTER XXIII

# CATHOLICISM IN THE ISLANDS

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The Civil Commission Friendly—Calling for Armed Intervention—Strength of the Orders—The Friar Lands—Testimony Regarding Clerical Misrule.

THE attitude of the Civil Commission toward the Roman Catholic Church in the Philippines has been one of friendliness, as it should be. This does not mean that it has been partial toward that Church or its representatives in laws made or interpretations given. Aglipay, the sworn enemy of the hierarchy, has been protected in his legal rights in spite of the protests made by American, Spanish and Italian dignitaries. Protestants have found in the members of the Commission a willingness to see that their services were held without interference; if the Commissioners have not given the missionaries the support of their presence, it has apparently been due to personal and not official reasons.

This principle concerning the Catholic Church early laid down by the Commission must commend itself to impartial readers:

“As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so without infring-

ing upon the principle that Church and State must be kept separate, to frame civil laws which shall accord with views conscientiously entertained by Catholics—priests and laymen—and which shall not deal unfairly with a people of a different faith.”

When a presidente, a Catholic, caused the arrest and imprisonment of a body of Protestants, Governor Taft released them the moment his attention was called to the matter, and then with rare tact directed a Catholic official to make an investigation. When the report was presented, favoring the Protestants and criticising severely the over-zealous presidente, the Catholic Society heartily commended the action of the Governor. A similar report by a Protestant would not have had half the force in influencing public opinion.

“What you should do, Mr. Governor,” said an American Augustinian who went from Massachusetts to champion the cause of the friars, “what you should do is to send back these Godly men to the churches from which they were driven and send a regiment of soldiers, if necessary, to protect them.”

Governor Taft had many plans presented to him and to the Commission for solving the numerous problems that present themselves. This was the last one that he had received when the writer called at his office one afternoon. He smiled as he related the interview calling for armed intervention in behalf of the friars. He did not say that the project had received the serious consideration of the Commission or been sent to Washington. It is given here to show the policy of a party in the Catholic Church that is wholly un-American in its sentiments. The friars are members of mendicant monastic orders

established in Europe in the early part of the Nineteenth Century. They were sent to the Philippines by the Catholic Church and became parish priests and teachers throughout the islands. The number of friars in the archipelago in 1898 was as follows: Dominicans, 233; Recoletos, 327; Augustinians, 346; Franciscans, 107—a total of 1,013.

“The four orders of friars, the Dominicans, the Augustinians, the Recoletos, and the Franciscans, all of them Spaniards” (for natives are not admitted to the orders), says Governor Taft, “were the parish priests among the Christian Filipino people, and these orders, except the Franciscans, became the owners, through purchase and otherwise, of four hundred thousand acres of agricultural land, two hundred and fifty thousand of which are situated near the city of Manila, and include some of the richest lands in the islands. The better lands lie in the populous provinces of Cavite, Laguna, Bulacan, old Manila (now Rizal), and Cebu. One hundred and twenty-five thousand acres lie in the province of Cavite, and it is significant that of the three revolutions against Spain (if that of 1870 can be called a revolution), all began in this province, showing that the agrarian question of the ownership of these lands by the friars, while it was not the only issue, had much to do with the dissatisfaction which led to the armed resistance to Spanish authority. The title of the friars to these lands is, from a legal standpoint, good. Indeed, there is probably no better title in the islands.”

The revolutions in the Philippines in 1896 and 1898 were directed not so much against the Spanish Government, then in control of the islands, as against the friars,

who to the people represented that government. Once settled in a parish, the friar stayed, becoming the foundation of the civil government. The influence of the friars was felt by many Spanish officers as well as by the natives. Following the death of Dr. Rizal, "the most learned and distinguished Malay ever known," as one has called him, forty friars were killed and four hundred and forty-three imprisoned by the insurgents until released by the Americans in 1898.

The fact that the Filipinos were good Catholics all the time that they were rebelling against Spain and killing the friars, has been explained by Governor Taft as follows:

"Under the Spanish rule in the Philippines, the friars discharged the most important civil functions. Great credit is due to the religious orders for the work which they did in Christianizing the archipelago, and in bringing about the civilization which to-day exists in the islands, but in the last half-century the Spanish Government, apparently without objection by the friars, imposed upon them extensive civil duties in connection with municipal and provincial governments, until substantially all the political power exercised in municipal government became absorbed by the friars. The friar priest in each parish became the chief of police, and the chief of detectives in government work. Every man who was punished, especially if he were punished for a political offense, charged it to the agency of the friar, and the deportations and executions which went on under Spanish rule were all laid at the door of the religious orders. To the people of the pueblos, the friar was the crown of Spain, and every oppression by the Spanish

Government was traced by them to the men whose political power had far outgrown that exercised by them as priests. When the revolution came, therefore, deep hostility was manifested by the insurgents against the friars. They had to flee for their lives. Fifty of them were killed and three hundred of them were imprisoned, and during their imprisonment were subjected to the most humiliating indignities and to the greatest suffering.

“The feeling of the people against the friars was wholly political. The people were generally good Catholics and enjoyed and wished for the sacraments of their Church. With a population such as that of the Christian Filipinos, with ninety per cent. so densely ignorant, speaking eight or ten different languages, it is hardly possible to say that there is any public opinion as we understand it; but to this general remark must be made the exception that there is a universal popular hatred of the four religious orders which have been under discussion. It is entirely aside from the point to question the justice of this feeling. It exists and must be reckoned with by those who are charged with the responsibility of carrying on civil government in the islands. The friars were driven out of all the parishes in the archipelago, except those of the city of Manila, where the American forces have always been. A few of their number have returned to Cebu, to Vigan, and to Tuguebarao in the province of Cagayan, but the great body of them still remain in Manila, and are unable to return to the parishes because of the expressed hatred of the people. If they should attempt to return in any numbers, it is quite likely that the result would be disturbance and riot.”



Whatever may have been the truth regarding the charge of clerical misrule, the Philippine Commission, which made searching inquiry into the attitude of the people toward the friars, made this statement in its first official report: "Every abuse leading to the revolutions of 1896 and 1898 the people charged to the friars; and the autocratic power which each friar exercised over the civil officials of his parish gave them a most plausible ground for belief that nothing of injustice, of cruelty, of oppression, of narrowing liberty, was imposed on them for which the friar was not entirely responsible. The revolutions against Spain began as movements against the friars." In speaking of the killing of the friars in the two revolutions against Spain, this statement is made:

"We are convinced that a return of the friars to their parishes will lead to lawless violence and murder, and that the people will charge the course taken to the American Government, thus turning against it the resentment felt toward the friars. It is to be remembered that the Filipinos who are in sympathy with the American cause in these islands are as bitterly opposed to the friars as the most irreconcilable insurgents, and they look with the greatest anxiety to the course to be taken in the matter."

"The influence of the Spanish parish priest," says Foreman in the volume already mentioned, "was extremely wide. He was consulted by all classes of people; he was, by force of circumstances, often compelled to become an architect—to build the church in his adopted village—an engineer to make or mend roads, and more frequently a doctor. His word was paramount in his parish, and in his residence he dispensed that stern sever-

ity of conventual discipline to which he had been accustomed in the peninsula. Hence it was really here that his mental capacity was developed—his manners improved—and that the raw sacerdotal peasant was converted into the man of thought, study and talent—occasionally into a gentleman. In his own vicinity, when isolated from European residents, he was practically the representative of the government and of the white race as well as of social order. His theological knowledge was brought to bear upon the most secular subjects. His thoughts necessarily expanded as the exclusiveness of his religious vocation yielded to the realization of a social position and political importance of which he had never entertained an idea in his native country.”

Commissioner Taft, to whom questions relating to the friars were assigned for investigation in 1900, declared in his report to the Government at Washington that in the pacification of the Philippines it was impossible to ignore the great part which the question of Church and State played in the Philippines. Excepting the Moros, who are Moslems, and the wild tribes, that are pagans, nearly all the Philippine people belong to the Roman Catholic Church. The Catholic Church register in 1898 was 6,559,998. To care for these people in that year there were in the archipelago 957 parishes; of the regular parishes, 746, all but 150 were administered by Spanish monks of the Dominican, Augustinian or Franciscan orders. There were also engaged in missions and missionary work Jesuits, Capuchins and Benedictines.

The questions asked during the investigation covered all the charges made against the friars, the feeling of the people toward them, the extent of their property,

the part they took in the politics and government of the islands, and the possibility of their return to their parishes. This investigation was subsequently published in United States Senate Document 190, entitled "Church and Church Lands in the Philippines."

Concerning the much-discussed question of immorality among the friars, and the charge that the popular hostility against them was due to that fact, the Commission declared that there was enough evidence in each province to give considerable ground for the general report. It was also said that immorality was not the chief ground of hostility to the friars; this was their tyranny and oppression.

Among those whose testimony is given in Senate Document No. 190 were bishops, priests, friars, officials of monastic orders, doctors, lawyers, business men and teachers, all residents of the Philippines. The following testimony of a lawyer by the name of Constantino may be found on page 151 of that report:

"Question. I want to ask you whether the hostility against the friars is confined to the educated and better element among the people?

"Answer. It permeates all classes of society, and principally the lower, for they can do nothing; the upper classes, by reason of their education, can stand them off better than the lower classes, and this is the reason that the friars don't want the public to become educated.

"Q. Do the friars still retain any influence over the women of the lower orders?

"A. Over some very fanatical women; yes.

"Q. But do you think that feeling is not general among them?



BINONDO CHURCH, MANILA  
CATHEDRAL, MANILA

“A. The hatred is general. The Commission may find the proof of this by sending a trustworthy man to every pueblo in the archipelago to ask of the inhabitants if they want a friar curate, and all of them will answer, ‘No.’

“Q. Does the feeling exist against all the orders?

“A. Yes; against all the orders; but, of course, principally against all the orders who have acted as curates. Of course, it is true there can be had an opportunity to commit the acts.”

Don Felipe Calderon, a Manila lawyer, discussed the friars in strong terms. He was asked:

“Q. Now, as to the morality of the friars, have you had much opportunity to observe this?

“A. Considerable, from my earliest youth. With respect to their morality in general, it was such a common thing to see children of friars that no one ever paid any attention to it or thought of it, and so depraved had the people become in this regard that the women who were the mistresses of friars felt great pride in it, and had no compunction in speaking of it. So general had this thing become that it may be said that, even now, the rule is for a friar to have a mistress and children, and he who has not is the rare exception, and if it is desired that I give names, I could cite right now one hundred children of friars.

“Q. In Manila, or in the provinces?

“A. In Manila and in the provinces. Everywhere. Many of my sweethearts have been daughters of friars.

“Q. Are the friars living in the islands still who have had those children?

“A. Yes; and I can give their names, if necessary,



and I can give the names of the children, too. Beginning with myself, my mother is the daughter of a Franciscan friar. I do not dishonor myself by saying this, for my family begins with myself."

Governor Taft outlined the friar situation thoroughly in a volume entitled "The Philippines," published by the Outlook Company. He said, in speaking of Philippine problems:

"The second difficulty which confronts the Civil Government is to be found in the questions which grow out of the former relations of the Roman Catholic Church to the Spanish Government in the islands. Under the Spanish rule the property and political interests of the government were so inextricably confused with those of the Church that now, when, under the Treaty of Paris, the interests of the Spanish Government have been transferred to the United States, which by a law of its being cannot continue the partnership between Church and State, it is extremely difficult justly to separate the interests of the Church and the State. For instance, there are a number of charitable and educational trusts which, under the Spanish Government, were generally administered by clerical agents. Some of these trusts were probably purely civil trusts, and an issue of the utmost nicety is presented when decision must be given as to which are civil and which are religious trusts, so that the one may be administered under the Government of the United States and the other by the Roman Catholic Church.

"Again, under the agreement between the Spanish crown and the Church, the Government furnished compensation for the priests, and also agreed to aid in the



construction of churches and so-called conventos or priests' rectories. So close was the relation between the Church and the State that it was not thought necessary to obtain a patent from the Government to the bishop of the diocese for the public land upon which the church and rectory were built, so that probably a majority of the churches and rectories of the island (and there are a church and a rectory in nearly every pueblo in the island) stand upon what the records show to be public land, and which, as such, passed to the Government of the United States under the Treaty of Paris. In such a case, however, it may very well be urged that while the legal title is in the Government, the equitable title is in the Catholics of the parish, and that in accordance with the canonical law, releases should be made by the Government of the United States to the bishop of the diocese for the benefit of the Catholics of the parish. In some pueblos, however, the municipalities claim an interest in the conventos, and indeed in the churches, on the ground that they furnished the labor or materials with which the churches and rectories were constructed, and in some instances they have attempted to assert an ownership in these buildings."

The hatred of the people against the friars was due in part to the greed of the priests, especially in demanding exorbitant marriage fees.

Dr. Stuntz, presiding elder of the Methodist Episcopal Church in the Philippines, relates this experience: "I married a man and woman sixty or more years of age two years ago, who had lived together under a contract of marriage for over thirty years. They had their seven children at the wedding in my rooms, and when witnesses

to the ceremony were needed the old man offered his oldest son and daughter without the faintest notion of either the pathos or the humor which the offer contained! He told me, with some of the heat of the old injury yet aflame in his eyes, that when he was a young man and wanted to marry this woman the friar to whom he went demanded six months of his salary as his fee. He could not and would not pay it, and the only alternatives were to give up the idea of having a home, or enter into the customary contract of marriage. He chose the latter, and told me with no little heat that he believed that if there was any sin in the case, God would adjudge the major part to the friar who demanded the excessive fee. I was not prepared to argue the friar's side of the case."

Concerning the death and burial of the people, Dr. Stuntz said that they also are a source of large income to the friars: "They charge for the dying consolations of religion according to the robes worn, and the length and kind of prayers offered. Every stroke of the church bell announcing the death costs from ten cents to a dollar. The funeral itself can be ordinary, solemn, or most solemn, with proportionate fees. Burial charges are extra. If the friar goes all the way to the grave, it is twice as expensive as if he goes only half way. If death and funeral fees are not forthcoming, there can be no bells rung, no service held, and the body may not be permitted to rest in 'holy' ground. I was told of a case in one of the provinces in which the friar absolutely refused to inter a body until thirty pesos (\$15) were paid as fees. The relatives put together their pitiful little store and it amounted to but \$8. They begged him to accept that. He sent them away, telling them roughly that they only



CATHEDRAL AT ZAMBOANGA

wasted their time and his to come to him again with less than the amount demanded. At last, by borrowing from their friends, the indigent relatives scraped the entire sum together, and the remains were buried with ceremonies in the name of the compassionate Nazarene!"

From the report of the Civil Commission this testimony concerning the hatred of the people toward the friars, because of their despotism exercised over all classes, is of interest: H. Phelps Whitmarsh, who was sent to the Philippines as an American correspondent, and who was chosen as first governor of the hill province of Benguet, was asked by the Commission what grounds the people of the provinces visited by him gave for their hostility. This is his reply:

"Mainly that the priests held them under, oppressed them, robbed them, and that they used their women and daughters just as they pleased."

"Did you hear of any instances of deportation through the agency of the priest?"

"Yes; I have heard that nobody was allowed in certain sections to go away from the town without the permit of the friar, and that the friar often sent him away, and that they were under the thumb of the friar."

During the four years that Judge Taft was in the Philippines one of the most vexing problems that came before him and the Commission was this: How shall the friar land question be settled? Conference after conference was held in Manila, in Washington, in Rome even, and when no satisfactory conclusion could be reached the Vatican sent an apostolic delegate to Manila, whose chief business was to settle the land question and others relating to it. The friars owned a great deal of valu-

able land. The people, while fond of the Catholic religion, had been in rebellion against the friars. They would not pay rent for land held in the name of the orders, declaring that the friars' titles were not valid in many instances, and that no one could tell which were and which were not valid. While the writer was in Manila, Governor Taft offered the friars \$7,500,000 for their land.

"Is that a fair price?" I asked a legal representative of the Catholic Church.

"It would have been perhaps six months ago, but the situation has changed a good deal since then. There is too much backing and filling in this matter."

"Will the friars accept the offer?"

"I doubt it, now; they might have done so six months ago."

It was impossible to get from this gentleman, or from any other, a statement showing in what respects the situation had changed. This gentleman, a lawyer from Chicago, used the pronouns "we" and "they" with great care: "we," the Catholic Church, and "they," the friars. He also explained that the Catholic Church had no part in the controversy regarding the friars.

On December 22, 1903, a few days before Governor Taft sailed from Manila to take up his new duties in the War Department in Washington, he signed the contract with the owners of the friars' lands, by which, for a lump sum of \$7,239,000, all the agricultural holdings of the friars in the Philippines were agreed to be transferred to the Philippine Government, except about 10,000 acres. By these contracts something more than 400,000 acres, three-fifths of which have been highly cultivated land

and are thickly inhabited by thousands of tenants, were transferred to the Government. This step had been recommended by the Commission in its previous reports, by the Paris Peace Commission and by the Schurman Commission, as important in producing permanent tranquility in the islands. Many of the tenants have urged the purchase upon the Government.

Governor Taft had said previously: "If the purchase of the lands of the friars and the adjustment of all the other questions arising between the Church and the State should include a withdrawal of the friars from the islands, it would greatly facilitate the harmony between the Government and the people, and between the Church and the State." In his report of the settlement of the land question he was able to add:

"The Commission is in a position to say that the number of Spanish friars in the islands is being gradually reduced, and that the policy of the Church, therefore, in not sending back to the parishes Spanish friars where it can be avoided, or where they will not be well received by the people, has been sufficiently shown by the facts. The intention of the Roman Catholic Church to Americanize the church in the Philippines is also shown by the appointment of American Catholic bishops and one Filipino bishop to fill the episcopal see of the islands. Not one Spanish friar bishop remains. It is also understood from the correspondence with Cardinal Rampolla and subsequent information received, that of the money to be paid under the purchase to the religious orders by present owners, a large part will be devoted to church purposes in the islands by the supreme authority of the church. It can be safely stated, therefore, that the most important



of the matters which the President and the Secretary of War proposed to adjust by sending the Civil Governor to Rome to confer concerning matters of difference between the Roman Church and the Philippine Government have been adjusted, or are on a fair way to satisfactory settlement.

“There still remain the fixing of the amount due for rent or for damages to buildings belonging to the Church, occupied by the United States troops, from the United States Government, and the adjustment of certain trusts, the character of which, as to being secular or religious, is in dispute. The disposition of the friars’ lands agreed to be purchased will entail a very heavy burden upon the Philippine Government, but it is thought that in the course of ten or fifteen years the distribution of the lands can be successfully effected to those now lawfully in possession as tenants.”

The American people may congratulate themselves that they had a diplomat handling this question who is worthy to stand beside Foster and Hay; a rash man or a weak one in charge of the Friar problem would have needed a much larger army than is now in the Philippines to prevent another revolution.

The attitude of the Catholic Church to the American schools varies according to the view of the priest in any given town. The Philippine Commission has not objected to the spread of Church schools, but it has insisted that a proper standard of education should be maintained in them; it has also emphasized the fact that English should be taught in every school. This is done in order that the coming generation all over the islands shall be able to speak English. Under the Spanish régime only a fa-

vored few were allowed to learn Spanish, while the schools in which the native languages were taught were hardly worthy the name. Only as English is spoken, enabling the Filipinos to study the literature of America, as well as to read current periodicals, newspapers and other books, will the people understand what is meant by the institutions and the civilization behind them which Americans in the Philippines represent.

We have it on good authority that when the Spaniards went to the Philippines the islanders could read and write their own languages. After three hundred years the mass of the people had been taught so mechanically that they could hardly do more than this. The Spanish minister for the colonies, in a report made on December 5, 1870, points out by what process of absorption by the religious orders education became concentrated in their hands. He says: "While every acknowledgment should be made for their services in earlier times, their narrow, exclusively religious system of education and the imperiousness to modern or external ideas and influence, which every day become more and more evident, rendered secularization of instruction necessary."

Teaching the rudiments of the Catholic religion seemed to satisfy both teachers and scholars in the average provincial school before the American teachers arrived. A religious primer had been read in the native language, and later Christian doctrine had been taught. The text-books found in the schools were crude and embraced a considerable amount of religious instruction. Pupils were obliged tediously to learn by heart the exact words of the text-book. The teacher, book in hand, heard one pupil at a time; the others at the same time studied aloud,

doing their best, it would seem, to drown out the voices of the teacher and the pupil reciting. The teacher asked only the questions that were written down in the book. To the visitor it would seem as if instruction, as carried on by the native teachers, was tediously mechanical, noisy, and hardly effective or economical. The teachers did not have fixed daily programmes, and so the school hours were not well distributed. On the average those who attended the schools did so from their seventh to their tenth year. The teachers were classified according to the importance of the towns where they served. Compensation was so small that the calling of a teacher had come to be looked down upon. There were no courses for those engaged in teaching. There was no professional enthusiasm. Appointments were governed too much by the terms of service of the teacher, while the quality of his service was not considered. It is asserted by practical parties that in 1897 there were in these islands 2,167 public schools.

Some idea of the courses of study in the better class of the Catholic schools in provincial towns since American occupations may be gained from the following letter which Dr. Stuntz of Manila received from a friend: "In the school that I spoke to you about, three books are used, namely, 'Catecismo de la Doctrina Cristiana,' by Gaspar Astete; 'The Manual de la Infancia,' prepared by the Jesuits and for sale in Manila; and 'Paginas de la Infancia,' a Spanish reading-book composed of short stories with morals. The first book is nothing but an ordinary catechism, small and very simple. The second book, 'Manual of Infancy,' is a general text-book of octave size and 416 pages. Its chapters, translated from

the Spanish, are the following: 'Sacred History'; or a short digest of the important events of the Old and New Testaments; 'Religion,' which deals largely with the doctrine of the Catholic Church; 'Morality' (or *Morals* in Spanish), which is something like our 'Ethics,' but with a strong leaning toward the Catholic doctrine; 'Politeness,' or *Courtesy*, rules for social life; English Grammar; Spanish Grammar; Arithmetic; Geometry; Geography, and History of the Philippines. All these subjects are included in one book of 416 pages, and the greatest space is given to the treatment of Sacred History, Religion, Morality and Courtesy. English and Spanish Grammar, History, Geography, Arithmetic and Geometry are comprised in less than 200 pages."

## CHAPTER XXIV

# THE AGLIPAY MOVEMENT

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Charges and Counter-Charges—Governor Taft Enlightens a Prelate—Separation of Church and State—Proclamation of Peaceable Possession—Hungry for Spiritual Food.

**A**MONG the problems which have disturbed the Civil Government from the outset have been those connected with the Roman Catholic Church. The insurrection against the Spanish power, preceding by two years the arrival of Admiral Dewey, was really an uprising by the Filipinos against the Spanish friars. There was no thought of leaving the Catholic Church, and no turning away from the padres or native priests; but there was intense feeling against the Spanish friars. Governor Taft has shown a very earnest desire to maintain a course which shall not only be absolutely impartial between contending religious factions, but also appear to both to be impartial. He has protected the Protestants against the persecution of officials who desired him to forbid the holding of Protestant services, and he has at the same time tried to deal justly with the friars.

A movement against the Roman Catholic Church was begun by a native named Gregorio Aglipay, in 1901, and it has spread throughout several of the islands under



SEÑOR A. O. REYES AND MRS. REYES



the name of the Independent Catholic Church of the Philippines. Charges have been made by him and his followers that the Roman Catholic Church has persecuted him, and counter-charges have been made against him and his followers by the Roman Catholics. So far as possible the Governor has advised peace and has in every case held that the right to worship God according to the dictates of one's conscience must not be interfered with by any one.

It is difficult for many Roman Catholic authorities, who have been trained to believe that the Governor had absolute control in matters relating to both Church and State, to understand why Governor Taft tolerated Aglipay, whom the Archbishop has "unfrocked," and his followers, some of whom Aglipay, acting as Archbishop, has "frocked."

"Why do you allow this fellow to officiate in any church in the Philippines?" asked a representative of the Hierarchy, sent to Manila to see that the friars' claims were duly fortified.

"He and his followers have peaceable possession of many of the churches," responded the Governor.

"But they shouldn't have possession of them, and it is in your power to put them out."

"But there are some things a Governor cannot do."

"Isn't his power absolute?"

"By no means."

"Who has more power than the Governor, I should like to know?"

"The Supreme Court; and let me tell you further, that the President of the United States himself may be impeached and removed from office." The fact that the

power of the Governor was not unlimited taxed the credulity of the delegate; the statement concerning the President nearly caused a collapse. The clerical visitor retired as quickly as possible to consult his counsel to see whether he had been correctly informed.

The legal question at issue between the Roman Catholics and the Aglipayans is the ownership of churches and rectories when congregations have gone over to the new movement. The Catholics contend that the property is theirs because it was dedicated under Roman Catholic authority; the people who have revolted from Rome declare that they or their ancestors erected the buildings, furnishing both the money and the labor, and that, therefore, from every sense of justice, the property belongs to them or to the municipality. A bright young presidente whom I met in one of the provinces said:

“Our church needs repairing, and we are waiting to have it decided who owns the property. If it belongs to Rome, let Rome take care of it; if it belongs to the people, we are ready to keep it in repair.”

Aglipayanism is spectacular rather than substantial. A deposed priest styling himself Archbishop, and placing other priests in bishoprics, is amusing rather than edifying. Apparently the man, while dead in earnest, does not see the incongruity of assuming and transmitting ecclesiastical authority with no organized body behind him; and he goes forth armed only with uncertain power. That he has power, and that his movement must be reckoned with by the Civil as well as the religious authorities, are evident from Governor Taft's report and from interviews which I had in many towns with a large number of people.

In the latter part of 1902, the Governor wrote a letter concerning the complications growing out of the Aglipay movement and disturbing the peace of the islands, in which he said:

“The policy of complete separation of Church and State is enjoined upon those who serve under the American sovereignty. This does not mean that officers of the State, as individuals, may not attend church and take part in religious controversies, and may not aid in the churches of which they are members; but it does mean that no officer of the Government has the right to use his official position or the authority which he exercises as an official to further the interests of the church of which he is a member against the rights and claims of other churches to which he may be opposed in religious views.”

Aglipay is thought by Dr. Stuntz, the presiding elder of the Methodist Episcopal Church in the Philippines, to have drawn at least a million and a half Filipinos away from the Roman Catholic Church. He is an excommunicated Catholic priest about forty years of age. An Ilocano by birth, he was educated for the priesthood and ordained in Manila about 1890. He was trusted by his friar superiors and had charge of important and delicate interests. Coming under the displeasure of the Catholic authorities, he was excommunicated and cast his lot with the Insurrecto Government, becoming Vicar-General under Aguinaldo. Once or twice he led troops in action.

