

THE XAVIER FOLKLIFE MUSEUM & ARCHIVES: A REPORT

Francisco R. Demetrio, S.J.

Over the past twelve years, the XU Folklife Museum and Archives have accumulated a good collection of archival materials. Thanks to the fact that we anticipated the general craze for artifacts- and documents-collecting which has been a national phenomenon over the past seven or eight years. We had a headstart when in 1966 we decided to set up our little museum and archives. By frequent sorties along the northern coast of Mindanao, from Iligan to Surigao, we were able to retrieve a good deal of materials which otherwise would have been thrown away or disposed of wantonly or even perished from the ravages of the elements and the white ants.

It is not my purpose to regale you with a historical description of the origins and growth of the Xavier Museum and Archives. Though that might be interesting to me at least, it might not be to you; besides I'd rather tell you what our archives contain rather than its biography. For as museums and archives go, twelve years are still childhood if not infancy years. Especially in this part of the country where there is a dearth of materials to be collected since the war years have not been sparing of us with its fires and bombs.

In this paper, then, I only propose to acquaint you of our major archival holdings, point out their importance towards the development of local historiography, report on what has been done with these materials in making them accessible to others, and finally point out the problems that beset our way. The paper then will have roughly two parts.

Part I: XU Major Archival Collections

A. The Elio Collection

The name derives from Don Vicente Elio y Sanchez, a resident of Mambajao, Camiguin. Our archives was a grateful recipient one bright Sunday in February of 1970 of two trunkfuls of brittle manuscripts and typewritten pages yellow with age. These included clippings from magazines and periodicals no longer extant, handwritten pages on varied topics preserved on loose pages as well as in carefully annotated, ones of all sizes.

Our donor was the son, Edilberto, of Don Vicente, who was anxious that this valuable material should not perish in the *pinsa* or ground floor of his house in Mambajao where the *anay* and the *bokbok* had already done considerable damage. I understand that he had refused to let go of these materials to emissaries of the Committee for the Rizal Centennial in 1961. For what reason, I did not get quite clearly. But when I explained the purpose of the archives, he very readily offered them to me.

Don Vicente was an alumnus of the Ateneo Municipal de Manila, a contemporary of Jose Rizal, Juan Luna, Gregorio Araneta, etc. Born in Manila in 1863 to his father, Don Joaquin, a native of Navarra, Spain, and his mother, Josefina Sanchez (Ayala), a mestiza Filipina, Vicente was enrolled at the Ateneo at the early age of 6, in 1869. A good student whose marks were invariably *sobresaliente* (or outstanding), he obtained his *bachiller en artes* (AB) at the age of 20.

His parents had been residing in Tuguegarao, his father being an employee of Tabacalera. After his mother's death, Don Joaquin his father was assigned to Mambajao, Camiguin. There his father married Sotera Barrientos, daughter of a prominent Mambajao family, but left no issue by her. After the death of Don Joaquin, Vicente himself married into the family of his stepmother, taking for wife her younger sister. By her he had an only son, Edilberto, the donor of the collection.

Don Vicente was appointed circuit judge of Camiguin. He was active as a civic, political and religious leader. He wrote often and extensively and was an avid collector of literary and historical writings and relics. He was also a collector of curios: like old and foreign stamps, calling cards, dry seals, cigarette and matchbox covers, which he carefully filed away, classified and annotated. He died in 1958. Much of his writings and researches had been published or, at least, carefully bound and catalogued by him before they found their way into our archives.

His father, Don Joaquin, was a painter in water color. His subjects were religious: Jesus Christ, the Virgin and San Roque as well as ships. We have 3 paintings of ships and 10 of religious themes. But his priceless work, it seems to me, are his water color drawings of the Camiguin Volcano in action, 13 plates, which he drew as eyewitness to the event from a *lancha* out on the Bohol sea in 1871. For almost a year, he drew the volcano which started as a hillock and eventually grew into a good-sized mountain afterwards. Don Vicente was not a water color painter. But he was a good charcoal drawer. He did portraits, landscapes and buildings. The works of both father and son have enriched our museum holdings immensely.

The Elio Collection contain materials for Rizaliana, literary compositions and local historical accounts, including newspaper reports. From 1887 until 1932, he was a regular correspondent for newspaper in Mambajao, in Cebu and in Manila.

The Rizaliana contains collections of Rizal's poetic and prose compositions which Elio himself sent to the press for publication for the first time, or collection of his own writings on Rizal, or by other writers on the national hero which Elio himself had excerpted. I need mention only his *Breves Datos Biograficos de este Gran Filipino*, his *Biografia de Rizal* which he put together for the easy reference of students. Doubtless the Filipinos owe a lot to Don Vicente for his untiring efforts at preserving the works of Rizal before the First Centennial Celebration. May I refer you to the accompanying bibliography of the Elio Collection which I am providing.

His devotion to the national hero was without bounds. He collected any item that has a bearing on Rizal's life and works. Thus we have several folders with very carefully annotated entries on Rizal's travels, his artistic works, even the little note Rizal wrote to the Curator of the British Museum for permission to stay there and work on Morga's *Successos*.

There are also 2 folders containing programs for the 3rd and 4th anniversaries of his death, one in Manila and the other in Mambajao. In the face of the claim of some of our history writers to de-heroize Rizal alleging that it was not his countrymen who made him a hero but the Americans, these two programs commemorating his martyrdom, one in Manila in 1899 and the other in the province of Camiguin in 1900, even before the Americans were established as sovereigns in the islands, these are strong evidence to the contrary.

Literary Materials

Elio himself was a poet and writer. He has a notebook filled with his own poetry written in longhead; some of his poems had seen the light as clear from clippings of them which he has filed. And he admired poetic genius. Thus we have several folders of collected poems which had been composed by various native and foreign poets of his day. He compiled two volumes of "El Parnasso Filipino". In a number of cases when the printed poem lacks a paragraph or two, Elio himself would supply the missing stanzas in long hand. Which could mean that he himself might have done it from memory.

