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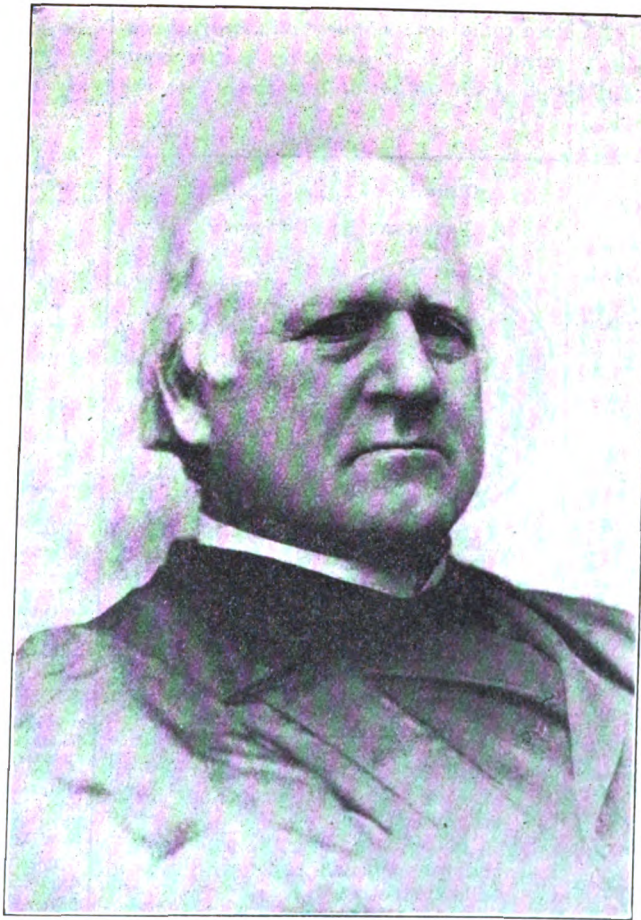
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THE NEW YORK OBSERVER

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JUSTICE JOHN M. HARLAN,
Vice-Moderator of the General Assembly.



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TEST THY WINGS.

By Margaret Florence McAuley.

O, earthly sense, why will ye cling
To foolish, simple toys;
And spurn with reckless hand for aye,
The Spirit's purer joys?

Pray tell me what in all the years,
Of this thy pilgrimage;
Hast thou received as recompense,
For loving sin's dark cage.

And art thou happy, captive one!
Who spurnest liberty;
Thy face which speaks both grief and woe,
Proves all is vanity.

For oh, the swinish husks of sense,
Not long can satisfy;
The waters of earth's stagnant pool,
Will all too soon be dry.

The bars thou thinkest shut thee in,
Are an illusion—dream;
Which crumble 'neath Faith's simple touch
Nor are they what they seem.

Deluded one, spread forth thy wing,
Up to the azure sky;
Shake from thy feet the dust of earth,
And bid the mortal die.

Flee to the mountain of thy God,
Where peace and love abide;
There 'neath His softly feathered wing
He welcomes thee to hide.

No storm can overtake thee there
Hid in His shelter blest;
Nor thought of evil may come nigh
To mar thy perfect rest.

Detroit.

* *

Our Voyage to a Summer Island

MANDEVILLE IN JAMAICA.

An English Community in a Tropical Island.

ONE of the most charming places in the island of Jamaica is Mandeville. Williamsfield, 53 miles from Kingston, is the point at which to leave the railroad. From thence, a drive of five miles over a good road, but uphill all the way, brings one to the village of Mandeville at a height of 2,200 feet above the sea level. The air is cool and refreshing at any time, though there is never any frost, and the mercury rarely descends below fifty degrees Fahrenheit. There are frequent showers in the afternoon, but the evaporation is so rapid that the region is dry rather than damp, and the place is regarded as one of the most sanitary in the island, as it certainly is one of the most picturesque and delightful. I can confirm Fronder's impression of the place, written nearly twenty years ago, since which time it has changed little. He says, "After climbing up a steep hill we came out upon a rich, undulating plateau, long cleared and cultivated; green fields with cows feeding on them; pretty houses standing in gardens; a Wesleyan station, a Moravian station, with chapels and parsonages. The red soil was mixed with crumbling lumps of white coral, a ready made and inexhaustible supply of manure. Great silk-cotton trees towered up in lonely magnificence, the home of the dreaded Gumbi—almonds, cedars, mangoes, gum trees spread their shade over the road. Orange trees were everywhere; sometimes in orchards, sometimes growing at their own sweet will in hedges and copse and thicket. Walking up the road for a quarter of a mile I found myself in an exact reproduction of a Warwickshire hamlet before the days of railways and brick chimneys. There were no