In a report sent to Washington, Governor Taft gave an interesting statement concerning the Aglipay movement, which he thinks may have an important bearing upon future conditions, and may perhaps add much to the

labor of maintaining peace and order in the archipelago. He said in his report:

“Actively engaged with Aglipay in the formation of the Independent Filipino Catholic Church was Isabelo de los Reyes, the former editor of an insurrecto paper published in Madrid, called ‘Filipinas ante Europa,’ and an agitator of irresponsible and irrepressible character. Padre Aglipay early secured the active and open co-operation of a number of native priests, fifteen of whom he at once appointed bishops, himself having the title of archbishop. He has held masses in many different places in and about Manila; his services have attracted large gatherings of people. Most of the churches in the Philippine Islands were built by the labor of the people of the respective parishes, and devoted to the Roman Catholic Church; but the people have a sense of ownership, and when a majority of them separate themselves from the Roman Catholic Church and accept a new faith, it is difficult for them to understand that they have not the right at once to possess the old building.”

An illustration of the difficulties which beset the Governor may be gained from this statement:

“In the case of a church at Pandacan, the women of the parish, in the temporary absence of the priest, took possession of the church, obtaining the keys, and Father Aglipay celebrated mass in the church. I sent for him and for his counsel and advised them of the unlawful character of the action of the women, and directed them to see that possession was restored. They promised to do so, but found the women so obdurate that I called in the women and, after a somewhat lengthy discussion, told them that I must have the keys. The leader of the women

delivered the keys to me with a statement that they would deliver the keys to the Governor, but not to the fraile. The new priest who has been appointed was not a fraile, but he was a Paulist Father. They announced to me that they had separated from the Roman Catholic Church and were standing with Aglipay. I turned the keys over to the Chief of Police, and have put the regularly appointed priest in possession of the church, and quiet now reigns there."

In August, 1902, Aglipay sought private conferences with several Protestant ministers to discuss the religious situation in the Philippines, outlining his own plans and seeking some form of co-operation, if union of effort proves impracticable. Dr. Stuntz, in "The Philippines and the Far East," thus describes the meeting:

"The conference was held in the office of the American Bible Society in the Walled City, Manila. Those present were: Rev. Jay C. Goodrich, agent of the American Bible Society; Rev. James B. Rodgers, senior missionary of the Presbyterian Church; Rev. J. L. McLaughlin, and myself, of the Methodist Episcopal Church, and Señor Isabelo de los Reyes, a Filipino gentleman of good education, and an inveterate fondness for agitation. We spent several hours in hearing the first disclosure of a plan to rend the Roman Church in the Philippines in twain. Señor Aglipay, with great clearness, set forth the situation as he saw it. He pictured the popular hatred of the friars as we had seen it. He pointed out the systematic ill-treatment of the native clergy by the foreign friar, and the unrest which this caused among the entire native community. He showed us proofs of the passionate fervor of all Filipinos for their own islands.

He then told us that he proposed to lead in the establishment of an independent Catholic Church in the Philippines, and that he wished us to make common cause with him. The first item on his programme was separation from the papacy and complete autonomy in the Philippines. His next step was to declare for and stand 'for Catholic doctrine in its purity.' Other details were of less importance.

"We pointed out to him the impossibility of any attempt to unite with a movement which did not make the Scriptures the rule and guide in doctrine and life, and urged him to study the situation more carefully and throw his strength into the Protestant movement. If he could not do that, we all represented the certainty of failure, if only a programme of negation and protest were entered upon, and secured a promise that he would carefully consider the question of the endorsement of the Word of God, marriage of the clergy, and the abolition of Mariolatry."

In October, 1902, Aglipay called together the priests and laymen who had consented to join his movement, and with their aid he framed and adopted a constitution and became by the votes of his sympathizers Archbishop of the Independent Catholic Church of the Philippines. Several priests were made bishops at the same time, and the following Sunday the new Archbishop celebrated mass in the open air before several thousand people. The movement spread throughout the provinces, in some of which every priest and every church and entire congregation went over to Aglipay. The Roman Church authorities appealed to Governor Taft, who wrote a letter known in the Philippines as the Proclamation of Peaceful Pos-



session, the gist of the order being that the parties in peaceful possession of a house of worship shall be considered to be the rightful occupant, and the contrary must be proven in the courts before ejection can take place.

The strength of the Aglipay movement, it is said by careful observers, "lies in its appeal to a growing feeling of nationality, its recognition of the Word of God, its partial satisfaction of the large class whose hands have long waited for an available club with which to smite the friars, and its easy programme of religious reformation. It is a Filipino movement. It throws off the yoke of the Pope, and cuts all other ties of a foreign character. Its entire ministry is Filipino. It is altogether of the soil, and therefore he who does not support it is not a good Filipino. He does not love his Fatherland unless he joins the Independent Catholic Church. This form of pressure is very effective. It brings thousands into the ranks of 'Aglipayanos' who have precious little concern about merely religious matters."

Opinions differ greatly as to the lasting character of Aglipay's work; but that he is at present lessening the power of Rome in the islands is freely admitted. Some believe that it has seen its best days, while others think with Aguinaldo that this movement is the "second grade," and that Protestantism will gain many thousands of converts from it. Certain it is that the Bible societies are having their greatest sales in the provinces where this movement is strongest.

Dr. Stuntz believes that the Aglipay movement will be of great help to Protestantism, and his reason for this assertion is this:

“It breaks the solid front of Romish opposition. When we are told that the Catholics are against us, we can ask, ‘Which Catholics?’ It attacks the chief enmity of the hierarchy. Since this schism began Rome has shot fewer arrows toward our lines. Her fury against the assumption of an excommunicated member of her own body has burned day and night since October, 1902, and the Protestant has come off with but a few curses, and a tract or two. This will continue so long as the numerical strength of the Aglipay schism is being augmented.

“The Aglipay movement helps us by detaching the tens of thousands of members from a nominal connection with the Church of Rome, and leaving them without positive instruction in a more excellent way. Our preachers get a hearing with them, and hundreds of them accept the Word and are saved. These people would never have left the Roman Catholic Church to become Protestants, feeble as was the hold of the old Church upon them; but once outside and hungry for spiritual food, they hear and are saved. Aglipay loosens this fruit from the tree and we gather it. God is thus overruling the shortcomings of the leaders of this revolt against the Romish Church to the spiritual good of many souls.

“I am not without hope that Aglipay will yet take more advanced spiritual and moral ground. His own personal belief is far from being in accord with some errors at which he feels it necessary to wink lest he lose his following. He hopes to be able to lead them to greener pastures later on.

“The Independent Filipino Catholic Church has come to stay. Just how strong a hold it will be able to keep



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over the multitude which have flocked to its standard of revolt against the Pope cannot be foretold. But it may be reckoned with as a permanent factor in the religious future of the Philippines."

## CHAPTER XXV

# PROTESTANTISM: ITS PROGRESS

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Indiscriminate Audiences in Church—Settlement Work for Filipinos—Many Denominations, but no Rivalry—Example of Americans an Obstacle to Protestantism—Government Employees Free to Worship God as They Please—A Teacher and the Colporters—Sabbath Observance.

“THE Spaniards were Christians,” said a leading Filipino, “but we like the Americans better because they are not Christians.”

“I do not care to go to church,” said an American girl in Manila; “one meets such an indiscriminate gathering there.” The young lady had been to a cock-fight the previous Sunday afternoon, and showed plainly the irritation she felt in being invited to a religious service.

Protestantism in the Philippines is only six years old, and yet there are about eight thousand communicants enrolled; this does not include any of the followers of Aglipay, but it is expected that many of them may later enter the Protestant fold. There are a half dozen denominations laboring in the archipelago, five of them members of the Evangelical Union. The practical working basis of territorial division adopted in 1901 was continued at the annual meeting of the Union this year,

and outside of Manila there is practically no duplication of agencies in any field.

While it may be impossible to adhere to these divisions very long, the economical results of this co-operating assignment of forces is readily seen. Requests for pastors and teachers are constantly coming in, and frequently communities offer buildings and pastoral support. The personal experiences and sacrifices of members and the demand that they make for morality in their preachers, are said to be surprising and satisfactory. Students in the Government normal schools show an interest that affords an opening that will be difficult to meet adequately. The Young Men's Christian Association is doing its part. Side by side with the American Bible Society in the great work of giving the Scriptures to the Filipinos have labored the representatives of the British Society. Nor should the work of the Army Chaplains be overlooked.

The Episcopalians, Methodists and Presbyterians have churches, small ones yet, for Americans living or visiting in Manila and one or two other centers, services in English being maintained; but all of the denominations except the Episcopalians bend their energies in the province to win the natives to Protestantism.

While the Episcopalians seek chiefly to reach Americans, they have a fine Settlement work among the natives in Manila, and in some districts which the Roman Catholic Church has abandoned they work among the Filipinos. They do not recognize officially any division of territory among denominations, but in practice they are careful not to interfere with fields already occupied. The Methodists occupy the northern part of the Island of Luzon



and the Presbyterians the southern part; Manila is common ground for all denominations. The islands in the south—Panay, Negros, Cebu, Samar and Leyte—are shared by the Presbyterians and Baptists, while the Congregationalists are at work in Mindanao.

The American Board is represented by the Rev. and Mrs. Black. After a thorough study of the Island of Mindanao, in which he journeyed for months around its long coast, Mr. Black decided to settle at Davao. His report of the conditions in that interesting field is hopeful. In his journeys he carried Scriptures in Visayan and Spanish. The Baptists have materially strengthened their stations in Northern Panay and Western Negros. The New Testament as translated by the Rev. E. Lund has been published and is now being circulated. They report an active interest in their field and an aggressive plan of action that promises large results. The Presbyterian Mission has opened new work on the islands of Leyte and Cebu, and in the provinces of Batangas, of Laguna and Albay. A beautiful church building has been dedicated in a district of Manila. This is the first permanent church building erected in the islands for Protestant uses. The Methodist Episcopal Mission has established new stations in Rizal, Pangasinan, Bulacan and Nueva Ecija Provinces. The United Brethren have opened work in San Fernando, Union Province. The Protestant Episcopal Church has begun English work at Cavite, Iloilo, Cebu, Zamboanga and Baguio. A station has been started at Bontoc, in the province of the same name, for the non-Christian hill tribes.

No denomination in the Philippines has anything like the number of missionaries that it needs. A thousand

American teachers were considered all too few to start a new school system for the Filipinos. There were schools here with teachers having certificates from the Spanish Government long before Dewey sailed into Manila Bay, but neither schools nor teachers were deemed sufficient or satisfactory, and the best talent that could be secured was brought here. The entire Protestant missionary force from America does not yet number fifty men, including missionaries, physicians, teachers, Association secretaries and Bible readers. Every denomination there could use at least fifty ordained men in addition to teachers, and nurses where hospital work is done, first to gather congregations and then to instruct the natives how to preach and care for the flocks.

It is the belief of many that the Philippine Protestants will soon have not only self-supporting, but also self-propagating churches, and that men are in training now who will be willing to give a part or all of their time to the work of the ministry, depending upon their converts for support and the erection of churches.

The Bible and Gospel hymns are being translated as rapidly as possible into the leading languages and into different dialects of the Visayan language especially; but the questions of race and language form serious obstacles to the advance of Protestantism. It is difficult for a missionary who learns Pampangan to reach the majority of his people, who speak Ilocano; the latter is a more virile language and is displacing the Pampangan; but, until it makes more progress, the missionary must learn both if he would reach all the people in his district. The same thing is true regarding Visayan. There is a Panayan Visayan and a Cebuan Visayan, entirely dis-

tinct though spoken by people living near each other. Tagalog is spoken by the greater number of Filipinos, but it is not understood outside the provinces where it prevails. This means a large amount of Bible translating and a great many missionaries at the outset.

If the question were asked: "What is the greatest obstacle to Protestantism in the Philippines?" nearly every Protestant worker in that archipelago would say:

"The example of Americans."

The attitude of the Government in regard to religion is strictly non-partisan. A man may worship God as he pleases and be a Roman Catholic, an Aglipayan, a Protestant or an infidel at pleasure, and he will be protected in his worship or non-worship. At the same time there is an impression among American teachers and Civil Government employees that some superiors are better pleased if Protestants do nothing that will emphasize their religious tendencies, such as entertaining missionaries or Bible agents, or attending Protestant services. The writer was asked to preach in one of the provinces the Sunday morning following an address on "Character" which he had given in the Normal School Building.

"Of course, we cannot have the Sunday service in the school building, nor for that matter in any Government building. It would never answer," was the explanation given for securing an empty house into which chairs were carried for the few who desired to attend. Memories of Sunday services and Sunday-schools and prayer-meetings in the little red schoolhouses among the Vermont hills, in the valleys of New York State and on the prairies of Minnesota, rose involuntarily. Governor Taft is a

broad-minded man, and, if an appeal had been made to him, undoubtedly he would have given permission to hold the Sunday service in the same building that had been so freely offered for the lecture on Saturday evening.

It is generally known, however, throughout the American colony that a former member of the Philippine Commission, an American, compelled the Superintendent of Education to withdraw his acceptance of an invitation to speak at a meeting called by the Young Men's Christian Association. I was assured by Governor Taft that he had never heard of this act of his colleague; and he added that he had just accepted a similar invitation, and that he intended on this occasion to make it clear that every person employed by the Government in the Philippines had absolute freedom to worship God when and where and how he pleased.

I hastened to assure him that I had never heard any person say that he had given the impression that prevails extensively, but I added: "American teachers and other employees state freely that they are expected neither to entertain missionaries nor to attend the services which they hold."

"Well," said Judge Taft, "there are two sides to most questions. Let me give you the other side as it came before me some days ago. A teacher went to a town in one of the provinces and began her work. The padre was greatly pleased and helped her gather the children. Soon there were one hundred and twenty scholars in the school. Everything was going on swimmingly. The teacher was popular, the padre was happy, and the people were pleased to have their children in school learning English.

“One day two missionaries came to that town—perhaps they were not missionaries, but colporters or Bible agents; at any rate they were friends of this teacher and were entertained by her, and made her rooms their headquarters from which they distributed Bibles and tracts throughout the town.”

“What was the result?”

“The padre was angry and used his influence to keep the children away from the school, and finally broke up the school, and the teacher was obliged to go to another town, all because she had entertained Protestant colporters. What do you think of that?”

“That under similar circumstances I should have felt as the native priest did. There are other buildings in town which may serve as headquarters for Bibles and tracts. Both the American teacher and her guests showed lack of tact.”

“So it seemed to us, and yet no notice of it was taken publicly. At the same time, we felt that our school work should not be broken up in this way.”

Aside from the attitude of the Government, whose non-Catholic representatives have not been openly in favor of Protestantism, the social customs of many Americans do not aid the missionaries. The Filipinos drink their native wines, but seldom to excess. After weeks of travel throughout the provinces, and of residence in Manila, I saw only one native who seemed to be under the influence of liquor. As he was going home from a fiesta after a cock-fight in a country town, I could not tell whether his jubilation was due to a too liberal use of vino, or to the fact that his side had won in the pit.

“I do not know what your custom is,” said our Ameri-





DUMAGUETE, NEGROS



can host in a provincial town as we were about to call upon the Filipino priest, "but unless you are strongly opposed to drinking wine or beer, I hope you will not refuse it. The priest will not understand your refusal; but if on principle you cannot take anything, it will not matter so much, as I will take a glass of everything that is offered." Not only did he keep his word, but his wife also took both beer and wine and gave each of the children a sip or two from her glasses, and later, at another home, took a cigarette when they were passed, not to smoke, as she admitted, but because she was afraid to offend her neighbors, whose customs meant so much to them.

"You are no gentleman to leave my table as you are doing," said an English host to Mr. Moody, when the wine was flowing freely.

"I don't want to be, if I have to get drunk in order to be one," was his characteristic reply. It seems pitiable that Americans sacrifice their sense of right in order to conform to customs which have largely grown up since the Americans went to the Philippines. When a Filipino calls upon another native the host never thinks of offering him beer or whiskey, but these are considered necessary when an American calls.

## CHAPTER XXVI

# THE PRESBYTERIAN CHURCH

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Early Action Taken by the General Assembly—Comity Planned for the New Fields—Splendid Work in Manila and Iloilo—The First Protestant Church Building—A Market Day in Oton.

THE month that Admiral Dewey entered Manila Bay the Presbyterian General Assembly, in session at Winona Lake, Indiana, enthusiastically endorsed the following suggestion made by the Rev. George F. Pentecost, D.D.:

“In addition to fields already occupied, we cannot be deaf or blind to the startling providence of God which is just now opening up new and unexpected fields for foreign mission work. The peace-speaking guns of Admiral Dewey have opened the gates which henceforth make accessible not less than 8,000,000 of people who have for three hundred years been fettered. . . . We cannot ignore the fact that God has given into our hands, that is, into the hands of American Christians, the Philippine Islands, and thus opened a great door and effectual to their populations, and has, by the very guns of our battleships, summoned us to go up and possess the land.”

Several missionaries in various lands wrote that they were willing to be transferred to the Philippine Islands,

the veteran Dr. Kerr, of Canton, China, sending the following interesting note:

“Forty years ago I spent several weeks in the Philippine Islands, and some years ago I wrote to Dr. Ellinwood urging him to take some steps to establish a mission there. Recent events at Manila indicate that the way is now, or soon will be, open to establish Protestant missions in those islands. What is there to hinder our Church from being the first to enter, as it did in Japan and Korea? It would be a difficult field, but the war will no doubt shake off some of the Catholic fetters which have bound the people, and some of them might welcome the preachers of salvation by grace, as they will welcome free government. I hope you will take this matter in hand, and see that the Board enters into it with enthusiasm and faith.”

The Presbyterian Board felt that the political and military relations into which the United States had been so strangely forced with reference to the Philippine Islands, Cuba and Porto Rico, involved certain moral and religious responsibilities—responsibilities which were perhaps quite independent of the precise character of the political relationship which may hereafter be formed with the islands—and that the Christian people of America should immediately consider the duty of entering the door which God in His providence was thus opening.

A conference with the representatives of the leading American Mission Boards was suggested, with a view to a mutual understanding as to the new responsibilities of American Christians and an agreement as to the most effective distribution of the work among the several Boards. This conference was held in the summer of

1898, and, as a result of it, the Board decided in November of that year to transfer the Rev. James B. Rodgers, then a missionary in Brazil, to the Philippine Islands. Mr. and Mrs. Rodgers arrived there on April 21, 1899, and a month later were joined by the Rev. and Mrs. David S. Hibbard. Before the close of the year they reported an organized native church with nine members, regular semi-weekly services conducted in Spanish at four different points in the city, a service every Sunday in English for the English-speaking people, evangelistic work among the soldiers, visitation of hospitals, etc. In January, 1900, Dr. and Mrs. J. Andrew Hall arrived, and the next month the Rev. Leonard P. Davidson. Thus the Presbyterian work was begun promptly and prosecuted vigorously.

The Manila station, according to the action of the Evangelical Union, includes about half of the city of Manila, and all that portion of the Island of Luzon south and southeast of Manila, the Methodists taking the other half of Manila and the provinces to the north. Each denomination has about 1,300,000 population among which to work.

Mr. Rodgers has under his care seven licensed natives, and five or six others on whom he can call for work in Manila. In each congregation in the country there are two men who direct the services in the absence of the missionary or of one of the licensed preachers. Five of the licensed men are paid by the Mission or by friends, and give all their time to the work; others follow regular trades and also help in the church work. In addition to the three Manila congregations there were in 1903 three in Cavite province, three in Laguna province, and one



A SCENE ON THE PASIG RIVER

in Pasig, in the Province of Rizal. Regular services are also held in six other places, and occasional ones in a number of other towns. There are six chapels constructed by the people, in addition to the large native church opened in Manila. The missionaries had baptized nearly six hundred members in Manila and near-by provinces, and about half as many have been baptized in Iloilo, and a smaller number in towns farther south. It is not the policy of the Presbyterians to baptize natives until they understand fully what this act means and what church membership involves; hundreds are held on probation and received into church membership only when the missionaries feel that they are making a credible profession.

Mr. Snook is working with Mr. Rodgers in extending the work among the natives. Mr. Rodgers speaks Spanish fluently and can thus reach the majority in any congregation. Mr. Snook has given his time chiefly to learning Tagalog, that he may speak to the natives in their own language. Mr. Rodgers is enthusiastic over the progress already made, considering all with which the mission work has had to contend. With the new missionaries who arrived in 1903 and 1904, the work was greatly enlarged.

The American Church has been faithfully served from the outset by young missionaries, who have carried on services for their countrymen while learning the native language, which they were to use in their life work. As soon as one became able to converse in Tagalog, or was needed to open work elsewhere, he was transferred and his successor had charge of the Manila Church. Naturally, with a drifting population and temporary pas-



tors preaching in a hired house, it was difficult to build up a stable congregation.

In 1902, Mr. Hillis, a Princeton graduate, was sent to Manila to have charge of the English work. He found a church organized and a Sunday audience of from fifty to seventy-five loyal people. By faithful pastoral work and by earnest Gospel sermons he built an audience of from seventy-five to one hundred and fifty, according to the weather, for the heat and rain in the Philippines are two of Satan's most successful emissaries. But Mr. Hillis did more than this—he drew people to the Sunday services. By an attractive personality and an extremely sympathetic and loving nature, he gripped to himself “with hook of steel” a regiment of young men; soldiers, Government employees, business men, and sick people in the hospitals. Going through two or three departments with Mr. Hillis one day, it seemed as if he knew half of the employees by name, and with most of the others he had a speaking acquaintance.

The result is, that he has a tremendous influence for good over a larger congregation than hears him preach on any given Sunday; he visits the men in their homes or boarding houses, and they call upon him in his modest rooms. Of course, many of these attend his services, but not with sufficient regularity to increase perceptibly the size of the audiences; when they are ill or in trouble they send quickly to this preacher friend, who, like his Master, goes “about doing good.” In the meantime Mr. Hillis has built up a strong body of workers in his church. Responding to his enthusiasm, they give generously of time and money, sending out invitations to strangers, calling upon occasional visitors and contributing liberally to the financial support of the church.

In 1903, the Rev. Stealy B. Rossiter, D.D., of New York, was sent to Manila to take charge of the American Church, Mr. Hillis becoming his assistant. Dr. Rossiter has had an extended pastoral service in New York, and it was felt that the two clergymen could accomplish a great work for Americans who are in danger of losing all church-going habits. The result has justified the experiment. Dr. Rossiter and his accomplished family have made their home a center of social influence, while faithful sermons and personal interviews have led many people to throw in their lot with the Presbyterians. In the meantime Mr. Hillis has been supplementing as before the services by his contact with young men in offices, barracks and hospitals.

During all the time that the Church for Americans has been open, there have been, besides the men, many elect ladies, the wives of Army and Navy officers and Government officials, and business men, besides nurses and teachers, who have aided nobly the several preachers; the pity of it is that there have not been more, in view of the number who could have given service as well as sympathy.

The first Sunday that we were in Manila we worshiped in the Presbyterian Church for Americans. The second Sunday I attended two native services with Mr. Rodgers. Four members were received on confession of faith at the second service, two men and two women; and perhaps a hundred or more received communion. This meeting was held in the Rizal theatre, and at least three hundred people, in addition to the communicants, were in the audience. The president of the Board of Trustees of this native church is Señor Felipe Buencamino, one of the leading men among the insurgents, and later a Civil

Service Commissioner in the American Government. Señor Buencamino has been in the United States and did much for the Filipinos while here, and has been of great service to the Americans since his return.

The first church building erected by the Presbyterian Mission in Manila was dedicated in November, 1903. The building is on the corner of Paseo Azcarraga, the broad street that bounds the northern side of the city, and Calle Pescadores, which, under various names, is the principal thoroughfare of the large native districts of San Nicolas and Tondo. It is built of American lumber, Oregon pine and redwood, and is thoroughly American in style and plan. Careful provision has been made to overcome the difficulties of the climate—heat, for the building is well ventilated; earthquakes and typhoons, for the whole structure is well braced. There are two main rooms, the principal auditorium accommodating about five hundred people, and the Sunday-school and prayer-meeting room from two hundred and fifty to three hundred.

The lot cost \$3,000, and the building, furnishings and unexpected extras \$14,500; a large sum, but due to the extraordinary expensiveness of everything in Manila, where it costs more to get a shipment of roofing from the harbor to the church building than it did to transport the same material from New York to Manila. Most of the work was done by Filipino laborers and mechanics; for the finer interior work Japanese carpenters were employed.

Presbyterian mission work on the island of Panay was started in 1901 by Dr. and Mrs. J. Andrew Hall. Dr. Hall is a medical missionary, and secured money to build

a missionary hospital and dispensary, which have already done a vast amount of good. In addition to his work as a physician, he has from the first been engaged in evangelistic work, both in Iloilo—the second largest city in the archipelago—and in its suburbs and adjoining towns.

“I do not belong to the church of which Dr. Hall is a communicant, nor have I united with him especially in carrying on his religious work,” said a business man in Iloilo who was a fellow passenger to Manila on our return from Iloilo. “At the same time I feel that Dr. Hall is an ideal missionary. His sacrifice knows no limits. He has won the hearts of the American people and the Filipinos alike. There is just one difficulty, however, about his popularity, and that is that unless he is restrained, or has more assistance, he will soon wear himself out. No church on these islands has a more consecrated representative than Dr. Hall.” This opinion had been expressed by several others before the business man was met. Dr. Hall’s popularity, however, is shared in the mind of the public by Mrs. Hall, who works to the breaking point; but, as her husband said:

“What is one to do when the need is so great and when that need must be supplied? We must work as hard as we can, and as long as we can, for this is a time of crisis in the history of Protestant work in these islands.”

As in Manila, there is an American congregation, which has its services in the building occupied, other hours of the Sabbath and on other days of the week, by Filipinos and Chinamen. The English work is in charge of the Rev. Paul Doltz, who went to Iloilo in September, 1902, and along with the care of the congregation to which he ministers, he has been studying the Visayan

language, and is already able to work with natives both in the city and in neighboring towns. The congregation is made up largely of American officials and their wives, American teachers and a few soldiers. In Iloilo as in Manila, in a similar congregation, the grade of intelligence is equal to, if not higher than, that of the average audience in the Homeland, and nothing but the best that the missionary can give is satisfactory to them. Missionaries sent to foreign fields, especially to minister to English-speaking congregations, are selected because of superior qualities as preachers and pastors; to do less than this is to invite failure from the outset.

One Monday morning at seven o'clock, by the courtesy of Colonel C. H. McAuley, in charge of the Quartermaster's Department, an army wagon was at our door to drive us with Dr. Hall and a native helper to Oton, nine miles from the city. The country people have market days in different towns, when thousands of people gather, many of them coming twenty or thirty miles to buy or sell produce. How many kinds of fish there are in the sea I am not able to tell, but there are at least forty, I am confident, as that number of varieties was on sale in the market square at Oton. It may be added that, owing to their smallness, few, if any, of those seen that day would be recognized as fish by dealers in New York. Not satisfied with selling the various members of the finny tribe, a coarse paste, resembling chocolate ice-cream, is made from some of the fish and sold in great quantities to hungry buyers.