Local Historical Sources

Elio as mentioned above was a regular correspondent of local and

national papers from 1887 until 1932. In other words, he wrote for the papers regularly for 45 years. Quite a record. His writings then can be considered a record of the history-in-the making of Mambajao as well as of Misamis, including events transpiring in the *cabecera*, Cagayan. In his handwritten *Efemerides de Mambajao* he makes this entry under the heading "Suplemento": "1926 - Mayo 19:" "sale a luz el primer numero del semanal 'Ang Kaluwasan', que es el 2° publicado en Mambajao (the first was "Bantayan" of which we have extent numbers in the archives), y del que se olvide consignar o apuntar en su lugar (p. 17). . . ."

Reading through the newspaper accounts of Elio one gets a good slice of the life of the people of Mambajao and Misamis during the second half of the nineteenth century. He catches the whole gamut of community living; the joyous as well as the sad events" weddings, births, baptism, fiesta celebrations of San Agustin in Cagayan as well as of San Nicolas in Mambajao, the birthday festivities of the beloved Gobernador Jose de Togores, funerals of prominent Mambajaonons, the sea disaster of the "Serrantes", fire in the abacajanes, assassination of the 23 years old Adolfo Torres, the death of another promising young man Don Emilio Crima de los Riosa; the antral operation of the wife of the prominent businessman Don Placido Reyes; the accession to the parish as curate by the young Fr. Pueyo, Recoleta; the election of Isidro Aranas to the office of gobernadorcillo; earthquakes, the shady business deals of the "celestiales" and the suppressed hatred of native rivals. In brief, Elio had his finger on the heartthrob of the people of Mambajao and Misamis.

For us here in Cagayan, Elio has left a very interesting report of the hanging bridge which was built in 1892 by Governor Juan Zanon with the help of local engineers. It was situated on the very same place where the old steel bridge is now near the city hall. It was somewhat longer than the famous Claveria bridge (now Quezon bridge) in Manila. It was also so many feet longer than the other suspension bridge then existing in Mindanao, the bridge over the Agus river in Iligan. Elio however, omits to mention what another local historian, the late Filomeno Bautista has noted; namely, that the bridge gave way on the very day it was inaugurated. It appeared that while it was being blessed, traffic across the bridge was checked on both sides. But as soon as it was over, the crowd coming together from both directions was too much for the bridge. The posts supporting it on both ends simply buckled under and the whole thing went quickly down. An uncle who was an eyewitness remarked how the Spanish señoras and señoritas

twittered away as their pretty ankles got an unexpected dowsing. No deaths were reported except that of a Spaniard by the name of Don Castilbe Hebrad who happened to be at one end of the bridge. He got pinned down by a falling joist.

Another very interesting piece is the report on the Revolution in Camiguin which Don Vicente wrote for Dr. Felipe Calderon. It gives an insight into the civic-political life of the town. In the Mambajao of many influential Spaniards it was indeed a painful and heart-rending thing to see old friendships and intimacies severed by the exigencies of war and global politics. But this must be said to the glory of the Mambajaonons that they rose up to the demands of the occasion. They welcomed with open hearts and minds the developments in the cabecera, Cagayan; and followed suit in electing native officials, even as they followed with interest directions from the revolutionary government in Malolos and Cavite. This piece of Elio, however, should be read along side with Filomeno Bautista's History of the Revolution in Misamis Oriental, a copy of which is also in our archives.

His collected speeches are another source of local history. They enshrine so many social and cultural events and notices worth looking into in order to see the process of change in Mambajao and Camiguin during the second half of the 19th and the early quarter and more of the 20th centuries.

Other materials are the books dealing with the law profession as well as the exercise of his office as circuit judge. And finally, we have the albums of photographs of his family, friends and others in Mambajao and elsewhere.

B. The Charles R. Cameron Collection

Xavier University acquired this collection only recently. Fr. Ray Quetchenback, SVD, former, AVP and Dean of Graduate School of the Divine Word University, Tacloban City, was at the point of leaving the Philippines, and assuming the rectorship of his order's seminary college in the USA. Pressed for time and eager to entrust this valuable collection to an already existing archives, he offered to sell the collection at cost. In a subsequent letter he writes: "... I paid seventy-five centavos for each negative and I had to buy the entire 13 books of one hundred negatives each. I think the collection is a major find and I would be happy to sell them to Xavier at cost. I actually spent two days travelling to the store in Livonia, N.Y., to purchase the negatives. If you are not familiar with the Cameron negatives I can give you samples." Of course

in the face of such a generous offer, I scrounged for whatever little amount and bought the collection at once. Many of these negatives are of photos taken by Cameron of the Philippine south, particularly Zamboanga and other places in the south. I have seen pictures of old Cagayan among them. Besides the 1300 negatives, however, there are about 6 to 7 folders containing some very important documents coming from the Muslim south during the years 1907 until 1916.

But who was Charles R. Cameron? A brief description of him is found among the papers. He was born on June 25, 1875 to John and Catherine (Mc Dougall) Cameron. He graduated in Cornell in 1898 and studied and graduated in Mercantile Business from 1898 until 1901. Then he entered the Phil. Civil Service. He became Superintendent of Schools of the Moro Province and the Province of Mindanao and Sulu. He also became Assistant to the Department Governor; he was also Department Secretary and Treasurer; was census assistant. During World War I in 1917-18, he was Captain of the Aviation Section, Signal Corps, US Army. He became Major of the Air Service from 1918-19 and thereafter served in the diplomatic corp as consultant to various countries in the Americas and the Far East. He was retired in 1941. When he returned to his creator is not known.

C. Other Local Historical Sources

- (a) Any Daklit nga Kasaysayan sa Katulisismo sa Balingasag, Misamis Oriental. (A Short History of Catholicism in Balingasag) written by Mrs. Lourdes Palma-Gil Magsalay (as related by Gabina Balcoeba)

This is an interesting document on the origins of Christianity in Balingasag. In those days there were two sitios only: one at Galas, the barrio one comes upon after crossing the bridge at Binitinan which lies a few kilometers away from the second sitio now Balingasag proper, then called Gumpot Kitagtag. One day there appeared at Galas a man, clad in black soutana, with a crucifix on his waist, dark of countenance, looking like a chinaman. When they asked where he came from, he answered "from Lanao". He taught the people the rudiments of Christianity, how to pray, how to observe Sundays and holidays, how to live in harmony with one another; he offered mass for them, and administered the sacraments. He lived in a nipa hut like them. When afterwards he was quite old, there arrived in Galas some persons whose provenance was unknown and he disappeared with them. However, legend says that Padre Isko put up a struggle and tried to escape. He

went to the interior; it was there they caught up with him at the spot now called Napaliran, where his straw hat is said to have fallen, having been blown off by the wind as he ran away. The account says: "He was driven away by some people whose identity and origin the people did not know. And they were greatly saddened by the departure of their beloved Padre."

