

A STUDY OF THE PHILIPPINE ISLANDS
FOR THE PURPOSE OF SUGGESTING IMPROVEMENTS
IN THE CHURCH PROGRAM FOR YOUNG PEOPLE

by

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CHAPTER 1

INTRODUCTION

- A. Statement of the Problem
- B. The Method of Procedure
- C. Sources of Material

CHAPTER I.

INTRODUCTION.

The Philippines, referred to as the Seven Thousand Emeralds, is in the stage of a great religious education renaissance. People have come to realize that the present status of religious education in the country is not what should be expected. The time has come when the people decry the religious life of the country. Some have come to believe that society is religiously deteriorating. The young people are revolting against the established order of life, and they are denouncing the old established methods of religious education. They are crying out for a progressive and experiential program, one that will measure up to the present standards of religious education as set up by the modern leaders in this field.

All these are signs of a keen religious awakening. People are coming to see more than ever the need of religious education especially for the children and the youth of the land. They demand a program that is based upon the present situation of the country, taking into consideration their needs as revealed in a study of their background. With this demand, the religious leaders of the country are moving to improve the effi-

ciency of the programs of religious education which the Protestant Churches of the Philippines provide for their youth. It is in line with this trend that the writer is endeavoring to work out suggestions for improving the program of religious education used by the churches of the Philippines at the present.

A. STATEMENT OF THE PROBLEM.

The specific problem of this study is to work out suggestions for improving the present program of religious education used in the churches in the Philippines. These suggestions are to be made in the light of the present-day principles and practices in the religious education of the young people. This program will take into consideration the needs as revealed by an analysis of Philippine conditions. The problems involved in this study are, first, an analysis of the Philippine conditions, - geographical, racial, cultural, spiritual, social, economic, and educational; second, a gathering up of the needs of the young people as revealed by the study of the background; third, a presentation of the present-day program of religious education and other agencies of religious education at work in the Islands; and fourth, a presentation of the suggested program of religious education for improving the present program which the churches of the Philippines offer their youth.

B. THE METHOD OF PROCEDURE.

As the problem of this study is to work out suggestions for improving the church program for the young people of the Philippines, it seems best to consider first the background of these young people. This is to be considered under the following heads: geographical, racial, cultural, spiritual, social, economic, and educational. Under the cultural and spiritual background, it will be necessary to consider two viewpoints: first, that of the pre-American condition; and second, that of the conditions during the American regime. Such a study will enable the writer to arrive at an understanding of the needs of the youths of the land, which will help in the working out of suggestions for a more adequate program. After the background is considered, the needs which emerge from this study will be taken up together with those which relate to the nature of adolescents. Then the present-day program of religious education will be presented and evaluated in order to know to what extent these needs are being met at the present time. On the basis of all these studies, a suggested program of religious education for improving the one now used in the churches of the Philippines will be presented. This program will take into consideration the work now being done in the churches of the Philippines with regard to their youth and will show wherein improvements are needed.

C. Sources of Material.

The primary sources used in this study are from varied sources. The Government has published Handbooks on the Philippines, giving facts and figures about the Islands. These will prove helpful in giving valuable information about the historical, geographical, and racial backgrounds of the young people. The Philippine Islands Educational Survey Report, Dr. Paul Monroe, Director, and the Reports of the Director of the Bureau of Education will serve as very helpful material for the educational background. Then missionaries as well as laymen have written books on Evangelical Christianity and Religious Education in the Philippines. As an example of this source, we have such books as: Religious Education in the Philippines, by Dr. A. L. Ryan; Evangelical Christianity in the Philippines, by Osias and Lorenzana; and The People of the Philippines, by Dr. Frank C. Laubach. Other materials helpful in giving information about the religious work in the Philippines are: reports of various missions in the Islands, leaflets published by the Sunday School Union, and religious papers published in the Islands, such as the Philippine Observer and the Naimbag a Damag (The Good News).

The secondary sources include standard works on the religious education and psychology of adolescents as well as other descriptive books on the Philippines, and these will be indicated in the bibliography at the close of this thesis.

CHAPTER II.

GENERAL BACKGROUND: GEOGRAPHICAL AND RACIAL

- A. INTRODUCTION
- B. GEOGRAPHICAL SITUATION
 - 1. Location
 - 2. Land Area
 - 3. Climatic conditions
 - a. Climate and health
 - b. Effect on growth
- C. RACIAL CONDITIONS
 - 1. Population
 - 2. Language problem
 - 3. Homogeneity
 - 4. Racial characteristics
- D. SUMMARY

CHAPTER II.

GENERAL BACKGROUND: GEOGRAPHICAL AND RACIAL

A. INTRODUCTION.

No group or race of people can be understood apart from their natural habitat. Since the topography and the natural resources of a country have much to do with the character of the people, it is the purpose of this chapter to present to the reader a survey of the general background of the Philippines,- geographically and racially, in order to understand better the needs of the youths of the land.

B. GEOGRAPHICAL SITUATION.

Of the physical aspects of the Islands, Hon. Charles E. Yeater, once a Vice-Governor and Secretary of Public Instruction, said:

"It is a beautiful land. Its deep tropical forests, its broad and level plains, its mountains, its beautiful rivers and the ever changing vista of the restless surrounding sea, its hundreds of ever-green islands, of all sizes and shapes, with white beaches and coral reefs, interest the traveler to an absorbing degree. There is no country in the Orient which displays so many variagated marks of beauty and grandeur."¹

¹ Facts and Figures about the Philippines, 1920, p.5

1. Location.

The Philippines lies to the southeast of the great continent of Asia and occupies much the same relative position as the West Indies to North America. It is in the Tropic Zone between the meridians of $116^{\circ}40'$ and $126^{\circ}34'$ east longitude, and between the parallels of $4^{\circ}40'$ and $21^{\circ}10'$ north latitude. The Philippines looks very tiny in the world map as compared with the other countries of the globe but it really constitutes a vast archipelago lying in the extreme western part of the Pacific Ocean near the coast of China just north of the equator.²

The location of the Philippines in relation to other countries of the world is quite interesting. Manila is only about 600 miles northwest to Hongkong and the mainland of Asia, and only about 900 miles to Saigon on the southeastern extension of that continent. Formosa is only a little over 100 miles to the northernmost islands and about 800 miles to the Japanese mainland. Because of this enviable position in relation to other countries of the Orient, the Philippines has been described as the "Trade Gibraltar in the Far East" and has been referred to as a "radiating center for the Gospel".

²Cf., Commercial Handbook of the Philippines, 1924, p.13

Draw a circle with Manila at the center and with a radius of 2,500 miles, and almost half of the world's entire population shall be included in this circle.³

2. Land Area.

The Philippine Islands includes 7,083 islands, of which 2,441 are named and 4,642 are not. The total area is 114,400 square miles. This is larger than the combined States of New York, New Jersey, Pennsylvania, and Delaware. There are eleven important islands, each of which has an area of more than 1,000 square miles. Luzon has 40,814 square miles; Mindanao, 36,906; Samar, 5,124; Negros, 4,903; Palawan, 4,500; Panay, 4,448; Mindoro, 3,794; Leyte, 2,799; Cebu, 1,695; Bohol, 1,534; and Masbate, 1,255.⁴

3. Climatic Conditions.

The climate of the Philippines is considered to be among the best in the tropics. There are only two seasons, the dry and the wet or rainy season. Father Algue, Director of the Weather Bureau in Manila, divides the climate into three types, the classification being based on distance above sea level and exposure to ocean breezes. November, December, January, and February are the temperate months. The average temperature at this season is about 77 degrees to 79 degrees Fahrenheit.

³Cf., Ibid, pp.13-14

⁴Cf., Ibid, p. 14

In April, May, and June, the hot months, the mean temperature is between 83 and 84 degrees. In the other months it is about 80 degrees. These facts, however, do not indicate by any means, that the climate is oppressive. In fact, it is agreeably warm, with cool nights and early mornings. While the temperature is high, it never goes to the extreme, as it does during the hot summer days in America. In the midst of a hot day there always comes the cooling breeze from the mountains and the ocean which makes the day pleasant.⁵

These seasonal periods are not the same in all parts of the Philippines. Some parts are affected by ocean currents which modify climatic conditions therein. The Mountain Province in Luzon where the ideal summer resort, Baguio, is situated has a maximum temperature of 80 degrees and a minimum of 53 degrees. Zamboanga and the province of Bukidnon and Lanao boast a most agreeable and healthful climate.⁶ There are other ideal health resorts found in highlands of the Philippines. In these places and in all others sunstrokes are not known.

The rainy season extends from June to October. Typhoons with heavy wind and rain are frequent during these months. The lowest average rainfall for a period

⁵Cf., Facts and Figures about the Philippines, 1920, p.7
⁶Cf., Ibid., p.7

of twelve years, 1909 to 1920, for the whole archipelago was 60.73 inches in the driest region. The highest was 126.68 inches in the wettest region. Manila's average rainfall was 75.46 inches. The following table shows how this compares with the rainfall in American cities:⁷

Cities	Annual Average
Manila-----	75.46
Portland, Oregon-----	44.65
San Francisco, California-----	22.66
Yuma, Arizona-----	3.47
Havre, Montana-----	13.32
Denver, Colorado-----	14.26
El Paso, Texas-----	9.43
Moorhead, Minnesota-----	24.40
Omaha, Nebraska-----	30.22
Galveston, Texas-----	46.53
Marquette, Michigan-----	32.27
Chicago, Illinois-----	33.52
New Orleans, Louisiana-----	57.55
Northfield, Vermont-----	33.56
New York, New York-----	44.20
Jacksonville, Florida-----	52.62

During the wet season inundations of rivers are frequent and often produce a flood, making travel difficult and even impossible in some parts of the Islands.

(a) Climate and health.

As to the effect of the climate on the health of the people the writer wishes to quote from the Commercial Handbook of the Philippines the following:

"The variety of climate, the intermediate or mild temperature prevalent throughout the year in many parts of the country, is beneficial to the health of the inhabitants as proven by the death rate for every thousand whites in Manila for 1922 which was six and six-tenths, as compared with the death rate in 1920 for New York

⁷Cf., Ibid., p.8

which was thirteen and three-tenths, and for Chicago which was thirteen and two-tenths. Ideal health resorts are found in the highlands of the Philippines, like Antipolo in Rizal; Lucban and Sariaya in Tayabas; Taal in Batangas; Silang in Cavite; Bukidnon and the region around Lake Lanao in Mindanao, and the plateaus of Baguio, approximately 5,000 feet above sea level and about 175 miles from Manila. Medical reports speak highly of the climate of Baguio and of Camp Keithley in Mindanao. As to health conditions in general, it is conceded that the system of sanitation actually enforced in the Philippine Islands is on a par with that of any other civilized country in the world."⁸

(b) Effect on growth.

The age of puberty seems to be influenced by climate. This is evidenced by a study made by Engelman of 10,000 girls. This study showed that for girls born in America the average age for the first menstrual period was 13.9 years, while for girls born in northern Europe it was 15.5 years. Girls born in southern Europe mature earlier than in America. In tropical countries the average is even lower. Owen places the average age of puberty in the United States at 13 1/2 years.⁹ Puberty in a tropical country like the Philippines comes about a year earlier.

Another effect of the climate upon the young people of the Philippines might also be mentioned here. That is its effect upon their attitude toward manual work. Somehow, because of the heat, the young people look with

⁸ Commercial Handbook of the Philippines, pp.15-16

⁹ Cf., Owen, R.D., Principles of Adolescent Education, p.74

disdain upon this kind of work.

C. RACIAL CONDITIONS.

1. Population.

The census of 1918 showed a population of 10,350,640. Out of these 9,495,272 were Christians and the rest were non-Christians.¹⁰ The Christian population includes those who came under the christianizing influence of Spain and the Roman Catholic Church during her sovereignty, and later of the Protestant churches. These figures show that there was then only 8.2 per cent of the population who were non-Christians. This consists of the Moros, Igorotes, and Negritos. They were the people who resisted the christianizing influences of Spain, the Moros retaining their Mohammedanism and the Igorotes and Negritos their pagan and animistic customs.

2. Language problem.

The Philippines presents a unique linguistic problem. Dr. Miller, former Chief Ethnologist of the Bureau of Science in Manila, had this to say about the language of the people:

"There are many different languages or dialects in the Philippines but all are closely related one to another, the pronunciation and mode of speech vary but little from one section of the Philippines to another and the majority of the words are common to two or more of the Philippine languages. These languages, whether

¹⁰ Cf., Facts and Figures about the Philippines, p. 12

spoken by pagan, Moro, or Christian, belong to the great Malaya-Polynesian family, branches of which are found in Sumatra, the Hawaiian Islands, Madagascar, and on many islands between."¹¹

The census of 1918 recognized six large linguistic groups. The smallest of these includes more than 339,000 people and the largest 1,850,000. There are forty-three distinct linguistic groups and eighty-seven dialect groups. These facts present a language situation complex and difficult in solution.

3. Homogeneity.

But even with the unique language situation in the Philippines the people are, nevertheless, homogeneous.