The native cloth woven on the island is a striking feature of the market. No dressmaker, however, would care to purchase the cloth, because her services would not

be needed in preparing the gowns for the belles of Panay. The gowns are made before they are brought to the market. One consists of two breadths of cloth sewed together, with the ends left open. A finished gown in Panay resembles a salt sack with the bottom open. Into this prepared creation the Panayan lady steps and finds herself with about twice as much room as she needs for comfortable walking. Catching up the sack, she gives it a twist toward the left and tucks the end in the belt thus formed and she is ready to do a day's work. No buttons, hooks, eyes, pins or strings are used in fastening the skirt. A little jacket with a collarette, separate from the waist, completes the toilet, although some of the better dressed people wear slippers. The Chinamen are there, as well as elsewhere, in great numbers. They furnish the cotton and silk from which the cloth is woven, and then buy the cloth to sell in the markets throughout the island. Seemingly every house we passed on our drive had a loom. As the cloth is sold very cheaply, it is necessary to keep the hand loom busy in order to make a living. Iloilo is the home of the Jusi cloth. As the letter J is pronounced like H, when speaking of the cloth one is reminded of the name given by heartless bachelors to some of the sex who wear it.

But it is not the fruit, nor the fish, nor the cloth, nor the rice, nor the picturesque crowd of market people, that had taken Dr. Hall so far from Iloilo. Walking to a part of the ground where they would be able to reach a good many people, the preacher and his assistant began to sing a Gospel hymn in the Visayan tongue. Soon a large number of people stopped their buying and gathered around the visitors and listened reverently to the



songs and addresses which followed. Not the slightest disrespect was shown the Protestants, although the vast majority of the hearers were Roman Catholics. After a half-hour's service, copies of the Scriptures in the native tongues were sold and many tracts distributed.

Several people whom Dr. Hall knew, members of his congregation at Iloilo or Molo, or those who were forming the new congregation farther back in the mountains, gathered around him for a brief chat, and then the evangelist went to another part of the market crowds, giving another service of song and sermon, closing with the distribution of the Scriptures and tracts. Under the blazing sun it must have been a trying experience, especially for the Americans; but month in and month out, every Monday morning Dr. Hall or Mr. Doltz, with the native preacher, carry on this form of work after driving to Oton, and in this way meet the distant members of their flock and plan for more advanced work. Dr. and Mrs. Hall were to spend a month at Oton soon, starting a native church. The house of worship, made of bamboo and nipa covering, was contributed by the people.

After spending three days with these workers in Iloilo, seeing the hospital work, which takes a great deal of time and does an immense amount of good, I am prepared to agree with my business acquaintance that what the Church needs on mission fields are more men of the ability and character of those at Iloilo. What is needed very greatly is a suitable church building, part to be used for the English work and part for work for Chinamen and Visayans. A hospital is one of the urgent needs of Americans as well as natives, and a home for the missionaries should soon be erected. There should also be

an addition of one medical missionary giving all his time to the work, and an American nurse, whose supervision of the native nurses would be necessary for carrying on the hospital.

At Dumaguete, on the Island of Negros, as at all other stations in the Philippines, the enlargement of the mission force is very sorely needed. The work is spreading beyond the power of the Board to meet its claims, and at the same time its promise of fruitfulness is becoming greater from month to month. Religious services have been maintained with good results.

The opening of the mission station at Cebu, on the island of that name, took place in September, 1902. Sunday services in English were held by the missionaries while they were studying the Cebuan and Visayan.

The splendid educational work at Dumaguete is treated in a subsequent chapter.

## CHAPTER XXVII

### IN AGUINALDO'S PROVINCE

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A Sunday Sail in Manila Bay—Greetings from America—Remembering His First Wife at His Second Wedding—Dedicating a Bamboo Chapel—Bitter Enemies Made Strong Allies.

“**W**OULD you like to spend a Sunday in Cavite Province, attending services near the home of Aguinaldo?” said the Rev. James B. Rodgers one Saturday afternoon. The invitation was gladly accepted, and the two clergymen started out at 6.30 A.M. to catch the boat for Cavite. It rained when we started. It was a Manila rain; not a shower, nor yet a downpour; rather an opening of the clouds, water descending in bucketfuls upon the hapless travelers. In America rain storms, even violent ones, are mild compared with those in the Philippines. Sometimes a native congregation is unable to attend church because the people have no boats and cannot leave their homes on account of the water, which often comes up half way to the living rooms, several feet above the ground. The city is so low that it is impossible for this water to run off at high tide, and in the rainy season one often sees boats used in the streets where an hour before the stones were blistering hot.

“Shall we go back?” said Mr. Rodgers, as we reached the boat.

“Do what you would do if you were alone.”

“Then we will go on.”

The ride across Manila Bay to Cavite occupied about an hour. We were not on one of the smallest steamers, but it was small enough for the sea that was running at the time. One can sit in a chair if he pays for the privilege; otherwise he stands or leans or squats, according to his nationality. The steamer route crosses that part of the bay where the Spanish fleet was sunk, and one or two of the wrecks were still in evidence. One ship had been raised recently and looked sadly in need of a trip to the dry dock.

When we reached Cavite, we were still an hour from the place where we were to attend the meeting, and a transfer was made to a banca with a sail. The banca is not built especially for sailing purposes; it resembles a hollow log with one side cut off. In order to prevent overturning in the sea, bamboo outriggers are attached, and with the sail spread we sped across the inner bay. The outrigger not being deemed sufficiently heavy to keep the clergymen afloat, two of the men ran out on it, preventing a catastrophe.

In another hour we were at Cavite Yiejo, where we found a congregation of more than two hundred Tagalogs awaiting us. The native preacher, Mr. Estrella, was in charge, but nothing had been done until Mr. Rodgers arrived. A stringed band and the members of the congregation were gathered about the pulpit; the leader of the band was leading the singing.

Mr. Rodgers speaks Spanish with fluency and uses Tagalog in conversation, but does not preach in that language. After the devotional services he gave an ad-

dress in Spanish, which the majority of the congregation understood; then followed a sermon by the native preacher in Tagalog. As Mr. Estrella closed his address he made some reference to America, and the missionary said to me:

“He is asking them if they want a greeting from you.”

As two hundred voices made a response that seemed to be affirmative, and the native preacher bowed to the visitor, he arose and gave them a greeting in the name of the Christian churches of America. The remarks were translated into Spanish by Mr. Rodgers, and translated again into Tagalog by Mr. Estrella. As some of the congregation understood English, and most of them Spanish, and all of them Tagalog, the address was to many of them a thrice-told tale.

Following the sermon two marriages were solemnized, without a fee.

“Why was one of the men in tears during the service?” Mr. Rodgers was asked.

“He was doubtless thinking of his first wife, who has not been dead very long.”

After the service, candidates for admission to the church were examined by the missionary and the native preacher, and then the congregation went to the home of the bride whose husband did not cry while pledging his troth. Two or three score of people, including the musicians, were present, and as rapidly as possible the tables set in the yard were filled with guests. Everybody was welcome. The supply of rice giving out as the meal was in progress, a fresh kettleful was boiled a few feet away from the table. In variety and amount the dinner would do credit to any wedding breakfast. Several of

the dishes were unfamiliar to one of the visitors, but were greatly enjoyed by the other guests.

From these festivities the preachers went to the house of another church member, where places for a siesta had been made. We were ushered into the best room in the house, where the floor was spread with blankets, sheets and pillows, and were bidden to rest until the afternoon service. The invitation was gratefully accepted, and a nap proved a great blessing, as it was after midnight before we reached our beds.

At the afternoon service fourteen men and nine women were received into church membership. The communion was conducted by Mr. Rodgers, assisted by the native preacher and the visitor.

Then came a ride of several miles to Bacoor. The most prominent building passed on the journey was the home of the Aguinaldo family, where the great agitator was born and where his mother still lives.

At Bacoor, on Manila Bay, we found a tasty chapel made of bamboo poles, with a nipa roof. Around the side were bamboo fish weirs in place of walls. The American flag was prominent over the pulpit and in front of the chapel. Tasteful decorations had been prepared, and the sign in front announced a cordial invitation to the service. On either side of the pulpit was a banana tree, apparently growing in the earth, although it may have been placed there for the occasion.

As at Cavite, there was no covering for the floor and benches were used instead of chairs. Both chapels were built by the people without aid from the Mission Board, and each congregation is very happy over its work. Two women members of the congregation at Bacoor had



walked five or six miles to secure the presence of the band from the Cavite congregation, and several members of the morning audience were also present in the evening.

After the ministration of the Lord's Supper, the chapel was dedicated and an earnest address was given by Mr. Rodgers, urging the people to be zealous in their Christian living and not over-zealous toward those who opposed them.

The Bacoor people had a trying experience which turned out to their good. The Presidente of the town, on the evening of July 4th, had the entire congregation arrested and about twenty of them thrown into prison after a brief examination. When the attention of Governor Taft was called to the matter by Mr. Rodgers, he ordered the prisoners discharged at once, and sent an attorney to investigate the matter. The Catholic Society immediately came out with resolutions protesting against the arrest of the Protestants and applauding the action of the Governor in securing their release. Manila would not have known that Protestantism had gained a foothold in Bacoor, had it not been for the over-zealous efforts of the Presidente, and Presbyterians throughout the provinces might gratefully recognize his involuntary assistance. Twenty-seven adults were examined and baptized on confession of faith, making, with those received in the morning, fifty members added in a single day to the Presbyterian Church by this devoted missionary and his assistant.

As it began to rain at the close of the service, which was two hours in length, another hour was spent in singing, and then at ten o'clock the preachers sought a place to stay during the night. It was two hours before ar-

rangements were completed, owing to the large number of people detained by the storm, and about midnight we were ushered into our resting place, a mile or so from the chapel. A Filipino bed, with a mosquito net, was to serve for one traveler, and a blanket on the bamboo floor for the other. After a brief struggle as to who should have the bed on the floor, the visitor yielded, and, as usual, secured the better accommodations. Mr. Rodgers slept on the floor, declaring that it was what he was accustomed to do when on missionary tours, and that he was really happier there than in bed. This statement would be harder to believe if it were not that the bed and the floor were both of bamboo, so that there was doubtless little difference between the pliability of the two.

A three hours' ride in the rain Monday morning carried us back to Manila, none the worse for our day in the province, and in every way better for the delightful experience with those who a short time ago were America's most bitter enemies. Cavite Province was a hotbed of insurrection; its reputation for such things dating back at least a generation. With the Gospel in the hearts of the people, the American Army may safely be reduced there and in other provinces. The Government of the United States has no stronger ally in its pacification of the islands than the Protestant Church of America with its faithful, self-sacrificing missionaries; and of these, none deserves greater praise than Mr. Rodgers, one of the veterans, though still a young man.

## CHAPTER XXVIII

# THE SILLIMAN INSTITUTE

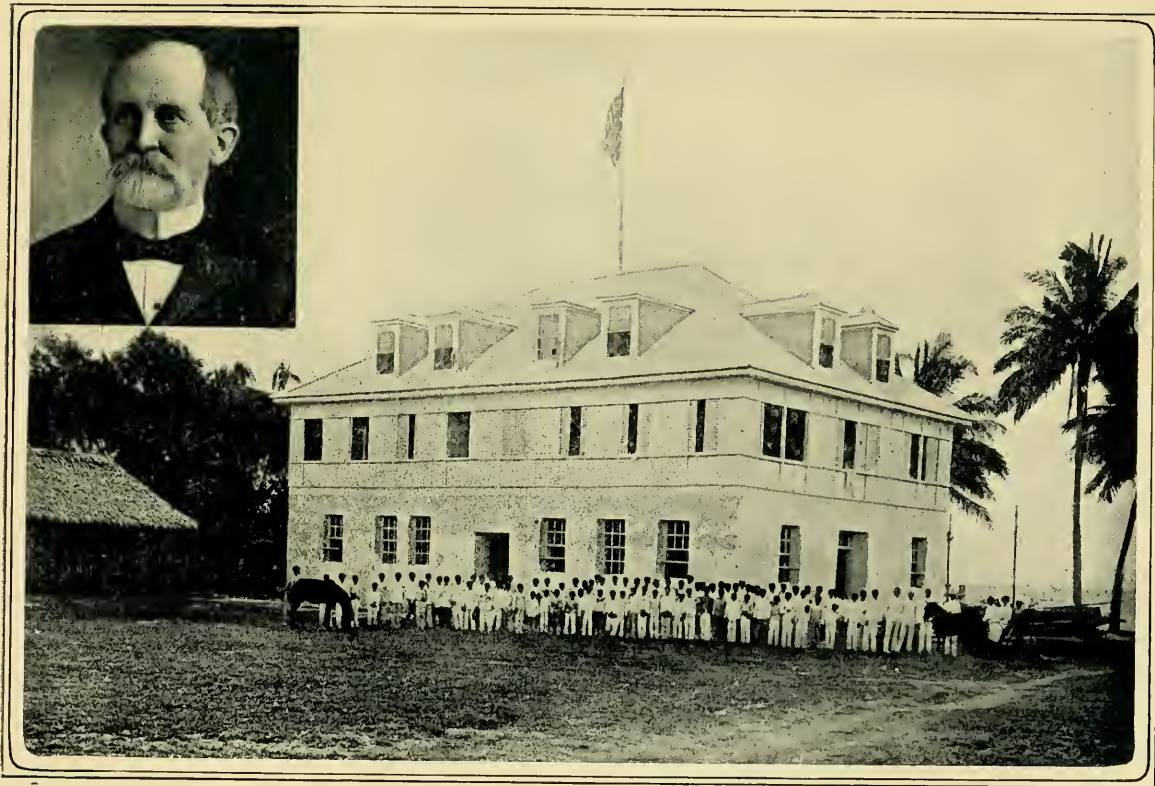
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Dumaguete an Ideal Place for the School—Friendly Spirit and Active Co-operation of Government Officers—Necessity and Dignity of Honest Toil—Boys Alike the World Over—The Benefactor a Noble American.

“**I** TRUST that you will visit the Silliman Institute at Dumaguete,” said Governor Taft when outlining our trip to the southern islands. “It is only a few days ago that one of the provincial officers from Negros was speaking with me about this school, and he made the remark that no effort of Americans had done more to bring about a good feeling between their government and the natives of that island than the establishment and conduct of this institution.”

From another source similar testimony was borne to the excellent character of the institute, which bears the name of its donor, the Hon. Horace B. Silliman, LL.D., of Cohoes, N. Y., who gave \$20,000 to found it. The city of Dumaguete is exceptionally healthful and the Institute is located on a beautiful palm-shaded tract of nearly five acres on the main street, near the Governor’s residence, and fronting the beach. It is easily accessible, not only from the province in which it is situated, but from the populous islands of Cebu and Bohol, where the same dialect is spoken.



SILLIMAN INDUSTRIAL INSTITUTE

The friendly spirit and practical co-operation of the Provincial Governor and other prominent persons at Dumaguete in all that pertains to the school enterprise and the general plans of the station are everywhere seen. That Dumaguete is a station of exceptional salubrity and exemption from disease has been shown in the fact that Dr. Langheim, one of the instructors of the Institute, has by judicious and watchful care and sanitary precaution saved the community to a large extent from the fearful ravages of cholera which visited Iloilo. The medical work of Dr. Langheim is varied and exacting; besides his services at the Institute, he has important duties as general superintendent of the Board of Health for Oriental Negros.

The Rev. Arthur J. Brown, D.D., the Secretary of the Presbyterian Board of Foreign Missions, through which Dr. Silliman presented his gift to the Filipinos, visited Dumaguete in 1901. In "The New Era in the Philippines" he gives his impressions of the place and the work in these words:

"The location is the most healthful and beautiful that I saw in the Philippines. The land rises gently from a pebbly beach to a noble mountain range. The lower levels are covered with plantations of tobacco and sugar cane, higher slopes with hemp, and summits of the mountains with heavy forests of hardwoods. Across the clear water the islands of Siquijor and Cebu are seen, while farther away, but in plain view, are the outlines of Bohol and Mindanao. I drove for several miles in various directions from the town in order to get some idea of the adjacent country. The result was surprising. In this alleged uncivilized land on the other side of the globe,

I found such roads as I had not found in China, outside of the foreign settlements, and which would be considered even in New England good country roads. Back from the road were continuous cultivated fields, while lining it were the picturesque bamboo and nipa houses of the people nestling in groves of banana, cocoanut, mango, papaw and breadfruit trees. A more charming drive could not easily be found.

“The advantages of Dumaguete as the site for the Silliman Institute are : (1) Its accessibility to a large population. While the parish of Dumaguete has only about twelve thousand, yet, as already explained, the place is within easy reach of the populous islands of Bohol and lower Cebu. (2) The absence of competing schools. Superintendent Atkinson told me that while the Department of Public Instruction contemplates the establishment of an agricultural college on the other side of the island of Negros, and an industrial school at Cebu, it has no plans for anything in Dumaguete beyond the public schools, and that we could have a comparatively clear field for the development of the Institute. (3) The friendliness and intelligence of the officials and people. The opposition to American occupation in this region was slight, and there would have been none at all if it had not been for the malcontents from Cebu. Now an American can travel with perfect safety in any part of the island. The influence of Rome appears to be comparatively weak. The people have driven the friars off the island and the Roman Catholic churches are in charge of native priests for whom the people apparently care little. The Governor of the province, Señor Demetrio Larena, and his brother, the Presidente of the municipality, im-



pressed me as unusually fine types of Filipinos—intelligent, able and broad-minded. They, as well as the best people of the place, are outspoken in their gratification over the location of the Institute in their city, and give it their cordial support. The Governor sent the prospectus of the Institute to every village in the province, and his own son is one of the pupils.”

Dr. Silliman and the Presbyterian Missionary Board intended to make the Institute an industrial school, but it has been impossible to carry out that part of the plan at first, owing to the illness of the American who was sent to take charge of it, and because the students were able and willing to pay the required fees and equally unwilling to work with their hands. Several branches of manual training were started, and Dr. Brown urged the teaching of gardening as well as printing and carpentering.

“For, oddly enough,” he says, “while the Filipinos understand the culture of sugar, tobacco, hemp, bananas and cocoanuts, no vegetables can be had in Dumaguete, except a coarse, stringy sweet-potato. The soil of the Institute grounds is too sandy for cultivation, but there is an abundance of fertile land to be had within half a mile. With the growth of the School, such a tract will be a necessity. There are thousands of boys within the vicinage of the Institute who need just such training, need it as much as boys anywhere. But here again the Malay indisposition to labor comes in. These people are utterly unable to understand why Americans always want to work. They must be taught the necessity and the dignity of honest toil.

“The curriculum of the Institute is an excellent one,

having been formed after the model of our best Indian schools. It assumes that students should not be less than ten years of age; there is a middle department and a high school, with electives in drawing, botany, natural history, book-keeping and shorthand. The students were fine-looking boys, and with the white suits and red sashes, which they wore at the reception given to us, they presented a striking appearance."

The need of a hospital building at Dumaguete is so imperative that the Mission Board allowed Dr. Langheim to use \$1,200 granted by the Government for the superintendency of the medical work in the district, for the purpose of erecting a small hospital. The medical work of Oriental Negros, with a population of 150,000, has only three physicians: the army surgeon, a Filipino doctor and an American missionary. Dr. Langheim's work in a single year consisted of 1,635 treatments, including 210 surgical cases. In November, 1903, the Institute and Hospital buildings were dedicated. The exercises were interesting, with tall palm trees waving above the visitors who had come from the United States, England, Ireland, Spain, China, Canada, Russia, as well as other provinces in the Philippines. The decorations of palm leaves and Japanese lanterns were pretty. The Governor of the province delivered an address, and the presidente of the city also spoke, closing his address with these words:

"Let us do all we can to help these people who have come over here to do this great work."

One of the leading gentlemen of the province made a good speech in Visayan. The exercises were in English, Spanish and Visayan. The occasion was peculiarly in-



MISSION HOSPITAL, DUMAGUETE

teresting, too, because from that school were selected the two boys of all those in that province who were best fitted to go to the United States for an education.

The Rev. Lewis B. Hillis, of Manila, gives these impressions of the Institute after a close study of the school and its instructions from the first:

“One of the suggestive features of the Institute is the universality of boy nature. They cut and mark the desks, draw pictures of the teacher and of each other, hide one another’s things, whip tops, spike tops, play baseball, football, march in civic processions, wear a red ribbon which stands for ‘Silliman,’ have a college yell and a cheer leader, mass together and make life uneasy for the Chinaman who dares to allow one of them to pay a few cents more for an article than the man before paid for it; swim, play truant when they think they will not be missed, and frequently have a severe attack of sickness when they have not their lessons. It is a peculiar characteristic of the Visayan that he prefers to bat flies or kick the football to playing a regular game. Whether or not this will continue to be the case, remains to be seen.

“The democracy among the students is another interesting feature. Formerly when boys went to the Institute they had servants to carry their luggage and to take care of their clothes. It was considered undignified, in fact disgraceful, to do any manual labor. The majority of the students are sons of wealthy parents, but there are a few who are working their way through. Now they have a standing in the School which accords with the real worth of each one. Often a promising man is sent from some other station in the hope that he may make a

good preacher. One was sent from Cebu a few months ago. He was under the impression that when he became a Protestant he had finished all that there was for him to do, and that others would provide for him. When the instructors asked him to work, it hurt his feelings, and he almost organized a mutiny among the *graciados*:

“‘We did not enter the Protestant religion to become servants,’ he said, and he started back to Cebu.

“Another man, a teacher, about twenty-eight, who had been accustomed all his life to being considered far above labor, was anxious to go to the School, but he had no money. He was offered a chance to clean the floors, because that was the only thing to be done at the time. The teachers knew that he would object, and were sorry to discourage him, but they were practically forced into making the offer. He accepted and did it very well. In a few weeks there was some translating to be done, and he was asked to do it. It would take but little of his time and be far better for the School than the other work.

“‘Yes; I will do it, but it does not take much time; I can clean the floors, too.’ Some of the boys support themselves: One has just arrived from Iloilo. Another works as clerk in the afternoon and evening in a store. One has a wife who runs his salt works while he attends school. One is a silversmith. Most of them are sons of the *hacenderos*—large planters—but occasionally there is one who cannot pay his tuition.

“What has the School accomplished? It has attracted the talented pupils. One self-taught, so far as the teachers can learn, painted the building on a contract, but



stranger still, when they wished for a picture of Washington, he brought in his own painting, which would attract favorable comment as the work of an untaught schoolboy anywhere. I thought that they must be poor judges of painting when they spoke so highly about it, but I changed my mind when I saw the picture. A secretary of the insurrection, who is easily one of the best Visayan scholars around there, is a student. A boy's paper in Virgil was almost perfect. One young man from a family that opposed his attending the school came in the morning and arranged his teaching so that he could do it in the afternoon. A short time ago he passed the examination in Dumaguete with the highest mark given at that examination. He now receives a salary of \$60 a month, and is stationed nine miles from Dumaguete. But it took the combined influence of his family, which weighed little, the long distance, which was considered little, and the teachers at Dumaguete to prevent his arranging his work to teach one-half the day and ride in for School the other half. A school that attracts that kind of material is not made in vain. The Constabulary, the Educational Department, the merchants and men in the offices who had clerical work to do, place great temptations in the way of the boys, but there are rarely more than half a dozen who leave the School in a year unless it be from sickness or poverty. They like it. And they are learning to work in the printing plant and at other things around the building."

Dr. Silliman is deeply interested in this school for the Filipinos, which he desires to follow Hampton and Tuskegee Institutes in Virginia and Alabama. Whatever men



and means can accomplish will be done to insure its success. The trades to be taught in the Institute are carpentry and cabinet-making, printing, farming and gardening, masonry and bricklaying, and blacksmithing. Dr. Silliman will erect the buildings that will be needed for the teaching of these and other trades and equip them with machinery and tools. He is also now erecting two dwellings for the missionaries who give their time to the Institute, and two for the missionary members of the station. Dr. Silliman feels that the help which they will give to the Institute will be a fair offset for their rent.

The industrial department of the Institute will be developed gradually as circumstances justify. Land has been secured for gardening near the Institute grounds, and a farm at a little distance for the teaching and practice of agriculture. It was fitting that Dr. Silliman should receive from the Board of Missions "its hearty appreciation of his intelligent, sympathetic and generous plans for the Institute," and a pledge from the Board that it would "unite with him in every reasonable effort for the uplifting of this important institution."

With the American Government sending Filipino youth to the United States to study in the schools and colleges of this country, and Dr. Silliman providing for others in their own land, there will be an opportunity in four or five years to see which method produces the better result. The generous gifts of Dr. Silliman for the practical education of hundreds of young Filipinos have not been equalled by any other American, and the Government officials are very hearty in their approval of the

Institute, and justly so, for his motive is worthy of all praise: "To give the students such training, physical, mental and moral, as will best qualify them to help the inhabitants of the islands to improve the conditions of their civic and social life."

## CHAPTER XXIX

# METHODIST EPISCOPAL CHURCH

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Old-Time Revival in New Possessions—A Church with a Flexible Economy—Printing Press an Active Missionary Agent—Modest Church Building for Americans—The Original Protestant—Methodism Taught to Nicholas Zamora.

**B**ISHOP THOBURN of India, in his report to the General Conference of the Methodist Episcopal Church in 1900, made the following reference to his visit to Manila, and his ordaining the first Protestant Filipino preacher. He said: "Our most noted advance during the quadrennium just closed has been in the new American possessions in the Far East. By the action of the last General Conference these rich and beautiful islands had been included in the Malaysia Conference, and accordingly, as soon as they had been formally ceded to the United States, Bishop Andrews and Dr. Leonard, acting in behalf of the Missionary Society, cabled me a request to proceed to Manila and carefully examine the situation. For more than a dozen years God had been turning my thoughts in that direction, and it was with a thankful heart that I set out upon that voyage. My stay in Manila was brief; but I secured a theatre and began preaching, and before leaving made arrangements for permanent religious services. I also

took steps to open a place both of religious meetings and for public resort for our soldiers.