What follows next is pure speculation. Could it be that Padre Isko, that was his name, was not a Spaniard, but a Portuguese, who are rather short and dark. Could it be that he came during the interval between 1521 and 1565 from Malacca or Menado. There were Portuguese in those parts then. And they had been coming to the Philippines as we know from other sources. Could it be that the sudden disappearance of Fr. Isko may have been due to the return of the Spaniards? Guessing only. But quite intriguing.

(b) Ricardo Romero, O.S.B., *Historia con visos de novela de Nuestra Prision on Surigao*, Barcelona, 1903, 168 pp.

It was during an expedition to Surigao in 1969 that Bishop Carlos van Quillant, MSC, lent me this piece of local historical writings. It was written by a Benedictine priest during the revolution. It describes the travails of both the Benedictines and the Jesuits in Surigao at the hands of the two Gonzalez brothers, Simon and Wenceslao. The former who was the older later on returned to Surigao and claimed he had Aguinaldo's appointment as General of Mindanao. Romero disbelieves this. But Elio in one of his magazines reports seems to have accepted Simon's claim. Anyhow, this piece of local history makes interesting reading and affords us with vivid vignettes of the personalities and the times during those troubled years. I remembered how Bishop Carlos was reluctant to lend me this book and to allow me to translate it because according to him, there are still extant persons who may be offended.

(c) A.H. van Odijk, MSC, "*History of the Christianization of the Dioceses of Butuan and Surigao*".

In that same visit to Surigao, the Bishop lent a manuscript in Dutch of the origins of Christianity and its growth and development in his diocese. I had it copied and then returned the original to his Excellency. For a long while, my copy of the manuscript was gathering dust in the archives. In the next year, a Dutch Carmelite came to study agriculture in Xavier. I presented the manuscript to him and inquired if

he was interested in translating it into English. But on account of his work he did not do it. However, he mentioned the manuscript to a fellow Dutch Carmelite who was also interested and who did the translation. The book is divided in three parts: the first part roughly takes up the history of the Philippines from 1921 until about the beginning of the seventeenth century when the natives of Mindanao and Caraga began to raid the Bisayas and the southern Luzon. This part celebrates the evangelical labors of the Jesuits. The second part deals with the coming of the Recollects to Mindanao until the time they left it at the coming of the Jesuits the second time in 1870. This tells of the great sacrifices in terms of men, labor and expenses shouldered by these missionaries. The third part is about the resumption by the Jesuits of their former mission territories in Mindanao until the beginning of the twentieth century when the Dutch missionaries of the Sacred Heart arrived to replace them. An appendix supplied by the translator, Fr. Teodulfo Vrakking, gives a synoptic view of the situation of the Church in Surigao and Butuan since 1900 until the 1970's.

(d) *Ang Kasaysayan sa Siyudad sa Butuan* (or: The History of the City of Butuan)

The original mimeoscript acquired from Mr. Generoso P. Copin of Butuan City was in Cebuano Bisayan: This work of 76 pages is indeed folk history. From it we learned that the original site of Butuan was on the summit of a hill called Maputing Bato "near the mouth of the ancient Agusan River now called Masaw and which was distant by about one *ligua* or *legua* (a *legua* measures between 3.9 to 7.4 kilometers) from the barra of the beautiful river of present day Agusan." This was a peaceful and thriving community, industrious and much given to fishing and gold winnowing by means of the wooden *batiya* or *duang* (Copin, *History of Butuan*, p. 2). But they left Maputing Bato for a place across the large Agusan river by the mouth of the River Baug. (*ibid*, p.2) Baug soon became a township speaking Surigaonon, although Cebuano was spoken to the west. It was while they were there that Magellan came, and the first Catholic Mass was celebrated. On Sunday, April 7, 1921 (*Domingo sa Alves* or *Albis*). (*ibid*. p. 10). The name Butuan according to Copin is due to the fruit called *batuan* which is smooth, clean and attractive to the eye and was found by a Spanish officer along the beach. After questioning the people he said "This town should be named *batuan*, because like the fruit, it is clean in habit and smooth in disposition". (*ibid*. p. 15). At Baug the missionaries

fostered the faith of the Butuanons which made them ready to meet the attacks against their faith. The attacks were delivered by the Muslims. So the Butuanons had to leave Baug for a place called Lapawon on the northwest of Agusan Pequeno. There they built a church even before they had transferred; also a cemetery and a municipal building. But soon they left again for Lapawon: the main consideration being to hide away from the Muslim invaders. It was a sizeable Muslim force which came and the people prepared for them by setting up 16-inch cannons which they loaded with pieces of iron and broken porcelain. They prayed hard. "While making their novena, the Muslims across Baong saw on the church's roof a big man with large (*lakhang*) ears, holding a child . . ." (Could be San Jose). The Butuanon routed the Muslim invaders.

The first missionaries came from Surigao, of the Order of Recollect. They taught the people religion and rice culture. From Lapawon, they decided, at the behest of the missionaries to return to Baug. They increased and prospered. In 1576 the Governor of Surigao, Sr. Bascasa, inaugurated the monument of Magellan's arrival and the celebration of the first mass. It was a gay and festive occasion. When the American came, they placed beneath the old stone slab a smaller one, whereon they recorded the date of their arrival in Butuan. Another Muslim invasion followed. Again the inhabitants successfully repelled it. This was the last time the Muslims came. Ever after Butuan was once again a peaceful and prosperous town.

After the return of the Jesuits in 1870 they suggested to the townspeople to transfer the poblacion to a place beyond Lapawon called Agaw. The main reasons were two: "The current of the Agusan river would eventually eat up the present site, and, two, because the conquest of Butuan required that the supply-place of the missionaries be easily accessible for arrivals and departures." (*ibid.*, 33-34). And so it was done. The Jesuit priests and their leaders laid out the plan for the town. After laying out the roads, people were made to choose where to build their houses. One square was reserved for the church and convento, another square fronting the church was made into a plaza; a school was built for boys and a house for teachers. There was also a school for girls.

