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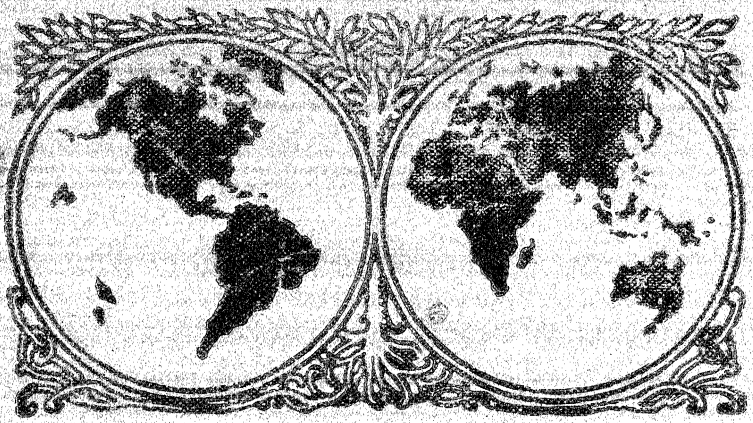

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BY

ADELINE KNAPP

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WORLD AND ITS PEOPLE

Book XI.

THE

STORY OF THE PHILIPPINES

BY

ADELINE KNAPP

AUTHOR OF "THE BOY AND THE BARON," "HOW TO LIVE," ETC.

SILVER, BURDETT AND COMPANY

NEW YORK BOSTON CHICAGO

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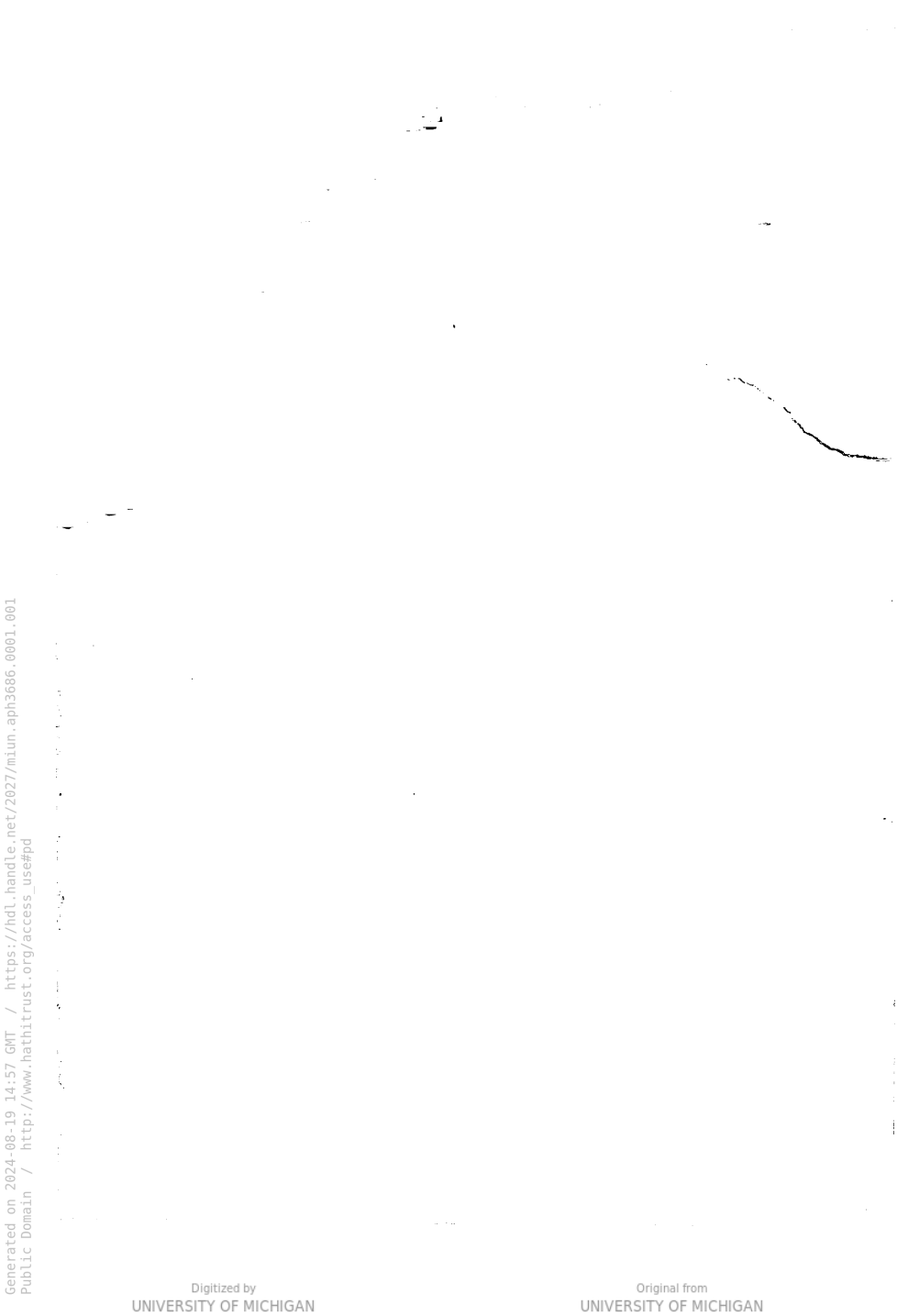

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PREFACE

THE last few years have seen great changes in our country. The sphere of American influence has widened largely, and as a result American responsibilities are greatly increased. There can be no doubt that the most serious of these responsibilities today lies in the Philippine Archipelago. The islands were brought under American control by the fortunes of a just war, and no one can say at this early date what the United States will be able to do for them. No one can doubt, however, that the intention of our government is to do good out there: to restore order in the country, and to fit the people to govern themselves with wisdom and justice.

The greatest immediate need of the Filipinos is education. The avenues of modern scholarship were closed to them during the old rule, and now that the gates to knowledge are open the people must be led along those avenues like children. They are eager to go, they realize their need, and the establishment of free schools in the islands has made the more intelligent ones believe that our government means to help the country.

On the part of our own people the greatest immediate need is for a sympathetic understanding of the Filipinos, growing out of a knowledge of what they are like, and of what they have gone through. For

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nearly four hundred years the country was ruled with great severity, and the people had no taste of the liberty now opening before them. As a race they must still be taught the right use of that liberty, that it may indeed be a blessing to them, and not a misfortune.

This little volume is meant for use in the schools of the United States, and aims to teach American children something about this country which has come under our influence. We can have no real sympathy with the Filipino people until we understand them, until we know something of their lives and desires. The American school-teachers in the islands are trying to help the people to understand us, that they may realize that we are trying to help their country. We in this land, therefore, should try to understand the Filipinos, that we may be ready to help them intelligently in the future. The story of the Philippines was written in the islands, where the author spent some months in gathering material and consulting authorities, that the book might be accurate and just.

It is impossible to name here the many devoted friends of the islands—Filipinos and Americans—who have helped to make the volume what it is. No mere word of thanks can express the obligation of the author and of the publishers to them. If, however, the book helps to bring about an understanding between the young people of the Philippines and those of the United States, these good friends will feel themselves amply rewarded for the great service they have rendered.

NEW YORK, *August* 10, 1902.

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THE STORY OF THE PHILIPPINES.

Chapter I.

THE DISCOVERY OF THE ISLANDS.

THE Philippine Archipelago is a large group of islands lying in the most northern part of what is called the great Asiatic Archipelago. It lies entirely within the north Torrid Zone, and is surrounded on the north and west by the China Sea, on the east by the Pacific Ocean, and on the south by the Sea of Celebes. The nearest land on the north is the island of Formosa. The Molucca Islands are nearest it on the east. To the south and the southwest lie the islands of Celebes and Borneo, and its nearest neighbor on the west is Cochin China.

The waters around the archipelago are very deep. Only a little way from the east coast the Pacific Ocean is from two to four miles in depth, and at the south of Mindanao the water is three miles in depth; but

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between Borneo and the islands of Paragua and Balabac the water is shallow. There are one or two other points on the archipelago where the water is not so deep as elsewhere. All this goes to show that geographically the Philippines belong to Asia rather than to Oceanica. This is the reason why the archipelago is always spoken of as a part of Asia rather than as belonging to the great island continent of which Australia is a part.

Up to a very short time ago the Philippines received but little attention either from historians or from the makers of geographies. They lay outside the beaten track of ocean travel and of commerce, and were not known to general readers or travelers. When news of the battle of Manila Bay reached the outside world, in May, 1898, it is likely that few of the people who read about it in the papers had a very clear idea of where Manila is, or to what country the city then belonged.

There have been a great many important political changes in Asia within the last few years. The most remarkable of these changes is the sudden turn of affairs which took the Philippine Islands from Spanish rule and brought them under American influence. This change is far-reaching and of great importance to the world at large. It not only affects the lives of a whole people, the Filipinos, but it gives to the United States a new power and influence in Asiatic affairs.

The Philippine Islands were for nearly four hundred years a Spanish colony. In all that time, however, the country never reached more than a primitive civilization. It is still far behind other countries in social and commercial advancement and in educational progress. Nevertheless, the people are quick and eager to learn,

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and now that they are more free to act for their own good we may expect to see them go ahead with rapid strides.

In olden time the Spanish people believed themselves to be the divinely appointed rulers of the earth. Their writers and historians taught this; their soldiers and sea captains believed it devoutly. No longer ago than 1788 Juan de la Concepcion, in his history of the Philippines, affirmed that the Spanish kings inherited a divine right to these islands, which God had awarded to them just as He had awarded the land of Canaan to the children of Israel. When people hold such ideas as this, they are apt to act strongly upon them. Then, if they be not wise and progressive, with high ideals of right, their rule must bear heavily upon those over whom they assert power.

Roughly speaking, there are about 1,400 islands in the Philippine Archipelago. Some of these are mere points of rock showing above the sea; others, as Luzon and Mindanao, are large and fertile. The island of Luzon, the largest of all, is a little kingdom in itself. Mindanao, the second in size, has never been developed; yet there is no doubt but that it has great possibilities of wealth. Between these two great islands lies a group of smaller ones. This important group is called the Visayas, and the people living there are called Visayans. These three divisions—Luzon, the Visayans, and the island of Mindanao—make up what are commonly understood as the Philippines. Off to the west lies the long, queer-shaped island of Paragua, which really belongs to the archipelago, but is little known, and thinly populated. To the south is the

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Sulu or Joló sultanate. This is only in name a part of the archipelago. The people are Mohammedans, and are ruled by a sultan. In all their years of holding the Philippines the Spaniards never gained a real foothold there. They never ruled a section larger than a day's march from their garrison, and they always held their ground at the peril of the lives and liberties of the soldiers stationed there. The people of Sulu, who are usually called Moros, have been more friendly to American rule than they ever were to that of Spain.

KING CHARLES I.

Spain owes her possession of these islands to the courage and persistence of a Portuguese nobleman, Ferdinand Magellan. This great sea captain was driven from home by the unjust treatment which he received at the hands of his own king. He went from Portugal to the court of Spain, and was well received by King Charles I. So he became a soldier in King Charles's army.

Columbus's discovery of America had set all Europe talking about the new lands that must lie beyond seas. Balboa had discovered the Pacific Ocean, and had called it the Southern Sea. No one knew how this ocean

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could be reached, but the best sea captains of Europe were setting their wits at work to find a passageway into it from the Atlantic.

Magellan believed that he could find such a passage, and by sailing through it make his way direct to the rich spice islands that were supposed to lie in the Southern Sea. It is thought that he knew something about the Philippine Islands. Tradition has it that he, while yet a subject of Portugal, sailed eastward from Europe to the Malay Archipelago, and touched at one of a group of unknown islands which is supposed to have been the Philippine Archipelago. Other sailors from Spain and from Portugal had heard of these islands. Returning from their voyages in the far East, these men told of seeing in Malacca harbor dusky traders from an unknown island country, which they were told lay to the south. No one knew, however, just where this island country was.

Magellan made a compact with the king of Spain. The king was to fit him out a fleet, and he would go on a voyage to discover new territory for Spain. With a fleet consisting of five ships, flying the royal standard, Magellan sailed from San Lucar de Barrameda, in Spain, on August 10, 1519. They sailed southward towards the Canary Islands, and on December 13, of that year, they reached Rio de Janeiro. From there they went along the eastern coast of South America, seeking for a passage into the ocean which they knew lay beyond that vast barrier of land. They encountered severe weather and great storms. One ship deserted the fleet; one was wholly wrecked. There was rebellion among the sailors, as there had been among Columbus's men;

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but Magellan kept on, month after month, until more than a year had passed.

Three ships remained of his fleet when, on October 28, 1520, the great captain reached the seaway now known as the Straits of Magellan, between Patagonia and Tierra del Fuego. Hardly daring to hope that this was the passage they sought, the navigators entered it and sailed on. Nearly a month later, on November 26, 1520, they passed out of the Straits and found themselves on the broad, blue Southern Sea. This sea was so quiet, so fair and beautiful, that Magellan at once named it the " Pacific," or " peaceful," Ocean.

They were now full of hope for the success of their voyage. They were eager to reach the rich spice islands which they were sure lay before them, and the ships sailed bravely forward over the beautiful Pacific. On March 16, 1521, they came to the Ladrone Islands. To these Magellan gave the name Islas de las Velas, but they did not keep this name. Miguel de Legaspi, when he visited them in 1564, called them the Ladrones. The expedition did not linger here, however; but soon sailed away toward the southwest, where the Spaniards hoped to find the spice islands which they sought.

They held steadily to their westward course, and in due time reached the Philippine Islands. They touched at Jomohol, which is now called Malhon. It lies in the Straits of Surigao, midway between Samar Island and Dinagat. They did not remain here, but sailed on along the coast of the island of Mindanao, and early in Easter week came to the mouth of the Butuan River.

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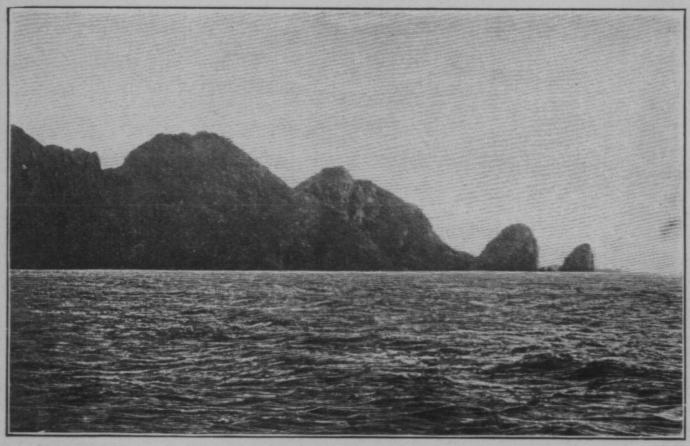
They were nearly out of food and water by this time, so they landed to see what supplies they could find. The chief of Butuan and his people were at first frightened by the sight of these white strangers. The Spaniards wore armor and carried firearms. They must have seemed strange to those simple people, who had never before seen such men or such weapons. The natives welcomed the strangers, and brought them fresh



IN THE STRAITS OF MAGELLAN.

food and water. They helped the Spaniards to load these on their ships, and were in every way friendly.

Afterwards Magellan claimed the country for King Charles I. of Spain, and raised the Spanish flag. The chief looked on during this act, and consented to it; but it is not likely that he knew what Magellan was doing. Then Magellan named the country the San Lazaro Isles.

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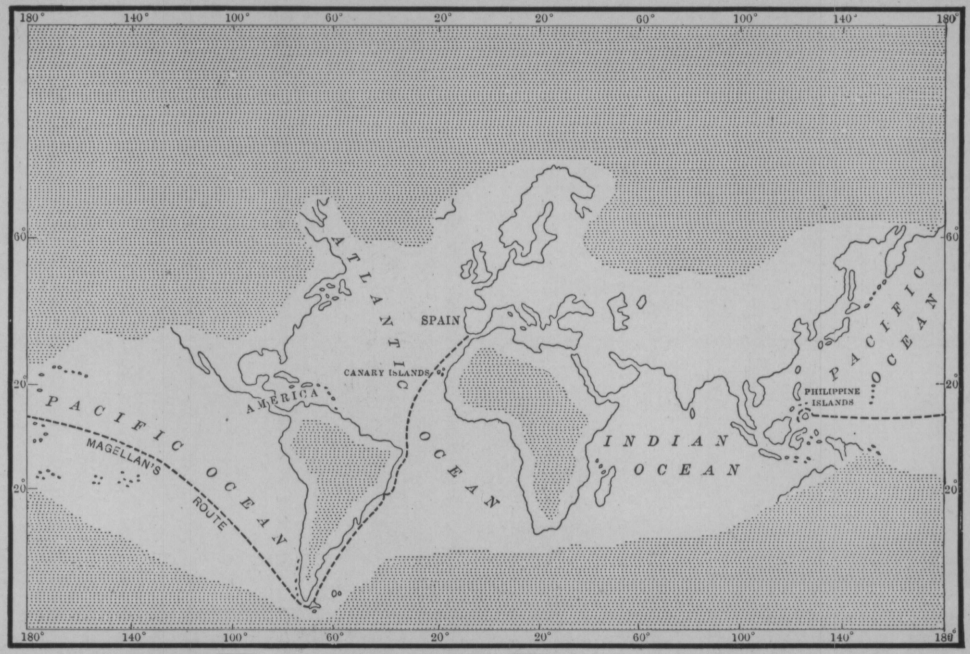

MAGELLAN'S ROUTE.

The Map shows the World as known about 1500.

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Magellan learned from the Butuan people that a rich and fertile island called Cebu lay to the north, and to this island he wished to go. The chief of Butuan then offered to go with him and show him the way; so, with the chief and some of his people, the fleet sailed to Cebu. They reached harbor there April 7, 1521.

At first the Cebuans behaved very unfriendly toward the strangers, and, but for the chief of Butuan, would have driven them away. He answered for the Spaniards, however. He told the king of Cebu that they wished to be friends, and at last the Spaniards were allowed to land.

Magellan must have had the good gift of making friends, for he soon won over the king of Cebu just as he had won over the chief of Butuan. He and the king swore friendship, and each drank blood drawn from the breast of the other. This they did for a sign that thereafter they were to be brothers. Magellan also made a treaty with the king in the name of King Charles I. of Spain.

There were a number of Spanish friars with the fleet. These at once began to teach the people, and before long the king was baptized as King Charles I. of Cebu. Many of his people were baptized also. Magellan then promised the Cebuans to help them in a war which they were having with the people of Mactan, an island near Cebu. To keep this promise, Magellan crossed to Mactan with forty of his men in the evening of April 25th. He would not let any of the Cebuans go with him, as he wished to show them how quickly Spanish soldiers would defeat such a foe.

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From a Painting in the Municipal School, Manila.

THE LANDING OF MAGELLAN.

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The Spanish landed at night, and as soon as it was light the people of Mactan came down to the beach in great numbers. A fierce battle was fought, in which the Europeans, being greatly outnumbered, were defeated. One old Spanish account says that the Spanish soldiers sprang into the water and swam to the ships, leaving their leader on shore. Magellan was a skillful swordsman, and killed many of the enemy. At last, however, a savage, who fought with a huge club, struck him a blow that crushed both his helmet and his skull. He died, there by the sea, on the island of Mactan, and a monument to his memory now stands on the spot where it is supposed that he fell.

On the right bank of the River Pasig, in Manila, near the bridge of Spain, is another monument in honor of this brave nobleman and soldier. Ferdinand Magellan ranks with the great sailors of the world. Not even Columbus was wiser or more skillful than he. The discovery of the passage between the two great oceans, and the long, dangerous journey across seas to these islands, are feats that make him worthy of a high and honorable place in the world's history.

After the death of Magellan, Captain Duarte Barbosa, his lieutenant, took command of the fleet. The king of Cebu had not sworn friendship with him, however, and the chief of Butuan had gone back to his home, so the Spanish had no strong friend in the island. The king invited Barbosa and his men to a feast on the island, and at this feast the captain and twenty-six of his men were killed. The Cebuans offered to give up a Spanish sailor named Juan Serrano

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THE TOMB OF MAGELLAN, ON THE ISLAND OF MACTAN.

in exchange for two cannons from one of the ships, but the Spanish would not come inshore to bring the cannons and take their shipmate on board. They sailed away and left him to his fate.

In all, thirty-two Spaniards were killed at Cebu. This left them so short of men that they could not get

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the three ships away. So, as the *Concepcion* was the poorest of the three, they sunk her in Cebu harbor. After doing this they made haste to get away from the scene of their ill fortune. Captain Juan Caraballo was now made commander-in-chief of the expedition, and with less than a hundred men all told, the two ships went on to Borneo.

There were now left but two ships of the stanch little fleet which had sailed from San Lucar de Barrameda. One of these two, the *Victoria*, we shall hear of later. She was the vessel which Magellan himself had commanded, and probably because of the great feat which she performed, Magellan is sometimes credited with having been the first man to circumnavigate the globe. If tradition is to be trusted, he really did travel around the world, but not on a continuous voyage. As was stated before, he sailed from Europe, while in the service of the Portuguese king, eastward to Malacca, and touched at the Philippine Islands. Then he sailed back to Portugal. Afterwards, as we have seen, he journeyed westward across the Pacific, and again reached the Philippines. But Magellan, unfortunately, died on the island of Mactan. Now all his voyaging was over. The great captain quietly slept in his green grave beneath the palm trees on the seashore, and Gonzalo Gomez de Espinosa commanded the *Victoria*.

The two ships stopped at Palaúan, or Paragua, for provisions, and then went on to Borneo. Here they had some trouble. Caraballo seems not to have been a wise commander, and he managed in some way to arouse the wrath and suspicion of the king of Borneo.

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He lost three men here, being obliged to sail away and leave them captives on shore. Perhaps because of this —for some reason, at all events—he was deprived of the leadership. Espinosa was put in his place, and the command of the *Victoria* fell to Captain Juan Sebastian del Cano. The Spaniards captured a native from a junk which they encountered at sea, and took him on board to act as pilot. Then they shaped their course toward the Molucca Islands.

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Chapter II.

EARLY SETTLEMENTS.

IN the month of September, 1522, a few weeks over three years after Magellan's proud fleet sailed from San Lucar de Barrameda, in Spain, a single ship put into that port. She was seaworn and battered, with torn sails, and timbers warped and scarred by many a storm. The people hailed her with joy, and everywhere in Spain men were glad when they heard of her safe home-coming. This ship was the *Victoria*, commanded by Captain Juan Sebastian del Cano, Espinosa's successor, a statue of whom now stands in the main hall of the Palacio in Manila. She was the only one left of the five ships that had gone out with Magellan three years before.

But battered and scarred as she was, the *Victoria* was a ship to be proud of. She had sailed clear around the world, and at that time no other ship had ever done such a thing. No wonder, then, that everybody was glad to see her, and was proud of her. The people were

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sorry when they learned of the sad fate of Magellan, but there were still brave captains and clever seamen in Spain, and these at once began making plans to go to the new-found San Lazaro Isles.

One of the expeditions that were fitted out was lost; but in 1542 a second company left the city of Navidad, a seaport of Mexico, or New Spain, as that country was often called. This one was commanded by a Spanish nobleman named Ruy Lopez de Villalobos, usually called "Ruy Lopez." After a long, hard journey the expedition reached the island now called Samar. The Spanish did not try to settle there, but Ruy Lopez named this island Isla Filipina, in honor of Prince Philip of Spain.

That one little fact is of interest to us, because about a year later a certain Spanish gentleman who was writing a letter home from Mexico spoke of the whole group of islands as Las Islas Filipinas. This name was at once taken up in Spain. No one remembered that Magellan had named the islands San Lazaro, but every one called them Islas Filipinas; and so these Philippine Islands received a name which they have ever since kept.

The Spanish gentleman who wrote that letter was Don Miguel Lopez de Legaspi. He was a nobleman of Spain, but for many years he lived in Mexico. He was one of the many great men who, in early times, made Spain's name a proud one. He was a young man when he went to New Spain and began to practise law. He was an honest gentleman and an able statesman, and before many years he was made mayor of the City of Mexico. He seems to have been a truly religious

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man, wise and just; a man to trust, and one well able to lead other men. For such men there are always high places in the world. Legaspi was, moreover, a brave soldier and a skillful sailor.

It is not strange, therefore, that the king of Spain should have known about him. The king at this time was Philip II., for whom, when he was prince, these islands were named. He came to the throne in 1555, and soon after was minded to send out an expedition to settle in the country named for him. He looked about for a man to command this expedition, and his

STATUE OF SEBASTIAN DEL CANO.

In the Palacio, Manila.

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choice fell upon Legaspi. So he made him general of the whole force.

There were four ships and a frigate in the new fleet, and all were strongly armed and well stocked for the journey. The force of men numbered 400 soldiers and sailors, carefully chosen, and fit for the brave adventure before them.

With the fleet there were also six friars of the Order of St. Augustine, and the leader of these was a man after Legaspi's own heart. His name was Andres de Urdaneta. He was an old soldier who had been at one time a captain in King Charles's navy, and had long wanted King Charles I. to send him on an expedition to the Pacific. But the king was weary of wars and longed for rest. Of his own accord he left the throne, to retire into private life; and Urdaneta took holy orders.

When Philip II. was making ready his great expedition, he remembered his father's friend Urdaneta, and chose him to go with Legaspi as captain of the spiritual forces of the fleet. These two men, Legaspi and Urdaneta, were warm friends. It is very fitting that in the monument on the Luneta, the beautiful pleasure ground of Manila, their figures should to-day stand side by side. This monument was erected in memory of the brave journey these two men took together years ago, and the good beginning which they made in these Philippine Islands.

This new fleet sailed from Navidad, on the coast of Mexico, on the 21st day of November, 1564. The expedition was unlike the ones that had gone before it. It had for its aim the setting up of Spain's rule in

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the islands, whereas the others had gone out to seek new lands and to conquer them. The men with Legaspi meant to stay in the islands and to make their homes there.

Legaspi had been warned not to go first to Cebu. His advisers thought it would be better to settle on one of the other islands and slowly to make friends with the Cebuans before going to live among them. This, however, was not Legaspi's plan. He knew that the Cebuans were the very people whom he must win over at first, if he hoped to have peace in his new home. You see, the Spaniards as yet knew nothing about the great island of Luzon. They had no knowledge of the size and nature of this new country, but thought the best part of it lay to the south.

Legaspi sailed for Cebu, but when he began to draw near to the archipelago he sent one of his ships ahead to learn what sort of welcome the expedition might look for from the Cebuans. The commander of this ship brought back a gloomy report. The Cebuans had not been at all friendly. Instead, they had caught and killed one of the men of the landing crew from the ship, and would have killed the others had not the Spaniards pulled off from shore and gone back to their ship.

When this report was brought to Legaspi he was very sorry. He at once, however, made up his mind to go to Cebu and subdue the people. This he thought was his duty toward his king; so the fleet sailed to Cebu. It came safe into harbor, and the soldiers landed in front of the town of Cebu on the 27th day of April, 1565. The Spaniards were amazed and delighted with the beauty and fruitfulness of the island.

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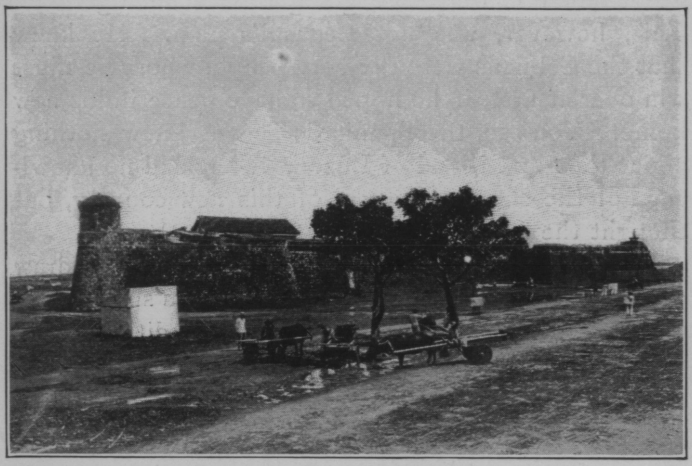
Weary with their long voyage, they would gladly have made friends with the people and been at peace in that lovely spot.

The people, however, would not be friends. They had driven the Spanish from their shore once, and did not mean that the strangers should come back to live there. The chief of Cebu, King Tupas, was a brave



ANCIENT FORT COMMANDING CEBU HARBOR.

and warlike man, and with a large army he came down to the shore to beat off the newcomers. A fierce battle was fought there by the sea, but it did not last long. The spears and arrows of the Cebuans were of little use against Spanish armor, while the Spanish firearms did deadly work among the lightly-clad Cebuan warriors. After a few hours the Cebuans were forced back from the shore, and the Spanish held the town.

Legaspi now set to work to win the liking of the

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Cebuans. He believed firmly that the king of Spain was by divine right the lawful ruler of these islands; but for himself, he meant to govern kindly and wisely in the name of the king. He could not do this until he had shown the people that he and his soldiers were their friends. To this task, therefore, he bent all his wisdom.

So earnestly did the Spanish commander work to win over the people, that in a very few months the whole island was in a state of peace. A little later, Padre Urdaneta went back to Spain to report all that had been done. King Philip II. was much pleased with the friar's report, and made Legaspi "governor-general of all the territory in the archipelago that he might conquer for Spain."

Matters now went very quietly with the natives for several years; but trouble came to the Spaniards from the outside. At this time there was great rivalry between Spain and Portugal in the discovery and settlement of new lands. In each of these countries there were many daring sailors and brave soldiers who liked nothing better than to go on wild adventures for their kings, to find and to claim new lands.

So great was the rivalry between these two countries that Pope Alexander VI., soon after the discovery of America, made a decree dividing between them all the lands that might be discovered. The dividing line was the meridian of Cape Verde Island. By his decree the Pope gave all heathen lands discovered west of that line to Spain. All the lands that should be discovered east of the meridian he gave to Portugal. Under this ruling, as we may see by looking at

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a map, the Philippine Islands would have fallen to Portugal.

Spain, however, claimed these islands by right of discovery, and was ready to uphold her claim by force of arms. This Legaspi had to do before he had been long in Cebu. An expedition of Portuguese came out against the Spanish, and, but for Legaspi's brave defense of the island, would have taken it from them. The Portuguese were forced to retire, however, and though for years there was much trouble over the matter, Portugal never made good her claim to the Philippines.

By 1570 Legaspi had made the town of Cebu a city and the seat of government. In the spring of this year a grandson of his, a young Spanish captain named Juan Salcedo, came from Mexico to help Legaspi in the islands. Salcedo was a very young man, but a good soldier, and wise beyond his years. His grandfather was glad, indeed, to have such a helper, and sent him out at the head of a strong force to visit all the islands.

The Spanish had learned by this time about the island of Luzon that lay to the north, so Salcedo was ordered to go up there and see what it was like. He sailed from Cebu early in the summer, and made his way northward to the great bay of Manila. Here he found a town called Maynila by the people who lived there, and here he landed with his company of soldiers, all in full armor.

The people of Luzon had never before seen European soldiers. They thought that these were gods, and not men, and made haste to be friends with them.

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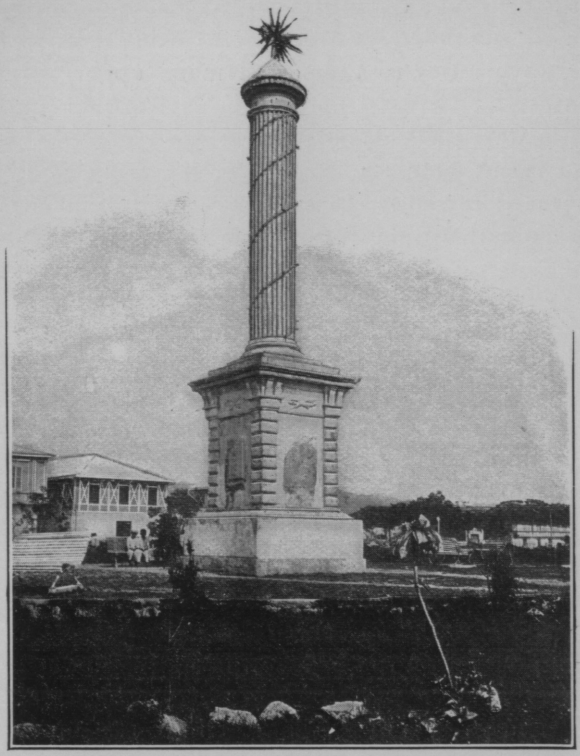

THE MONUMENT TO LEGASPI AT CEBU CITY.

They could not understand the firearms which the soldiers carried, and were much afraid of them. They gave up their city at once, and brought food and fruits as offerings to the strange visitors. Salcedo spoke kindly to them, and when he had made them understand what he wanted, they all swore loyalty to Spain.

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But Soliman, the young chief of Maynila, soon saw that these huge strangers were only men, after all. Then he was filled with sorrow to think that he had given up his city to them, and made up his mind to win it back. He gathered all his warriors and led them against the Spanish, but it was of no use. Salcedo's forces were too strong for his army, and Soliman was defeated. He was driven out from his city again; but this time, rather than let the Spanish have it, he set fire to it and burned it down.

Juan Salcedo now showed himself to be kind as well as brave. When he had taken Soliman prisoner, he did not punish him for breaking his oath of fealty to Spain. He forgave him freely, and let him take the oath again. Then he let him go on ruling his people in the name of the king of Spain.

After this Salcedo passed on through Luzon, claiming the country for Philip II. He visited those parts now known as Laguna, Pangasinan, and the Camarines. He took the city of Cainta, where a Moro chief ruled, and then went to what is now Ilocos Sur. One of his captains, named Martin de Goiti, he left at Maynila with a small force to guard the camp. Goiti also conquered the people of Pampanga. Later Salcedo sent a messenger to his grandfather, Governor-General Legaspi, asking him to come at once to Maynila, as this was the best place for their capital.

During all the time that Salcedo was taking Maynila and bringing the country under the rule of Spain, Legaspi was busy in the Visayan islands. He had been in the country five years or more, and had done much to make peace with the people. The chief of

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Cebu had accepted baptism, with many of the Cebuans, and one of his daughters was married to a Spaniard. There was great good feeling between the two races, and the Cebuans looked upon the Spanish as friends. Well pleased, therefore, with the way things were going in Cebu, Legaspi went on a tour through all the Visayan group.

Legaspi was at Iloilo, on the island of Panay, when Salcedo's messenger found him and told him all that had been done in Luzon. Legaspi was much pleased at the news. He saw at once that Maynila was the place of all others on the islands in which to set up the government, and he made ready to go to Luzon. He could do this all the more easily because of the way he had managed things in the Visayas. All the native chiefs were still in power, and Legaspi left them to rule as they had always done, save that they now ruled in the name of the king of Spain. The governor-general was able, therefore, to leave behind him a quiet, orderly government, and to give his mind freely to the new work before him.

The journey northward was made in safety, and early in March of the year 1571, Legaspi and his party reached Cavite. Here they were met by the Tagal chief, Lacondola, rajah or king of Tondo, who is sometimes also spoken of as Rajah Matanda, or the "old Rajah," whose memory is still honored by the Tagals.

Lacondola welcomed Legaspi as the lawful ruler, and told him that he and his people were loyal to the king of Spain. The party then went on to Maynila, and here

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also Legaspi was greeted as the king's representative. Soliman, the former king of Maynila, was never a really willing subject of Spain. But he was a nephew of Lacondola, and the old Rajah's counsel had great weight with him; so he never rebelled against the new ruler.

LEGASPI SAILING TO MANILA.

Legaspi now declared King Philip the overlord of that whole country, and made Maynila the capital. He changed the spelling of the name to *Manila*. This word is made up of two Tagal words—*may*, which means "to have," and *nila*, a kind of tree that once grew thickly around the city—and *Maynila* means that there were many nila trees there.

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Lacondola and Soliman joined forces with Martin de Goiti, to help strengthen the new rule in the islands. The country all around Manila Bay was then ruled by several chiefs who were usually at war with the Tagals and other tribes. They and their people had come from Borneo and had intermarried with the Negritos. They were great hunters and good fighters, but would not yield to the Spaniards; so, with the aid of other tribes, the Spaniards drôve them from the country. There were other chiefs ruling in the districts about Manila Bay; but these showed themselves friendly to Spain, and were left in office, to govern in the name of the king.

The work of putting the country in order now went on rapidly. In June, 1571, Legaspi formed the City Council of Manila, and began to lay the foundation for a wise and just rule in these islands. He made a plan for Manila, and had the city laid out in squares and streets just as it is to-day inside the walls. He also set the people to work building these walls for a defense against the wild tribes. The walls were nineteen years in building, and to-day, after more than three hundred years, they are still strong and beautiful, to show how well the Tagal people builded. The fort at the mouth of the Pasig River was also begun at this time.

Governor-General Legaspi was a strong, wise ruler for this country. He was a man far ahead of his times and of his people, "a good man among men, and a great man among statesmen." If his plans for the Philippines had been carried out, the history of the islands would be very different from what it is to-day.

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If those who came after him had been as wise and as kind as he, the Filipinos would have been a happy, contented people.

But dark days came all too soon to the colony. On the 20th day of August, 1572, Legaspi died, worn out by the hard labors of his active, useful life. He was buried in the Augustine Chapel of San Fausto, in Manila, and another sort of rule soon began in the islands.

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Chapter III.

THE COUNTRY AND ITS PEOPLE.

BEFORE we go farther with this story of the Philippines, let us look, for a little while, at the country itself, and the people who live in it.

Men who are wise in science tell us that there must have been in the Pacific Ocean, some thousands of years ago, a great body of land that has now sunk out of sight. We do not know when it sank; but after it did so there must have been, one after another, a great many volcanic eruptions that broke up the sunken continent into smaller tracts of land. Many of these eruptions took place under water, and with the overflow of lava the separate tracts grew larger.

Later still this sunken land began slowly to rise from the sea. In some places this change is still going on. New islands have come up out of the sea within the memory of people who are still alive, and there have been, within modern times, great changes on some of the Philippine Islands. The whole group is of volcanic

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origin, but there are now very few active volcanoes left in the country. Of these, Mayon volcano, in the southern part of Luzon, is the largest. This is said to be the most beautiful volcano in the world: Its form is a perfect cone. Taal volcano, which rises from an island in Lake Bombon, is also a famous volcano. It has been the scene of many terrible eruptions and is still active, although it has for years been comparatively quiet. A volcano is never a pleasant or dependable neighbor, but the people who live near volcanoes seem to become, in a measure, accustomed to the sense of danger, and to feel no fear of what may happen.

On all of the islands there are large mountains. Great peaks rise, in some cases, to a height of 7,000 or 8,000 feet, covered to the very top with forests of mighty trees. The finest building timber in the world will some day come from these islands. Teak, ebony, mahogany, and cedar trees grow here, besides rubber and camphor trees, and many others for which there is great demand in all the markets of the world. Fine fruit trees of many sorts are also found. When there are good roads in the islands over which to haul logs, and modern mills and machinery to make them into lumber, the timber trade of the Philippines will be a great industry.

There are now about eight millions of people in the Philippines. How many were here when the Spanish came we do not know. The larger part of the people in the islands spring from the Malay race. These were not the first dwellers in the country, but came from the Malay Peninsula, and it is likely that they had not been here more than two or three hun-

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dred years when the Spanish came. They are the people whose lives and acts make up most of what we call the "history" of the islands, and they are the people usually meant by the term "Filipinos."

ABORIGINES OF MINDANAO.

