

# 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 missionaries 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 Neighborliness. Inasmuch as the Roman Catholic church has been in the islands for 300

years, the superiority of the Filipino to the Asiatic—and he undoubtedly is superior to Japanese, Chinese, Malay or Indian—is due to the civilizing influence of the Roman Catholic church. That the United States has been able to do more for the islands politically in less than ten years than Great Britain has done for India in a hundred years, must largely be credited to the church that brought the Filipinos out of savagery.

With the abuses that crept into the church in the islands this article is not concerned; but it must be pointed out that it was not against the American type of Roman Catholicism that 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.

Falling 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 grow-

families; 203 are living in hotels; 862 are soldiers; 61 are in Bilibid prison.

Apparently, the average American does not find the atmosphere of the islands conducive to church-going. A count was made, upon a recent Sunday, of all the American men in attendance upon the city's 20 churches. Roman Catholic and Protestant, and the aggregate number was found to be 416. At the Columbia club were 81 and at the Luneta sacred concert were 35. Over against these 82 (among whom were doubtless many duplicates) who were under religious or "wholesome" influences, may be placed the count of 1,695 in attendance upon baseball games, races, etc. At two similar resorts where the count could not be made, the estimated number was 250 more.

This does not mean that Manila is an immoral city; in truth, I was amazed at the quietness and orderliness of it, and at the manifestly high character of the people. So far as could ascertain, the attacks upon the morality of Americans in the Philippines have been cruel exaggerations.

While they apparently do not lean strongly to church-going, the men of Manila yet manifest an alert interest in the moral welfare of the city. The 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. From the first there has been substantial unity and cooperation among the missionaries; who are, as already indicated, a superior body of sensible, capable men.

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 Igorrotes, 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 Manila.

The total Protestant membership of the islands, reported to the Evangelical Union last year, was 15,000, exclusive of 10,000 probationers recorded in the Methodist church. The last-named body is witnessing an extraordinary growth; with only nine Americans engaged in the Filipino work—it now reports, according to Rev. M. A. Rader, presiding elder, no less than 18,000 members, including probationers. A curious fact about its congregations, and those of the other missions, is that two-thirds of them are men, and of this number three-quarters are young men. There are 300 licensed native workers in the Methodist church, only a few of whom receive any financial assistance. This characteristic of independence and self-support runs through all the Protestant missions. The great bulk of their churches throughout the islands has been built by the natives themselves.

Educational and eleemosynary effort on the part of the missions includes the Presbyterian hospitals at Iloilo and Demaguet and the Silliman Industrial Institute for Boys at the latter place, the Protestant Episcopal Dispensary and Settlement House in Manila, the Methodist hospital and schools, the Jaro Industrial school of the Baptists with about 300 students, and various training schools for native workers and periodical religious publications maintained by the different denominations.

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### Saloons for Women.

"When I was in Berlin," said a clergyman, "I had enough curiosity to visit one of the peculiar saloons for women that they have there. The place interested me, and I am bound to say that it was decently conducted. Berlin is the only city in the world that has those institutions. In our country, where the women are nearly all teetotalers, we don't need them. In England they don't need them because English women of the lower classes enter the public houses and lean against the bar and sip their beer with as much nonchalance as their husbands.

"In this female saloon in Berlin about 25 females were gathered. They looked poor, but respectable. Some were smoking cigarettes and cigars—some read the papers, and in a corner a little group argued noisily over an article in a fashion magazine, much as men argue in their own saloons over politics."

# The Feminine World



VISITING AND MATINEE GOWN

BALL GOWN OF FOLLENNE

The American woman is most alert and enthusiastic, and has a fine intuition when it comes to matters of dress. Just now she is busy looking with a happy forethought, after the question of wherewithal she shall be clothed. The features that cannot be overlooked are embodied in innumerable different designs. Thus the skeleton bodice, which really deserves a name more in keeping with its daintiness, is everywhere in evidence. It is about all that is to be found in two-piece dresses for indoor wear. Its use proclaims that the lingerie waist will be needed morning, noon and night.

Princess gowns come in for as much consideration, if not more, than ever before. In so many of them, the brocade idea in the waist portion is introduced. When the entire gown is of one material or color, a chemise and lace cuffs are added in white or cream. This touch of white is the most becoming and "fetching" addition that ever was taken up by the feminine world.