elms, to be sure—there were silk-cotton trees where the elms should have been; but there were boys playing cricket, and a market house and a modest inn, and a shop or two, and a blacksmith's forge where horses were waiting their turn to be shod. Across the green was the parish church, with its three aisles and low, square tower in which hung an old peal of bells. It was as if a branch of the old tree had been carried over and planted there ages ago, and as if it had taken root and become an exact resemblance of the parent stock. The people had black faces; but even they, too, had shaped their manners on the old English model."

I drove up a short avenue near the entrance of the village to a large cottage of one story. Standing in a flower garden, with five royal palms and a massive bigonia tree covered with red flowers, at the front. On the left of the hillside stood a Baptist church, with a deep white open tank for baptizing at the foot of the hill. The views from the hill and from the platform of the church were extensive and embraced lofty ranges of mountains, cultivated intervals, improved estates, with scattered farms and houses, and masses of woodland. An English woman welcomed me in soft and pleasant speech, and I was soon installed in the neatest of rooms and eating a delicious lunch. After food and rest, towards sunset, I strolled out to the little park in the centre of the village. A bird was singing upon a tree nearby. I moved nearer, stopped and listened. It was a nightingale, and his notes were rich and sweet beyond description. For ten minutes the song continued, while the sun gradually declined to the horizon; even then I hesitated to move. When I started the bird finished his note and flew away. It may be fancy, but he seemed to know that I was listening, and prolonged the performance as long as he had an audience. After a stroll through the churchyard, darkness came suddenly upon me, and I found my way back to Ban More Cottage, with its comfort, cleanliness and excellent cuisine, by the light of the brilliant stars. Mandeville is in the centre of the best fruit region of Jamaica, and I reveled in pineapples, oranges, grapes and other tropical fruits. There is a day's interest in visiting the Wynne coffee plantation, and the drives, rides and walks—if one chooses to walk—are numerous. The climate is cool enough to exercise at all seasons, and hence tourists who are fond of golf, cricket, croquet and tennis, can find abundant athletic amusement without exhaustion. Many literary men, including Harvard and Amherst professors, scientists and physicians were resting here, having found a sure retreat from noise and conflict, from anxieties and mental toil. The single drawback to the place, that I found, was that the only water to be had is rainwater. This is gathered on lime-washed roofs and sheds, and as rain falls almost daily the water is fresh, and is universally considered healthful, just as it is at Bermuda, where the conditions are the same. Poland and other bottled waters are to be had if the tourist is afraid to drink from the cisterns. I have spoken of the nightingale. He has a rival in the tree-toad, who lives in the great branches of the largest trees—often in company with lizards. As night comes on, he begins to snore like a man with a cold in his head, and as the windows are often kept open for pure air, this serenade is far from pleasant. I have seen an agile black cat pursue a green lizard up one of these giant trees, catch and eat him, probably with dyspeptic results to the cat; but no cat will eat a tree-toad. He is said to be a great insect devourer, and may ward off mosquitoes, of which I found very few. The fireflies are numerous and brilliant, and the entomology of the island reveals a great variety of moths, millers, butterflies, beetles and bugs of all kinds. The man and woman with the net and the fatal open-mouthed bottle of cyanide of potassium, have a

An Observer in foreign Mission fields—XXV

THE AMERICAN PRESBYTERIAN CHURCH IN MANILA.