Up in the mountains, living in nearly as wild a state as when the Spanish came, we still find the aborigines. It is thought that the first people who lived in the northern islands were the Aetas, or Negritos. A race

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of people called the Indonesians are the aborigines of the great island of Mindanao, in the southern part of the archipelago.

The Negritos are dying out. They are a small, timid people, with thick lips and flat noses. Their hair is like curly wool. They hunt and fight with bows and arrows, and are very quick and active. Their chief food is fish, and the brown mountain rice which they plant and harvest. Even if taken when children and brought up in a city, they do not grow to like civilized life, but run away and go back to the mountains as soon as they have the chance.

An important tribe of wild people in these islands are the Igorrotes, of whom there are a great many in Luzon. The Igorrotes are the finest and strongest of all the wild tribes in the country. They are very brave, and are good fighters, using in warfare a short, broad knife, which they wield with deadly skill. They never submitted to the Spaniards, and were badly used by that people. The Spaniards always made war upon them, and at one time tried to put an end to all of the tribe in Luzon. They burned their villages and killed all who fell in their power. They could not conquer them, however, and the Igorrotes have always hated the Spanish fiercely.

The civilized Filipino people spring from none of these wild tribes. As we have said, they are Malays, and came here from the great Malay Peninsula. The Malays, from earliest times, were a sea-going folk, daring sailors, and skillful in managing their boats. They went boldly to sea in tiny crafts, with only the stars to guide them, taking risks such as no Europeans dared

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to take. They overran the islands of the South Pacific, going even as far as the island of Madagascar. They settled in the Philippines, drove the natives back into the mountains, and made their homes along the coasts and on the rich plains. They had a written alphabet of their own when the Spanish came, and were far ahead, even then, of the native races.

The Malays who settled in the island of Mindanao were converted to the Moslem faith by some Arabian missionaries who came to that island as early as the twelfth or thirteenth century. From Mindanao this religion was carried to the island of Sulu, and it is now the faith of the people of the entire Sulu archipelago. The people who held to this religion were called Moros by the Spanish, and by this name they are still known.

There are many tribes in the islands, both of the aborigines and of the Malay people. In early days these tribes were more separate than at present, and had little to do with one another, save when there was war among them. Each had its own language, and even now a great many dialects are spoken in the islands. This fact, among others, has helped to keep the tribes apart and to prevent them from becoming a strong, united people.

We see, from what has been said, that the dwellers in the Philippine Islands are not strictly a people in the sense that the Spanish or the English are a people. Even the Malay folk in the islands have been, from the very first, split up into many tribes, having little in common. Under some methods of government these tribes might have been united; but Spanish rule was not of a sort to bind them

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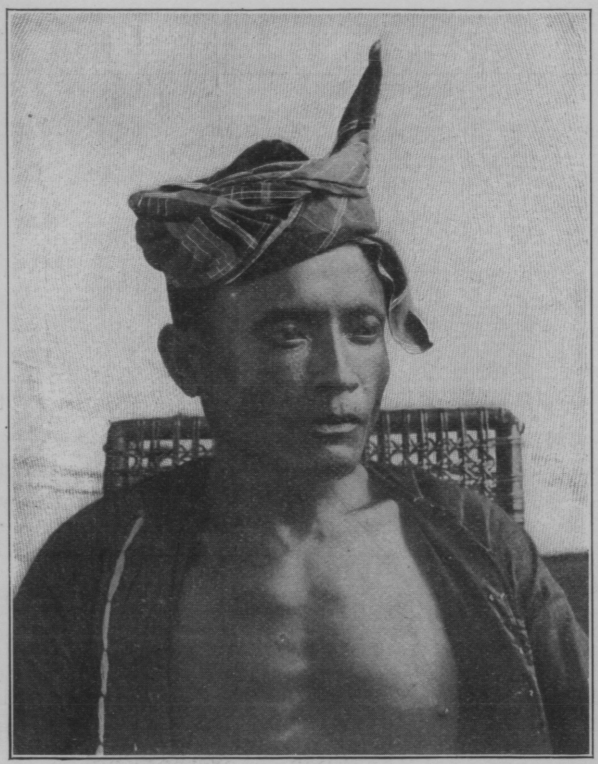
together. Rather, it set tribes against one another, and used some to help conquer others. It did not draw them together in a strong national life such as



A MORO OF JOLÓ, IN THE SULU ARCHIPELAGO.

has made the United States of America a great and powerful nation.

The United States has been settled by people from many countries. These people have come to America

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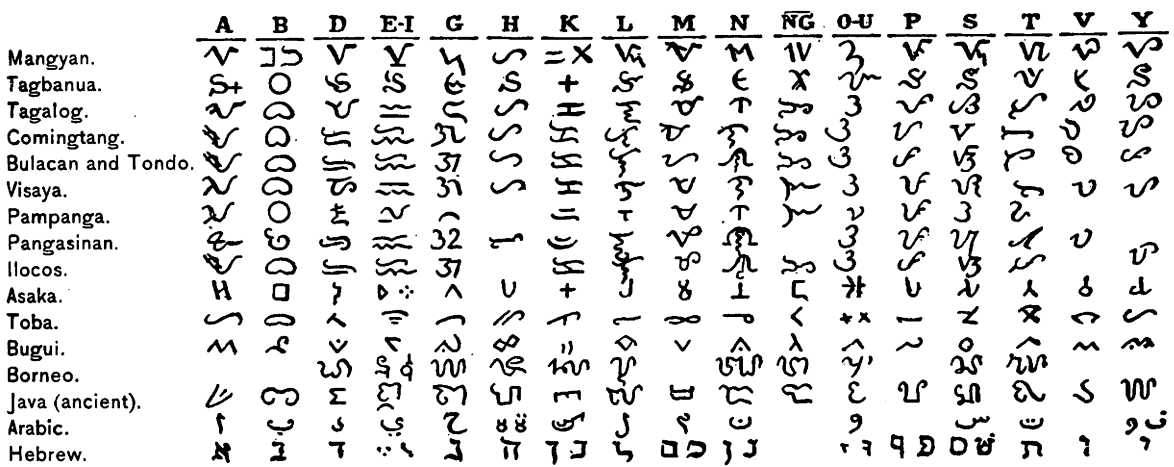
ANCIENT ALPHABETS IN USE IN THE ARCHIPELAGO WHEN THE SPANISH CAME.



Among the Moros of Mindanao and Sulu there are still in use words that were obsolete in the Arabic in the time of Mohammed.

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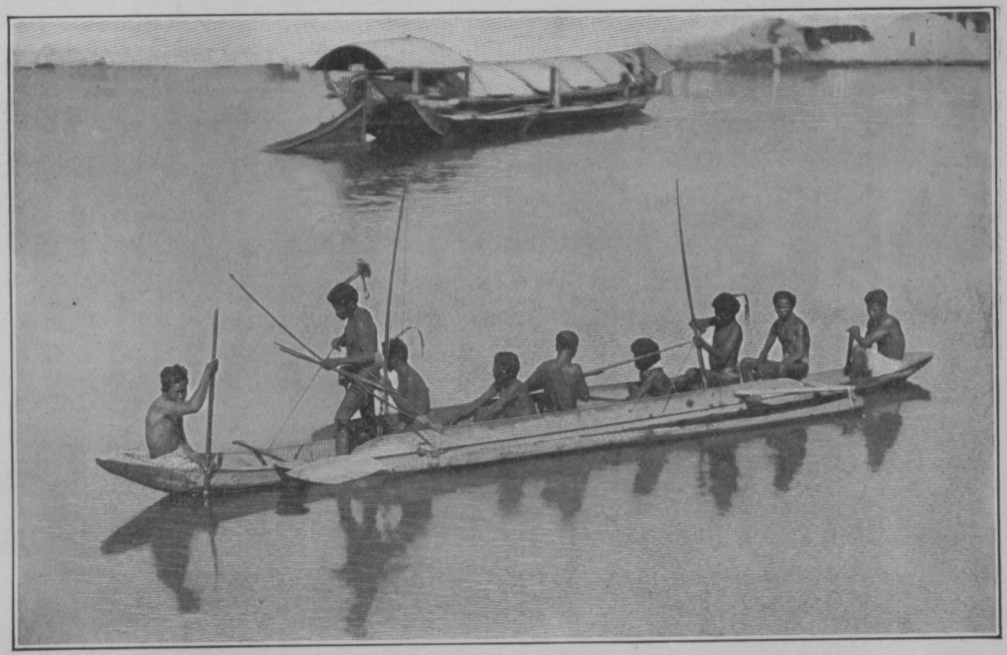

NEGRITOS IN A PRAHU.

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from nearly every nation on earth; but the different races have become one strong American people by reason of a common interest in the good government of their country, and a common desire for its welfare. Each State has its own life and government, but all are united to form the great country of which each is a part, and to support the Federal Government which binds the States together.

When the Filipino people have learned thus to stand together, a new day will dawn for these islands. When the people all speak one language, and when young and old can read and write that language, the country will be more united, and will begin to know something of that national life which other countries enjoy. The people will then be united; they will know how to govern their land wisely and justly. They will understand, as they have not done before, the relation one nation bears to others in the world, and will be able to develop the great wealth of their country.

The two great tribes of Malay Filipinos are the Tagals and the Visayans. The Tagals live in southern Luzon, the Visayans in the group of islands called the Visayas, which lie south of Luzon and north of Mindanao. There are, besides, many lesser peoples in the islands, so that, as we have seen, there could be no common national life.

The tribes were governed by great chiefs or kings, who ruled through small chiefs and dattos. Each of these was at the head of about a hundred families whom he stood for in the tribal council, and for whom he was spokesman before the great chief. The small chief was called the head of a hundred. It was a simple, but effective, form of government, and suited

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the people. Legaspi and Salcedo made no changes in it, except to declare the king of Spain the ruler of all the tribes. They had the great chiefs swear loyalty to Spain, and then left them to govern for the king.

Later, however, when Legaspi and Salcedo were gone, many evils crept in. The great chiefs were put out of power, and little by little self-government was taken from the people. They came at last to have no voice in the ordering of their own lives, and no one to speak for them to their unknown ruler in Spain.

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Chapter IV.

EARLY GOVERNMENT.

UNTIL the beginning of the nineteenth century, when Mexico became independent of Spain, the Philippine Islands were governed for Spain by that country. This worked great hardship in the islands. Mexico herself was a dependency of Spain, and so the Philippines really became a dependency of a dependency. All laws for the country were made in Mexico, and in this way the islanders were removed one step farther from the foreign ruler who was their king.

The High Court of Mexico appointed the governor-general, and at the same time that it did so named the man who should succeed him. This it did in order that there might be no time lost in filling the office when it became vacant. When Legaspi died, therefore, his successor was already appointed, and at once took up the duties of his office.

The new governor-general was named Guido de Lavazares. He was a good and brave soldier, but a

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very different sort of man from Legaspi. He was more warlike and less wise, and he liked to meddle in matters which did not concern him. During his term of office, he went to the aid of a king of Borneo who had been dethroned by his rebellious subjects, and helped the king to regain his throne.

He was so elated with his success in doing this that he became ambitious. He so far forgot common sense that he wanted King Philip to let him and his Philippine forces make war on China and conquer that country for Spain. He could not have done this, and the king of Spain was too sensible to let him try. Later, however, the governor-general had all he wished of fighting the Chinese.

After Legaspi's death his grandson, Juan Salcedo, went on with the work of setting up Spanish rule in the islands. He passed through the northern part of Luzon, and wherever he went told the people that Philip II. was their king. He made it a point always to make friends with the great chief of any tribe to which he went. This chief he would win over to swear fealty to Spain. Then Salcedo would leave him to rule as before, only in the name of the king.

He promised to help the chiefs against their enemies, and was ready, with his soldiers, to fight their battles whenever they needed him. In turn he trusted them to be loyal to the king, and to keep their people from rebelling. He did not try to improve the country in any way, or to teach the people anything that would help them to make it better. His one idea was to win territory for his king. This, indeed, was all that the king wanted him to do.

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Spain wanted much territory, a wide dominion, more than she wanted loyal subjects. It was this greed for power and for wealth that caused her downfall, and in the end lost for her the rich country which she had gained at great cost.

Salcedo, after all, was a far better man and kinder to the people than were most of those who came after him. He had much of that wise kindliness which made Legaspi a good ruler. He took the country by force, but he was not a tyrant. He did not oppress the people, nor did he make unwise laws to govern them.

He made his headquarters in Ilocos Sur, meaning to rule the northern provinces from there. He had, however, hardly settled down when news reached him of a great danger that threatened Manila. Gathering all his forces he marched southward as fast as his army could travel, to help Martin de Goiti, who was still in charge of Manila, to defend the city. It was this same danger, which so alarmed Salcedo, that gave Guido de Lavazares his wish to fight the Chinese. It was a most unexpected danger, and came without warning upon the colony.

At about the time when Legaspi was founding his capital at Manila, a famous Chinese pirate named Li-ma-hong was sailing the waters of the China Sea. He led a large force of men as lawless as himself, and, as time went on, he became the terror of sea-going folk all about there. He grew so bold, and his pirate fleet so strong, that he dared to attack even the great war junks of China. At last the Chinese Government declared him an outlaw, and put a price on his head.

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After this the China Sea was not a safe place for him, so he made up his mind to go somewhere else.

He had captured the crew of a trading junk, and from these men he learned about the Philippine Islands. What they told him pleased him so much that he decided to go to Manila, take the city, and set up a kingdom of his own on Luzon. He felt certain of success in this undertaking; for he had a fleet of sixty-two armed junks and a force of 4,000 fighting men. In his company were many tradesmen as well as soldiers, and many women went with the fleet. He also had plenty of supplies, and Li-ma-hong was sure that, once he had taken the country, he could set up a colony.

He took with him, on his own junk, the crew of the captured junk, to pilot the way, and with his fleet sailed for Luzon. In November, 1574, they reached the north coast of that island. Here some of the pirates, who went ashore for supplies, sacked and burned a village and killed many of the Filipinos. Those who escaped made their way to where Salcedo was, and told him what had happened. Thus it came about that the Spanish captain learned of Li-ma-hong's scheme before the pirate reached Manila.

Leaving the northern part of Luzon, the Chinese kept on along the coast toward Manila. Before they came to the bay, however, the fleet was caught in a typhoon. Several of the junks and some 200 men were lost in the storm. Still, Li-ma-hong thought he had a force strong enough to take Manila, so they went on. The pirate commander landed an army of 1,500 men before Manila, and sent them up to take the city.

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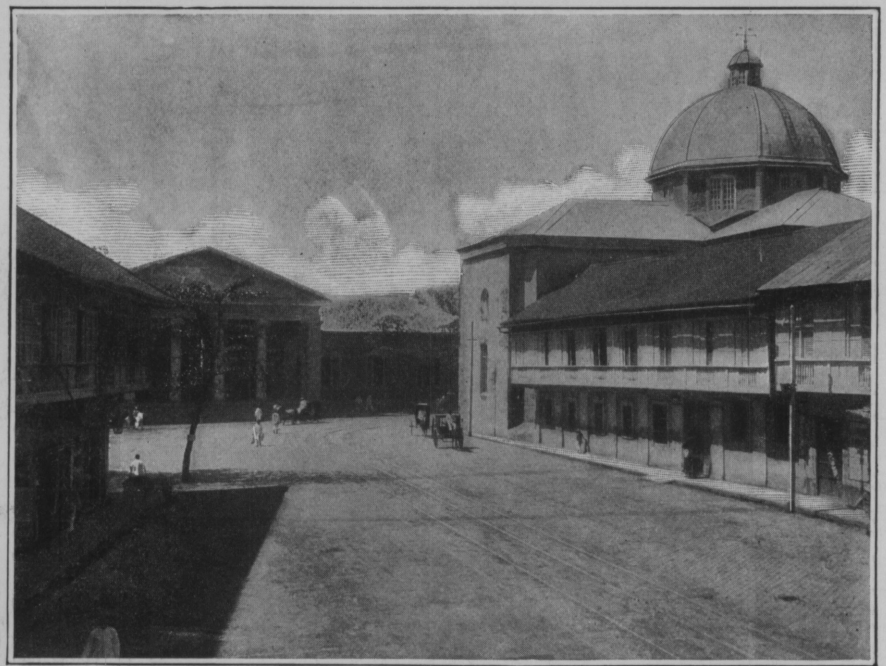

PLAZA DE GOITI, MANILA.

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They were led by a Japanese sailor named Sioco, whom Li-ma-hong had made his lieutenant, and in a few hours a savage fight was waging between the Spanish and the Chinese. The Spanish force was small, but well armed, and every man knew that he was fighting for life against a cruel foe. No mercy was to be looked for from those wild pirates, and no quarter was asked

CHINESE WAR JUNKS ATTACKING MANILA.

or given. Even the aged governor-general bore arms in the fight, for every man was needed. The first Spaniard killed was brave Martin de Goiti, but he was not the last. The little garrison was nearly destroyed before their fortune turned and the pirates were driven back. The Japanese leader Sioco was killed, and

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after that the Chinese fell back and reëntered their junks.

A few days later Li-ma-hong himself led a second attack. But meanwhile native troops had been gathered, and again the pirates were beaten. This time the fleet retired to the mouth of the Agno River, and Li-ma-hong set up his kingdom in what is now the province of Pangasinan. Here the Chinese built temples and began to plant crops and engage in trade. They felt very secure, and if they had been let alone the pirates would no doubt have been prosperous; but punishment was at hand for them.

Juan Salcedo, with his soldiers, had reached Manila, and soon afterwards a war junk from China came into harbor, looking for Li-ma-hong. This war junk was sent by the emperor, who had learned of the mischief the pirate was doing in the Philippines. The captain had orders to find Li-ma-hong and bring him to justice, and he meant to do this if he could.

The junk joined the Spanish in an expedition by water, while another force of Spanish and Filipino soldiers went forward to engage the pirates on land. When these attacking forces arrived, Li-ma-hong saw that he must retreat for his life, so he played a trick upon the enemy and upon some of his own soldiers.

He told off some of his men to go forward against the enemy, and make the latter believe that they were the main body of the Chinese. The trick was successful. When the Spanish and native troops made the attack, the pirates, after a show of fighting, began to fall back toward the mountains. The enemy gave chase and furnished Li-ma-hong the chance for which

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he was watching. With all his fleet he slipped down the river, keeping under cover of the reeds and tall grass, gained the sea and fled, leaving his soldiers at the mercy of the foe.

The Chinese thus meanly deserted by their leader did not wait to be killed, but retreated in earnest to the mountains. Here they took refuge with the Igorrotes, and here they spent the rest of their lives. They married women from among the Igorrotes, and from them are descended those people who are to-day known as the Igorrote-Chinese.

It was some time before peace and a sense of safety were restored in Manila. Work was pushed more rapidly on the city walls, which were still building, and upon Fort Santiago, the stronghold that still stands near the citadel of Manila. Other troops of Spanish were sent from Mexico to make the defense of the city stronger, but long before they came Salcedo went back to his work in the north. He died of fever in Ilocos Sur a year or two later.

Captain Salcedo was still a young man, but twenty-seven years old, at the time of his death (March 11, 1576). Had he lived longer, he would doubtless have become a great statesman, for he showed much tact and wisdom in his dealings with the people. He was honestly mourned by both the Spanish and the native soldiers of his army. A few years after his death, his bones were brought to Manila and laid to rest beside those of his grandfather, Miguel de Legaspi.

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Chapter V.

COLONIAL WARS AND DIFFICULTIES.

THE rulers who came after Legaspi, did away, one by one, with the native forms of government. There were no longer any tribal councils in which the heads of groups could speak for their people. The native kings and chiefs were set aside, and the people then had no representatives. There was nothing to check the power of the governor-general. He had full control over the lives and liberties of the people, and no one could call him to account but the king of Spain.

In name the ancient office of head of a hundred still lived in the office of "cabeza de barangay," a petty office, which the Spanish kept up. The office itself, however, was no longer high or honorable. The chief duty of the cabeza de barangay came to be the raising of money among the people for the government. If the people were poor, if times were bad, if the crops had failed, still this money must be raised. The government looked to the barangay chief to get

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it, in one way or another. Often, when the people were unable to pay, his property was taken, and many a headman of a village was stripped of all he had by the officers of government. In time, therefore, the office fell into such disgrace that no self-respecting Filipino would take it. At last a law had to be passed compelling service as cabeza de barangay.

Other troubles, as well, arose in the islands. The responsibilities of government were divided among the governor-general, the Church, and the Supreme Court. Each of these powers claimed to be the highest authority, and very early in the history of the colony a sort of three-cornered quarrel began among them. This continued until the very end of Spanish rule, and was at times so bad that all public business was almost at a standstill.

News traveled slowly in those days, but in the course of time the emperor of Japan heard that a colony of Europeans had settled in the Philippine Islands. He seems to have thought that Japan had some interest in these islands, for in 1593 he sent an ambassador to Manila. The name of this ambassador was Farranda Kieman.

His coming was the cause of some anxiety to the Spanish. As soon as he landed in Manila he waited upon Governor-General Desmarinas with his message. This was a demand upon the Spanish in the Philippines to surrender, and to declare themselves to be vassals of Japan. If they did not do this, Kieman told Desmarinas, the emperor would send war junks to take the country by force.

To all this the governor-general replied with great

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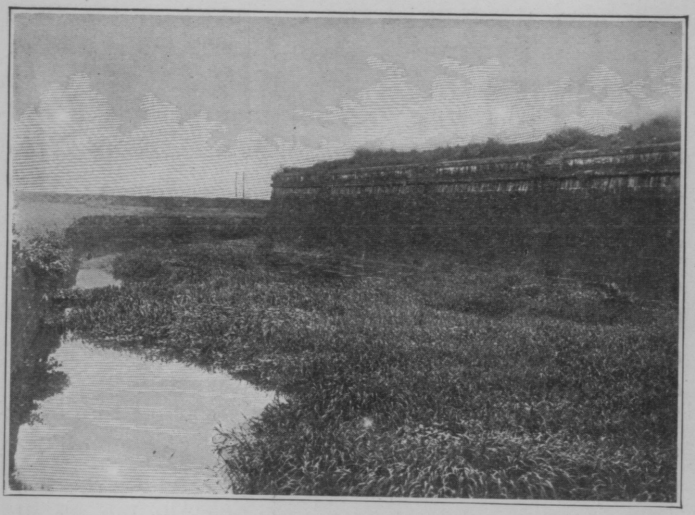
politeness, but very firmly. He told the ambassador that he and the other Spanish colonists were already subjects of a great king, in whose name he ruled, and that he could not yield the country to Japan. At the same time his king wished to be on good terms with the emperor, whose power and greatness were so well known, and the governor-general hoped a treaty could



THE CITY WALL AND MOAT, MANILA.

be made between the two rulers. Such a treaty, he pointed out, would be a great help to both countries.

Farranda Kieman thought that all this was reasonable, and soon afterwards envoys were sent from Manila to the court of Japan. They were well received, and a treaty was made for trade and mutual defense between Japan and the Philippines. However, the ship on

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which the envoys were returning home was wrecked, and they and the treaty were lost.

In May, 1593, another envoy, Fray Pedro Bautista, was sent to Japan on the same errand, and a new treaty was made. A copy of this was sent back to Manila, but the friar envoy asked permission to stay in Japan. His request was granted; he stayed in Japan, and began preaching to the people. Some years later the fruit of this act, which at the time seemed so slight, came back to Manila in a way most unexpected.

Up to 1599 the Spanish government made no real attempt to settle colonists in Mindanao and the Sulu Archipelago. In this year, however, an expedition was sent to Mindanao to subdue the people and establish Spanish settlers in the island. This expedition turned out very badly. The Spaniards succeeded only in making enemies of the people, and for two hundred and fifty years after that Moro pirates harried the shores of all the islands where the Spanish dwelt. They killed and robbed both Europeans and Filipinos; they burned towns and villages, and carried off the people to be their slaves. For fear of them the coasts were deserted. No one dared live near the sea; fishermen dared not follow their calling, nor farmers till their fields. Traders dared not come to the island ports to buy or to sell, and the coastwise trade of the country was all but ruined.

While the Spanish were busy trying to gain a foothold in the south, there came to Manila two visitors who were the innocent cause of still more trouble in the country. These were two high mandarins of China,

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who reached the city in the year 1603. Their story was that the emperor of China had heard that there existed, near the city of Cavite, a great mountain of pure gold. The emperor, they said, could hardly believe this to be true; so he had sent them to see this mountain, that they might come back and tell him about it.

A MEMBER OF THE GUIANGA TRIBE OF MINDANAO.

The governor-general at Manila received the mandarins politely, as was fitting an imperial embassy, and sent them with an escort to Cavite, to see for themselves that no such mountain was there. The visitors were royally entertained during their stay in Manila, and at last went home with their report to their emperor.

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This visit caused a great fright in Manila, for the Spanish at once suspected that there was a plot behind it for the Chinese to seize the city. They believed, or pretended to believe, that the mandarins had come merely to spy out the land and prepare the way. At

WARRIORS OF MINDANAO.

once the city was made ready against invasion. The garrisons were increased, new ones were formed, and every Spaniard armed himself. The Filipinos were much excited over the stories told of coming trouble; while the Chinese, suspected and insulted by all, could not but understand that some danger threatened them.

At last the Chinese, wild with fear, took matters into their own hands. They began to fortify places outside the city, and one evening opened the battle by firing upon some Filipinos inside the city walls. They followed up this act by crossing the river and making

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a savage attack on Binondo, which was then only a small village on the river bank. After that they gathered their forces at the neighboring town of Tondo, and kept up the siege of Binondo all that night.

Next morning a strong force of Spanish marched out against them. In this force were the pick of all the young Castilian gentlemen in the country. The best of the Spanish soldiery were there also, as well as a body of native troops. These troops were Pampangans, who were then the best trained of the Filipino soldiers.

On the other hand were thousands of frightened Chinese, ready to fight to the death, and there was awful work in the streets of Binondo that day. Neither side gave or got any quarter, and by night, of all those brave young Spanish gentlemen, scarce one was left alive.

But at last the Chinese gave way. They had neither weapons to carry on war, nor food to help them withstand a siege. They began, therefore, to fall back toward the interior; but they were hotly chased, and as they fled nearly 25,000 of them were killed. It was sad business, and all the more sad because it is likely that neither side really knew what the fighting was about.

Besides trouble with the Moros in the south and with the Chinese in the north, the colony had much to bear from Spain's old-time foe, the Dutch. At this time there were really very few Spanish in the islands. There had been less than a thousand when the battle with the Chinese was fought. Many were killed on that fatal day, so that in the new trouble the Spaniards would have fared ill, had it not been that the

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army of the colony now numbered many Filipino soldiers in its ranks.

From the end of the sixteenth century down to the year 1763, there was war between Spain and the Dutch, and this war caused much hardship in the islands. It was Spain's short-sighted method in dealing with her colonies to restrict their trade whenever it was likely

DUTCH SHIPS ATTACKING A CHINESE TRADING JUNK.

to interfere with that of her home merchants. So harsh were the measures by which she held in check the trade of her colonies that she kept all her dependencies poor, so that in the end the mother country lost more than she gained.

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At this time the Philippine merchants were allowed to trade only with Mexico. Once a year, usually in July, a state galleon left Manila carrying goods to that country. The goods were sold in Mexico, and the money and other goods were sent back by galleon to Manila.

The galleons also carried the mail, and great sums of money which Mexico sent over to meet the expenses of the island government. They were always rich prizes, and Spain's enemies knew this all too well. They would lie in wait for them, to capture and despoil them. The Dutch ships, in particular, often did this. From first to last they captured a good many of the royal galleons.

Every capture meant calamity to the islands. It meant for Manila merchants the loss of a whole year's business. To the State and to the Church it meant loss of income, of salaries, and of money to carry on all public work. To the natives it meant harder and longer tasks, deeper poverty, heavier burdens which they must endure in raising the extra tribute, and heavier taxes by which the loss was made good.

For a hundred and fifty years there was fighting over the royal galleons. At one time, when Spain and England were at war, there were six years during which no galleon reached Manila. The country was in such sore straits that even the Chinese revolted, and the Spanish were nearly starved.

Spain, however, seemed to learn no lesson from these experiences. She went on as of old, sending one galleon a year, richly laden, at the mercy of the enemy, "putting all her eggs into one basket," as the saying is,

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and when the "one basket" came to mishap all was lost.

Besides keeping a lookout for the galleons, the Dutch ships were wont to lie in wait outside Manila harbor, to catch Chinese and Japanese trading junks coming into port. In this way they often captured rich prizes, and made still greater drain upon the islands. It was necessary for the colony to raise large sums of money and many bodies of fighting men to go against these ships in order to protect the harbor from them. Many battles were fought with the Dutch in Philippine waters, and many times the efforts of the natives brought victory to the Spanish side.

But it was a hard and bitter experience. The colony lived in a state of constant danger and of real want from this source. Not until the middle of the eighteenth century, when peace was made with Holland, had the people of these islands any security of life or commerce.

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Chapter VI.

THE SPANISH AND THE FILIPINOS.

AT the time when Spain took the Philippine Islands and began to rule them, every country in Europe was busy setting up colonies in the newly discovered parts of the world. If the king owed something to a troublesome subject, or wished to reward or please a favorite, an easy way to pay the debtor or help the favorite was to make him a governor or other official in some far-off new colony. In turn the governor thought it only fair to make his colony as profitable to the Crown as he could. That he had no right to oppress other peoples in order to do this was a matter about which he never thought.

It is hard for us, who live in an age when the rights of man are upheld, to remember that there was once a time when no one in power thought very much about these rights. Statesmen had not then learned that a mother country owes a duty to her colonies. They thought only of the help that a colony should give

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toward supporting the home government. England for many years held this idea about America. She put great hardships upon her colonies there. She taxed them very unjustly, and put unfair limits to their trade. The Americans, however, knew that no government had a right to oppress even its own colonies. When the king of England went too far in his unjust rule, the people rebelled. They threw off the yoke of England just as, some years later, Mexico threw off the yoke of Spain, and became independent.

The Philippine Islands suffered beyond what was the usual fate of colonies, even at that time. They were far out of the regular routes of ocean travel. The people there knew nothing at all of the ideas of human liberty that were even then setting the world thinking. Then, too, they were ruled by a people who were behind the rest of the world in accepting these ideas. Spain, blinded by her own pride and folly, has been slowest of all European nations to listen to the gospel of human rights. She ruled her colonies cruelly long after other nations came to see that they owed a duty to their dependencies, and as a result Spain lost her colonies at just the time when she most needed their help.

The Philippines, moreover, were not ruled from Spain direct. They were, as has been said, a dependency of Mexico, and Mexico was in turn a dependency of Spain. It happened, therefore, that even when the islands had officials who might have been glad to help the people, these officials were themselves in a hard place. They had two masters over them. Spain looked to Mexico for the royal dues from the islands,

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and Mexico, in turn, looked to the governor-general, who must see to it that his colony was profitable to the Crown.

So, we see, there was a great burden laid upon the archipelago, and this burden the people had to carry. For three hundred and eighty years the Filipinos were subjects of Spain. They submitted to her rule because there was never a time when, without outside help, they could throw off that rule. But they never were, in their hearts, willing subjects. During all the time the Spanish were in the islands there was never a very long period when the people were not somewhere in revolt.

On Luzon, on the islands of Bohol, Samar, Leyte, and Mindanao, and in the Sulu Islands, there was one uprising after another during the seventeenth century. In Cebu it was needful, always, for Spain to keep a strong armed force, and it was often necessary to send the troops from Cebu to put down trouble in the other islands. The love of liberty dies hard from the human heart; and while there was at no time a general revolt of the people, the frequent revolts of different tribes kept the Spanish busy.

Yet at no time did the Filipinos go to war to gain national independence. They were not united enough for that. It is a part of the pity of it all that this should have been so. It is sad to think of all the suffering and want the people bore, and of all the lives that were lost in their small battles. It is sadder still to remember that the aim of these battles was not to win independence from Spain, but to secure only such decent treatment as is the right of every human being.

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It will be remembered that the friar whom Governor-General Desmarinas sent to make a treaty with Japan stayed in that country. He set up missions there, and both he and other friars who came over from Manila preached to the people. In time the emperor learned of this. He asked about the new teachers, and was told that this was Spain's way of getting a hold on another country. Spanish friars would go into a country to teach the people religion, and later Spain would send her soldiers to protect the friars and their converts. After that, his advisers told the emperor, it was only a matter of time when Spain would come to rule the country.

The emperor was alarmed to hear all this. He ordered the friars back to Manila, and forbade any one to teach Christianity in his country. The missionary friars defied him, however, and later some were put to death with their Japanese converts. But other friars came from Manila, and in 1633 the emperor became angry, and did a dreadful thing.

He gathered in his own country a band of 150 people who were lepers. He loaded them into a ship and sent them to Manila. The commander of the ship bore to the governor-general a message which made a sensation in Manila. The message set forth the fact that the emperor did not allow Christians to come to Japan. Since, however, the priests of Manila seemed very fond of such people as these lepers, he sent this shipload as a present to them.

We may imagine the rage of the Manila officials over this "present." Some of them were for taking the ship outside the harbor and sinking her with her load.

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FUERZA DEL PILAR, MINDANAO.

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Others advised sending her back to Japan. The friars, however, to whom the lepers had been sent, claimed them. They begged the governor-general to have mercy on the poor creatures, and at last he relented.

The lepers were brought ashore with much ceremony, and kept in Manila. As soon as possible a hospital was built for them, and they were taken to it.

ST. LAZARUS HOSPITAL, MANILA.

This hospital was named St. Lazarus Hospital. It still exists in Manila, though the present building is not the one put up for those first lepers.

In putting down the revolts of the people against tyranny, the Spanish had, from time to time, lost many troops. Many were also killed in the great battle with the Chinese, of which we have read, and in the wars with the Moros still other Spanish lives were lost. The Moro pirates from the south were a source

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of great danger, as we have already seen. In 1635 the Spanish were forced to build a fort at Zamboanga, on Mindanao Island, in order to keep these pirates in check. Garrisons were also stationed at several places in Sulu for the same purpose. The Spanish, however, never really controlled the Sulu Archipelago. The soldiers were never safe more than a day's march from their forts, and they lived in constant danger of attack from the Moros.

In one way and another the army of the colony was much weakened, and an uprising of the Chinese, in 1634, made great trouble. This uprising took place in Laguna Province, not far from Mañila. Enraged by official oppression, 30,000 Chinese rose in rebellion. So strong were they, that they held their own against the Spanish for nearly a year. Indeed, they might not have been conquered at all but for the help of the native troops, who fought with the Spanish. Over 6,000 Chinese were killed in this revolt.

In November, 1645, happened one of the worst earthquakes Manila has ever known. Every public building in the city, save one monastery and two churches, was destroyed. The governor-general nearly lost his life in the wreck of his palace, and over 600 people were killed in Manila.

It became necessary to rebuild the city, and then the Spanish found that there was a great lack, not only of soldiers, but of laborers. The need became so great that, in 1649, Governor-General Diego Fajardo made what proved to be a bad mistake. He began to force the people into military service, and also compelled them to work upon the arsenal at Cavite.

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The people had borne much. Patient as they were, this injustice was more than they would endure, and they became deeply angry. Rebellion spread like wildfire through a number of the islands, and there was almost, though not quite, a general revolt. It began on Samar, and was led by a Filipino named Sumoroy. At the head of a large force Sumoroy attacked the Spanish and the friars. He led his army down the coast of Samar, burning towns and churches. Many of the priests and Spanish on the island were killed, and the rebellion grew.

Troops were at once sent out against the rebels, and the governor of Samar sent messengers to demand Sumoroy's head. The messengers did not return, but the rebels sent back the head of a pig to the governor. The revolt spread to other islands. Soon the people of Masbate and Leyte, of Cebu, Caraga, and Zamboanga, were in arms. The trouble spread until it even reached Manila, and the officials there became alarmed.

Governor-General Fajardo had not dreamed that his act of injustice would work so much mischief. Now, greatly concerned, he sent one of his generals to Samar. This officer had all the loyal forces that could be raised, and full authority to put down the rebels as he saw fit.

A great many battles were fought up and down Samar, and at last Sumoroy was driven back into the mountains. The Spanish carried on the war with savage cruelty. They severely punished all rebels whom they caught, and showed mercy to none. When they found that Sumoroy had escaped to the mountains,

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they raided his home and tortured his mother to death.

By such outrages they hoped to frighten the people into submission. By threats and torture they tried to make his people betray Sumoroy, and at last they succeeded. He was captured and turned over to the Spaniards, who had the rebel leader's head struck off and stuck upon a pole. It was then sent about among the islands to teach the people what treatment rebels might expect from Spain.

Thus the rebellion was quelled for a time. The people had gained nothing by it, but it had kindled a fire in their hearts. This fire was not quenched; it only waited, hidden, ready to blaze up again when the right moment should come.

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Chapter VII.

A NEW BEGINNING.

THE story of the colony at this time is a sad one. Bad management, dishonesty, and cruelty at last brought the country to such a pass that both Mexico and Spain were weary. The king even thought of giving up the colony, hopeless of ever receiving any benefit from it. The islands were a drain upon the treasury rather than a help to it, and it looked as if things would never be any better.

In the year 1653, however, a new beginning was planned. The country was to be given another chance. To this end a new governor-general and a new archbishop were sent out from Mexico. These two men, it was thought, could work peacefully together. It was hoped that they would bring better days to the islands. The governor-general, Sabinino Manrique de Lara, was an honest, pious man and had high ideals of his office. The new archbishop was wise and just, and seems to have had a sincere desire to help the country.

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The archbishop was charged by the Pope with the task of cleansing the land from the evil acts that had made so much sorrow. When the ship reached Manila, before any one else was allowed to land, the archbishop went ashore. He landed alone, knelt at once, and blessed the soil. The governor-general then landed, and prayers were offered for the good of the country.

Some days afterwards, in the open air, outside the city walls, a solemn service was held. Archbishop Problete then went through the solemn ceremony of purifying the land. He blessed the colony and declared it clean of all the evil done there. From that day peace and good-will were to be upon all the people.

After this, things went better for several years. There was peace and good understanding between Church and State, so that both worked for the good of the country. Governor-General Lara allowed the archbishop a voice in matters of State, and yielded to him in many ways. He even permitted him to veto orders which the governor-general himself approved. These privileges the Churchman seems not to have abused.

But more than mere words and public services were needed to cleanse the land. Evil and oppression had worked wrong that was not to be undone in any easy way. The rebellion of 1649 was not yet forgotten, nor were there lacking people ready to make trouble to gain their own ends. Here and there, every little while, conflict broke out anew, but always in a small way. It was never grave enough to cause fear in Manila. It was enough, however, to keep the people restless, and the Spanish soldiers on the alert.

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CHURCH AT MALATE.

The oldest church building in Manila.

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The commander of the Spanish forces in the Visayas was Captain Gregorio de Castillo. Weary of putting down the frequent small revolts, he at last hit upon a plan to end the trouble. He issued a notice promising that all rebels who would come into camp and lay down their arms would be forgiven.

In spite of past lessons, many of the Filipinos trusted to this promise. A large number of them came and gave up their weapons. When too late they saw what a mistake they had made. They were taken to Manila as prisoners, and were not pardoned. Instead, most of them were punished. Some were put to death; others were sent to the galleys; only a few were set free.

We may be sure that the memory of this false dealing rankled in the hearts of the people. In 1660 rebellion broke out with fresh force. This time the Pampangans were in the uprising. This people had from the first been loyal to Spain. They were among the best of her native soldiers, and had always helped to keep her enemies out of the country. For reward the government set them, with many others, to cutting timber for the arsenal. This work all were compelled to do without pay.