There follows then a description of the day to day life in Butuan, a picture of a contented, peaceful, well-ordered and happy community. Life centered on the church and the town plaza; eventually the government ordered the adoption of Spanish names by the Butuanons: such as Rosales, Torralba, Burdeos, Gonzaga, Montilla, Loyola and others.

Because Butuan was now a civilized and evangelized community, they in turn took their chance in helping further the work of evangelization. Still there were problems: first, the baganis, fierce and courageous men, who lived in forest. These men kidnapped and killed enemies and sometimes even their friends. Again attacks by pirates called Zamboanga and the rebellion of the soldiers in Zamboanga and in Iligan. Thank God for the arrival of the *enginieros* and *tiradores*, two battalions of Filipino soldiers under the joint leadership of Filipinos and Spaniards. And lastly the War with the Americans. It was through the exquisite leadership and prudence of the Jesuit parish priest, Father Bernardino Llovera, that Butuanons were saved from the cannons of the American battleships which were already being trained against the town. The rest of the book is a narration of Father Saturnino Urios, S.J., who was sent as missionary to Agusan and Butuan.

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Indeed here is a case of a true folk history. It is told by one person, Mr. Generoso Copin. One can readily see, by consulting the written sources, that the details are not accurate, in every way. If we follow the story closely, there were at least 5 places whereon the Butuanons settled before they finally hit their present site. Just what are the exact data? Perhaps we can never know. And perhaps, it is not necessary to know exactly how many times the Butuanons changed places. What is important to know, however, is that their leaders had a concern for the safety of the group. It was always to hide away from invasions that they moved from place to place. And wherever they went the Butuanons were industrious and peaceful people, and they always mingled their daily strivings for acquiring the sufficiency of this world's good with worship of God. It matters little really where the original missionaries came from: Surigao, Cebu or Leyte, or whether they were Jesuits or Recollects. What is of prime importance is that they received the purveyors of the Christian faith, and, according to evangelical injunction, they did according to their words.

In the long haul, it matters little whether the first Catholic mass was said in Limasawa or Masao. What is important is that the people perceive rightly the deeper meaning of the Mass, and shaped their lives in its spirit.

From folk history, then, we may not be instructed in the exact data of facts, but we are instructed on the values people lived by; their aspirations, their ideals, their possibilities. And it remains for the trained historian to fill in the exact data as far as these can be recovered and verified, against the background of their communal spirit and faith.

(e) *Church Records & Registers of: Baptism, Confirmation, Marriage & Funeral.*

We have some 75 books dating from as early as 1847 up to 1900. These were gotten from the parishes in the Archdiocese of Cagayan: Jasaan which includes Santa Ana and Villanueva, and parishes from Camiguin, Sagay, Mahinog and Catarman. We have no records from the other coastal parishes because these were lost during the fires of the Second WW. For instance, we do not have the records of Cagayan de Oro. These were destroyed in 1944. One parish that has a complete set of books and which we are now negotiating for xeroxing is El Salvador in Misamis Oriental. These records as Dr. Foronda had mentioned give us notices of the movements of peoples within a given region; through them we can also reconstruct the genealogies of various families long resident in a locality or region; they contain brief accounts of pestilences, cholera, smallpox, typhoons, earthquakes, floods, volcanic eruptions, onslaughts of locusts, etc. Except for them, we would have no reliable source of information on vital statistics. We are trying to streamline these records in order to make them more accessible for reference. Needless to say, many of the families affected by the Phividec and Kawasaki corporations in Villanueva were also to establish their rightful claims to remuneration through these records in our archives.

What has been accomplished in regard these collections for the growth of historiography? We have engaged in the following activities:

1. *Cataloguing.* We have catalogued the entire Elio Collection. We plan to make available a more detailed cataloguing, i.e. with annotations other than the listing which we shall be handing out during this Seminar. We have also catalogued the C.R. Cameron Papers as well as the other local historical sources. We hope eventually to provide our colleagues with a full listing of our collections, together with appropriate annotations.

2. *Translation:* To date we have provided the following documents with idiomatic English translation:

A. *From the Elio Collection:*

- a. *The History of Camiguin (published in Philippine Studies Vol. 20, 1972, 40 pp.)*
- b. *The Biography of Jose Rizal (typescript), XU, 1977, 165 pp.*
- c. *The Speeches of Don Vicente Elio (typescript), XU 1977, 71 pp*
- e. *Scientific & Historical Articles published in various magazines 1893-1927 (mimeoscript), 277 pp.*

B. *From Others:*

- a. *History of the Christianization of the Diocese of Butuan and Surigao. (mimeoscript), XU, 1973, 212 pp.*
- b. *History of the Imprisonment of the Benedictines & Jesuits in Surigao during the Revolution (typescript), XU, 1977.*
- c. *Librito sa Orasyones (mimeoscript), XU, 1977, 136 pp.*
- d. *Alimpatar, a Cebuano zarzuela (typescript), XU, 1978, 221 pp.*
- e. *The History of Butuan City (mimeoscript), XU, 1972, 76 pp.*
- f. *The History of Catholicism in Balingasag (mimeoscript), XU, 1972, 20 pp.*

3. *Transcriptions:* Because of the very brittle and fragile condition of the Elio Collection, it is necessary to transcribe them before they can be reproduced, or translated. Besides the items we have already translate, we have also reproduced or transcribed the following:

1. News reports of Don Vicente from Mambajao and Misamis sent to various local, Cebu and Manila papers for 45 years. Numbering about 284 pp.
2. We have also transcribed one novellette in Spanish: *Idilio Entra Sampaguitas* (165 pp.) & (pp.)
3. We have also reproduced 13 water color plates of original drawings by Don Joaquin Elio of the Camiguin Vulcano in action.
4. *Publications:* Over the past 12 years, the Museum and Archives have published 7 books; 6 pamphlets; 15 articles.

5. *On-going projects:*

1. Revision of the Dictionary of Philippine Folk Beliefs & Custom in order to make it more truly pan-Philippine in scope.
2. Preparation of 1500 shorter Philippine folk narratives for publica-

tion into a second Dictionary of Philippine Folk Narratives excluding the epic genre. We have processed about 500 already.