ONE of the earliest American churches organized in Manila was started by the Presbyterians. With characteristic generosity they agreed to call it the Union Evangelical Church, and for a year or two it bore this name. Later it seemed wise to organize it as the Presbyterian Church, and this was done; but a great deal of prestige had been lost by the union effort. Other causes that operated against the extension of the work among the Americans were due, chiefly, to the need of men in the other parts of the Islands. Of the three English-speaking

cuse being that they have to work on Sunday a part or all of the day. If such a man has an acquaintance with a clergyman, and likes him, he may be willing to attend service once a month or once a week, and from the acquaintance thus formed many of the best church workers are secured. This meant for Mr. Hillis, for instance, when we were there, that from two hundred to four hundred calls should be made every week, and it meant further the use by him at times of three horses in a single day. His regular number of calls was about a hundred a week, but the pastor has made over two hundred in emergencies.



NATIVES AT DINNER.
From "AN OBSERVER IN THE PHILIPPINES." By courtesy of the American Tract Society.

Protestant churches in Manila, counting the two Sunday services, the Methodists have the largest congregations, the Presbyterians come next in size, and the Episcopalians third.

The Rev. James B. Rodgers, the first Presbyterian clergyman to begin work in Manila, preached in both English and Spanish during the summer of 1899, being assisted in this work by the Rev. David S. Hibbard, who became the first pastor of the American Church, serving in that capacity the first two months of 1900, when he was succeeded by the Rev. Leonard P. Davidson, who was pastor from March 1, 1900, to January 1, 1901, and was the first clergyman to fill a missionary grave in the Philippines. The Rev. George L. Gelwicks, the Rev. Walter O. McIntyre, and the Rev. J. Eugene Snook were next in charge of the American work, in the order named; these three pastors covering less than two years.

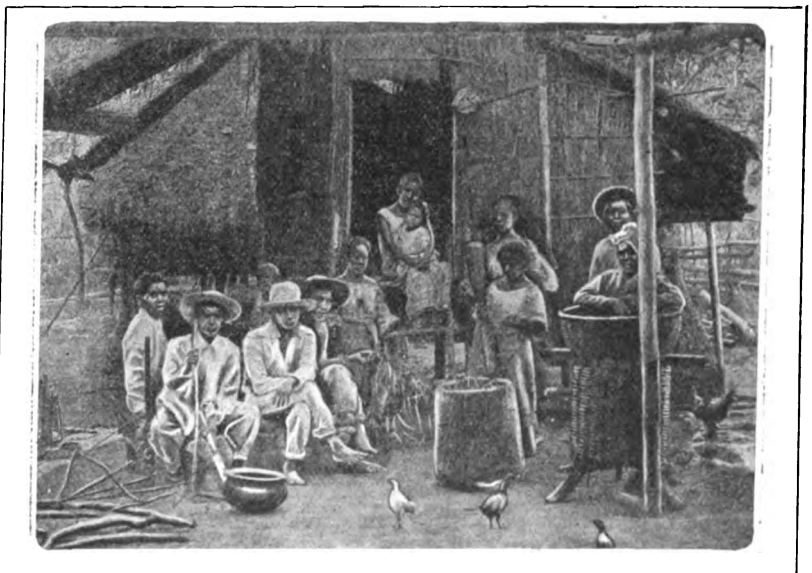
On September 19, 1902, the Rev. Lewis B. Hillis took charge of the American work. Mr. Hillis is a Princeton-trained man, and had special aptitude for the peculiar work which must be done in Manila. People do not go to church there because it is Sunday or because they were church members at home. They go chiefly, if at all, because they like the preacher. Whatever is true in America, it is pre-eminently true in the Philippines that "a house-going pastor makes a church-going people," and calling is even more essential in Manila than in New York.

Not a few people have gone to Manila with church letters or letters of introduction to the clergyman of their own denomination or of other denominations, and these letters are often not presented until the clergyman to whom they are addressed has in some way met the people and broached the subject of church attendance. There is also a large number of young men who do not go to church except occasionally, their ex-

use being that they have to work on Sunday a part or all of the day. If such a man has an acquaintance with a clergyman, and likes him, he may be willing to attend service once a month or once a week, and from the acquaintance thus formed many of the best church workers are secured. This meant for Mr. Hillis, for instance, when we were there, that from two hundred to four hundred calls should be made every week, and it meant further the use by him at times of three horses in a single day. His regular number of calls was about a hundred a week, but the pastor has made over two hundred in emergencies.