In the two-piece suits for the street, skirts are clearing length or shorter, pleated, fitted about the hips and flaring freely from the thigh down. What a pity that the great establishments who provide for every other need in the world of women, don't have a department of instruction in the wearing of clothes, or their adjustment, at least. The observer is forced to the conclusion that money is a little worse than thrown away by the woman who lavishes it on her apparel and has no style or carriage of person, to harmonize with her finery. A day or so ago, a girl in a well-tailored blue cloth gown entered a street car, and, as usual, all eyes glanced at the newcomer. She was not unusually pretty, but all feminine eyes did more than glance her way.

A soft little round crowned felt hat was adjusted upon her carefully dressed hair, at just the right angle. A graceful and full cluster of coque feathers and a chou of velvet were its sole trimming. A muff and scarf of black lynx were worn with a grace which was not marred by a little consciousness of its possession, by the trim, well-groomed girl. One cannot claim anything, in such an outfit, to command the very respectful attention of women far more richly dressed. But, by comparison, she was without doubt the best dressed woman, in a very well dressed little company.

Thirty minutes later, a lady preceded the writer on the pavement. She had a round figure which was to be envied, entirely spoiled, however, by a "sloppy" carriage. A magnificent fur coat, shapely and well made, enveloped her, but it suggested instantly, an Indian's blanket. She couldn't have worn it worse. A handsome plumed turban had lost its balance, apparently, and was hanging on by a hat pin presumably, reinforced by a veil tied in a ragged knot at the back. No one looked at her twice. She was not worth while. A woman who isn't energetic enough to wear her clothes well, or doesn't know how to, isn't to be envied her finery. She would look better in the most inconspicuous of belongings.

### Gorgeous Costume Worn by Parisian Beauty

A perfectly plain tailor gown in cloth is being thrust aside for only simplest morning wear, according to a Paris letter to Vogue. For afternoon the tailored costume is enriched with most elaborate braiddings and silk embroideries in self color, the coats being a mass of handwork, making the cost of the costume something fearful to contemplate. At the races the other day beautiful Mme. Salvago launched a long light redingote in baby lamb, its fronts pointed, its sides slashed open, while the back breadth, only slightly curving into the waistline, falls longer again in cascading outline. It has long close sleeves, and long lines of black silk braid down all the seams and on all the edges, while the base of the tails and of the pointed fronts, as well as bust and sleeve tops, are completely covered with heavy, highly raised black silk embroidery mixed with soutache. On the fronts and all down the sleeve lengths there were black silk tassels. This coat was lined with white chiffon shingles, bordered with a pretty colored embroidery, and it was worn open to show a pale canary-colored suede waistcoat embroidered in colors, and a tight-fitting, long canary-colored cloth skirt bordered with a band of sable. Her hat was a tall Hugenot in rough black silk felt with a narrow brim rolled up very much on one side, the whole rather big of crown and sitting low about her head. The hat was circled with a band of sable and at one side there was a large black tuft of aigrettes. This hat sat a very little bit back on the head, showing the encircling braid of hair which pressed low about the head and ended in a bunch of puffs on each side of a black coil.

### PARADISE AIGRETTE.



For the girl who can becomingly wear a large hat our illustration pictures a charming model in black satin, faced with hyacinth blue satin. The large paradise aigrette in same color blue is beautifully tipped with black.

### Long and Graceful Are the New Skirts

All skirts are now extremely long and in most cases exceedingly graceful in outline, but whereas before this a wide flare about the feet has been sought after in even the most supple and silky materials, now all ruffles and flounces are done away with, even the stiff taffeta flounces on the upper petticoat being abolished. In front the hem must lie on the ground just enough to make it possible to walk without stepping on the material, while on the sides some inches have been added to the accepted length of last year, and in the back, too, the train is a decided feature of the skirt. Naturally, when all must be done to give height and slenderness to the figure, folds, tucks, plaits, ruffles and flounces disappear as though they had never been in existence. This does not mean, however, that all trimming is a thing of the past, for the elaborate hand embroidery was never more beautiful than that on many of the newest evening models. Wide bands of solid embroidery with gold, silver and steel spangles and pale colored iridescent paillettes introduced in the pattern by being placed about the very border of the skirt help to keep the material well down and clinging without any ugly slinkiness, and serve to accentuate all long and slender lines. This embroidery may also be carried up on the skirt in long points, or on a net gown lines of rhinestones or paillettes may be carried down the skirt from the belt to merge into the wide embroidered band at the end.