Hon. Charles E. Yeater said:

"By the use of the word 'tribe' in speaking of the natives of the different sections of the Philippines, the erroneous impression has become current that the Filipino people lack homogeneity, whereas, as a matter of fact any one who has been in the Philippines at all will readily admit that the Ilocano, Tagalog, Pangasinan, Pampango, Bicol, and Visayan are one and the same in every respect. Nor is this similarity found among these classes of Filipinos only, but to an equal degree, modified only by difference of costume, civilization and religion, among the so-called Moros, Igorotes, and other non-Christian and pagan inhabitants of the Philippines as well. As a matter of fact those of the more backward Filipinos who have attained occidental education and adopted the western manner of dressing can not be told apart from their more civilized brethren by Filipinos themselves."¹²

Speaking on the same subject as the above, ex-Presi-

¹¹Facts and Figures about the Philippines, p.12

¹²Ibid., p.12

dent Taft said:

"There is a racial solidarity among them undoubtedly. They are homogeneous. I cannot tell the difference between an Ilocano, and a Tagalog and a Visayan.... To me all the Filipinos were alike."¹³

Francis Burton Harrison, once Governor General of the Philippines, before a joint committee of Congress, expresses himself thus:

"To my way of thinking, they are very remarkably homogeneous, quite as much so as any nation in the world today with which I have any acquaintance. From one end of the Philippine Islands to the other the people look very much alike; their manners are very much the same; their style of living is about the same; and they are being generally educated along the same lines by the government and by the private schools, which are cooperating with the government. So that I think they already have one of the prime requisites of a nationality, namely, a general and universal feeling that they belong to the same race of people."¹⁴

With the exception of the few scattered Negritos, the people of the Philippines- pagans, Moros, and Christian are one racially. Not only is this homogeneity shown in their costume and features but also in their purpose and aspirations. This is clearly manifested in their government. In the Philippine Legislature are found representatives from all parts of the country, from the northernmost regions to the southern extremity, and yet one can hardly, if at all, tell them apart. Among these representatives there exists the same singleness of purpose, thought and action as is found among the

¹³

Beautiful Philippines, Handbook, p. 37

¹⁴

Ibid, p. 37

members of the Legislature of the United States.

This unity is likewise manifested in all the schools where students come from all parts of the Philippines. Especially is this so in the colleges, normal schools, and universities in the city of Manila. Students in these institutions come from all over the country and except by difference of language one cannot tell them apart, because they are so much alike in their characteristics, hopes, ideals, and aspirations.

4. Racial Characteristics.

Hon. Charles E. Yeater in speaking of the people said:

"The Philippine people are characterized by a generosity and hospitality unexcelled by any other peoples. They are clever and quick to learn and their mentality is plastic to all impressions of the Western civilization."¹⁵

The people are kind to children, and in spite of the fact that most of the Filipinos have large families, the children are always well cared for. It is quite unusual to see children harshly treated by a Filipino.

The people of this country, especially the young men, are sportsmen. They love all manner of games, and outdoor sports make a marked appeal to them. All kinds of outdoor games played in America are played in the Philippines. Tennis is a favorite game among

¹⁵Facts and Figures about the Philippines, p.5

the young men and women. Another sport which has become popular is prize fighting, a sport which was introduced by Americans. This particular sport is having some sad effects on the young people for it is leading them into gambling. This is why the social and religious leaders of the country are working hard for its irradiation.

More things are said by foreigners who have had contact with the Filipinos about their traits. Dr. Frank C. Laubach, a missionary in the Philippines for many years said:

"The Filipinos hate war. They avoid trouble and will submit to tyranny long after an American would have rebelled. They are meek, quiet, kindly, hospitable, very polite- these men whom Americans have supposed to be merciless, warlike, and savage! Indeed they excell the average American in every one of the above mentioned respects." ¹⁶

Hon. Leonard Wood, the late Governor General of the Philippines, said:

"The Philippine people possess many fine attractive qualities- dignity and self respect, as shown by personal deportment-..... personal neatness and cleanliness, courtesy and consideration to strangers and guests, boundless hospitality, willingness to do favors for those with whom they come into contact, which amounts almost to inability to say 'no' to a friend." ¹⁷

Mr. E. Alexander Powel, a world traveler and writer of international note, said, after weeks of travel in the Islands:

"Were I asked to enumerate the desirable qualities of the Filipinos which most impressed me I should

¹⁶

¹⁷Laubach, F.C., The People of the Philippines, p.11
Report of the Special Mission to the Philippines, p.11

name without hesitation their boundless hospitality, their personal cleanliness, their dignity and self-respect, their good nature, their innate courtesy and their consideration for strangers, their love for children, their mental activity, their devotion to their country, and their consuming passion for education." 18

All those quoted above seem to agree as to the traits of the Filipinos. However, they all seem to have dwelt only on the desirable traits of the people. Every nation has its bad side as well as its good side. The Philippines is no exception to this fact. The Filipinos, like other peoples of other nations, have their weaknesses as well. Among them are the tendency to indolence and propensity to gambling. It was noted in earlier discussion that the climate of the country somehow affected the attitude of the young people toward manual work, that because of the hot climate they became naturally lazy. But this is not the only cause of the indolence of the young people. To a great extent it is due to heredity and environment. The Spaniards brought to them the trait of indolence, a trait that is never desirable to anyone. Another unpleasant trait is their delight in idleness and their wasteful use of their leisure. This problem of leisure is quite acute in the Philippines. The young people have not as yet learned the value of time. They do not have any set program

¹⁸Powel, E.A., Asia at the Crossroads, 1922, p.288

for their leisure and as a result a number of them go out gambling, or dancing, or else loitering around. Another great weakness of the Filipino young people is their vanity. They delight in having extravagant clothing. In fact, they are branded as spending too much on clothing, instead of too little.

An attempt is made to present both sides of the young Filipino life. Considering the favorable as well as the unfavorable traits of the people, one is safe in saying that in the final reckoning the Filipino virtues will outweigh the vices. It should, therefore, be the task of the religious worker to conserve the good in the Philippine life and to improve the weaknesses observed.

D. SUMMARY:

This chapter has endeavored to picture the background of the Filipino youth, geographically and racially. Geographically we have these conclusions:

1. As to location, it is noted that the Philippines is situated in the Tropic Zone and that it has a strategic location in relation to other Oriental countries.

2. As to area, The Philippines is very much larger than most people think and it is composed of very many islands of different sizes and importance.

3. As to climate the following are noted: (a) That there are only two seasons in the Islands, the wet and

and the dry season. (b) That the hot season affects the young people's attitude toward manual work to some extent. (c) That the rainy season often produces flood, making travel difficult and even impossible in some parts of the Islands. (d) That puberty comes earlier than in the temperate Zone. (e) That the climate is most beneficial to the health of the inhabitants as proven by the death rate for every thousand whites in Manila for 1922 as compared to that of New York and Chicago in 1920, and that the system of sanitation actually enforced in the Philippines is on a par with that of any other civilized country in the world.

Racially, the following conclusions are noted:

1. That according to the 1918 census there were 10,350,640 people 91.8 per cent of whom were Christians and the rest non-Christians.

2. That one who tries to build up a program of religious education faces a vital problem due to the linguistic problem in the Islands. There are recorded eighty-seven dialects in all.

3. That even with the variety of dialects the Filipinos are homogeneous as shown in their similarity of characteristics, customs, and their singleness of purpose, ideals and aspirations.

4. That the Filipinos have good as well as bad traits. Among the good traits are hospitality, courtesy,

cleanliness, dignity, self-respect, love to children, devotion to their country, a consuming desire for education, and love for peace. Among the undesirable traits are indolence, propensity to gambling, dislike for manual labor, love of luxury, and lack of a true perspective of the value of time.

CHAPTER III

GENERAL BACKGROUND: CULTURAL AND SPIRITUAL

A. INTRODUCTION

B. PRE-AMERICAN CULTURAL AND SPIRITUAL BACKGROUND

1. The coming of the Spaniards
2. Life of the early inhabitants
3. Religious development
4. Educational development
5. Influence of the **Spanish** rule and the Church

C. THE AMERICAN REGIME

1. The Filipinos as the Americans found them.
2. Governmental progress
3. Educational progress
4. Religious progress
 - a) Aglipayanism
 - b) Protestant Christianity
 1. The coming of Missionaries
 2. Unlocking the Bible
 3. Lines of emphasis in Mission work
 - a. Medical
 - b. Educational
 - c. Evangelical.
 4. Contributions of Protestant Christianity

D. SUMMARY

CHAPTER III.

GENERAL BACKGROUND: CULTURAL AND SPIRITUAL

A. INTRODUCTION.

In this chapter is to be considered the cultural and spiritual background of the Filipinos, studied under two main heads namely, (1) The pre-American cultural and spiritual background which includes: the coming of the Spaniards; the situation of the early inhabitants; the cultural and educational situation; and the introduction of the Roman Catholic religion; (2) The American regime which includes: the Filipino people as the Americans found them; and the governmental, educational, and religious progress since the American occupation.

B. PRE-AMERICAN CULTURAL AND SPIRITUAL BACKGROUND.

1. The coming of the Spaniards.

The Islands was discovered by Magellan on March 16, 1521 in his attempt to reach the Moluccas by Western route. This date is important because it marks the beginning of the christianization of the Archipelago, and the introduction into the Islands of western culture¹.

The colonization of the Philippines by Spain began

¹Cf., Beautiful Philippines, p. 17

in 1565, when Lopez de Legaspi founded in Cebu the first Spanish settlement, which he called 'San Miguel'.

Panay, the second Spanish settlement, was soon after established on Panay Island. And on June 3, 1571, the third Spanish settlement was founded in Manila. Thereafter Spanish influence and power were felt in various points of the archipelago.²

The history of the Philippines from the beginning of Spanish rule to the middle of the nineteenth century is a long tale of cruel wars and uprisings. The Portuguese disputed Spain's right to the Islands. The Dutch appeared in the Philippine waters and made attacks on the Spaniards. The Chinese residents revolted from time to time. But by far the greatest and most persistent trouble raisers were the Filipinos themselves, who repeatedly revolted **because** of the alleged injustices committed upon them. There were about a hundred uprisings in all. That which was considered as the most noted of all, due to its magnitude and the determination shown by the revolutionists, was that of 1872. This was put down with the execution of three secular priests - Burgos, Gomez, and Zamora. These men are reckoned among the popular heroes of the country ever since their execution. From that time plotting against the corrupt

² Cf., Facts and Figures about the Philippines, p.9

civil government and autocratic religious corruptions never ceased.³

Aside from a long list of revolts which characterized the rule of Spain, there were also civil oppression and ecclesiastical tyranny. The dominant motive of the Spaniards seemed to be greed and gain. They were not very much concerned with what they were able to do and to give to the Filipino people. On the contrary, they were concerned with what they could get from them. Just as Barrows said:

"The King wanted revenue for his treasury; the noble and the soldier, booty for their private purse; the friar, wealth for his order; the bishop, power for his church."⁴

As an evidence of this oppression, the commercial restrictions and monopolies which existed during the Spanish rule might be cited. Foreign trade was restricted to that with Mexico, and only two ships, called galleons, sailed each year. These were run at the expense of the Spanish King, and the privilege of using them was granted only to high officials and favorites. Part of the merchandise taken to Mexico was kept there and part sent to Spain. The result of this restrictive policy was the reduction of both foreign and domestic

³Cf., Beautiful Philippines, pp.17-18

⁴Barrows, David P., History of the Philippines, (Old Edition) p. 110

trade and the monopolization of foreign trade by a few. Agriculture and other industries were neglected. Monopoly of tobacco and other products also existed. Governor Basco de Vargas, seeing in a tobacco monopoly a possible source of revenue, recommended it to the home government. The decree instituting it was issued by the King of Spain, a policy to insure revenue was framed and agencies were created. Monopolies on gunpowder, wine, opium, and brandy followed.⁵

These account for the little progress in the Islands during the Spanish rule. One is safe in saying that the progress in the Philippines during the thirty years of American rule is very much greater than the progress during the more than three hundred years under Spain.

2. Life of the early inhabitants.

Long before the coming of the Spaniards, the ancient Filipinos had a culture of their own. They were engaged in various industries and had a considerable interisland and mainland trade. A Chinese geographer made mention of the Philippines and described its trade relations with the Chinese as early as the 13th century. Commercial connections also existed between the Philippines and Japan, India, Siam, Java, Sumatra, Borneo, and the Moluccas.⁶

⁵Cf., Commercial Handbook of the Philippines, p.17
⁶Cf., Facts and Figures about the Philippines, p.12

The early inhabitants had their culture and civilization. They had alphabets and system of writing of their own which closely followed the Phoenician alphabetical arrangement. They had calendars and a system of weights and measures. They tilled their lands and maintained governments. Their laws were mostly based on traditions and customs handed down from generation to generation, although occasionally codes of laws also existed.

They cultivated the soil, planting rice, sweet potatoes and other tubercles or root crops. They manufactured various kinds of boats, fishing instruments and weapons; they engaged in weaving; they knew the art of embroidery, and made sculptures which represented their ancestors whom they called anitos. They worked with silver, gold, and copper to make jewelry.⁷

The Philippines' early relations with other countries gave rise to cultural and spiritual progress. Spain, therefore, had a good ground to begin with in their colonization.