3. The writing of a finding list for the various folk traditions of the Filipino, in order eventually to provide a source book for the literary criticism of our folk literature. For instance, we do not have a book which enables the student to find in an easy way how the epic is called by the Manobos, by the Higaunons, by the Maranaws or Sulus; or how a lyric poem is called by our people; what is their various terms for a story, a riddle, a proverbs, a ballad, etc. We are now busy excerpting and synopsisizing samples of these genres from the published as well as unpublished materials on the various ethnic groups;
 4. The creating of an ethnographic archive on the various tribes of Mindanao, and finally on the entire Islands. We follow the Murdock model of classifying cultural materials. We have done a modest amount of work already.
 5. Illustrating by means of water color, the various significant folk tales of Mindanao. To date we have about 35 of these tales thus illustrated. There are 17 of them on display in the Museum.
 6. The making of comic strip editions of 100 folk tales and myths. To date, we have 30 of these stories thus worked out in comic strips.
 7. Dramatic presentations of our folklore materials through the KOTA or Kagayha-an de Oro Theatre Association, a student organization with a core of XU students, but also from other colleges in the City. Their aim is to translate into dramatic form the materials we have collected from the folk. But the purpose is also to conscientize them, or make them aware by means of our folk forms of the modern realities in the social, political, cultural world. Over the years, we have presented the "Tampuda Hu Bala-gun", the "Founding of Cagayan" and only very recently, "Juan Picas". The KOTA also puts on the yearly presentation of the PULONG ug KAHAYAG, that is "WORD & LIGHT", which is a dramatization of the Passion, Death and Resurrection of Christ as a community service.
 8. The KOTA seeking to reach out to the other towns and municipalities have conducted dramatic workshops in Medina again and in Talisayan.
- 6 *Classroom instruction:* The Museum and Archives is under the aus-

pices of the Philippine Studies Department. Over the years since 1969 when the Dept. of PS was first started, we have developed courses based on our collections. This year we are offering these courses in Phil. Studies.

1. PS 1 – Introduction to Comparative Religion –
2. PS 103 – Philippine Protest Movements
3. PS 113 – Philippine Religions and Their Role in Shaping National Character
4. PS 76 (176) – Survey of Philippine Epic and Development
5. PS 22 – Philippine Folklore Survey I
6. PS 16 – Research Methods In Comparative Religion

Part Two: Our Needs

Over the past fourteen years, despite its meager resources and personnel, the Philippine Studies Department under whose aegis are both the Museum and Archives has done much to awaken the awareness and consciousness of students and the University Community as well as the larger community in the city to the appreciation of our own culture and tradition.

The greatest weakness, however, in the Philippine Studies set-up in Xavier University, is the fact that its teaching program reaches only a handful of students. As a result, it has relatively little impact on the university student body. As a result also, its faculty is small and not as qualified as it would be, given the greater enrolment in its courses. Even in its graduate level, this is also true, although over the years, it has graduated quite a few standouts, Teresita V. Pil and Samuel Gaabucayan, both MA's from Xavier University, the latter now with a doctorate from the U.P. Other graduate students who had taken courses but were not able to complete their MA are now working in various government agencies.

This situation of lack of students creates a financial crisis – where will the funds be generated for research, especially since the teaching program is so poorly attended, and there are *no university requirements* for any student to major or minor or take any course in this field.

What solution can be found by which the PS Department can contribute to the university's thrust in working for faith and justice in soli-

parity with the poor, especially through interdisciplinary activity with the germane departments of sociology, philosophy, religious studies and history?

Any one or all of these suggestions could be tried:

(A) Have the University Senate or the Unit Academic Council approve as policy the requirement of six (6) units (or two courses) in Philippine Studies. From the offerings of the PS Department a selection could be made of the courses which are especially geared for shaping the university's thrust for faith and justice and the service of the poor as well as for contextualization or indigenization.

(B) The PS Department could offer one or two courses in Comparative Religion, obligatory to all students without Catholic or Protestant affiliations, and elective for Protestant students to supplement their required units in Protestant theology. This could be a real service to university students such as these.

(C) Make obligatory for all Liberal Arts students the taking of PS I-A (Introduction to Folklore) or PS I (Introduction to Comparative Religion), these courses being geared to indigenizing and liberalizing goals. Education students could enrol in PS courses on the Folktale and the Epics of the Philippines (PS 10 and PS 76 respectively). This could be better achieved if the Chairmen of the germane departments were willing to accept one or two PS offerings taught by qualified faculty, and sufficiently relevant to the goals of these various departments or Leadership in this matter should be undertaken by the Dean of Liberal Arts who should call to a meeting the various Chairmen of related departments with the Chairman and Faculty of the PS Department. Only a concerted effort on the part of the Liberal Arts could serve to foster this consortium, and thus make available to the greater portion of our students the resources of the PS Department which have been accumulating over the last 14 years.

Next in line is the services of a full time archivist who will organize and coordinate our archival holdings and materials. Most of our holdings and materials have not been adequately catalogued and processed. Thus they are not readily accessible for research and consultation. Our tapes of materials from the fields, both in ethnography and folk music and songs still have to be adequately archived and catalogued. The same holds true of our slides and pictorial collections. Our ethnographic archives which was begun two years ago should be continued and enlarged.

We need, too, a full-time librarian for the departmental books and periodicals. And the cataloguing of the contents of these books and magazines should continue to help our students, both on the graduate and undergraduate levels, in their research and investigations. An ongoing updating of our library holdings is a must if our Department is to be *au courant* in the field of scholarship of both Comparative Religion and Folklore Studies.

We need larger quarters for our museum, for our archives as well as for our research center.

In sum we need more funds to continue our research, our projects as well as our teaching activities.