“During the year this provisional arrangement, although attended with many difficulties, received God’s blessing, and when I returned two months ago, I found not only a good work among the soldiers, but over eighty Filipino probationers in our Church, with four or five well-attended preaching places among the natives of the city and suburbs. Owing to ill-health, I had brought Dr. F. W. Warne with me from Calcutta, not only to do the preaching, but to take my place in everything except my purely official duties. God blessed this good brother’s labors, a revival began, and, although a delegate to the General Conference, he cheerfully remained behind to carry on the work for a few weeks, while I proceeded on my way. A recent letter from Brother Warne states that we now have an American Church in Manila with fifty members, a Filipino Church with two hundred members, and weekly services attended by about six hundred Filipino adherents. Four ladies represent the Women’s Foreign Missionary Society, and active work has been commenced among the Filipino women. We have also a small but hopeful band of Chinese Christians, and in the early future hope to have a vigorous Chinese work among the large Chinese populations of Manila. A few hours before leaving Manila I had the pleasure of ordaining the first Protestant Filipino preacher ever admitted to the Christian ministry. In order to provide for this extraordinary emergency I cabled to Bishop Vincent, through Dr. Leonard, to have the brother admitted on trial by the South Kansas Conference, elected to deacon’s orders under the Missionary Rule, and transferred to the

Malaysia Mission Conference. A prompt response enabled me to place an intelligent pastor over the Filipino converts, and thereby greatly strengthen the brave company of those who had come out from the house of priestly bondage. In that hour of need I felt devoutly thankful that I served a Church which had a flexible economy."

The work of the Methodist Church has been carried on so far entirely on the Island of Luzon. Bishop Thornburn went there early in the days of American occupation and placed the work under the care of a presiding elder whose district was a part of the Malaysia Annual Conference, of which Singapore and Penang are the chief cities. The force of the denomination in 1903 consisted of ten ordained Americans, eight of whom were married, and two ordained natives, the more prominent of whom, Nicholas Zamora, was one of the earliest converts to Protestantism.

The presiding elder of the District, who is also the pastor of the American Methodist Church in Manila, the Rev. Homer C. Stuntz, D.D., is the president of the executive committee of the Evangelical Union, and is therefore closely in touch with the work of other denominations throughout the islands. By an understanding when the religious work was begun in Manila, the Methodists, in addition to their work in Manila, have entire charge of the island north of Manila, except the three Ilocano provinces, and centers have been established at Malahon, a suburb of Manila, and at Malolos, Baliuag, San Fernando and Dagupan, along the line of railroad, with sub-stations extending east and west from the railway line. These central stations are fixed according to the



REV. HOMER C. STUNTZ, D.D.



language of the various provinces, so that, so far as possible, the missionary will have to learn only Spanish and one Filipino language; in some provinces four or five, and in one at least eight dialects are spoken. A printing press in Manila turns out thousands of pages of tracts and other religious literature in several languages which are used by the missionaries.

Dr. Stuntz believes that the Methodist Church in the Philippines should aim to be both self-supporting and self-propagating. In addition to the American missionaries and the ordained natives, there are sixty-two licensed exhorters and local preachers, of whom only seven receive one penny of foreign money. The men work at their trades during the day and preach nights and Sundays. The result is that more than five thousand Filipinos in this part of the island had joined the Methodist Church as full members or probationers in 1903, and the presiding elder was confident from the reports received that between two thousand and twenty-five hundred new members would be reported at the spring conference. In one province alone, Pampanga, the Church has a thousand members.

The Methodist church building for Americans in Manila, like those of the other two denominations, is a temporary structure, and seats comfortably a morning congregation of one hundred and seventy-five and an evening congregation of perhaps one hundred or more. Dr. Stuntz has the largest Protestant congregation in the city, but he does not feel justified, notwithstanding this fact, in building a great edifice. His plans for a permanent structure contemplate an audience room seating five or six hundred people, with an adjoining room

holding two or three hundred more, the entire structure to cost fifty thousand dollars. His reasons for this modest plan were given to the writer as follows:

“Manila will never have a large American population—perhaps not larger than it has at present, six or seven thousand; of these a large number will be unmarried men who come here not to make Manila their home, but to stay in the Government service for a brief period and then return to the States. Unfortunately for the islands, the class of men attracted to them is not in the main a church-going class; what is still more unfortunate is that many who have been church members, and both regular attendants and faithful workers at home, find that the climate, or other reasons which satisfy them, keep them from church attendance. It seems unwise, therefore, for our denomination at least, to build a great cathedral or a needlessly expensive edifice for the Americans when there is no likelihood of our needing it except on state occasions. It seems better policy to spend the money in building a large church for the natives, and this we are planning to do.”

The Finance Committee of the Philippine Conference will erect a fine building in Manila for its native work in the near future. The proposed structure will cost \$50,000 and will be one of the most attractive pieces of church architecture in the Orient. The edifice will be known as the Knox Memorial Church, and is to be at Calle Cervantes and Calle Lopez de Vega in the Trozo district, on the site of the old Oriental Theatre. The Committee has secured from the Government a forty-year lease on the ground, which is part of the San Lazaro estate.

The building will combine Eastern and Western architecture in a way that will modify and improve both for the purpose at hand. The intention of C. B. Ripley, the architect, is to improve upon the types of church architecture found in the Orient, rather than to discard them. The building is projected with three things in view. The erection of a church with a large seating capacity was perhaps the primary purpose. The Methodist Church, by whom the edifice is to be used, is ultra-evangelical; to reach large numbers of people is a fundamental motto in its policy. The building to be erected will seat comfortably fifteen hundred persons. It will be equipped with a continuous gallery, cooled and ventilated by means of a succession of windows of modern stained glass from the United States.

Permanence is another object sought by the architect. The building will be of steel, designed to stand the rigors of the climate. The interstices will be laid with cement flush with the steel. By a modification of the Oriental type it is hoped to evade the massy and gloomy aspect of the average church building of the East. There will be six entrances. The main front will lie along Calle Cervantes, with two towers facing that street; the subsidiary front will lie along Calle Lopez de Vega. Besides the audience room the new church will contain a choir room and a pastor's study in the rear of the pulpit platform. The choir platform will accommodate fifty singers, and the building will be supplied with a pipe organ.

Dr. Stuntz is desirous of opening mission work in some of the southern islands which either are not fully worked by the denominations at present there, or are

being held by one or another denomination that intends to have workers there soon; but as president of the executive committee of the Evangelical Union, and fairly in harmony with its principles, he will take no step toward that end at present. While believing heartily in comity he feels that the theory may be carried too far, and that Providential calls are to be followed rather than arbitrary decisions regarding division of territory.

In speaking of Aglipay, Dr. Stuntz related the interesting incident concerning the formation of the Anti-Romanist party which is given in the chapter on the Aglipay Movement. When asked why Aglipay left the Church of Rome, Dr. Stuntz answered that he was made a peace-offering to the American Nation. When word reached the Philippines that the American troops were coming, the friars sent Aglipay to the insurgent forces, pleading with them to make common cause with the Spaniards in opposing the Americans. They offered the Filipinos autonomy and anything else that they chose to ask. Aglipay, then a priest in good standing, was the messenger. Of course, he failed. The insurgents did not believe what the friars said, and flouted all such promises. When the American forces arrived, and the commanders heard of this attempt on the part of Aglipay to form an alliance against them, the friars promptly disavowed Aglipay and his mission, and turned him out of the priesthood; then he went over to Aguinaldo and was made Vicar-General of the insurrection movement, using the same force then that he had previously manifested in the Roman Church, and that he has shown in a marked measure since his present movement started.

Dr. Stuntz went to the Philippines after a successful

missionary experience in India, and is qualified by training and by study of Eastern problems, both social and religious, to take up the new work with enthusiasm tempered by knowledge. He took a leading part in the discussions concerning the opium traffic in the Philippines, and no man showed a more thorough knowledge of the questions at issue. To him more than to any other man, perhaps, is due the result which has given satisfaction everywhere—the tabling of the proposed opium bill concession, the appointment of a committee to study the subject, and its excellent report. He has recently published “The Philippines and the Far East,” one of the best books on the subject.

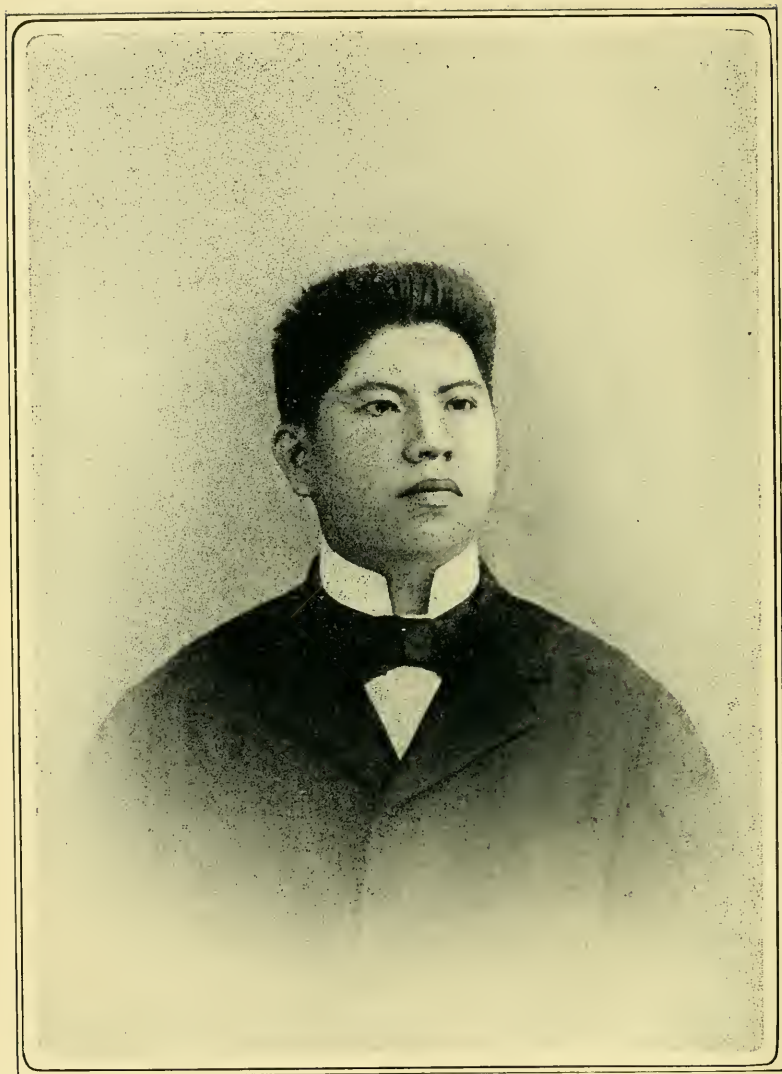
After one of the native services in the Rizal theatre I was introduced to Paulino Zamora, who was said to be the “Original Protestant,” having received baptism at the hands of the Rev. James B. Rodgers, of the Presbyterian Board of Foreign Missions. Although Mr. Zamora and his family were probationers in the Methodist Church, they were baptized, in accordance with their desire, by Mr. Rodgers, because there was at that time no ordained Methodist missionary in the Philippines. The father, two sons and a daughter united with the Presbyterian Church, while Nicholas, the eldest son, remained a Methodist and was ordained by Bishop Thoburn as the first Protestant native minister in the Philippines. Bishop Frank W. Warne, who had the privilege of dedicating as a Methodist church the first Protestant church building in the Philippines, has told the story of the life of Zamora, to which I am indebted. Paulino Zamora became anxious to secure a Protestant Bible about twenty years ago, but there was none to be had

in the Philippines. He finally succeeded in getting part of one from the captain of a Spanish ship and began to study it. When the British and Foreign Bible Society sent two agents to the Philippines in 1889—one of whom died and the other was banished—Zamora received a complete Bible from them, with some instruction. He knew that he could not keep the Bible in his home in Manila in safety, and therefore, in order to study it, he moved to the province of Bulacan, and there continued his studies. Unwilling to keep his treasure hidden after he had studied it for some time, he invited neighbors to study the Book with him. The friars found that he had a Protestant Bible; one evening his house was surrounded, he was arrested, the Book was found and its owner was taken to Manila and cast into Bilibid prison. Bishop Warne says that he tried to enter one of those unventilated dungeons in a Spanish prison near Manila, but found the odor so strong that he soon retreated; yet Spanish prisoners were compelled to exist for years in those vile dungeons.

After a "trial," Zamora was banished to an island in the Mediterranean Sea. He had a brother who was a professor in the principal Roman Catholic college in Manila. This brother took Nicholas and put him into the college and dedicated him to the Roman Catholic priesthood. In May, 1898, three events occurred: Paulino Zamora returned to Manila; Nicholas was graduated with honors from the Roman Catholic College, and the American flag floated over Manila.

During his college course, Nicholas had been anxious and curious to see the Book for which his father had been banished. When they came together in Manila,





NICHOLAS ZAMORA

the father taught his son the Protestant Bible. In July, 1899, the Rev. Arthur W. Prautch, a Methodist local preacher, who had an institute in Manila for American soldiers, announced that the following Sunday there would be a Protestant service in the Spanish language in the Soldiers' Institute. Mr. Prautch secured an interpreter at \$4 (Mexican) an hour, and twelve persons were present. They continued thus to meet for three Sundays, and on the fourth the audience had grown to an attendance of thirty; but the interpreter did not appear. Paulino Zamora and Nicholas were in the audience. Mr. Prautch, not knowing Spanish, said to Paulino:

"Will you speak?" The old man stood up, and though he had stood alone for religious liberty in the Philippine Islands for years, and though he had suffered banishment and the loss of property, he could not speak in public. When the trembling father failed to speak to the people he turned to Nicholas and said:

"Nicholas, you try." Nicholas sprang quickly to his feet, opened his Bible, read with enthusiasm the passage his father had taught him and told the people he had found peace without the intercession of the priests. He showed that all priestly intercession was unnecessary, the way of life being made plain in the Word of God, and denounced in a vigorous manner the friars for the way they had taught the Filipino people.

"Nicholas, will you speak again next Sunday?" said Mr. Prautch as the young man sat down. Nicholas replied: "It will give me pleasure."

Mr. Prautch announced that on the following Sunday Nicholas Zamora would preach in the Institute in the Spanish language. The news spread rapidly over the

city, and the next Sunday there was a crowd. Nicholas continued several Sundays, and the crowd increased, and in a few months he was preaching in seven different centers to good audiences, and was one of the most widely known, best loved and most hated men in Manila.

Bishops Thoburn and Warne found some hundreds of people who had become Protestants, but there was no ordained minister of their mission in the Philippine Islands to administer the sacraments. A quarterly conference was organized, made up of Methodist missionaries and laymen from America, and the wisdom of ordaining Nicholas Zamora was carefully considered. It was conceded that he was a good man, educated, married, converted, eloquent, knowing his Bible, and abundantly qualified to preach. It was objected that he did not know Methodism, and that, therefore, it would be absurd to ordain him as a Methodist preacher. "I am going to remain in Manila for a month," said Bishop Warne, "and if that is the only objection I will teach him Methodism," and with that promise he was recommended for ordination. Zamora's aged father sat in the audience when his son was ordained, and when the service was over the old man rushed forward, threw his arms around Bishop Thoburn and hugged him and wept on his neck, and tremblingly quoted in the Spanish language the words of Simeon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation." Under the leadership of young Zamora the first Protestant Church in the Philippine Islands was built and largely paid for by the Filipino Protestant Christians, and in August, 1900, it was dedicated.



TWO FILIPINO EVANGELISTS



Bishop Warne says in speaking of the development of the young evangelist: "I promised to teach Nicholas Methodism. I do not know how much he learned about Methodism, but I learned much about Romanism. We studied the doctrines and rules of our Church, and he was greatly interested. I said to him:

"'You must have Sunday-schools and teach the Bible to the children.' With knitted brow and darkened countenance he said:

"'Do you mean to tell me that I must teach the Bible to little children? I thought I had gone a great way in teaching it to adults.'

"I then told him the facts about Sunday-schools in Protestant countries; and as the idea of thus educating the children dawned upon him, his countenance changed, brightened into a smile, indicating intelligent understanding, and, retaining his Roman Catholic phraseology, he sprang up, caught my hands and said:

"'Father Warne, when you come back you will find our children in Sunday-schools.' I told him to teach the people to have family worship, and I went through the same experience of seeing his brow knit and his countenance darken, and he asked:

"'Do you mean to say that I must teach laymen to read the Bible in their homes and explain it to their children? Have I not gone a long way in consenting to teach it to the laity?' I then told him the story of family worship and Bible study in Protestant homes, and again his countenance brightened and he caught me again by the hands and said:

"'Father Warne, when you come back we will have family worship among our people.'" They now have

in Manila Sunday-schools and family worship, and prayer meetings, class meetings, Bible-schools, open-air preaching, Epworth Leagues, quarterly and district conferences and a fully organized Methodist Church.

One evening I had a pleasant interview with the young evangelist, Mr. Rodgers acting as interpreter. He is a fine-looking man, about twenty-eight years old, with a wife and three children, and is a loyal representative of the Methodist Episcopal Church. Friends in New York who have known of the work which Mr. Zamora has done have thought that he might be able to lead an evangelistic work, but those who know him best feel that he is doing his best work as an evangelist under the direction of the missionaries, who are responsible to the home churches for the funds sent for the conversion of the Filipinos. He is growing in power as a preacher and in his appreciation of the deeper realities of the Protestant faith.



## CHAPTER XXX

# PROTESTANT EPISCOPAL CHURCH

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Bishop Brent and Bishop Brooks—A Ton of Soap Sent from the Homeland—Gambling Proceeds Refused—Excellent Work Carried on by Women—Safeguarding the Health of Missionaries—Influence in Public Affairs.

“**T**HEY call St. Stephen’s Church ‘The Five-Cent Church,’” said Bishop Brent with a smile, in speaking about the contempt of the Filipinos for the modest structures in which the three Protestant congregations worship. St. Stephen’s Church will seat perhaps two hundred and fifty persons, and the others are nearly, if not quite, as commodious. It is probable, therefore, that in the opinion of the natives, the monetary value of the sacred edifices occupied by the Methodists and Presbyterians is not much greater than that which they place upon the Pro-Cathedral, as St. Stephen’s really is.

About the last man in Manila that one would take for a bishop is the Rev. Charles H. Brent, D.D., consecrated Bishop of the Missionary District of the Philippine Islands in December, 1901. The reason for this is that he is so busy that neither he, nor those with whom he comes in contact, have time to think of the dignity which is supposed to center about the office which he honors. Unconsciously one is reminded of Bishop Brooks, both because of the simplicity of the two men and their inter-

est in things that concern the life that now is. Intensely spiritual in his preaching, his writings, and his conversation, the preacher impresses one both by his manifest sincerity and his humaneness.

Bishop Brent was especially fortunate in his journey to the Orient, having had the privilege of going with Governor Taft and the Commission appointed to confer with the Vatican on the disposition of the friars' lands. Soon after reaching Manila in August, 1902, on looking over the field he decided that the first thing was to secure a building site for a cathedral, not far from the Luneta. Here three and one-half acres have been purchased, and it was expected to lay the corner-stone early last fall. The Cathedral, exclusive of the organ and other furnishings, is to cost one hundred thousand dollars, and the organ is to be one of the best that the Bishop can procure. When this structure is dedicated it will not be possible for natives to speak of the "Five-Cent Church."

The Bishop went, not long ago, into the central portion of Northern Luzon, scores of miles from civilization and hundreds of miles from the regular lines of communication. Here he found thousands of people whose outward appearance suggested need of a washing, as much as he knew their inward condition needed regeneration. As soon as he reached mailing facilities he wrote a soap firm in America telling what he had seen, and asking for a ton of soap. As quickly as two steamers and express trains could cross the ocean and the continent twice, the Bishop had an order for the soap, which the Government transports brought him later. He wants the outward cleansing as well as the inward change of hearts and habits.

At the same time the Bishop makes his impressions felt in the refusal of contributions for his work, as well as in the acceptance of gifts for this purpose. From a representative of the Jockey Club Association, I learned that a check for five hundred dollars, sent to the Bishop to aid him in the hospital work in which he is engaged, was returned by him, because he did not believe in gambling. Badly as he needed the money, he believed that it was important to place before the business men of Manila an ideal higher than that of gambling. He did not denounce their racing horses, he did not criticise their motives in sending a portion of their surplus to charities; he simply expressed the feeling that he could not accept the money obtained in the manner described.

"I suppose that if the money had been made at a church fair, the Bishop would have taken it," said the aggrieved lover of fast horses.

"Not if I knew it," replied the Bishop with a smile, when asked by the writer what he would have done under the circumstances mentioned.

Chaplain Pierce began mission services in the Cuartel España in the Walled City in 1899, and the work of this clergyman has developed into the present parish. Soon after the Bishop's consecration he sent his chaplain, the Rev. R. H. Talbot, to join the other missionaries under his jurisdiction. The present building was erected by Mr. Talbot, and a Settlement for natives planned. In an interview lasting an hour, it was difficult to get the Bishop to talk about his own work or that of the parish. He was constantly giving incidents of work carried on by others which appeal to him very strongly. For instance:

At Vigan, in one of the northern provinces, the wife of Judge Wislizenus saw the great need of the native people about her. Instead of succumbing to the pressure of circumstances, she took the situation in hand and mastered the circumstances. Within two weeks she had gathered the wealthy Filipinos about her, arranged for a dispensary, secured twelve hundred dollars (Mexican), and got further contributions aggregating a hundred dollars a month. Her dispensary was organized and the medical men of the place contribute their services. What many another woman would have thought appalling, she found to be an opportunity for usefulness.

Mrs. Kelly, the wife of a miner who staked out claims in Benguet, recognized similar needs in her district; and in addition to the physical, she added mental care, establishing a school and carrying it on at first gratuitously, but so efficiently that the Bureau of Education has made her a teacher, while the Board of Health gives aid through the medical work. Bishop Brent is seemingly more proud of the work of these two representative American women than he would be if either of them had endowed his cathedral.

The distinctive work of the Episcopal Church in the Philippines is that little attention, relatively, is given to the natives, except in the way of bettering their physical condition. The Bishop, without impugning the motives of others, does not think that it is his province to draw the Filipinos away from the Catholic Church. If they come to him voluntarily as Presbyterians or Methodists might do, he will, of course, receive them, as he would Presbyterians or Methodists; but he considers it as unfortunate to have proselytes made from a Catholic

Church as from Protestant bodies. He is insistent on this position, because he finds so great a need among the natives who have not yet been touched by the Catholic Church, in spite of its being in the islands three centuries. He finds that this Church has abandoned the field in many places, and he has found not a few in the poorer districts to which he feels that his Church has a call, unless the field is preoccupied. In one town he has purchased the buildings used for the church and school by the Romanists, who sold the building to him, knowing that they were to be occupied for Protestant work. The native work needs especially homes and orphanages, and these the Bishop will start wherever the funds and workers warrant the expenditure. A work among the Chinese has also been started, and a man who has worked in Amoy for six years is to have charge of it.

Outside of Manila there are several workers. The Rev. Irving Spencer is stationed at Iloilo, and goes to all the islands south of that point. A chaplain formerly carried on work in Cavite, across the bay from Manila, and a missionary was stationed at Caloocan, a few miles north of Manila, for a few months; as soon as the work is properly manned in Manila these missions will be resumed. In Benguet, a hundred and fifty miles north of Manila, there are two forms of work. A church has been built in Baguio on a hill overlooking the town. Baguio is to be the summer capital of the Philippines, and already a large number of Americans are there in the summer. The Rev. J. H. Staunton is in charge, and is also beginning to reach the Igorrotes, a native tribe living in that mountainous province. Mrs. Staunton was a trained nurse, and aids her husband materially

in his work. Mr. Staunton also has a mission among the Filipinos in Trinidad, a few miles north of Baguio, and ministers to probably a hundred people there. Farther north still, the Rev. W. C. Clapp is stationed at Bontoc, among the headhunters, the long-haired natives, among whom no trace whatever of Christianity has been found.

In his first report to the people at home, a year after his consecration as bishop of this jurisdiction and five months after reaching Manila, Bishop Brent dwelt upon four subjects which will interest the officials of other denominations laboring in the Philippines, who are interested in the general theme of Missions. Having read the report, I have secured permission to make a few extracts from it.

The four topics, treated in their order, are these: (1) Work among Americans and other English-speaking residents of the islands. (2) Work among natives. (3) Safeguarding the health of the missionaries; and (4) Financial matters. On these points the Bishop says:

“(1) From every point of view the most important section of our work at present, and it will be so for some time to come, is among Americans and other English-speaking people. Manila with its growing population of citizens, employed in Government offices or pursuing some business vocation, ought eventually to shoulder the current expenses of the local church. No one class of citizens has shown a more unwavering interest in all that pertains to our work than Army officers and their families; and whatever success there has been in our endeavor to carry on a mission in Cavite has been due to the efforts of Navy officers and men.

“One man could easily spend his entire time to good





BISHOP CHARLES G. BRENT

advantage in ministering to the different Army posts, in but few of which there is a chaplain. Scattered about all through the islands are individuals isolated from white people, and groups of Americans with no religious privileges whatever—unless the Roman Catholic ceremonies can be counted as such; but even members of that communion (Americans) have told me that they find it difficult to worship under the conditions which exist in the majority of their churches. It is my purpose to try to establish lay services, at any rate wherever there are Americans, by urging them to avail themselves of that priestly privilege which belongs to every Christian and to accept the responsibility which flows therefrom.

“Wherever I go there is a sincere expression of appreciation that opportunity is once more afforded of attending public worship, though no one seems to think it is his duty to take a position of leadership and gather his fellows from week to week to join in those services of the Church which a layman can conduct. It is an interesting fact that in several communities where I have been I have found that Roman Catholic natives, neglected through a long stretch of time by their Church and priesthood, have had their weekly services with a layman as leader; this in a church where the rights of the priesthood are exaggerated, whereas in our communion, as well as among the various Protestant bodies in which the priesthood of the laity is theoretically exalted as a pivot tenet, no similar sense of responsibility seems to exist.

“(2) The question of native work is an extremely difficult and perplexing one. I cannot feel it to be the duty of the Church which I represent to build up a constituency by deliberately drawing upon the Roman Church.

It is here that I find myself different from the Protestant churches at work in the islands, and for this reason, if for no other, I am unable to enter into any formal relationship with them. The Evangelical Union has extended us a cordial invitation to membership in their body, but we are unanimous in feeling that we cannot subscribe to some of the principles implied or set forth explicitly. This, however, will in no wise prevent friendly relations with our Protestant neighbors, or the observance of Christian considerateness where division of territory is concerned. Though I cannot say that I shall never place missionaries at points where missionaries of other communions have preceded, I shall do so only in cases where my conception of duty leaves me no choice.

“The question is frequently asked at home: ‘Is there any movement away from the Roman Catholic Church?’ The reply is, that among the great masses of the people there is not enough intelligence to distinguish between a higher and a lower form of Christianity. Wherever in the past the Roman Church has proved to be an oppressor instead of a spiritual mother, there has been revolt, and will be again. The cause of this, however, lies not in the doctrinal teaching or the ceremonial which seems to be adapted to the temperament of the natives, but because the fundamental instinct that calls for justice and fair play has been outraged and calls for strong protest. In this I find the explanation of Aglipay’s success in gaining a large following.