One morning it was necessary for the writer to go through two or three of the Government buildings, and Mr. Hillis accompanied him. It seemed as though he knew by name the majority of the men whom we passed, and he had a bowing acquaintance with nearly all the rest. From conversation with clergymen of other denominations it is fair to assume that there is no Protestant minister in Manila who has a wider circle of acquaintances than Mr. Hillis. This is undoubtedly true so far as men are concerned. He seems to have a special gift for dealing with men, and is extremely popular with them.

He spends a great deal of time in the offices and hospitals and barracks about the city. His one defect—that of being a single man—is soon to be remedied. Mr. Hillis is a born teacher, and his Bible class on Sunday morning and his large Bible study class on Tuesday evenings received as much thought as did his preaching services. His sermons are delivered in a manly manner, without show of eloquence that would characterize a Pentecost or a Pierson, but it is safe to infer from what members of the church told me, that no other preacher that had been there had been of greater help to them than the young American pastor of the Presbyterian Church. Several people of prominence, not members of his congregation, or even Presbyterians, expressed themselves most cordially regarding his work and his influence upon the young men of Manila. The Church planned to raise last year at least



TAKING A SIESTA.
From "AN OBSERVER IN THE PHILIPPINES." By courtesy of the American Tract Society.

about \$2,500, which would nearly pay all the expenses of the Church. One-fourth of all that is raised is given to missionary work. The Christian Endeavor Society pays the salary and traveling expenses of a missionary pastor.

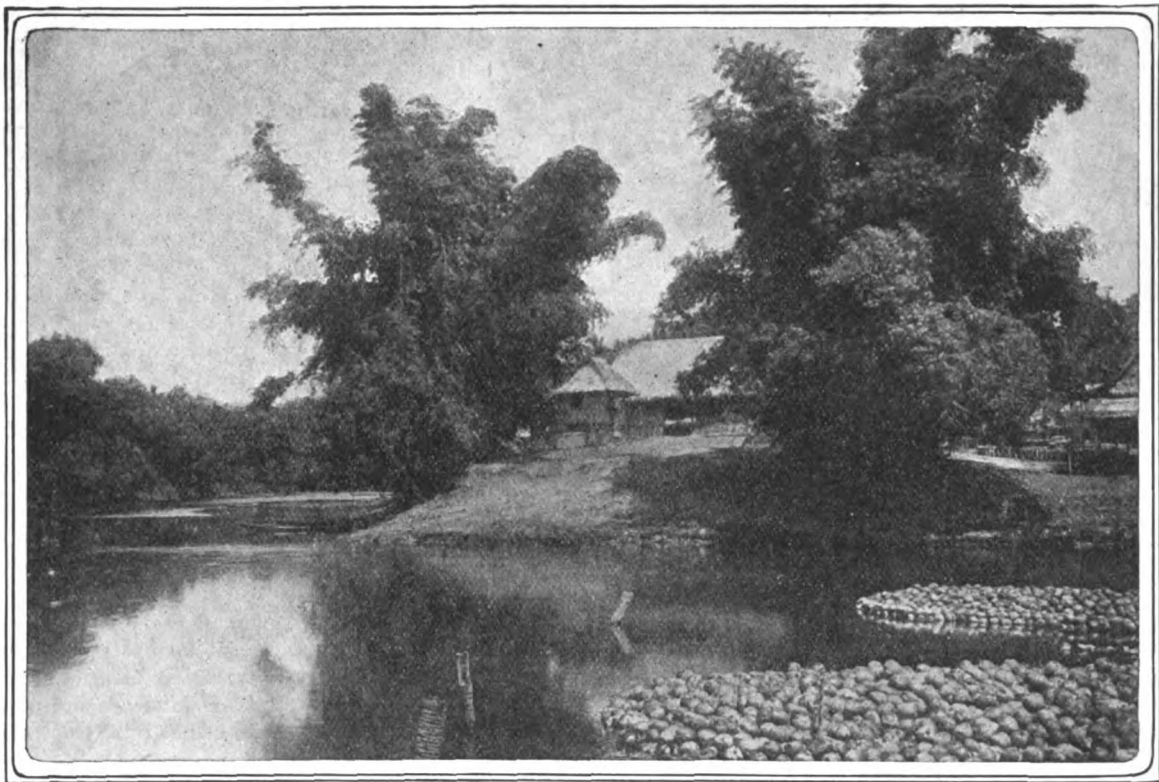
All the missionaries in Manila and in other parts of the