3. Educational development.

There is little knowledge outside the Philippines of the educational development during the Spanish regime. From the beginning of Spanish domination there existed

⁷Cf., Osias and Lorenzana, *Evangelical Christianity in the Philippines*, 1931, pp. 23-25

schools and colleges which were mostly conducted by the religious orders. These schools and colleges offered various courses and graduated numerous priests, lawyers, physicians, pharmacists, and teachers. It might be interesting to note that the oldest University today under the American flag is found in the Philippine Islands; the University of Santo Tomas was founded in 1611, which is about a quarter of a century before the founding of the oldest American University, Harvard.

If there is a criticism to make of the educational system during the Spanish epoch, it is the fact that higher education was given first. It was not until the later part of the nineteenth century that a general system of primary instruction was given. This was given under the Royal decree of 1863 and went into effect in 1865. A nation-wide system of public education was thus inaugurated. This shows that the Philippine education under Spain began from the top and worked downward.

For a more vivid idea of the educational development during the Spanish regime it is well to consider figures regarding the matter. Toward the third quarter of the nineteenth century there were already in the Philippine Islands, 1016 schools of elementary instruction for boys and 593 for girls, or a total of 1608. This is from the Manual del Viajero, published in 1877. Senor Cavada, in 1870, in a work entitled Historia Geografica, Geologica

y *Statistica de Filipinas* (Manila) shows that in Luzon there were 657 boys' schools and 439 girls' schools or a total of 1096 schools; and in Mindanao, 22 boys' schools and 19 girls' schools, or a total of 41 schools giving a grand total of 1779 elementary schools in the Philippine Islands during that time.⁸

4. Religious development.

Together with the establishment of Spanish domination in the Philippines came the introduction of Christianity. Spain, being under the control of the Roman Catholic faith, introduced that form of Christianity. Friars were sent to the country and by 1886 they were established in forty places and claimed as Christians 250,000 or nearly half the population of the Philippines at that time.

Great as their energy was, the friars could not have done the rapid progress they did without the aid of the government.. The Church and the State worked hand in hand, but the Church wielded tremendous power and at times was more powerful than the government itself. Each village was under the rule of a priest. The Spaniard had from a hundred to a thousand or more Filipinos under his control, from whom he levied taxes. He was a feudal lord. The tribute went to the church, the

⁸ Cf., *Ibid.*, p. 27

government, and the priest himself. Character was stifled; progress was deliberately discouraged; independence of thought was stamped out.⁹

5. Influence of the Spanish rule and the Church.

Mention has been made of the oppression that existed and the little progress accomplished during the Spanish sovereignty. It would be doing Spain a great injustice, however, if no credit were given her rule in the Philippine Islands. She laid the foundation for Christianity in the country and converted the inhabitants to the creed, thus setting up the only Christian country in the Orient with a Christian outlook on life. In the women, the tenets of Christianity instilled dignity. The religious leaders exerted an influence upon Philippine life. The priests were not only spiritual guide in the community but they also acted as guide in the governmental affairs and other activities.

Educationally, they also made a contribution. They established schools, not only for the primary and secondary education but also for university training.

But the religious orders also left a detrimental influence upon the people. Their abuse of power soon resulted in oppression. Religion itself became an instrument for enriching the church and impoverishing

⁹ Cf., Beautiful Philippines, p. 27

the poor. It was so largely a matter of form that it had little influence in the daily life of the people. Even gambling and cock-fighting flourished under the shadow of the church without any protest.

C. THE AMERICAN REGIME.

1. The Filipinos as the Americans found them.

Enraged by the tyrannic rule of Spain and strengthened by the spirit of unity, the Filipinos stood firm for reforms. Some of the greatest Filipinos in history, while in Europe, banding themselves together by means of the press and in person, sought to arouse the liberal thinkers of Spain that they might see the folly of antagonizing the Filipinos. The people were determined more than ever to demand reforms in the government as well as in the church.

For a time they tried to gain reform through peaceful and lawful method. It later became evident, however, that their pleadings were not being heeded. The people then realized that their only salvation lay in freedom from Spain. Since peaceful means were never successful the Filipinos thought their only hope was in revolution. As a result there broke out the Revolution of 1898 which was truly national in character.

This was the state of affairs the Americans found when they came to the Philippines.

2. Governmental progress.

When Philippine conditions began to take on signs of normalcy, a reorganized civil government - local, provincial, and insular - was established. This plan involved the election of a president, a vice-president, a municipal council and other minor officials in every municipality of the Philippines. A province was governed under the direction of an elective Filipino governor, with a provincial board which consists of the governor and two members. The central government was governed by the Civil Governor and a Philippine Commission consisting of a majority of Americans up to 1913 when the Filipinos were given majority in the Commission.

Some years after the organization of civil government in the Islands, a Philippine Assembly to constitute the lower house was established. Its membership consisted of elected representatives of the people. The Assembly was inaugurated in 1907.

With the approval of the Jones Law in 1916, the Philippine Commission was abolished and an elective Philippine Senate was created in its stead. The Philippine Legislature was thus organized with two branches, the Philippine Senate and the House of Representatives. One of the first measures approved by this Legislature was a law for the reorganization of the executive department,

of the government making the executive branch better coordinated. The reorganization act called for six departments. It continued the department of Public Instruction under the Vice-Governor who is at the same time the Secretary of Public Instruction appointed by the President of the United States with the consent of the United States Senate. The five other departments are the department of the Interior, the department of Commerce and Communication, the department of Finance, the department of Justice, and the department of Agriculture and Natural Resources. The secretary of each of these five departments is a Filipino appointed by the Governor General with the advice and consent of the Philippine Senate.¹⁰

3. Educational Progress.

The present educational work in the Islands will be dealt with more extensively in the next chapter. Only a brief outline of the educational system is here considered.

When the civil government was inaugurated, an act was passed establishing the Bureau of Education, which now constitutes one of the bureaus under the Department of Public Instruction, and continues to have charge of

¹⁰Cf., Osias and Lorenzana, *Evangelical Christianity in the Philippines*, p. 53 following

the public educational system of the Philippines.

The Philippines is divided into forty-nine school divisions, each division generally coinciding with the boundaries of a province, except the city of Manila, and four Insular schools: the Philippine Normal School, Central Luzon Agricultural School, The Philippine School of Arts and Trades, and the Philippine Nautical School, each of which is considered as a distinct division. A division is under the immediate charge of a superintendent who is the representative of the Director of Education. The Division superintendent is generally assisted by a provincial industrial supervisor or an academic supervisor. Each provincial division is divided into different districts consisting of one or more municipalities and several barrios or villages, each under the charge of a supervising teacher.¹¹

4. Religious Progress.

Christianity in the Philippines is represented by three branches: Catholicism, Aglipayanism, and Protestantism. As has already been noted the Catholic Church include the majority of the people. This is due to the virtual monopoly of the religious field by Catholic missionaries and priests during the centuries of Spanish domination.

¹¹ Cf., Facts and Figures of the Philippines,
p. 16 following

a. Aglipayanism.

In the discussion of the religious progress of the Philippine people the aglipayanism or the Independent Filipino Church should not be omitted. This was an outcome of the nation-wide revolution of 1896 which intensified the spirit of nationalism and social solidarity among the people. It was one of the reactionary movements against the tyranny of Spain. Its leaders were ardent advocates of independence in both church and state affairs.

Gregorio Aglipay, the leader and now the Archbishop of this organization, was an excommunicated Catholic priest. He called together a group of Protestant missionaries in 1901 and outlined his plan to lead in a movement to rend the Roman Catholic Church. Two main items characterized his program: first, complete separation from the papacy and complete autonomy in the Philippines; and second, an open declaration for 'Catholic doctrine in its purity'. The Protestant missionaries did not unite since the movement did not make the Scriptures its rule and guide in doctrine and life. In spite of this Aglipay called together the Filipino priests and laymen who had agreed to join him, adopted a constitution and organized the Independent Church. The movement spread rapidly. In a short time 1,500,000 had declared their allegiance to the new Church. This

movement has lived to the present. In a way, this Church has helped the Protestant Movement by breaking the intolerant opposition of the Roman Catholic Church.¹²

b. Protestant Christianity.

1. The coming of Missionaries.

In July, 1898, two months after the victory of Admiral Dewey, representatives of several mission boards met in New York to discuss plans for a united and effective occupation in the Islands. They agreed that any Board which was ready to send missionaries should be free to do so. Bishop James M. Thoburn, a pioneer of Methodism in India, who for years had been waiting for just this opportunity, hastened to Manila and opened the Protestant work. His was the first sermon preached by an ordained Protestant missionary in the Philippine Islands. The service was held under great difficulties in an old theatre building. Permission to hold service had to be secured from the commanding officer of the city.¹³

A month later, on April 21, 1899, Dr. and Mrs. James B. Rodgers of the Presbyterian Board, arrived. Dr. Rodgers was the first regularly appointed missionary to reach the Islands. Then followed the other

¹²

Cf. Ryan, A.L., Religious Education in the Philippines, p.24 following

¹³Cf. Stuntz, H.C., The Philippines in the Far East, p.240

missionaries of other Boards. The Baptists came in May, 1900; the Episcopalians in 1901; United Brethren in April, 1901; Disciples in August, 1901; and the Congregational in 1902.¹⁴

2. Unlocking the Bible.

It would not be safe to say that the Bible was entirely a closed book during the Spanish regime, but the fact is that all attempts to introduce it into the country and make it popular were thwarted by friardom. The clergy forbade the laymen to own one. There were times when the possession of a Bible resulted in persecution. But such a thing did not continue long. With the victory of religious freedom, and the change of sovereignty, darkness had to give way to light.

Despite the great opposition there were brave souls who did secure copies of the Bible. The Foreign Bible Societies succeeded in distributing thousands of Bibles. Since 1898 the work of popularizing the Bible has continued. Besides the distribution of this once forbidden Book, there was the translation of it into the vernacular. Both missionaries and Filipinos aided in translation work, and busied themselves with the big task of placing the Bible within the reach of the masses. It

¹⁴Cf., Ryan, A.L., Op. cit., pp. 48-49

was not long after that the Bible was translated and published in Ilocano, Tagalog, Bicol, Pangasinan, Pampango, and other important Filipino dialects.¹⁵

Along with the task of translation and publication there was the problem of circulation. Filipino Bible sellers did a great task in this connection. "They have prepared the way for the preaching and teaching of the Word."¹⁶

3. Lines of Emphasis in Mission Work.

a. Medical

Just as the ministry of healing was apart of the work of the Lord Jesus, the Mission believed that that should also be a part of their ministry. In the missionary enterprises, the medical work is regarded as, in itself, an expression of the Master. In such a spirit the different mission hospitals and dispensaries were established. It is the Christian spirit of service which prevails in these mission hospitals that has lifted the standards of sanitation in the home and community. They are not willing to be merely Health Centers; they want to reach the families and homes, if health is to be better, and if ideals of finer living are to be established. They endeavor to accomplish this by conducting meetings wherein the necessity of right living is stressed.

¹⁵ Cf., Osias and Lorenzana, *Evangelical Christianity in the Philippines*, p.81 following

¹⁶ Cf. Ryan, *A.L.O.P.* cit., p. 60

b. Educational

Along the line of education the missions have established schools - High Schools, Colleges, Bible Training Schools, and Seminaries - to meet the educational needs of the people. In these schools Bible is taught and a splendid religious atmosphere prevails. This phase of the missionary work will be dealt with more extensively in a later chapter.

c. Evangelical

Along the line of Evangelism, the missions are trying to accomplish their aim by means of several agencies. The first that might be mentioned is through Christian dormitories. The different denominations working in the Philippines have established dormitories in student centers especially in the city of Manila. These dormitories not only provide living accommodations at a low cost but also a home-like atmosphere and Christian influence. They always endeavor to have a Dean of these dormitories whose life can be an example of those who live therein. These dormitories have proven to be fruitful centers for evangelism and religious education.

The next agency to be mentioned is revivals. Through revival meetings in churches, schools, and dormitories thousands have been converted and ^{have} joined the

Protestant Churches.

The last of these agencies and the one which today might be considered the most effective and lasting is educational evangelism or, to be more specific, religious education. While medical and educational tasks are significant in the missionary work, religious education may be considered as the leading factor in the Missionary enterprise. Dr. A. L. Ryan, General Secretary of the Philippine Council of Religious Education said:

"Most of the missionaries who have come to the field during the past decade have had the opportunity of special courses in religious education in their college and Seminary training. This have given them a viewpoint and attitude which augur well for constructive work in the future. Today, while evangelism has not been lessened, religious education has been given a larger and more deserved place in reenforcing evangelistic endeavor. Indeed evangelism through teaching is gradually coming to the front. For religious education, when properly understood as to its scope, cannot be anything else but evangelistic in tone and emphasis."¹⁷

4. Contributions of Protestant Christianity.

In an article of Hon. Camilo Osias, Resident Commissioner of the Philippines to the United States Congress, published in the Religious Telescope, he discussed the outstanding contributions of Protestant Christianity to the Philippines. He said:

" The Evangelical Christian Movement in the

¹⁷Ryan, A.L., Religious Education in the Philippines, p.66

Philippines has rendered great services to my people and to the cause of religion. Evangelical Christianity has rendered service of lasting value:

1. By translating and popularizing the Bible.
2. By insistence on freedom of thought in religious matters.
3. By provoking the old established church to competitive efforts in more direct social service.
4. By fostering revolt against superstitious beliefs and fossilized religious dogmas.
5. By upholding high idealism and deep spirituality.
6. By winning souls to Christ and rendering social service of various types."¹⁸

Aside from those mentioned above might be included the medical, educational, and moral contributions which are undertaken upon the inspiration of the Christian movement. Added to these is the strengthening of family ties and elevating and sanctifying the Filipino home. Divorces are practically unknown in the country. The position of the Filipino woman is high because of the Christian influence. Many more contributions might be mentioned but this to close with will suffice as a last thought. Protestant Christianity has been instrumental in winning Filipino souls to Christ. Lives have been changed - criminals have become saints through the power of Christ as presented by the churches. Individual and social standards have been elevated. A new sense of value has been kept alive in the hearts, minds, and

¹⁸The Religious Telescope, Oct. 5, 1919, "The contributions of Evangelical Christianity" by Camilo Osias

consciences of men.

