

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

This Distinguished American Journalist is Traveling Around the World for the Purpose of Investigating the American Foreign Missionary from a Purely Disinterested, Secular and Non-Sectarian Standpoint. Illustrated with Drawings and from Photographs.

No "Knockers" at Mission in the Philippine Islands

Manila, P. I.—"There are no knockers at missions in the Philippines." Thus a Manila newspaper man colloquially diagnosed the missionary situation in the islands. My own investigations verified this opinion; the criticism of missions and missionaries which is so general in the port cities of the far east is conspicuous for its absence in Manila. The missionaries appear to be on the best of terms with everybody, from the governor general down.

One of the most popular dinner clubs in the city is the Quill club, to which most of the prominent men in Manila belong, and which was organized by two missionaries. Not until the recent visit of Dr. Charles Cuthbert Hall and Secretary Lloyd, of the Protestant Episcopal board when they were guests of the club, was anything like a religious topic even treated in the after dinner speeches. This suggests a notable fact about the Philippine missionaries. The man is not swallowed up in the minister. So far as I met them personally, I found the missionaries sharing the characteristics of most of the other Americans in the islands; strong, sensible, symmetrical men, seriously engaged in the business of making the best nation possible out of the Filipinos.

Catholic-Protestant Neighbors. Inasmuch as the Roman Catholic church has been in the islands for 300 years, and most of the natives are, at least nominally, members of that communion, I expected to find bitterness and acrimony between the Roman Catholics and the Protestants. But this is not the case, and for two reasons. The first is that the Protestant missionaries have worked with tact and quietness and have endeavored to

the Filipinos revolted. On all sides it is agreed that the church in the islands should be brought up to the American standard. Concerning the handful of American priests who have gone to the Philippines, I heard only praise, from Monsignor Agius down to the civilian "man of the street." There is a great need for more.

Failing this, the church authorities look with most hopefulness to the present movement for the education of young Filipinos to the priesthood in the United States. Lack of suitable priests is the chief need of the church in the islands, in order to remedy conditions which cannot exist in the light of the increasingly-circulated newspapers, of widespread popular education, and of a steadily growing American spirit. Next comes the need for the rehabilitation of church edifices, which are still in a ruinous condition, as a result of the war. Apparently none of the money paid by the American government to the friars for their lands is being used for the churches in the islands.

Locking Out for the American.

A peculiar situation was created in Manila by the advent of so many American men, mostly Protestants. In behalf of these, churches have been established in Manila by the Presbyterians, Protestant Episcopalians, Methodists and Disciples. All of these are centers of vigorous religious influences. Dr. S. B. Rossiter, the Presbyterian pastor, has won for himself an enviable place in the life of Manila, and Bishop Brent, of the Episcopal church, is by all classes regarded as one of the great men of the islands. The Methodist pastor is a young man and new-comer, but the church is a popular one. Dr. Horner

project to build a hundred thousand dollar Young Men's Christian association building, with lodgings for a hundred men, was made a civic matter, and pushed through enthusiastically. The Y. M. C. A., by the way, was the first Protestant agency at work in the islands, and its splendid service for the soldiers, now supplemented by work for civilians, has continued to this day, winning warmest praise in all quarters.

Churches Get Together.

The first outstanding fact concerning the distinctively missionary work of the islands by the Protestant churches is the plan of cooperation which was lately adopted. Profiting by the experience of other mission fields, the denominations early got together to apportion the territory, so that duplication and conflict might be avoided. In order also to present a united front for Protestantism, a common name, "Evangelical churches," was adopted, in place of the varied and confusing denominational appellations.

In the division of the islands among the denominations, the Methodists have the greater part of Luzon, north of Manila, and the Presbyterians the southern portion of the same island as well as four other islands. The Disciples of Christ also have four stations in the most northerly part of Luzon. Since 1900 the Baptists have occupied Negros, northern and southern Panay and the Island of Romblon, with 17 missionaries and 17 native congregations. Congregationalists are located on the Island of Mindanao, where they work in close cooperation with the Presbyterians. The Episcopalians have a work for the pagan Igorots, and also for the Chinese. Methodists likewise have a mission among the Chinese. The United Brethren are strongly established about San Fernando. Spiritualists and Christian Scientists have work in the islands which the system naturally covers.

Breaking the Colt. Illustrations. If, suggests Prairie Farmer, a rather large snap is chosen to harness gets broken or the harness never had one. In either case I use a snap fastened to the back band with a piece of leather and a rivet, as shown in Fig. 1 of the accompanying

Fig. 1.—Position of Snap and Strap.

Fig. 2.—On Harness and Horse.

Fig. 3.—On Harness and Horse.

Fig. 4.—On Harness and Horse.

Fig. 5.—On Harness and Horse.

Fig. 6.—On Harness and Horse.

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