Islands were very happy in the thought that Dr. Rossiter was to come there to be the pastor of the Presbyterian Church. Not that they wished to have Mr. Hillis displaced, but because they felt that the work was too important for any man to carry it alone; with Dr. Rossiter as the head of the enterprise and Mr. Hillis assisting him, both in church work and in the calling, the Presbyterians have quickly advanced to the place that they should have had from the outset. Neither Bishop Brent nor Dr. Stuntz is able to do the necessary work of supervision, the necessary calling, which is demanded, and have time at home to receive callers. The Bishop secured a rector for St. Stephen's Church, and the presiding elder has one or more men on whom he can call in emergencies, and who take his place when he is absent from the city. It is seemingly essential that such an arrangement should exist in the Presbyterian Church. For some months Bishop Brent acted as pastor, with the result that his health broke and he was obliged to leave the Islands to recuperate.

Dr. Rossiter found a church well organized with a Sunday-school and Christian Endeavor Society and other church activities, and also found a congregation with a degree of intelli-

fer liquors, and they will misunderstand your refusal. However, if you are unable to accept his invitation, the fact that I take a glass will probably satisfy them."

The invitation was given shortly after we were seated, and of course declined, although every other American in the room drank first sherry and later beer. The Padre himself and his sister and brother and niece, who were in the room drank nothing—the question arose which custom was being observed on this occasion? It is fair to add that had the Padre family been making a call upon the Americans, they have accepted the liquors, probably in their efforts to attract the Americans. It is understood that when the natives call upon one another, they are quite as likely to offer lemonade or wine, but they do not think of offering whisky to an American. Whisky or beer is a necessity, from their point of view, an American calls. The intemperance which they exhibit among the Americans shocks them, and justly so. The faults of the Filipinos intemperance is not one of the faults of the Americans according to the testimony of those who live among them. Of those who have written most about their habits, very few one may say to the contrary, the offer of the stronger



A SCENE ON THE PASIG RIVER.

From "AN OBSERVER IN THE PHILIPPINES." By courtesy of the American Tract Society.

gence equal to the best in the States, when numbers are compared. College graduates are serving in the army and in the civil government, and others are teaching or are engaged in professions. He also found in the city more card playing than in any other city with an equal number of Americans. This judgment is formed, not from experience or direct observation, but from the reports in the papers of the meetings of bridge-whist, euchre and other clubs, patronized by the leading ladies of the American colony. It is said that one of the most popular of these clubs gives a portion of all its proceeds to charity. The papers report that when Filipinos and Japanese women are found playing cards they are not allowed to devote the proceeds to charity, but are required to turn them all over to the support of the civil government.

A great deal was expected from the stand which Dr. Rossiter's family would take on the questions of card playing, theater-going, horse racing and cock fighting, not to speak of drinking. The question seems to be, not what is the American custom, but what people here expect from Americans. A gentleman and his wife took Mrs. Devins and me to call upon a native priest, a Catholic. On the way to the house the host said:

"The priest will probably invite you to have some liquor. Unless you are strongly opposed to drinking it would be well to accept the invitation, as it is the custom of the people to of-

fer liquors to callers is an American and not a Filipino custom.

The standard which Dr. Rossiter and his family have set has done much to stem the tide against religion and to establish customs which are truly American. The influence of this faithful New York pastor upon the social life of the city is no less marked than his spiritual influence on the Sabbath days. He had a hearty reception from Governor Wright and the other members of the Philippine Commission, and a brother's greeting from Bishop Brent and Dr. Stuntz, while the younger men of the Presbyterian fold have looked upon him as a spiritual father. That his life and health may long be spared to work in this fruitful field is the prayer ascending from many hearts in the Philippines as well as in the home land. Should he be obliged to return home, Mr. Hillis, at present on a furlough to get well and to get married, will probably resume his place as the pastor of the American Church, all the better fitted for his responsible position because of having had the delightful association with Dr. Rossiter.

John Bancroft Devins