D. Summary.

This chapter has attempted to present in brief the cultural and spiritual background of the Filipino youth both under the Spanish and American administration. The following are the points that have been noted during the time of Spanish authority:

1. All through the Spanish rule there was a long tale of cruel wars and uprising and the most persistent trouble-raisers were the Filipinos themselves, who repeatedly revolted because of the alleged injustices committed upon them. The dominant motive of Spain seemed to be greed and gain, and there was not much progress in the country during her rule.

2. The country had relations with other countries long before Spain discovered the Philippines. The people had their own culture and civilization. They had their system of writing and codes of laws.

3. The educational system in the Islands during Spain's administration began from the top and worked downward. Higher education was first established then the lower or elementary education was established later.

4. With the coming of Spanish domination in the Islands there also came the introduction of the Roman Catholic religion. This spread very rapidly and in a

short period nearly half of the population became members of the church.

5. Spain laid the foundation for Christianity in the Philippines, thus setting up the only Christian country in the Orient.

6. The religious leaders exerted influence upon all Philippine life. The priest was both spiritual and political guide.

7. The religious leaders left a detrimental influence upon the people. Their abuse resulted in oppression. Religion became so much a matter of form that it had little influence upon the daily living of the people. The friars themselves were corrupt. Even vice flourished under the shadow of the church.

Under the American Regime we have these points to make:

1. When the Americans went to the Islands they found the Filipinos advocating reforms.

2. As soon as American authority held sway reforms were made. The first to be mentioned is the reform in the government, a civil form - local, provincial, and insular - was established.

3. As to educational progress, schools were established in barrios, villages and provinces. A Department of Public Instruction was created to take charge of the educational system of the Islands.

4. As to religious progress we note first, the Aglipayanism which was a reactionary movement against the tyranny of Spain. It was headed up by a Filipino and up to this time this Independent Filipino Church is flourishing and has a good number of followers. Then next we notice Protestant Christianity. We note: (1) that the missionary work began as early as 1898 and that seven Mission Boards have opened their fields in the Islands, the Methodist being the pioneer; (2) that with the coming of the missionaries there came also the unlocking of the Bible which was once a forbidden book in the Islands; (3) that the missionary work emphasized the medical, educational and evangelical aspects, through the establishment of hospitals and dispensaries, through the establishment of schools, and through the establishment of dormitories, the holding of revival meetings, and the organization of religious education work; (4) that Protestant Christianity made several contributions, such as the winning of souls to Christ, the elevating of individual and social standards, and the keeping alive in the Filipino heart of a new sense of life value.

CHAPTER IV

GENERAL BACKGROUND: SOCIAL, ECONOMIC, AND EDUCATIONAL

- A. INTRODUCTION
- B. SOCIAL CONDITIONS
 - 1. Social conditions
 - 2. Moral problems
 - a) The saloon or liquor problem
 - b) The cockpit
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CHAPTER IV.

GENERAL BACKGROUND: SOCIAL, ECONOMIC, AND EDUCATIONAL

A. INTRODUCTION.

An account of the conditions now prevailing in the Philippines would be incomplete without some reference to the social, economic, and educational conditions. These may have some bearing on the need of the young people, hence their consideration in this chapter. The social condition is viewed under four heads: social life of the people, moral problems, recreation, and position of women. The economic condition is viewed under two heads: industrial situation and economic problems. The educational situation is to be discussed under the following heads: language of instruction, organization of public-school system, academic versus social education, moral education, and religious education in public-schools.

B. SOCIAL CONDITIONS:

1. Social conditions.

Filipinos are sociable. This is evidenced by their very mode of living. It is rare that a Filipino farm house is seen at a distance from other houses. The people living in towns and barrios, go out to the fields together for their work during the day.

They are also family loving people. Family ties are strong and binding. The family is the basic social unit. The social organizations consist largely of inhabitants who are home and land-owners. According to the official census of 1918, out of the 1,955,276 farms, Filipinos owned 1,946,579; Americans, 2678; Europeans, 950; Asiatics, 1612; and other nationalities, 3457.¹

These facts should help in the determination of the kind of religious education program which the religious leaders try to build for the young people of the Islands. Since the people are mostly rural in their way of living a program of religious education should be more rural than cosmopolitan. Since they also are family loving people, the leader should endeavor to reach the youth through the home and should also include a program for the religious education in the home.

2. Moral problems.

Anyone who is concerned with the social and moral reforms of the country faces some big moral problems. These may be called the perils of the nation as they tend to break down the high ethical standard of the people. Among those that might be mentioned and which affect the lives of the young people of the land are

¹Cf., Osias and Lorenzana, *Evangelical Christianity in the Philippines*, p.13 following. (Taken from Philippine Census)

(1) the saloon, (2) the cockpit, (3) the prize-fight, (4) the dance hall, and (5) prostitution.

a. The saloon or liquor problem.

The saloon is generally regarded as the first evil to be combated because of its fast growth. There is no prohibition in the Islands so that there is no law that prevents the establishment of more saloons. An investigation of the number of establishments making liquor shows that they increased thirty times their original size during a period of fifteen years. In 1903 there were 287 such places. In 1918 there were 8,315. A consideration of the number of places licensed to sell shows an increase of more than three hundred per cent in eight years. In 1910 there were 25,969 licenses issued; in 1918 there were 86,941 licenses issued. Considering the total amount of distilled liquor produced in the Islands, leaving the importations out of account, it is found that in 1906, 6,461,949 litres of distilled liquor was produced; in 1910, 10,584,124 litres; and in 1918, 15,931,402 litres. From whatever view this is considered, whether it be the total consumption of liquors, or the value of this product, it shows a vast increase in amount.²

The above figures are indeed alarming. Although

² Cf., Laubach, Frank C., People of the Philippines, pp.398-399

there is no figure as to the number of young people affected by this great vice, it is true that the number of young men who are drinking has been pronounced deplorable. Men and women who are interested in the ethical, spiritual, and educational development of the Filipino people should wage a vigorous warfare against the drink evil.

b. The cockpit.

It was noted in an earlier chapter that cock-fighting is a heritage of Spanish times. While it is no longer popular and hardly known in the cities it is still an evil to a good many places in the Philippines. The days of the cockpit are numbered. It being a vice, the law permits it only on Sundays and holidays. This kind of vice is indulged in by the old men of the community. The young men hardly indulge in this. In fact, the younger generation is ashamed of the cockpit and determined to abolish it.

Why is this an evil, one may ask. The effects of this kind of vice make it an evil. The cockpit robs men of their money, and thus tempts them to steal. Laziness, poverty, and neglect of families are other results of it. As Dr. Laubach, a missionary in the Philippines, said:

"The Sabbath is desecrated; religion is flouted; men's hearts grow hard from making merry over

suffering; brutality, family quarrels, and misery are unfailing attendants of cockpit. It is the enemy of education and by education it will be destroyed." ³

c. Prize fight.

The prize fight is an evil which is faced in Manila more than elsewhere. It has become a formidable rival of cockpit. Both of these games appeal to the same appetite, the lust for gambling. An evil accompaniment of prize fighting, just as it is in cock-fighting is betting on their favorite fighter, which in itself is gambling.

d. Dance halls.

Assistant Attorney-General Zaragosa writes in the census of 1918:

"The dance halls have been the main cause of the ruin of many girls. My experience has convinced me that many of these girls enter the dance halls when they are still innocent and pure. Most of these unfortunate young women become professional dancers either through want of pecuniary resources or as a result of quarreling with their parents. Afterward, either by the evil company of women of the underworld, or through constant association with guests of such places, they fall into the hands of men who deceive them with alluring promises. The first fall marks their downward career.. How many of our young men, whom Rizal has called the 'fair hope of the Fatherland' lured by the bright lights of those places, have been checked in the midst of their career! What hopes, have been blighted, what fortunes wrecked." ⁴

This is an evil which affects many of the lives of the young people of the country. Because of this

³Laubach, F.C., Ibid., p. 403

⁴Philippine Census, Vol. II, 1918, p.1087

an organized campaign against such evil places should be launched. Manila is infested with such places of low order. It is alarming to note that seventy per cent⁵ of those who frequent the dance halls are students.

e. Prostitution.

Closely related to the problem of dance halls is that of prostitution. Prior to the year 1917 Manila had a segregated district (called Gardenia) for prostitution. Prostitution was then legalized in Manila. Although this segregated district is now closed forever it does not assure the absence of prostitution in the Islands. There are homes wherein this evil is practised secretly.. Although such homes are frequently raided, they manage to carry on their business privately.

This evil is today looked upon as a symptom of a deeper seated disease. The cure for it is along religious, moral, intellectual, and economic lines. There should be a campaign for better sex education.

3. Recreation.

As to recreation, the old form of amusement in the Philippines are giving way to modern sports like baseball, basket-ball, football, golf, tennis, and various other kinds of athletics. Social clubs are growing in number especially in Manila. Receptions, banquets, excursions,

⁵ Cf., Laubachm F.C., Op. cit., p. 406

and balls are common forms of entertainment among the people. The cinematograph and other kind of theatrical entertainments are increasing in popularity. The talking pictures are now increasing throughout the Islands.

This does not, by any means, indicate that the recreational life of the young people is adequately taken care of. Lack of worthy recreational facilities for the young people has particular significance in view of the preceding discussion. It was noted in an earlier chapter that the young people love sports. It is believed that organized play and recreational facilities will help irradicate some of the evils that were noted in the preceding discussion. In the Philippines there is a strong organization of the Y.M.C.A. and Y.W.C.A., High Y, Boy Scouts, Camp Fire Girls, and Girl Scouts, all of which are contributing a great deal in providing recreation for the young people. Their activities include hiking, camping, and organized teams for basket-ball, indoor baseball and other games. While it is true that these organizations are providing recreation for the young people their influence is quite limited. This is because of the lack of leaders. Here is a challenge to the churches to train leaders capable of organizing such activities for the young people.

4. Position of women.

Closely related to the problem of morals is that relating to the position of women. James A LeRoy in "Philippine Life in Town and Country" expressed his view of the Filipino woman in these words:

"...The position of woman in the Philippines is not that typical of the Orient. If we may not say that the Philippines are not at all Oriental in this respect, at any rate it is perfectly safe to say that in no other part of the Orient have women relatively so much freedom or do they play so large a part in the control of the family or in a social and even industrial affairs."⁶

The Filipino women play a great role in all phases of life. They occupy an enviable position not only in the home but also in society, where they are treated with respect and courtesy. They also occupy a unique and dignified position in the community. The Filipino women are being taught to be good teachers, women of society, and resourceful wives. Not content with their talents in these lines of activities, they go further and devote their time and intellect to higher duties,—studying pharmacy, medicine, law, and other professions.

Dr. Laubach, in speaking of the Filipino woman says:

"Men are often heard to admit that the women are their superiors - partly out of gallantry, to be sure, but mainly from conviction. It is universally conceded that the majority of

⁶ Osias & Lorenzana, Evangelical Christianity in the Philippines, pp. 14-15

of women have a more acute business sense than their husbands. Rare is the Filipino who will close a business deal without first consulting his wife, and in the most important transactions he brings the wife along. The husband usually turns over his earnings to his wife for safe keeping; and the lady of the house always carries the keys. A man's wealth may be guessed by the number of keys hanging from the wife's girdle. Woman is absolutely indispensable as a steady-ing factor in the life of the nation. She is the balance wheel of society not in business only, but even in character, in religion, and in the home. This sounds like a truism, for it applies to many countries, but it is more true of the Philippines than almost any other country of the world."⁷

C. ECONOMIC CONDITIONS.

1. Industrial situation.

The Philippines is preeminently an agricultural country. Farming is the industry that engages the most of the people. The average Filipino farm is very small. According to the census of 1918, there were only 2,000,000 farms registered, averaging one-fourth of a hectare (2.47 acres) each.⁸ Many Filipino farmers are tenants, leasing the land from the owners, and paying the owner a share of the crop at harvest time. The principal crops raised are rice, tobacco, corn, coconut, and sugar cane. Modern machinery is used where large production prevails, but with the small tenant the methods of work are simple and crude. The rice is planted and harvested by hand. Other important

⁷Laubach, F. C., *The People of the Philippines*, p.290

⁸Cf., *Commercial Handbook*, p. 165

occupations are fishing, lumbering, mining, and manufacturing.

It is interesting to note that the masses of the people are farmers and employees, and that comparatively few of them possess any great amount of property.

Christian workers work largely among these common folks.