“(3) Though we have secured a rest house in Baguio, where our workers can recuperate from time to time, I am told by physicians and others that in a seven years’ term of service there should be a more complete change

than can be found in the archipelago. The Presbyterian Board provides for two trips to Japan, each of three months' duration, during this period, half the traveling expenses being paid. I would advocate a similar arrangement if our term of service cannot be reduced to five years. Here again it is a matter of economy that some such provision should be made. In the long run it will mean continuity of service, to say nothing of the saving of human life and money.

“(4) As I tried to impress on the Church before leaving America, this is bound to be an expensive mission. Rents in Manila are absurdly high, and the food supply is proportionately dear. It costs me about one-third more to live here than it did in Boston. In Iloilo matters are not much better. In provincial towns the rents are lower, but the cost of living is high, partly on account of the tariff, partly because of the difficulty of getting transportation for goods now that the commissary is no longer available for civilians. Proper housing and food are not a luxury, but a necessity, if health is to be retained in tropical life.”

An interesting feature of Bishop Brent's work, peculiar to Manila, is a Settlement in the Tondo District. More properly, perhaps, it is the headquarters for the Women's Work of the Mission in the Philippine Islands. A house formerly occupied by a Spaniard, at 297 Calle Magdalena, was peculiarly adapted to the work of a Church Settlement House, and has been hired for a term of years. The head worker of the house is Miss Margaret Waterman, formerly of New York, and associated with her are several other workers, including a kindergartner and a trained nurse.

One evening a party was driven to the Settlement House and was shown over the building, containing not only commodious living and dining rooms, but also a large kindergarten room, a dispensary and a neat little chapel where communion is celebrated. An American physician and his wife are giving all of their time to the work, and several other physicians, native and American, are placing a part of their time at the disposal of the workers. The House is a center of influence and usefulness in a very needy district. There are two clubs, one of girls and one of boys, which meet three days every week. The kindergarten of the Holy Child has been opened, and the dispensary work is extending the influence of the Great Physician throughout the district.

It was a great delight to visit this charming home and to see the noble spirit which actuates the workers, and to hear from others also of the splendid work which they are accomplishing. The House is open for hospitality to others, especially for the neighborhood children. Three native school-teachers were among recent dinner guests, and kept saying to their entertainers:

“You must be very happy in this beautiful home.”

One aim of the workers is to interest American women in the Philippines, not already engaged in philanthropic or religious work, in their little brown sisters, and an urgent appeal has been issued to them, suggesting that those who can should undertake some form of service for them.

Bishop Brent's work, personal and official, is far-reaching. His influence in public affairs is perhaps excelled by no other American civilian in the islands, certainly by no other clergyman; and this is not because he agrees





REV. TEODORA BASCONCILLO



with every act of the Military or Civil Governments. In the recent discussion regarding the Opium bill, he came out strongly against the position taken by Governor Taft and the Civil Commission, but when a committee was appointed to study this question in other countries in the East, the Governor appointed the Bishop one of the members.

## CHAPTER XXXI

# CHRISTIAN ASSOCIATION WORK

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Substitute for the Canteen—Satisfying the Philippine Thirst—Erecting Suitable Buildings at Army Posts—Material Benefit for Soldiers—Spiritual Blessings Conferred—Pressing Needs of the Associations—Miss Gould's Beautiful Service.

“IF your time in the Philippines is limited, and you must miss some things,” said the wife of an Army officer, “do not fail to see the work of the Young Men's Christian Association. The secretaries in charge of that work are doing so much good that they deserve all the help that can be given them. Now that the canteen has been taken away from the soldiers, the need for the work which the Association does is greater than ever before. There is so much idle time at the disposal of the soldiers that whatever can be done for them by Christian people should be done. The value of the work of the chaplains, in regiments where they are stationed, cannot be overestimated; but a regiment is often divided into so many detachments and sent to so many various posts, that it is practically impossible for a chaplain to minister to all of the men. It is the men in these out-of-the-way places who are really in the greatest danger, and there the work of the Association appeals most directly.”

As we traveled throughout the islands and met the sec-

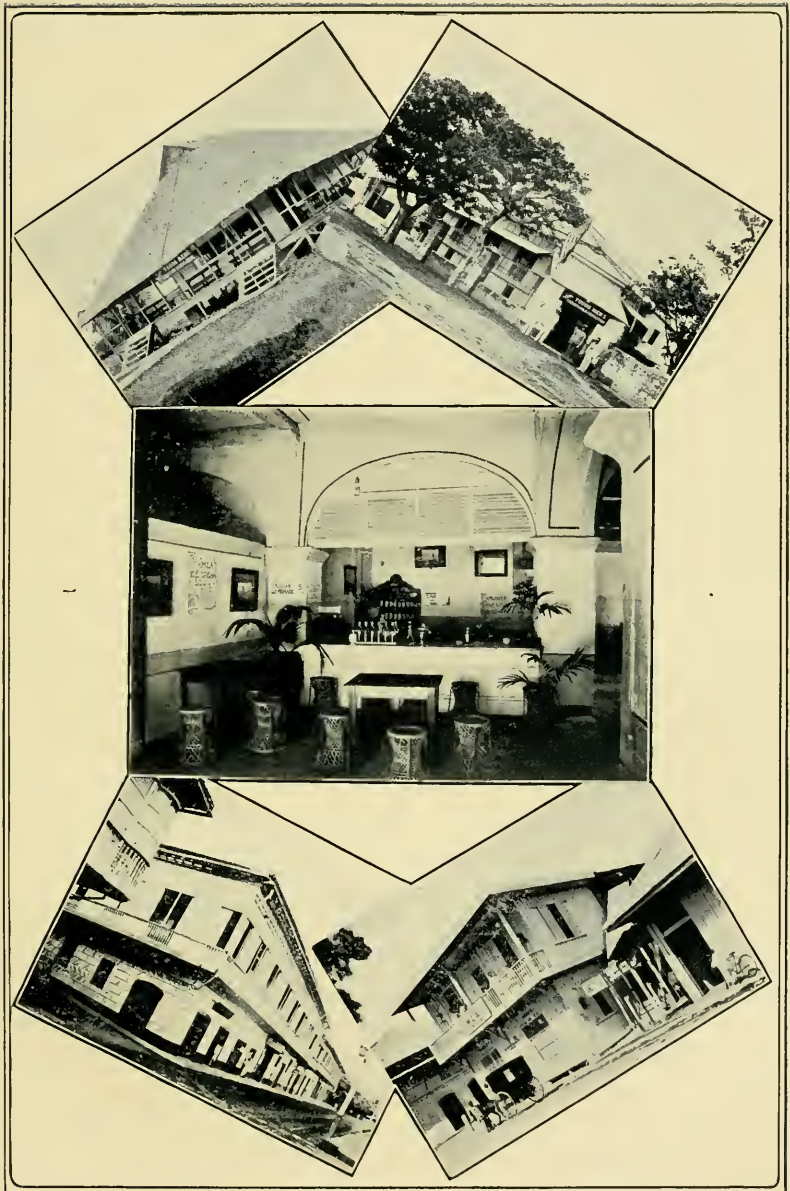
retaries in Manila and other centers, we found these statements to be true. The Association has from the outset been fortunate in the men whom it has sent to the Philippines. Not alone the Army officers, but many of the enlisted men with whom the writer conversed, were loud in praise of those who were here in the early days, and equally kind words were heard of the men who now hold the islands for the Association. Many different men have been here for various periods since 1898. The present force consists of the general secretary, whose headquarters are in Manila; a secretary at Cavite and Olongapo; and another for the South Philippines, stationed at Iloilo, where he is assisted by the secretary who devotes his time to that city, making a total of from six to ten American secretaries in addition to native helpers at work in the archipelago.

The International Committee in New York received permission from the War Department in 1898 to send secretaries with the Army to Cuba, Porto Rico, and the Philippines. An Army and Navy Department was created to conduct this new branch of work, and W. B. Millar was made its secretary. The work was known as the Christian Commission during the summer of 1898 and until the Treaty of Paris was made. When the transports went through the Suez Canal on their long journey to the East, or sailed from San Francisco directly to Manila, the majority carried Association secretaries. Many regiments had no chaplain; when a transport carried both a chaplain and a secretary their time was well employed. When the Ninth Infantry was sent to China in 1900 at the Boxer outbreak, a secretary of the Association accompanied it; he established reading

rooms, issued supplies and held religious services at Tien Tsin and Pekin, opening a dozen Army Association tents and buildings in the latter city.

Early in 1900 five additional secretaries were sent to the Philippines, and in 1901 there were eleven secretaries in the Philippines, and the work was extended from Manila to Iloilo, Cebu, Cavite, Dagupan and Aparri. An Association tent at an Army post means a place where soldiers can read or write letters, and many thousands of letters to loved ones at home are written on Association paper. In Manila a lunch counter, where ice-cream, soda-water, etc., may be had, is a favorite resort of the soldiers visiting the reading-room or passing along Calle Real in the Walled City, from one point to another within the post. Many a saloon is passed because the fearful "Philippine thirst" has been satisfied with refreshing drinks or a plate of cream at the Association counter. The work in the provinces has been largely confined to soldiers; in Manila educational classes, religious meetings, the lunch counter and the soda fountain are open to civilians also.

Buildings have been provided in Manila, Cavite and Iloilo, and services have been held also in hospitals, prisons, outposts and camps. Two of the secretaries have spent the larger portion of their time in traveling. Through the courtesy of the Quartermaster's and Post Office Departments, it has been possible to send supplies to many men in isolated places, a total of six hundred and six points in the archipelago having been reached during the year. The Association has made every effort during the past years to help our soldiers, not only by supplying material necessities, but, in a more permanent



ASSOCIATION BUILDINGS

manner, by instilling in them a desire to live after the pattern set by Jesus Christ.

A short time ago the Army was scattered over a very large area, detachments being at five or six hundred posts. It is understood that this number will be reduced to about twenty, the Filipino Scouts and Constabulary taking the place of a large part of the American military force in keeping peace, putting down uprisings in the mountains, and suppressing ladrones. With characteristic enterprise, the Association is changing its form of work to meet the new conditions. The proposed Army Posts, with one exception, are away from cities, and the Association, which now has permission from Congress to erect buildings on military reservations, will take advantage of that opportunity.

It is practically impossible at any post to secure rooms for Association work in a building occupied in part by the Army, and buildings will be erected at a cost of from five to six hundred dollars. In some places a building will cost a thousand dollars. At Olongapo, on Subig Bay, sixty miles north of Manila, where five hundred marines are stationed, one has been begun and will soon be ready for use. The lumber comes from Oregon and the roof will be of nipa. The space, forty by fifty feet, is divided into one large and two small rooms. The Association hopes to build ten similar buildings. The next building to be erected will be at Camp Jossman, on the Island of Guimaras, near Iloilo, where two thousand soldiers are stationed. Major E. W. Halford, President Harrison's private secretary, for several years in Manila, has taken a deep and practical interest in the proposed building in the capital of the Philippines.



The concentration of troops and the possession of an Association building at each post will greatly increase the value of the organization to the Christian men in the Army, and will also enable the Association to supply luncheon and refreshment rooms, which will facilitate the solution of the canteen question.

The headquarters of the Association work in Manila is fully equipped with reading-room, library, game-room, bath and dormitories, and has a literary society, with lectures, social and Gospel meetings and Bible classes. Meetings are also held in the hospital and in Bilibid prison. Distribution of reading matter is made from the headquarters to all parts of the archipelago. This amounted last year to 75,000 books, magazines and papers, 750,000 pieces of stationery, 5,000 sacred song books, 4,000 Testaments, 500 games and large quantities of blotters, calendars, ink-wells, penholders, pens, etc. There are 400 men in the Army Temperance Union, 200 men in the Soldiers' Prayer and Bible League, and the night school for men has 40 pupils. At least 1,000 men in the Army are corresponded with annually. The following instances of material benefit received by soldiers were given the writer by Secretary Glunz, the general secretary in Manila:

A discharged soldier of limited education went to the night school in Manila. He studied two terms, took the Civil Service examination and secured an appointment in the post office.

Another discharged soldier obtained a clerical position in the Quartermaster's Department. The officer in charge, who was interested in the young man, suggested to him that he had better qualify himself by taking a

## GRATEFUL FOR BENEFITS RECEIVED 327

course in the Association night school. He did so, and is improving rapidly.

A former student writes: "It affords me great pleasure to state that the Spanish and stenographic classes of the Young Men's Christian Association educational department have been of great benefit to me. These evening classes are a boon to us day workers."

Another says: "I can in no better way show my appreciation of the many benefits I have derived from the Young Men's Christian Association night school than by a continuance of the studies which I have been pursuing."

And still another expresses his appreciation of the great benefit which he has received from the Spanish class, saying: "It is entirely due to the thorough method of your instructor that I was able to learn the language."

The following estimates of the importance of the Association work in the Philippines show what Army officials think of it. General George W. Davis, when commanding the division of the Philippines, wrote:

"I have great pleasure in saying that the work and methods of the Young Men's Christian Association among Army garrisons is in every way commendable. The influence of those in authority in this movement is in every way good, and I shall be happy to see the Young Men's Christian Association established in suitable rooms in every military barracks in the Philippines."

General S. S. Sumner writes from Zamboanga, the headquarters of the Department of Mindanao:

"Referring to our conversation regarding the erection of buildings at military posts in Mindanao by the Young

Men's Christian Association, I am heartily in favor of it, and will be glad to assign a suitable position at the Military posts of Jolo, Camp Overton, Malabang and Pantar for the erection of Association buildings. I know from experience that your Society works for the good of the Military service, and particularly in these far-away and isolated garrisons."

Francis B. Doherty, an Army chaplain, wrote not long ago to Mr. Glunz, from Camp Jossman:

"I take this occasion to thank you for all the kindly co-operation of the Army and Navy Young Men's Christian Association, the officers of which have so frequently and generously placed at my disposal the means of ministering to the well-being of the men here at this camp. The problem of interesting and instructing soldiers in these islands is fraught with difficulties little realized at home, but the Army and Navy Department meets the situation with tact and efficiency, and the generous zeal of Secretary Collins and Mr. Blazer has won the grateful regard of all. Your new building to be erected at this post will be of inestimable value to the men, and you may count upon me for cordial co-operation. I wish you success in your undertakings, and Godspeed."

Two or three incidents of Association work in the early days may not be without interest:

During the battle of Manila, August 13, 1898, the two Association secretaries who had accompanied the troops from San Francisco served with the hospital corps of the Thirteenth Minnesota Volunteers. Jackson was at the firing line and assisted a hospital corps man in carrying back a wounded captain. He was seen by some of the men, and within a short time the incident was

known among most of the men of the Army of Occupation. From that time the secretaries were welcomed everywhere. After the battle of Manila the two secretaries went back to Camp Dewey to visit the wounded men in the hospital there. Our troops had entered the city. As only a few men had been left to guard the camp that night, and most of them were on sick report, the secretaries volunteered to do guard duty, and the commanding officer made one of them acting corporal.

Two days after the troops entered Manila the secretaries waited on the Commanding General of that Brigade, General MacArthur. There was a small building near the encampment, which the secretaries wanted for an Association building. They laid the case before the General. Turning to his adjutant he said:

"Colonel, we want to encourage this sort of thing. Look into this matter and grant these young men the use of that building if it is at all possible." The secretaries obtained the building.

While the men were in the trenches around the city, awaiting reinforcements, life became very monotonous. One day the secretaries placed a lot of reading matter in a caratella and went out to the lines. They were received with joy everywhere.

"Bully for you!" "Say, this is a Godsend!" and similar expressions were numerous. They also distributed stationery. One man was handed a couple of envelopes, each containing two sheets of writing paper. He looked at them longingly.

"Say, mister," he said, "I ain't got any money."

"Oh, that's all right," replied the secretary, "that's Young Men's Christian Association writing paper." Be-

fore the soldier had recovered from his surprise the secretary had passed on.

During the northern advance, and when men were being stationed at points outside of Manila, many men who returned to the city on leave or detail would drop into the Association tent. At a meeting during this time a man got up and said:

“Men, this is the first chance I’ve had to be in a religious meeting for six months. I’ve been on the hike most of the time. We’ve had no chaplain. We’ve lost track of the Sundays. I’d almost forgotten there was any other kind of a life. But since I’ve been here, I’ve been reminded of home. As we were singing that last hymn, one we used to sing at home, it seemed to me, of a sudden, that if I should look up I should see my mother sitting over there. Men, I’ve been helped to-night. I’ve been reminded of my mother and her words to me. Men, I want you to pray for me that I may keep remembering them and living up to them.”

John M. Dean, the secretary, was going from one town to another in Panay to hold services for the men. He was with three soldiers who were returning to their company. Suddenly they ran into a band of insurgents. They made some resistance, but were outnumbered. One man escaped and one was wounded. Dean and the third were made prisoners and taken before the leader of the band, who, for some reason, set them at liberty. The man who escaped failed to report to his company. Later his body was found. He had been killed, probably by another body of insurgents.

The needs of the Association would seem to be these:

1. A building at Manila to be the headquarters for

all the departments of the Association work—which will probably cost \$200,000.

2. Three more Army secretaries.

3. Three men for work among native young men.

4. Perhaps most important of all—an able, experienced and successful man for the general supervision of all the work. The Episcopalians have Bishop Brent, the Methodists have Dr. Stuntz, the Presbyterians have Dr. Rossiter, and it would seem as if the Association would accomplish its greatest mission if a man corresponding to these were sent out to supervise the work.

No account of the work of the Association in the Philippines would be complete which did not recognize the credit due to Miss Helen M. Gould, of New York, who has made this work possible. In addition to her splendid financial contributions she has given a personal service to the soldiers the value of which is beyond computation. Not to speak of the Traveling Libraries—in one of which I found “Life’s Golden Lamp,” published by *The New York Observer*—which go to the Army posts and are read and re-read by nearly every soldier there, Miss Gould sends, through the Association, a large number of Testaments and Psalms, in each of which she writes a verse of Scripture. The one that I have in hand as I write, similar to those which are in the pockets of hundreds of soldiers, bears this inscription:

“Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”  
(1 Timothy 4:12.)



## CHAPTER XXXII

# B I B L E   D I S T R I B U T I O N

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Withholding the Scriptures—President Roosevelt's Ringing Tribute to the Word of God—Colporters Travel on Foot—Priests Oppose the Circulation of the Bible—Effect of the Aglipay Movement.

**W**HATEVER the friars gave or withheld, one thing is certain—they were not willing that the Filipinos should read the Bible. Aglipay, the organizer of the Filipino Independent Catholic Church, is taking advantage of every means which may tend to loosen the hold of the Roman Church upon the natives. His latest step is to distribute an address of President Roosevelt commending the study of the Bible. Already one hundred thousand copies of the address and Aglipay's letter commending it have been circulated in Spanish, Tagalog and Ilocano. In this address, which was given before the Long Island Bible Society at Oyster Bay on June 11, 1901, Mr. Roosevelt said:

“One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said:

“Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has



RICE CULTIVATION

become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities? But the Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.' "

The President closed his address with these earnest words:

"If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our

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people may be in fact as well as in theory 'doers of the Word and not hearers only.' "

Before American occupation, Bible translation and distribution were not permitted in the Philippines. A converted friar named Lallave, who had spent twelve years in the Province of Pangasinan with a companion named Castells, received from the British and Foreign Bible Society in 1888 permission to distribute the Bible in the Philippine Islands. With a stock of Spanish Scriptures and the Gospels in the Pangasinan language, these two men entered Manila. Their books were detained in the Customs House, and within a week after their arrival Señor Lallave died of poison in his room in the Hotel Oriente, and his companion became seriously ill, but did not die. Castells was imprisoned and then banished from the islands. It could not be proved that Lallave's death was due to friar intrigue, but that was the general belief and is to this time. As soon as American occupation had taken place, the Society sent an agent, Mr. Randall, to distribute portions of the Scripture in the native tongues, and he was first succeeded by the Rev. H. S. Miller and then by Percy Graham, Mr. Miller having resigned on account of illness in his family.

A large consignment of New Testaments was at Singapore when Manila fell, and as quickly as possible was shipped to the Philippines and distributed. The following year, in November, 1899, the American Bible Society established a Philippine agency and appointed the Rev. Jay C. Goodrich agent. The Superintendent of Education stating that ninety-five per cent. of the population of the Philippines cannot read the Spanish language, the importance of circulating the Gospel in the various dia-

lects of the people was apparent. It is distributed now in the Malayan dialects, Spanish, Chinese, English, Japanese, French, German and Russian, with a circulation of 272,000 volumes in four years.

From Mr. Goodrich a statement has been obtained concerning the general work of the Society, and the difficulties which its agents and colporters meet:

“The problem confronting us when we began our work here was the making of translations of the Bible, the creating of an interest in the Word of Truth and its circulation among eight million people who knew it only as a book they had never seen. Even the Roman Version was not allowed here. In some cases it reached a few, and men were transported and condemned to penal servitude for no other offense than the possession of the Scriptures. It is not difficult to conclude that there were few copies of God’s Holy Word in the islands. Our way seemed blocked by great obstacles. There was no common language. The number speaking Spanish was singularly small and that of those who could read smaller. Some translations had been made, but they were never satisfactory, and the task of correcting was extremely difficult, for the reasons that the dialects were not fixed, differing in different parts of the same province. No two translators could agree on exact renderings. Dictionaries and grammars were untrustworthy. The training of those to be employed had not been such as to make them capable of close and literal work.

“With some thirty differing dialects, with no facilities for travel, with bands of murderous half-savage ladrones threatening torture and death every step of the way, with a people ignorant, fanatical and often incited to

violence by the agents of the friars, the vicious hangers-on of the conventos, so that our colporters have been robbed and mobbed, their books collected and burned, God has marvelously opened the way, created hunger for the Truth and signally blessed our seed sowing. The harvest is being gathered by the missions in hundreds of cases."

"What has been done in the way of making new translations of the Scriptures?"

"Speaking for the American Bible Society, we have translated some portions of the Bible into five of the more important dialects. In two of these the New Testament is complete, and in one printed. In three years and a few months over two hundred thousand copies were sold and donated. Our colporters have journeyed from one end of the islands to the other, traveling many thousands of miles on foot. The story of the work, victories and hardships of these brave men would fill a volume. In many places so strongly have the people felt that they have at last found the true light, that they have pleaded for our men to stay and teach them, promising to erect churches and support pastors. In several towns where such conditions were reported, organizations have been formed by the missionaries and churches now stand as monuments to these pioneers.

"Mr. Milloy, the son of a Canadian Presbyterian minister, has acquired the Tagalog language, and has unusual success in reaching large crowds in market places and at cock-pits. He often holds his audiences for hours as he reads and explains. Only the other day I ran across a Filipino boy who had purchased the Gospel of John from him months before, a hundred miles or more





PREPARING RICE FOR MARKET

south of this city. In looking over the book I found several passages marked, and among them was John 3:16: 'God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' I asked him why he had marked that. He answered: 'In order that I might learn it. All the world should know that.'"

"Do your men meet with opposition?"

"Mr. Barnhart and Mr. Matthews have just made a visit to the city of Mauban on the east coast of Luzon. In order to reach the place they were obliged to traverse many weary miles of mountain trail; so difficult was the way that for three days after arrival, Mr. Matthews was prostrated with fever, and upon his return Mr. Barnhart was obliged to enter the hospital and is there at this writing. Night after night, in that distant town, these heroic boys, at the risk of their lives, told the story of Christ to hundreds and hundreds of people as they thronged in from the country round about. They were aided by stereopticon views to fasten their lessons in the minds of the people and left the printed words in their hands to work its work by the Spirit's power.

"The priest tried to drive them from the place, but the people were eager to hear and buy the Word. They offer to build a church and pay a pastor if one can be sent them. In that town they discovered a Filipino who had years ago in some way secured a Bible. The priest upon learning that he had it, caused his arrest and exile. This man's delight upon obtaining a Testament in his own language cannot be described. He is perfectly fearless and will teach and lead his neighbors until a missionary can visit the place."

“How does the Aglipay movement affect your work?”

“One of the most far-reaching victories we have had is the winning of the Aglipay church, which is strengthening its organization and daily augmenting its numbers. Aglipay has declared for an open Bible. He has written us, formally stating that in his opinion the reading of the Bible will result in the elevation of the Filipino people. We are circulating thousands of copies through him and his priests.

“This work has its dark side. The Bible Society has a grave here by the side of this beautiful bay, and the story of the one who rests there seems out of place in this busy commercial world. He comes to us from a volunteer regiment, led to the work by his love for the people. For a year he worked for his Master and the people he loved. One time he came near to death by having a raft swept from under him in descending a northern river. At another he nearly died with fever when so far in the interior that we could not reach him in weeks. He came into the office one night in the highest spirits, expecting to go out in the morning with new stock. At three o'clock he was stricken with the dread cholera, and at six that evening he was with Him who said: ‘Greater love hath no man than this.’ Eight millions of people to have the light. Is it worth the cost? We think it is.”

Some incidents from the experiences of the colporters will be of interest:

“From Dagupan to St. Thomas is a distance of thirty miles, and we were obliged to do it on foot by the side of an ox cart, which conveyed our books. It was a long, hard day's march, beginning at half-past seven in the morning and ending at nine o'clock at night. A little

supper would have tasted good about that time, for all we had to eat on that long tramp was a small slice of bread and some bananas; but there was no help for it, and we retired to our plank beds to dream of the supper we should have had. In the morning we had an interview with the Presidente about our work; at first he hesitated because the books were not Catholic. We explained that they were Christian. He read passages; his counsellors read, and at last bought eagerly. We were invited to call at the schools, and we accepted the invitation. The Presidente accompanied us.

“While canvassing the town we heard of a fiesta which was to be held at Rosario. We inquired about transportation and found that the only way was by ox cart, a distance of some seventeen miles over the mountains. We had canvassed all day and were weary, but thought we would be able to sleep on the cart as it rattled along. So we started, but had not made three miles before the ox began to show signs of being tired, and the driver insisted that if we wished to reach our destination we must walk. After a four hours’ tramp we halted at a group of shacks on the mountain side, and changed the tired animal for a fresh one.

“The road began to be very rough and steep, and we needed a sure-footed and steady beast, and found we had just the opposite. As we would start down a hill into a gulch, the ox would go his own gait and give us a most uncomfortable jolting. Finally we reached the high ridge, with a steep decline on the other side, with a bridge over the stream at the bottom. As usual, we went down with a rush, and a sharp turn on to the bridge was too much for the cart, and over it went, scattering our

boxes down the gulch side. It was dark and we were obliged to make a light and gather what we could of our books together. If there had been water in the stream it would have been a total loss. We were delayed about two hours, and started on with a broken axle. This we had tied up with strips of cane, and it held until we were within two miles of Rosario. Then the driver went on to borrow another cart, while we threw ourselves on the ground and slept. We made good sales in Rosario the first day. On the second day the padre came and we sold less.