From Pampanga the revolt swept through other provinces of Luzon. It took more definite shape than any other uprising had done, and gained strength. A Filipino named Malong was at the head of the movement. He was a real leader, and he at once began to raise an army. The extreme northern provinces joined him, and in a little while 40,000 men had been enrolled. They were not well armed, nor were they well supplied

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with food; but they marched through the country, making war on the Spanish.

Again, however, effort failed because it was not united. The tribes could not grasp the idea of real union. The people had no clear thought of a national life together. So they fought among themselves as well as against the common enemy, and their warfare came to naught. They could not long resist the trained Spanish troops, and in time the rebellion was put down. The army was scattered, and its leaders became outlaws in the mountains.

While Governor-General Lara was in office another Chinese invasion threatened. A Mongol chieftain named Koxinga, who had been driven forth from his own country by the Tartars, was the leader of it. When the Tartars overran China, about the middle of the seventeenth century, Koxinga and many of his followers refused to submit. They went to Formosa, drove out the Dutch people, and settled there. Later Koxinga laid a plan to take the Philippine Islands and set up his kingdom there.

Koxinga's chief adviser was an Italian friar named Riccio. This friar he had appointed a high mandarin, or nobleman. He now sent him to Manila, dressed in the garb of his office, to demand tribute from the Philippine government.

Naturally this demand caused amaze and alarm in Manila. The Spaniards were aghast at the idea of a Catholic priest demanding tribute from a Catholic country, in the name of a heathen ruler. Later the authorities at Rome called the friar to account for his conduct. At this time, however, the Spanish were at

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a loss how to act. They did not dare send the priest-mandarin away, nor could they give him any answer. They therefore kept him waiting in Manila while they made up their minds what to do.

As was usual, when trouble arose, the government thought that the Chinese in Manila were plotting to take the city. They felt sure that these men would be

THE MANILA CATHEDRAL.

ready to help Koxinga when he came, so everything was made ready for another attack upon the Chinese in Luzon.

All government troops, both Spanish and native, were collected at Manila. So great was the fear, that three important forts were torn down, and the soldiers stationed there were brought to Luzon. Only the fort

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at Caraga, Mindanao, was left standing. This one they did not dare to give up; the soldiers there were all that kept the Moros from destroying the settlements on that coast.

When the Chinese saw the Spaniards making ready for war, they knew from past experience that it meant trouble for them. As usual, therefore, they began the trouble themselves. They attacked the Spanish, and the latter at once began fighting the Chinese wherever they found them.

This time the Spanish meant to kill every Chinaman in the country. They hunted out all who hid, and cut them down. Not one whom they caught was spared. Not one of all in the islands would have been spared if the country could have gotten along without them. Some one remembered, however, before it was too late, that if all the Chinese were killed there would be no one left to carry on the small trades of the country. Because bootmakers and tailors and small shopkeepers were needed, therefore about 5,000 Chinamen were spared, and these were permitted to remain in Manila.

After peace was made, Riccio was allowed to go back to Formosa, to tell Koxinga what had been done. He found the chieftain getting ready to come to Manila with an army to take the country, and Riccio told him what had happened.

Koxinga's rage was great when he heard his mandarin's story. He planned to go at once to the islands to punish this wicked cruelty to his countrymen. He fell ill, however, and died of fever before he could start. Thus Manila escaped the fate that must almost

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AN OLD SPANISH FORT AT SIASSI.

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surely have fallen upon the city if the Chinese chief and his great army had reached the bay.

The foolish attack upon the Chinese took so many Spanish soldiers from the southern islands that the Moros now had free swing along the coasts of Mindanao and the Visayas. Other troubles came up in Manila, and soon evil and sorrow were as active and as real as though the islands had never been cleansed by book and ceremony. Not even these can stay the results of cruelty and evil in men's lives.

Poor Governor-General Lara, in spite of his wish to be a good leader in the Philippines, made many enemies. These men began to accuse him of dishonesty in office. They charged him with disloyalty to the king, and he was put into prison. He was also made to pay a fine equal to $60,000, Mexican money. Afterwards he was set free, but he never got over the effects of his disgrace. Filled with sorrow and shame, he went back to Spain and became a friar.

In 1663 Diego Salcedo became governor-general. He was no sooner in office than the good understanding between the Church and the State came to an end. Salcedo treated Archbishop Problete very harshly, and took from him many of the privileges granted him by Lara. Great strife grew out of this, and the government was soon in as bad order as it had ever been.

At last the archbishop became ill and died. Salcedo then behaved in a very unseemly manner. He made a great feast, and would not allow the usual mourning services to be held for the archbishop. This conduct came to the ears of the authorities at home, and the governor-general was punished as he deserved. He

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was put into prison to await the sailing of the galleon that should take him to Mexico for further punishment. He was sent to Mexico later, but died at sea on his way there.

All this was a sad end to the new rule that was to have done so much good in the country. No good, however, can grow out of injustice and cruelty. These people may have meant well, but they did not do right. They had not set up rules of fairness and truthful dealing in the islands, so all their cleansing with words came to naught.

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Chapter VIII.

THE COLONY UNDER ARANDIA'S RULE.

THE Spanish galleons which used to sail the Pacific Ocean between Manila and Mexico have been the subject of many a romance. The world never tires of reading the stories written about them. They seem to belong to the age of romance and poetry. The galleons come, however, pretty close to modern times. The last one left Manila for Mexico in 1811, and the last one for Manila sailed from Acapulco in 1815.

These ships were in shape something like a half-moon. They were very high at bow and stern, short from fore to aft, and very wide. They were sometimes of 1,500 tons burden, with light draught. They usually had four decks, and always carried big guns.

The galleons were the Spanish mail ships, and the only carriers for trade between the islands and Mexico. This trade with Mexico was the colony's only source of income. The local government had no money of its own. It could not act independently;

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all that it brought in tribute and taxes to the royal treasury belonged to the Crown, to be disposed of at the king's will.

Not only were the islands governed through Mexico, but all their trade was with that country. So severe were the laws that restricted their trade, that the people were not allowed to go even to China and Japan to buy goods. They might buy only such goods as Chinese and Japanese traders brought to Manila.

Once a year, usually in July, a galleon left Manila laden with goods from the islands. These were sold in Mexico, and the money which they brought, or an equal value in Mexican goods, was sent back on the return galleon. We have seen how great were the risks which these ships ran in making their voyages. The enemies of Spain often captured them, while some were lost at sea and never again heard from. It was not all romance, the life of those who sailed and manned the galleons. Often there was greed and cruelty to contend with, rather than poetry and story to be lived. Always there was danger, and it was not the spirit of adventure, but the desire for gain that sent these men to sea.

The many risks which the galleons ran made shipping ventures uncertain. Nor was this the greatest ill which the Manila merchants had to bear. The merchants of Spain were always jealous of them, for they were afraid that the island trade with China and with Mexico would hurt their own business. So they were always clamoring for laws that should keep Manila merchants from dealing with those countries.

By the beginning of the eighteenth century very

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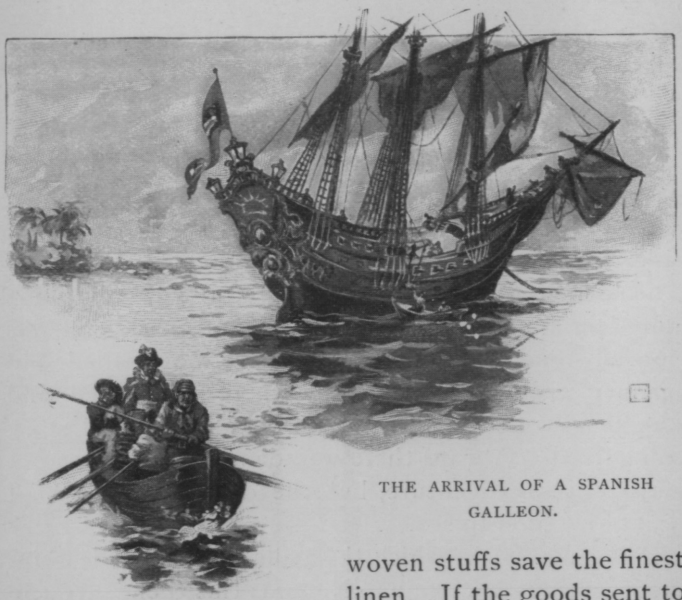
harsh laws had been made governing all shipments. Goods might be shipped only in bales of a certain size and weight, and only a limited number of bales might be sent by each galleon. Nor did the restrictions end here. There were some goods in which Manila merchants might not deal at all. They could ship no



THE ARRIVAL OF A SPANISH GALLEON.

woven stuffs save the finest linen. If the goods sent to Mexico by the Philippine government brought more than a certain amount in Mexico, the full sum could not be sent back in money. The islands must take the surplus in Mexican goods.

So business suffered, and each year the country grew poorer. At the same time the men who ruled the country grew very rich. One acting governor-general,

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in less than two years of service, got together a fortune of $250,000. There were other officials, as well, who managed to take home with them to Spain sums nearly as large.

All this, of course, worked hardship in the islands. Money was very scarce. Merchants became bankrupt and had to go out of business. Often the government itself had no money with which to pay for public work. The army, too, suffered. The soldiers had no barracks, but lived as they could, and wherever they found shelter. Often there were long periods when no rations were issued to them, and they begged their food from house to house. When their demands were not granted, they would take by force what they wished, and this led to great evil.

A large army was needed to control the people and to enforce payment of tribute. This tribute was collected from the natives for the support of the government. Those who had not yet been baptized were taxed only a small sum; those who belonged to the Church paid more.

Few, however, paid in money. Nearly all paid in kind—in goods which they made, or produce which they raised from the land. All tribute in goods was kept in the royal storehouses until the galleon was about to sail. Then the goods were sent to Mexico, to be sold. Sometimes, however, some of these goods were traded for merchandise brought to the islands by Chinese dealers.

The governor-general at this time (1754–1759) was Pedro de Arandia. He was an energetic man, and one of the most able and enterprising officials the islands had

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thus far had. He tried to make a good many reforms in the country, and to build up its commerce. He is said to have died of worry and regret that he could not rule the land as he thought right, and at the same time be at peace with those about him who were also in authority.

Arandia showed himself to be something of a statesman. He made reforms in the army, and tried to bring the wild tribes to acknowledge Spain's rights in the islands. At the same time he did many dishonest things. He made a great fortune for himself while in office. Perhaps he was sorry for his dishonesty afterwards, for when he died he left his fortune to religious institutions. In those days men saw no wrong or absurdity in devoting ill-gotten wealth to carrying on good works.

It was Arandia who formed the first real military body in the country. This was a regiment made up of five companies of Filipino soldiers and four companies of Europeans. The latter Arandia had brought with him from Mexico. He called the whole corps the "King's Regiment," and took great pride in it. As troops came in from the provinces they were added to the regiment, until at last it numbered about 2,000 soldiers in two battalions of ten companies each. In October of 1754 the soldiers, for the first time in the history of the islands, were quartered in barracks. They were also, both officers and men, paid regularly every two weeks.

One of Governor-General Arandia's ambitions was to bring the Igorrotes in the islands to acknowledge Spanish rule. For this purpose he planned a savage

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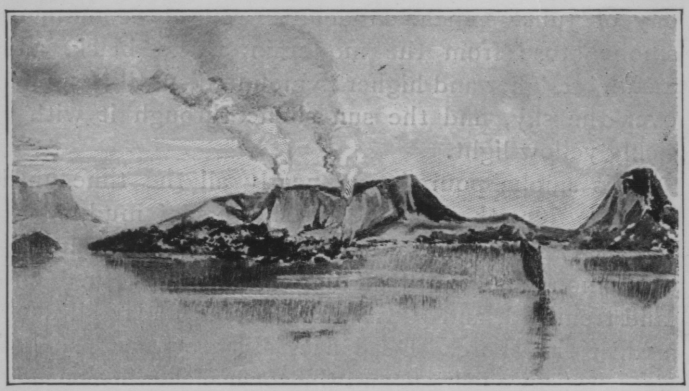
campaign against this people, but could not conquer them. Arandia then sought to bargain with them. In 1758 a decree was passed that was meant not only for them, but for the other heathen tribes. The decree read that those who would accept baptism need pay no tribute or tax for the rest of their lives. The Igorrotes were not caught by this offer. As a matter of fact, they gave themselves no trouble to pay tribute or tax, anyway, so the offer had no attraction for them.



TAAL VOLCANO.

While Pedro de Arandia was governor-general, the famous overflow of Taal volcano took place. At that time the crater of Taal was torn open so that it measured more than a mile and a half across, and from this awful opening poured down a broad stream of melted lava, killing and destroying everything that it touched. It rushed down the side of the mountain, and fell hot and hissing into the lake. Great clouds of steam arose from the heated waters, and such a shower

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of ashes and stones fell as made the people think the world was coming to an end.

For six months terrible storms raged in that part of Luzon. The volcano broke out on the 15th day of May, 1754, and it was then that the boiling lava began to flow. Huge stones shot up from the crater and fell into the lake, or were hurled down upon the land. Darkness reigned, and the people were filled with terror.

This state of things lasted until about the second day of June. Then, suddenly, a mighty column of smoke arose from the mountain, thick, black, and awful. Higher and higher it mounted, until it spread over the sky, and the sun shone through it with a sickly yellow light.

This smoke poured out nearly all the time until July 10. On that day heavy showers of mud, black as ink, began to fall. Terrible sounds were heard, as of cannon being fired off inside the mountain. The land trembled, and great waves from the lake dashed against the shore. Dead fish, alligators, and snakes were cast up on shore, and the town of Balili was soon a swamp of black, liquid mud.

Then fire began to pour out of the crater. It lasted until September 25, when there was another great shower of stones. The people of Taal were driven from their homes and fled for their lives. Then, writes Fray Francisco Venenchillo, a Spanish friar, who, through these dreadful weeks of disaster, kept a daily journal of all that he observed, "a fearful storm of thunder and lightning began, and never stopped until December 4."

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In the meanwhile the volcano was still in eruption, and awful things kept happening. Lake Bombon rose and swept over the town of Taal. On November 14 inky darkness settled over the country. This lasted for two days, during which, even as far away as Manila, candles were needed at noonday. During these two days, fire and lava poured out steadily from the mountain. At last, on December 2, began a two days' hurricane. It wiped out the town of Taal, and then all was quiet.

Altogether, the trouble lasted for six months and seventeen days. Four towns near the mountain were overwhelmed and wholly ruined, and great harm was done in towns fifteen miles distant from the volcano. It was a marvelous event, and traces of it are still to be seen in all the country around Lake Bombon.

Never since then has there been such an overflow from Taal volcano. The ruins of the old town of Taal may still be seen just at the point where the Pansipit River enters the lake, but they are being overgrown by grasses and flowers. In a few years they will be quite hidden. The present town of Taal is farther up the river. It is noted for the fine sugar produced there. This sugar is well known, and commands a good price in foreign markets. Excellent cotton stuffs are also made there.

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Chapter IX.

BRITISH OCCUPATION.

IN the latter part of the year 1761 war was begun between Spain and France on the one hand, and England on the other. Spain and France were first to declare this war, but England carried on her part in it with great vigor. The English took Havana, and an English fleet under Admiral Cornish was sent to the Pacific with orders to take the Philippine Islands.

With a fleet of thirteen vessels Admiral Cornish entered Manila Bay on the evening of September 22, 1762. The ships anchored off Cavite, and next day Cornish sent to demand the surrender of the city. This was, of course, refused by Archbishop Rojo, who was then acting governor-general of the city.

The archbishop's forces at that time consisted of a small part of the King's Regiment, not more than about 600 men and officers, and 80 pieces of artillery. The English troops, who were landed under command of General Draper, numbered one full regiment of

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British infantry, two companies of artillery, 2,200 Sepoys from India, and 3,000 seamen—in all, 6,380 men.

Nevertheless, in spite of the inequality of the two armies, the Spanish Churchman defied the second demand to surrender. A part of the Spanish force went bravely out to fight the landing English, but with what success it is easy to guess. They were driven back into the city, and the enemy landed in full force. The British encamped around Manila, at Malate, Santiago, and San Juan. On the 24th of September they began to bombard the city.

At this time one of the royal galleons was expected at Manila. This was the *Philipina*, carrying a very rich cargo and a large sum of money for the government. Some of the English ships went out to lie in wait for her. They missed her; for the Spanish friars managed to reach her first, and by their aid she gained a place of safety. The British, however, brought in another galleon, the *Trinidad*, from which they took $2,500,000.

A nephew of the archbishop was on board the *Trinidad*, and was captured with the ship. When the English learned who he was, they sent him to Manila with an escort, and turned him over to his uncle. The escort then started back to the ship, but was attacked and killed by Filipinos. The natives cut off the head of the English officer, and refused to give it up.

The British were greatly angered by this outrage, and they now stormed the city in earnest. The Spanish had by now got together a large native force, which was sent against the enemy. They could not stand

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against the British regulars, however, and were soon beaten back. The enemy's artillery made great breaches in the walls, and on October 5 General Draper and his army forced a way into the city. By another day the following terms of surrender were agreed upon:

The Spanish were to have full religious freedom; private property was to be held safe; the Supreme Court was to keep order, and free trade was to be allowed. The Spanish were to pay the British an indemnity of $4,000,000. These terms were signed, and the British flag floated over Manila.

The English and Sepoy troops, turned loose in the city, did great mischief and destroyed much public property. The archbishop then went to General Draper and begged him to put a stop to this. The general issued orders forbidding violence and pillage by his soldiers. He himself shot and killed one Sepoy whom he saw attack a Filipino.

But while the British were in possession of Manila, they were not without opposition. It was the law in the archipelago that if at any time the country should be without a governor-general, the Supreme Court should govern. This law, one of the justices of the court, Simon de Anda y Salazar, now tried to put in force. For reasons of his own he pretended to think that the Spanish could have held Manila but for the weakness of the archbishop. Refusing to listen to reason, he gathered a band of Filipinos whom he promised to lead against the English. With a few of these followers he fled in a prahu to Bulacan the night before the city surrendered. He took with him

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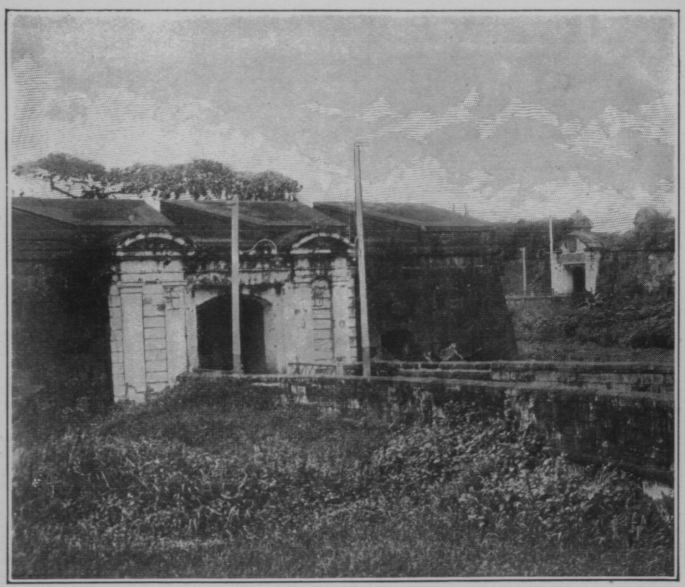
some of the stamped paper of the government. This would, he knew, be a help to him in a plan which he meant to carry out.

Now, ignoring the fact that Archbishop Rojo was the acting governor-general, Simon de Anda began an absurd fight against the English. He claimed the right, as a justice of the Supreme Court, to act as



ROYAL GATE AND SALLY PORT IN THE CITY WALL, MANILA.

governor-general. On the stamped paper he wrote a proclamation ordering the British to leave Manila. He sent this proclamation to General Draper, who ignored it and declared Anda a nuisance.

After this Anda raised a small army, and fought sev-

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eral battles with the British. They only served to keep the country stirred up, so that neither the Spanish nor the British could go about their affairs in peace. General Draper, meanwhile, was busy restoring the sultan of Sulu to his throne. Anda had become a hindrance to peace, while at the same time he had no

THE BRITISH ASSAULT ON THE WALLS OF MANILA.

power to carry on effective warfare. Seeing this, the Chinese of Pampanga made a plot to kill him.

Simon de Anda was told of this plot, and his rage was great He collected all his Filipinos and marched against the Chinese. He had real war at last, and the Spanish accounts say that 8,000 Chinese were slain.

In the meantime the war in Europe was over. By the Peace of Paris, made February 10, 1763, it was

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settled that Manila should be restored to Spain. The British commander made ready to turn over the city to the Spanish and go home, but at once a new difficulty arose.

Simon de Anda was in command of whatever Spanish army there was in the islands at this time. Therefore, when a notice was sent to the archbishop for the "Commander-in-Chief of the Spanish forces," the archbishop sent it on to Anda. This notice was to the effect that Anda should take over the city from the English, but he refused to receive the notice. He declared that he should have been addressed as "Captain-General," and would recognize no other style of address. On this foolish plea he kept up war with the English until January, 1764, in spite of the peace between his country and England. All that the British wished was that Anda should let them hand the city over to him and depart. This, however, he would not do.

On January 30, 1764, Archbishop Rojo died. There was still, however, no one to whom to give up Manila, for several men at once claimed the right to act as governor-general.

At last the Spanish government sent out from Mexico a new governor-general. As soon as he reached Manila he sent word to the British commander that he was ready to take over the city, and he arranged that Simon de Anda should be the one actually to receive the city back. It was turned over to Anda for the governor-general, and the English left the country. Only $1,000,000 was paid of the $4,000,000 war indemnity agreed upon, but the English received a bill upon the Madrid treasury for the remainder of that sum.

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While the British were in Manila, and for several years after they left the country, the islands were very unquiet. There were many small uprisings among the people, who hoped, in this time of unrest, to gain some of the rights which they felt were theirs.

One of these uprisings was led by a native named Silan. This man was not quite sane, and made many pretensions, such as that he was the earthly representative of divine power. Many of Simon de Anda's followers deserted him to join Silan's army, and for a time Silan was very successful against the Spanish. He turned the vicar-general of Ilocos Sur out of his house, and made the Augustine friars pay tribute to support the rebel forces. His brain was weak, however, and success seemed wholly to destroy his reason. He came to think that he was more than human, and then, of course, he began to make mistakes.

At last Silan joined with the British against his own country. This opened the eyes of the Filipinos to his real nature. They saw that he was ready to betray them instead of leading them against their enemies, and at once they turned from him. In May, 1763, he was killed by a half-caste named Vicos, and the rebellion which he had led died out.

There were other revolts in Luzon, however. Everywhere the people were ready, on any pretext, to take up arms against authority. They refused to pay tribute, and resented all demands of Spain upon them. Small riots kept breaking out in the provinces, and the loyal troops were constantly marching about the island in pursuit of rebels. In all this petty warfare the

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Spanish lost 70 Europeans and 140 native soldiers, and fully 10,000 natives were slain. By the year 1765, how-

MONUMENT TO SIMON DE ANDA ON THE MALECON, MANILA.

ever, the Spanish had the country again under control, and some degree of peace settled over the land.

There was still political strife in Manila, even though the people were no longer in revolt. This strife at

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last became very serious. A bitter quarrel also existed between the Augustine friars on the one hand, and the members of the Society of Jesus on the other.

The Augustines were the first order of friars to send priests to the islands. From earliest times the Augustine friars had been concerned in the welfare of the people. Like all other leaders in the islands, they made many mistakes, but they also did many wise and good things. An Augustine friar had first (in 1595) taught the Filipinos the art of weaving, and as early as 1610 the Archbishop of Manila, an Augustine friar, had founded the College of Santo Tomas.

The Jesuits also had a college in Manila, San José College, founded by them in 1601. This Society had among its members many fine scholars. It had done much for education in the islands, and the Jesuit priests were nearly all men learned in law and matters of government.

Each party to this quarrel between the Orders accused the other of cruelty to the natives. Each declared that the other was hindering the government in its rule, instead of helping to keep the peace. At last the trouble became so serious that, in 1768, the Jesuits left the archipelago. It was thought best for the peace of the country that they should go, and they remained away for ninety-one years. In 1859 the Society again came to the islands and took up its work among the people.

At the time the Jesuits left, Governor-General José Raon was accused by the other Orders of favoring this Society. He was charged with telling the Jesuits state secrets, and on this charge was disgraced and

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sent home. Soon afterwards Simon de Anda, who was in Spain during this time, was made governor-general, and went back to Manila.

Anda took up the reins of government, confident that he was just the man to rule these islands. In this, however, he was mistaken. He was headstrong and imprudent. He was unwilling to forgive his enemies or to be advised by his friends. Indeed, his hasty temper and his lack of good sense before long turned his friends from him. He quarreled with the officers of the State, of the army, and of the Church, and his rule was a stormy one. He soon wore himself out, and in 1776 he died in the hospital of San Juan de Dios, at Cavite.

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Chapter X.

FURTHER OPPRESSION.

IN the year 1778 Don José Basco y Vargas became governor-general of the Philippine Archipelago. He found business at a low ebb, and the country very poor. The treasury was nearly empty; the people had no money, and the industries of the country were almost at a standstill.

Vargas was in some ways a wise man. He saw that farming, and not trade, was the work that alone could bring prosperity to these islands. Farming, however, was neglected. The country could be very rich if the people would but give their attention to raising the crops that grow so readily there. Rice, cocoanuts, hemp, coffee, tea, sugar—all of which are things that the whole world uses—could be grown there, so that the islands under cultivation would rank with the rich countries of the earth.

All this Vargas understood. He saw that great sums of money could be made off the land, and he resolved that it should be done. But, like others who had been

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THE SANTA LUCIA GATE, MANILA.

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in office before him, his thought was for Spain, instead of for the people. He cared nothing that the Filipinos, too, should share in whatever good might come to the country.

There can, however, be no real prosperity in a country unless it is shared by all the people in it. One class cannot always go on getting good things while another goes without. This fact Vargas forgot. His plan for improving things concerned itself only with the good that should result to the royal treasury. He gave no thought to the effect the plan might have on the people.

Tobacco had been grown in the Visayas from the beginning of Spanish rule. The Spaniards brought the seed with them from Mexico, and the plant was taken into China from these islands. Up to the time when Vargas came, the crop had never been a large one here, but under the system which he started it soon became the most important industry in the country.

In 1781 the growing and selling of tobacco on the island of Luzon was made a government monopoly. This meant that no man might raise or sell a single leaf of tobacco without first having permission from the government.

Before this, any man who wished to do so might raise as much tobacco as he could, and might sell it when and as he pleased. All this was now changed. The farmers on Luzon who had good tobacco land were compelled to raise this crop, or else forfeit the use of their land and its products for a term of years. If a man refused to plant tobacco, his land was taken from him for three years, and another man might

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cultivate it. A law was also passed compelling the tobacco planters and laborers to work on the crop whenever labor was needed.

The way in which the plan worked was very simple. The government made a contract with a planter for his crop. The price to be paid was based upon an estimate of what the land was likely to yield. If at harvest time the crop was less than this estimate, the planter had to pay a heavy fine. If, on the other hand, it was larger than had been estimated, he could not keep a single leaf for his own use; it must all be turned over to the officials, and what the government did not use was destroyed.

This was very hard, and the power given to tobacco inspectors made it harder still. These officers had authority to look wherever they saw fit for hidden tobacco. They might search the house of a tobacco grower, or even the persons of himself and his family, if they suspected him of hiding a few leaves for his own use. This worked much evil, and more than one inspector, in the early days of the system, was killed by an angry planter whose home and family he thus molested.

The new system of tobacco-growing worked well for the authorities. Never before had the treasury been so well filled. The royal dues were promptly paid, and for the first time in the history of Spain's rule here, the colony seemed likely to become profitable to the Crown. The home government was delighted, and Vargas was much praised. The tobacco monopoly, however, laid a heavy hand upon the most useful class of Spain's Filipino subjects. It oppressed

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the farmers and the land-owners. These are the people, in every country, who are most deeply interested in good government. They are the mainstay of national order and prosperity. When this class in any land suffers, no other can long remain prosperous.

It was late in the day, moreover, for such a system to be inaugurated. It belonged to a less enlightened age in the history of mankind, and in the end it cost Spain more than it ever profited her. The Filipino people were coming out of the darkness in which they had so long been kept. They were learning that mere blind revolt would help them none, and this knowledge was in itself of great worth. It is not in human nature to bear patiently such wrongs as they now suffered, and the wrath of the people smoldered, ready to break out at any moment. Whenever it did blaze up, there was trouble for Spaniards and Filipinos alike.

In the year 1800, Spain, while still a proud nation, was no longer a powerful one. In earlier centuries she had led the world in commerce, in the arts, and in science. She had known wise and far-sighted rulers, and her scholars had been among the greatest in the world. Europe, when any new enterprise was talked of, waited for Spain to take the lead in action regarding it.

But, little by little, Spain fell behind other countries in the march of progress. Other nations improved their navies and their merchant ships, while Spain still clung to the old galleons of hundreds of years ago. She made no progress in her merchant service, nor much in her naval strength. Other nations were seeking trade and new chances for prosperity; Spain still

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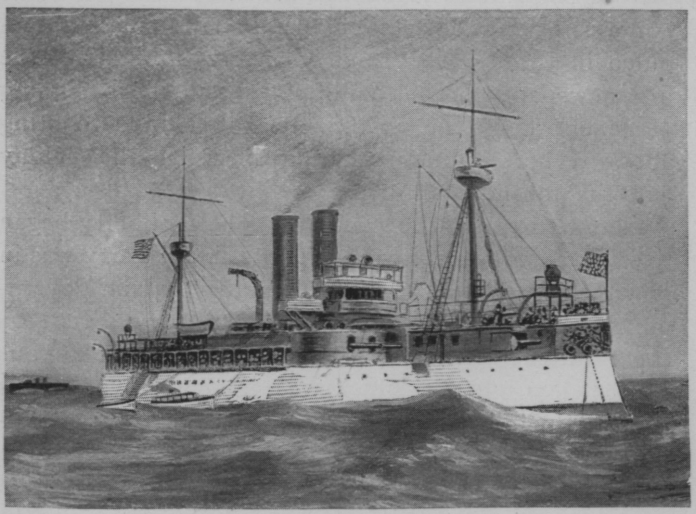
kept her markets closed to the outside world. In the year 1800 she even passed a law forbidding foreigners to live in the Philippine Islands. Such a law could not be fully enforced at that stage of the world's progress, but Spain did succeed in keeping the port of Manila closed to outside commerce.

The government of the Philippine Islands had grown



A MODERN WAR SHIP.

to be of the very worst sort. Many of the high officials were mere adventurers from Spain. They had no higher idea of right than their own wills; they neither loved nor understood the people, and they could not command the good will or the respect of the Filipinos. Many of the latter were superior in character and in education to the men who ruled the country,

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and the people were held in check by fear rather than by loyalty.

By the year 1810 it was plain that it would no longer be possible to carry on the colony's trade by means of the royal galleons to Mexico. The Spanish Cortes, therefore, passed a decree discontinuing these ships, and Manila merchants were given permission to fit out private ships, under the Spanish flag, for trade with America. The last state galleon left Manila for Acapulco in 1811. That same year saw the start of the first newspaper in the Philippines, and the beginning of an effort by the young men of Manila to bring about a better understanding between the colony and the mother country.

About this time the cause of political liberty began to win a hearing in Spain. The Liberal Party was in power there, and a strong feeling for popular government was winning its way in the country. In 1809 the Supreme Council in Spain convened the famous Cortes de Cadiz, in which were assembled delegates from all Spain's colonies—Cuba, Venezuela, the Philippines, etc. This Cortes some time later passed what is known in history as the Act of Constitution of 1812. It gave to each of the colonies the right to send one or more representatives to the Cortes.

The Filipino delegate, with those from the other colonies, signed this Act of Constitution. The Act was sworn to by the proper officials in Manila in 1813, but soon afterwards was suspended. It came into force again, however, a few years later, and in 1820 the Cortes again admitted representatives from the Philippines. There were seventeen of these representatives,

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and they took part in the parliamentary debates of 1822–1823.

A short time afterwards the Constitution was again suspended by act of Ferdinand VII. A little later King Ferdinand died, and again two Filipino deputies sat in the Cortes. Filipino members also sat in the

KING FERDINAND VII.

Cortes during the reign of Isabella II., but upon the opening of Parliament in 1837 it was voted to exclude them. Thus the dream of the Filipinos, of representation in the government, came to naught.

All this gave the people a taste of political freedom. The men who represented the islands in the Spanish Cortes came back to Manila full of the idea of equal rights for all. They preached this doctrine to the

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people, and their words found ready hearers. Soon, on Luzon, a group of young Filipinos and Mestizos, or half-breeds, gathered. Their aim was to bring about real reforms in the government, and to secure greater peace, prosperity, and liberty. The discontent of the Filipinos began to be of a more intelligent sort, and to have a definite purpose. The people were coming to a clearer idea of what they wanted, and of the nature of the reforms needed in the country.

At this time, too, foreigners began to do business in Manila. England, by force of arms, had gained the right to trade with this port, and "the shut door" was no longer possible. Mexico had obtained her freedom from Spain, and the islands were now governed direct from the Peninsula. The independence of Mexico had a marked influence on the Filipinos in Luzon. They began to feel that they, too, might strike for their rights. They had no idea of winning independence, but they felt that they must have greater liberty. To meet this growing discontent more troops were asked for, and were sent from Spain. The King's Regiment was reorganized from these, and a force of 10,000 men was kept in and about Manila.

In the Visayas matters were different. The people there were farther from the capital. They knew little or nothing of the changes and the differences brought about by the Constitution of 1812. They had no idea of the meaning of the word "equality" as between themselves and their rulers. Most of them had never heard of the Constitution of 1812. They did not dream that political equality had ever been thought of for them.

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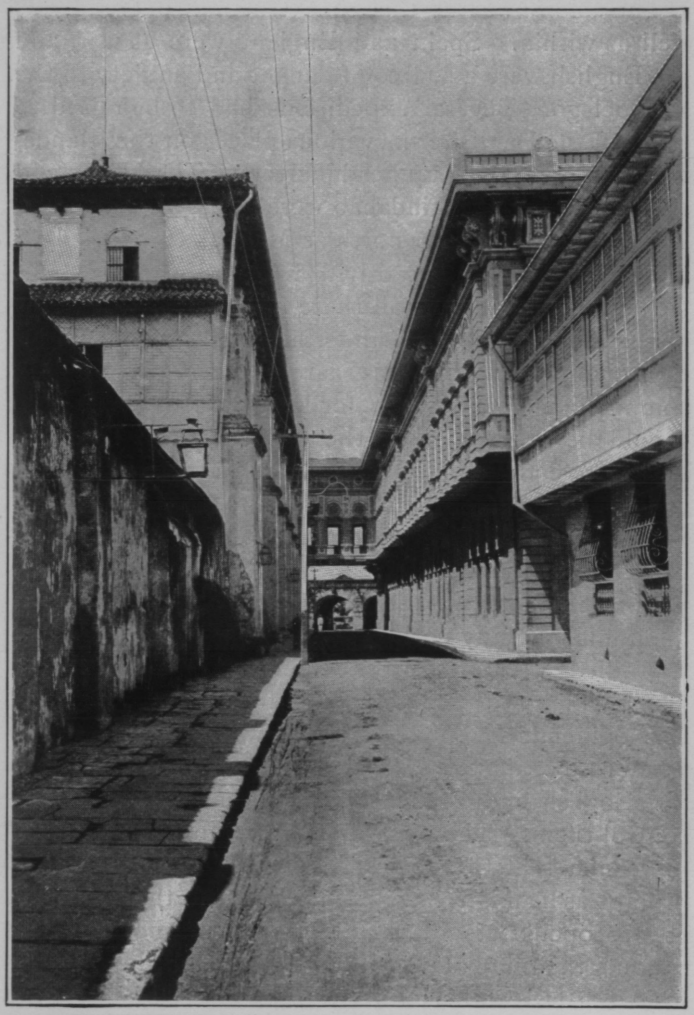

A STREET IN MANILA.

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The colony was at this time troubled outwardly as well as within. Spain and England were at war, and the English were a source of danger and anxiety to the archipelago. Several expeditions had to be raised to fight off the English from various places on the islands, where they had set up headquarters. The Moros and the wild tribes of Mindanao were also giving trouble. They even came as far north as Manila, and carried off men and women into captivity in the south.

Nevertheless, during all these troubled years, a number of useful works were undertaken and carried out by the government. In 1817 a royal decree was issued commanding that schools for Filipino boys and girls should be opened in all the convents. In 1820 the duties were taken off, for ten years, from the natural and manufactured products of the islands sent to Spain, and an effort was made to revive the dying commerce of the country.

In this same year there was a great cholera epidemic in Manila. Many natives—some 30,000, the accounts say—died of it; but only one foreigner, an Englishman. The people got the idea that the foreigners had caused this epidemic by poisoning the water of the wells. They rose against the foreign residents, and killed all the English and French before the authorities could control them. There was a feeling among the Spanish in Manila that the governor-general had not been as prompt as he might have been in quelling this uprising. It was openly stated that he had made no effort to subdue the mob until the English and the French residents were killed.

To defend himself against this accusation the gov-

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ernor-general made certain criticisms of the Spanish-American forces in the islands. He charged them with disloyalty, recommending that they be withdrawn, and replaced by a larger force to be sent from Spain. He represented to the home government that this was necessary, because the Spanish-American troops could not be depended upon.

In 1822 a new governor-general, Señor Juan Antonio Martinez, was sent out. With him came many officers and soldiers from the Peninsula. Following the advice of his predecessor, Martinez sent a number of persons to Spain, on the pretext that they had conspired against the government.

All this provoked a revolt of a part of the King's Regiment, led by Captain Novales, a Spanish-American. A fierce battle was fought in the streets of Manila on the night of June 1, 1823, and the governor was slain. However, order was finally restored in the regiment. The leaders of the revolt were executed, and, as usual, the authorities seemed to think that the matter needed no further attention.

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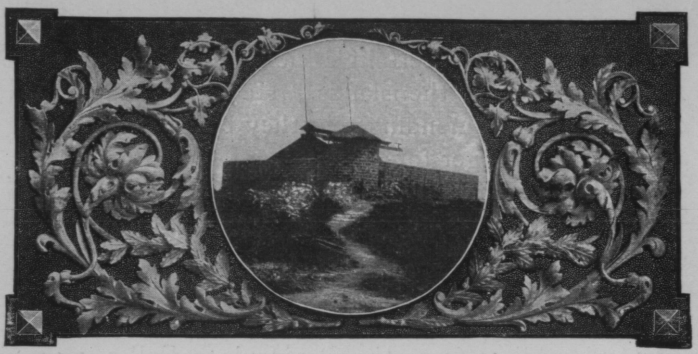

Chapter XI.

EFFORTS TO PRESERVE ORDER.

DON JUAN ANTONIO MARTINEZ was governor-general of the Philippines from 1822 to 1825. He had much to contend with, both from the foes of the people and from the foes of Spain. It was during his rule that the Constitution of 1812 was done away with. The revolt headed by Captain Novales was no sooner quelled than danger again threatened from the pirates of Sulu. These came against Manila, and so daring had they grown that they even captured the Padre-Provincial of the Recoletos and a number of other members of that order of friars. The captives were taken to Joló, where they were held in ransom for the sum of $10,000. This money was raised in Manila, and the friars were released.