They are poor and just as Dr. Ryan said:

"It will be some time before we can hope for any large financial support from the people themselves in a national program of religious education."⁹

2. Economic problems.

Those concerned in the social welfare of the country are facing problems in connection with the factories that exploit child labor. While factories are not as yet numerous, it is true that some of them are committing this crime. Child labor is particularly notorious in the tobacco factories. These factories commit the crime of underpaying and overworking the women and children, and of failing to provide for the safety and health of their employees.

Problems connected with factories are hardly known outside of Manila. There is, however, a problem faced in the provinces, that of injustice toward the agricultural laborers. The ancient feudal system,

⁹ Ryan, A.L., Religious Education in the Philippines, p.17

known as *casiquism*, still exists in modified form among the ignorant people in the provinces. Where laborers are too ignorant to check up their own accounts, the owner keeps all the book and gets rich, while the laborer gets only a bare subsistence. This is a problem which religious workers must face. Agitation can not remedy the situation. Education seem to be the only cure. Here is where the religious educators may contribute their share in educating and giving religious training to the children of those who toil.

Another problem which might be mentioned here is that relating to corruption in politics. One of the sad weaknesses of the Filipinos is the fact that they are very imitative. One of the bad American practices which has had too many imitators is that of selling votes. Fortunately, as Dr. Laubach has said, the young generation of Filipinos is imitating the good American custom of treating these corruptors of the ballot to pitiless exposure. The young people are fighting hard against these corruptions. Miss Lanzar, who received the first Master of Arts degree ever given by the University of the Philippines, wrote her thesis on "Corrupt and Illegal Practices in Philippine Elections." In this thesis she made a pitiless exposure of all the worst election frauds which have come to light. Then she ended her discussion with this fine idealism, which is

so typical of the best thought of the younger generation:

"We must prove to the world that we can establish in these islands real democratic institutions where rights and privileges of our people, rich and poor, shall remain sacred and inviolable. We must convince them that we are endeavoring to make this country safe not only for the present generation but for all posterity. Free, pure, and clean elections will be an incontrovertible proof of our capacity for a independent existence. We need a real illegal and corrupt practices act to further check corruption and to protect the rights of the people."¹⁰

D. EDUCATIONAL CONDITIONS.

"One of the most remarkable chapters in the history of education has been written since the opening of the twentieth century in the Philippine Islands. The student will scan the pages of history long before he will read of an adventure in human enlightenment more bold than that which has been undertaken in this Oriental setting. Attribute it to the naive faith of America in her own institutions and ideals, or to the wisdom of a far-reaching statismanship, the result remains the same. For twenty-five years these islands have served as a laboratory for an educational experiment of enormous magnitude and complexity."¹¹

These are the words of Dr. Paul Monroe, of Columbia University, who headed the Educational Survey Commission in 1925. To him and to others in the Commission the achievement during the twenty-five years since 1901 are no less than remarkable. This advancement has been due to the energy and the direction of American leadership on one hand, and to the unrivalled eagerness of the

¹⁰Laubach, F.C., The People of the Philippines, p.412
(Quoted from thesis, Lanzar, Maria, "Corrupt and
Illegal Practices in the Philippine Elections.)

¹¹Monroe, Paul, Educational Survey Report, p.11

Filipino people for education, their quickness and facility in learning, and their ambition for both individual and group advancement on the other.¹²

1. Language of Instruction.

One of the first problems which the Educational system had to face was that of language. It was noted before that there are numerous dialects in the Islands and to adopt any one of them seemed out of the question. A common language seemed to be the only remedy. By a common language is meant a language for common intercourse, a medium of communication between all the educated dialect groups.

To meet the situation English was adopted. While it has not solved all the problems involved in the language situation in the Philippines, it is evident that through it an effort has been made to give a common language to more than ten million people. It has provided a language for common intercourse in business, professional, intellectual, political, and cultural affairs.

2. Organization.

The public education in the Philippines is free, secular, and co-educational. The principal aim is the spread of literacy on the basis of a common language. Public schools are distributed throughout the Islands.

¹² Cf., Monroe, Paul, Ibid., p. 13

The teaching force of the Bureau of Education is made up chiefly of Filipinos. The Assistant Director of Education is a Filipino, the Director being an American. Besides the public schools there are also private schools all of which are patterned after the public system.

a. Primary Education.

A discussion of the organization of the public education in the Islands would center in the elementary school for the fact that an overwhelming force of the children is concentrated there. More than ninety-five per cent of all the children enrolled in the schools in 1923 were in the first seven grades. Much more striking is the fact that eighty-two per cent of these are in the first four grades. It might be interesting to note in this connection that there is no compulsory education in the Philippines. In spite of the expansion of the school system during the recent years, there are a great number of children who are not attending a school of any kind. Less than a third of the children of ages seven to ten, usually regarded as a primary-school age, are in school. More than fifty percent of the children of ages eleven to thirteen are in school. This would naturally result in a few children of primary age being in school, and many intermediate-school age children being in the primary grades. Many who ought to be in the high school are in the intermediate grades.¹³

¹³ Cf., Monroe, Paul, Ibid., 1.45

One of the most serious causes of this irregularity of age is the extraordinary amount of failure. Taken as a whole, over a period of years, more than half of the pupils have been marked 'failure' and have been compelled to repeat the work of various grades. Twenty per cent have repeated Grade I; thirty per cent, Grade II; forty-seven per cent, Grade III. The corresponding percentage for Grades IV, V, VI, and VII are fifty, fifty-one, fifty, and fifty.¹⁴

As to the causes of the failure Dr. Paul Monroe writes:

"One of the fundamental causes of failure of pupils lies in the lack of adaptation of the curriculum to the needs and abilities of individual pupils. The chief problem of the elementary school is to organize a course of instruction which is adapted to the living conditions of the Filipinos and which is graded and arranged to fit the stages of growth of Filipino children typical of the respective school grades."¹⁵

The elementary school system consists of a primary division of four years with the work co-educational, except that the industrial work for boys is different from that of the girls. As to the number of subjects and their content, the curriculum as a whole is composed of the subjects usually found in the average American elementary-school curriculum with an additional amount of industrial work.

¹⁴Cf., Monroe, Paul, Ibid., p.46

¹⁵Monroe, Paul, Ibid., p.47

b. Secondary Education.

As was noted in an earlier chapter the educational institution brought to the Philippine Islands by the representatives of the western civilization were schools of secondary grade. These were the schools founded by the Spaniards. Although they flourished during the Spanish time, educational opportunities of this type were not widely extended then. It has been only since America established the first high school in 1902 that such schools have become accepted.

"The establishment of the public high school in the Philippines has received the enthusiastic support of the population. From the very first the people have shown great interest in the institution; parents have made extraordinary sacrifices to send their children to it; and pupils have been eager to attend. So great has been the interest in secondary education that almost within the span of a score of years 86 schools have been established and the registration has grown to approximately 50,000. Every province has its regular high school offering an academic curriculum and many have vocational schools of secondary grade. Moreover, because of inadequate facilities, thousands of boys and girls are turned away from these schools every year; and if permission were granted, many municipalities would establish their own public high school." 17

The present system of secondary education consists of 86 high schools. Fifty-five of these are regular and thirty-one are vocational. Although vocational work of some kind is often offered in this regular high

¹⁷Monroe, Paul, Ibid., p.314

school, its curriculum is predominantly academic. In those schools there are offered eight courses of curricula: general, domestic science, normal, commercial, trade, farming, surveying, and nautical. With the exception of the first, each of these gives a rough description of the materials and instruction included. This general course is composed altogether of the academic subjects, carries on the old tradition of secondary education, and prepares for college and the professions.¹⁸

c. University Education.

Higher education in the Philippines is under the control of one publicly supported institution, the University of the Philippines, and several other institutions which are either administered by religious or private organizations. The University of the Philippines comprises the following colleges and schools: College of Liberal Arts, Junior Colleges of the University of Cebu and of Vigan, College of Education, College of Agriculture, College of Veterinary Science, College of Law, College of Engineering, College of Medicine, School of Pharmacy, School of Dentistry, School of Nursing, School of Fine Arts, and the Conservatory of Music.

This institution is at the top of the system of public education of the Islands. It is the goal of thousands of ambitious young men and women who are pur-

¹⁸ Cf., Monroe, Paul, Ibid., p. 315

suing their studies in the high schools. Of all the institutions in the Islands the University of the Philippines is held in highest esteem. The growth has been amazingly rapid. In the year 1924 to 1925 there were enrolled in its various colleges 3,500 students and instruction was given to 2,500 more in dependent divisions, such as the University High School, the Conservatory of Music, and the School of Fine Arts. Building upon the College of Liberal Arts, the University has erected professional schools in all the liberal professions except theology, and in some of the newer vocations which have found a place in the University organization. With the rapid growth of this institution, it has been impossible to provide space adequate to house the rapidly increasing numbers. The result has been that there is over-crowding in classes. It is difficult to provide efficient instruction under such conditions and also to give adequate guidance to the students in their scholastic and personal affairs.¹⁹

3. Academic versus Social Education.

In the final reckoning of the results of the educational system in the Philippines there comes one problem. It is the problem growing out of the need for a practical education that will fit for effective social living as

¹⁹Cf., Monroe, Paul, Ibid., p. 104 following

over against the tendency to follow the traditional academic line. This problem is clearly stated in a report of a Filipino division superintendent submitted among those called for from all division superintendents and it seems best to quote the entire passage. He says:

"It can not be denied that the progress of the Philippine schools during the past twenty years is unparalleled in the history of the Orient. In the old days, when there was need for employing all available materials in order to extend education in the remotest center of the Philippines, the country felt that the opening of schools would be instrumental in the spiritual, mental, and economic development of the masses. To a certain extent the schools have so succeeded in developing love and interest in education that there is hardly a place in the Philippines where the opening of schools is not welcome to the people. Conditions, however, have so changed that education itself becomes a problem, and who knows but a menace to our progress and civilization.

Year by year thousands graduate from the elementary and secondary schools. The majority of these graduates are anxious to be employed either as clerks or as teachers. In spite of their training in industrial work they have no love for work or for agriculture. It is the tendency of these graduates to seek employment in the offices. If this present tendency of public-school pupils is not curtailed, time will come when the greatest evil of our present educational system will be the production and creation of social parasites. It seems as if it is now time that a definite policy be adopted or be embodied in our present educational aim, in order to remedy the evil to which our present graduates are inclined to follow. In this connection, it may not be out of place that vocational schools and industrial centers be established in different provinces."²⁰

The writer holds this same view. The present school system is largely of an academic character and is

²⁰ Monroe, P., Ibid., p.35

developing a far larger class of academically trained men and women. It is felt that if this case is continued, the result will be great social and political discontent as well as economic loss.

4. Moral education.

Ability to direct and control conduct is considered to be the purpose of all education. A school system has not achieved real social results until it has affected concretely the activities of all the population in economic, commercial, political, social, and above all moral activities. Honesty, faithfulness, uprightness, truthfulness, persistence, and other virtues are regarded to be the highest and most fundamental achievement of education.

In the study of the educational system of the Philippines the fact that some of the important moral and character-building aspects of education have been neglected is revealed. The modern public-school system has given the people a higher appreciation of the dignity of labor. But, as was pointed out, the academic training has popularized the professions at the expense of industry, and this situation raises a serious problem that relates to the stability of society.

It has been noted by the members of the Educational Survey Commission that one of the greatest deficiencies of the schoolrooms lies in a low standard of honesty and

truthfulness. This is evidenced, they contend, by dishonesty in examinations and in presentation of school materials. The result is not the same in all regions or in the Philippines as a whole, but standards are lamentably low in many regions. Homework copied, borrowed, or stolen has no real value. The habit of cheating in school work robs the pupil who practices it of all real education. Yet some pupils do not realize this.

The Commission believes that the school itself through certain of its practices has added complexity to the problem. The fact that there is so much copying required as school work, contributes towards developing an undesirable attitude. Much of the industrial work depends for its value upon faithful copying of models. Much of the written work is of the same character. Much of the science notebook work in the high schools is direct copying.²²

In the development of industry as a moral trait, the industrial work in the schools and how it is carried on play an important part. But it is only when the work is performed in response to motives which are attractive rather than distasteful in character that these traits are developed.

²²Cf., Ibid., pp. 94-95

Another moral problem of the schools must be mentioned here. That is the problem with reference to the moral relations of the sexes. In some communities the problem presents a serious menace to the welfare of society and raises a question concerning the entire procedure of modern education. No definite investigation of this condition was ever made by the Commission, but at the same time there were brought to their attention conditions which make some special attention to this problem desirable. The question arises whether the present system of co-education is productive of the best results. Some believe that such abnormalities as do occur are due to the situation outside the schools. They hold that the social associations make for normal and socially desirable mingling of the sexes. They believe that a normal, social condition in which the woman is free and guarded, not by chaperon, but by a high social standard can thus be developed.

5. Religious Education.

Closely related to the subject of moral education is that of religious education. This phase of education is not definitely included in the curriculum of the public schools. However, the Department of Public Instruction permits religious training in private institutions. More than that, provision is made for religious instruction by priests and ministers in accordance with

the following regulations:

"It shall be lawful, however, for the priest or minister of any church established in the town where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those public-school pupils whose parents or guardians desire it and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teacher shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority and no pupils shall be required by any public-school teacher to attend and receive the religious instruction herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister or religious teacher for the purpose of arousing disloyalty to the United States, or of discouraging the attendance of the pupil order, or of interfering with the discipline of the school, the division superintendent, subject to the investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the public-school building hereafter."²³

The above discussion of religious education in the public schools of the Philippines shows how great the possibility is for service in this field. It should be the desire of all religious workers to avail themselves of this great possibility.