“When we came to the Presidente for transportation to the next town, he sent runners out into the hills and they brought in some Igorrotes (wild hill men), who carried our boxes while we trudged on. After traveling some nine miles, we succeeded in finding a cart and sent the Igorrotes back. We found traveling by night much more comfortable on account of the scorching sun. As we rode into and through the villages a runner would precede us announcing our approach and explaining our work. The people came out to the roads and waited for us, listening, buying and seeming to be anxious to be taught the truth. What a work devolves upon those who are entrusted with the care of these spiritually hungry people!”





MALEÇON WALK AND DRIVE IN MANILA



## CHAPTER XXXIII

# TRUSTWORTHY MEN NEEDED

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High Moral Tone Needed—Violations of Financial Confidence—American Enthusiasm Dampened—Sacrifice by Men of Culture—Haste to Get Rich—The Kind of Patriots to Establish a Government—Governor Taft a True Representative.

**T**HE greatest need of the Philippine Islands is men who will serve the Government in times of peace with something of that loyalty which soldiers manifest in times of war. This does not mean that the moral tone of men in the Philippines is lower than that of men in similar Government positions at home; but it does mean that the need is more manifest in the Philippines. Nor does it mean that many of the Civil Government employees, and those who are serving in the Army and in the Constabulary, are not as noble and as self-sacrificing as any other Americans—but it does mean that the temptations here to secure wealth and honors are so great that some of the men who can be secured at the salaries offered are unable to stand the pressure, and consequently fall.

Gross violations of financial confidence by Americans in civil, military and business life, resulting in newspaper exposures and terms of imprisonment; and indulgence in social customs which offend the Filipinos and fill the columns of the newspapers, bring contempt upon the term

American. A trusted employee arrested for embezzlement, a soldier leaving his Filipino wife, or mistress, when his regiment sails for home, or a Sunday house party with a cock-fight as an attraction, lead the Filipinos to wonder whether their islands have gained in morality by an exchange of owners and armies. As in other lands, it is the individual, and not the mass, who gives color to the impression made. The friars never let slip an opportunity of creating or deepening the impression that Spaniards and not Americans are the real friends of the Filipinos.

It dampens one's enthusiasm for the Nation to which he belongs to read in the Manila papers of the downfall of this and that supply officer, of this and that disbursing officer, and of other men holding positions of trust and responsibility. If it be added that despatches from Washington read at the same time contain reports of public scandals in high offices in the Homeland, it does not lessen, but rather deepens the feeling of depression.

Governor Taft and other representatives of the Civil Government were broken-hearted over the reported defalcations. Two or three interviews obtained by the writer will explain some of the recent defalcations, and emphasize the importance of having good men in humble as well as prominent positions.

"Our greatest need to-day," said an officer of the Constabulary, "is young men of wealth and culture who are willing to make a sacrifice for the sake of their country and come here and accept positions of trust at the salaries which the present resources of the Philippines will allow, giving a few of the best years of their life with the devotion with which they would enter the Army.

“A man receives \$900 a year for his work as a supply officer. If he qualifies to handle the money and the commissary supplies needed by the company, he receives \$200 additional. From this he must pay \$15, a fourth of the premium on a bond of \$6,000, the Government paying the other three-fourths. A man capable of taking that position and assuming the responsibility, could easily get a Civil Service position in Manila at a salary of \$1,200, have no work after office hours, and be entirely free from such responsibility as goes with the handling of funds and commissary stores. While many supply officers are as trustworthy as any bank cashier, the strain upon others, who are willing to take this small salary, with its risks, is too great, and they go to the wall. We should not be obliged to take a lower grade of men than the position calls for, and the Government suffers from it. The man is disgraced, and our influence here is lessened.”

“The trouble with the average American,” said a young man at the head of an important English house in one of the provinces, “is this: He wants to get rich too fast. He thinks that he is in the Philippines for a short time, and he sees possibilities of which he had never dreamed at home. Perhaps he is a discharged soldier who was a clerk before the War, receiving ten or twelve dollars a week. After his discharge, he secures a position that gives him one hundred dollars a month. His rapid rise is the beginning of his downfall. He lives at a club or a fashionable hotel, buys a carromata, and, as his salary is increased, a Victoria and span, invites his friends to expensive dinners, takes his young lady friends to the opera or theater, and before he knows

it his month's salary is gone. He then sets about to supply his needs and does what many another high-liver has done—disgraces himself and the country which he represents.

“It is different with the English youth. He is willing to live at a more modest pace. He does not plan to go home in two years, but expects to grow up with the firm which he represents and to receive the promotion that goes with faithful work, looking to the time when he will be called back to London to take a position of trust with the firm, and by and by to become a member of it. Many times in my experience here, which dates back to Spanish times, I have seen men of fine parts begin the career which can have only one ending—disgrace, if not imprisonment.”

“The ships which sail from San Francisco seem to make no provision for carrying a man's piety,” said a worker among young men. “If he has a Bible, he figuratively tears out the part which contains the Decalogue. If he were an active church member at home, he is ashamed of that fact when he gets here. He may have been a leader in Christian Endeavor work or in Christian Association work, but he seems determined that no one shall find it out. If he is not ashamed of his religion, his conduct warrants that impression. Influences which bound him at home being gone, he drifts, and then remains stranded. Church-going may not be played out here, but people who are depended upon in New York and San Francisco to support the churches are either unable or unwilling to do so here. Sometimes a man will begin to attend church regularly and then stop. When this occurs I am tempted to ask him

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what sin he has committed that keeps him from the house of God.”

After two months in various provinces, I have come to the conclusion that these interviews do not overestimate the true condition. It is fair that the other side should be heard. Sunday work is probably necessary in some of the departments; but that this necessity should be given as a reason by scores of people not in any of these departments, shows how fragile an excuse one may put forward to satisfy his friends, if not his own conscience.

Protestants in Manila do not have the church-going habit. With thousands of Americans, not Roman Catholics, there, the three small Protestant churches are never full. The Methodist, Presbyterian and Protestant Episcopal bodies all contemplate the erection of new church buildings, but not because the present ones, seating from one to two hundred each, are ever crowded. At the second service on a Sunday afternoon, fifteen persons were in the audience, including eight who were in some way connected with the church and its official work. The sermon which was delivered would have done honor to a Philadelphia or New York congregation. One frequently hears an American say:

“I have not been to church in a year, or more than twice in two years;” adding, as if there were virtue in the confession: “I should never think of staying away from church so long at home, nor should I have supposed it possible before I came to the Philippines that I could do so here.”

An interview with an official on the question of Sabbath keeping and religious freedom ran along this line:

“What is your opinion of the influence of Americans in the Philippines?” the writer was asked.

“The chief defect, it seems to me, is non-Sabbath observance.”

“But would you have the same form of Sabbath observance in the Philippines, or in a Catholic country of Europe, that you would in the United States?”

“It seems to me that the representatives of the United States Government in Berlin, for instance, should stand before the German people for those principles which differentiate America from the Catholic countries of Europe, as well as from the heathen countries of Asia. They should follow the example of the President of the United States in Sabbath observance. The example set by the Governor of the Philippines, the officers of the Army, and the employees of the Civil Government, is followed more or less closely by the entire body of Americans throughout the islands. It would seem as if every effort possible should be made to represent truly the best of American principles, and imitate closely the example of America’s leading citizen.”

The Rev. George F. Pentecost, D.D., was in the Philippines about three months, and he spoke fearlessly to the Americans regarding Sabbath desecration. At Dumaguete and Iloilo, as well as in Manila, he left a lasting impression. Nearly every American in the smaller towns was present at every service which he held, but this was too much to expect in the capital city. His sermons were fully reported in the leading papers, and those who did not hear them knew that one had come from the Homeland to tell them what they should do and what they should refrain from doing. Governor



## THE DECALOGUE BROUGHT TO MIND 347

Taft was delighted with the preacher, and invited all the resident American clergymen to a dinner which he gave in his honor. Dr. Pentecost stated frankly that many Americans in the Philippines do not manifest that interest in religious activities which they would if they were at home. Business crowds upon them and they think that a part of every working day must be given to rest; social engagements are numerous and Sunday is observed by many as a day of physical rest, if not as a day for recreation. Others use a part of the day in finishing up work left undone through the week, or in granting interviews when the rush of business will not interrupt them.

“I shall be glad to see you to-morrow morning and give the information which you desire,” said an American official, not a member of the Commission. The writer had asked him for an interview regarding the department of which he had charge at the time. A card had been sent to the official which informed him that a clergyman sought the interview, and yet he did not hesitate to name Sunday as a time for giving it.

“As I am to preach twice to-morrow, it would be impossible for me to call, if there were no other reason,” was the reply.

“Well, then, come Monday morning. I only thought that to-morrow would be more agreeable to both of us. As I am to be in the office anyway, it would be more satisfactory to both of us to have a quiet time for the interview.”

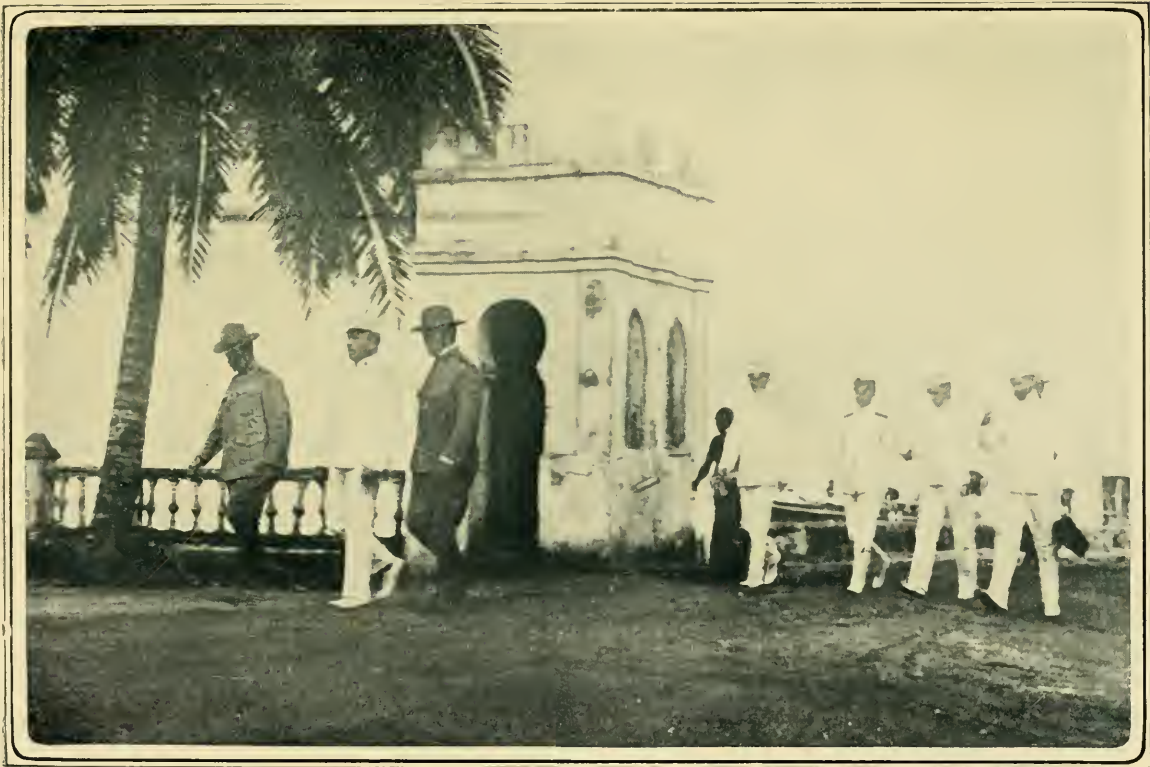
Against the violation of the Fourth Commandment, Dr. Pentecost thundered with the force of an old-time prophet, and those who were there at the time say that

his words did not fall on heedless ears; that the Sabbath is more respected than it was before he preached his ringing sermons against its desecration. He told leading officials privately that by their violation of the Fourth Commandment they were setting an example of disregard for the laws of God which would result in a fearful harvest of crime. His picture was startling and to many a cause for anxiety.

In the provinces, outside of one or two cities and army posts where there are chaplains or Association secretaries, there is practically no church attendance by Americans, Protestant or Catholic. The clergymen in Manila and Iloilo, and in one or two other places, are doing all that they can to help their countrymen; but a mission to Americans in the Philippines is quite as necessary as a mission to the Filipinos.

Climatic conditions and distances form serious obstacles to religious activity in the Philippines. A good deal may be laid at the door of a temperature which struggles to record three figures, and seldom fails to get within four or five degrees of its goal for days at a time, and this not in the so-called "hot season." When one has been wilting and withering for six days, a Sunday in the country or an opportunity to "lie around" in his room presents a temptation not easy to resist. Even if his conscience backs his early training, a walk of a mile or two or three miles to the nearest church in a blistering sun does not appeal to one with much force. When the new electric street cars are running, this difficulty will be overcome.

But it should be added that many people overcome both weather and distance and are in church at least



GENERAL WOOD AND STAFF ENTERING JOLO

## MEN OF ROOSEVELT'S TYPE NEEDED 349

once every Sunday. Several army nurses, young women, walked more than three miles to attend a Sunday evening service at which I was present. People living within a block of the church found the atmosphere too oppressive to venture out; and as I was the speaker, I sympathized with them. How the missionaries live and labor as they do year after year is a marvel. Indeed many of them are not strong, and the ladies find it necessary to go to Japan once in two or three years. If any one desires missionary work in a hard field, let him apply for an appointment to the Philippines.

A hundred men of the Roosevelt type, graduates of leading American universities, who would come here for a term of years for the good that they may do in establishing Civil Government on a true American basis, would do more for their country than they can in the Army or Navy or any other branch of the National Government.

“God give us men: a time like this demands  
Great hearts, strong minds, true faith and willing hands.  
Men whom the lust of office cannot kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie.”

Such a man is the present Secretary of War, to whom more than to any other man is due the peace and prosperity of the Philippine Islands. Judge Taft, an Ohio man, was graduated from Yale University in 1878, the second in his class and its salutatorian and class orator. As a member of the judiciary in his native State, as judge of one of our highest Federal courts for eight

years, and as president of the Philippine Commission and the first Civil Governor of the islands, "he has carried into every sphere of duty a breadth of view, a clarity of judgment, a purity of motive, a nobleness of aim, that have won for him the deep and abiding confidence and the heartiest personal regard of all with whom he has had to do."

This opinion of Governor Taft, which President Roosevelt expressed in an article written while President McKinley was yet alive, was confirmed by a close acquaintance with the Governor while in the Philippines. Mr. Roosevelt said: "I think that almost all men who have been brought into close contact with Judge Taft agree that he combines, as very, very few men ever can combine, a standard of absolutely unflinching rectitude on every point of public duty, and a literally dauntless courage and willingness to bear responsibility, with a knowledge of men, and a far-reaching tact and kindness, which enable his great abilities and high principles to be of use in a way that would be impossible, were he not thus gifted with a capacity to work hand in hand with his fellows. Governor Taft left a high office of honor and of comparative ease to undertake his present work. As soon as he became convinced where his duty lay he did not hesitate a moment, though he clearly foresaw the infinite labor, the crushing responsibility, the certainty of recurring disappointments and all the grinding wear and tear which such a task implies. But he gladly undertook it; and he is to be considered thrice fortunate. For in this world the one thing supremely worth the having is the opportunity, coupled with the capacity, to do well and worthily a piece of work the

doing of which is of vital consequence to the welfare of mankind."

"When you go home," said a former American soldier, now a well-to-do resident of the islands, "advocate the withdrawal of the American troops from the Philippines. They should not be here; it is a disgrace to our country to prevent this native population from enjoying the freedom recognized in the Declaration of American Independence as being the inalienable right of all men. Now we are enslaving the Filipinos, however worthy our motive may be. Give the Filipinos self-government. You can trust them."

"What would happen if the troops were ordered home to-day?"

"The Filipinos would set up an independent government and begin their long-desired rule over this beautiful archipelago."

"And then——?"

"Three days after the last soldier sailed, the new Filipino Government would be overturned by Americans now in the islands, and I do not mind saying that I am one of those who would start the revolution to-morrow if that were possible. What do I care for Filipino Government, or American Government, either? I am here for what I can get, and I hail every movement with joy which will hasten the day that sees the departure of the Americans—I mean the officials and the military—for we who are not in either of those classes will remain, and there will be a new government set up with men of American birth in control."

"What would the native soldiers do while you were effecting your proposed changes?"



“Fall under our fire, for we are becoming desperate, and are only waiting for our day to come. Our number is increasing, for the natives are taking the places of Americans in the offices.”

“Are they fitted for the positions which they fill?”

“Perhaps so; but what has that to do with the question? We want the work, and it is only the fear of our brothers in khaki that keeps us now from settling the fate of Governor Taft’s ‘brothers in brown.’ But our day will come, and you can help us mightily by advising self-government for the Filipinos; give them independence as soon as possible. It means food and clothing and power for the sons of ‘God’s own country.’”

This man of education, having a strong influence with a part of the American population in the islands, was apparently sincere in his desire for another revolution in the Philippines, feeling that the Filipinos could not resist the Americans, of whom Governor Taft says:

“One of the great obstacles that this Government has to contend with is the presence, in a large majority of the towns of the archipelago, of dissolute, drunken and lawless Americans, who are willing to associate with low Filipino women and live upon the proceeds of their labor. They are truculent and dishonest. They borrow, beg, and steal from the native. Their conduct and mode of life are not calculated to impress the native with the advantage of American civilization. When opportunity offers, however, they are loudest in denunciation of the Filipinos as an inferior, lying race.”

To rid the islands of this class of Americans the Commission passed two acts defining vagrancy and providing for its punishment: one fixes the punishment by a fine

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of not exceeding one hundred dollars, or by imprisonment not exceeding one year and a day, or both; and the other giving the court liberty, upon conviction of any citizen of the United States, to suspend sentence, conditioned upon the convict leaving the Philippine Islands and not returning thereto in less than ten years.

## CHAPTER XXXIV

# THE PEARL OF THE ORIENT

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In Quarantine—Verbal Protest Based on the Color Line—An Old-Time Democrat Forfeits His Breakfast—Lifting One's Hat to Dr. Patton—Self-Sacrifice Typical of American Spirit—Heart of Filipino Will Repay Cultivation—Our Triumph.

WHEN we reached the Philippines it was thought that three or four weeks would suffice to visit the principal cities and provinces, and to see the leading men and investigate special problems of interest. We soon found, however, that much more time was needed, and the *Logan*, which had brought us from San Francisco, was seen to depart on her homeward trip without the Editor and his wife.

The *Sherman*, on which we secured transportation to Japan, was detained in the harbor by a typhoon for nearly a week. She then went to Jolo, to leave the regiment which had come from the States, and to take on the one which, having served two years in Mindanao and other parts of the archipelago, was ready to take the vacation allowed by the Government. The present plan is two years in the Philippines and three or four years at home, according to the needs of the New Possessions. The Government has not yet introduced the length of service in tropical countries which the Foreign Boards have es-

tablished for missionaries—six or seven years according to the country, with a furlough of a year or sixteen months, during which time the missionary is allowed to speak from two hundred to three hundred times while “resting.”

The day that the *Sherman* was announced as ready to start for San Francisco we were on board at 9 A.M. Promptly at the hour advertised the anchor was lifted and we were off—but not for Japan. The rumor had quickly spread among the cabin passengers, and the soldiers who had come from the south, that we were going into quarantine in Meriveles Bay—twenty-five miles from Manila. The cause of the delay was a simple one, but it illustrates the care which the Army takes of its men:

A soldier stationed with his company near Manila, while going down to the river to embark on the ship which was to carry it to the disinfecting station at Meriveles, developed signs of cholera. As all the members of his company had been exposed to the same conditions, the yellow flag was raised over the ship which carried the men across the bay, and the *Sherman* was held until the result of the medical examination showed whether or not the man had cholera. It was known that there were many cases of cholera in Manila as well as in other parts of the islands. Deaths were reported almost daily while we were on shore, and several Americans were among those who fell victims to the disease. It is not pleasant to have the anchor dropped at the quarantine station, for one never knows whether the detention will be for five days, in case one man has cholera, or five days for each new case which may develop during the next fortnight. Neither the officers of the ship nor the offi-

cers of the regiment on board were able to throw any light upon the problem. The best that we could hear was: "While the yellow flag flies over the station we must rest patiently."

And after all the time did not drag so heavily as one might think it would. It was extremely hot in the bay, but it had been hotter still in Manila, and, therefore, our condition was somewhat improved. The table was good and the supply of food, water and ice abundant. The second day the yellow flag fell and a cheer came across the water from the men who had been detained. It was found that the soldier did not have cholera at all, and rapid work was made on land in disinfecting the baggage. The following day all the men were on the transport with their arms and trunks and bundles, and we were really off for Japan.

The *Sherman* had been resting for several months previous to this trip, as it had run on rocks in the San Bernardino Strait at the eastern entrance the previous December, and had been sent to Hong Kong for repairs. It added somewhat to our comfort to know that, whether or not the sailing master had been responsible for the accident, he was no longer in command of the ship. Opinions differ as to the real cause of the disaster, but it seems, from the testimony of those on board at the time, that the unfortunate master was taking chances and had his ship too near the lighthouse. It is only just to say that the coasts around the islands are not yet properly charted, and no one feels quite sure where the rocks are until the ship strikes them. The knowledge secured by actual contact is not appreciated by the Government, which must pay for the damage done.

Captain R. L. Brown was the quartermaster of the *Sherman*, and his task was not an easy one—to provide for all of the troops, and especially to place the officers, and members of their families accompanying them, in such position as to stateroom and table that there should be no unpleasant feeling. There are two fine staterooms—one of which the colonel in command of the regiment occupied, and the other was given to one of the two generals on board. Fortunately the Army officers were all on the best of terms, and no friction was manifest except in the case of one of the younger officers, who, classed according to his grade, had to sit next to a young Filipino, also an officer, on his way to the training school at Leavenworth. I am not sure that any protest was made to Captain Brown by the officer in question, but he made the air of the smoking-room even bluer than the smoke from a dozen cigars, in his protest against being placed by the side of an “inferior.”

“I make my verbal protest now, and I shall put it in writing later,” he said with an emphasis which sounded like slamming a door. “I declare now, and I shall make my written declaration even more forcibly, that I will not sit beside that man.” While some of the brother officers approved his decision, others counseled moderation. This good advice prevailed, with the following decision on the part of the injured officer:

“Well, they cannot make me eat at the first table; if I cannot make a change I will go to the second table”; and the atmosphere became natural again.

Another passenger, not an officer, nor yet a clergyman, felt obliged to go to the second table because he was unable to sleep the early part of the night and preferred



to rest in the morning. He had his own troubles also, which he explained confidentially to the writer:

"I am an old-time Democrat, and I find it mighty difficult to eat with a colored person. One of the officers has a Negro nurse for his baby, and I tell you privately that I would rather go without my breakfast and enjoy my pride." The steward of the ship saved one meal a day, as the "old-time Democrat" did not come down to breakfast very often. Sometimes his pride would give way to his appetite, but he managed to look after both.

The noblest act which the writer saw in the Philippines was not performed on the battlefield, nor yet in the hospital—civil or military. On the *Logan* were a young doctor and his wife and three small children, who were among the friends that invited us to visit them after they were settled in their post. When we boarded the *Sherman* we saw the children and their father, from whom we learned that the mother had without any warning developed tuberculosis, having twenty hemorrhages within six days. An examination ordered by the surgeon of the department resulted not only in ordering the immediate return of the mother and children, but also in the recommendation that the husband should accompany them. When the request was made to the surgeon of the division, great difficulty was experienced in securing the desired permission. Another physician who had been three years in the Philippines, and had secured a room upon the *Sherman*, was so impressed by the apparent need of his brother physician, whom he had never seen, that he did all in his power to aid him. It was said that there was no room on the *Sherman* for the family; that all the staterooms were taken.

“Then I will give up mine to them, for I feel that they should go home.”

“The doctor cannot be spared. He has only recently come to the Philippines and we need his services.”

“I have served three years and want to go home very much, but I will take his place and serve his three years in order that he may go,” was the reply of Dr. Patton.

Later it was found that an arrangement could be made which would allow the husband a leave of absence of one month after reaching San Francisco. When one considers the trying climate of the Philippines and the arduous service which an army surgeon is called upon to perform, he is glad to lift his hat to Dr. Patton.

This spirit of self-sacrifice is typical of the American spirit displayed daily in the Philippines by men in authority and by those whose names are unheralded. Governor Taft, Governor Wright, his successor, and their associates in the Commission; leaders of the military, many of whom were humane, even to a fault; heads of departments under the Civil Government; teachers in the public schools; missionaries of Protestant bodies, and representatives of the Catholic Church—all these and many other Americans are imbued with the spirit of helpfulness, and are truly representing Him who said: “I am among you as one who serveth.” They represent various sections of the Homeland; they belong to different political parties; they stand for many creeds or profess none—but the aim of the majority is one—uplifting the fallen, guiding the weak, encouraging the strong. Not every one engaged in this beneficent work is actuated by the highest motives, but that the great majority of them are is sincerely believed. Some time will be necessary before

the spirit which they represent will be understood—before gentleness and kindness are fully appreciated.

The future of the Philippines and the welfare of their inhabitants depend very much upon our representatives. Wise were the words of one of the best-informed men met in Manila, Señor Felipe Buencamino:

“The heart of the Filipino is like his fertile soil, and it will as surely repay cultivation. Sow hate and hatred will grow, sow love and you will reap love.”

In his inaugural address in February, 1904, Governor Wright referred to the policy which he contemplated in the conduct of the Philippines. After discussing the “period of political reconstruction through which the Philippines have been passing during the past five or six years,” the Governor said that the real work for the American and Filipino lies in the future.

With self-government for the Philippines the goal for the Filipino, and good will and justice and patience and mutual confidence exhibited by both Filipino and Americans in the Homeland and in the Pearl of the Orient, the day is not far distant when both classes will recognize the Providence that brought them together. To-day with Whittier let us catch a glimpse of that day, and hail it as our Triumph:

“Others shall sing the song;  
Others shall right the wrong,  
Finish what I begin  
And all I fail of win.

“What matter I or they?  
Mine or another’s day?  
So that the right word be **said,**  
And life the sweeter made.”

## CHAPTER XXXV

### EXHIBIT AT ST. LOUIS

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Getting Ready for the World's Fair—Bilibid Prisoners Preparing a Collection—Patriotic Pride Displayed by the Filipinos—Scouts and Constabulary on Exhibition—A Native Band Led by a Negro—Antaero Gives an Interview.

THE Philippine Government from the first was deeply interested in the Louisiana Purchase Exposition held at St. Louis in 1904. Governor Taft realized that an opportunity had come to display to the people of the United States the wonderful resources of the archipelago. He called a meeting of the governors of the provinces, some of them Americans, some Filipinos, all of whom joined heartily in the plan, and the Philippine Exposition Board was appointed.