After this outrage, Martinez sent all the available sea forces of the Philippines against the southern pirates. They succeeded in driving them back from Manila, and really punished them very severely. It was not, however, until the year 1862, when the Spanish brought

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A STREET IN JOLO.

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steam gunboats into use against them, that these pirates ceased to be a menace to the people of Luzon and the Visayas.

Still the desire for greater political freedom grew among the young Filipino men. New teachers arose, and the spirit of discontent spread farther and farther. In the year 1828 another revolt took place. It was headed by two brothers, Spanish-Americans, both officers in the Spanish force in the Philippines.

This revolt was put down, as all others had been; but it now became clear that, if peace was to be kept, the Spanish-American soldiers must go. Most of them had come from Mexico, which country was now independent of Spain, and they held ideas of liberty that were dangerous to Spanish rule in the Philippines. A large body of troops was brought from Spain, and Spanish soldiers always after, while Spain ruled, made up the foreign force in the islands.

In this same year, 1828, a royal order was issued commanding the cultivation and protection of cotton. The seeds of this plant had years before been brought over from Mexico, and the friars had tried to persuade the people to grow cotton; but they had not been very successful. The people did not yet know how useful cotton could be to them, or how great an industry cotton-growing in the islands might become. Now, however, machinery was introduced for making thread and cloth from the cotton fiber, and every effort was made to protect and encourage the new venture.

Governor-General Ricafort made a law forbidding foreigners to go into the provinces to buy goods or land. As early as 1809 an English firm had been

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allowed to do business in Manila, and a number of foreigners were at this time in the city. The government tried to keep them as much as possible within the city, and to prevent them from mingling with the people in the provinces.

Ricafort also tried to make the Filipinos understand that the Spanish were their friends, and that the government made laws for their help and protection. But the people had become very distrustful. Even the Church seemed no longer able to reassure them, or to keep peace as it had done in the past. There were small revolts, here and there in the islands, which the government was forced to put down. A rebellion in Bohol was only quelled after serious trouble, and at last more troops were sent out from Spain.

It had become necessary for Spain to yield to the demands of other countries, and open the port of Manila to foreign vessels. These could now enter the harbor, but they were compelled to pay double the regular port duties. It was growing harder and harder, in fact, for Spain to rule the islands in the old despotic fashion.

Moreover, in the mother country itself, a party had risen that was honestly anxious to give the archipelago a good government. The leaders of this party listened gladly to the reports of educated Filipinos, and tried to learn the true state of affairs. These leaders, however, were almost powerless to bring about reforms, because of dissensions arising among the Filipinos themselves.

Few of the natives could read or speak the Spanish language. This fact alone made it hard to help them;

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for still fewer Spaniards ever took the trouble to learn the native tongues. The people, therefore, were for the most part ignorant even of those laws which gave them rights and privileges. There were always those in power whose interests were best served by this ignorance, and they took no pains to teach the people what the laws were.

QUEEN CHRISTINA.

The country was now sunk in deep poverty, and the condition of the Filipinos was sad indeed. In 1836 the greed and bad government of Queen Christina, then ruler of Spain, had emptied the royal treasury, and she greatly needed money. She tried to have her officers wring more from the Philippines and her other colonies, but this they could not do. The colonies, richly as nature had gifted them, were almost drained of their wealth.

The queen, therefore, agreed with Louis Philippe, king of France, to hand over Cuba to France for the sum of 30,000,000 reales. In the agreement to this effect there was a clause offering to sell Porto Rico

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and the Philippine Islands to France for 10,000,000 reales more. If this agreement had gone through, it might have made a great change in the history of these islands; but it came to naught.

The queen sent her trusted minister, Comparvano, to France, to confer with the French king and his advisers, and the Spaniard learned for the first time of the clause about the Philippine Islands. The French king wanted to bargain over this clause. He said that in view of all the trouble in the archipelago, and for various other reasons, the price named was too high. In fact, he refused to pay more than 7,000,000 reales, and declared that 10,000,000 reales was an outrageous price. Rather than pay it he would put the contract in the fire.

The Spanish minister asked to see the contract. After looking at it, he said quietly, "Your Majesty is right; it is outrageous." And taking the king at his word, he laid the paper on the fire. He meant that the price was outrageously small—not large, as the king had declared. He did a daring thing, but his courage saved Spain from the disgrace of such a poor bargain as the queen would have made.

The following year trouble broke out anew in the Philippines. For the first time in the history of the Church in the islands the people demanded that the Spanish friars should be replaced by native priests. They were loyal to the Church; but they were determined to have men of their own blood to minister its offices to them. This trouble had been growing for years, and now that it was given open expression it became serious indeed.

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In 1841 a very grave insurrection broke out on Luzon, in Tayabas Province. It was headed by a native named Apolinario de la Cruz, who styled himself "king of the Tagals." He claimed supernatural powers, and by false representations succeeded in raising a following of some 3,000 Filipinos. With these he went to war against the friars. He murdered the alcalde of

MANILA BAY FROM THE CITY WALLS.

Tayabas Province, and made the people believe that when they attacked the Spanish, the earth would open and swallow up the foe.

The Spaniards could muster but about 400 soldiers, and as many more coast guards and irregular forces. They marched out against Apolinario and his followers, however, and defeated them, although there was great loss of life on both sides. In Manila at this time was

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a regiment of Tagal soldiers from Tayabas. These soldiers mutinied, and would have joined Apolinario, but were shot down by the Spanish troops before they could leave the garrison.

Apolinario himself was of unsound mind, and when his followers began to see this, they fell away from him. If the revolted Tagal regiment had succeeded in joining him, his defeat might have been delayed; but in the end he must have been overcome. In all such encounters with the Filipinos, the Spaniards had the advantage of better organization. The troops were well drilled and trained to obey, and their leaders were skilled in warfare. With no army organization and no outside aid the Filipino people were helpless to maintain their rights. Nevertheless, it is not in the nature of brave men to submit tamely to injustice or oppression, and it is no matter for surprise that though each new revolt was promptly put down, the spirit of liberty constantly urged the people on to new attempts to gain some measure of freedom. From now on, these attempts became more frequent and more desperate.

If the Spaniards and the Filipinos had understood one another, all might yet have been well; but there was lack of trust and understanding on both sides, and because of this still harsher laws were made by the Spanish in their efforts to put down rebellion. One of these laws provided for a rigid examination of all books printed in the native tongues. Such books as did not please the authorities were condemned and burned. With regard to all books printed in the Tagal language, this censorship was kept up until the end of Spanish rule.

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Efforts were also made to keep the islands from closer communication with the outside world. In 1849 a royal order again forbade foreigners to go into the provinces. In this year the governor-general, Narciso de Claveria, found it necessary to organize a police force for Manila and the provinces. This force was called "The Order of Safety for Manila." During Claveria's term of office, a very good reform was made in trading privileges. The alcalde of a province had before that had the sole right to trade with the people of his province. Under the new law, however, any Spaniard or Filipino who wished to do so might trade freely in the provinces.

The people in the islands still had serious trouble with the pirates from Mindanao and the Sulu Archipelago. These pirates had regular fleets, and a military force as strong as that of the Spaniards themselves, and they had become a source of constant danger to commerce and to the liberty of the people. So great damage did they do, that for four years the government was obliged to remit all tribute in the island of Negros, one of the richest of the agricultural islands. The ravages of these pirates had made the people so poor that they were scarcely able to procure the necessaries of life.

The danger from this source at last became so great that trade between the islands was at a standstill. The merchants of Manila therefore took action in self-defense, and brought steamboats over from Europe. These were safe, as the pirates, in their slower-going ships, could not overtake them; but the towns lying along the coast were still subject to raids. In 1848 Governor-General Claveria sent out an expedition to a group of islands in the Sulu Archipelago, where most

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of the pirates had their homes. This expedition destroyed the towns of the pirates, burned their ships, and took many captives.

Two or three years later another expedition was sent against these troublesome pirates of the south, and a strong attack was made on their capital city of

PIRATE FLEET ATTACKING A COAST TOWN.

Joló. This expedition consisted of four regiments of artillery and a native battalion drawn from among the people of Cebu. This island had suffered greatly from piratic raids, and it is said that the wives of these Cebuans declared that they would not receive their husbands back again if they ran away from the foe. This threat may have had some effect, for the men fought with great bravery, and gave the pirates such a

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severe punishment that there were no further attacks for several years.

Some years later, in 1860, eighteen steam gunboats were sent out from Spain. With these the Spanish forces in the archipelago made a final, decisive effort to suppress piracy. They were able completely to defeat the pirates and to put an end to the outrages that had cost the islands so much in property and in lives.

In 1854 there was an uprising in Nueva Ecija. This uprising was headed by a Spanish-Mestizo named Cuesta, a young man of great ability and promise. He had been educated in Spain, and while there had been received at court, and had even been shown great favor by Queen Isabella. He had been much with members of the Liberal Party, then gaining strength in Spain, and had caught the new ideas of political freedom and human rights.

Cuesta came home with an earnest desire to help his people. He was made commandante of carabineros in Nueva Ecija, but before he had been long in command he incited his troops to rebellion. They attacked the Spanish officials in the province, and made war upon the friars. The revolt was put down, however, and Cuesta, with several others, was executed. Still others, who had been concerned in the uprising, were banished from the country.

All these things increased the anxiety of the Spanish over the situation in the Philippines. Young Filipino men were discouraged from going to Spain; students in the seminarios who desired to leave these schools and finish their education in Spain were refused per-

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mission to do so. The country was poor and was overrun with bandits. Natives guilty of minor offenses against the law were treated so severely that they took to the jungle, becoming outlaws. Everywhere oppres-

THE PARIAN GATE.

sion and tyranny ruled, with all the evils that these bring in their train.

The tobacco monopoly was killing all other agricultural enterprise, and the Chinese control of the trades and small business industries was keeping the people from earning money at these. The Filipinos had for some years realized the evil of allowing the Chinese

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thus to monopolize the trades and minor occupations, but they were powerless at that time to prevent such monopoly. They could not conduct this business for themselves; the Spanish had never been a trading people, and the islanders had had no chance to learn business methods from them.

The Spanish government in the islands had always been military, but in 1860 a civil government was formed for the province of Manila. Civil government is government by laws upheld by civil, or citizen, officials, instead of by military force. It punishes offenders through the courts, instead of by armed power.

In this same year, by command of the governor-general, the Parian, the great building where nearly all the Chinese in Manila were quartered, was destroyed. This act of the government was bitterly opposed by the Chinese and by some others; but it was carried out, in spite of great difficulties. The only reminder of the Parian now left is the Parian Gate, which gives entrance to the walled city near the point where the building once stood.

These years were marked, as well, by numerous severe earthquakes and volcanic eruptions. One or two new volcanoes were formed, and there were great disturbances in Luzon and the islands near by. In 1863 came the great earthquake of Manila—the severest that the country has ever known. Thousands of people were killed in the city and the surrounding country. The cathedral was destroyed, and the city was reduced to a mere mountain of ruins. Only the great wall, St. Augustine Church, and a few other structures withstood the shock.

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After this, trouble deepened for the country. The treasury was drained to rebuild the city; the land was pinched to the last possible limit to raise tribute for the Crown; and the people were nearly desperate. The government could not meet its payments, but insisted upon the tobacco crop being cultivated each year; and great quantities of tobacco had to be sold to raise

RUINS OF MANILA CATHEDRAL AFTER AN EARTHQUAKE.

money for the needs of the moment. In 1864 lightning set fire to the general storehouse of tobacco and caused a loss of $2,000,000 to the colonial treasury.

In 1867 the "Guardia Civil" was formed, for the purpose of capturing the bandits who overran the country. These bandits had come to be as great a source of danger as the pirates had been, and in 1869 the peril of the situation was increased by a proclamation

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made by Governor-General Torre. This proclamation offered free pardon to all bandits who should present themselves to the government within three months. This was a great opportunity for the ill-disposed people of the provinces. Hundreds of them became bandits,

QUEEN ISABELLA II. AS A CHILD.

and entered upon a three months' term of robbery and outrage, sure of pardon at any time they might present themselves before the governor. It became necessary to organize a special guard, which was called "Torre's Guard," to go against this great mob of outlaws.

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But in spite of murmurings, discontent, and suffering among the people, the work of building up the city, and of making improvements in and about Manila, went steadily on. The people began at once to rebuild the cathedral, and many public works were undertaken. In 1865 a municipal school, in charge of the Sisters of Charity, was founded, and a normal school for teachers was opened in Manila under the charge of the Jesuits, who had returned to the country in 1859, after an absence of nearly one hundred years. The civil government, which had recently been formed in Manila Province, supported this school.

In 1868 Queen Isabella II. of Spain was deposed, and the government that followed her was of a revolutionary nature, founded on republican principles. While this government prevailed, an Assembly of Filipinos and Mestizos was formed in Manila. Its members, who were persons born in the islands, hoped to bring about certain reforms in the local government. They had the power of voting reforms for the colony, subject to the will of the home government. They outlined many reforms which were needed in the islands, and tried to gain for them the attention of the home government. But the influence of the conservative party, both at home and in the colony, prevailed. It was not long before the monarchy was again in power, and then this Philippine Assembly died.

But no people, however unenlightened, can be ruled by continuous despotism. The Filipinos had been patient under hard rule because they did not know that such was not the common lot of mankind. Even to-day, in some of the mountain provinces of the

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Visayas, are many thousands of people who still have no idea of obtaining further political liberty than they have had in the past. Those who lived in and about Manila, however, had learned of better possibilities, and these set about to teach their fellows. From that time on there were gatherings of the people throughout the country. These, as we shall see later, grew into definite organizations that in time became a great power for disturbance in the country.

The Filipinos had had a taste of self-government, and it was hard for them to go back into bondage. It was not possible that they should again submit patiently to the oppression which they had borne for so many years. The spark which Spain herself had kindled no power on earth could extinguish, and the little fire of liberty burned on, waiting for the moment when it should burst into a great flame.

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Chapter XII.

THE BEGINNING OF THE GREAT REVOLT.

IN 1872 took place what is now known as the Cavite insurrection. This uprising had in itself no real importance; it only gained importance because of the attention which was paid to it. The cause of the revolt was the desire of the people for native priests. There was a party among the native clergy whose leaders were demanding that the friars should be forbidden to act as parish priests, and should be made to give up certain benefits to which they were not entitled.

The native party had some right on its side in these demands. A treaty had been made at Trent, some years before, defining the positions and rights of the clergy in the islands. Under this treaty the friars were not entitled to act as parish priests. They asked this privilege from the Pope, however, and it was granted them. As a result the Filipino clergy could act only in inferior positions, as assistants and lay readers. They enjoyed but few of the rights and dignities of their calling.

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The leader of the clergy who were demanding their rights was a Filipino priest named José Burgos. He was native born, and a man of great strength and dignity of character. It is not believed that he, or the priests who were among his followers, really incited the revolt at Cavite. He had, however, many enemies, and these succeeded in making him appear to be guilty.

But whatever the origin of the uprising, it went wrong through a mistake about signals. A number of the native soldiery were concerned in the affair, and were to have aided the plotters in Manila. It was agreed that certain men in Manila should get everything ready, and send up a rocket, by which signal those at Cavite would know that the time had come to act. It happened, however, that one night in the latter part of January a *fiesta* was held in one of the suburbs of Manila. Fireworks were set off, and these the soldiers at Cavite mistook for the signal of attack. They therefore seized the arsenal at Cavite, and attacked the Europeans living in and about the town.

When it was too late to undo their action, they discovered the mistake. Their friends at Manila had no idea what was taking place. They did not come to the aid of the revolters at Cavite, and when they learned the news, there was no time to gather their forces. The loyal troops were called out, and the trouble was put down in two days.

All might even yet have gone well with the country if this matter could have been allowed to rest right there. The government, however, saw fit to regard this uprising as of grave importance. All who were suspected

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THE GROUNDS OF THE CAVITE ARSENAL.

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of a part in it were severely punished; many were shot, and three of the native priests were garrotted. These priests were Dr. Burgos, Dr. Mariano Gomez, and Dr. Jacinto Zamora. As to their guilt, there will always be a doubt, and to this day the native clergy deny it, declaring that these men were innocent of planning the revolt.

These executions made the people desperate. The secret societies which had been forming all over Luzon had up to this time been merely local lodges of the great society of Freemasons. Now they were turned into political societies, with a definite aim, and that aim was to win greater liberty for the Filipinos. These societies afterwards played a very important part in the history of the islands.

Shortly after the uprising at Cavite, another revolt occurred in Zamboanga; but this was put down with the help of the Moros. After the Cavite insurrection, the native regiment of artillery was disbanded, and a regiment of artillery from the Peninsula was brought to the islands.

In spite of all these disturbances, considerable public work was done during the next few years. The ports of Legaspi, Tacloban, and Leyte were opened to foreign commerce in 1873–1874, and in 1875 the famous Bridge of Spain across the Pasig River, in Manila, was built and thrown open for public use. The opening of the Suez Canal was a helpful thing to the commerce of the Philippines, and under wise and just government there might have been a time of prosperity for the country.

In 1877 Don Domingo Moriones y Morillo came to

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the islands as governor-general. When he arrived in Manila, the King's Regiment, the mainstay of the Spanish forces in the islands, was in revolt. This revolt had been kept a secret by the retiring governor-general, for fear of the result if the natives should learn the truth. The new governor-general caused the regiment to be drawn up in line and numbered. When this had been done, every tenth man was told off to be shot next morning. Moriones was afterwards persuaded to spare many of these men, but the ringleaders were all shot; some others were put into prison for long terms, and about fifty of them were sent back to Spain in disgrace.

The term of office upon which he entered with such vigor was marked by a number of very good acts on the part of the governor-general. His name should be remembered with gratitude in Manila, for it was he who caused the public waterworks to be built. Over a hundred years before, a patriotic governor-general, Don Fernando Carriedo, of noble memory, had left a fund to provide the city with a suitable water supply. This money was to be kept at interest until the fund grew large enough for the purpose, and it had increased so much that work should have been begun a good many years before. But those having the money in charge were not willing to give it up, and it was only after a bitter struggle that Governor-General Moriones was able to get Carriedo's wishes carried out. This enterprise was a great blessing to the city of Manila, as the value of a pure water supply cannot be over-estimated.

Moriones also did what he could to get appropria-

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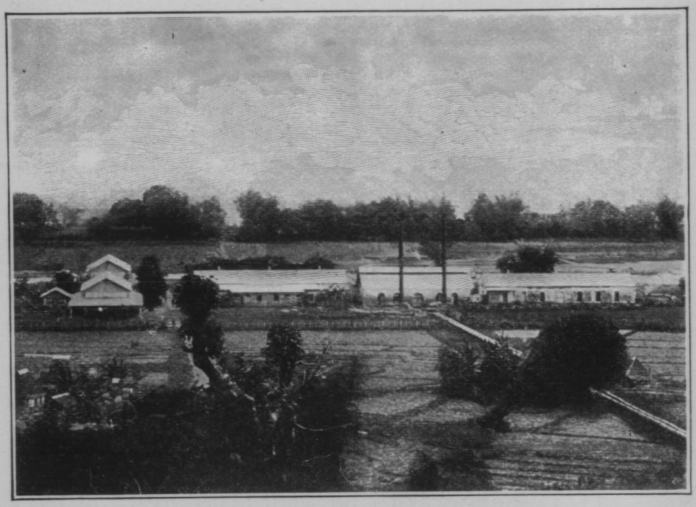
tions from the treasury to pay off the tobacco growers, whose condition was at this time pitiful indeed. They had not been paid for some years, while at the same time they were not allowed to grow any other crop by which they might maintain themselves. In 1881 this tobacco monopoly, which had worked such wrong



PUMPING STATION, CARRIEDO WATERWORKS.

to the people, was ended by royal decree of King Alfonso XII.

In 1880 there was a violent earthquake in Manila. The disturbances lasted from the 14th of July to the 25th of the same month, and did a great deal of damage in the city, causing loss of property and life. The people were reduced to such a state of terror that they dared not live in the better class of houses in Manila, but took to the nipa huts in the suburbs.

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These houses were less dangerous because of their light structure.

This same year cable communication was set up between Spain and Manila.

In 1881 Governor-General Primo de Rivera came to office. One of the first things the new governor did was to organize an expedition against the Igorrotes of northern Luzon; but, like all other attempts to subdue these people, this expedition was a failure. The Spanish soldiers who took part in it left behind them among the Igorrotes such a record for cruelty and violence that to this day most of these people hate the sight of a white man.

There was trouble enough for the people during Rivera's rule. In 1882 a cholera epidemic broke out in Manila, and in less than three months 30,000 people died in the city and its suburbs and throughout the province. There were also several typhoons of unusual violence, and a terrifying eruption of Mayon volcano, which lasted for many months.

In 1883 Joaquin Jovellar y Soler, a Spanish official, who had won a name for himself as the "peace-maker" in Cuba, became governor-general of the Philippines. He was well received by the Spaniards, and made some attempt to bring about reforms in the country. The old-time tribute, the cause of so many revolts among the people, was replaced by the *cedula personal*, or paper of identity, which every inhabitant above eighteen years of age was compelled to have. During his time, there were small outbreaks among the people, and threats of a general insurrection, which led to more troops being sent out from

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the Peninsula. It became necessary now to have Spanish troops almost altogether, as the native soldiers could not be depended upon to fire on their own people.

By now there was coming to the front in the islands a considerable body of thoughtful young men. These were beginning to demand greater liberty for the Filipinos. In the Visayas, a young Filipino, Graciano Lopez Jaena, had become a teacher of the people. This man has been called the "John the Baptist of the Visayas."

The people in that part of the country were in a position even more hopeless than were those in Luzon. They knew little or nothing of what was going on in the northern islands. They had no leaders of their own, but were dominated by different parties among their rulers. These parties were constantly quarreling among themselves and with the government at home. Between these factions the people lay like corn between the millstones, crushed almost beyond hope of ever attaining the smallest human rights.

Jaena was born in Jaro, near Iloilo, and was a student in the seminary there. Like many young men of his time, he had the desire to go to Spain and finish his studies. The friars had taken alarm at the number of young Filipino men who were doing this, and they refused Jaena permission to leave his studies at the seminary. They claimed that, as he was one of their students, they had a right to dictate how he should dispose of his life, and where he should pursue his studies. An action so arbitrary and unjust as this was not to be borne by a young man of any spirit. Jaena left the

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seminary without the permission of his teachers, went to Manila, and from there to Spain.

In Madrid he made the acquaintance of a number of members of the Liberal Party, who listened willingly to what the young man had to say, and made great efforts to get him an audience with the Ministers of State. For a time he was well received in Spain, but the Liberal Party fell into discredit at court, and Jaena was unable to gain a hearing for any of the reforms that were so dear to his heart. He lived in great poverty in Madrid, forced to do menial work to maintain himself. He was never able to get back to his own country, for which he suffered so much, but died in Madrid while still a comparatively young man. He left a great many writings which are well known throughout the Visayas. His name is as much honored in that part of the country as is the name of Rizal everywhere in the Philippines.

Dr. José Rizal y Mercado, the Filipino hero, will never be forgotten while there are patriotic Filipinos left to keep his memory alive. He was a native of the town of Calamba, in Laguna Province, and was born in the early sixties. He was graduated from the Jesuit College in Manila, and from there he went to Europe, where he studied medicine. He was graduated from Madrid University as Doctor of Medicine and Philosophy.

Afterwards he went to Paris and to several German universities, from one of which he took another degree. In Germany he became greatly interested in the socialistic movement of the day. He mingled freely with the German students, among whom he was very pop-

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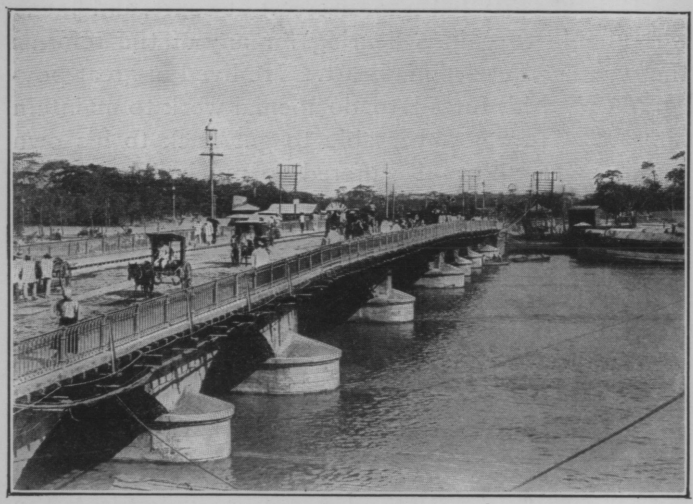
ular, and shared in their ideas of human rights and political liberty. He was a true Catholic, but he longed to see his country freed from the narrow rule which had made civil government in the Philippines a farce.

The influence of the Orders in the islands had become known even in Spain as a hurtful thing for the coun-



THE BRIDGE OF SPAIN.

try. As far back as the year 1870 the Spanish Minister of State, in a formal report, had recommended that the friars be removed from charge of the schools in the islands. Now the demand was becoming general that their places should be taken by secular priests who were natives of the country.

Rizal believed that it would be necessary to send the Orders out of the Philippines before the country could

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ever be prosperous. While abroad he wrote a novel entitled "Noli me Tangere," in which he showed plainly the attitude of the friars and the people toward one another. This novel was written in the Spanish language, but was published in Germany. While Rizal was living as a student in France, he wrote another political novel, "El Filibusterismo."

Later he returned to the islands, and there did notable work in his profession of medicine. He became actively interested in the condition of the country, as well. In his own town he led a party which demanded of the Dominican Order that it show title deeds to a large tract of agricultural land of which it had possession. This brought down upon him the opposition of the friars, and he found it wise to return to Europe. In his absence his relatives and many of the chief families with whom he had been friendly in his town were persecuted, and driven from the lands which they had rented from the religious Orders. Their holdings were given to Spaniards, and they received no compensation for their losses.

In 1893 Rizal went to Hong-Kong, meaning to settle there and practise his profession. A little later he was given to understand that it would be safe for him to come back to Manila, and he came. When he reached the customs house at Manila, his baggage was rigidly searched, and it was claimed that among his effects were found a number of disloyal pamphlets. Among these were some proclamations, which it was claimed he had written for the purpose of starting a revolt among the natives.

It is not common sense to believe that Rizal had

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any of these things in his trunk, and it is now generally understood that they were placed there by those who did the searching. His enemies demanded that he should be executed as a traitor, but the governor-general would not give him up to them. Instead he was banished to northern Mindanao, where for four years he lived very quietly. He practised medicine there among the people, and many foreigners came from over the sea to consult him. He performed several remarkable operations upon the eyes during these years.

Then the Cuban troubles broke out, and, to prove his loyalty to Spain, Dr. Rizal asked permission to go to Cuba as an army doctor in the Spanish forces. This favor was granted him July 28, 1896. He went up to Manila by way of Cebu, just at the time of the outbreak of 1896. He was the idol of the people; everywhere his countrymen were talking about him, and looking to him as a leader; his name brought them hope and strengthened their courage. By them he was regarded as the future liberator of the race, and to them he represented the promise of liberty.

All this so alarmed his enemies that they declared it dangerous to have him in Manila. He was at once put on board the Spanish cruiser *Castilla*, and from there transferred to the mail steamer *Isla de Panay*, bound for Barcelona. He carried letters of recommendation to the Ministers of War and of the Colonies, which were sent to him by General Blanco with a personal letter.

His enemies were determined to have his life, and he was cabled at Barcelona to return at once to the islands.

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Certain accusations were made against him, and he was thrown into prison at the Fortress of Montjierat in Spain, until a steamer should return to the islands. Then he was sent back to Manila, a state prisoner, isolated from all but his jailers.

He was brought to trial for sedition and rebellion before a court-martial of eight captains, with a lieutenant-colonel presiding ; but there was no testimony against him. How could there be ? The facts show that it was quite impossible for Rizal to have had anything to do with the revolution of 1896. He had been a prisoner of state, in seclusion, for years. He had had no communication with the people of Luzon, and there was nothing to show that he had taken any part in the revolt. But he had been condemned beforehand, and of all the cruel acts of Governor-General Polavieja, the cruelest was his decree for the execution of this man.

There were but a few days between Rizal's sentence and his death. He was engaged to marry Miss Josephine Taufer, the adopted daughter of an American gentleman who had been a patient of Rizal's in Hong-Kong, and to her he was married on the day of his execution. He was shot at six o'clock in the morning of December 30, 1896, and an immense crowd gathered on the Luneta to witness that terrible sacrifice.

His widow joined the insurgents. She was present at the battle of Silang, and fled with the rest before the Spanish, tramping through twenty-three villages on her way to the northern provinces. She was at last banished from the country by Governor-General Polavieja. During the American occupation she re-

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turned for a time to the islands whose welfare was so dear to her martyred husband. Later she went to Hong-Kong, where she died, in March, 1902.

The name of José Rizal is now hailed with honor. The government has made the anniversary of his birth a public holiday, and it is observed yearly in the public schools of the archipelago. Thus is his memory kept alive in the land for which he hoped and dared so much.

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Chapter XIII.

THE UPRISING OF 1896.

WHEN the Jesuits left Manila in 1768, the missions which they had founded were given to the Recoletos. In 1859 the Jesuits came back to the islands. These missions, for which the Society had worked so hard in years gone by, were returned to it, and other places were made for the Recoletos. This was done at the expense of the native priests, and the people resented it. The feeling was growing among them that the native clergy were not fairly treated, and the installing of friars in their places increased that feeling.

It would be unjust to the Spanish Orders to overlook the good they did in early years in this country. They helped the people in many ways. To them is due the credit of introducing chocolate, coffee, cotton, and tobacco into the islands. They taught the people to weave, and to make many things of use. But too great power fell into their hands, and they did not keep pace with the times. Besides this, the

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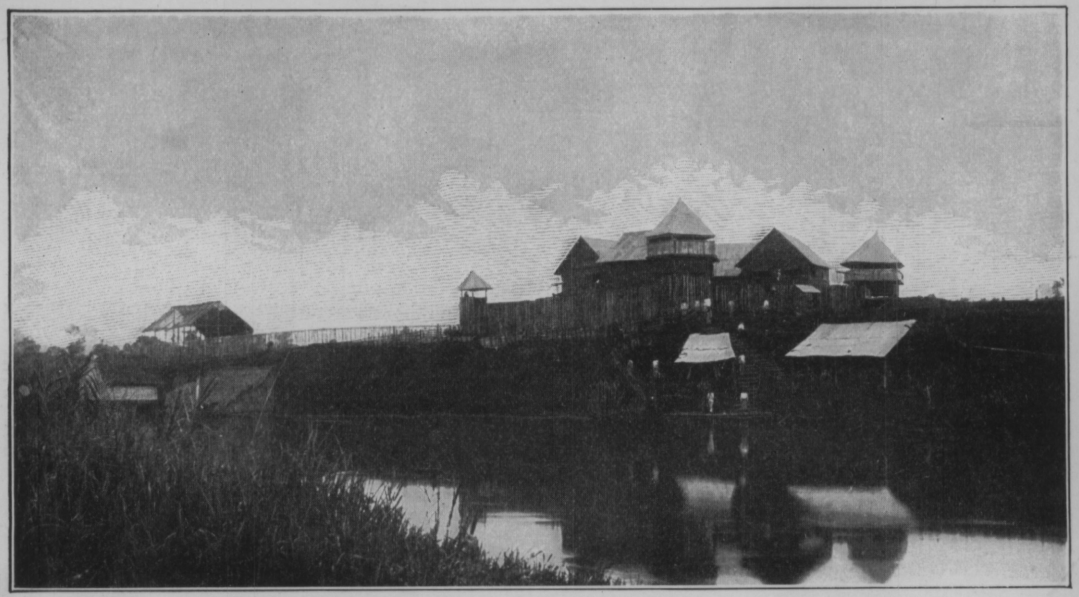

FORT GENERAL WEYLER IN MINDANAO.

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people had now come to believe that their spiritual leaders should be men of their own race.

Moreover, a feeling of national life, such as they had never before known, was awakening among the Filipinos. The many languages spoken among them, and the tribal differences which existed in the country, did more than anything else to keep the Filipino people in subjection. Not until they are a united people, with one language, and with a common desire for the welfare of their country, can they attain a full measure of prosperity and success. This the more enlightened among them were coming to see, and were making a steady effort to unite the tribes in a demand for reform.

In this effort the secret societies, of which mention has been made, played a large part. These societies were in the beginning Masonic lodges. The first of them in the Philippines was founded at Cavite in 1860. Only Spaniards were members at first, but in time Filipinos and Mestizos were admitted. Later the members became interested in politics, and little by little the Masonic lodges came to be the gathering places of thinkers and reformers. None of these societies had as yet any idea of revolt against the mother country; but the people were bent upon securing reforms in the government of the islands.

It was impossible to get justice in any court in the archipelago. Every public officer knew that good service and an honorable record would not serve to keep him in office if any one who had more influence than he wished his position. Corruption, bribery, and dishonesty were the order in the government. All classes

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were taxed to the utmost limit, and the country was in a state of wretchedness through misrule. The Filipinos themselves had no rights which any one seemed bound to respect.

The people remembered with bitterness those noble words of the Cortes which declared, in the Constitution of 1812: "The countries and provinces of America and Asia are and ought always to have been an integral part of the Spanish monarchy. Their natives and free inhabitants are equal in rights and privileges to those of the Peninsula." What the reformers sought was not separation from the mother country. They desired only that Filipinos should be recognized as among her citizens, and entitled to the rights which this declaration of the Cortes said were theirs.

After the revolt at Cavite, a new secret society was formed, which was known as the Katipunan, or Association of the Sons of the Country. One of the passwords of this society was "Gom-bur-za." This word is made up of a part of the name of each one of the native padres executed because of that trouble at Cavite—Gomez, Burgos, and Zamora. The Katipunan was composed of the common people. It numbered many thousands of members, who stood ready to give their lives for the good of the Philippines, and it was probably more responsible than any other one thing for the great uprising of 1896.

In 1895 trouble broke out among the Moros in the south, and in that year the Spanish began what is known as the Marauit campaign in Mindanao. This was an expedition against the Moros, under the com-

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mand of Governor-General Blanco himself. This campaign proved a great surprise to the Moros, who were finally overpowered by a division of the Spanish troops. The campaign lasted for three months, and was a complete success.

After this, in order that the government might keep order there, it was decided to settle the country in the Marauit district with families from Luzon and the other northern islands. This decision hastened the downfall of the Spanish in the Philippines. At first the Filipino people were invited to go and live in this conquered territory, but no one accepted the invitation. It sounded smooth and fair; but it meant leaving friends and home and security for peril, hardship, and doubtful adventure. So, as the unwillingness of the people was seen, the invitation was made more urgent, and took the form of an order. This order, however, was only sent to provinces where the secret societies were supposed to be strongest. It caused great dissatisfaction among the Filipinos, who quickly understood its meaning. Many left their homes and went to live in the mountains to avoid trouble with the Spanish authorities.

The government now made still greater effort, and in 1895 and 1896 there was a systematic persecution of the people to get them to go south. This persecution proved too much for even Filipino patience, and in the spring of 1896 the Katipunan sent a petition to Japan, asking the Mikado to annex the Philippine Islands to Japan. It is said that 5,000 Filipinos signed this petition. The emperor of Japan sent the petition to Spain, and in this way the names of all

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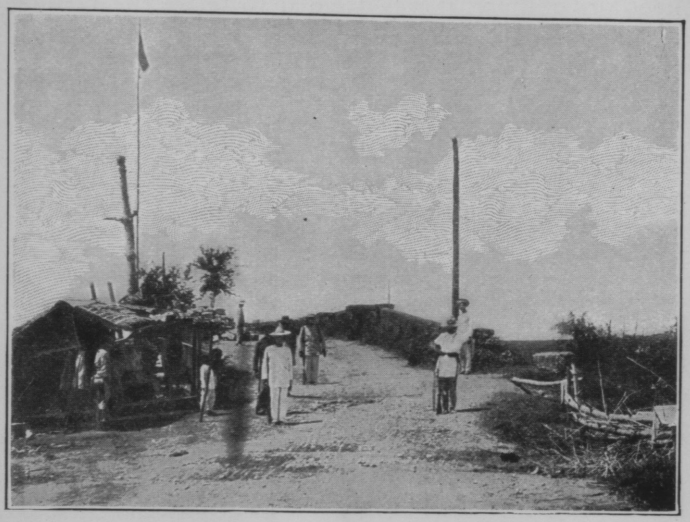
these petitioners became known to the government. The powers at Manila, however, did not dare to act at once, but waited their time; and the punishment, when it came, was all the more severe for the delay.

At this time all the Spaniards in Manila knew that some great uprising was planned among the people.



THE BRIDGE OF SAN JUAN DEL MONTE.

The government, however, realized the mistake that had been made in paying too much attention to the revolt at Cavite, and it now made the greater mistake of not paying enough attention to this trouble.

On July 5, 1896, an officer of the Guardia Civil reported that over 14,000 men in the valley of Pasig were pledged to revolt. Still nothing was done about this by the Spanish until a month later, when a large

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number of revolutionary flags and ammunition were found at Taal. Governor-General Blanco then ordered some arrests to be made.

By this time the Katipunan had its plans nearly completed. There was to have been an uprising on the 20th of August; but, on the night before, the plot was discovered by Father Mariano Gil, an Augustine friar, the parish priest at Tondo. The authorities then realized for the first time that the Katipunan was a political society, and Governor-General Blanco cabled the fact to Madrid.

The garrison at Manila numbered only 1,500 men, many of whom were natives and not to be depended upon for help; so that General Blanco did not dare to take the field against the rebels. Nevertheless, arrests were made daily, and the prisons were full to overflowing. Among the prisoners were some of the leading Filipinos of Luzon, many of whom had committed no offense, but were merely suspected of disloyalty to the government.

Much time was lost by the Spanish because General Blanco was unwilling to use force until every honorable means of bringing about peace had been exhausted. He felt, moreover, that his army was too small to justify an advance against the rebels, so he cabled to Madrid for help. In return he got word that 2,000 men, two gunboats, and large stores of arms and ammunition were to be sent at once.

By August 30 the uprising was in full force. The rebels were gathered at San Juan del Monte, a suburb of Manila, where the first battle was fought. This encounter took place between the Filipinos and some

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native cavalry and members of the Guardia Civil. The Filipinos were driven back, and on that day martial law was proclaimed in Manila and in the provinces about the bay. Later the rebel leaders at San Juan were shot on the Luneta. This was the first of many executions which took place from week to week afterwards, until the green lawn of the Luneta was saturated with patriot blood.

Now there was war in earnest between the Spanish and the Filipinos. The rebellion was growing daily, and the cream of Manila society was in the jails. Governor-General Blanco was still inclined to look upon the uprising as merely local, and not to regard it seriously; but he was constantly urged to severe measures by certain of his advisers. They desired that all rebels caught should be put to death at once, and there seemed no length to which their vindictive spirit was not willing to go. The newspapers of Manila were forbidden to speak of the uprising, or to use the words "rebellion" or "rebel." The matter was treated as of slight importance, and the natives engaged in the insurrection were spoken of as bandits. This was also the tone which Governor-General Blanco adopted in all the despatches which he sent to the home government.

Province after province declared with the rebels, until all southern Luzon was in revolt. Cavite Province had become the center of the uprising, and Emilio Aguinaldo, a young half-breed, formerly a schoolmaster at Cavite, came to the front as a leader. He was a native of the city of Cavite, born March 22, 1869, and at this time was about twenty-seven years old.