E. SUMMARY.

On the social and economic backgrounds of the Filipino youth these conclusions are to be noted. Socially it was noted (1) that the Filipinos are sociable and

²³Service Manual of the Bureau of Education, 1917, p.223

that they are a family loving people; (2) that social workers face some great problems among which are the liquor problem, the cockpit problem, the prize fighting, the dance halls and the prostitution problem; (3) that organized play and recreational facilities will help remedy or solve these problems; (4) that the Filipino woman occupies an enviable position in the society, in the community and in the home.

Economically it is noted that the country is pre-eminently an agricultural country. Farming, fishing, mining, and lumbering are the important industries of the people. Three economic problems which are faced today are also noted. First is the problem of child labor and overworking of women; second, is the problem of casiquism in the provinces; and third, is the problem relating to corruption in politics.

Educationally, these conclusions are to be noted:

1. To meet the unique problem due to the language situation of the Islands the English language was adopted as the language of instruction in the schools.

2. As to the organization of education it is found that an overwhelming percentage of the children are concentrated in the elementary grades, It is also noted that the secondary schools are widely accepted in the Islands. The University of the Philippines is at the top of the system of ~~the~~ public education in the Islands,

Education in this Institution has been so amazingly rapid in growth that congestion results in unfavorable conditions.

3. It is found that the present school system is putting an over-emphasis on professional and academic education at the expense of industrial and practical education.

4. It is also noted that the important moral and character-building aspects of education have been neglected in the schools.

5. Lastly, it is noted that religious education is not included in the public-school curriculum but that the Department of Public Instruction permits religious instruction in schools at the request of the parents or guardians of the pupils.

CHAPTER V

THE NEEDS OF THE YOUNG PEOPLE OF THE PHILIPPINES

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CHAPTER V.

THE NEEDS OF THE YOUNG PEOPLE OF THE PHILIPPINES

A. INTRODUCTION.

After considering the background of the Filipino youth it is necessary to consider in some detail their needs. This will enable us to place the youth at the very center of the Religious Education program. It will also enable us to build their program so as to meet those needs in a better way than they are now being met.

To understand the needs of adolescence, both from the psychological point of view and from the point of view of the existing conditions, it will be necessary to consider briefly the psychology of adolescence.

B. A GENERAL SURVEY OF ADOLESCENCE.

Youth is a time of glorious awakening. It is the vernal season of life. It is a flexible term but it refers most of all to the years of adolescence, lying between twelve and twenty-four.¹ Physically, it extends from puberty to full physical maturity. Mentally, it usually covers the years of junior and senior high school and college life.² It is a period full of perplexities and questionings. It is a time of storm and stress,

¹Cf., Rudisill, E.S., The Intimate Problems of Youth, p.13

²Cf., Tracy, F., The Psychology of Adolescence, p.IX

but despite all of this, it is a time most delightful for those passing through it, and most interesting and attractive to those observing it.³ Of this period

Tracy says:

"That the period extending from puberty to maturity is one of uncommon vigor, vitality, and growth, marked by great intellectual and emotional expansion, by a deepening and widening of the interest, and by a pronounced accession of volitional energy, is clear even to the casual observer, and still more so to the scientific observer."⁴

When a young person enters into adolescence there comes to him an accelerated physical growth. This is the more noticeable since the years preceeding are characterized by relatively slow physical growth. From eleven to fourteen years of age the girl is ahead of the boy in the rate of growth. The rate of growth falls off. Girls, as a rule, have nearly attained their full size by the eighteenth and nineteenth year, but boys continue to grow for two or three years longer. As this time great internal changes are in operation. The structural and functional development of the brain proceeds rapidly; the heart and arteries increase in size; the lungs and larynx increase in size, capacity, and power, especially in boys; the nerves become connected into a system in a more complicated way; the muscles increase not only in size and weight, but also in solidity

³ Cf., Rudisill, E.S., Op. cit., p. 17

⁴ Cf., Tracy, F., Op. cit., p. 206

and power; the skeleton makes a great advance not only in the length and size of the bones, but also in their firmness and strength; and the organs of reproduction, and the secondary sex characteristics enter a new stage of development.⁵

Adolescence marks the completion of structural growth of the brain. Experience has stimulated the reasoning powers. The adolescent awakens to a realization of himself and of what life means. Just as Dr. Rudisill says:

"This is the time when the most perplexing problems have to be faced. Without a well-developed reasoning power there would be wholesome wreckage of youthful life. The capacity for volition has arrived at its maximum. It ministers to the maintenance of ideals and the cultivation of character. But the emotional and effective life also reaches its highest point in adolescence. This creates a problem which demands the action of intellect and will for its solution."⁶

This is also a period of moods, when youth is easily elated and easily depressed. There comes a desire for more mature relationship with the adult world. There also comes the desire to receive approval from the opposite sex which prompts a concern for personal appearance. As a consequence many adolescents suffer from the torture of self-consciousness. Very devoted friendships spring up at this time and there comes a delight in the company

⁵ Cf., Tracy, F., Ibid., Chapter 3

⁶Rudisill, E.S., The Intimate Problems of Youth, pp.20-21

of opposite sex.

Adolescence is a time when religion makes a definite personal appeal. The adolescent now experiences within himself a deeper realization of the meaning and content of religion, and sees it more clearly as his own. He also tries to think through, to investigate, to doubt, and to arrive at conclusions for himself. It is at this time, when youth is re-evaluating his entire world, that questions would naturally arise about some of his religious beliefs. According to Brooks:

"Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining that self-control and self-discipline which characterize strong personality. It reenforces his moral character. It aids him in resolving many conflicts of impulses and desires, and this assists him in attaining sound mental health. Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness. Religion in reality involves a unifying force for all that is highest and best in the youth's nature."⁷

This shows that there is a very great opportunity for the religious teacher to work with the youth. It is at this time that he is most needed as a guide, a friend, a counselor, and an example to the growing boy

⁷Brooks, F.D., Psychology of Adolescence, pp.341-342

or girl.

C. THE PSYCHOLOGICAL NEEDS OF THE YOUNG PEOPLE.

1. Physical needs.

In the light of the physical characteristics of adolescence as revealed in the previous study, the physical needs are now to be considered. Because of the growth of the body there is a great need for wholesome activity, plenty of sleep, and nourishing food. The activity, however, should not be too taxing on the rapidly developing organs and system. It should be so balanced as to give exercise for the whole body, and not alone for one or two parts. There is a need of an understanding of the body, its dis-proportionate growth, and the sexual changes which occur.⁸

At this time there is also a need for sublimation and control of sex consciousness. It is the time for wise guidance in matters of sex and for the building up of a high idealism in along such lines. Middle adolescence should build up habits of skill while later adolescence needs to establish regular habits of exercise which will carry over into later life.

2. Social needs.

This is a period when the change from an ego+ centric to a hetero-centric individual occurs.⁹ The youth now

⁸Cf., Rudisill, E.S., Op. cit., pp.120-121

⁹Cf., Hollingworth, L.S., The Psychology of Adolescence, pp. 6-10

becomes interested in the world of society and in the world of friendship; therefore he should be made to understand the meaning of friendship and its values so that he will have wise counsel in his selection of friends.

Because of the growing interest in group or shared activities the leader should provide opportunities for membership in clubs or other organized groups. This will give them opportunity to work and play together thus developing their group loyalty, while at the same time keeping their own individuality and power of independent thought. The youth needs activities which will develop his personality through unselfish acts and social conduct. He needs to develop through his social relationships the values of self-reliance, self-confidence, and leadership. His activities should develop ideals within the group and interest in other selves.

It is at this time that there is a great need for sympathy and understanding, opportunity for developing worth while loyalties and ideals, control through guidance rather than through authority, social responsibility, social contacts and parental interest. The adolescent should be given opportunities to express his ideals of service through his activities and to build up his own standard of social values.

3. Intellectual needs.

Intellectually, the youth should be encouraged to inquire, investigate, criticize, sift, and to make discoveries for himself, in the realm of truth.¹⁰ To do this he needs training in finding facts, in selecting and accepting the best ones, and in collecting and weighing evidences. He should be given wholesome books to read while at the same time he must be protected from an unguided reading craze. He should be given an opportunity to choose wholesome intellectual hobbies for increasing his appreciation of art and for increasing his literary interest. He needs an increased ability to think in terms of concrete and practical facts, and a cultivation of appreciation of the aesthetic side of life. Too strenuous mental activity should be avoided.

The youth at this time is a day dreamer so that he needs worthy materials upon which to base his dreams. He should be encouraged to make use of the best literature,— biography, history, and fiction offer good material. He should be guided toward a day-dreaming that carries over into living.

There is a great need of having leaders with clear conviction who are ready to answer the perplexing prob-

¹⁰Cf., Tracy, F., The Psychology of Adolescence, p.209

blems and doubts that come to the adolescent boy or girl. There should be sympathy on the leader's and on the adult's part in decisions the youth makes.

4. Emotional needs.

The emotional life of youth is at its highest point during middle and later adolescence, so that they need as wide a range of self-expression as possible. In the first place, they need knowledge of their emotional nature and a constructive knowledge of emotional values. Knowing this, they should be provided with as many channels of expression as possible. They should have understanding of self, and also understanding and sympathy from their leaders. They should be encouraged to have someone in whom to confide.

There is need for guarding adolescence against seeking merely thrills. A variety of new experiences and interesting wholesome activities should be provided so that this craving for 'thrills' is diverted into safe channels. Sublimation of sexual desires is needed. The building up of active attitude toward difficulties, the ability to attend to the present and not to worry about the future, purposive membership of groups, building up of a happy environment in which evil does not belong, cultivation of a sense of humor, and an abundance of objective interests will help to maintain a balanced emotional life. They need a normal balance of feeling

and doing. Active outdoor exercise and guided recreational amusements will help meet these needs.

5. Volitional and moral needs.

In any religious education program activities which embody ideals should be included. The leader should work towards the building up of right attitude and Christian conduct. Morally, there is a need of building broad perspective. The youth should be made to realize the fact that good works toward self-preservation. There is a need of provision for definite responsibilities of leadership. Worthy examples should be set before youth. A wholesome environment with facilities for leisure time activities should be provided.

6. Religious needs.

The consideration of the religious need of the young people on the part of the religious worker is a vital matter. As a whole, the adolescents need wholesome Christian environments, a correct idea of God, wise guidance and counsel in their problems, personal contact and direction with people of vital faith, personal experience with God, and an understanding of social service in relation to Christianity. They should be shown that religion is vital to the whole of life.

During early adolescence Christ should be presented as the Ideal and the youth should have opportunity to

accept Him as his ideal of all that is good and worth striving for besides as Saviour. The adolescent needs training in worship. Prayer should be real and vital. He should be trained in group praying. Religion should be given to him in terms of practical reality and should be expressed in conduct and service.

In the vast majority of cases conversion occurs among persons in the adolescent period of life, and the larger proportion of these belong to the middle adolescent period.¹¹ Therefore, the leader has a great responsibility to make Jesus real to this group. The youth needs at this time knowledge of the actual teachings of the Bible. "To love God supremely is youth's greatest religious need."¹² The church should provide a worshipful atmosphere during its services and the youth should be given chance to share in the worship hour. The youth also needs at this time the challenge of decision. Speaking of this particular need of the youth Moxcey says:

"Youth has to find some center of personalization, and for this God alone is adequate. It is as natural for boys and girls to fasten their emotional lives to some personality whose strength and sweetness and achievement they admire as it is for ivy to put forth tendrils. The religion of these years is one of loyalty, and it is absolutely essential that this loyalty be fixed to an object it cannot outgrow. There is one object to which these tendrils of admiration

¹¹

Cf., Tracy, F., The Psychology of Adolescence, pp.199-200

¹²Cf., Moore, M.A., Senior Method in the Church School, p. 100

can be affixed which will never fail nor be disconnected in supporting the weakest life, and which the most exuberant life cannot outgrow; and that is God himself."¹³

D. NEEDS OF THE YOUNG PEOPLE OF THE PHILIPPINES
AS RELATED TO THE ENVIRONMENT.

Human nature is the same the world over. Therefore, the psychological needs thus far considered are applicable to all youths of the world. However, there are certain factors in the background of the Filipino youth which would focus the needs of these young people in a particular way. It is the purpose of the latter part of this chapter to consider the needs of the Filipino youths as particularized by the existing conditions of the country, and as related to a Filipino program of religious education.

1. Needs related to location.

It was found in the discussion of the geographical background of the Filipino youth that the country has a strategic location in relation to other countries, which shows that a functioning program of religious education will have an influence beyond the bounds of the Islands. A well-organized and a nationwide program of religious education must be developed and put into operation so that the influence of the Philippines may become richer and fuller.