At its head was Dr. William P. Wilson, director of the Philadelphia Commercial Museums, who made a trip to the islands for the purpose of getting into shape the displays to be taken to St. Louis. Associated with him were Dr. Gustavo Neiderlien, who has had large experience with colonial exhibits; Pedro A. Paterno, president of the Senate under Aguinaldo, and Dr. Guerrero. As chief of the Bureau of Insular Affairs of the War Department, Colonel Clarence R. Edwards gave the Philippine Exposition his personal attention from its

inception, and was also largely responsible for many of its most successful features. To Dr. Neiderlien fell the arduous task of whipping into shape the multitude of displays from all parts of the islands. Collecting an exhibit from over a thousand islands, populated by more than a hundred different tribes, all speaking different dialects, was no easy matter. Scientists from the United States classified native woods and the mineral products. Competition was started among native architects for designs in native buildings. Business men joined in the movement to make a display that would give to the western world a new impression of the Philippines. And all the while agents of the Exposition Board were out among the leading Christian and non-Christian tribes, arranging for representatives at the Fair. Some of these agents penetrated mountain fastnesses, accompanied only by guides and interpreters. The result was a spontaneous and patriotic response to the call on the natives to show the work of their country.

Two buildings in Manila were placed at the disposal of the Commission having charge of this matter, and through the courtesy of Dr. Neiderlien, we inspected a large number of articles awaiting transportation to St. Louis, and learned of others already on the way, and others soon expected from the northern and southern provinces. The two or three thousand prisoners, chiefly insurrectos, in Bilibid Prison in Manila, were making a fine collection of chairs, tables, mats, hammocks and other articles, chiefly of a useful character. One room was devoted to coins collected by Chinamen in the Philippines.

Each province in the archipelago had been interested

in the preparation and collection of articles especially designed to show its products; while there were thousands of articles which were common to several provinces.

The products of mines, forests, fields, rivers and bays were sent in great profusion; also manufactures, chiefly the work of individuals, representing the utensils used in farming, housekeeping and social life. Scores of musical instruments, hundreds of bamboo implements, every form of weapon, ancient and modern, as well as needlework, specimens of adept handiwork of the natives, both men and women, were collected and exhibited first in Manila.

The exhibit as presented at St. Louis cost over \$1,000,000, of which \$800,000 was paid by the Insular Government; a concession of \$200,000 was made by the World's Fair Directors. The display embraced 70,000 exhibits, arranged in over 300 classes and more than 100 groups. It was on a picturesque tract of forty-seven acres. Perhaps the most striking feature of the display was its naturalness. More than 1,100 persons were housed in the reservation. The Filipino people were gathered in villages, in houses built by their own hands. There they lived abiding by the customs of their various tribes. An elaborate system of buildings had been erected in the enclosure. Special attention was paid to the landscape, and a large lake was at the service of the water Moros and other coast tribes.

The Philippine people gave in this Exposition proof of the high-spirited patriotic pride which induced them to make sacrifices that the resources and conditions of their country might appear in a dignified manner before the world. Many of the honorary Philippine Commis-



sioners recently in this country, as members of the Civil Commission and as governors of provinces, contributed largely to the success of the display. One hundred Philippine youths studying in the United States spent a month or more at the Fair, housed in the Philippine grounds and serving as guides through the display.

High on the hill overlooking the reservation, within a grove of sheltering oak trees, was the Model Camp occupied by Philippine Scouts. They represented the Philippine contingent of the Regular Army of the United States. At the suggestion of Major William H. Johnston, who commanded, the plan of bringing them to St. Louis as an independent military display was adopted. Four out of fifty companies making up the Philippine Scouts were selected, representing Macabebes, Ilocanos, Tagalos and Visayans. In each company some of the original Scouts still serve. Most of them have been under fire, and a few carry scars of former campaigns. One of the novel Exposition sights every afternoon was the daily dress parade and drill of the Scouts. In field movement, manual of arms and general soldierly deportment, they compared favorably with any military force on the ground, except, perhaps, the West Point Cadets. The men as a rule make neat, trim-looking soldiers, and full of fight.

Housed in the cuartel was another native organization of two hundred soldiers and eighty-five musicians, known as the Philippine Constabulary. All the Christian tribes in the islands were represented in this battalion, and in addition there were nine Moros. These Moros do not wear the regular campaign cap, as it was originally agreed not to interfere in any way with the religious

affairs of the people, and they are permitted to wear red fezes in accordance with their Mohammedan custom. The Filipinos in the battalion were trim, orderly and soldier-like in appearance, though noticeably small in stature, like the Japanese. While the Scouts are commanded entirely by American officers, several companies of Constabulary have native officers, who take great pride in training the men under them. The commands to both these military organizations were given in English, and the bands played American airs. Sousa said, after hearing a concert by the Constabulary band led by Lieutenant Loving:

“I marvel at their skill.”

The musical feature of the drills was striking, showing in a very impressive way the musical nature of the Filipinos. It was a sight that will be remembered—the formation of these native organizations stretching down the green parade ground at sunset. It is significant of the work accomplished in the Philippines—bringing law and order and discipline out of insurrection and ignorance, and teaching the lesson of good government.

The Visayan Village, on the shore of Arrow Head Lake, was enclosed by a picturesque fence of laced bamboo, and consisted of about twenty houses. In these the Visayans lived as they do in their homes in the islands. They are a people of artistic temperament and good musicians. In this village there was a church, a theatre, a market and a municipal building.

Two tribes of Moros were represented. The Samal Moros are coast dwellers, seafaring men and pirates. The Lanao people are from the interior of Mindanao. Very little is known about the inland Moros, but repre-

sentatives of some of the most savage tribes were brought here. The hatred between the various tribes of Moros is so intense and so sincere that a special guard was on duty in the villages.

Probably the most interesting single feature of the Exposition was the Igorrote Village. This included three tribes: the Bontoc, the Suyoc, and the Tinguanes. The Suyocs are the miners, and showed their methods of extracting metal from ore. Some of their work in copper is remarkable. They had their own rice paddies and sweet-potato patch. The Bontocs are the head-hunters. Tatoing is considered an art by them, and across the chest of several chiefs in the village was recorded the result of their head-hunting expeditions. These Bontocs are the dog eaters of whom so much has been written in the newspapers. The Tinguanes are agriculturalists and of a milder disposition.

The Negritos are the aborigines of the Philippines. They are black, squat and kinky headed. They look like the African Negro, but are of smaller stature, low in intellect and primitive in their methods of living. They have no permanent homes in the islands, wandering from place to place in small groups and living on herbs and roots and what game they can shoot. They are very skillful with the bow and arrow. The Manguianes, occupying a special section of the Negrito Village, were from the Island of Mindoro, and were seen to be a unique race.

Laguna de Bay, or Arrow Head Lake, was a picturesque sheet of water fronting the reservation. The Moros gave exhibitions on the lake of the way they handle their crude craft, and how they carry on their

pearl fishing. The lake was crossed by three bridges, illustrating native architecture, the main bridge being a reproduction of the famous structure over the Pasig, the "Puente De España." The main entrance was through the Walled City, reproducing the Spanish walls surrounding the City of Manila, in which are exhibited relics of the various Philippine wars. Fronting the main square was the Educational Building, a reproduction of one of the most native cathedrals. In the center of the square was a monument erected to the memory of Magellan, by whom the Philippines were discovered only a score of years after Columbus discovered this country. The square was flanked on all sides by reproductions of well-known structures in Manila.

The Forestry Building was really an enlarged native house, made of Philippine woods, with a long veranda of bamboo shaded with coils of rattan. Several specimens of hardwood shown, the most valuable being narra, were often mistaken for mahogany. The Mining Building contained over 2,000 samples of mineral products of the Philippine Islands, besides methods of mining and gold washing and the transformation of the ores into metal and metal work. There was a great abundance of copper ore, gold ore, and coal, petroleum, sulphur, marble, and a kind of kaolin, etc. The Agricultural Building had in it ten thousand exhibits, showing agricultural resources, implements used, certain products of agricultural industry, horticultural products, including tropical fruits, and vehicles of land transportation. The Ethnological Building contained a remarkable collection of arms, implements, wearing apparel, adornments and innumerable objects used in the different tribal life of the

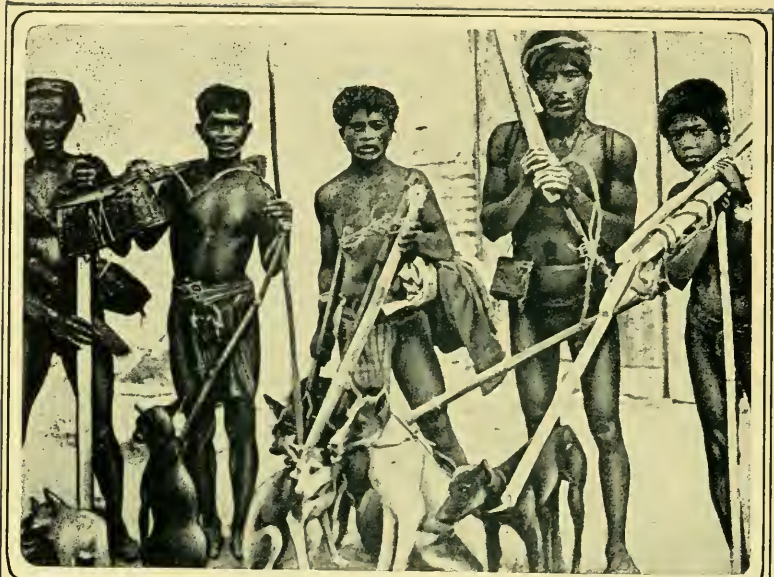
islands. In the Hospital Service Building ample provision was made for caring for the sick people living on the reservation.

In the Foreign Commerce and Native Industry Building was a collection of over four thousand samples of goods, imported to the Philippines, with full data, which were of special interest to the American manufacturer and exporter.

The Government Building was an imitation of the Ayuntamiento or Government Building of the Insular Government in Manila, and in it were seen choice exhibits of art, liberal arts and sciences and some Government displays of the principal insular bureaus. An interesting feature of the reservation was the large relief map made by Father Algue, a Jesuit priest, who has charge of the Manila Observatory. The map covered an area of 110×75 feet in the open, and was surrounded by a circular plank walk. More than two thousand islands were shown in their proper shape and proportionate sizes. Inside the building, from which the wall around the main map extends, were eighteen relief maps. These showed the mines, hot and cold springs, location of tribes and races, forestry and agriculture, and other physical features of interest in the archipelago.

The postal service in the country, and the tents and utensils used by the soldiers in the early days of the American occupation, showed the progress that has been made in the islands in six years. The forestry exhibition included hundreds of pieces of wood representing the produce of various forests, and a round table made in a solid piece of wood nine feet six inches across. Unlike similar pieces of wood in the United States, cut across





IGORROTES



the trunk of the tree, this was taken from the heart of the tree, the other portions being removed, not with saws, but with axes.

The Educational Exhibit was one of the finest in the entire collection. Prominent on the wall in the room containing it was a copy of a letter sent to a son of President Roosevelt by a native boy, and in the same frame the reply of the President, together with his photograph. It was feared that the President would be inundated with letters from other native boys hoping for similar replies. Several hundred volumes dealing with the Philippines, from the libraries of Europe, had been collected.

Probably the most effective educational exhibit was the Model School conducted by Miss Pilar Zamora, an accomplished graduate of the highest institution in Manila, and a practical teacher. Within a trim little nipa and bamboo cottage in the rear of the Manila building fifty little savages, recruited from the various villages, gathered each day and fashioned English letters on big blackboards mounted on bamboo poles. Some of the most advanced pupils were taught composition, geography and arithmetic. Those who witnessed this remarkable scene were impressed with the eagerness of the tiny Filipinos to learn English, and the intelligence of their bright brown faces.

Antaero, aged twelve, the only Igorrote on the reservation who knew English, had been in an American school in the mountains of Luzon for some months. In the village of his people Antaero joins in the spirit-dance with the vehemence of the oldest head-hunter, and chants the raucous refrain of his tribe with apparent relish.

Within the schoolhouse he is quiet, observant, tractable and courteous.

"Did you like to go to school in the Philippines?" some one asked him.

"Yes," he replied.

"Do you want to go to school back there?"

"Yes."

"What are you going to do when you are a man?"

Antaero hesitated. The people of his tribe were then beating their brass instruments as they whirled about in their wild dance.

"Would you like to teach school?" Antaero was asked.

"Yes," he said promptly.

"Would you wear American clothes then?"

Antaero laughed. "I like string breech," he said.

The "string breech" or "breech clout," a piece of red cloth about as wide as one's two hands, tied about his middle and allowed to fall to his knees, was Antaero's only costume.

## CHAPTER XXXVI

# DUTY OF THE AMERICAN CHURCH

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Responsibility Early Recognized—Chaplains and Secretaries for Soldiers—Mission Work Among the Filipinos—Providing for the Religious Needs of Americans—Bible and Tract Distribution.

“**A** MERICA is another name for Opportunity,” said a New England theologian in the last century. The remark was true when made; for “America” read “The Philippines,” and it will be strictly up-to-date. It is a fact already recognized in the earlier chapters of this volume that the religious denominations in the Homeland were aroused to their duty toward the Filipinos by the thunder of Dewey’s guns in Manila Harbor. Baptists, Congregationalists, Disciples, Methodists, Presbyterians, and United Brethren said at once that something must be done for them, and splendid work has been accomplished.

There are many encouraging features of missionary work in the archipelago at this time. What has been done gives a bright promise of what may be expected during the coming decade. The period of experiment has passed; the missionaries know the strange people better than they did, and the Filipinos understand something of the practical character of Protestantism.

The missionaries are a united body; while representing

denominations to those who stand behind them, they present a practical demonstration of Federation to the Filipinos, who stand before them. Sheep are not coaxed from one pasture to another in order to make any flock larger than those in the neighboring fields, but there is a delightful spirit of brotherhood among the workers—missionaries, Association secretaries, Bible Society representatives, colporters and tract distributors. With the whole archipelago before them and eight million people accessible, there should be no crowding and no jealousy, and there is none. Dr. Stuntz says: "The missionary who is here in the Philippines primarily to build up a denomination, should be immediately recalled. We are here to build up the Kingdom of Righteousness, and only so far as our native churches hasten this end are they of any real use to Him in whose name we labor."

The language difficulties that confronted the missionaries at the outset have been largely overcome by the division of territory agreed upon early in their residence in the islands. The principal language which Methodist workers use differs widely from that in which the Baptists tell the story of the Cross, while Presbyterians and Congregationalists talk in yet other tongues; Presbyterian workers laboring side by side with Methodists on one island and Baptists on another use both Tagalog and Visayan as well as English and Spanish in their several fields. The rapidly advancing translations of portions of the Bible and tracts into the vernacular is a great boon to the missionaries. More lasting good can be accomplished when the people have the Word of God and helpful literature in their own tongues.

Another hopeful feature of the language question is

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the fact that all the school children and many adults are learning English; it will soon be possible to carry on Sunday-schools and work among the young people in the unifying language of Christendom; but the translation of Scriptures and simple Gospel truths into the native languages will be needed for a generation at least.

The American Church has several classes of people in the Philippines to whom it owes a pressing duty at this time: the pagan tribes in the North, as truly heathen as the people of Central Africa; the Mohammedans in the South, as fierce and bigoted as the Sandwich Islanders were a century ago; the Christian Filipinos (Roman Catholic); the followers of Aglipay (lapsed Roman Catholics); Chinamen, probably one hundred thousand, as far from Christianity as their relatives and friends in Canton; the American Army and Navy; many seamen from other countries constantly in the chief ports; a thousand American teachers scattered over every province in the archipelago, and Americans in the Civil Government and in business, five or six thousand in Manila, and hundreds of others, like the teachers, living in smaller cities and in towns and pueblos where their duties call them.

The narration of these classes of people awaiting the Gospel message indicates the variety of forms in which this message must be delivered. New agencies are not needed, but there must be a strengthening of each one at work there to-day. For the pagan, the Mohammedan and the Confucianist, little has been done. In Manila a few noble men are working among the Chinese, but more could be wisely employed there; the Igorrotes and the Moros have scarcely been touched; a devoted couple

are laboring among the seamen in Manila—they should have a suitable building for their work, and their income should be doubled. Protestant missionaries should gather the fruit that Aglipay is shaking from the Roman Catholic tree—people falling away from Rome should be welded into a positive force for Protestant Christianity instead of having for their creed hatred of the friars and the Roman Hierarchy; the Filipinos who are still Catholics, a great majority of the population having been freed from the domination of the friars, are coming more and more to have the American spirit of liberty in spiritual as well as political matters, and thousands of them are identifying themselves with Protestantism—could the various missions be strengthened the ingathering would be doubled and trebled within a year.

The problems of Heathenism and Mohammedanism and Catholicism, grave as they are, are not so serious as the one which has to do with American Protestantism. In the Army, in the Civil Government and in business there are a large number of Americans who are identified with the Roman Catholic Church at home; they enter naturally into the spacious cathedral in the Capital or in other fine church edifices in Manila, and in every town of importance in which they live. Not so the Protestants. In Manila they will find three or four services carried on for their benefit, but no one of them has been in a church building; there is a mission aspect about them all. This is not said by way of criticism, for the faithful pastors sent out by the home churches are doing the best that they can with the material given them. What the three denominations which carry on work for Americans in Manila should do is to give them suitable houses of



worship. Bishop Brent has the money for a building, but not for the furnishings; the Presbyterians are erecting a chapel at a cost of \$10,000—the main church should follow speedily; the Methodists should also have the modest church building for which they are seeking funds.

But more than brick and mortar must be given by the American Church. Pastors and people having church members and friends who are starting for Manila should seek to have them identified with one of the American churches in that city, and if possible have them join it, even though they are to remain only a year or two. An American in the Philippines needs every restraining and helpful force by which he can be surrounded. If he is not going to remain in Manila, let him try to form an alliance with some American missionary in the provinces. In some of the towns visited by the writer, the friendship existing between a teacher or provincial officer and a missionary family was beautiful to see, but too often there was seemingly a lack of mutual interest—the teacher or officer had his duties and friends and the missionary, who was giving heart and soul to the natives, was too deeply engrossed in his labors for them to do much for his American brothers. It is a fair question whether here and elsewhere more would not be accomplished for the natives if more were done by the missionaries for the Americans resident in the field. But certainly American church members in the Philippines have a clear duty toward both the missionary and the Filipino.

For when all has been said that can be in favor of the teacher, officer, soldier or business man, it must be

added that hundreds of American Christians in the Philippines are not living out the faith which they have professed. Satisfying conscience with one excuse or another—climate, health, distance, weariness, business, friendship—they do not accept their responsibilities as Christians. There are four or five hundred out of five thousand in Manila who are usually found in the sanctuary on the Lord's Day, and as many more who are occasionally seen there. How to bring a larger number of the Protestants into relation with the Protestant Church is the problem before the pastors in Manila and the provinces.

The duty of the American Church would seem to be to double her forces—men and means—in the native work; lessen the period of its missionaries to five years as a maximum, in order to preserve health and life; see that the Army and Navy are provided with efficient chaplains properly equipped for their work; look after the seamen who should find true friends in a port over which the Stars and Stripes float; enlarge the force of Bible and tract distributors; increase the number of secretaries sent out by the Young Men's Christian Association for work among the young men in Civil, Military and Naval life, providing them with suitable buildings; erect two or three church buildings for Americans in Manila, and provide one at any other place where there is a sufficient number to warrant a service, and then to seek as now, by every possible means, to bring every American Protestant, by profession or affiliation, into touch with a Protestant clergyman as soon as he reaches the Philippines.

And when all that has been done, then the members of

the Church at home should pray for those who have gone forth from her bosom, lest they fail to represent truly, to those who have been in darkness these many centuries, the spirit of American Christianity. What church buildings and faithful ministrations on the part of Christians at home and abroad may fail to do, prayer may accomplish, for in the words of Tennyson:

“More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me, night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain;  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friends?  
For so the whole round earth is every way  
By gold chains bound about the feet of God.”

## APPENDIX

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### PATHS OF PEACE AND PROSPERITY.

You will instruct the Commission to proceed to the city of Manila, where they will make their principal office, and to communicate with the military governor of the Philippine Islands, whom you will at the same time direct to render to them every assistance within his power in the performance of their duties. Without hampering them by too specific instructions, they should in general be enjoined, after making themselves familiar with the conditions and needs of the country, to devote their attention in the first instance to the establishment of municipal governments, in which the natives of the islands, both in the cities and in the rural communities, shall be afforded the opportunity to manage their own local affairs to the fullest extent of which they are capable, and subject to the least degree of supervision and control which a careful study of their capacities and observation of the workings of a native control show to be consistent with the maintenance of law, order and loyalty.

In all forms of government and administrative provisions which they are authorized to prescribe, the Commission should bear in mind that the government which they are establishing is designed not for our satisfaction, or for the expression of our theoretical views, but for the happiness, peace and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisite of just and effective government.

At the same time the Commission should bear in mind, and the people of the islands should be made plainly to understand, that there are certain great principles of government which have been made the basis of our governmental system which we deem essential to the rule of law and the maintenance of individual freedom, and of which they have, unfortunately, been denied the experience possessed by us; that there are also certain practical rules of

government which we have found to be essential to the preservation of these great principles of liberty and law, and that these principles and these rules of government must be established and maintained in their islands for the sake of their liberty and happiness, however much they may conflict with the customs or laws of procedure with which they are familiar.

Upon all officers and employees of the United States, both civil and military, should be impressed a sense of duty to observe not merely the material, but the personal and social rights of the people of the islands, and to treat them with the same courtesy and respect for their personal dignity which the people of the United States are accustomed to require from each other.

The articles of capitulation of the city of Manila on the 13th of August, 1898, concluded with these words: "This city, its inhabitants, its churches and religious worship, its educational establishments, and its private property of all descriptions, are placed under the special safeguard of the faith and honor of the American Army."

I believe that this pledge has been faithfully kept. As high and sacred an obligation rests upon the Government of the United States to give protection for property and life, civil and religious freedom, and wise, firm, and unselfish guidance in the paths of peace and prosperity to all the people of the Philippine Islands. I charge this Commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through their labors all the inhabitants of the Philippine Islands may come to look back with gratitude to the day when God gave victory to American arms at Manila and set their land under the sovereignty and the protection of the people of the United States.

(President McKinley in his letter to the Secretary of War announcing the appointment of the Philippine Commission, April 7, 1900.)

## THE PHILIPPINES FOR THE FILIPINOS.

Our foothold in the Philippines greatly strengthens our position in the competition for the trade of the East; but we are governing the Philippines in the interest of the Philippine people themselves. We have already given them a large share in their government, and our purpose is to increase this share as rapidly as they give evidence of increasing fitness for the task. The great majority of the officials of the islands, whether elective or appointive, are already native Filipinos. We are providing for a legislative assembly.

This is the first step to be taken in the future; and it would be eminently unwise to declare what our next step will be until this first step has been taken and the results are manifest. To have gone faster than we have already gone in giving the islanders a constantly increasing measure of self-government would have been disastrous. At the present moment to give political independence to the islands would result in the immediate loss of civil rights, personal liberty and public order, as regards the mass of the Filipinos, for the majority of the islanders have been given these great boons by us, and only keep them because we vigilantly safeguard and guarantee them. To withdraw our government from the islands at this time would mean to the average native the loss of his barely won civil freedom.

We have established in the islands a government by Americans, assisted by Filipinos. We are steadily striving to transform this into self-government by the Filipinos, assisted by Americans.

(President Roosevelt in his reply to the Committee from the Republican National Convention, informing him of his nomination on July 27, 1904.)



## FILIPINO SELF-GOVERNMENT

It is difficult to understand how any citizen of the United States, much less a descendant of Revolutionary stock, can tolerate the thought of permanently denying the right of self-government to the Filipinos. Can we hope to instil into the minds of our descendants reverence and devotion for a government by the people, while denying ultimately that right to the inhabitants of distant countries whose territory we have acquired either by purchase or by force?

Can we say to the Filipinos, "Your lives, your liberty and your property may be taken from you without due process of law for all time," and expect we will long glory in that feature of Magna Charta which has become incorporated, in substance and effect, into the constitution of every State, as well as into the Fourteenth Amendment to the Constitution of the United States? Can we hope for the respect of the civilized world while proudly guaranteeing to every citizen of the United States that no law shall be made or enforced which shall abridge the privileges or immunities of citizens of the United States, or deny to any person the equal protection of the laws, and at the same time not only deny similar rights to the inhabitants of the Philippines, but take away from them the right of trial by jury and place their lives and the disposition of their property in the keeping of those whom we send to them to be their governors?

We shall certainly rue it as a Nation if we make any such attempt. Viewing the question even from the standpoint of national selfishness, there is no prospect that the \$20,000,000 expended in the purchase of the islands, and the \$650,000,000 said to have been since disbursed, will ever come back to us. The accident of war brought the Philippines into our possession, and we are not at liberty to disregard the responsibility which thus came to us; but that responsibility will be best subserved by preparing the islanders as rapidly as possible for self-government, and

## “SELF-GOVERNMENT” EXPLAINED 383

giving to them the assurances that it will come as soon as they are reasonably prepared for it.

(Judge Parker in his reply to the Committee from the Democratic National Convention informing him of his nomination on August 10, 1904.)

### “SELF-GOVERNMENT” EXPLAINED.

“You are entirely right in assuming that as I employed the phrase ‘self-government,’ it was intended to be identical with independence, political and territorial. After noting the criticism referred to by you, I am still unable to understand how it can be said that a people enjoy self-government, while another nation may in any degree whatever control their action. But to take away all possible opportunity for conjecture, it shall be made clear in the letter of acceptance that I am in hearty accord with that plank in the Democratic platform which advocates treating the Filipinos precisely as we did the Cubans; and I also favor making the promise to them now to take such action as soon as it can prudently be done.”

(From a letter written by Judge Parker August 22, 1904, to John G. Milburn, of Buffalo.)

## LIBERTY, NOT INDEPENDENCE YET

As to the Philippines, the work done there by Judge Taft and his associates will rank among the highest achievements of colonial administration recorded in history. Never since their discovery has there been such general peace and order; so thorough a protection of the peaceable and restraint of evil-doers; so wide a diffusion of education; so complete a guaranty to industry of the fruit of its labors. And when they see this energetic and efficient government carried on, free from the venality and bribery which formerly seemed to them a necessity of existence, then, indeed, they are like them that dream. The principal evil from which they still suffer has its origin here.

Some well-meaning people—and others not so well-meaning—are constantly persuading them that they are oppressed, and that they will be given their liberty, as they choose to call it, as soon as the Republican Party is overthrown in this country. These are the true enemies of the Filipinos, and not the men who are striving with whole-hearted energy and with consummate success to ameliorate their condition and to make them fit for self-government and all its attendant advantages.