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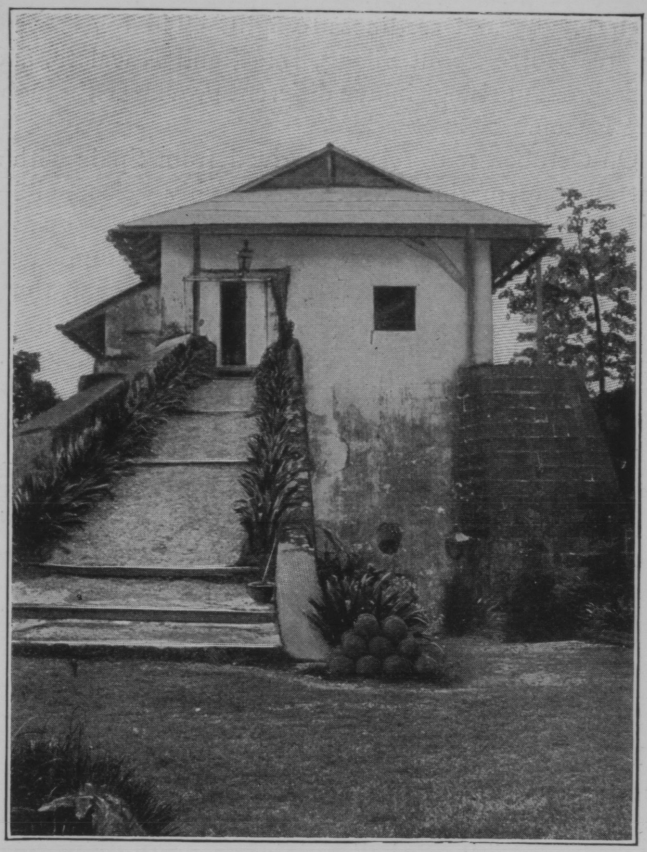

DUNGEON AT CAVITE.

By the middle of September, troops to the number of 6,000 had been sent up from Zamboanga and southern stations to aid the government at Manila. Nearly two-thirds of these were natives, however, and the Spaniards felt that they had good reason to distrust

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their loyalty and readiness to fight. The rebels were in great force about Silang, Imus, and Novaleta, and there were uprisings in five different provinces throughout Luzon.

On October 1 a steamer arrived from Spain with a battalion of marines, which was warmly welcomed by the Spaniards. The next day came another steamer with more troops, and after that a large number of men came, until, before the trouble was over, there were 28,000 Spanish soldiers in the islands. These, however, were raw drafts. The trouble in Cuba had taken all of Spain's fighting men, and she had nothing to send to the Philippines but boys. These young soldiers were undrilled, without uniforms, and but poorly armed.

The Filipinos were no better off than the Spanish troops. They were hardier, but they were even more poorly armed. They had some rifles, but most of their guns were made of gas or water pipe wrapped with telegraph wire. They had cannon made from boiler tubes and from old bells and other metal. But they were determined and courageous, and were fighting for what was dearer to them than life—the decent treatment to which every free man is entitled at the hands of his government.

The Spanish treated all Filipinos captured with great cruelty. From time to time suspects were sent in from the provinces, bound hand and foot ; they were hauled up from the holds of vessels with chain and hook, and discharged as cargo, like bales of hemp.

The rainy season set in, and General Blanco had not the force at his command which his successor

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had afterwards. The native troops were not to be depended upon, and it was almost impossible for the few Spanish soldiers to get about the country. He contented himself, therefore, with keeping the rebels out of Manila.

In December, 1896, the governor-general went back to Spain. At that time the total European force in the islands was 10,000 men. They held the arsenals at Cavite, and the city of Manila; but the rebels were strongly entrenched throughout the peninsula of Cavite and in Laguna Province. "At that time," says Forman, the historian, "I was informed by the secretary of the military court that there were 4,700 individuals awaiting trial by court-martial."

General Camilo Polavieja was sent out to the Philippines as governor-general in Blanco's stead. He arrived in June, 1896, and at once set to work to put down the rebellion. He was an energetic military leader, a man who had himself risen from the ranks. He had been in Cuba, and his experience there enabled him to see at once how serious was the state of things in the Philippines. On the ship with him came 500 troops, under command of General Lachambre, and on another ship 1,500 more. Others quickly followed, so that in a short time, as we have stated before, there were 28,000 fighting Europeans in the islands.

It was now the dry season, and General Lachambre at once took the field against the rebels in Cavite Province. The Filipinos at this time expressly declared that they were fighting, not Spain, but the dominion of the Spanish friars. Their battle cry was,

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"Long live Spain! Down with the priests!" The campaign was conducted very well on the part of the Spanish. Their troops were better armed than the Filipinos, and were well commanded, while the rebels had no trained military officers to plan their battles. The Filipinos were driven from Imus, and later from Silang; and although the Spanish met with great losses, in time the rebels, unable to hold any one place, were driven up to Laguna Province. By the middle of March every rebel band of importance had been scattered.

Polavieja cabled for more troops to be sent from Spain. He wanted these to garrison the districts which he had taken from the rebels, as his army corps was needed in the northern provinces, to which the Filipinos had been driven back. But there were already 200,000 Spanish soldiers in Cuba, and more were needed there. The Spanish government, therefore, refused to send any more troops to the Philippine Islands.

The newspapers at Madrid made light of the trouble in the islands, and criticised the governor-general's rule. Polavieja then cabled that he was broken down in health and should be obliged to resign. Through much of the campaign he was so ill that he could not sit his horse, and was obliged to direct the campaign from his headquarters, where he remained until after the rebels were driven back into the mountains.

In April, 1897, he went back to Spain. General Lachambre followed, to receive great praise for the good work he had done in the Philippines. Polavieja himself arrived in Spain blind, physically disabled, and

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really ill; but he had accomplished a great deal in the islands, and had gotten the rebellion well in hand.

The next governor-general was Primo de Rivera, a seasoned soldier, who had held that office before, from the years 1880 to 1883. He reached Manila on the 23d of April, and went to the front on the 29th day of that month.

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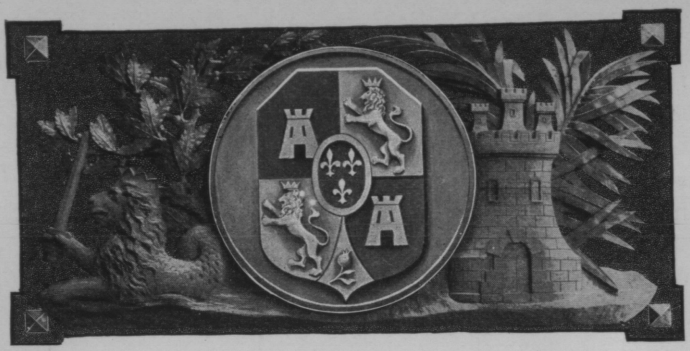

Chapter XIV.

THE END OF SPANISH RULE.

ONE of the first things that General Primo de Rivera did after his arrival, for the second time, in the islands, was to issue a proclamation offering amnesty to all who would lay down their arms. Many of the Filipinos who were in revolt accepted the offer, and pledged allegiance to Spain.

They were driven to this step by their fears. The Filipino forces were weakened and discouraged. General Polavieja had carried on the campaign against them with such savage cruelty that the people were filled with terror. No quarter had been given by the Spanish, and in Cavite Province alone over 30,000 Filipinos had lost their lives. Aguinaldo had left Cavite, which province was now cleared of the Filipino forces, and had joined General Llaneras, who was leading the Filipinos in the north, beyond Pampanga.

The state of the country at this time was pitiful. No crops had been planted; there was no food for the

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people; their young cattle had been killed; the rice and sweet potatoes were all gone. War had reduced the country to a wilderness. Everywhere the authorities were seeking to put down the rebellion, but their cruel measures actually made rebels of the people. The Filipino priests and curates were put in chains, were flogged and tortured, to make them tell what they might have learned, through the confessional, of the secret societies and the movements of the people.

The Spanish campaign in Manila was being conducted by General Monet, and there, too, no mercy was shown to natives so unfortunate as to be captured. In Pangasinan General Nuñez was fighting the rebels. The war was waged with bitterness; no quarter was given on either side, and the natives lost no opportunity to avenge the punishment which the Spaniards visited upon them.

By this time the rainy weather was telling severely on the unseasoned Spanish soldiers. There was much sickness among them, so that the military hospitals were full. The soldiers had not been paid for several months, and they were bitterly discontented.

The Filipinos, too, were suffering severely. They were poorly fed and poorly armed; but they kept up a constant petty warfare that was very trying to the Spanish, although it was useless, so far as gaining any real end was concerned. They now held two places only, Angat and San Mateo, in Bulacan Province. These had been fortified securely, and they were by nature such fortresses that it would have been almost impossible for the Spaniards to dislodge any force from them. The Filipinos were not, however,

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strong enough to make any effective warfare against the enemy, but had to content themselves with holding these two places and harassing the Spaniards as much as they could.

On the 2d of July, 1897, the governor-general issued an edict commanding all who were concerned in the rebellion to report themselves to the Spanish authorities by July 10. The edict also ordered all officers, military and civil, to prevent the people from leaving the towns or villages, except to till the fields, to look after their farm properties, or do their daily work. All who were allowed to go out on such business must be provided with passes stating where they were going, by what road they should travel, when they should return, and what was their errand. Any Filipino staying out over time, or found on any road or in any place not mentioned in the pass, was to be treated as a rebel. The edict also declared that after July 10 all persons would be obliged to prove their identity by *cédula personal*, together with the pass. Any one who failed to observe these orders, it was declared, would be tried by court-martial.

This measure was so outrageous and so unnecessary that it had an effect on the people exactly opposite to what the governor-general hoped for. Those Filipinos who had been neutral were made angry by it. It enraged the rebels and drove many others into the insurgent camp.

The rebels themselves responded by a document calling upon all Filipinos to rise in defense of the country. This document demanded that the friars should be expelled, and that land seized by them should be

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returned to the towns to which it belonged; that all livings and parishes should be divided equally between the Spanish and the native priests. It asked for representation by Filipinos in Parliament; for freedom of the press; for religious toleration; and for more just laws in the islands. It demanded that there should be equal terms and pay for Spanish and native civil servants; that no citizen should be banished from the Philippines; and that there should be equal punishment for Spaniards and Filipinos who should offend against the laws of the land. It declared that the war would be prolonged until Spain was compelled to grant the demands of the people. To these demands Aguinaldo added an appeal to the people to join the rebellion. Many Filipinos responded, and the force of the rebels was greatly increased.

General Primo de Rivera now began to urge the home government to grant some of the demands made by the Filipinos. The authorities at Madrid were coming to see that something must be done. The war in Cuba had so drained the resources of Spain that she had neither men nor money to expend in punishing the rebel Filipinos, and it was therefore decided to make some concessions to their demands.

In August, 1897, Señor Pedro Alisandro Paterno, a well-known Filipino gentleman, educated in Europe, a man of means and position in Manila, was made the agent of Spain to try to arrange terms of peace with the rebel leaders. He visited Aguinaldo in the mountains of Bulacan Province. There he talked with the Filipino leader, and was given power to act in his name. Aguinaldo stated to Señor Paterno the terms

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on which peace could be made. It must always be a matter of regret that these terms were never made public, either by the Filipinos or by the Spaniards. In the disputes that afterwards arose, the Spanish government denied the claims made by the Filipinos, and declared that the terms of peace had included nothing of what the Filipinos stated had been agreed upon. It will, therefore, never be certainly known what these terms were.

Certain reforms in the government were demanded. These reforms were opposed by the friars, whose power was lessened by them. The friars endeavored to prevent the government from yielding the terms, whatever they may have been, and succeeded in prolonging the trouble for several months.

At last, however, Señor Paterno was given authority to act for the captain-general of the forces in the islands, representing the Spanish government. On September 19 he had a meeting with Aguinaldo and his generals, and an agreement was entered into. This conference took place at Biac-na-'bato, a cave in a mountain fastness not far from the famous sulphur springs, near Angat, in the province of Bulacan.

Here was made what is now known to history as the treaty of Biac-na-'bato. It was made between Aguinaldo and the other Filipino generals on the one hand, and Señor Paterno, acting for the Spanish government, on the other. By its terms the Filipinos agreed to deliver up their arms, all ammunition, etc., to the Spaniards. They were to give up all places held by them, and to cease, for three years, all plotting against the Spanish authority. These three years the govern-

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ment should have for bringing about the reforms demanded and promised. Aguinaldo and thirty-four others of the insurgent leaders promised to leave the country, not to return until they were given permission by the Spanish government.

The government, on its side, agreed to pay the rebels $1,000,000, Mexican, as indemnity, and to reimburse

BIAC-NA-'BATO, WHERE THE TREATY WAS MADE.

the Filipinos not in arms, but who had suffered by the war, in the sum of $700,000, Mexican. This latter sum was to be paid in three equal installments, the last one to be paid in six months after the *Te Deum* should be sung in token that peace was secured.

After this treaty had been signed, Aguinaldo and his thirty-four companions were taken to Sual, on the coast, under an escort of Spanish officers. Here they and their escort had a feast, and great good feeling

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towards Spain was expressed by the Filipino military leaders. Then the exiles were taken on board the steamship *Uranus*, for Hong-Kong. They sailed on December 27, 1897, with an escort of Spaniards of high rank. When they reached port, they were handed a draft on the Bank of Hong-Kong for $400,000, Mexican, the first installment on the sum agreed to be paid them.

In the meantime there was rejoicing in Manila and in Madrid. General Primo de Rivera received great commendation, and was publicly thanked by the government. On every side were words of praise for his success as a peacemaker. The Queen Regent presented him with the Grand Cross of San Fernando and a pension of 10,000 pesetas a year.

The people now looked to see the promised reforms carried out; but, instead, the government seemed to forget that any promises had been made. The Filipinos had laid down their arms, and there were about two months of quiet. Seven thousand of the troops were sent back to Spain, and General Primo de Rivera evidently thought that he had broken the back of the revolt. Business was resumed in Manila. The Spaniards went on with their pleasures, and matters in Luzon seemed, on the surface, to be as usual; but trouble was still in store for the islands.

Persons who had taken part in the rebellion were arrested, on slight charges, from time to time, and put into prison; others were openly insulted and regarded with suspicion, as rebels against the country. There were many executions, and instead of the general pardon which was taken for granted as a part of

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the treaty of peace, only a few pardons were bestowed. Time went on. No steps were taken toward making the reforms, and the Filipinos began to see that the government had once more deceived them.

At this time the Seventy-fourth Regiment of native infantry was in garrison at Cavite. This was a very old regiment in the Philippines. For many years it had been known as the First Regiment of the Visayas. In 1886 it was thought that by making the native regiments a part of the Spanish army another tie would be formed between the islands and Spain. So these were all numbered in line with the Spanish regiments, and the First Visayas became the Seventy-fourth Regiment of infantry.

Early in 1898, companies of armed men, whom the government called ladrones, were infesting Cavite Province. The country was in an unsettled state, and some of these companies—really insurgents who had taken up arms again—came into the province. On March 24, the Seventy-fourth Regiment was ordered out against them; but, to the surprise of everybody, it refused to go. The soldiers declared that they were ready to fight the enemies of Spain or of the islands, but that they would not march against their own people. Eight corporals were called out of the regiment, and the men were again ordered to advance, on penalty of death to all. All refused, and the entire regiment was sent to the barracks to await sentence. By morning it had deserted in a body. On the following day another regiment joined it.

On March 25 occurred in Manila one of the most senseless of the many tragedies which marked Spanish

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rule in the islands. This is known as the massacre of Calle de Camba. A number of Visayan soldiers, in a public house on this street in the walled city, fell into a discussion of matters of no especial importance;

EMILIO AGUINALDO.

but they got to talking loudly, and became excited over their talk. Some one overheard them and reported to the police.

Without stopping to ask any questions, a band of the Guardia Civil came and raided the place. They shot down a large number of the people, and made

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between sixty and seventy of them prisoners. Some of these latter were men who had not been in the building at all, but were merely passing in the street and were taken along with the rest. Next morning the whole company of sixty-two were taken out to the cemetery and shot. The rebellion now flamed up again, and among the insurgents were two battalions of well-trained veteran soldiers.

On the 3d of April, 1898, a party of 5,000 natives made a raid on the city of Cebu. The leaders were armed with rifles, but the rank and file had only bolos, or native knives. The Spanish fled before them, and the natives cut the cable to Manila, so that the refugees could not communicate with the garrison there. A gunboat came in from Mindanao that afternoon, however, and two small boats were sent to Iligan and Iloilo for troops. These arrived two or three days later, and were followed by reënforcements from Manila. The rebels were forced out of the city on the 8th of April, and sustained a crushing defeat. After that the Spanish chased them back into the mountains, where they took refuge.

This new movement was more serious than any that had gone before. All trust in Spain was swept away. The earlier leaders had desired reform, but the Filipinos now in the field sought first of all vengeance for the wrongs which had been heaped upon them.

It had been understood in connection with the treaty of Biac-na-'bato that General Primo de Rivera would stay in the islands and see that the reforms were carried out. Instead of his doing this, however, the home government recalled him early in 1898, and appointed

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in his place General Basilio Augusti, a stranger to the Philippines. He arrived in the islands early in April, and in the second week of that month Primo de Rivera left Manila for Spain. Before he reached Madrid, Spain's disaster in Manila had taken place, and the islands were fated never again to come under Spain's rule.

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Chapter XV.

THE BEGINNING OF AMERICAN OCCUPATION.

WHEN war was declared between the United States and Spain, in the month of April, 1898, probably no one in either of these countries had any idea that the Philippine Archipelago would be affected by the war. The real question at issue was—as all the world now knows—the sad condition of Cuba under Spain's rule. The United States went to war against Spain to secure liberty and peace in that unfortunate island.

At the time that war was declared Commodore George Dewey was in command of the South Pacific squadron of the United States. This fleet, which numbered ten ships, was lying in the harbor of Hong-Kong. Hong-Kong belongs to England, and was a neutral port. According to international law, the British government, in fairness to Spain, could not allow the fleet of the United States to remain there. Commodore Dewey was therefore notified that his ships must leave Hong-Kong. At the same time he re-

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ceived orders from his government to go in search of the Spanish fleet in the Pacific and destroy it.

This fleet, as Dewey knew, was in Manila Harbor, and he at once started for that port. The history of how he reached Manila Bay, and of the famous battle that was fought there early in the morning of May 1, 1898, is too well known to need rehearsal here. By noon of that day the Spanish fleet was destroyed, and its commander, Admiral Montojo, with all survivors, had fled into Manila. Later the Americans took possession of the arsenal and fort at Cavite, and demanded the surrender of Manila. This was refused by Governor-General Augusti, and Dewey refrained from taking the city by force, but declared the port blockaded. On the following day he demanded possession of the telegraph station, and when this was refused he ordered the cable cut. The officials in Manila had just time to send the dire news of the battle to Madrid before this order was carried out.

ADMIRAL MONTOJO.

Admiral Dewey—for his government promptly recognized his great feat by promoting him to this rank—has declared to the United States Congress that the Spanish governor-general wished to surrender the city

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to him immediately after the destruction of the fleet. He would have accepted this formal surrender if he had had 5,000 troops with which to garrison the city. This statement of the admiral's is of importance; it directly contradicts the statement of the insurgent leader, Emilio Aguinaldo. This self-instituted "dictator" has repeatedly declared that the Americans could never have taken Manila but for the aid of the Filipino army which he organized and commanded. The facts are, that Admiral Dewey could not take over the city because he had no troops with which to maintain possession and protect the Spaniards from the vengeance of the Filipino insurgents, who would have sacked the city could they have gotten possession of it.

GOVERNOR-GENERAL AUGUSTI.

Aguinaldo had come to Cavite from Hong-Kong with a number of his companions in exile. They had been given arms from the arsenal by Admiral Dewey, and Aguinaldo had the admiral's permission to organize his countrymen into an army. It was intended that this army should act with the American forces, when the latter should be ready to take the city and occupy the islands. Aguinaldo, however, took advantage of this opportunity to attempt to organize a dic-

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tatorial government, with himself at the head. Out of his misguided ambition to rule, great trouble grew, for Filipinos and Americans alike. The country, already suffering from a long period of misrule and warfare, was plunged into still deeper misery. The Americans were seriously hampered in their efforts to restore order, and the establishment of peace was hindered.

The first reënforcements sent out to Admiral Dewey from America reached Manila Bay in June, 1898, and were landed on the 30th day of that month. Other troops followed very soon, and on the 25th of July General Wesley Merritt, the first American governor-general of the Archipelago, joined Admiral Dewey. On August 7, and again on August 9, the general and the admiral made a joint demand for the surrender of the city, but the Spaniards refused both demands.

On the 13th of August the Americans made a final demand, and on receiving a third refusal they sent their land forces against Manila. At the same time the fleet began the bombardment of the forts and trenches south of the city. The walled city and the business district of Binondo were purposely spared, as it was not the wish of the Americans to do any more damage than was necessary. The battle was very short. Admiral Dewey has stated that the fighting, as well as the formal demands for surrender, was part of a previous agreement with the Spaniards, who wished that it should not be said that they had surrendered without striking a blow. At the end of an hour the Spaniards yielded to superior force, and a white flag was hoisted in token of their capitulation.

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A few hours later the Spanish and the American commanders met, terms were arranged, and Manila and the Philippine Archipelago were surrendered to the United States. The Spanish flag, which floated over Fort Santiago, was hauled down, and the Stars and Stripes took its place.

In the meantime, on the day before, August 12, 1898, a protocol of peace had been signed between Spain and the United States. By the terms of the protocol it was agreed, among other things, that the United States government was to occupy and hold Manila Bay and the city and harbor of Manila until a treaty of peace should be made between that government and Spain. It was also agreed that Spain and the United States should each appoint not more than five commissioners, to meet in Paris at a date not later than October 1. These commissioners were to arrange terms of peace, and in the meantime all fighting between the two nations should be suspended.

ADMIRAL DEWEY.

The commissioners were chosen by the two countries, and met in Paris as had been agreed. It was not until the 10th of December, however, that they succeeded in arranging terms. A treaty of peace was completed and signed in Paris on that date. It was

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ratified in Washington on the 10th of February, 1899, by the President of the United States and a representative of the Queen Regent of Spain.

Under this treaty of peace Spain, as had been planned in the protocol, gave up all claim to Cuba; she ceded to the United States Porto Rico and all of her other islands in the West Indies, and also the island of Guam, one of the Ladrone group in the Pacific. Besides this, she ceded "the archipelago known by the name of the Philippine Islands," which for over three hundred years had been one of her richest colonies. The United States was to pay Spain the sum of $20,000,000, gold, within three months after this ratified treaty was exchanged between the two nations. This $20,000,000 payment was not in any sense a purchase price for the Philippines. It was not designed as such. Indeed it would not have sufficed as a fair value for the island of Luzon alone. Spain had incurred certain obligations on behalf of the Philippines, and it was deemed, by the commission at Paris, no more than right that due recognition should be made of the fact, and that some recompense should be made to her.

The Peace Commission was in session at Paris for seventy-one days. During this time matters in Manila remained in a state of suspense. It was a very trying season for both Americans and Filipinos. The Americans were in possession of Manila and its environs, while Aguinaldo's forces were collected outside the city limits. It was not known certainly that the archipelago would not, after all, be handed back to Spain, and this thought drove the Filipinos to despera-

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A FILIPINO MIRROR.

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tion. Neither they nor their leaders had ever been accustomed to be dealt with by law, instead of by force. They could not understand why the Americans took no further steps to possess the country. There were plenty of ambitious Filipinos and half-breeds, enemies of both Spain and America, ready to take advantage of their ignorance.

These people deluded the Filipinos into the vain belief that they had only to strike one blow to obtain possession of the country. They told them that the American troops were afraid of them, and for this reason made no effort to advance. Aguinaldo, in the meantime, issued numerous proclamations regarding the independence of the Philippines. Aguinaldo by no means represented the Filipino people as a whole. He is a Chinese-Filipino, or Mestizo, and his following at that time was almost wholly from his own tribe, the Tagalos. These, as we have already learned, are the people living in Manila and the provinces about the bay.

Nevertheless, this man, ignorant of all principles of international law and of true government, proceeded to organize a government for the Philippines, and proclaimed himself dictator. In drawing up the constitution and in setting up this government, Aguinaldo had as adviser and prime minister the same Pedro A. Paterno who, but a short time before, had acted as representative of the Spanish government to Aguinaldo and his leaders. He had made all the arrangements for the treaty of Biac-na-'bato, and had been rewarded for his work by Spain. His reward was one for which he himself asked—a patent of nobility as a grandee of Spain, with the title of " His Excellency."

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Driven from the vicinity of Manila, the self-styled dictator lost no time in setting up his government elsewhere. He made his capital at Malalos, some twenty miles from Manila. This city is on the railroad, and is an important shipping center by rail. Here Aguinaldo summoned his congress.

The Spanish still had control in the Visayas, but the people of Panay and Cebu were in revolt, and the usual harsh measures of Spain were in full force against them. On Leyte, another of the Visayas, Tagalog leaders were busy stirring up the people, and on Samar armed bands of natives frequently attacked the Spaniards. By the 1st of December all the Visayas were in revolt against Spanish rule. A few days after that date the Madrid government cabled General Rios, the Spanish general in command, to suspend hostilities and retire with his troops to the island of Mindanao, until arrangements could be made for their return to Spain.

Before General Rios could get his troops away, the natives of Panay made an attack on the Spanish entrenchments around Iloilo. The Spaniards drove back the rebels, who retired with a loss of about 500 killed and wounded, and left the Spanish force in possession of the city. On December 23, General Rios handed Iloilo over to the mayor of the city, and placed Spanish interests in charge of the German vice-consul. After doing this he withdrew with his troops to Mindanao.

The rebels now took possession of the city, but almost immediately an American force from Manila, under General Miller, appeared upon the scene. This force was sent by Governor-General E. E. Otis, who

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had succeeded General Merritt some months before, to restore order in the Visayas.

December 26, 1898, Aguinaldo's Congress at Malolos adjourned in great confusion. It was already divided into two parties. Of these, one desired peace with the Americans; the other, consisting of Aguinaldo and his immediate followers, were for carrying on war. This latter party believed that it had much to gain by opposing the Americans. Its leaders were too ill-informed to realize the hopelessness of the undertaking. They had never before known power, and were unbalanced by their brief experience of it. The rest of the people were already beginning to see that Aguinaldo's government could only bring further disaster upon the country; but, while they desired peace, they feared the vengeance of the rebel leaders, who seemed so powerful. They were afraid, therefore, to show any friendliness toward the Americans.

The latter, in the meantime, were still holding Manila and striving to keep peace with the Filipino army. The relation between the two races became daily more strained. The Filipinos became more and more sure that fear of them held the Americans in check, and Aguinaldo's officers swaggered in and out of the city, wearing their swords and openly insulting the American soldiers, who were forbidden to resent their conduct. When the conditions of the treaty of peace became known, matters grew rapidly worse, and in February, 1899, open hostilities began.

The United States government was now in control, and set itself earnestly at work to restore order in the islands. A commission of inquiry into conditions

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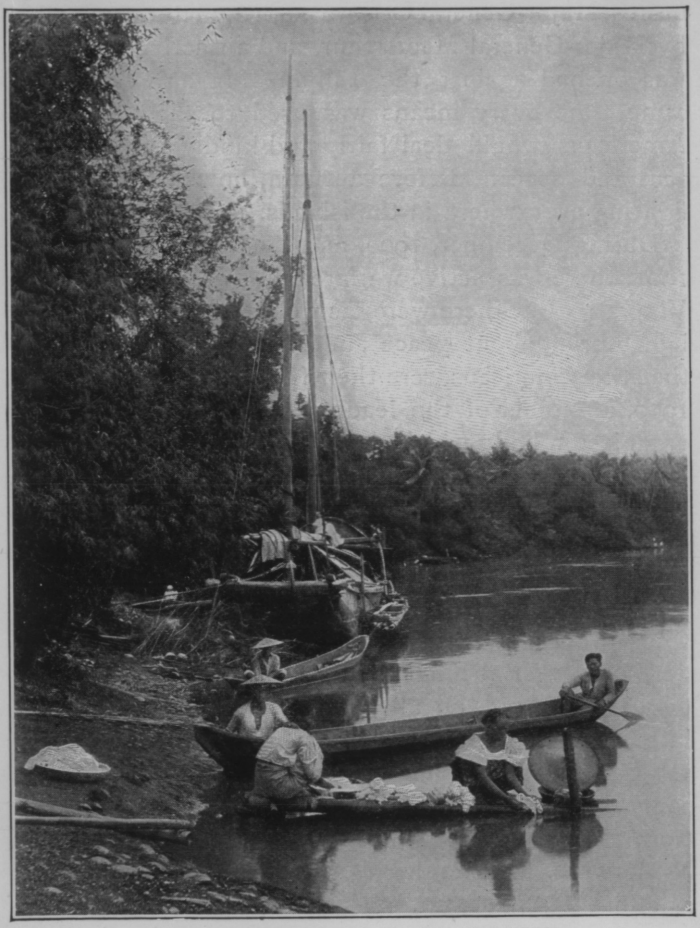

A RIVER SCENE ON THE ISLAND OF LUZON.

there had been appointed in January, and was on its way to Manila. Large bodies of troops were being poured into the country, and war was waging in ear-

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nest. Major-General Otis was, a little later, succeeded by Major-General MacArthur, and an active campaign was opened against the Filipinos in arms. At the same time every means was used to show that the Americans would deal fairly and kindly with all who accepted peace. Before autumn, however, there was fighting everywhere in the islands.

During December, 1900, and January and February, 1901, there was active warfare all over Luzon and the Visayas. But there were, as well, strong efforts making to bring about peace and to make the people feel that the Americans were their friends. In November, 1900, a number of the leading Filipinos of Luzon had organized a body which they called the Federal party. Its avowed object was to secure peace in the archipelago under the rule of the United States. The growth of this Federal party was very rapid. In a short time there was hardly a town in any province without its Federal Committee. The members everywhere were active in inducing rebel leaders to surrender, and swear allegiance to the United States. This good work went on all during the spring and until late in the summer. In May many of the leading rebels surrendered, and the capture of Aguinaldo that same month completed the downfall of the insurrection. Cailles, a noted leader in Laguna Province, surrendered in June, and Belarmino, the chief insurgent in Albay Province, on July 4 of that year.

On Samar, in the Visayas, several bands of rebels still held out. This island, and the neighboring one of Leyte, were, all during Spanish rule, harbors of refuge for the wild and lawless element among all the

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Filipino tribes. They are rough, mountainous islands. The interior of Leyte is little known, even to-day. It was on the island of Samar that the sad event known as the massacre of Balangiga occurred, in September, 1901. Company C of the Ninth Infantry was surprised at breakfast by a large body of armed natives. Forty-five men and officers were killed, and only twenty-four were able to escape.

This massacre, however, was the act of a local faction among the people, and by no means indicated the feeling of the residents of Samar toward the Americans. Sad as it was, it would be unjust to the Filipino people to treat it as an act of theirs, or to punish the country at large because of it. This was felt at the time by the American government in the islands, and there was no relaxation on its part of its policy of friendliness toward every community that made overtures of peace. It will probably be many years before the island of Samar ceases to be a place of refuge for bands of rebels and outlaws; but elsewhere in the Visayas order is practically established.

The American government pursued from the first the wise policy of putting as much authority as possible in the hands of Filipinos. Many insurgent leaders, upon their taking the oath of allegiance, were given high offices in the government. Some of the best officials in the country to-day are men who, but a year or so ago, were bearing arms against the United States.

Another important step in securing peace was the movement to establish schools throughout the islands. Of this more will be said in a later chapter. Of the

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movement itself nothing more eloquent can be written than was said to the writer by an ex-general of Aguinaldo's army.

"I fought the Americans," he said, "until I heard that they were sending out a thousand teachers from America to teach my people. Then I laid down my arms and I opened my arms. I am *amigo* [friend] to the country that brings teachers to the Filipinos."

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Chapter XVI.

NEW DAYS IN THE ISLANDS.

HOW war came about between the United States and Spain, and how, as a consequence, the Philippine Islands came under United States control, is history that all the world now knows. We have seen something of what the Filipinos endured under the old *régime*. It is good to think that under the new order this long-suffering race will have the chance to go forward with the rest of the world.

A Spanish resident of Manila, who went back to Spain soon after the American occupation of the islands, wrote a letter to his son in Manila. "Do not come here," he said in this letter. "Stay in Manila. The changes the Americanos have made there cause it to be already more progressive than any city in Spain."

An American, however, would hardly call the Manila of to-day a progressive city. It is an important city, and in years to come it will be a great city. It is destined

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to become one of the most important commercial centers on the Asiatic coast, and when it is such the whole archipelago will share in its prosperity.

The first glimpse of Manila is disappointing. Unless we are soldiers or school teachers or civil service employees, all of whom travel on army transports, we shall reach the city from Hong-Kong, by way of the China Sea. This sea is not kind to travelers; it is rough and tempestuous, and even hardened seafarers seldom escape seasickness in crossing it. The harbor of Manila has not been improved. There is no anchorage near shore, and vessels anchor three or four miles out from the city. Passengers are brought to the wharves in launches. Baggage and freight are loaded upon boats something like old-fashioned small canal boats. These are called lorchas.

Steamships sometimes lie "out in the stream," as it is called, for twenty-four hours before a landing is made. This is a harvest time for the natives. They come off to the ship in every sort of craft. Little brown lads, whose bare bodies shine like bronze, come paddling their way in bancos—long, canoe-like craft, hollowed from logs. They bring bananas and mangoes, when these are in season, and chicos, the "native apples," which are unlike any real apples that ever grew. These they offer with the most winning smiles, but the wise traveler steels his heart against them. It is not safe for the new arrival to eat tropical fruit.

Other merchants come with their families in cascos, the common carry-all of the Filipino. The casco is a flat, scow-like structure, which the natives push along by means of long bamboo poles that they thrust down

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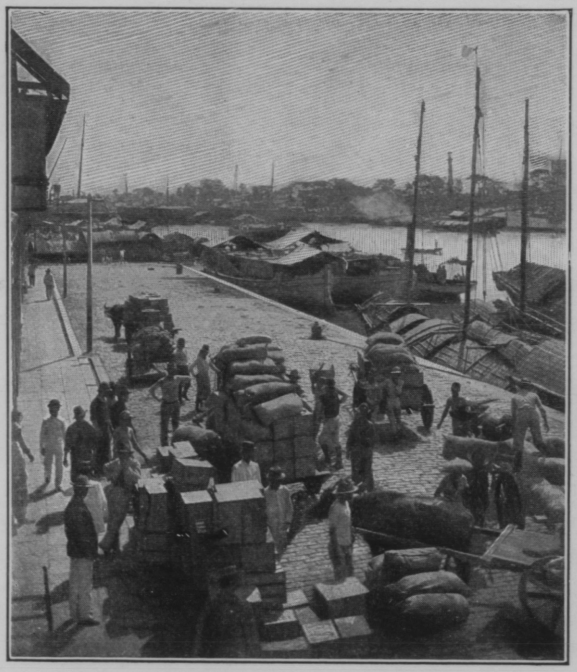
against the mud. The cascos are homes, as well as boats. In the stern is a space roofed over with rounded bamboo screens that slide back and forth, one over another, telescope-fashion. They can be pulled out to



ON THE PASIG RIVER, MANILA.

roof over the whole boat, but ordinarily they cover only about a third of it. The boatman usually has a large family, and its members can be seen at almost any time on the bamboo roof. The mother walks about smoking a big cigar. At her skirts clings a little fellow of two

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or three, smoking a cigarette. The little girls, even the babies, smoke. It is very hurtful for them ; it stunts their growth and weakens their minds. No race can ever be a strong people, in mind or body, while its little children use tobacco.

Huge water boats come out to fill the ship's tanks, and busy little launches run back and forth, bringing harbor officers and taking back the mail bags. The foreigners in Manila are always eager for the mails, and these are sent ashore as soon as possible.

Passengers are taken off next. We steam in toward shore, and even at that distance the noise of the city assails our ears. It seems impossible for Asiatic people to get anything done without a great deal of clamor. Japanese, Chinese, Ceylonese, Malays are all alike in this. It takes at least six of them to do the work of one American stevedore or roustabout, and all six jabber incessantly at the top of their voices as long as they are working. The Filipino gestures as well as talks, and his gestures mean just the opposite of what ours do. If he wishes a comrade to come to him, he raises a hand and makes a motion as of throwing something away. If an American made such a motion he would mean "go away." On the contrary, a Filipino who wanted a man to go away would beckon to him. Perhaps he does this for the same reason that he wears his shirt outside his trousers and tucks his trousers into his stockings, when he wears stockings. It is his way.

Manila is not an imposing city, but it is very beautiful to look at as we approach from the steamer. The long grayish-green stretch of Legaspi's wall still surrounds it. The wall is grown over with mosses and

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lichen. Here and there venerable Spanish cannons look grimly from the battlements. Here and there amid the vines and green growths the iron bars of a dungeon window show, to remind us of the old days. There are eight gates to the city, and these are open day and night. They have not been closed since the

A CARROMATA.

great earthquake of 1852, when there was a panic because no one could leave the citadel. Before that the drawbridges were always raised, and the city was closed and under sentinels from eleven o'clock in the evening until four in the morning.

The launch lands us at the Malacon, or water front of the city, close beside the Anda monument. Here we take a carromata, a two-wheeled, covered vehicle,

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drawn by a sturdy little native pony not much bigger than a good-sized sheltie. The carromata is heavy. It carries two passengers and the driver, but the pony starts off at a lively gait which he keeps up without apparent trouble. Our baggage follows in a caratella, a two-wheeled cart, drawn by another pony.

We will not stay in the walled city. It is close and hot there. The narrow streets and high walls shut out the sun and air, and the houses are grown over with green mold. We will drive along the Paseo del Reina Christina to the Luneta, the famous pleasure ground of Manila, planned and made by order of the notorious General Weyler. Here is the monument to Legaspi and Urdaneta. Here is the band-stand where, for many years, concerts have been given nightly, when the whole city turns out in pony carriages to listen. And here is the green lawn where the friars and the Spanish aristocracy used to take the air, and where so many Filipino patriots were shot during the past few years. The water of the bay comes close up to the wall here. The driveway is edged with beautiful date-palms, and the scene is one of the loveliest in the world.

From the Luneta the road to our hotel lies by the famous Bridge of Spain, across the Pasig River to Binondo, the business quarter of the city. There is always a crowd on the Bridge of Spain. Chinese coolies, their bare backs shining in the sun, trot by, carrying great baskets suspended from poles laid across their shoulders. Filipinos, in coats of thinnest jusi, with white trousers tucked into black-and-yellow stockings, shuffle by in carpet slippers, and Ceylonese merchants cross

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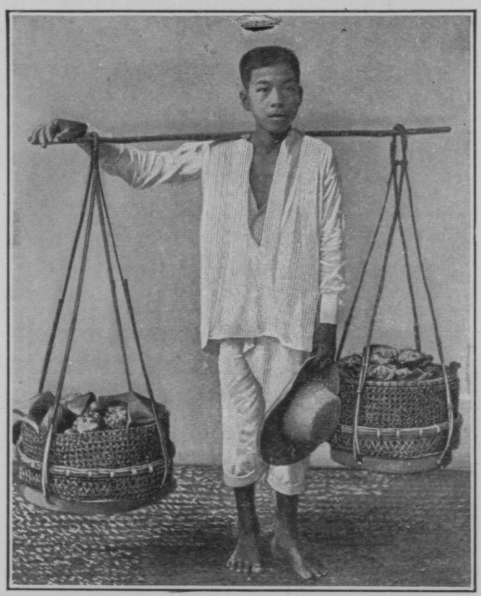
over, stately men in long skirts and short jackets. Their black hair is rolled in a beautiful coil, and fastened with a high-backed tortoise-shell comb that a lady of state might long for in vain. There are Hindus in tight-fitting white garments and enormous turbans,



A STREET VENDER.

little brown Japs in kimonos and wooden clogs, and now and then a member of some one of the mountain tribes wanders along, looking dazed and frightened.