¹³Moxcey, M.E., Psychology of Middle Adolescence, p.173

2. Needs related to climate.

The activities of the young people must necessarily take into consideration the climatic conditions of a tropical country like the Philippines. The program must be well-balanced and regulated, making provision for both the dry and the rainy seasons. Precautions against over-fatigue and exhaustion must be taken, especially during the excessively hot months. The person charged with the preparation of a religious education program should try to develop by appropriate activities such habits and attitudes as are often and easily defeated by the unfavorable climatic conditions. For example, the right attitude toward labor should be developed among the young people who, by the effect of climate and other causes, are prone to dislike work.

Appropriate instruction in regard to pubertal development should be provided earlier, since puberty comes earlier to the young people in the tropics.

3. Needs related to racial conditions.

Due to the varied dialects, as was noted in an earlier chapter, one who tries to build up a program of religious education faces a vital problem. There comes a need of one language to be adopted in the religious instruction in churches. The public schools have adopted the English language and it seems best for all the churches to do the same.

It was also noted, in connection with the racial conditions of the young people, that they have good as well as bad characteristics. There is a need for the religious worker to conserve and to capitalize the good in the Philippine life; the hospitality, the courtesy, the dignity, the self-respect, the consuming desire for education and others. The leader should appreciate these qualities and should give the youth the chance to express them in their activities.

On the other hand, the leader should improve the weaknesses observed. A need is called forth for an emphasis on cooperation and the ideal of service. A practical application of idealism should be provided. There should be a new interpretation of the dignity of labor and a true perspective of the value of time.

4. Needs as related to social conditions.

Religious leaders should take advantage of the social conditions of the people. It has been noted that they are sociable and that they love to live in groups rather than in isolation. Channels for the expression of this trait should be provided. Group activities should be more emphasized than individual ones. It has also been found that the Filipinos are a family loving people. Therefore, the leader should endeavor to win the youth through the family. The program of religious education should include activities for religious educa-

tion in the home.

Under the discussion of the social conditions in the Philippines, the moral problems which the religious and social leaders of the country are facing today were considered. A consideration of such problems bring to light various needs which bear directly on the religious education of adolescence. A realization of the sanctity of the body should be implanted. There is a need of wide-spread instruction as to the nature of alcohol and its deadly effects upon the human system. The young people should be made to realize more than anything else that their bodies are the temples of God, and therefore should not be defiled. To do this, Christ should be placed at the center,—that Christ who came to give life and to give it more abundantly. The problem of dancing of a low or vulgar kind and prostitution also present a vital need. A sane education in matters of sex and the development of a moral idealism is needed. The young people need perspective and a proper sense of values and should be helped to build definite and high standards on which to base their own living.

Lack of recreational facilities was also considered under the discussion of the social background. More provisions should be made for recreation for the young people. Organized teams, hiking, retreats, picnics,

excursions, and clubs should be encouraged. The recreation should stimulate the physical and mental, as well as spiritual, activities of the young people. A variety of activities is needed in order to accomplish this. Games wherein all the young people could participate should be provided. Activities which would develop their literary, dramatic and artistic abilities should be sought.

5. Needs related to economic conditions.

It was noted that the country is preeminently agricultural, and that fishing and farming are among the important industries. This might guide the leader in building up the activities for religious education. The program needs to be rural in its nature. The recreational activities might include fishing since that is one of the chief industries of the people. The people are largely poor and therefore it is hard to expect much financial support from them in a national program of religious education. It is therefore necessary that there be a wholehearted cooperation on the part of both the leader and the young people in order to make the best of the poor facilities that they can afford.

Some problems relating to the economic conditions of the country were noted. There is a need for interpretation of the dignity of labor and at the same time

for presentation of the dangers of child labor. High standards of morality not only in relation to the home or to the opposite sexes, but also in relation to economic activity should be developed.

6. Needs related to education.

It has been noted that the public-school system has emphasized the academic side of education more than anything else and as a result the industrial and practical education has been neglected. It is therefore, the opportunity of the religious leader to supply the need of a practical instruction. The educational method should center upon the pupil rather than upon the materials used.

In relation to the educational system of the Islands some moral problems arise. These problems indicate the need of the development of character and personality as an aim in religious education. More wholesome activities wherein both the boys and girls could participate should be provided. The type of education should be adopted to the needs of the individuals.

It was noted further, that there is no definite work done in regard to religious education in the public schools. The Department of Public Instruction, however, permits religious instruction by priests and ministers or religious workers in accordance with certain regulations as given on page 57. Therefore, a definite week-

day program of religious education should be provided in the public schools.

7. Needs related to religion.

From a consideration of the religious background of the Filipino youth it will be seen that they have great religious needs. In the first place, the Bible must be presented to them as the One Book. This can be done by establishing daily habits of Bible reading. Religion must be attached to daily living. There is need of establishing a courageous Christian faith in the young people so that they will be able to withstand the persecution which is apt to come to them. (The young people who are won from a Roman Catholic family to the Evangelical Christian Church are usually disowned by their parents or persecuted in some other way.) High ideals of Christian living must be presented to them. Jesus must be presented as the Living Christ, and as the One who triumphed over sin and death. The habit of giving must be developed. A program of social service in all the churches must be encouraged.

E. SUMMARY.

In this chapter the needs of the young people of the Philippines have been considered. In the first place, the psychological needs were taken up. These were based upon readings in books written on the Psychology of Adolescence by such men as Tracy, Brooks, Rudisill,

and others. These needs thus considered would be common to all young people everywhere. In the second place, the environmental needs produced by the existing conditions in the Philippines were considered. All these needs are to be considered in the building up of an effective program of religious education for the youths of the Philippines.

CHAPTER VI.

THE PRESENT CHURCH PROGRAM FOR YOUNG PEOPLE
WITH SUGGESTIONS FOR ITS IMPROVEMENT.

- A. INTRODUCTION.
- B. THE PRESENT CHURCH PROGRAM OF RELIGIOUS EDUCATION
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- C. OTHER AGENCIES OF RELIGIOUS EDUCATION
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CHAPTER VI

THE PRESENT CHURCH PROGRAM FOR YOUNG PEOPLE WITH SUGGESTIONS FOR ITS IMPROVEMENT.

A. INTRODUCTION.

In making suggestions for improving the present church program of religious education for the young people of the Philippines, it will be necessary to present this program. The work of agencies of religious education other than the church will also be briefly described to determine their sphere of activity. This chapter, therefore, will include the following: first, a presentation of the church program of religious education now enforced in the Islands; second, a presentation of the work of other agencies of religious education; third, an analysis of the church program to discover wherein and to what extent the needs of the young people are not being met in the present program; and fourth, a presentation of suggestions of suggestions for the improving of the present church program based upon the needs of the young people as revealed in the previous studies.

B. THE PRESENT CHURCH PROGRAM OF RELIGIOUS EDUCATION.

In order to get a comprehensive view of the church program as a whole, it is necessary to make an analysis

of each activity separately. In presenting the program of a church in the Philippines, the writer wishes to state that the United Church in Manila is taken as a basis for the discussion. The activities comprising the present program are: Sunday School, Church Service, Young People's meetings, Mid-week prayer meeting, and activities of organizations such as Boy Scouts, Camp Fire Girls, and the Missionary Association.

1. Sunday School.

A Sunday School is held in the morning preceeding the Church Service. This is for both the young people and adults together. An opening exercise which generally consists of singing, prayer, responsive reading or memory verses, announcements, and reading of the lesson, is led by a Superintendent, who is elected by the members of the Church. After this, the members go to their respective classes which last about thirty minutes. After the classes the re-assemble for the closing exercise. This exercise consists of a brief review of the lesson, report of the secretary, closing song, and a closing prayer.

The classes are assigned according to their attainment in public school. That is, the high school students stay in one class, the college students in another, the professionals in still another, and so on. If a class is too big for one teacher to handle they usually divide and have the girls in one class and the boys in

another.

As to the material used at present, the Uniform Lessons are predominant in most of the Sunday Schools of the Islands. These are a year older than those used in the States and are the surplus copies sent for free distribution by friends in America. An examination of this material shows that it is material-centered more than pupil-centered. There is little attempt to meet the varying need due to changing age, developing ability, and growing interests. Another criticism which has a particular bearing upon the Filipinos is the fact that these lessons reflect American atmosphere, customs, and culture.

The teachers are all volunteer workers. Some of them have had experience as teachers either in public schools or in mission schools, others are missionaries, and some are inexperienced. In all Sunday Schools the work calls for teachers with skill, vision, and consecration. But the teachers do not always have these qualifications due to lack of training.

An observer of a Sunday School in the Philippines can readily notice the lack of a real worship service in the program. The exercises are merely 'opening and closing exercises' and do not produce any real spirit of worship. The teachers do not meet during the week or even for a few minutes before the school opens to talk

over or discuss the lesson and have a season of prayer. A meeting of this kind would be very helpful to all the teachers.

2. Church service.

The Church service follows the Sunday School. The program follows an order of service similar to that of any church in America. The sermon is usually within the comprehension of the young people and the minister tries as much as he can to fit his message to meet the needs and to answer the baffling questions of the young people. The following are examples of the sermon topics of the minister of the United Church:¹

1. The faith of the United Evangelical Church.
2. The source of authority in matters of faith and practice.
3. Attitude toward the differing religious opinions and the formation of a vital Christian conviction.
4. Its program and Message.
5. The challenge of the United Evangelical Church as a Filipino Religious Movement.
6. Shall the forces of division win?

These sermons were delivered at the United Church during the time when the union of the Evangelical churches of the Philippines was being organized. These sermons show how the minister tries to answer questions of the day as much as possible.

The young people share in the service by providing

¹ Sobrepenna, E.C., A New Emphasis in Religion, p.1

special music and also by taking charge of the whole service hour at such occasions as Mother's day, Christmas, and other special seasons.

Generally the Church services are much more carefully planned than the Sunday School services. There is usually good correlation throughout of the song, special music, prayer, and the sermon.

3. Young People's meetings.

Each Sunday evening there is a meeting which is wholly for the young people. This is the Christian Endeavor meeting, and it is conducted by the young people themselves. In these meetings, a leader is usually appointed to lead and take charge of the whole evening program. This is an informal religious service in which the young people themselves participate. The program, which lasts an hour or more, consists of singing, prayer, leader's talk, special song, if any, and a discussion open to all. The following are the topics for discussion from January to March, 1932:

- Jan.3-- My New Year
- Jan.10- Agencies to help my church.
- Jan.17- What can I do for my church.
- Jan.24- How can my church increase its service to this community?
- Jan.31- My church and its world wide connections.
- Feb. 7- What Jesus means to me.
- Feb.14- What kind of God does Jesus reveal to me?
- Feb.21- What does the death of Jesus mean to me?
- Feb.28- What does Jesus promise me?
- Mar. 6- My companions, do they harm me?
- Mar.13- My best helpers in examinations.

Mar.20- Opportunities for Christian service
in April and May.

Mar.27- Easter and the Christian hope.

On some occasions the Christian Endeavor does not discuss topics like these but has debates on some topics that pertain to national aspirations or to topics relating Philippine Independence.

Other activities of this organization are picnics, excursions, socials and literary programs.

4. Young Women's missionary society.

This is an organization wholly for the women of the church. The young women have an organization by themselves and the old women also have their own. The membership of such organizations is not very large but it gives the young girls the feeling that they share in the big task of bringing the message of Jesus to those who have not as yet heard it. It gives them a sense of responsibility and a chance to express this responsibility in service. This organization is similar in purpose and nature to the missionary organizations of the churches in America.

5. Boy Scouts and Camp Fire Girls.

Not all the churches of the Philippines have Boy Scout and Camp Fire Girl organizations. The few that have find that they are of great help in promoting the aim of the church. They not only are of helps in carrying out its program, for members of these organizations

usually act as ushers, flower committees and others, but they are also of help in translating the moral and religious teachings of the church school into the actual life and experience of the young boys and girls. This can clearly be seen by noting the Laws of these organizations. The Scout Law is "To be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent." The Camp Fire's Law is "To seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work, and be happy."

Since these organizations are a great help in translating the religious teachings of the church school into actual life, all the churches of the Philippines should be encouraged to organize at least one of each, and have them closely affiliated to the church.

6. Mid-week Prayer meeting.

This is not especially an activity for the young people of the church. They are, however, free to attend as they wish. This is a meeting during a week-day evening for the purpose of gathering for a brief season of prayer. This meeting is led by either the minister or somebody appointed by the minister. This affords an opportunity for expression and an opportunity to learn to pray. It also inculcates into the minds of those who attend the value of prayer. Since prayer should be made real and vital to the young people, meetings of this kind

should not be done away with and attendance at them should be encouraged.

C. OTHER AGENCIES OF RELIGIOUS EDUCATION.

In order to determine to what extent the needs of the young people of the Philippines are being met as a whole, it is necessary to consider also the work of agencies of religious education at work in the Islands, aside from the church. These agencies also contribute toward religious education in the Islands. Among these might be mentioned the Mission schools, Dormitories, The Young Men's Christian Association and the Young Women's Christian Association, and Religious papers. These agencies will be taken up separately and their work dealt with in brief.