### Long Mousquetaire Sleeve.

The long mousquetaire sleeve of wrinkled lace or chiffon, that outlines the arm closely from the sleeve cap to well over the hand, is smartly indorsed on both sides of the sea. This is a particularly good choice for women whose arms look best when their outlines are softened by gauzy shroudings, while the unbroken line from shoulder to waist tends to make the arm appear longer and more slender than does the usual sleeve arrangement.

### Miroir Velvets.

Black miroir velvets and similar fabrics are made up in imitation of broadtail for wear with light colored gowns. Let it be understood, however, that furs are not in high favor; they are more fashionable and more luxurious than ever, but, as has been said, this is a season of unusual novelties, and the imitation of fur by very fine materials seems to catch the elite fancy.

### WISE WORDS FROM RUSKIN.

All healthy and helpful literature sets simple bars between right and wrong.

In resolving to do our work well is the only sound foundation of any religion whatsoever.

Obey something; and you will have a chance some day of finding out what is best to obey.

A common book will often give you much amusement, but it is only a noble book which will give you dear friends.

### Too Sharp a Dividing Line.

Elder (discussing the new minister's probation discourse)—In my opinion he wasna justified in dividing folk into the sheep and the goats. I wadna just say, Jamie, that I was among the unco guid, and I wadna say that you were among the unco bad. So what do we come in? He'll no do for us, Jamie. We'll not vote for him.—Punch.

### Wise Provision of Nature.

The skin of the men and women of some nations is much thicker than that of others, particularly in hot countries. The Central African negro has a skin about half as thick again as that of a European. That of a negro is thickest over the head and back—evidently to form protection from the sun.

### For the Alimony Brigade.

"There's a lot of talk in the papers," said Mr. Dumley, "about the necessity for uniform divorce laws." Wonder what they mean by that? "Probably," suggested Mrs. Dumley, "it's to compel divorced people to wear a uniform so other folks can recognize 'em."—Catholic Standard and Times.

### Angry Adjectives.

It was not a young woman novelist, but Charles Summer of whom the late E. I. Godkin, the New York editor, said: "He works his adjectives so hard that if they ever catch him alone they will murder him."—Youths Companion.

### Defamation.

I never yet heard man or woman much abused, that I was not inclined to think the better of them and to transfer any suspicion or dislike to the person who appeared to take delight in pointing out the defects of a fellow creature, says a writer.

### Takes Some Smartness to Do That.

Whenever we hear a woman boast that her husband winds the clock, wipes the dishes and puts the children to bed we wonder if he is swart enough to know how to do anything else.—Chicago Record-Herald.

### Farmer Jones (to amateur hunter).

—There wasn't a better water dawg livin' until you shootin' gents took to borrowin' 'em. Now 'is 'ide's that full of shots, he'd sink to the bottom like a brick!—The Bystander.

"Dey give him ten years fer stealin' a 'possum," said the colored broker, "an de worst of it wuz he didn't get ter eat it."

He must see the difference between unfair representation and a desire to market goods to the best of his advantage.

We get no good by being ungenerous, even to a book.—Elizabeth Barrett Browning.

A genius is a man who can tend a furnace so that it will not send up gas. St. Louis Post-Dispatch.