American soldiers are everywhere, and sailors from all over the world. Russians, Germans, Japanese, and Chinese navy officers, a motley throng from the nations of the earth, crowd the footways. Up and down the

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center of the bridge pass endless strings of vehicles. Carromatas and victorias drawn by ponies, big army wagons drawn by four-mule teams, carabao carts pulled by the huge water buffalo, ladies' light calesins (two-wheeled carriages), jinrikishas, and horseback riders pass, and now and again an automobile goes whizzing along, making the natives stare. The scene is a strange mixture of the old and the new.

In Spanish times there was always a jam on the bridge, and blockades were frequent; but the American policemen keep all moving. The municipal police force of Manila is one of the finest bodies of the sort in the world. It is drawn from the pick of the non-commissioned officers of the volunteer army in the Philippines. Many of the men are college-trained; all of them are efficient, courteous, and soldierly. They speak several languages and dialects and are always on hand to help the unwary out of trouble. Even the native population has learned to depend upon their friendly aid, although there are native constables in every block.

Along the Escolta, the great business street of Manila, the crowd pours. The street is narrow and a large part of its width is taken up by a street car track, along which ponies pull queer little cars. The throng of the Escolta is like that on lower Broadway, in New York, but there is something funny about it since everything is on such a small scale. The tiny ponies, the low vehicles, the absurd street cars, and the slow-crawling carabaos do not seem dangerous, but the street is narrow and the drivers are reckless, so that the municipal policemen often have their hands full to keep the way clear for foot-passengers.

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The Hotel d'Oriente is one of the famous hostelries of Asia, and hither most travelers go for the first few days. It is characteristically Oriental in surroundings. Chinese servants glide noiselessly about. If we wish

A FIRE-ENGINE IN THE PHILIPPINES.

to call a "boy"—all men-servants are "boys" in the tropics—we must clap our hands, and one will come running to do our bidding.

Breakfast, tiffin or luncheon, and dinner are the regular meals in Manila, but the universal word for a meal among the Chinese and Filipino servants is "chow." "Chow now," the Chinese butler says,

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when he announces dinner. He usually chops the words off short and sharp, and disappears. The Filipino servant, or "muchacho," is more polite (the Filipinos are an exceedingly polite people). He makes a low bow, and with a most engaging smile inquires: "You come chow, now?" As newcomers in Manila have big appetites, the summons to "chow" is usually welcome.

If the chow happens to be tiffin, the next thing on the programme will be the siesta. Those who are able to do so undress and lie down, even if they do not sleep. No one who is wise goes out of doors, in this climate, between the hours of noon and four o'clock. Most of the business of the city is done between seven and eleven o'clock A.M.

A Filipino bed is a most remarkable structure. It is very high, and is usually elaborately carved. It has no spring or mattress. The bottom is merely a broad platform of rattan, like our cane-seated chairs, and on this is spread a sleeping mat, or "patate" of woven grass. The bed is never made up until the hour of retiring, when two sheets are spread upon it. A long round bolster is laid lengthwise of the bed, and this the sleeper is supposed to put under his knees. Another round bolster goes under the head. Tall carved posts support a curved roof and canopy, and from the sides and ends the mosquito-bar hangs. The muchacho lets this down at night and tucks it in securely, all around, to keep out mosquitoes. During the day the mosquito-bar is seldom needed. The poorer class of Filipinos do not use these beds, but spread their mats on the floor, or on a low platform of bamboo; but they

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are to be seen, even in small huts, everywhere in the islands.

Manila awakens at four o'clock in the afternoon. Every one bathes and dresses, and at five o'clock fully half of the population goes out to drive. Some business men return to their offices from four o'clock to six, but even these may be seen on the Luneta after the later hour. There is no other general form of amusement in the city, so the carriages circle about the great green lawn or pass up and down the driveway by the sea. Friends stop to chat with one another; the electric-lights, the palm-trees, the lights of the city, and the shipping make the scene a brilliant one, and a military band plays popular airs. At seven o'clock the band plays the "Star Spangled Banner." All who are sitting on the Luneta seats rise, and those who are walking about stand still; the men, Americans and Filipinos alike, take off their hats, and conversation ceases until the last strain dies away. It is a beautiful and dignified ending to the afternoon, and when it is over everybody goes home to dine.

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Chapter XVII.

IN AND AROUND MANILA.

MANILA is a city of great distances, which the lively little Filipino ponies cover with wonderful cheerfulness.

Manila proper is the citadel, which is usually spoken of as the "intramural," or "the walled city." When we wish to go there we direct our cochero, or driver, "to Manila." Here are the offices of government, the courts of justice, the halls of records, and the famous cathedral. The ancient Palacio of Spanish days is now the business establishment of the American government. Its marble halls and staircases, its high chambers that have seen so many spectacles of Spanish ceremony, are thronged with wide-awake American clerks, heads of departments, school teachers coming and going on business with the Superintendent of Instruction, and stately commissioners and judges, American and native. Typewriters click everywhere, and telephones and electric bells proclaim the reign of "business" during the daytime hours.

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Outside the walls are the different barrios and suburbs. These were once independent towns, but now they are a part of Manila. The Pasig River runs through the city, and many bridges cross it. Binondo, the business quarter, is just across from the walled city, and is reached by the Bridge of Spain. Beyond it lies Tondo,—where the "old Rajah," Lacondola, once ruled,—now the native quarter of Manila. San Miguel, along the river bank, is a very aristocratic quarter. Here, in the street called the Malacañan, is the governor's palace, and here many wealthy Spaniards built their homes in the old days. These stately houses were built of hard wood, with floors of solid mahogany planks, stairs and doors of polished rosewood, and walls of cloth and paper. There was never a sawmill in the country in those days. The great beams and planks were all cut and dressed by hand with great effort, and rough boards covered with painted cloth or paper were used for the walls. Some partitions, indeed, are of cloth alone, stretched tight and painted.

Beautiful gardens abound in Manila. There are not many flowers, but the ylang-ylang tree spreads its wonderful fragrance, and the brilliant hybiscus blooms in the hedges. The ylang-ylang tree, from which the perfume is made, grows in its greatest perfection about Manila. The distilling of oil from its blossoms is an important industry. It is a difficult and delicate process, and a pound of ylang-ylang oil sells in Manila for fifty dollars, United States money. The blossoms are small and pale green in color. They make hardly any show, but at night they give out their perfume. This attracts thousands of brilliant fireflies, and in the

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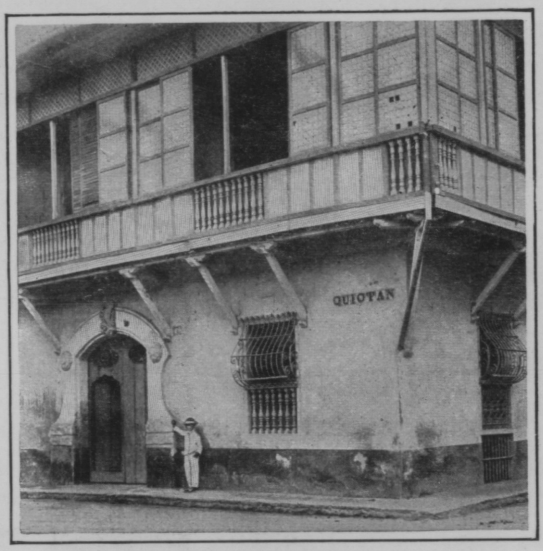
evening a ylang-ylang tree looks like a fairy Christmas tree.

Manila is a dull city for Americans and Europeans, but among the people the social life is very pleasant. The Filipinos are hospitable and always ready to



A CITY CORNER.

set out their best for a guest. Even the poorer people give frequent *fiestas*, or feasts, on which they expend a great deal of money, and the many feast days and celebrations of the Church are duly observed. Indeed, the Filipinos are always ready to make holiday on small excuse. They are a cheerful, light-hearted people, very kindly and courteous toward one another. A Filipino will never step over the body of

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a sleeping man. He considers it too great an indignity to offer one who is helpless to resent it.

The people have a great deal of superstition about sleep. It is hard to find a Filipino servant who will awaken you, if you are asleep at the hour when you should rise. He is afraid to do so, for he believes that while a man is asleep the soul is away from the body. If the sleeper is too suddenly awakened, the soul may not have time to return, but must go wandering about ever after, until it can find a place to rest. A Filipino who really must awaken another always calls softly, at first, then louder and louder, until the sleeper begins to stir. Not until then will he touch him.

A FLOWER BOY.

A wedding is a great occasion for feasting in the islands. The wedding ceremony always takes place in the very early morning, sometimes before daybreak. The earlier the more fashionable it is. Some even take place soon after midnight. As soon as it is light the

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feast begins and is kept up all day, and far into the night. The guests go home after tiffin, to sleep the siesta, but return at four o'clock to renew the festivities. There is also, each year, a day of feasting for the old people in a family. Birthdays and betrothals are celebrated, but the people have no idea of Christmas as a great festal day. Even the children have no "Christmas," and not many of their elders seem to know what the day means.

There are many theaters in Manila, and the people are fond of going to the play. They are great music lovers, too; every little town and barrio has its own orchestra that is always in demand for weddings and other *fiestas*. The people do not care for classical music, but like dance tunes and lively ballads. They are fond of singing, but there has never been a notable singer among them.

But above all things cock-fighting is the great delight of the Filipinos. Before the Americans came, young and old, rich and poor, gave up their leisure to it. It is now against the law, in Manila, to have regular matches as in olden times, but every Filipino muchacho and cochero has his fighting cock. It is a common sight to see a couple of cocks testing strength on the street, while the owners squat beside them, each man holding his pet by its tail-feathers. These cocks are carried about in their owner's arms as tenderly as children. They understand petting as dogs do, and will lift their heads and crow lustily while their feathers are stroked. It is not unusual to see a cock lying asleep on a pillow in the living room of a house, while the baby of the family lies on the hard floor

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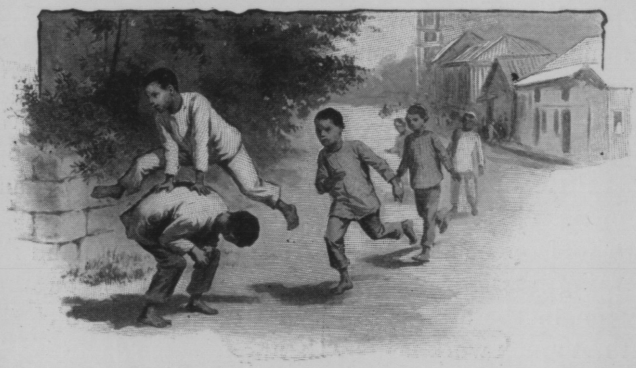
beside him. Cock-fighting is a cruel sport, but a Filipino will often spend the greater part of two years rearing a cock and training him for battle. He will wager his entire fortune on him, perhaps only to see the bird killed and all his money lost in the first moment of an encounter. It is because this so-called sport is such a great evil in the country that the American government is trying to put a stop to it.



LEAP-FROG.

A novel sight in Manila, but one to which the people are, happily, becoming accustomed, is the busy throng of school children hurrying through the streets in the early morning. The Spanish government owned but one school building, and that was for students preparing to teach in the provinces. Now there are public schools all over the islands, and the Filipino children are pursuing much the same studies as are children in the United States. In time the government will erect modern buildings to house these schools.

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The Filipino schoolboy carries his books on his head. This leaves his hands free, and he can run and play, can even throw a ball to a playmate, without disturbing the balance of the primer or "First Steps in English" on his little round black pate. The little girls shuffle demurely along in high-heeled wooden shoes that fasten only over the toes. They wear the native dress, exactly like their mothers', in most cases. This dress is a long skirt and a short chemisette with wide sleeves, cut low in the neck. A three-cornered kerchief of thin husi, a native cloth, covers the wearer's neck and shoulders, and around the waist is tied a square of black cloth, which covers the skirt at the back and falls open at the knees in front. The boys wear little Indian caps of wool stuff, but the girls and women go bareheaded.

School opens at eight o'clock in the islands, and the morning session ends at eleven. There is another session in the afternoon, from two until four o'clock; but not much work is done then, and some day this will be changed. Nothing the Americans have done in the islands pleases the people so much as the opening of free schools. American children who think it a hardship to go to our beautiful schools, where everything is made easy for them, should see the eagerness with which Filipino boys and girls, nine and ten years old, flock to night-school after working hard all day. The evenings are hot, the lamps flare and smoke in the breeze from the open windows, mosquitoes buzz and bite, the rooms are dimly lighted, and the benches hard and uncomfortable. Nevertheless the children sit and study their lessons. They wipe the perspiration from

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their tired little faces as they recite in English, and they make queer mistakes, but they do not give up. There are a thousand trained American teachers in the Philippine Islands and these, besides teaching the children, are all training native teachers to carry on the same work. In a few years every town in the archipelago will have schools with trained native teachers.

But the Filipino children do other things besides work-

PLAYING BALL.

ing and going to school. The boys play a game of ball that might well cause American boys to open their eyes. This game is played with the feet, and the ball is of woven rattan. It is somewhat, but not much, larger than an ordinary baseball. Great skill is required in making this ball, which is hollow, and must be carefully shaped so that it will balance well and travel true. The first player takes the ball in his hands, tosses it into the air and kicks it up as it comes down. Each player in turn now runs toward the ball and kicks it up. He

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may kick it with his toe, or he may turn around and kick backwards, throwing the ball upwards from the flat of his foot. He must not touch it with his hands, however, and the ball must not be allowed to touch the ground. Half a dozen boys will sometimes keep a ball in the air in this fashion for fifteen minutes at a time, each playing in turn, with no rush or scramble. It is a graceful and beautiful game and well worth seeing.

A FILIPINO MAIDEN.

The Filipino boys are also skillful at kite-flying. They make an eight-sided kite, with no tail, which they send up to a great height. Sometimes there will be a dozen of these kites high in air at the same time, and the boys have fine times trying to see who can send his the highest, or make his string cut that of his neighbor and bring one kite to the ground.

They play "leap-frog" and "I spy" very much as our American boys do; indeed, American and Filipino boys have much in common. We may expect that boys who are as skillful at play as these Malay urchins are, will some day be useful and skillful workers as well.

The little girls are as merry and playful as American

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girls, but they are shy, and not easy to become acquainted with. Many of them are very pretty and their quaint dress makes them look like little grandmothers who have just stepped out of some old picture. They play with dolls, and at tag and "I spy" in the streets, and they snuggle together and whisper and laugh in corners exactly as little American schoolgirls sometimes do. They marry very young, however. At twelve or thirteen years of age, just when our American girls are beginning really to study, and to enjoy life intelligently, these small beings are ready to assume household cares and settle down to domestic life. This is a great pity, and a matter which we must look to education to overcome.

We often hear it said that the Filipinos have no family life and no homes, in the real sense of the word. This is a mistake, just as it is a mistake to say that they have no word which means "thank." Filipino parents are very fond of their children, and very proud of them. They take them about with them, and show great delight in them; but they do not know how to take care of them as American and European parents know how to care for their children. They do not understand that children must be carefully fed and carefully dressed. So Filipino children often become sick and die, not because their parents are not willing to take care of them, but because they do not know how. Some day the people will be wiser, but now they must be taught. This is one good work which American rule in these islands can do.

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Chapter XVIII.

TRAVELING IN LUZON ISLAND.

OF all the Philippine Islands Luzon is the largest, and, at the present time, the most important. It is a beautiful island, with lofty mountain ranges, fertile plains and fine rivers. It has many safe, sheltered harbors, formed by spurs of the mountain ranges running down to the sea, and there are several fine valleys in the interior. One of these valleys, the finest and richest in the island, stretches from the bay of Lingayen, on the west coast, to Manila Bay.

In the central part of this plain rises a magnificent mountain, which is visible from Manila. This is Mount Arayat, a volcanic peak about which a strange story is told. It is claimed that the mountain, which is about 8,000 feet high, rose suddenly from the plain in a single night, during some great earthquake disturbance in the year 1700. We find this statement made with evident seriousness, by good scientific authorities. We know that the mountain is of volcanic origin, and was

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formed only a few hundred years ago; but there is no reliable record of when it made its appearance, or of how long it was in forming.

South of Manila, in the province of Batangas, something just the opposite of this event must have happened some time in the history of this island. There must once have been a great mountain here, probably a volcano, that disappeared. In its place is left a large lake, called Lake Bombon. In the midst of this lake is a volcanic island, the famous Taal volcano, of which we have read in a previous chapter.

In still another valley on this island is a third volcanic peak, called Mayon volcano, which is said by scientists to be the most beautiful volcano in the world. It rises from the plain in a wonderful, symmetrical cone, more perfect, even, than the famous Fuji-yama of Japan. It is beautiful to look upon, but unfortunately it is no better neighbor than are volcanoes anywhere. In past years it has wrought great destruction in the province where it is situated, but of late it has been quiet, and seems to be on its good behavior.

One of the places on Luzon that the traveler in the islands must visit is the little town of Calamba, on Laguna de Bay, a large lake in Laguna province, south of Manila. The town itself is a dreary little place, but near it in the province are several fine churches and large, well-cultivated estates belonging to the Spanish friars. The American army now has a hospital here, for the place is considered healthful, and the surrounding country is very beautiful. Calamba's claim to distinction, however, rests upon the fact that here the great Filipino patriot, Rizal, was born and spent his

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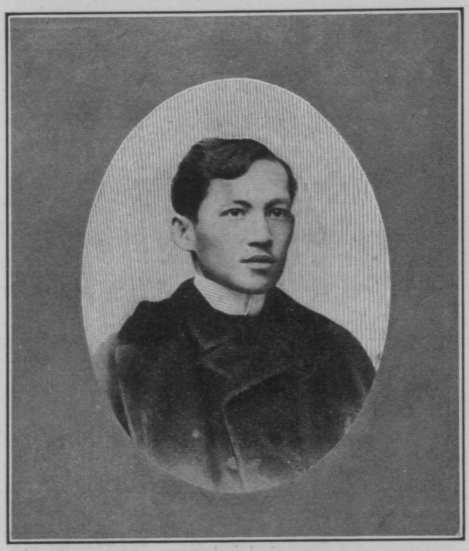
boyhood. It was here that, in his early manhood, he aroused the wrath of the friars by leading the effort to make them show a legal title to the great tracts of land held by them.

The trip is made by steamer, up the Pasig River into the lake. It is a short trip, but it takes time, and



JOSÉ RIZAL.

is attended by a good deal of excitement. We take the little steamer at a stair near the Ayala bridges, or "crooked bridge"—really two bridges that meet at a curious angle amid stream—in the barrio or suburb of San Miguel. This steamer is supposed to go up the river, but sometimes the Pasig is crowded with native craft, and the captain is in a hurry. In this event we

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shall probably steam "across lots," over the rice fields which have been flooded to prepare them for the next crop. It gives one a queer feeling to go gliding over grain fields in even a tiny steamboat, but it saves the many bends and turns of the winding river.

We will sit here, forward of the engine-room, and watch the captain, who is pilot as well. He cannot

A CASCO LADEN WITH JARS.

spare much time to talk to us; for his attention is wholly claimed by his task. Great cargo boats, like canal boats, with woven bamboo sails, come gliding down the stream, the native sailors making no effort to keep out of the steamer's way. Light cascos slip across the course, filled with earthen pots, manufactured up the river, and brought down to market in Manila. Sometimes our boatmen have to rush to the sides with long bamboo poles to shove these boats

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off, or the captain brings the steamer violently about, to keep from crushing the little craft with their frail cargoes. The casco men go on unheeding, however, and only smile in their sunny fashion over their hair-breadth escapes.

Scores of bancos paddle swiftly by, laden with zacate, or native grass, which they are taking to the city for horse-feed. Along the banks native boys are swimming with horses and carabaos. They bring these creatures down to the river for a daily bath, and plunging in with them swim about with an evident enjoyment that makes one feel envious. It is hot here on the tiny steamboat, which is really nothing but a large launch.

To reach Calamba we are taken ashore in a banco to a fishing village on the lake shore, and from here we must drive in a carromata to the town, about four miles away. The road leads past lovely green rice and cane fields, and plantations of hemp and banana trees. It is interesting to see these, and to watch the natives at work.

The rice fields, or paddy fields, as they are more often called, are everywhere along the river. Rice growing, as it is done in these islands, is hard work, but the natives perform it with great care and attention. The paddy fields are divided into small sections of irregular size and shape, and each section is surrounded by a little dike called a "pilápile," to keep the water in. The rice is sown, and then water from the nearest river is let in through little ditches, and the land is flooded. After this the plowing and harrowing is done. Horses are not used in farm work in

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the islands. The natives plow with the carabao, or water-buffalo. We shall see these creatures everywhere about the islands; for the carabao is as much a part of Philippine life as is the Filipino himself.

The carabao is a huge creature, with enormous horns and short legs. It is exceedingly tractable, and there

A RICE FIELD.

seems almost no end to carabao patience. If it can get into the water for a few moments, every four or five hours, the animal can perform heavy labor all day. Deprived of water, however, the creature has but little endurance. It will work as long as it can, and will then stop; and if pressed to further effort, it will lie down and die. The animal has one trait in common with that other Asiatic beast of burden, the elephant. It sometimes goes musth, or temporarily insane, and is then very dangerous. A carabao in this condition always starts on a run for water, and any living thing

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that gets in its way is almost sure to be killed. No number of men can give battle to a carabao that is running musth. One such creature once caused a stampede among a whole battalion of American soldiers in Manila. Every man hastened to get out of the way, for an encounter with the animal meant instant death. It does not often occur, however, that a carabao goes musth.

These animals are exceedingly strong. It takes six army mules to pull a big gun and its limber along a good road. One carabao, however, will take that same gun and its limber across a plowed field, dragging the whole weight from a yoke over its neck. It would be very hard for the people of the Philippines to get along without carabaos. One Filipino, working in the rice field with a carabao, will do as much work as ten Chinamen working Chinese fashion. This seems like a great advance in labor-saving, but in the rice fields of America, one American, working with modern machinery, can do the work of four hundred Chinamen, or of forty Filipinos with their carabaos. When American agricultural machinery is introduced into the islands the real prosperity of the country will begin. As it is now, the Filipino people do not raise enough rice to supply their own need, and a great deal is imported from China.

It is interesting to see a carabao dragging a wooden plow of the islands through muddy water a foot deep. The plow has but one handle and the native driver holds this in one hand, while in his other is the guiding rope, which is fastened to a ring in the carabao's nose and goes up around the animal's horns. Hour after

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A FILIPINO HOME.

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hour, through driving rain or burning sun, the pair go up and down the field until the work is done. The patch is then left under water until the rice has begun to grow.

In the meantime other fields are made ready, plowed, harrowed, and flooded. When the rice is four or five inches high the whole population of a village sets to work. Men and women, boys and girls, go to the fields; the young shoots are carefully taken up, carried to the new fields, and there set out one by one. It is painful work. The laborers stand up to their ankles in the soft, black mud, and thrust the shoots into it with their fingers. Day after day they keep at work until many acres have been gone over. Millions upon millions of the tiny blades are planted. It seems hard to realize, as we drive past a field of the tall, waving grain, that it represents such painstaking labor as this. It is as if in a great field of wheat each individual stalk had been planted by hand.

Nothing more is done to the rice crop until harvest time. Then the grain is cut, laboriously, one head at a time, with sickles and bolos. The rice harvest is a busy time. It comes in December, and everybody is employed on it. In many of the provinces the schools are closed, and there is a month's vacation to let the children work in the rice fields. By Christmas time the grain is harvested and threshed out in wooden mortars or in handmills. Then it is put to dry in the sun. We may see it everywhere, as we travel through the country, spread out upon patates, the grass sleeping mats of the country. These are laid on the ground, and the family hens and cocks walk

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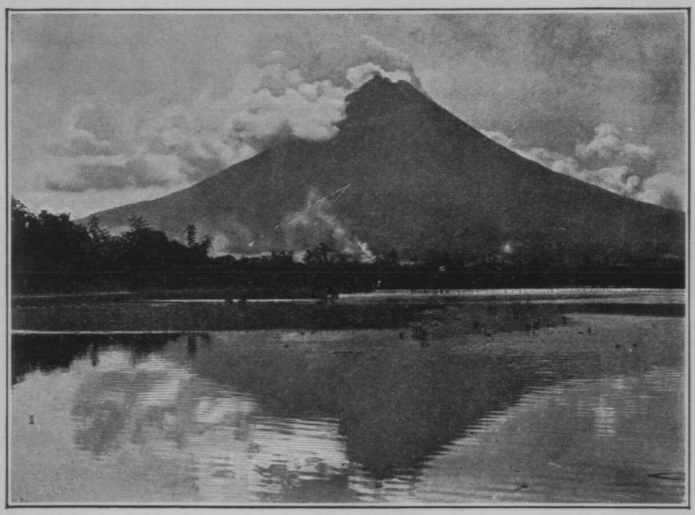
through the rice, picking out the best grains and growing plump and saucy upon them. What the fowls leave is, in time, stowed away for domestic use.

Some of the best rice land on Luzon is in the neighborhood of Mayon volcano. The rich, volcanic soil of that district will produce almost anything that can



MAYON VOLCANO.

be raised in a tropical country. The country around Taal volcano is also rich rice land, but this crop can never be a source of wealth to the country until the Americans introduce modern methods of cultivating it.

From Calamba, travelers make their way in carromatas, or on pony-back, to Los Baños, where, in the Spanish days, invalids used to go for hot baths. Los Baños means "the baths," and the name was given

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because of some hot springs which flow from the Maquiling mountains. The water of these springs is reputed to be very good for curing rheumatism and some other maladies. Three hours drive from Los Baños there is also a boiling lake called Natungos, which is also said to have curative properties.

From Los Baños it is a pleasant journey to Santa Cruz, the capital of Laguna Province. This is a pretty little town, where, once a week, a famous native market is held. This is the terminus of the steamer trip. We do not wish to take a trip into the interior at this time, so we shall presently reëmbark, and return to Manila. Laguna de Bay, or Bay Lake, and the Pasig River are a great blessing to the people of the provinces bordering on them. But for them the question in Manila of getting supplies would be even more serious than it now is. Market men come down the river to the city every day with eggs and produce, chickens, rice, and grass for the horses, and the earthen pots for which there is such constant demand in the city. The river performs the same service for the southern provinces that the Manila and Dagupan railroad does for those through which it runs, but the railroad is less a familiar friend to the people, who know and understand the river.

But for the Pasig the Filipinos about Manila would be in sore straits. It is their great bathing place, and, unlike the Chinese, the Filipinos are fond of bathing. They come down to the river when the heat of the day is over, and plunge in, with all their garments on. In the friendly shelter of the water they take off their clothing, wash it thoroughly, put it on, climb up the

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river bank, and wend their dripping way to their homes. Usually, in that warm climate, their garments are dry before they reach home. We cannot wonder, however, seeing this performance, that so many of the people have bronchitis and consumption.

The steamer trip down the river must end, as it began, at the Ayala bridge. In a little boat, however, we may pass under this bridge, and the great Bridge of Spain, further down. Between these the Americans have now constructed a fine suspension bridge, and in time the Bridge of Spain will be reconstructed. It is a busy scene here, and the journey to the mouth of the Pasig is full of perils. Craft are often so thickly crowded together here that an active man may easily cross the river by stepping from one to another. At the mouth of the river we come out upon the great bay of Manila. This is twenty miles long and thirty-two miles wide. It is entered by two channels, one on either side of Corregidor Island. The main one of these channels is called the Boca Grande, or great mouth, the other the Boca Chica, or little mouth. On Corregidor Island stands the lighthouse whose bright, revolving light guided Dewey into harbor on that never-to-be-forgotten night of April 30, 1898. Another light, a fixed one, red in color, marks the entrance to the Pasig River.

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Chapter XIX.

IN THE VISAYAS.

TRAVEL from one island to another, in the Philippine archipelago, is something to be undertaken carefully. The traveler must make up his mind, beforehand, to do without most of the articles which he has heretofore regarded as necessary to the barest comfort. If he can do this he will get along very well.

The inter-island steamers are small and old. Most of them are ancient French liners that have been brought out to these seas to end their days. A few were built in Spain; all are old-fashioned, slow, and undependable. Nevertheless, they run pretty regularly, and when a traveler starts by one from Manila, say for Iloilo, he is sure to get there sometime. The Filipinos are careful sailors.

The time of starting is a movable feast. Well does the present writer remember a day spent in strenuous effort to catch a steamer. There was first a ten-mile drive with a light calasin, a sort of two-wheeled phae-

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ton, somewhat larger than a jinrikisha, and two ponies. The calasin holds two passengers. The cochero rides on a little perch behind and holds on as best he can.

The start was made at eight o'clock in the morning; for it was the rainy season, and ten miles must be covered by noonday. The ponies were in good fettle. The day was bright and lovely; the road was what is called a good road in the Philippine Islands. The first few miles were made in good time. Then it became necessary to leave the road and drive across fields for some distance. After that we reached a ford with a mud bottom, where the ponies could get no foothold. Crossing seemed a serious problem, but it was solved in a very simple manner. The ponies were taken out of harness, and the cochero, leading them down where the water was deeper, swam with them across the stream. Three natives with the calasin upon their backs picked their way lightly through the mud. Two others "made a chair," in good old fashion, and carried the lady of the party across. Her companion calmly seated himself astride one shoulder of a third native and was borne across in safety. On the other side the ponies were again inspanned, and the party resumed progress.

At the next ford the ponies and calasin were ferried across on a bamboo raft, while the passengers picked their way along the stringers of a bridge in process of construction. It was here that we got a glimpse of the stolidity of the Filipinos. The ponies were led, one at a time, down an almost perpendicular bank, muddy and slippery. Two natives then started down with the

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calasin. As they did so a child, perhaps six years old, leading a woman and two men, all blind, got directly in the track of the descending vehicle. There were a dozen or more Filipinos at the ford, but none warned this party; at last the writer, running forward, pulled them all back just as the calasin, with its human steeds, came rapidly upon them. No one expressed any surprise at the situation. The child and her charges took it as a matter of course, and presently all four embarked on the raft with the calasin and the ponies.

There are a great many blind people in the archipelago. One meets them at every turn, kneeling, standing, or sitting by the roadsides and at the bridges. They beg lustily, in a high-pitched, chanting monologue, which makes the hearer so nervous that he is glad to give the chanter a copper and hasten on out of earshot. The natives are very kind to these unfortunates. A laborer will leave his task, or a pleasure-seeker his play, to lead one of them where he wishes to go, and even a hungry native will cheerfully share his last mouthful with a blind man.

The next ford encountered upon this journey had a gravel bottom. We crossed it in the calasin, with two natives to help the ponies pull. A dozen yards beyond it the harness broke and we mended it with shawl-straps. By now we were already overdue at the place for which we were headed, but a good stretch of road favored us. We reached the town at a quarter before one o'clock. The steamer was advertised to leave at one.

"Si, si" ("yes, yes"), the booking clerk told us,

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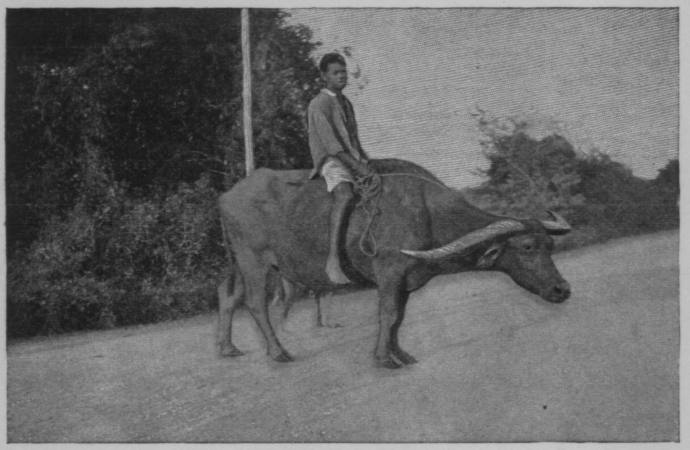
"the vapor, the steamship, she will leave at one o'clock;" so we bought our tickets and rushed down to the wharf only to learn that the "ship" had not yet come in, although she was due early in the morning. Back to the office we went, to inquire. The booking clerk was calm and ready to give information.

"Si, si, Señor. The vapor, the steamship will go out when she has come in."



TRAVELING ON A CARABAO.

We hunted up a household of American school teachers, and were given a royal welcome. Dinner was prepared for us, and we visited happily until the middle of the afternoon, when the captain sent us word that the "vapor" had "come in" and would now "go out." We drove to the wharf and went on board. An hour or so later the steamer departed.

There are no railroads in the archipelago, save for a

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short stretch, about 200 miles, from Manila to Dagupan, on the island of Luzon. Travelers by land have a choice of several ways of getting from place to place. The little island ponies will carry a man, at a good pace, twelve or fifteen miles a day. They cannot go farther than this, and in very warm weather they often give out after going ten miles. Natives and Chinamen travel by carabao cart, or even ride the carabao while journeying from place to place. The creatures are very slow. It is an unusually fast one that can travel two miles an hour, and only a Filipino or a Chinaman could have patience with such a rate of progress. But besides the native pony and the carabao there is what is called the trotting ox. This is an importation from Australia.

The trotting oxen are large, handsome creatures. They are not so strong as the carabaos, but they have more endurance. Some of them can trot as fast as eight miles an hour, and it is said that they can go all day at the rate of six or seven miles an hour. On the islands of Panay and Negros wealthy natives drive Australian oxen in their carromatas and quilezes. The quilez is a covered vehicle on two wheels, with a door at the rear. It holds four persons besides the cochero. It was invented by an American, and its one good point is that it cannot tip over. It has no other point that can be recommended, but Filipinos and Europeans alike use these vehicles in making long journeys.

Iloilo, the capital of the island of Panay, is the second city in size in the archipelago. It is the chief city of the Visayas, the large group of islands lying

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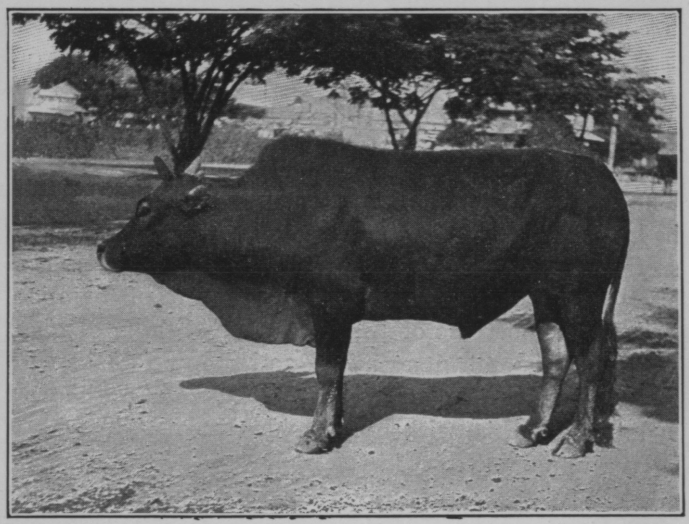
between Luzon and Mindanao. Travelers from Manila who wish to visit the Visayas, always go direct by steamer to Iloilo. The city was burned during the insurrection, but is rapidly building up again. There are a number of very nice houses in the city; the streets are well laid out and there is a fine public



AN AUSTRALIAN TROTTING OX.

square where a native band gives a concert three nights in the week.

This kind of open-air concert is a great feature of life in the tropics. The Filipino people, in particular, are very fond of music. It is a poor village indeed that has not at least one orchestra. The native band at Iloilo is a very good one. It is in great demand at fiestas and other gala occasions. It has also

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a pretty custom of going about the streets on warm summer evenings, and playing at the corners. Sometimes two or three orchestras will do this in a single evening, and then the people of the quarters which they visit have pleasant music for several hours. The players do not expect money for these little concerts. They give them because of the pleasure they get from the performance.

Iloilo has greatly improved, the people say, since the American occupation. The new houses building are of a better sort than the old. Business is brisk, and the city is bound to become, in time, a large port. The Filipino hut made of the nipa palm, so universal in Luzon, is not often seen here. Nipa does not grow so freely as on the northern island. Instead, one sees everywhere charming little houses built of bamboo. Even the roofs are of this material. Stalks of giant bamboo are split lengthwise and a row is laid with hollow sides up, from ridge pole to eves. Another row is laid over this, with hollow sides down. The edges of the upper row rest in the hollows of the under one, and thus the structure is made water tight. The whole is then fastened down with wire, with ropes of rattan, or with tough creepers.

Iloilo province is a great sugar and rice-growing district. It is, besides, noted for the fine fabrics which its people make. This is the center for the manufacture of a native cloth called husi (pronounced husi). It is a thin material woven of fibers of the pineapple and the hemp plants. The women of Iloilo province also manufacture exquisite piña, or pineapple silk. Some of this is so fine that it has to be woven in closed

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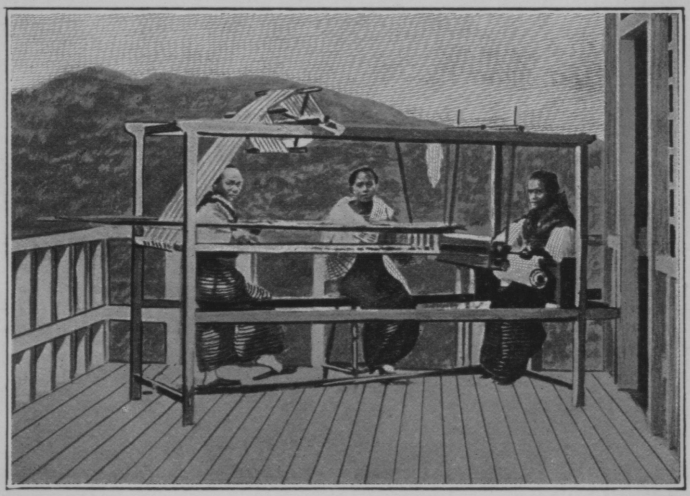
rooms; for the slightest breeze would serve to break the delicate thread of which it is made. Very beautiful silk and cotton goods are also made in this province. Of late there has come to be such a demand for these goods in America, that the people who make them are kept very busy.

Next in importance to Panay, in the Visayas, is the



WEAVING HUSI.

island of Negros. This is wholly an agricultural island. It has no manufactures of any account, and very little business is done there. Farming is carried on by better methods than in any other of the islands. The owners of big plantations use some modern machinery, and there are one or two steam sugar mills in the island.

It is somewhat of an adventure to visit Negros. The island has two provinces: Occidental, or Western, and

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Oriental, or Eastern, Negros. The capital of Occidental Negros is Bacolod, which may be reached by sloop or by a little government launch, from Iloilo. The harbor is very shallow, and the launch anchors some miles from shore. In answer to long and repeated blasts from the steam whistle, a small sailboat comes out to take off passengers. Even this boat cannot make a landing. In the old days passengers went ashore on the backs of natives, but now a government wagon drawn by two huge mules drives down the beach and out into the water. Passengers climb into this from the boat, and are hauled ashore.