1. Mission Schools.

The most potent institutions for the promotion of religious education, aside from the home and the church, are the Mission Schools, which include the mission high schools, colleges, Seminaries, and Bible Training Schools. In all these schools the Bible is taught and a fine religious atmosphere prevails. Daily chapel services are held in which a religious message is given. To provide a school with a religious atmosphere and give a definite religious impact is the motivating purpose of all these schools. Not all the students of these schools are members of the Evangelical Church so that a big field

is open for the teacher, and those concerned with the administration, to bring the message to such students, and thus bring them to the family of Christ. In these schools religion is taught in a systematic way with the end in view of developing to the fullest extent the spiritual and moral life of the students. These schools, especially the Union Seminary and Silliman Institute, are producing a great number of the religious leaders of the country. Among the Mission Schools in the Philippines which are doing fine work along this line might be mentioned the Union Schools in Manila, the Silliman Institute in Dumaguete, and the Central Philippine College in Iloilo.

2. Youth Movement.

One of the significant movements of great promise in the Islands is the Youth Movement organized in 1926. This is a movement of the youth, by the youth, and for the youth of the land. This movement is largely motivated by an intense idealism and a deep spirituality, its outstanding feature being its Christian spirit. A mention of the Decalogue of this movement would explain what kind of organization it is and its nature. The "Decalogue of the Protestant Youth" runs as follows:

1. We accept Jesus Christ as the Son of the Living God and as our personal Saviour.
2. We believe in the Christian interpretation of nationalism and in a free and sovereign Filipino State under the leadership of Jesus Christ.
3. We believe Christ is calling to youth to lead

- in the building of His Kingdom and will joyfully accept any task to which He calls us.
4. We believe the Holy Bible to be the inspired Word of God and an authority for all Christians in matters of faith and life.
 5. We believe the Christian Church to be God's chosen instrument for the foundation of His Kingdom on earth. We shall therefore endeavor to establish a self-supporting, self-propagating, Filipino-led, evangelical church.
 6. We believe in the Christian ideal of the family. We will oppose everything that weakens the Filipino home.
 7. We believe that every individual has a God-given right to complete freedom of mind and spirit to seek God and His truth.
 8. We believe in the Christian interpretation of internationalism. All men of all nations and races are equal in the sight of God.
 9. We believe that youth can be reached through youth. Therefore, we shall undertake to win the youth of the Philippines to Jesus Christ.
 10. We will wage an aggressive struggle against all vice, ignorance, and social wrong.

The foregoing reveals the idealism and spirituality of the Christian youth of the land. It also portrays their dreams, their hopes, their objectives, and their goal. The members of this movement are strong and earnest soldiers of Jesus ready to carry their share in the up-building of a Christian nation. The constructive program of this movement is embodied in its Decalogue.

Every year the Protestant Youth Movement of the Philippines holds conferences. Usually these conferences are held in Manila and students from all over the country attend it. At these conferences problems of great importance, and which pertain to youth, are discussed and studied. Although this movement is not directly under

the control of the churches it is backed up and encouraged by all the Protestant churches of the Islands.

3. Christian Dormitories.

The Christian dormitories are also considered as agencies of religious education. In almost all of these dormitories regular morning devotions are held and attendance of the residents is required. Christian atmosphere prevails. Church attendance is encouraged in every way.

4. Teacher or Leadership training.

Realizing the great need of trained church leaders and Sunday School teachers a Teacher Training course was started in the Philippines. It was first started in the Methodist field in 1916. It was on a one-year basis, following a plan then in vogue in the states. The course gave a general survey of the Bible, child psychology, principles of teaching, and organization and administration. It soon became necessary to extend the course not only to the Methodist field but also to other denominations. This was done under the auspices of the Philippine Islands Sunday School Union.

The leadership training is carried on in church classes, by correspondence, and in special institutes. The result of such work is worth noting. Since the work began, under the Sunday School Union in 1922, more than one thousand seven hundred young people in various parts

of the Islands have enrolled. One thousand four hundred certificates have been awarded with seals covering sixty thousand units of credit. One hundred and fourteen have been graduated from the three year's course.

The result is not considered in terms of numbers only but wherever trained workers are found the Sunday School teaching has been taking on a higher quality. The old mechanical routine of memoriter work is being done away with. In its place is a more vital contact with life.

5. Y.M.C.A. and Y.W.C.A.

The specific aim of these organizations is to develop the spiritual, social, and physical life of the students. Both organizations undertake to conduct classes for the teaching of the Bible and religion. Their work has closely followed the extension and expansion of educational work. In Manila the Y.M.C.A. has established high schools, all of which are of the nature of the mission schools. Bible is taught and daily devotional services are held. In addition to their usual activities they also conduct annual conferences which selected representatives attend. The purpose of these conferences is to give the young people a better outlook upon life and a better insight into the Bible and an appreciation of God's plan for individual and social life.

6. Religious papers and magazines.

The press is another agency that is contributing to

the cause of religious education. The Philippine Observer, especially, is an organ which deals more with the activities of the young people. It publishes articles which pertain to the problems of youth and it also publishes topics and helps for discussion in the young people's meetings. Even papers that are not religious in nature are helping toward this end. The Philippines Herald, for instance, is running a series of Sunday articles dealing with the Bible, entitled "Brass Tacks". These articles are, no doubt, producing some good results.

D. SUGGESTIONS FOR IMPROVING THE PRESENT CHURCH PROGRAM OF RELIGIOUS EDUCATION FOR THE YOUNG PEOPLE.

After presenting the church program of religious education for the young people in the light of their needs, the question arises: How far are these needs being met by the present program? We are now ready to point out the weaknesses in the present program and to discover wherein changes should be made. Suggestions are now to be made for improving the present church program of religious education.

1. Sunday School program.

It was noted in the earlier part of this chapter that with respect to the Sunday School program there is really no worship but a mere 'opening exercise'. The first need, therefore, is to plan worship services to precede the lesson. The aim of this worship program

should be to establish Christian ideals in the hearts of the students. There can be no better way to realize this aim than to exercise the mind and the heart in a service of worship, planned to meet the needs of the young people. The opening exercise, therefore, should involve fellowship, business, worship, and instruction.

When students enter the Church school most of them are full of their latest activities, while others are enthused over school grades and other things. There comes a need of having something to bring all to a common fellowship, and of one accord with God and Jesus Christ.

The hospitality and friendliness of the Filipinos were noted. This can be encouraged by including in the opening program a short informal fellowship period of songs, at the same time giving opportunity for the greeting of visitors and new members.

In all Sunday Schools time is needed for some announcements and perhaps a short business meeting. There is a great temptation, however, to spend too much time on such matters. Of course, provision should be made for a brief business period though too much time for such business must be guarded against.

Devotion is the most important feature of any worship program. The best place for this is just before the students go to their class rooms, in order that they may enter their classrooms with their minds and hearts

attuned to God, and His purpose for them. There should be unity in the whole worship program. The songs, the prayers, the scripture, the responsive reading, and the talk, should all move toward one end and give one message.

It was also noted in connection with the Sunday School that the teachers do not have fellowship or prayer together. No leader or group of leaders can be truly successful without the guidance of the Giver of all knowledge. At least, on some week-day evening, or sometime before the Sunday School, there should be a time for prayer together and a rehearsal of the Sunday program. To make the program smooth it would be best for the leader to prepare a typewritten 'Order of worship' and give a copy to each member. If this can not be had the program should be written on a board and placed in front where all can see. This will eliminate much disturbance during the worship hour.

There should be variety in the worship program for uniformity is deadening and monotonous, especially to young people, who love frequent changes. The succession of parts might remain the same but the contents should be changed. The following is suggested as an order of worship:

1. Opening music. (This should be played softly on the piano or other instruments.)
2. Call to worship (The selection of this should be based upon the theme of the Sunday.)
3. Silent prayer
4. Hymn

5. Scripture
6. Offertory and offering (In most churches the collection is taken during the class period but this should be a part of a service of worship, and should be treated as worship. Therefore, the collection may well be taken during the worship hour.)
7. Hymn
8. Bible story
9. Special song or prayer
10. Processional to classes - Special music.

One other suggestion for the Sunday School, which should not be missed, is in relation to lesson material. It was noted that the Uniform Lessons are being used. It was noted further that an examination of this material shows that it is poorly adapted to the needs of the young people. The International Graded Lessons might well be used in its place. This seems best for the students. It follows the developing stages of youth and therefore better meets varying needs. The student is given lessons on Christian living and service and these lessons are here presented in a way that more adequately meets their needs.

It was also noted that the Sunday School Union is conducting leadership training in churches, in institutes, and through correspondence. All the churches of the Philippines should take advantage of this. Each should have at least one leadership training class since all the churches are badly in need of trained leaders and teachers.

2. Church Service.

It was found that the church service program is better planned and organized than the Sunday School program. This does not eliminate any suggestions for improvement however. In the first place, the minister should endeavor, in every way, to create and maintain more of the spirit and attitude of worship in the church service. In building up a program for Sunday the minister should first decide on the theme of the worship session. This should be based upon the age of the group, the available talent, and the possible interests of each, and upon the incidents that occurred during the week, national or ecclesiastical occasions, and other circumstances. Having chosen a theme, the minister should select appropriate music, fitting hymns, suitable Scripture, prayers, and offering and dedication. In the preparation of the Sunday program the leader of the choir and the minister should confer so that the choir leader will be able to prepare a special song that will fit in with the sermon message. The sermon should be within the grasp of the members. All these meetings or services should have a strong devotional emphasis and should endeavor to bring the member to a definite experience with Christ.

3. Young People's meetings.

Looking over the type of topics discussed during the young people's meetings one is made to believe that

they tend to discuss topics similar to those discussed in American churches. This should not be so for the young people themselves have their own problems and they should not be ignored or neglected. It was found in the discussion of the social and economic backgrounds of the Filipino youth that some grave evils must be combated. The young people's meetings should face these evils and should discuss what they can do to help irradiate them. The topics for discussion, therefore, should center upon phases of Philippine life and not American life.

These meetings should provide expression for all the members. Each one should be given the chance to express himself in any of the topics discussed. The devotional emphasis should be strong and each meeting should endeavor to bring each member to a personal experience with Christ.

4. Week-day meetings.

No other activity is mentioned in connection with the present church program of religious education except the Boy Scout, Camp Fire Girls, and Women's Missionary work. These should be included with the week-day activities, hence their inclusion in this section.

No church is able to develop a well-rounded Christian character if the church program is centered upon Sunday activities alone and upon the teachings of the Bible. It is true the Bible must be taught but the teaching must

be carried over to everyday life. Activity is of no value unless it is related to practical everyday experience, so that the thirty minutes or so of Bible study on Sunday is of no value if the student is neglected in his play and in his association with other people during the week days. To realize the goal of the church its activities should therefore include week-day schools, the aim of which should be to develop Christian character, to provide opportunity for service, to provide social contacts and recreation, and to develop ability for leadership.

In the discussion of the needs of the young people it was noted that they should be given opportunity for membership in clubs or other organized groups. Here is where the Boy Scouts and Camp Fire Girls should come in. These should be capitalized in churches and other groups of the same kind should be encouraged. Activities of these clubs and organizations should include hikes, picnics, social hours, hand work, and other things which will interest the boys and girls. The activities during the week should supplement the Sunday Bible class in every way.

As to recreation, it was noted that there is no organized form of recreation by the churches. As much as possible the churches should have gymnasiums where the students could go during their leisure hours and have

real and wholesome physical exercise. Teams should be organized under the leadership of captains. Activities like these will eliminate a lot of the problems of leisure of the young people. It was noted that the Filipino young people are good sportsmen and that they love all kinds of games so that organized activities of this kind can easily be encouraged.

Another great need which was noted was a sane sex instruction. At present there is no sex instruction given to the young people. This is because some people believe it is not decent to talk of matters relating to sex. It is, however, important that the young people should receive wholesome instruction along this line, so provision should be made for this. This can be done sometime during the week-day school.

The reading craze of the young people was noted. No church in the Philippines, as far as the writer knows, has a library for the young people. It is suggested, therefore, that libraries should be secured. Books dealing with biographies of great men, travel, history, fiction, and poetry should be included in these libraries.

The last activity for the week-day school which is to be suggested is the provision for social service. There are always sick people who need to be visited, hospitals and orphanage homes that need comfort in the form of songs and stories, some old people who would

love the company of younger ones and other hundreds of people who need help in many different ways. The young people of the church could make use of this opportunity. They could go out to visit hospitals and bring flowers to the sick, sing songs to them and entertain them with news from outside. They could go to orphanage homes and give comfort to the fatherless and motherless children. They could go to reformatories and have Bible classes for those boys and girls who so greatly need a guide. Such things can be done and appreciated by all young people.

5. General Suggestions.

The success of any undertaking depends upon the leader more than anything else. A discussion of the organization of the work of religious education should not be neglected, therefore, inasmuch as it is largely in the hands of the leaders.

The minister of the church should be the leader in the field. This is why all the ministers should be given training in the principles and methods of religious education. Under the minister should be a director of religious education, who is to take charge of the educational work of the church. Under him should be trained superintendents of the different departments of the church. The young people's department is the concern of this thesis so that the discussion of organization is to center here. Under the director of young people's

work come the presidents of the different organizations. To have an effective program all these members,- the minister, director of religious education of the church as a whole, the director of the young people's work, and the presidents of the different organizations, must have cooperation. These members which compose the Young People's council should plan the whole program together so that there will be unity in all activities.

E. SUMMARY.

After a study of the present church program of religious education for the young people of the Philippines one concludes that it is not at all adequate. Suggestions for improving the program were given in this chapter. The suggested improvements should be made gradually and tactfully and a few at a time. It is only in this way that a lasting and harmonious result can be expected.

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