APPENDIX I

THE ELIO COLLECTION

1. Elio, Vicente, *Ajedres. Algunas reglas importantes de esta juego*. Misamis Oriental, 1900. 7 p.
2. _____, *Algunos articulos literarios de Rizal, en verso y en prosa, coleccionados y anotados*. Vol. I Mambajao, Misamis Oriental., 1932. 122 pp.
3. _____, *Algunos Articulos literarios de Rizal, en verso y en prosa, coleccionados y anotados*. Vol. II, Mambajao, Misamis Oriental. 1932. 115 pp.
4. _____, *Algunos articulos literarios de Rizal*. Vol. III. Misamis Oriental, 1933. 60 pp.
- 4a. _____, I. *Algunos de sus trabajos artisticas*, 104 items.
- 4b. *Retratos y otros grabados sobre su vida y muerte*. 67 items.
5. _____, *Apuntes breves, de varias clases, no incluidos ni mencionados en mis otras obras y trabajos. Reunidos y coleccionados en Mambajao, Misamis Oriental en 1933*. 61 pp.
6. _____, *Apuntes breves de varias clases, ni incluidos ni mencionados en mis otros trabajos y obras publicadas e éneditas, Tomo I*. Reunidos y coleccionados en Mambajao, Camiguin, en 1933. 192 pp.
7. _____, *Apuntes Breves. Generales o Miscelánea*. Tomo II. Mambajao, Misamis Oriental. 1936. 150 pp.
8. _____, *Aranceles Judiciales de Filipinas*. Extracto de dichos Aranceles que Juzgados de Paz. Mambajao, Misamis

- Oriental. 1888. 118 pp.
9. _____ , *Articulos, cientificos, geografias, historicos, etc.* Publicado en la Prensa 1893 a 1927. 28 items.
 10. _____ , *Articulos Various Publicados En La Prensa.* Mambajao. 1887 A 1928. 103 pp.
 11. _____ . *Breve Sinopsis de una Bibliografia – Rizalina.* Publicada por primera vez en el num. del mes de Julio de 1911 de la revista de Manila Cultura Filipina. 109 pp.
 12. _____ . *Cartas familiares, particulares y oficiales de interes, recibidas.* Mambajao, Misamis Oriental 1932. 63 pp.
 13. _____ . *Censo oficial de Filipinas de 1918.* Instrucciones, circulares, etc. coleccionadas. Mambajao, Misamis Oriental. 1932. 333 pp.
 14. _____ . *Coleccion de Cantares populares.* Tomo II, Mambajao, Misamis Oriental, 1891. 98 pp.
 15. _____ . *Coleccion de Cantares populares.* Tomo III, Mambajao, Misamis Oriental, 1893. 96 pp.
 16. _____ . *Coleccion de Poesias de Autores Antiguos y Modernos.* Tomo I. Mambajao, 1886. pp. 95.
 17. _____ . *Coleccion de Poesias de Autores Antiguos y Modernos.* Tomo 2. Mambajao, 1887. 98 pp.
 18. _____ . *Coleccion de Poesias de Autores Antiguos y Modernos.* Tomo 3. Mambajao, Misamis Oriental, 1932. 30 items.
 19. _____ . *Compendio de Geografia de las Islas Filipinas Para uso de los Colegios y Escuelas de las Mismas.* Mambajao, Misamis Oriental, 1896. 235 pp.
 20. _____ . *Compendio de la vida y de las Doctrinas E Ideales del Dr. José Rizal.* Tipo-Lit de L. Cribbe, S. Sebastian 708. Manila, I. F. 1913. 31 pp.
 21. _____ . *Copia a borrador del Registro Notarial del Sr. Vicente Elio de Mambajao, Misamis. Islas Filipinas, para los años 1912 y 1913.* Bajo nombramiento hecho et dia 16 de Septiembre de 1912 y que expira el 31 de Diciembre de 1913. Copia.
 22. _____ . *Corona poetica que los Alumnos del Ateneo Municipal de Manila dedicaron a La Inmaculada Virgen su excelsa Patrona a las seis y media de la tarde del 8 Diciembre de 1881.* Manila, 1882. 160 pp.

23. _____ . *Cuadros sînopticos de la geografia de Filipinas*. Mambajao, Misamis Oriental, 1896. 56 pp.
24. _____ . *Dibujos, croquis, esbozos, etc. desde 1872 a 1882*. Mambajao, Misamis Oriental, 1888. 39 pp.
25. _____ . *Discursos various pronunciados o leidos (o no leidos ni pronunciados) en varias ocasiones, desde 1882 a 1923*. Mambajao, Misamis Oriental, 1932. 221 pp.
- 25a. _____ . *Documentos Importantes*.
- 25b. _____ . *Documentos Antiguos (Cancelados)*, 10 items.
26. _____ . *Documentos importantes e ineditos Sobre La Revolucion Filipina*. Copiados literalmente de sus originales por el Prof. Felipe G. Calderon y Roca, y publicados hoy por primera vez. Mambajao, Misamis Oriental, 1912. 54 pp.
- 26a. _____ . *Documentas importantes y curiosos dignos de ser conservados*. Mambajao, Misamis Oriental, 1932. 61 pp.
27. _____ . *Duplicadas, copias y borradoras de las comunicaciones y familiares escritas desde 1888 a 1932*. Mambajao, Misamis Oriental, 1933. 266 pp.
28. _____ . *El cementerio de momo* (Coleccion de epitafios, humoristicos, satiricos, jocosos, etc. sacados de varios autores españoles). Mambajao, Misamis Oriental, 1936. 71 pp.
29. _____ . *El Grande Apostol de las Indias S. Francisco Javier*. Corona poetica que los alumnos del Ateneo Municipal de Manila dedicaron al Glorioso Apostol del Oriente, el 2 de Febrero de 1883 a las 6 de la tarde. Mambajao, Misamis Oriental. 87 pp.
30. Elio, Joaquin A. *El Volcan de Camiguin*. Acuarelas pintadas. Mambajao, Misamis Oriental. 1872. 12 pp.
31. Elio, Vicente. *Episodios de la vida del Heroe Nacional en Europa*. Mis viajes con el Dr. Rizal. "Rizal se parece a un cometa raro, de brillo especial que solo de dos en dos siglos se puede admirar." Blumentritt, 52 items.
32. _____ . *Escritos various de caracter oficial o semi-oficial, no publicados*. Mambajao, Misamis Oriental, 1932. 183 pp.
33. _____ . *Escritos de varias clases no publicados*. Misamis Oriental, 1932. 367 pp.
34. _____ . *Efemerides de Mambajao*. (Esla de Camiguin) desde 1887 hasta 1929. 77 pp.