Bacolod is a charming little town. Its streets are wide and well laid out, and it is the home of numerous Filipinos of means, who own large plantations in the interior. There is a public square and a fine, large church, which, like most of the churches in the islands, has fallen sadly into decay. The climate here is delightful. There is always a fresh breeze, and the island is much freer from disease than is any other in the Visayas.

The people throughout the Visayan group are kindly and hospitable. They are less lively and cheerful than are the Tagals or the Ilocanos, of Luzon. They are industrious, as that word is understood in the islands, and many of them show a great desire to educate themselves and better their condition.

The island of Cebu is another of the Visayas. It was here that Magellan came, and it was in a battle for the people that he died. The city of Cebu was the first capital of the archipelago; for here Legaspi first settled and began the work of subduing the country.

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History shows that the Cebuans were the hardest to subdue of all the Malay people in the islands. They bitterly opposed the landing of the Spanish, in the time of Magellan and of Legaspi, but they are to-day the most hospitable of all the Visayans. Their island is little more than the top of a mountain, rising from

A SAWMILL IN THE PHILIPPINES.

the sea, but a great deal of historic interest centers here. This island is famous, also, for the variety and beauty of the shells found there. Some of these are very rare. Very large tacloba shells are found there, some of them weighing as much as one hundred and fifty pounds. These are large, white shells, broad and

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deep. They are often used in the churches for baptismal fonts; and some of them are large enough to serve as babies' bathtubs.

Cebu city was made an open seaport by the Spanish, and although its exports are not now great, the city is bound to become a large and important shipping center for the islands lying close about it. There are no rivers or valleys in Cebu. Hemp is the chief crop, although the island also produces some copra and raw sugar. The people raise most of their own foodstuffs.

Bohol, Leyte, and Samar are all volcanic islands. They are mountainous, and subject to frequent earthquakes and similar disturbances. There is not much agricultural land in Bohol, and the soil is poor and thin; but considerable hemp is raised, and some cocoa. The people are fishermen and sailors, and earn their living from the sea. Although Bohol is much smaller than Cebu, it has a larger population.

Leyte ships more hemp than does any other of the Visayan islands. There are several good harbors on this island, but Tacloban is the chief shipping point. Very little is known of the interior of Leyte, for the country has not been developed.

Samar is the largest of the Visayan islands, but has the smallest population. It is a very mountainous country, wind-swept and beaten upon by the sea. It lies directly in the track of the northeast monsoons, which visit it with great fury. Its chief port, Catbalogan, is well sheltered and a safe harbor.

Between the north of Samar and the southern end of Luzon lies the famous Strait of San Bernardino. This is one of the principal entrances into the archi-

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pelago from the Pacific Ocean. It has been the scene of many a famous sea battle, for here the Dutch and the English ships used to lie in wait for the galleons of Spain which brought treasure from Mexico to the Philippines and carried out rich freights for Acapulco.

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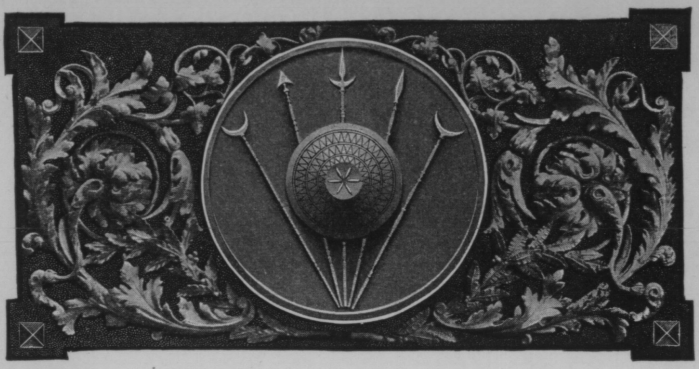

Chapter XX.

MINDANAO AND THE SULU ARCHIPELAGO.

THE principal city of Mindanao is Zamboanga, capital of the province of that name. It has the curious distinction of being probably the only place in the world which has a wharf built of rosewood. This can hardly be called a proud distinction, for to the people of Zamboanga rosewood is no different from any other useful building material. It is merely wood, of which wharf planks can be made; so they have used it. The roadway of the wharf does not look like the top of a piano, however. One would never recognize the wood as the same beautiful stuff of which our piano frames are made, but it is the same.

The city of Zamboanga is charmingly situated on a beautiful plain covered with cocoanut groves and fine rice fields. It has many fine houses built of volcanic stone and Roman cement, and a handsome church and convent. Here is the ancient fortress of Pilar, that, in the days of piracy, protected the city from invasion.

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One can buy very beautiful blankets here, made by the Moros. They are finely woven, and rival in richness and brilliancy of dye some of the stuffs of India. Indeed, these people probably learned the manufacture of these stuffs from the Arabian missionaries who came here in the twelfth century.

Mindanao is next in size to Luzon. It was on the north coast of this island that Magellan made his first landing in the archipelago.

Although Mindanao is of volcanic formation, and has even within historic times undergone great changes, there is only one active volcano in the island. This is Mount Apo, a few miles from the coast of Davao Gulf. The mountain has three peaks. The top is covered with sulphur, which sometimes gleams white as snow in the sunshine, and at other times makes Apo look like a mountain of gold.

There are a number of fine rivers and lakes on Mindanao. The best port in the island is Balanag, in the Gulf of Davao. The harbor of Zamboanga is very good, and there is a still better harbor at Lindangan. Nowhere on the island, however, are there such sheltered harbors as are found on the southern coast of Luzon.

Very few storms visit this part of the archipelago. The typhoons only touch one corner of it in the far northeast. The climate of Mindanao is more healthful than it has in the past been supposed to be. The soil is very rich and fertile, and almost any tropical crop can be readily grown there. Hemp, sugar-cane, tobacco, coffee, cocoa, rice, Indian corn, and many other things are raised, and all do well; but the island

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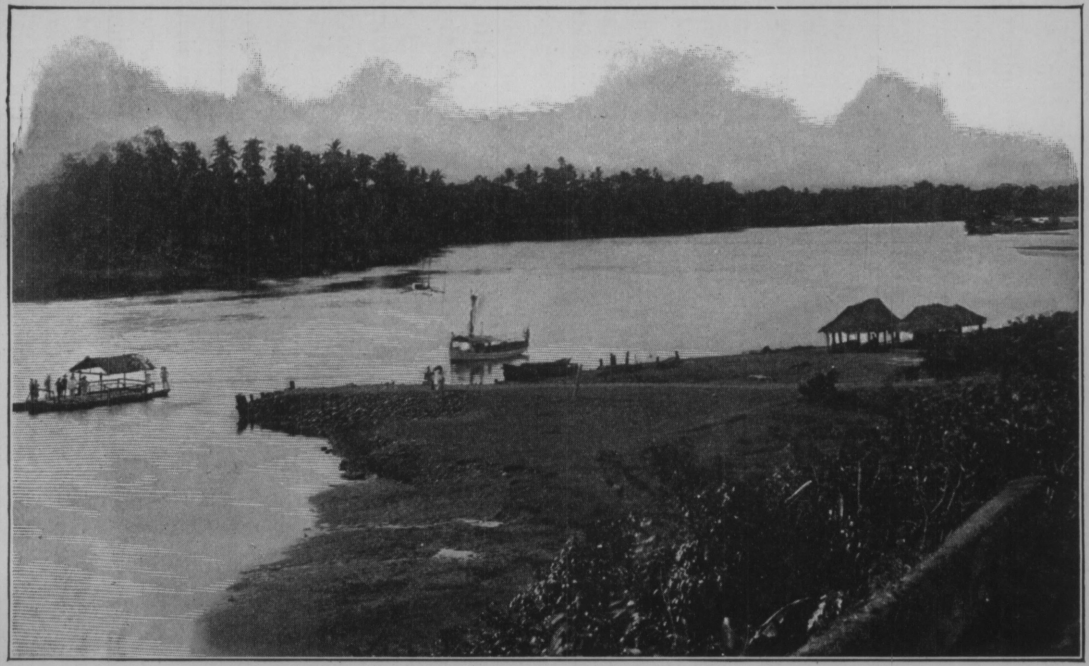

THE CAGAYAN DE ORO RIVER.

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is backward as regards development. No serious attempt has ever been made to build up its agriculture or its commerce. There are many tribes living among its mountains whose names, even, are not known to the civilized people of the archipelago. There are few Malays in Mindanao, and their manufactures and industries have never been encouraged. Some gold has been found in the hills, and silver is plentiful. Coal has also been discovered in the mountains.

It is likely, however, that when Mindanao is opened up and its resources are better known, it will be found that its wealth consists less in minerals than in vegetable growths. We already know that the vegetation of the island, little as it has been developed, surpasses that of Luzon and the Visayas. The soil is of excellent quality; the rains are so abundant and the climate is so favorable that the entire island is covered with vegetation. In the forests are found India rubber vines, mahogany, ironwood, teak, ebony, and other trees of great value. There are immense tangles of bamboo and rattan; hemp and banana trees grow well, and cloves, nutmegs, and cinnamon. Within a very few years roads will be built into the mountains of Mindanao, and then a great deal of the world's finest building timber will be brought from these vast primeval forests.

This great island is divided into seven districts—Zamboanga, Misamis, Suragao, Davao, Cottabato, Basilan, and Lanay. Although the population is small in comparison with the great extent of the island, seventeen different dialects are spoken among its people.

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South of Mindanao lies the Sulu archipelago. It is made up of four groups. The population of this archipelago is estimated at between 20,000 and 30,000; but so very little is known about it that this estimate is not likely to be correct. Joló, the capital city, on the island of Sulu, is the residence of the sultans. It is a beautiful town, clean and well-kept. It has a good port, and a line of steamers runs direct from Joló to Singapore, and another to Manila.

The city of Joló, or Sulu, is a very attractive place. It has fine parks and pleasant, shaded streets. The sanitary arrangements are excellent, for an Oriental city, and there is a fine water supply. The people of the archipelago are among the finest in the Philippines. They dress attractively and in good taste. They love bright colors, particularly green and red. The women wear baggy trousers and tight bodices that are very becoming to them. Over these is worn the jabul. This is a long strip of cloth which protects the head and is wrapped around the body. The long end of the jabul, which reaches to the feet, is usually carried under one arm. They are fond of jewels and wear them constantly. The men dress in a sort of Eton jacket and very tight trousers. These are ornamented with many bright buttons down the outside seams. The women wear their hair coiled on top of the head. The men have long hair, also, but it is worn in a coil at the back of the neck. Both men and women have bright faces and are attractive looking.

The Sulu archipelago has always been ruled by a sultan. In the Spanish days he was nominally a subject of Spain, but Spain never exercised much authority

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SULTAN OF JOLO.

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over him. Under American rule the sultan still governs the islands. What form of rule shall be set up here is a problem for the future. The sultan has three ministers, one of whom acts as regent in his absence (as, if he makes the pilgrimage to Mecca, which all good Mohammedans hope to do).

The archipelago was settled in the early part of the sixteenth century by Paguian Tindig, a chief of Borneo, and his cousin, Adasaolan. The latter married a daughter of the king of Mindanao. The people of Mindanao were very largely Mohammedans, and Adasaolan embraced that faith. Thus it was introduced into the Sulu archipelago, and spread until to-day the Mohammedans of Sulu number about 100,000, with twice that many in Mindanao, and several thousands on the island of Palaúan, or Paragua. Over all these the sultan of Sulu is ruler.

There are large pearl fisheries in the waters along the coast of the Sulu archipelago. The pearls are very fine, and a large trade is done there in pearl and mother-of-pearl. The people make very handsome ornaments of gold and silver, set with pearls. They are also very skillful smiths, and make famous knives, called krisses, and small, fine daggers. They also make some bronze cannon, for which the copper is mined in the archipelago.

Lying far off to the west, with the Sulu Sea on one side and the China Sea on the other, with Borneo on the south and the island of Mindoco to the north, is the long, narrow island of Palaúan. The Spanish called it Paragua. This island is inhabited chiefly by wild tribes. There are some 10,000 or

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more of the native Christian population, and perhaps 10,000 Moros.

Palaúan, on account of its geographical position, is very important to the archipelago. It will become important also from a commercial point of view, as it forms, with the island Balabac, the Strait of Balabac. At certain times of the year sailing vessels are compelled to pass through this strait to enter the archipelago.

The rattan grown in this island is very fine. It is the best that comes to Manila, and the trade in it is enormous. The tree from which gum mastic is obtained grows here in great abundance, as do many other resin-producing trees. The island has fine pasture lands, with large numbers of cattle, carabao, goats, and wild hogs; and there are found the famous edible birds' nests so much prized by the Chinese that they sometimes pay for them twice their weight in silver. The island has not been very well explored, but it is said to be rich in minerals.

South of Palaúan lies the little island of Balabac. It is only thirty-six miles long and eight or ten wide, with a population of 3,000 or 4,000. Its only town is Balabac. Its forest growths are like those of Palaúan, and there is said to be an abundant deposit of coal there.

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Chapter XXI.

AGRICULTURE IN THE ISLANDS.

WHEREVER we go, in the Philippine Islands, unless we are in a city, we shall see the people busy working on the land. It is said that the Filipino people will not work, and this is, to some extent, true of those in the cities. They do not work as Americans or Europeans work; but this is partly because their lives and the conditions about them are different from those of the Occident.

They work willingly and faithfully at their own crafts as wood-carvers, jewelers, silversmiths, and engravers. In all the shops where these crafts are carried on we shall see the Filipinos working steadily, day after day. There are very few tradespeople among them. The shops, and the lesser industries, as shoemaking, saddlery, the making of clothes, etc., are carried on by Chinamen. These have always monopolized the trades and small business enterprises, so that only farm work or hard labor is left to the Filipino who is not a skilled craftsman.

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The laborer understands the climate in which he works. He knows that it is unsafe to do hard work in the sun, between the hours of eleven and four o'clock, and he has an age-long custom of resting during those hours. The more energetic American sees in this custom only an indication of laziness. The Spanish people knew, however, and Americans will learn in time, that this especial form of laziness is in reality wisdom. In time the Americans, too, will know better than to go abroad, or exert themselves, in the heat of the day, and we shall hear less about the laziness of the Filipinos.

A HEAD OF RICE.

Rice is the chief article of diet among the natives. For many hundreds of years it has been the people's "circulating medium"—that is, their money. Rent, taxes, church dues, tribute—all these were paid in rice by these people. To this day, on the plantations, there is never any lack of laborers on the rice crop. The people are paid in rice for their labor in the paddy fields, and they understand this method of payment.

On the sugar plantations they are paid in money, and it is not yet clear, to the average native farm laborer, that money is as good as rice. He wants for his pay a part of what he produces. He would far rather work on shares than for wages, but even if he were paid in sugar he could not dispose of his share.

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He does not know where, or how, to sell it. This is also true, though not to the same extent, of tobacco.

These three crops—rice, sugar, and tobacco—are the staple farm products of the archipelago. Besides them there are many plants of commercial value, as manila

A FILIPINO GARDENER.

hemp, the cocoanut palm, and others. Some coffee is also grown there, and this will, in time, be an important industry.

The cocoanut palm is the most characteristic of all tropical growths. More even than the banana plant, it suggests warm tropic breezes and bright sunshine.

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Orientals have a saying that the cocoanut palm never grows out of sound of the sea or of the human voice. This may not be strictly true, but the cocoanut palm is never found in the interior, or in forests. It thrives near the sea, and in those open spaces where men are most likely to make their homes. The Filipino who owns twenty cocoanut palms is a rich man. Each palm will bear twenty large nuts every month, and the proceeds from these will support him and his family in tropical luxury.

COCOANUTS FOR SALE.

No one may say he knows the cocoanut until he has eaten it green. No dweller in the tropics would dream of tasting a ripe cocoanut; that is only fit to make copra. Copra is the broken cocoanut, ready for crushing, to extract the oil. The cocoanut palm has a tall, slender stem. This is notched at intervals; the nut gatherer, putting his feet into these notches, runs up the tree like a monkey, selects a nut, and with one stroke of his bolo sends it to the ground. The nut is covered with a thick green husk, which is stripped off. The inner shell is soft enough to cut with a knife. There is a great deal of "milk" in the nut, and this is drawn out, to be drunk later. The nut is

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now cut into halves by a bolo stroke, and its happy owner eats the soft, cool, delicious meat with a spoon. There is nothing more refreshing, or more healthful, among all nature's good gifts to us.

Everywhere, outside the towns, cocoanut oil is used for lighting, and, when fresh, for cooking. The nuts are exported in large quantities to other countries, where the oil is also manufactured. In every cocoanut grove some palms are set aside for "tuba" making. Tuba is a favorite beverage with the natives. It is the sap of the palm, which is caught in vessels set for the purpose. Little cuts are made in the stem of a tuba palm, and small spouts inserted. Under each spout is hung a small vessel, usually a joint of bamboo, and into this the sap runs. Twice a day the tuba gatherer climbs among the palms, empties the receivers into a larger vessel which he carries over his shoulder, wipes each one out, and puts it back. Then he carries the tuba about the village or town, to regular customers, as our milkmen sell milk from house to house.

When tuba is fresh it is a cooling, healthful drink. After twelve hours it begins to ferment, and becomes very intoxicating. It is from fermented tuba that the native drink called "bino" is made. The alcohol in this bino is of a very deadly sort, but, fortunately, the Filipinos are a temperate people, little given to the use of intoxicants. In this they set a fine example to some races who boast a far higher civilization.

The mango tree is another rich gift of nature to these islands. The finest mangoes in the world grow on the island of Luzon, and a single mango tree will bring its owner an income sufficient to support himself

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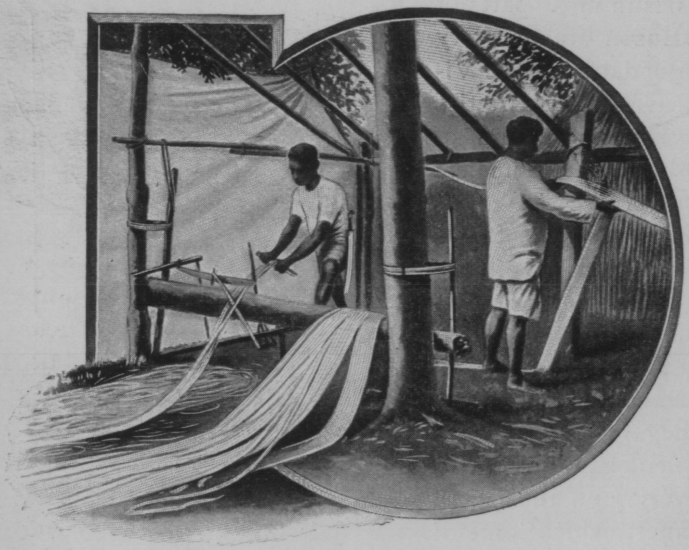
The manila-hemp tree yields the fibers out of which manila rope is made. Very beautiful cloths, as well, are made out of these fine, strong fibers. Husi is a mixture of hemp and pineapple fibers, and sinamay is made from hemp fibers alone. The fibers are taken from the leaf stems of the plant. These stems lie



EXTRACTING HEMP FIBRES.

closely wrapped about the plant stalk, and are sometimes a dozen feet long.

To get out the fibers the stems are cut into long strips four or five inches wide, and drawn under a knife. One end of this knife is hinged to a block of wood; the other end is suspended from the tip of a flexible stick. At this end of the knife there is also a cord,

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and his family. The mango is a delicious fruit, but it must be eaten ripe and in its own country, to be appreciated.

Still another food product that grows wild in the archipelago is the banana. The bananas in most parts of Luzon are not very good, but in the Visayas many varieties grow, large and of fine flavor. The best of these is called the lacatan. It is a long banana, of delicate pea-green color. It has a fine perfume and a delicious flavor. There is also a large red banana, or plantain, which grows on the island of Panay. Some of these plantains are a foot long and as large around as a boy's arm. The plantain is a coarse variety of banana. Baked, and eaten with sugar, it is excellent, but the raw fruit is not pleasant to taste.

CUTTING THE HEMP STALKS.

The abaca or manila-hemp tree is also of the banana family. There is little difference in appearance between the hemp tree and the one that bears bananas.

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holding a foot-tread. The operator draws the strips across the block, under the knife, pressing the knife down a little by means of the foot-tread. The knife scrapes away the soft pulp, leaving only the fibers. These the operator winds about his arm or a stick. The whole operation is a delicate one, and no machinery has ever been invented that will draw out the fiber without bruising it. The fibers are spread to dry, and afterwards packed tightly in bales for shipping.

The Filipinos do not like to work in the tobacco fields. This seems strange when we remember how much tobacco even the children smoke. There is a deep-seated reason for their dislike, however. In the days of the monopoly, about which we have read, tobacco was the great crop in Luzon, where the best quality is grown. There the people used to be summoned by beat of drum to work in the tobacco fields. If they did not come they were obliged to pay in fines and floggings. Spanish officials stood over them while they worked, superintending the plowing, planting, and weeding. They watched the harvest and knew where every leaf of the crop went. These officials carried canes, which they used freely upon any man who seemed to be shirking his work. Yet these people were not slaves, but so-called free laborers. It was bad business, and one can hardly blame the Filipino who does not care to plant tobacco, even when he knows that the crop pays better than rice growing does.

More money is made by sugar growing than by any other kind of farming in the archipelago. On the island of Negros there are a great many wealthy Filipinos who have large plantations and have obtained

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their wealth from sugar. The sugar estates are small as compared with those in the Hawaiian Islands; but large estates could not be run by the primitive methods in use in the Philippines. There are a few steel plows on the island of Negros, and a number of European mills for extracting the sugar. Elsewhere in the country, however, plows of wood are used. One never sees an ax or a modern hoe in the hands of a laborer. The bolo is their universal cutting tool, and their hoe is an ancient implement with a heavy iron head and narrow blade, something like our mattock.

The native sugar mill is a very primitive arrangement. The cane is fed by boys into a hopper, where it is crushed by carabao power. A single carabao, hitched by the horns to a long sweep that turns the mill, goes round and round in a circle to provide this power. A tiny Filipino boy sits upon the animal's back, and shouts at it once in a while. The carabao never hurries, however, but keeps on at a steady pace —one mile an hour if it is an ordinary beast of burden, a mile-and-a-half an hour if it is a "racing carabao" with a record.

The cane sap runs through a bamboo tube to the first of a series of kettles wherein it is boiled. When it reaches a certain condition it is drained into a second kettle, and so on, until in the fourth kettle it crystalizes into coarse brown sugar. When cooled it is the "raw sugar" of commerce, and is sent to America to be refined into pure, glistening white cane sugar. In its crude state it is hard, and deliciously sweet. The native boilers are very good-natured, and willingly lend the "Americano" a bolo with which to chop off chunks

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of this rough dainty. No candy could possibly taste better than this raw sugar. The flavor is very like that of fresh, pure maple sugar. Sugar-cane is an excellent thing for the teeth, and people in the islands, both natives and foreigners, chew it a great deal. It is very cleansing, and makes the teeth white and strong.

A BANANA PLANT.

The Filipinos have something else which they chew, but its effect upon the looks of the mouth and teeth is not so pleasant as the effects of sugar-cane. This is the betel nut, which even little children use. Its manufacture is an important agricultural industry in the Philippines. The betel nut is really a betel leaf. The buyo, or betel plant, is a sort of vine which the natives cultivate very carefully. It is trained on poles, like hops, so that its leaves may be kept off the earth. Only the leaves are used, and these are brought fresh to market every day. For use a leaf is coated with lime made from oyster shells and then wrapped around a slice of areca nut. Prepared thus, it becomes the famous "betel nut" of the far East. The areca palm, upon which the nut grows, is very beautiful. The nuts grow in clusters under a tuft

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of leaves at the top of a tall, slender stem, and one palm will produce five or six hundred nuts yearly.

Chewing betel nut becomes a habit, as the use of opium does, and the person who is addicted to it cannot with safety break off from the habit. A betel chewer is quite startling to look at. His teeth and lips and a little space around his mouth are stained a bright red. New comers find the sight very unpleasant at first, but they soon grow accustomed to it.

The wealth of the Philippine Islands lies in the land. This must always be an agricultural country, but not until modern methods are introduced can farming really become a business. Primitive methods are very expensive ones in this age. The growing of rice anywhere in the Orient is not profitable. The people raise it because they want it for food. If any is left over they sell it for what they can get, without counting what it has cost to raise it. The labor of planting in the water is enormous. In America the land is plowed dry, and the rice sown like any other grain crop. In time, if the Oriental farmers do not look out, the natural rice growing countries of the world will be buying their rice from America.

So we see by this that Americans have a real work to do for these new wards of the country. The Department of Education is already planning to open agricultural schools in the archipelago; there is to be one in the Visayas, and another on Luzon. The country can never be prosperous until the people know how to make it so, and the agricultural schools will do a great deal toward teaching them this.

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Chapter XXII.

ANIMALS AND BIRDS IN THE ISLANDS.

THERE are very few varieties of animals in the Philippine Islands. This is curious, when we consider how near the southern islands are to Borneo, which is so rich in animal life. The fact goes, however, to confirm the belief of scientists that this archipelago has at some time been so far under water as to destroy nearly all varieties of animals once living there.

Even the sturdy little ponies are not native to the archipelago. They must have been taken over, at first, from China or Borneo, and the Spaniards probably carried horses from Mexico as well. The Filipino ponies are smaller than any of the horses from these places; this, however, is doubtless due to the fact that no pains have been taken to improve them. European horses do not thrive in the islands; not even the Australian horses do well there. The grass upon which the animals are fed is harsh and sour, and affects their stomachs badly. The moisture during the rainy season

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is so great that it produces disease in their feet. The foreign horses in the islands soon grow to be objects of pity rather than of admiration. The American horses are kept well only by feeding them upon imported hay and young rice heads.

There is no native hay in the islands. The native ponies eat palay, or rice with the husks on, a sort of coarse rice flour called tiki-tiki, and zacate, or native grass, and for some reason lost in mystery they are given molasses to drink. Every morning a man appears at the stable door with huge buckets of this stuff for the ponies. Each pony has his full bucket of it, and it is poured into the manger with his palay, his grass, and his tiki-tiki. He eats them all together, and washes them down with the black, sticky mess which is his only drink. At least, no one seems ever to have seen a Filipino pony drink water.

There are no cows in the archipelago, save a few that have been brought from China and Singapore. A number of American cows have been brought over, but the poor things die very soon. The Chinese and Indian cattle are raised only for their flesh and hides. The Filipinos do not use milk to any extent. The cream and milk used by Americans in the country is nearly all brought from Australia, and most of the butter comes from Holland. The eggs laid by native hens are very small, and not particularly good to taste. It is difficult to get them fresh. Some enterprising Americans have recently imported American hens into the country. It is thought that if the Filipinos can be made to see that there is profit in raising eggs they will stop raising fighting cocks. At present the

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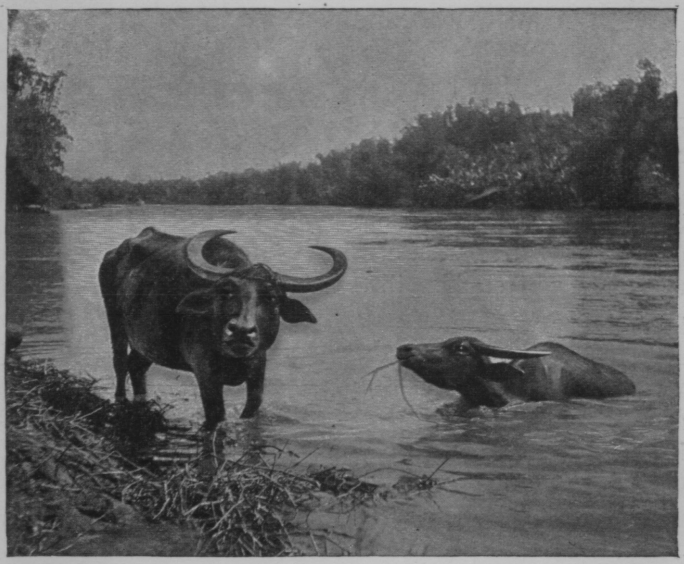
rule is to kill and eat the hens and to let only the cocks live.

By far the most important animal in the country is the carabao, or water buffalo. These creatures are found wild in a good many of the islands. It is supposed,



CARABAOS IN THE RIVER.

however, that they are the descendants of domestic cattle that escaped after being brought to the Philippines. The carabao is a wonderful swimmer. The animals love the water, and have been known to swim across ten miles of open sea. It is a common sight to see a dozen at a time deep in the water of the moat by the city wall, or along the banks of the Pasig River,

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only their heads and backbones above water. They do not take very kindly to white men, and the sight of a white woman will stampede a whole drove. Chinamen can manage them fairly well, but only the native-born Filipino understands the carabao and can really make the best use of its strength.

The Filipino not only likes the carabao, but he has a great deal of respect for it. It is said in Manila that there are but two things that the haughty Manila cochero, or coachman, will turn out for. These are a carabao and an American woman. He will order American army officers off the right of way in no gentle terms. Men and women of his own race he will drive down upon with a wild yell of warning, but for these two objects he will turn widely out, giving them plenty of room.

Hunting the wild carabao is exciting sport. When wounded, these animals are very dangerous. If they once get to close quarters there is no hope for the hunter, for no man can withstand the rush of a carabao. One has been known to kill a man after being shot through the heart. The natives hunt them with bolos. The hunter creeps up behind a feeding carabao and tries to hamstring it by drawing his bolo across its hind quarters. If he fails, the failure usually costs him his life.

There is another wild buffalo, found only on the island of Mindoro, that is very interesting. The native name for this animal is timarru. The creature is small, and its horns run straight back, like those of the antelope. It never bathes in the water or wallows in the mud, as the carabao does, and it can run fast. It has

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been known to run a dozen miles without stopping, tearing its way through the jungle with amazing strength. It sleeps by day and feeds at night, and it is at all times a fierce and dangerous enemy to man. The timarru sometimes attacks and kills even the huge wild carabao. It cannot be tamed. Even little calves when taken will attack the carabao foster mothers with whom they are placed, and refuse all food, preferring death to captivity.

Scientists are puzzled to account for the timarru. It exists nowhere else in the archipelago besides Mindoro, but it is supposed by some German authorities to be of the same family as the anoa, a similar creature found in the island of Celebes.

Wild pigs are abundant on all the islands, and hunting them is a favorite sport. These pigs are supposed to be descended from others brought over by the Chinese many years ago. Li-ma-hong, the famous pirate, may have brought them when he came to set up his kingdom in the island of Luzon. There are also several varieties of deer, one belonging wholly to the Philippines. In one part of the island of Luzon a dainty little mouse deer is found, no larger than a domestic cat. These deer are pretty creatures, and make charming pets, but they are very delicate, and soon die if taken away from their native heath.

Of monkeys there are plenty. In the Visayas nearly every household has at least one as a member. They are as mischievous and troublesome as other monkeys, which is saying a good deal. One with whom the writer had to live on intimate terms for some time was an adept at throwing stones. She could throw a good

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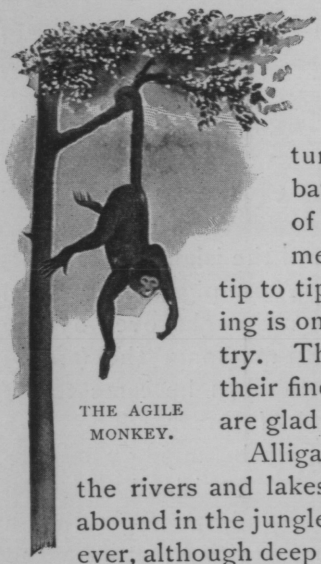
sized stone across a room, and nearly always hit the person at whom she aimed. She had a mate, a poor little fellow, whom she used to carry about under her left arm. She would throw things at any one who molested him, but she herself would tease him mercilessly.

On Mindanao pure white monkeys are found. Once in a while one of these is brought down to Manila and kept as a pet. There is also on most of the islands a flying lemur, a creature akin to the monkeys; and bats abound everywhere. Some of these bats are very large, measuring four or five feet from tip to tip of their wings. Bat shooting is one form of sport in the country. The creatures are caught for their fine, soft skins, which foreigners are glad to buy.



THE AGILE MONKEY.

Alligators are common in nearly all the rivers and lakes, and large pythons used to abound in the jungles. These are rare now, however, although deep in the forests they are still to be found. Some are large enough to swallow a half-grown carabao, and to be a serious danger to human life. In many of the older houses of Manila small pythons are kept to destroy the rats. They live under the roofs of the houses and almost never come down. They are seldom more than eight or nine feet long, and are good-natured and harmless. During the writer's stay in Manila one thirteen feet long came out of a house in

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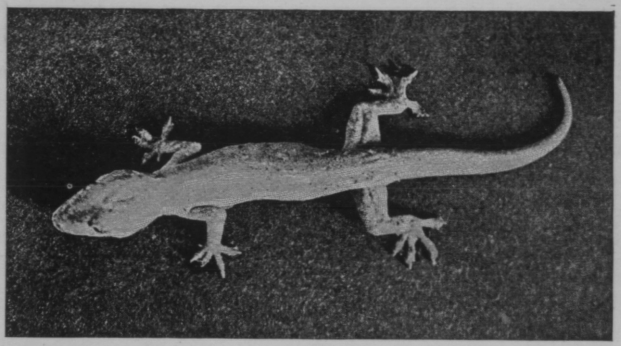
the walled city. It was captured and killed by some natives who were passing. Python steaks are esteemed a great delicacy by many Filipinos. The skins of these snakes make the best kind of leather for sword sheaths and belts.

There are various kinds of lizards in the country. One of them, called the chacon, lives in the houses. The chacon is a welcome visitor; for at night it runs about the walls and ceilings and catches mosquitos and



THE CHACON.

centipedes. It is a sociable fellow, and will often pause in its rambles about the ceiling to look down at the people in the room and give a funny little chattering cry as of recognition. This lizard seems to like to be with people, but never comes too near them. Altogether it is a pleasant and rather lovable little friend. Turtles and tortoises abound, and there are many snakes. Only two of the latter are poisonous. One is a small variety that lives in the rice fields and is greatly dreaded by the natives. Its bite, unless the wound is cauterized at once, is sure to bring death.

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One of the most wonderful sights to be seen in Manila is a flight of locusts. These insects fly in swarms that number many millions. When such a swarm passes over the city it darkens the sky. If the insects alight, as they sometimes do, on the corrugated iron roofs of the houses, the sound is like the falling of hail. The locusts are a dark brown color. The females light in swarms upon the ground to lay their eggs, and at such a time fields of green grass look like barren places that have been cleared by burning. They do terrible damage whenever they visit the islands. A swarm will settle on cultivated land at night, and by morning miles of growing crops that were green and flourishing a few hours before will show only bare stalks. Small cannons are sometimes fired off to drive the locusts away. Sometimes fires are lighted in the fields, or often a whole village will turn out with tin cans and pans, drums, clappers—anything that will make a noise —to frighten away the locusts.

Besides locusts, which only come occasionally, there are many other troublesome insects in the country. Ants are everywhere. They invade the beds and the food, but under American instruction the people are learning to fight them with kerosene oil. In Manila the floors of the houses are washed every day with water in which is a little kerosene. What is usually called the "white ant" is a terrible pest all over the archipelago. These insects are not ants at all, but termites. They are able to destroy hard wood as though it were paper. Often one will find on the floor, near a door frame, or beneath a ceiling beam, a goodly pile of fine sawdust, sure sign that the termites are working

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somewhere in the wood. They have been known to destroy, in a single season, the woodwork of a whole building. They plow deep furrows in the hard mahogany floors of the houses. In Manila the great beams and timbers of the houses are examined every few

BIRD SELLERS.

months, to insure safety from these insects. Trained workmen can tell, by tapping the exposed end of a beam, whether the "white ants" are working inside of it.

Mosquitos and cockroaches are plentiful. The roaches are huge creatures, and not pleasant to look at. They do great mischief to books, eating up the

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bindings for the sake of the glue in them, and they devour linen that has starch in it. Clothing is never hung up in the Philippines. It is kept upon shelves in tightly closed wardrobes, to guard it from the roaches. House flies are somewhat rare, but big flies are abundant in and around the market places. There are myriads of fireflies and glowworms in the country, and these make the nights beautiful. Butterflies are numerous, and many of them are very brilliant in coloring.

One is awakened early in the morning, in Manila, by the tuneful whistling and calling of birds. None of the birds in the country are brilliant singers, but many of them whistle cheerily, and have clear, musical call notes that are charming to the ear. There are, it is said, between 300 and 400 varieties of birds in the archipelago. Many of these belong to the Philippines alone; others belong to Australia and to India, as well. There are many canaries. Mocking birds are plentiful, and the mango bird is a beautiful singer. There are many sorts of doves. One variety, a ring-dove, with a soft, cooing note, comes about the houses in Manila. It is hardly larger than a sparrow, and is a most attractive little creature. The "pigeon of the crucifixion" is often seen, even in the city. Its breast is splashed with crimson feathers, so that the bird looks as if there were a bleeding wound over its heart. Parrots and white cockatoos are abundant, and so are the black-and-white magpies, impudent creatures, that annoy the planters as much as crows do the farmers in our own country.

Fish of many varieties and of strange shapes and

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colors abound in the ocean, and in the rivers of the country. There are no "game" fish, however—none that afford any sport in the catching. The Filipino schoolboy never runs away to go fishing. The people do not fish for pleasure, but for food. One never sees a man fishing with line and hook. The fishermen go out with hand nets, or with drag nets, and cast these upon the water. They are very skillful at doing this, and it is a pleasure to watch them. Fishing is, however, a business with the Filipino, and he goes about it seriously and with dignity, as he does about almost everything.

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Chapter XXIII.

FOREIGNERS IN THE PHILIPPINES.

AMERICANS and Europeans who wish to keep well in the islands must study the climate and conform their lives to it. If they will do this they will not find even Manila as trying as many have found it in the past.

The climate of Manila is about the worst in the country. The city lies low on the bay shore. The land is so soaked with moisture that standing water can be found a foot or two below the surface, anywhere in the walled city. It is always warm, and nearly always damp, in Manila. Nevertheless, the city is not so unhealthful a place as one might suppose. Most of the illness among the Filipinos is due to their carelessness about their food. If Americans dress properly and eat good food they ought to keep well. The use of alcohol is very dangerous in that climate. It has been the direct cause of death to a great many foreigners, who but for it would, probably, be alive and well to-day.

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People should dress lightly, and should stay indoors during the heat of the day. They should not take too cold baths, and should make sure that all the water they drink has been boiled. Lettuce, tomatoes, fruits, and uncooked vegetables, as radishes, etc., should never be eaten unless they are first carefully washed in boiled water. Children should never be allowed to go barefooted, either in the house or out of doors.

The most trying season in Manila is what is called "the dry season"—the months of February, March, April, and May. It is hot then, and dust storms prevail. May is the most terrible month of all the year. The heat is at its height; everything is parched and dry, and the people are feverish and worn out with the long weeks of drouth. The roads are heavy with deep layers of dust, the rivers are covered with green scum, and funerals are the commonest sight in the streets.