The so-called anti-imperialists confound in their daily speeches and writings two absolutely unrelated ideas—the liberty, the civil rights, the self-government which we have given the Filipinos, and the independence which the best of them do not want and know they are unable to maintain. To abandon them now, to cast them adrift at the mercy of accident, would be an act of cowardice and treachery which would gain us the scorn and reproach of civilization.

(The Hon. John Hay, Secretary of State of the United States, at Jackson, Mich., July 6, 1904.)

## SELF-GOVERNMENT THE GOAL

When the last National Convention met, the Philippines also were under military rule. The insurrectos from the mountains spread terror among the peaceful people by midnight foray and secret assassinations. Aguinaldo bided his time in a secret retreat. Over seventy thousand American soldiers from more than five hundred stations held a still vigorous enemy in check. The Philippine Commission had not yet begun its work.

The last vestige of insurrection has been swept away. With their work accomplished, over fifty-five thousand American troops have been brought back across the Pacific. Civil government has been established throughout the archipelago. Peace and order and justice prevail. The Philippine Commission, guided at first by executive order and then by the wise legislation of Congress in the Philippine Government Act of July 1, 1902, have established and conducted a government which has been a credit to their country and a blessing to the people of the islands. The body of laws which they have enacted upon careful and intelligent study of the needs of the country challenges comparison with the statutes of any country. The personnel of civil government has been brought together under an advanced and comprehensive civil-service law, which has been rigidly enforced. A complete census has been taken, designed to be there, as it was in Cuba, the basis for representative government; and the people of the islands will soon proceed under provisions already made by Congress to the election of a representative assembly, in which, for the first time in their history, they may have a voice in the making of their own laws.

In the meantime the local and provincial governments are in the hands of officers elected by the Filipinos; and in the great central offices, in the Commission, on the Bench, in the executive departments, the most distinguished men of the Filipino race are taking part in the government of their people. A free-school system has been established and hundreds of thousands of chil-

dren are learning lessons which will help fit them for self-government. The seeds of religious strife existing in the bitter controversy between the people and the religious orders have been deprived of potency for harm by the purchase of the friars' lands, and their practical withdrawal. By the Act of Congress of March 2, 1903, a gold standard has been established to take the place of the fluctuating silver currency. The unit of value is made exactly one-half the value of the American gold dollar, so that American money is practically part of their currency system. To enable the Philippine Government to issue this new currency, \$6,000,000 was borrowed by them in 1903, in the City of New York; and it was borrowed at a net interest charge of  $1\frac{5}{8}$  per cent. per annum. The trade of the islands has increased, notwithstanding adverse conditions. During the last five years of peace under Spanish rule, the average total trade of the islands was less than \$36,000,000. During the fiscal year ending June 30, 1903, the trade of the islands was over \$66,000,000. There is but one point of disturbance, and that is the country of the Mohammedan Moros, where there is an occasional fitful savage outbreak against the enforcement of the law recently made to provide for adequate supervision and control to put an end to the practice of human slavery.

When Governor Taft sailed from Manila in December last to fill the higher office where he will still guard the destinies of the people for whom he has done such great and noble service, he was followed to the shore by a mighty throng, not of repressed and sullen subjects, but of free and peaceful people, whose tears and prayers of affectionate farewell showed that they had already begun to learn that "our flag has not lost its gift of benediction in its world-wide journey to their shores."

None can foretell the future; but there seems no reasonable cause to doubt that, under the policy already effectively inaugurated, the institutions already implanted, and the processes already begun in the Philippine Islands, if these be not repressed and interrupted, the Philippine people will follow in the footsteps of the people of Cuba; that more slowly indeed, because they are not as advanced, yet as surely, they will grow in capacity for self-government, and, receiving power as they grow in capacity, will come to bear substantially such relations to the people of the United States as do now the people of Cuba, differing in details

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as conditions and needs differ, but the same in principle and the same in beneficent results.

(The Hon. Elihu Root, ex-Secretary of War, as temporary Chairman of the National Republican Convention at Chicago, Ill, June 21, 1904.)



## THE AMERICAN UNION AN ASIATIC POWER

With the acquisition of the Philippines, whether wisely or unwisely done, the United States has assumed toward those countries the new and additional relation of a neighbor. The enormous development of the resources of the United States and the increased necessity for foreign markets have strengthened the reasons which have controlled its policy in the past, and the proximity of its new possessions, with their millions of inhabitants, has brought it nearer than ever in sympathy to these peoples and their governments. The American Union has become an Asiatic power. It has new duties to discharge and enlarged interests to protect. But its record of a hundred years of honorable intercourse with that region will be a safe guide for the conduct of affairs. Its task will be well done if it shall aid in giving to the world a freer market, and to the inhabitants of the Orient to blessings of Christian civilization.

(The Hon. John W. Foster, ex-Secretary of State of the United States, in his book entitled "American Diplomacy in the Orient.")

## THE DUTY OF AMERICANS IN THE PHILIPPINES

When the history of the Spanish war is written, including the sequelæ in Cuba, Porto Rico and the Philippines, the historian will find no episode of our country's life in which the Nation has played a higher and nobler part. In the heat of political controversy the motives of the chief actors in that war have been questioned, and possibly this may continue for a generation; but the future historian will judge of the acts of the Nation, not by querulous criticism of professional critics or by the abuse and misinterpretation of motives by heated partisan opponents, but by what the Nation did, by what the Nation said, by what it promised, and by what it fulfilled. . . .

The Spanish war opened other possibilities which no man could foresee. In following the proper course of a combatant to disable the enemy wherever he is found, the United States struck down the power of Spain in the Philippine Islands; struck it down at a time when one insurrection by the people against the sovereignty was very recent, and at a time when another was beginning. The impetus of Dewey's victory strengthened the insurgent cause, and with the coming of Anderson and Merritt and Otis, and the signing of the protocol, the United States was presented with this dilemma: Shall we in the treaty of peace return the Philippine Islands to Spain; shall we turn them over to the insurgent forces, or shall we accept the sovereignty over them from Spain and discharge our duty as sovereign toward the people?

It was a very serious issue. These islands lay seven thousand miles away from our coast, were far in the Tropics, and were peopled by a race with which we had had up to that time nothing to do and nothing in common, except that we had fought together against Spain to deprive her of her power in the islands and had encouraged the people to join us in that fight. It was decided that if we turned the islands back to Spain we should be guilty of a breach of faith to the people who had worked and co-operated with us in driving Spain from power. The plea and representation that

Spain had oppressed them appealed to us and invoked our sympathy in their struggle for their liberties. We therefore rid them of Spain by accepting the sovereignty of these islands, which was as legally passed to us as the sovereignty of any country was ever passed or transferred from one government to another.

Being the sovereign in these islands, then the question came, What was our duty to these people? Many of those who had been prominent in insurgent circles as leaders desired the establishment of an independent government. There were others who recognized the inability of their people, as then constituted, to organize and maintain a government which would be for their welfare. The United States was responsible to the world for the maintenance of law and order here and was responsible to Spain for the preservation of the rights of her citizens and of her corporations. It had therefore to decide whether, as a sovereign with the responsibilities of a sovereign and with the true interests of these people at heart, it could trust to the chaotic agglomeration of tribes having no real government except a very imperfect government of military force, to organize the islands and develop the people as they deserved.

The United States decided that the people were not able themselves to bring about any beneficial result which would secure an efficient government, either for the preservation of international obligations or for the elevation of the people and the development of the country; that self-government, to be a benefit, must be a growth and an education, and that these people with their three hundred years of subjection to Spain have not reached the point where actual experience in independent self-government would lead them on to a better understanding of it; that they needed the helping and guiding hand of a people who for hundreds of years had fought for individual liberty and popular rule, and who, therefore, knew something of the difficulties of organizing government and maintaining it on a popular basis.

It has been charged that when the United States came here it came with a greedy disposition to acquire territory and power. No loyal son of the United States, in twenty-five years after the war with Spain and the treaty of Paris, as he looks at the records will say so. No loyal man who will study the utterances and the thoughts of McKinley, as shown forth in his state papers, can but realize that he assumed the control of the Philippine Islands

with the utmost reluctance and with a sense of responsibility to the people of these islands that was profound and sincere. . . .

From the beginning to the end of the state papers which were circulated in these islands by the Schurman and the Civil Commissions, as authoritative expressions of the Executive, the motto that "the Philippines are for the Filipinos" and that the Government of the United States is here for the purpose of preserving the "Philippines for the Filipinos," for their benefit, for their elevation, for their civilization, again and again and again appear, and it is to be noted that these declarations were made and were continued, while many of the Filipinos were in arms against the sovereignty of the United States; that nothing of violence, of treachery on the part of some, of obduracy on the part of others, could turn the Executive from his purpose to conciliate the people by promises fulfilled as far as time permitted; that the government of these islands should always be carried on with an eye anxious for the welfare of the Filipino people. . . .

Now, what is meant by the principle, "the Philippines for the Filipinos?" Only this, that every measure, whether in the form of law or an Executive order, before its adoption, should be weighed in the light of this question: Does it make for the welfare of the Filipino people, or does it not? If it does not make for the welfare of the Filipino people, then it ought not to be enacted or executed. The doctrine as interpreted in the light of these authoritative declarations assumes that the Filipino people are of future capacity, but not of present fitness for self-government, and that they may be taught by the gradual extension of self-government to exercise the conservative self-restraint without which popular government is impossible.

Does the doctrine exclude the encouragement of American enterprise, the investment of capital in these islands? No; emphatically no. There is nothing which Americans can bring, and I do not expect education or a free form of government, which can make more for the elevation and civilization of the Filipino people than the investment of American capital in the material development of these islands. Civilization follows material development. What the islands are most lacking are high roads, harbors, and modern methods of intercommunication. If the construction of railroads, the inauguration of steamship lines, the construction of highways, or building of port-works comes under the definition

of "exploitation," then that kind of exploitation is wholly consistent with the principle of "the Philippines for the Filipinos," and is indispensable in carrying out that principle as properly understood.

Nor is it to be expected that capital can be invested here unless it is assured of an adequate return. The profit must be large to be proportioned to the risk run. The idea that the policy of "the Philippines for the Filipinos" involves the exclusion of Americans or others from making money in the islands is as far as possible from a reasonable interpretation of it. The only kind of exploitation which can be properly termed selfish and which is not consistent with the principle as I have explained it of "the Philippines for the Filipinos" is that which takes wealth out of the country or produces a condition of profit for Americans or others in the country at the expense of the people of the Philippines, and without conferring upon them any benefit. For instance, suppose the Congress of the United States were to adopt a law which forbade inter-island trade except in ships constructed in United States territory, and thereby reduced the carrying trade to one-half its carrying capacity, increasing the freight rates exorbitantly, and conferring profit only on Americans interested in that trade; that I would say was selfish exploitation of the most detestable character.

In carrying out the principle, "the Philippines for the Filipinos," in respect to any measure, the question is: Is it for the welfare of the Filipino people? The doctrine does not include, necessarily, the independence of the Filipinos, nor any particular degree of autonomy. It is entirely consistent with the principle to object to an immediate extension of popular government on the ground that we are going too fast for the political digestion of the people, and that it is not, therefore, for their good. Whether an autonomy or independence or quasi-independence shall ultimately follow in these islands ought to depend solely on the question: Is it best for the Filipino people and their welfare? It is my sincere belief that when America shall have discharged her duty toward the Philippines, shall have reduced the tariff, and made the commercial bonds between the two countries close and profit-giving to both, the Filipinos will love the association with the mother country, and will be the last to desire a severance of those ties. . . .

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There are many Americans in these islands, possibly a majority, and this includes all the American press, who are strongly opposed to the doctrine of "the Philippines for the Filipinos." They have no patience with the policy of attraction, no patience with attempts to conciliate the Filipino people, no patience with the introduction into the government as rapidly as their fitness justifies of the prominent Filipinos. They resent everything in the government that is not American. They insist that there is a necessity for a firm government here, rather than a popular one, and that the welfare of the Americans and American trade should be regarded as paramount. It is possible to trace the history of the formation of these views.

The first Americans to land in these islands were the Army and Navy, together with those venturesome business spirits that thrive best in times of trouble and excitement, when the opportunities for making money suddenly for those upon the spot are good. The history of the relations of our Army and Navy with the insurgents, the hostile spirit with which the denial of the insurgents of the right to loot the city of Manila was received by them, the sneers and contempt with which they visited the American troops before the outbreak of February, 1900, and the subsequent warfare, attended, as it was, especially in the guerrilla part of it, with ambushes, treachery and cruelty, all tended to create a bitterness of feeling on the part of the soldiers toward their Filipino opponents that could not but be shared in by the Americans who were in the islands at that time. It was only natural, therefore, that every defect, every weakness, of the Filipino character should be dilated upon by the American soldiers and by those who accompanied them. The Anglo-Saxon is not noted for his courtesy; he is not noted for his consideration for races which he considers inferior to his. Counting upon the secret enmity of every Filipino that he met, it is not surprising that he should treat the Filipino accordingly.

The exigencies presented by guerrilla warfare required the presence here of a much larger body of troops than first came, so that in 1900 there were here seventy thousand men of the United States Army, and they were stationed at six hundred posts. Their presence in the islands created a demand so large for American supplies of food and drink and other things, that the American merchants, who were the only merchants familiar



with the demands of American soldiers, found themselves with a larger business on their hands than they could take care of, the profits from which were very great indeed. They then in the islands had no need to look for other trade or patronage than this. The necessity for cultivating the taste or the good-will of the Filipinos for business purposes was wholly absent, because the patrons who were making their money were deeply imbued with feelings of hostility and contempt toward the native population. It was only natural that the newspapers, whose editorial staffs were largely composed of men recently in the battlefield and whose subscription lists were largely swelled by the names of soldiers, whose advertising columns were filled by the advertising of these American merchants, should reflect the opinion which the American merchant and the American soldier had of the Filipinos. The American knew little of the Spanish language and still less of the real languages of the country—the Tagalog, the Visayan, and the Ilocano. His opportunity for communication with the native was therefore exceedingly restricted. The language of the American was “yea, yea,” and “nay, nay.” He said what he meant and he meant what he said, with all the abruptness and bluntness of the Anglo-Saxon race. The Filipino, with a timidity born of years of subordination and with the Oriental tendency to speak that which his auditor wishes to hear, and with the courtesy which is innate in the race and has been increased by lessons from the Spanish, used expressions which, interpreted by Anglo-Saxon standards, were false and deceitful; interpreted by the men who understood the race, were nothing more than courteous commonplace. And so it was that the American enlisted men and many officers, and the American merchant looked upon every effort of the Civil Government to cultivate the good-will of the natives as love’s labor lost, and as likely to result in a weak government, ultimately to be destroyed by treachery.

Now the army of seventy thousand men has been reduced to fifteen thousand. The Americans in the islands have decreased rather than increased since 1900. The demand for American goods, for American supplies, has been much reduced. The opportunity for large profit on the part of the American merchant, who was so long content with American trade only, has passed. The circulation of the American press has been reduced, because

the number of those who read English in the islands has, of course, become less with the departure of each American regiment and the reduction of the American garrison, and now the pinch is being felt. Of course, the dreadful agricultural depression due to loss of cattle has much to do with business dullness, but the case of the Americans is peculiar and is largely affected by the change I have described. With the lack of logic, so characteristic of human nature, the merchant who finds hard times coming on, the business man whose profits are not so great, looks about for a scapegoat and an explanation, and he finds it in the wicked Civil Government which has been encouraging the natives as far as it could; has been taking the native into the government as far as he seemed fitted; is doing what it can to elevate the Filipino people and provide for their welfare, and has not taken the American merchant under its special wing. Complaint has been made against the Civil Government that it buys its goods outside of the Philippines and gives the American merchant no opportunity for profit. Investigation has been made, and it is found that eighty per cent. of everything bought by the Civil Government is bought in the islands, and that a good deal of the American trade in the islands is that which the Civil Government itself furnishes. There is no discrimination in favor of the Filipino as against the American in business. Before the law they are exactly equal, because equality of resident, citizen, and foreigner in business is on the whole the best method of developing the country and therefore the best for the welfare of the people of the country.

But it is said that American capital has not been encouraged to come here. Until July 1, 1902, it is true that the Commission had no authority to grant franchises which should induce large investments of capital. Then it was understood that the Commission would be glad to hear applications for franchises on terms favorable to the public, and a number of franchises have since been granted—not all that the interests of the country required have been granted, but all that capital invited. American capital has been so occupied with the great profits of a prosperous period in the United States that it could with great difficulty be induced to come so far. The attitude of the American press and of the American merchant in his hostility to the Filipino, and in the consequent hostility to the Civil Government, was led into the error

at one time of emphasizing in every possible way, by letters and representations of all sorts, that the condition of the country as to tranquility was so bad that the whole of the islands was still in a state of war. Every small ladrone fight, every discomfiture which the Constabulary suffered, was exaggerated and made the basis for the inference that the conditions in the country were retrograding rather than improving. Such incidents were seized upon and made as much of as headlines and general statements could make them. Representations of this character were hardly in the nature of encouragement to capital to invest in the islands, and while I entirely acquit the press and others making such representations of a desire to exclude it, and am able to find an explanation for it in their disgust with the policy of the Civil Government and their bitter feelings for the natives, yet justice requires the conclusion that such reports had something to do with delaying the coming of capital. . . .

With respect to the possibility of obtaining satisfactory labor from the Filipinos, I have only to say this, that experiments have shown that those who have gone about the matter systematically and have attempted to find out what the native needs to keep him constant in his attendance upon work have been successful, so that, wages considered, his work has been fairly satisfactory. But it is very certain that before satisfactory labor can be obtained from him, he must be under the control of a master who understands him. I know the disposition of most Americans here is to open the doors and let in the Chinese, so that we may have Chinese cheap labor in the islands, but I am emphatically opposed to the general policy of admitting the Chinese; first, because the Filipinos have the strongest opinion that it will be for their detriment, and second, because I believe the history of the Straits Settlements shows that it will be not for their prosperity as distinguished from the material prosperity of the islands. I am opposed to admitting any Chinese labor until it shall be made to appear that the great works of construction which are essential in the islands cannot be carried on satisfactorily with Filipino labor. . . .

Now, I hope I am a reasonable man, and I am not disposed to quarrel with those with whom I differ. I know that the habits of the Filipino servant are trying to the American who first comes to these islands; I know that the laziness and indisposition

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to hire of the cochero are enough to cause blasphemy. I know that we have had instances of the grossest treachery and cruelty by Filipinos; I know that the Filipino is disposed to conceal his real feelings when in opposition to the person whom he is addressing, and I know that these characteristics are calculated to make the Americans impatient and condemn the race. When one's feelings of enmity are very much aroused it is difficult to get the limit to the expression of them. So it is that we have the young lions of the American press, of the three newspapers who are supposed to speak the American public opinion in these islands, holding the Filipino up to contempt, exposing all his supposed vices, and giving him no credit whatever for any virtues, and it may be that this represents the feeling of the majority of the resident Americans in Manila. But can we not, in the end, be just and give the whole Filipino people their due? Should we wish the Filipino people to judge of Americans by the drunken, truculent American loafers who infest the small towns of these islands, living on the fruits of the labor of Filipino women, and give us more trouble than any other element in the islands? Should we wish the Filipino people to judge of American standards of honesty by reading the humiliating list of American official and unofficial defaulters in these islands? I think not.

Contrast the Filipinos with other Malays and the Oriental peoples, and I ask you to name a people offering more opportunities for development along the lines which American ideals require than the people of these islands. To begin with, they are a Christian people, and they have been so for three hundred years. It will not be said that I have been partial to the Spanish friars and the Spanish sovereignty here, but I am anxious to admit in the fullest manner the debt which these people and the world owes to Spain and her friars for Christianizing seven millions of Malays and giving them, speaking broadly, Christian and modern ideals. It is true that their Christianity sometimes seems different from European or American Christianity, but in forming a subject for the operation of elevating influence, of education, and the environment of civilization, this people is centuries in advance of the Mohammedan or Buddhist. The Mohammedan, the Buddhist, the Chinaman, looks with a sense of superiority on the efforts of the Christian European nation to better his condition.

He has no desire for popular government, no longing for individual liberty. He opposes to development of this kind the impenetrable wall of disdain and contempt. The Filipino people as a people have breathed in through their educated leaders the inspiration of liberty and free government. Many of them have fought, bled, and given up their lives in a struggle for independence. It was a mistaken struggle, but their sacrifice and their bravery are worthy our admiration and bespeak a people capable of greater things. Their intense desire for education, their appreciation of European and American improvements in dress and bodily comforts, their artistic ambitions, their quick desire and power to imitate the good they see and understand, their openness to the reception of new and better things, however lacking in a political knowledge of its difficulties and real essence—all these traits, added to a peculiar social sense and charm, make them a people peculiarly subject to the good and developing influence of a friendly and sympathetic government in which they are given a gradually increasing part, and justify an entirely different policy in dealing with them and promoting their welfare from that which England has found it necessary to pursue with Mohammedan and Buddhist peoples, having neither sympathy with, nor understanding of, modern European ideas. . . .

The American trade in these islands—and by that I mean the demand of Americans for goods and supplies—can never exceed that of twenty thousand people in addition to the soldiers who may be here. The demand of the Filipino people will be a demand, when created and encouraged, of seven and one-half million persons. The only hope, the only possible source, of real business and of real trade that can be dignified by the name, which the United States or any of our merchants, whether living in the United States or in these islands, can have is with the Filipino people. The promotion of their material and intellectual welfare will necessarily develop wants on their part for things which in times of poverty they regard as luxuries, but which, as they grow more educated and as they grow wealthier, become necessities. The carrying out of the principle, “the Philippines for the Filipinos,” in first promoting the welfare, material, spiritual and intellectual, of the people of these islands, is the one course which can create any market here among the people for American goods and American supplies that will make the relation of the



United States to the Philippines a profitable one for our merchants and manufacturers. . . .

Again, one of the conditions indispensable to progress is tranquility. Without it capital, constitutionally timid, will not come. Now, what has produced the present tranquility? I say without hesitation that the chief element to-day is the confidence which the conservative people of the islands have in the promises of the United States to make the welfare of the Filipinos its chief purpose in remaining here and to assist them sincerely in learning the secret of self-government by gradually enlarging their political power. The successful suppression of ladronism is due directly to the efficient energy of the Constabulary and the Scouts; but that would have been entirely impossible but for the assistance of native judges, native provincial governors, and native municipal officers. The conservative Filipinos are on the side of the Government and law and order.

What do the young lions of the American press in Manila, what do the merchants of Manila who take the position I have attempted to explain and describe, expect to do? Do they expect to change the policy of the Government? Certainly not as long as the Government of the United States is alive to the honor of preserving sacred its promises to a whole people. From where do they expect the political support that can be effective to carry out the policy which their attitude indicates? The policy of the present Civil Government in placing as its first aim the promotion of the welfare and the prosperity of the Filipino people, and the gradual extension to them of self-government, is the identical policy of the Republican party. . . .

Do they hope to obtain support for their policy if the Democrats succeed the Republicans? The Democrats are more extreme in their view that the islands should be preserved for the Filipinos exclusively than the Republicans. . . .

Should the Congress of the United States, as I earnestly hope it will, reduce the tariff upon tobacco and sugar, there will be created a trade between these islands and the United States which can but lead to a counter trade in American products here, and this in spite of the fact that there may be no discrimination here against the goods of England, Germany and other countries. The discrimination in favor of these islands by a reduction of the Dingley tariff must operate to turn a great proportion of the



trade of these islands toward the United States, and the material development of the people must increase that trade. I shall not believe that the American merchants now in the islands, nor those who are to come here, will be lacking in that sagacity which they have at home and that they will blindly put an obstacle in the way of their own success by following a policy born of prejudice and not of good sound sense.

I am not insisting that merchants who come here and invest their little or their great capital shall, at a loss to themselves, support the policy of the Government from altruistic motives or on the ground that the honor of the Nation requires such a policy. I urge it upon them chiefly because it is the only method that I see by which the American trade in these islands can be made profitable and the American merchants who have ventured here can be made rich. The policy will, in fact, be carried out because it is a national obligation; but it is most fortunate that we find moving toward the same end both honor and profit. I am confident the Americans in these islands will realize this before it is too late.

(Governor William Howard Taft in an address given before the Union Reading College, Manila, December 17, 1903.)

## THE DOOR OF OPPORTUNITY OPEN

Did time permit I might enumerate other matters of considerable though minor importance which call for future consideration. Enough, however, has been said to indicate the general lines of policy which it is believed will be pursued by the Government in the immediate future. I cannot refrain from saying that success or failure of the efforts of the representatives of the American Government in these islands must very largely depend upon the attitude of the Filipino people themselves; and, furthermore, that their attitude will, in the nature of things, in turn be largely affected by the attitude of the Americans in these islands toward the Filipino people. It has been perhaps not extraordinary, in view of past events, that Americans and Filipinos should, to some extent, still stand apart from each other. It seems to me, however, that the time has passed, if it ever existed, for an attitude of reserve and distrust.

The Americans who are here in these islands with the legitimate and laudable purpose of aiding in their development, and at the same time bettering their own fortunes, cannot fail to see that they can only hope to accomplish their desires by establishing cordial personal and business relations with the people with whom they must necessarily come in contact. This is so obviously true that it does not require elaboration. Aside from this, every consideration of magnanimity and patriotism impels them to such a course. We are strong; the Filipinos are weak. We are justly proud of our institutions and of the benefits and blessings which spring from them. We have assumed control and government of these islands without consulting the wishes of their inhabitants. Are we not in conscience and honor bound to offer them the best we have to give? In inviting them to participate equally in our common birthright, we do not make ourselves the poorer, but therein the richer. We cannot ignore the truth that in our relations with this people the Americans here are quite as much on trial before the civilized world as are the Filipinos. On the

other side, every Filipino should turn a deaf ear to the sinister promptings of restless and selfish agitators and demagogues who strive to keep alive prejudices born of evil passions engendered by war, and, following the example of the wisest and most patriotic of their countrymen, should frankly and loyally accept the situation as it is. Nothing can be accomplished that is good by a contrary course. The logic of events is inexorable. True patriotism, under existing conditions, is found in a loyal attitude to the Government. Every intelligent Filipino must realize that his people in the present stage of development are unable to stand alone, and that in the very nature of things, they must lean upon some stronger arm. It is suicidal, therefore, to repel the kindly advances made by those in authority or to engage in a policy of obstruction or agitation. There is no reason for antagonism. On the contrary, there is every reason against it. The coming of Americans to these islands to build railroads and other works of public utility, to engage in agriculture, manufacturing, or the mechanical arts, can only be of advantage to the Filipino people. There is room in these beautiful and fertile islands for all. The door of equal opportunity should be thrown wide open for all alike—European, American and Filipino.

(Governor Luke E. Wright in his Inaugural Address as second Governor of the Philippine Islands, February 1, 1904.)

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