35. _____ . *Esfuerzos del Ingenio literario*. Coleccion de composiciones en prosa y verso. Tomo I. Mambajao, Misamis Oriental, 1892. 234 pp.
36. _____ . *Estatutos, reglamentos, bases etc. redactados*. Mambajao, Misamis Oriental, 1930. 158 pp.
37. _____ . *Filipinas Apuntes curiosos coleccionados*. Tomo I. Mambajao, Misamis Oriental, 1897. 188 pp.
38. _____ . *Filipinas apuntes curiosos coleccionados*. Tomo II. Mambajao, Misamis Oriental, 1898. 152 pp.
39. _____ . *Fotografias del volcan de Camiguin tomadas en 1872, despues de su erupcion*. Mambaja, 1888.
40. _____ . *Homenaje a Rizal en el IV aniversario de su muerte*. Facsimil de su firma. Mambajao, Misamis Oriental, 1881. 22 pp.
41. _____ . *Indice General de mis trabajos propios y de colecciones en mis folletos y cuadernos*. Publicados e ineditos. Mambajao, Misamis Oriental, 1933.
42. _____ . *Jose Rizal breves datos biograficos de este Gran Filipino*. Manila, 1912, 129 pp.
43. _____ . *La lira Filipina, coleccion de Poesias compuestas por, profesores y alumnos del Ateneo Municipal de Manila*. Manila, 1887, 113 pp.
44. _____ . *La Union Compania maritima mercantil estatutos*. Manila, litografia partier, 1900. 29 pp.
45. _____ . *Lecciones de Gramatica castellana*. Mambajao, Misamis Oriental, 1913. 170 pp.
46. _____ . *Lim - A - Hong*. Reseña historica hecho de armas en 1574. Mambalao. 1911.
47. _____ . *Medallas del Ateneo Municipal de Manila obtenidas como premios en los cursos de 1878 a 1882*.
48. _____ . *Memoria descriptiva del pueblo de Mambahaw en las isla de Kamiguin, provincia de Misamis, Islas Filipinas*. Mambahaw, 1903. 20 pp.
49. _____ . *Mambajao-Club. Estatutos*. Aprobados con ligeras enmiendas por la Junta General en la de Diciembre de 1908. Mambajao, 1908. 12 pp.
50. _____ . *Mosaico de curiosidades coleccionadas*. Tomo II. Mambajao, Misamis Oriental, 1936. 72 pp.

51. _____ . *Noticias remitidas a la prensa y publicadas desde 1887 a 1928*. Mambajao, Misamis Oriental, 1932. 127 pp.
52. _____ . *Ordenanzas municipales de Mambajao*. Misamis, 1912. 129 pp.
53. _____ . *Palabras y frases extranjeras de sos ofrecuente en espanol*. 36 pp.
- 53a. _____ . *Papeles*. Recomendacion de Bentong para uná colocación.
54. _____ . *Para los Jueces de Paz*. Programa para los exámenes de Jueces de Paz. p. 9.
55. _____ . *Poesias Compuestas en Filipinas o sobre asuntos Filipinos, por autores peninsularea e insulares*. 1887. 199 pp.
56. _____ . *Poesias Compuestas en Filipinas o sobre asuntos Filipinos, por autores peninsulares e insulares*. Tomo I. Mambajao, Misamis Oriental, 1887. 199 pp.
57. _____ . *Poesias Escritas en Filipinas o sobre asuntos Filipinos, por Autores Espanoles y Filipinos*. Tomo III. Mambajao, Misamis Oriental, 1932. 220 pp.
58. _____ . *Poesias Religiosas y Morales de autores*. Mambajao, Misamis Oriental, 1932. 128 pp.
59. _____ . *Recuerdos de mi cooperacion en la Oficina del censo oficial de Filipinas en 1918 y 1919*.
60. _____ . *Registro notarial 1933 o 19 (Copia)*.
- 60a. _____ . *Sencillas Composiciones on Verso*. Mambajao, Misamis Oriental, 1932. 128 pp.
61. _____ . *Tablas de Equivalencias, reducciones, etc., Y otras varias utiles para tiendas y escritorios, etc*. Tomo I. Mambajao, Misamis Oriental, 1905, 211 pp.
62. _____ . *Tablas de equivalencias reducciones, precios; etc. Tarifas utiles para tiendas y escritorios*. Tomo II. Mambajao, Misamis Oriental, 1905. 56 pp.
63. _____ . *Tablas de equivalencias, reducciones, etc. y otras varias utiles para tiendas y escritorios, etc*. Tomo III. Mambajao, Misamis Oriental, 1936. 20 pp.
64. _____ . *Trabajos en prosa, verso, anotaciones y colecciones*. Vol. II. Trabajos propios. IA. parte. Misamis Oriental, 1932. 115 pp.

65. _____ . *Trabajos en prosa, verso, anotaciones y colecciones.*
Vol. I. Trabajos propios. I parte. Mambajao, Misamis Oriental,
1932. 127 pp.
66. _____ . *Vida, Doctrina é Ideales De Rizal.* Manila. 1913.
67. _____ . *El regalo de Filipinas.* (sainete en un acto y en
verso escrito por D. Jose Ma Dominguez. (Zarzuela)
68. *Bantayan* (Atalaya) Pamantalaang binisaya ug kinatsila.
69. *Dia Filipino* (Pascual H. Poblete (ed) – Fundador del Dia Filipino)
70. *Excelsior* (25 Julio 1920)
71. "Rizalina"
72. *Renacimiento Filipino* (Miercoles 7 de Agosto de 1912)
73. *Pictures*
74. *Retratos de guerra de Filipinas*
75. *Estatutos de la Liga Filipina*
76. *Pictures*
77. *Pictures*
78. *Plaridel.* Malolos, Enero 10, 1907. Vol. I-No. 1.
79. *Pictures*
80. *Account book*

APPENDIX II

CHARLES R. CAMERON COLLECTION

1904.