In the midst of all this suffering, some day a soft, cool breeze breathes across the city. The air stirs; the trees rustle gently, and, usually without further warning, the rain comes tumbling out of the darkened sky. It is such rain as we never see in this country. In a few seconds everything is drenched. In an hour the streets are afloat, the gutters are choked, the rivers and canals are running high, and one can go about in boats over the sidewalks that perhaps that very day were burning hot in the sunlight.

It is not good to be wet by this first rain. Nor is it good to breathe the vapors that rise from the earth. We must stay indoors, and boil even the bathing water. Two or three days later all is well. The

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earth is refreshed and revived, little tender shoots of young grass show in the fields, mosses appear as by magic on the walls, and the trees are fresh and green. The house roofs are washed clean, and we can have clear, soft rain water for the daily bath. Now Manila is a beautiful place to be in. People begin to smile once more, and wonder why they have been unhappy and discontented.

It rains often after this, until the last of September. Then begins what is called the cool season. It is not really cool. It is only less hot than during the rest of the year. It is cool, even cold, high in the mountains; but Manila is never really cool during the day. At about four o'clock in the morning a chill comes into the air that lasts for an hour. Because of this chill it is never prudent to sleep without a light blanket at hand, which can be drawn over one.

The Filipino people, except of the educated class, do not understand the importance of pure food. They buy and eat fruit and vegetables that are not fresh, and meat that is not fit for food. For this reason the wise housekeeper, unless she has a Chinese cook, does her own marketing in the Philippines.

The Chinese cooks in Manila are a class by themselves. They do not live in the houses of their employers, but come in the morning and prepare breakfast. Then they go away to market. The cook never does any other work than cooking. The dishes are washed by a muchacho who has no other duties to perform. Another muchacho washes the floors, and still another makes the beds. There is usually a very small muchacho to attend the door, and a cochero, or coachman,

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CALLE ROSARIO.

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whose sole business is to look after the horses. The wages of all these, except the cook, amounted, in the old days, to less than the wages of a good servant in our country. Since the Americans came every class of wages is higher than formerly. Some old residents, English and German, lament the good old days when a muchacho worked for a dollar and a half a month and boarded himself. They declare that the Americans are spoiling the country by raising prices and putting up wages. The new order does, at present, work a little hardship for some; but low wages never yet made any country prosperous. In time the whole archipelago will be the richer for the new system.

The Chinese cooks have their own way of marketing. They do not go to the markets singly, each man buying what his employer requires. Instead, all the cooks in the city meet at a certain place every morning, and each man tells what his family needs. A Chinese scribe writes each order down. The orders are then arranged so that the scribe knows exactly how many chickens are wanted, how many roasts of beef, how many legs of mutton, how much of each kind of vegetable, fruit, etc. Two experienced buyers then go to the markets and buy all these things, which are afterwards divided fairly among the cooks.

Each one has his turn for getting the choicest things, and the cooks who have dinner parties to prepare for are allowed the best. This is a capital way to manage, and it is a pity that we do not have such an arrangement in this country. It saves time and money, and each family fares better than it otherwise would. Many generations of such service have made the Chinese

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cooks good managers, and they always deal fairly by one another and by their employers.

Shopping, for foreigners, is not so simple a matter as is marketing. There are a number of good shops kept by foreigners. These are usually known as "The German Store," "The English Store," etc., although

FILIPINO WOMEN SEWING.

their goods come from all over the world. There are also many stores kept by merchants from Bombay, Ceylon, and Singapore. All these shops, with the European ones, are on the Escolta, which is to Manila what Broadway is to New York City. The jewelers and silversmiths have their shops in queer little streets in the quarter called Santa Cruz. Native cloths, husi,

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piña, and sinamay are sold at little booths, mere stalls, hardly larger than bootblacks' stands, on "Calle Rosario," or the "Street of the Rosary." Here we go to buy patates—the native grass mats—and brooms and hats, three things which foreigners collect in the archipelago.

Filipino hats are of all shapes and sizes, from the huge salecot of Mindanao to the wonderful "Manila hats" that are so much in demand. The salecot is literally built on a light framework of bamboo. It is often three feet in diameter, and looks like a small roof, as the wearer goes down the street. It has a high, pointed crown, and is made in many curious patterns. The Manila hat is also of bamboo, sometimes so finely split as to resemble silk. It is woven double, and is really two hats, one inside the other. The crowns can be pulled apart, but the two hats cannot be separated. Some of these hats are very costly. One can pay as high as twenty dollars Mexican for them—about ten dollars gold—and they sell in the United States for from fifty to a hundred dollars.

Ladies' hats cannot be bought in Manila. Filipinos and Americans alike go bareheaded. Gloves, too, are not worn. Only at church do women wear hats or bonnets. The Spanish and the native ladies, indeed, wear only lace veils thrown over their beautiful dark hair. American ladies wear the hats and bonnets they brought from home. The result is a curious variation in styles of head-covering in the church on a pleasant morning. There are but few Protestant churches in the city at present, and at some of these the ladies attend bareheaded.

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All the dressmakers and tailors are Chinamen. Of all sights in the city there is, perhaps, nothing funnier than that of a pigtailed Chinaman poring over one of the many American magazines for women. He is studying the fashions, and if his customer gives him plenty of time he will usually make for her something that looks very much like the fashion plate of her choice. The cost of dressmaking and tailoring is very cheap. The charge for making a man's white suit—trousers and coat—is $2.50. For $1.50 more the same workman will fashion a ladys' gown of linen, with many ruffles; but he will not make buttonholes for it. Gentlemen do not wear vests, or even soft shirts. The white coat is buttoned straight up to the chin and is finished with a military collar that fastens with two studs. Under this coat a light vest of gauze is worn.

COMING FROM THE RIVER WITH THE WASH.

One must have at least two complete changes a day in Manila, and as clothes wear out quickly, a large wardrobe is necessary. The natives wash clothes by soaping them and beating them out upon flat stones.

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This is hard upon light fabrics, and new coats or skirts sometimes return from the wash in rags.

But dress materials are cheap. Chinese peddlers bring them to the houses and spread them out before the ladies. Then bargaining begins. When asked the price of an article a dealer always names a sum four or five times larger than he expects to get. The customer, therefore, has to argue him down, a few cents at a time, to what she knows is a fair price for the goods. He brings Canton linen, sheer and beautiful, blue, white, and yellow. These are the most serviceable dress goods sold in Manila. Goods are bought by the vara, the Spanish yard, of thirty-three inches, but one buys, not a few yards, but a piece. A Chinaman always begins by asking ten or twelve dollars for a twenty vara piece of linen, but he always ends by taking much less, usually $2.50 or $3.00. In this same way he sells fine India muslin, nainsook, and old embroideries.

In the same way, too, the Ceylonese merchants come and offer for sale laces from Malta and India. It is the Oriental way of doing business, and is not to be changed in a few months, or even years, by Yankee enterprise; but it takes a woful amount of valuable time. One may spend half an hour buying five cents worth of linen tape for which the dealer, in the beginning, asked half-a-dollar.

All sorts of coins pass at their face value in Manila, but United States money is worth a little more than twice as much as that of other countries. One gets Japanese and Chinese silver in plenty, besides coppers from Hong-Kong, India, Borneo, and the Straits Set-

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tlements. Spanish pennies are still numerous. Two of these, huge, heavy coins, are exactly equal, in value, to the little American cent.

Philippine bank bills are very funny. They are nearly square, and, according to denomination, are

A MARKET SCENE.

red, yellow, or blue. They vary in size, also, according to denomination. The larger the value, the bigger the bill. A five-dollar bill is bright yellow in color, wider than, but not quite so long as, an American bill. The twenty-dollar bill is blue, and is a very respectable sheet of paper as to size. These bills were issued in Spanish days by the Bank of Spain. The difference in

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size was doubtless intended as a help to the natives in understanding their value.

Prices have changed greatly in Manila since the Americans came. Living is much more expensive. Rents are higher and food is dearer. The people earn more, however, and those who are loudest in complaint are those Europeans who, under the old system, made large fortunes, and those Americans who desire to make fortunes under the new rule.

The cry of these is that the government does not encourage American business enterprise, and just now this is quite true. The American government is in the Philippines first of all to help the Filipino people. That we can improve their condition is our justification for being there. They, then, have the first claim upon us. Those Americans who hoped to go into the country and gain wealth through government favor, and at the expense of the people, have been disappointed. While justice and fair dealing continue in America these people must continue to be disappointed. The archipelago, however, will be the gainer by this policy of the American government.

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Chapter XXIV.

EDUCATION AND GOVERNMENT.

AS the present writer was one day driving through the walled city her cochero suddenly turned around and said:

"Me estudy Americano." (The English language is "Americano" to all Filipinos at first.)

"What do you study?" he was asked.

Proudly he drew from his pocket a soiled card—an old bill of fare of the leading American restaurant—and read aloud, pointing out each word:

"Ham, potatoes, beefsteak, porkenbeans, eggs," etc., and stopped to receive the praise which he knew he deserved. He was asked why he did not go to school.

"No time. Must work."

"But you could go to night school."

"No dinero" (money).

It was explained to him that the night schools are free, but this was more than he could believe. Not until another Filipino, a civil service clerk, who spoke

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English, was called upon to explain to him, could he comprehend. When at last he took in the surprising fact, his face glowed with pleasure. "Mucho buena!" he exclaimed; "mi vamos" ("Very good! I go").

It is no wonder the man found it hard to believe that the schools of the Americans are free. There have never before been free schools in the archipelago. The Filipinos were not allowed to learn Spanish. Outside of Manila, Iloilo, and a few other cities, the great mass of the people do not know a word of that language; they speak only their own dialects, and of these there are forty-seven in use. A Tagalog, or "Manila man," cannot understand the speech of a Visayan, and the Visayan cannot understand his neighbor in Mindanao. This lack of a common speech is one thing that has hindered progress in the country.

There were always schools in the islands after the Spaniards came. There are still hundreds of these schools left; we shall find them in every village. The native school is nearly always held in the nipa hut of some village dame. If we go in we shall find a dozen or so boys and girls lying or sitting on the bamboo floor, all studying their lessons at the top of their voices. They do not merely read aloud; they shout. One little fellow, lying upon his back, his feet waving in the air, his tongue rattling off his primer lesson at full speed and voice, can make a lot of noise. It is the old story of the pig under a gate: ten such youngsters can make much more noise than one. So it is never hard to find the village school.

The teacher hears the lessons while she prepares the noonday "chow" of rice and fish, or puts her house

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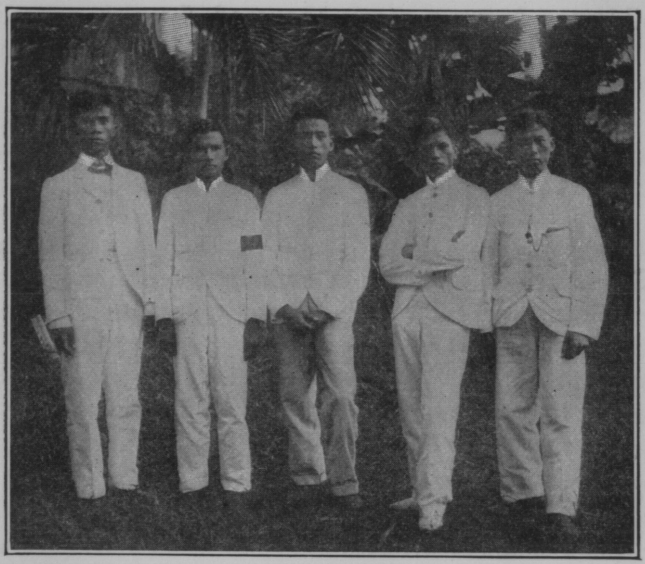
in order, or smokes her long brown cigar. The little primer, in their own particular dialect, and a small catechism, are the only books these children study. Moreover, this short season with the dame is all the schooling most of them ever have. They grow up to



MANILA SCHOOLBOYS.

manhood and womanhood, marry, raise a family, toil, and die. This is all their life. They have no books, no pictures, no enjoyments, save of mere creature existence.

This, of course, is true only of the people outside the cities and large towns; but the greater part of the inhabitants of the islands live outside the cities

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and towns. When the Americans first went there it was seen that little could be done for the people until they had some education; so schools were opened at once, with soldiers as teachers. Many of the volunteers had been teachers at home, and these were chosen, when it was possible, to teach the Filipino children. A great many thousand Spanish primers and primary books were asked for, and were sent out by the United States Government.

It was then discovered that if these books were to be used the children must first be taught Spanish. Since, therefore, text books in some language familiar to them could not be had, it seemed wise to the Government to teach them English rather than Spanish. This is why in the year 1901 a thousand trained American teachers were sent out to the archipelago. These teachers are under contract to remain three years in the country. Their work is to organize public schools in the islands, and to train native teachers to carry on these schools.

A great deal has already been done toward both these ends. From away up in Ilocos Norte, on Luzon, to Zamboanga, in the south of Mindanao, these American school teachers are scattered. They are all young men and women, most of them eager to do good work, and the Filipinos have received them gladly. In very few instances have the American teachers not been welcome. In these cases it has sometimes been the fault of the teacher, who has not been wise and tactful. In others the deep ignorance of the people has made the trouble.

But most of the teachers have made good progress

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under hard conditions. In Manila over sixty schools are in good working order. Through the provinces of Luzon there are many more than this. The island of Panay is dotted with little schoolhouses, where the children are taught during the day. In the evening hours the older people, who work in the daytime, go to school.

There has been difficulty in starting some of the schools. Many of the teachers, like the people, know no Spanish. In these cases it has been necessary to hunt up the village padre or native priest, or some other educated Filipino, and make all arrangements in Latin. There is usually some man in each province or section who knows enough Latin for this. Sometimes it is the presidente of the town, sometimes the provincial treasurer or secretary, but more often it is the native padre, who is nearly always glad to do what he can for the American teacher.

The children who attend these schools are much like other school children. The Filipinos are a very dignified people; indeed, their dignity is greater than that of the Americans, and the children are almost as dignified as their elders. They are very polite, and it is pleasant to see their cheerful greeting of the teachers when they come to school in the morning. They bring offerings of fruit and flowers, just as American children do. They like to be noticed, as American children do. They study, and are lazy; they whisper, and are naughty, very much after the manner of American children. When closing time comes they are as eager as children, everywhere, to be off and out of doors, to play.

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But they are quick to learn. It is wonderful to note their progress in English. One of the American teachers, a few months after her arrival in Manila, collected a few books and started a small circulating library among her boys. They had been studying English for four months. One boy, about twelve years old, just an average Manila boy of the middle class, came to her one morning with the book he had been reading.

"Three stories of these I have read, Teacher, and I enjoy them very much," he said. The book was that one dear to so many American boys, "Ten Boys on the Road from Long Ago to Now." It is good to learn that the Filipino boys' hearts are so like our own.

In Manila and several other cities normal schools have been opened. These are well attended by young Filipino men and women, who will, in time, be able to fill the places of the American teachers. Many of them were school teachers in and about the cities, under the old rule. They realize, however, that they are not well prepared for their work. It is a very good sign that they are willing to go to school again, and fit themselves to teach their people.

A good work has been begun under many difficulties. A complete educational system must be organized for eight millions of people, who, as a mass, have had no education worthy of the name. It is not easy to accomplish such an end. It is much easier to criticise the way others are doing it. We must not criticise, however; instead, we should try to understand and to help the work in every way we can.

The American government has pledged itself to

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BOYS' PUBLIC SCHOOL, OF PACO.

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make education possible in the Philippine Islands, and to see that the people have justice and fair treatment in all that touches their lives. It will not cease its efforts until the Filipinos are as able to maintain themselves in their rights and liberties as are the Americans.

At the beginning of American rule in the islands many reforms had to be made at once. It was necessary to set the country in order, so that business might go on, justice might be done, and safety might be insured to the people. Life and property were in danger, and even among themselves the people hardly knew who were their friends and who were their foes. The country needed wise, just laws, strongly upheld, to bring about peace, order, and safety. At that time a military rule was the best form of government to meet this need, and military rule was therefore set up in the islands.

This government wrought many changes in the country. Courts were established, and every effort was made to carry out the laws with justice to all. Many prisoners who had been for years wrongfully imprisoned were released from jail. Other reforms were made that, in time, will show good results in the country. They are of a sort that will make this a much richer and happier land. This is what the United States wishes to do. The government at Washington has declared that the aim of American rule in the Philippines is to prepare the people for self-government and to teach them what true liberty really is.

In January, 1899, the President of the United States appointed a body of men wise in government to go to the Philippine Islands from America. These men

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were to learn all that they could about the country and its people, in order that they might recommend a just form of government for the country. They had to find out what were the ideas of the Filipino people in regard to government, and to study the needs of the country, before they could make any recommendations.

The commissioners reached Manila early in April, 1899, and began work at once. They travelled about the country to see what it was like. They held meetings in Manila and elsewhere, and invited leading Filipinos to come and meet with them. They did this in order to ask them about matters of interest to the country and its people. They promised the people that just laws should be established in the country, and the government is keeping that promise.

The president of the first Philippine commission was the Hon. Jacob Schurman, and this commission is known as the Schurman Commission. The members did the work which they were sent to do, and made a full report to Congress. This report sets forth all that the commission had learned about the country. The views of the Filipinos who appeared before the commission are given in their own words, which were written down at the time. The report was printed, in order that both Filipinos and Americans might know all that had been said and done.

In April, 1900, a new commission was appointed to go to the islands and do further work. This commission was known as the Taft Commission, its president being the Hon. William H. Taft. To its members was given the task of forming a government for the country.

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A central government was set up in Manila in September, 1900. Central government means the government for the whole country. The government of provinces, towns, and barrios is called local government. The local government is carried on by the provincial governors, by presidentes, alcaldes, and lesser officers. These have authority in their own districts, subject to that of the central government.

GOVERNOR WILLIAM H. TAFT.

The central government at Manila was what is called a military government —that is, the commander of the army in the islands was governor-general of the country. He was the executive, or officer whose business it is to carry out the laws of a land. As we have seen, the government in Spanish times was almost wholly a military government. It was a different sort of military government, however, from that in which Americans believe. Americans believe that even armed force is only for upholding the law. It can never, justly, be law in itself. When the central government was set up in the Philippines, in Sep-

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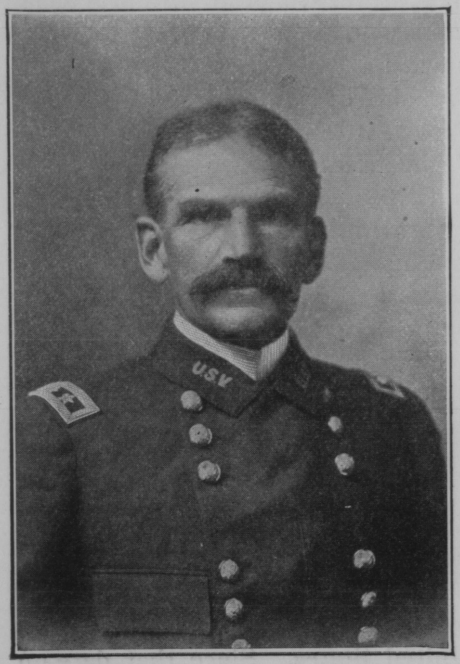
tember, 1900, the executive, or governor, was Major-General MacArthur, commander of the army. The Taft Commission acted as the legislative body, and had, as well, some executive powers.



GENERAL ADNA R. CHAFFEE.

This government remained in force until July 4, 1901. At that time Major-General Adna R. Chaffee succeeded Major-General MacArthur as commander of the army, and Judge Taft, president of the commission, was made governor of the islands. All the authority formerly held by the military governor and the commission now passed to Governor Taft.

The new government was not military, but civil. Under a civil government the law is maintained through the courts and police powers. Only when the country, or a section of it, is in a state of rebellion is the military power called upon to act. Even then it does not act for itself, but as an arm of the civil gov-

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ernment, to carry out the laws. The civil government in the Philippines was set up July 4, 1901, the anniversary of American independence. On that day Governor Taft was formally inaugurated.

September 1, 1901, three Filipino members were added to the commission. They were Dr. T. H. Pardo de Tavera and Señor Benito Legardo, of Manila, and Señor José Luzunaga, of Negros. The American members, besides President (now Governor) Taft, were Hon. Luke E. Wright, Hon. Henry C. Ide, Hon. Bernard Moses, and Hon. Dean Worcester. Civil government, although begun at this time, did not go into operation throughout the country. There were still outlying provinces and islands where order was not established, but where military rule was still necessary, and therefore maintained. As fast, however, as the people became ready for it the new rule was set up and civil officers were appointed, as far as possible, from among the Filipinos themselves. A year later, July 4th, 1902, the President of the United States made a proclamation extending civil government over the entire archipelago. A general amnesty was proclaimed on the same date for all Filipinos in rebellion who would lay down their arms and declare allegiance to the United States. Since that date no armed bodies of Filipinos are recognized as soldiers. They are outlaws or "ladrones" (robbers), and when taken will be treated as such.

Besides carrying on the present government, the commissioners were charged with the task of planning a permanent government for the islands. To do this it was necessary to have the aid of Filipino members,

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and the gentlemen thus added to the commission were a great help to the Americans in drawing up a form of government suitable to the country.

This plan was submitted to Congress, and a bill based upon it has been passed providing for a permanent government. The plan is somewhat as follows:

There should be a governor and four heads of departments. These should be appointed by the President of the United States. There should also be a body to be called the Executive Council. This council would be made up of the governor, the four heads of departments, and four other members, to be appointed by the President. Members of the council should be both Filipinos and Americans. Besides the council there should be an assembly of not more than thirty representatives, all to be elected by the Filipino people. The members of this assembly should serve for two years. Under such a government the Executive Council and the Assembly would have the power to elect two delegates to represent the interests of the islands and of the Filipino people before Congress. These delegates would be residents of the islands.

Such a system would give the Filipino people what is called a representative government—that is, they would have a voice in making their own laws. In time they would have just as much self-government as they could fit themselves for.

. . . . . .

We have now studied the main facts in the progress of the Philippine Islands. The story has many sad chapters, but there need be no more such. The Filipino people have been patient under trial. They

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have been forbearing through much injustice and misrule. They have been brave and patriotic always. Now we may hope that a new day has dawned upon the land. What this day will bring forth depends, to a great extent, upon the Filipino boys and girls who are now growing up. They must learn to be good citizens. They must be able, when they are men and women, to take a wise part in governing the country.

The night before José Rizal was shot, he said to a friend: "What is death to me? I have sown; others are left to reap."

Rizal would have been glad to see this new day. He would have been glad to see schoolhouses opening everywhere in the country, for he knew that knowledge is power. The seeds which he helped to sow are those of liberty, justice, and peace. The Filipino people must be wise enough to cherish these seeds into strong, healthy growth, and Americans must be wise enough to help them. If the two races work together then the country will surely reap the harvest which he foresaw, of peaceful days, full of hope and happiness.

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PRONUNCIATION OF FOREIGN NAMES AND WORDS.

KEY TO DIACRITICAL MARKS.

a as in fat.
ā " " fate.
ä " " father.
å " " ask.
e " " pen.
oi as in oil, boy.

ē as in mete.
ė " " her.
i " " pin.
ī " " pine.
o " " not.

ō as in note.
ö " " move.
u " " tub.
ū " " mute.
ů " " pull.
ou as in pound, proud.

A.

Acapulco, ä-kä-pul′-kō.
Adasaolan, ä-däs-ä-ō′-län.
Aetas, ä-ā′-täs.
Aguinaldo, Emilio, ä-mēl′-yō äg-ē-näl′-dō.
Alcalde, äl-käl′-dā.
Anda y Salazar, Simon de, sē′-mōn dā än′-dä ē säl-ä-thär′.
Apolinario de la Cruz, ä-pōl-ē-när′-ē-ō dā lä kröth.
Arandia, Pedro, pā′-drō är-än-dē-ä.
Arayat, ä-rä-yät′.
Augusti, Basilio, bä-sēl′-yō au-gös′-tē.

B.

Bacolod, bä-kō′-lod.
Balanag, bäl-än-äg′.
Balangiga, bäl-an-gē′-gä.
Barbosa, Duarte, dö-är′-tā bär-bō′-sä.
Barcelona, bär-sā-lō′-nä.
Basilan, bäs-ē′-län.
Bautista, Pedro, pā′-drō bä-ö-tēs′-tä.
Biac'-na-'bato, bē-äc′-nä-bä′-tō.
Binondo, bē-nón′-dō.
Blanco, blän′-kō.
Boca Chico, bō′-kä chē′-kō.
Boca Grande, bō′-ka grän′-dā.
Bohol, bō-hōl′.
Burgos, José, hō-sā′ bör′-gōs.
Butuan, bö-tö-än′.

C.

Cabeza de Barangay, cä-bā′-thä dā bär-än-gī′.
Cadiz, Cortes de, kor′tes dā kä′dēth.
Cainta, kä-ēn′-tä.
Calamba, kä-läm′-bä.
Calesin, kä-lā-sēn′.
Calle de Camba, käl′-yā dā käm′-bä.
Camarines, kä-mä-rē′-nes.

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Caraballo, Juan, hö-än′ kä-rä-bäl′-yō.
Carabao, kä-rä-bä′-o.
Caraga, kä-rä-gä′.
Carriedo, Fernando de, fer-nän′-dō dā kär-rē-ā′-dō.
Carromata, kär-rō-mä′-tä.
Castilla, käs-tēl′-yä.
Cavite, kä-vē′-tā.
Cebu, sā-bö′.
Chico, chē′-kō.
Claveria, Narciso de, när-sē′-sō dā klä-vā′-rē-ä.
Cochero, kō-chā′-rō.
Comparvano, kom-pär-vä′-nō.
Corregidor, kōr-rā-hē-dor′.
Cuesta, kwās′-ta.

D.

Dagupan, dä-gö′-pän.
Davao, dä-vä′-ō.
Del Cano, Juan Sebastian, hō-än′ sā-bäs-tē-än′ del kä′-nō.
Dinegat, dē-nā-gät′.

F.

Fajardo, Diego, dē-ā-gō fä-här′-dō.
Folgueras, fol-gā′-ras.

G.

Gil, Mariano, mä-rē-ä′-nō zhēl.
Goiti, gō-ē′-tē.
Gomez, Mariano, mä-ri-ä′-nō gō-meth′.

H.

Husi—see Jusi.

I.

Igorrotes, ē-gor-rō′-tes.
Ilocanos, ē-lō-kä′-nōs.
Ilocos Norte, ē-lō′-kos nor′-tā.
Ilocos Sur, ē-lō-kos sör.
Iloilo, ē-lō-ē′-lō.
Imus, ē′-mus.
Isla de Panay, is′-lä dā pä-nī′.
Islas de las Velas, is′-läs dā läs vā′-läs.
Islas Filipinas, is′-läs fē-lē-pē′-näs.

J.

Jaena, Graciano Lopez, grä-sē-ä′-nō lō′-peth hä-ā′-nä.
Jaro, hä′-rō.
Joló, hō-lō′.
Jomohol, hō-mō-hōl′.
Jovellar, y Soler, Joaquin, wau-kēn′ hō-väl-yär ē sō′-ler.
Jusi, hö′-sē.

K.

Katipunan, kä-tē-pö′-nan.
Kieman, Farranda, fär-rän′-dä kē′-man.
Koxinga, kox′-ēn-gä.

L.

Lachambre, lä-chäm′-brā.
Lacondola, lä-kon-dō′-lä.
Laguna, la-gö′-nä.
Lara, Sabanino Manrique de, sä-bē-nē′-nō män-rē′-kā dā lä′-rä.
La Trinidad, lä trē′-nē-däth.
Lavazares, Guido de, guē′-dō dā lä-vä-thär′-es.

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Legardo, Benito, bā-nē'-tō lā-gär'-dō.
Legaspi, Miguel de, mē-gel' dā lā-gäs'-pē.
Leyte, lā'-ī-tā.
Li-ma-hong, lē-mä-hong'.
Lindangen, lin-dän-gen'.
Lingayen, lin-gī-yan'.
Llaneras, lyän-ā'-räs.
Lopez, de Villalobos, Ruy, rē lō-peth' dā vēl-yä-lō'-bos.
Los Baños, los bän'-yos.
Luneta, lö-nā'-tä.
Luzon, lö-thon'.
Luzunaga, José, hō-sā' löz-thön-gä'.

M.

Mactan, mäk'-tän.
Malacañan, mä-lä-kän-yän'.
Malacon, mä'-lä-kon.
Malhon, mäl-hōn'.
Manila, mä-nē'-lä.
Matanda, Rajah, rä'jä mä tän'dä.
Martinez, Juan Antonio, hö-än' än-tō'-nē-ō mär-tē'-neth.
Maruit, mär-wēt'.
Masbate, mäs-bä'-tā.
Mayon, mī-ōn'.
Mercado (see Rizal), mer-kä'-dō.
Mindanao, mēn-dä-nä'-ō.
Monet, mō-nāt'.
Montjierat, mont-hē-ā'-rät.
Moriones y Morillo, Domingo, dō-mēn'-gō mō-rē-ō'-nēs ē mō-rēl-yō.
Muchacho, mū-chä'-chō.

N.

Nalúngos, nä-lön'-gōs.
Navidad, nä'-vē-däth.
Negritos, nā-grē'-tōs.
Negros, nā'-grōs.
Novaleta, nō-vä-lā'-ta.
Nueva Ecija, nö-ā-vä ā-thē'-hä.

P.

Pampanga, päm-pän'-ga.
Panay, pä -nī'.
Pangasinan, pän-gäs-in-än'.
Paseo de la Reina Christina, pä-sā'-ō dā lä rā-ē'-nä chris-tē'-nä.
Pasig, päs'-ēg.
Patate, pä-tä'-tā.
Paterno, Pedro Alisandro, pā'-drō äl-ē-sän-drō pä-ter'-nō.
Philippe, Louis, lö'-ē fē-lēp'.
Pila-pile, pē'-lä-pē'-lā.
Polavieja, Camilo, kä-mē'-lō pō-lä-vē-ā'-hä.
Presidente, pres-ē-den'-tā.
Problete, prō-blā'-tā.

R.

Raon, rä'-ōn.
Ricafort, rē-kä-fort'.
Riccio, rē-chē'-ō.
Rio de Janeiro, rē'-ō da jän-ā-ē'-rō.
Rio de la Plata, rē'-ō da lä plä-tä.
Rivera, Primo de, prē-mō dā rē-vā-rä.
Rizal, José, hō-sā' rē-thäl'.
Rojo, rō-hō'.

S.

Salcedo, Juan, hö-än' säl-sā'-dō.
Samar, säm'-är.
San Fausto, sän fä-ös'-tō.

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San Juan de Dios, hö-än′ dā dē′-os.
San Lazaro, lä′-thä-ro.
San Mateo, mä-tā′-ō.
Serrano, ser-ra′-nō.
Silang, sē-läng′.
Sioco, sē-ō′-kō.
Sulu, sö-lö′.
Sumoroy, sū-mo-roy′.
Suragao, sö-rä-gä′-ō.

T.

Taal, tä′-äl.
Tacloban, täç-lō-bän.
Tagalog, tä-gäl′-ōg.
Tagals, tä-gäls.
Tavera, Pardo de, pär′-dō dā tä-vā′-rä.
Tayabas, tī-ä′-bäs.
Tierra del Fuego, tē-er′-rä del fwā′-gō.
Timarru, te-mär-rö′.
Tindig, Paguian, pä-gwē′-än tēn′-deg.
Tondo, ton′-dō.
Torre, tor-rā′.
Tupas, tö′-päs.

U.

Urdaneta, Andres de, an-drās′ dā ür′-dä-nā′-tä.

V.

Vargas, José, Basco y, hō-sā′ bäs′-kō ē vär′-gäs.
Visayans, vē-sī′-äns.
Visayas, vē-sī′-äs.

Y.

Ylang Ylang, ē′-läng ē′-läng.

Z.

Zacate, sä-kä′-tā.
Zamboanga, säm′-bō-än′-gä.
Zamora, Jacinto, sä-mō′-rä.

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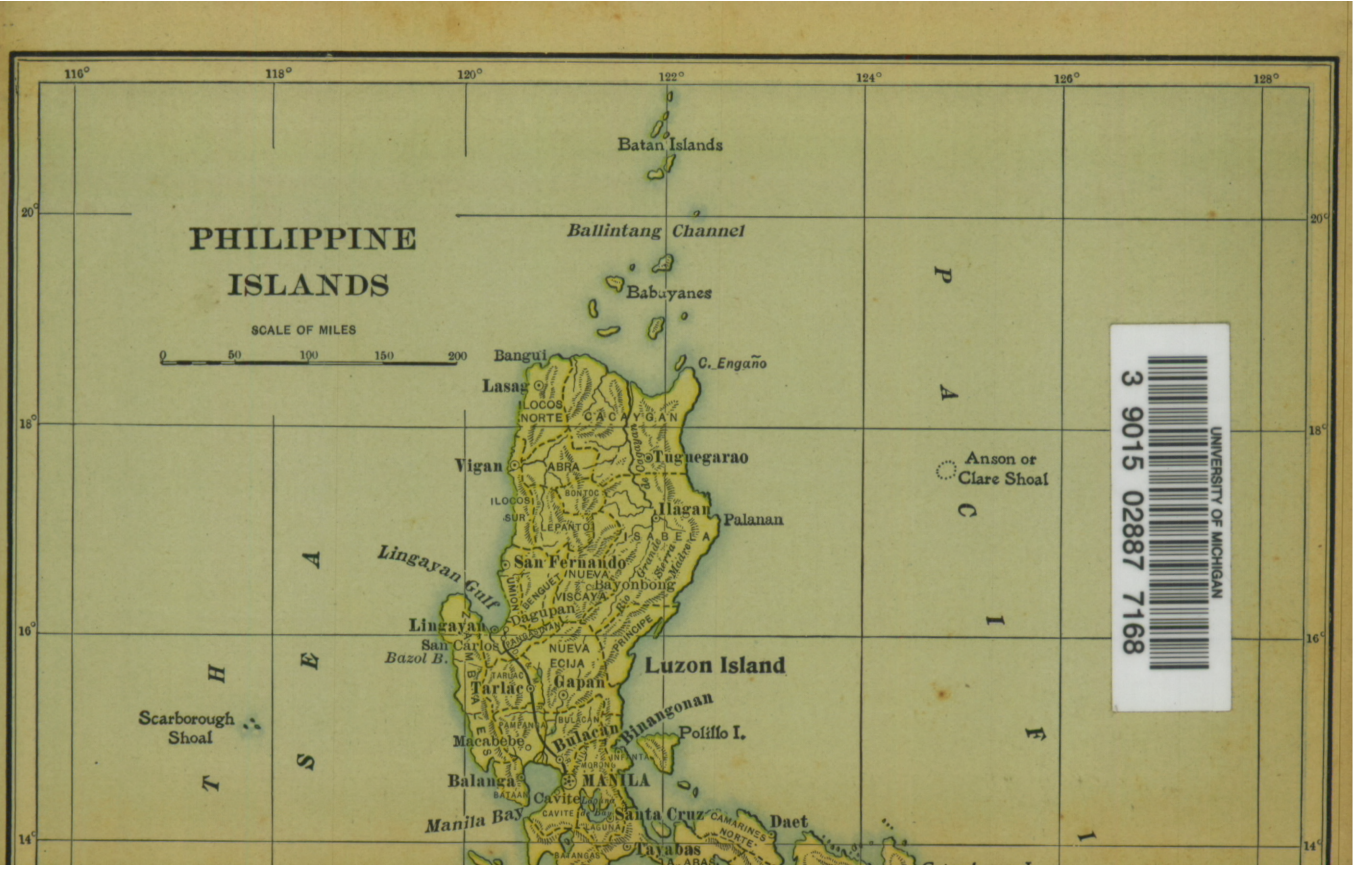

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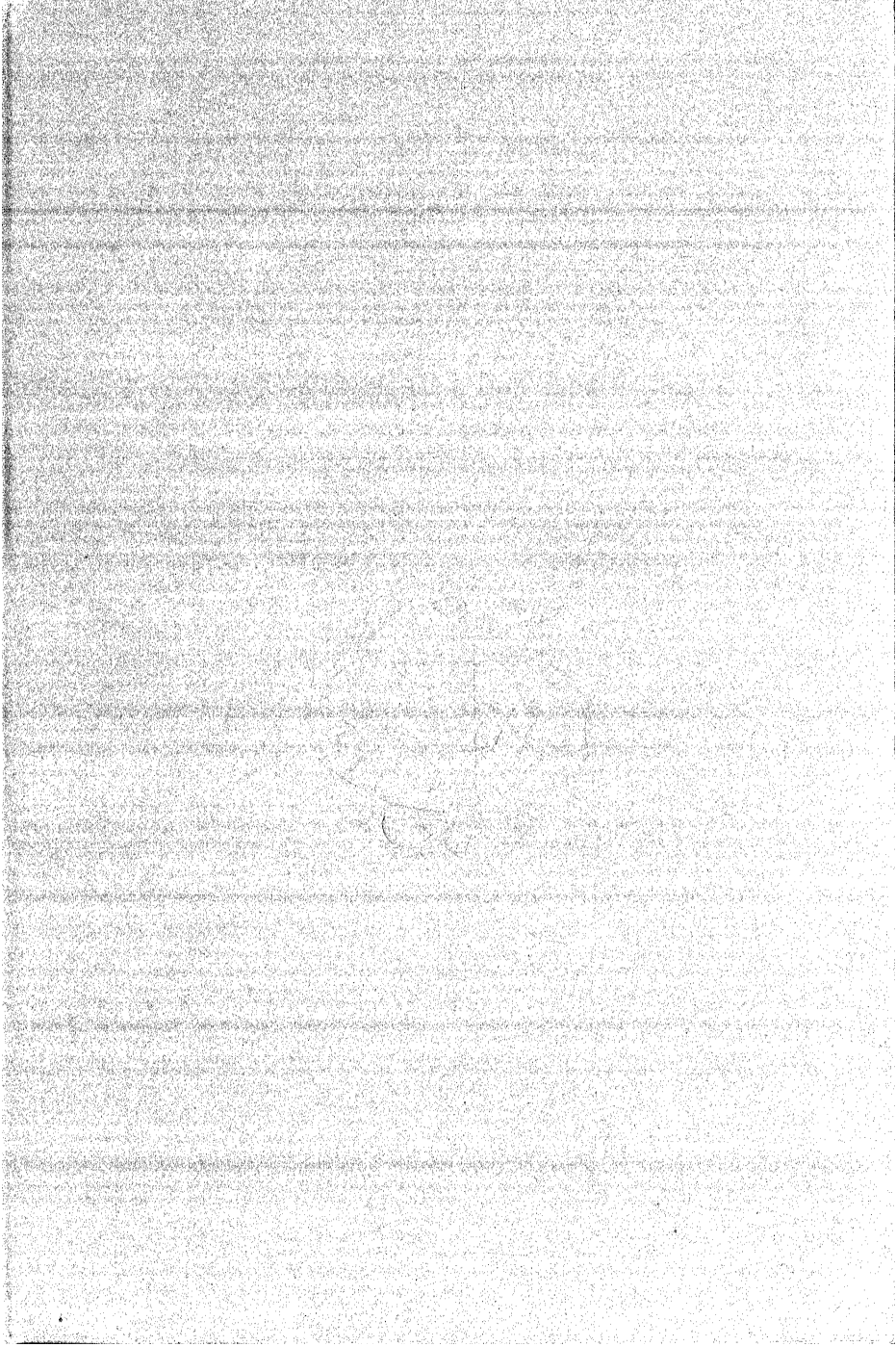

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