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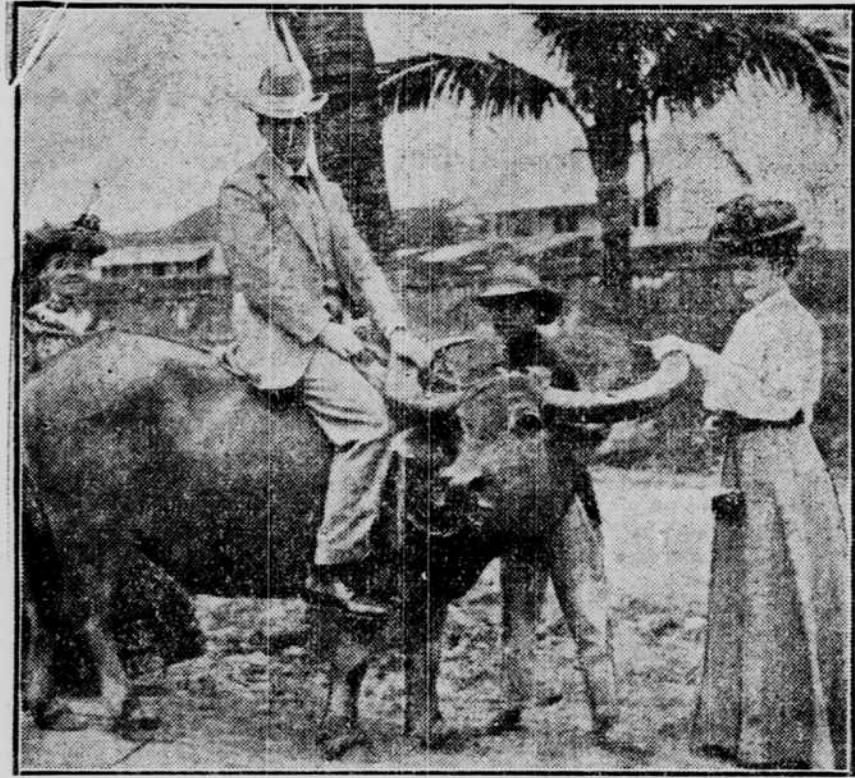
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Charles M. Alexander in Manila. Mrs. Alexander is standing at Caribou's head

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 avoid arousing antagonisms and sectarian bitterness.

The second is that the old church organization has its hands full with the Aglipay schism, which claims not only more than 2,000,000 adherents, but also a large part of the church property in the islands. This question is now being fought out in the courts. In the meantime, the two wings of Catholicism are manifesting no little bitterness toward each other. Archbishop Agius, the Apostolic delegate, could not find terms with which to characterize Aglipay, when I broached the matter to him.

And from what I could ascertain I suspect that he is pretty nearly correct in regarding Aglipay as a selfish schemer, an opportunist, and a politician. Aglipay, who rose to power on the tide of opposition to the friars, merely represents the idea of revolt against old and evil conditions. He seems to stand for nothing—or rather for anything and everything—in a theological way; in one district he professes himself as steadfastly devoted to all the historic teachings and practices of Rome; in another, he is practically a Protestant, attacking church rites and distributing Bibles.

So bitter is the strife between the Roman Catholics and the Aglipayans that neither pays much attention to the Protestants, who go unmolested on their way, adding great numbers to the Protestant churches. Many recruits, I am told, come to the missionaries from the Aglipayan fold, having discovered the unsatisfactory condition of the latter. Not a few of the earliest adherents of the Protestant missionaries became such from political motives; anything to show rebellion against the Spanish friars. Many of these early fell away, but some have become intelligent workers in the Protestant churches.

### Good Words for the Filipino.

A further word should be written concerning the Roman Catholic church in the islands, before passing on to the distinctively missionary propaganda. It is to be borne in mind that

ing 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.

### Looking 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 Stunz is a popular one. Dr. Homer Stunz's return to the states because of illness removed a forceful personality from the Philippines. The Episcopalians have built St. Mary's and St. John's cathedral, the finest modern ecclesiastical structure in Manila.

An adjunct of this is the Columbia club, a handsomely equipped clubhouse, run on liberal and gentlemanly lines by the members, and having about it no taint of patronage or the eleemosynary spirit. Its members are men from all walks in life. It differs from other high-grade clubs chiefly in that gambling and drinking are tabooed. Altogether it is by far the most successful institution of the sort I have ever seen.

Bishop Brent has 15 workers associated with him, and services for Americans are maintained in several places. The distinctively missionary work of the church has been almost wholly confined to the non-Christian tribes.

### For Manila's Men.

Some interesting statistics concerning the American men in Manila were recently gathered by the Young Men's Christian association. Of the 3,482 American young men in Manila, 83 1-3 per cent. are unmarried. Of the total number, 351 have Filipino wives or live with Filipino women. The others are distributed as follows: Five hundred and sixty-five are living in American homes; 627 are living in messes; 813 are rooming in Filipino