1. Excerpt from the Journal of the Commission Saturday,
May 28, 1904. 1 page.
2. Conversation between the Provincial Governor, Major General
Wood, and Sultan of Sulu, Jadji Jamalul Kiram. Aboard the
"Sabah". June 30, 1904. 7 pages.
3. Sulu Governor.
Jolo, P.I., June 10, 1904. 2 pages.
4. The Government of the Moro Province,
Office of the Governor,
Zamboanga, Mindanao, July 12, 1904. 3 pages.
5. The Government of the Moro Province
District of Sulu
Office of the Governor
Aboard H.S.C.T. "Borneo",

Off Misamis, Mindanao, P.I., July 13, 1904.

6. A letter from Sultan Hadji Mohamad Kiram.
July 18, 1904. 7 pages.

1907.

1. Memorandum on Schools of the Moro Province.
Zamboanga-Mindanao, July 20, 1907. 3 pages.

1909.

Seventh Annual Report of the Superintendent of Schools of the Moro Province, School Year 1909-1910

1. The Government of the Moro Province
Office of the Supt. of Schools
Zamboanga, Mindanao, P.I., June 27, 1910. 22 pages.
2. Table showing the total enrollment for years average daily attendance and distribution of schools and teachers in the towns of the Moro Province during the school year 1909-1910.
3. Rules for Spelling Geographical Names, adopted by Philippine Committee of Geographical Names. December 15, 1909. 7 pages. (duplicate)
4. Philippine Dialects and Abbreviations. (duplicate)

Sixth Annual Report of the Superintendent of Schools of the Moro Province, School year 1908-1909

1. The Government of the Moro Province
Office of the Supt. of Schools
Zamboanga, Mindanao, P.I., July 23, 1909. 18 pages.
2. Table showing the total enrollment for year average daily attendance and distribution of schools and teachers in the town of the Moro Province during the school year 1908-1909.

1910.

1. Program for the entertainment of Honorable Jacob M. Dickinson, Secretary of War, and Party.
Zamboanga, Moro Province, P.I., August 23, 1919.
(4 copies)

1912.

1. Composition Book of Charles R. Cameron
Assistant of the Governor and Acting Treasurer
Department of Mindanao and Sulu, 1916.

1914.

1. A pocket notebook. Dapitan-Iligan-Pauralan trip, Sept. 13

- and Baeyao-Jolo-Siase trip, Jan. 14.
2. Addresses on the occasion of the Inauguration of Provincial Government at Zamboanga, Sept. 1, 1914. (3 copies)
 3. The Department of Mindanao and Sulu at the Second Philippine Exposition, Jan. 31 to Feb. 14, 1914. (2 copies)
 4. Third annual report of the Directors of the Basilan Plantation Company, 1913. 8 pages
 5. The Government of the Philippines Islands
 Department of Mindanao and Sulu
 Office of Supt. of Schools
 Zamboanga, P.I., Jan. 17, 1914
 Spelling of Phil. Words. – To all Teachers. (2 pages)
 6. Memorandum for Governor Carpenter. 3 pages
 7. Memorandum for Mr. Cameron, Zamboanga, Sept. 7, 1914. 3 pages.
 8. Memorandum for the Department Governor, Oct. 16, 1914. 2 pages.
 9. Memorandum, Manila, Dec. 11, 1914.
 10. The Government of the Philippine Islands
 Department of the Interior
 Bureau of Science, Manila. A letter to Mr. C. R. Cameron, Census Assistant, Executive Bureau
 Manila, P.I., Dec. 11, 1914. (duplicate)
 11. Government of the Philippine Islands
 Executive Bureau, Manila
 Letter, Dec. 3, 1914. 3 pages.
 12. Memorandum for Judge Villamor.
 Manila, Dec. 1, 1914. 2 pages (3 copies)
 13. An act making appropriations for sundry expenses for the Gov't. of the Department of Mindanao and Sulu, for the fiscal year ending Dec. 31, 1914. 21 pages + 17 of appendix.
- 1915.**
1. Letter to the Superintendent of Public Documents.
 Washington, D.C., Manila, April 10, 1915.
 2. Letter to Mr. Stevens Ganson. Panama.
 R.P., Oct. 2, 1915.
 3. Letter to the Department Governor
 Zamboanga, P.I. Aug. 19, 1915.
 4. Letter to Mr. C. R. Cameron. Census Assistant.
 Manila, March 31, 1915.
 5. Pamphlet. Conference held between the Department Governor and the Sultan of Jolo. Zamboanga, March 13, 19, 22, 1915.

- 23 pages.
6. Pamphlet. Department of Mindanao and Sulu Appropriation for 1915. 28 pages.
 7. Memo for Judge Villamor, Gov't. of the Phil. Islands Census Office, Manila, March 27, 1915. 3 pages.
 8. Memo for the Census Assistants. March 29, 1915. 2 pages.
 9. Memo to the Executive Secretary, Executive Bureau
Manila, March 30, 1915. 2 pages.
 10. Pamphlet. Instructions for Enumerators Schedule No. 1 Population Second. Phil. Census. 72 pages.
Estimate of Schedules and Forms Needed. 5 pages. (2 copies)
 11. Schedule No. 1. Population Problem. 4 pages.
Table No. 1.
 12. Pamphlet. Instructions for Enumerators Schedule No. 2 —
Agriculture Second Phil. Census. pp. 73-90.
 13. Memo for Judge Villamor, April 5, 1915.
 14. Governor Carpenter: Maharaja Saha. Complete list of Moro Settlements in vicinity of Zamboanga. Showing status of signers of petition against Hajji Abdullah.
 15. Articles of Incorporation of Hadji Mohamad Jamalul Kiram, Titular Spiritual Head of the Mohammedan Church in the Sulu Archipelago. Department of Mindanao and Sulu. Phil. Islands. 3 pages.
 16. Letter from Sultan Hajji Mohammad Jamalul Kiram. Hejira, Monday, 13th of the Month Jumadu 1-Auwal, 1333. (March 29th, 1915). 4 pages.
 17. Memo for Governor Carpenter, letter of Sultan of Sulu of March 29, 1915. 27 pages. (2 copies)

1916.

1. Notes on the Sultan and Sultanate of Sulu, for DR. J. W. JENKS., Mailed to Dr. Jenks,
Peking, China, April 28, 1916. 4 pages.
2. Letter from various Datus of Lanao to their friends, the authorities of the Phil. Legislature, Manila., first of October, 1916. 3 pages.
3. Pamphlet. Budget of Appropriations for the Dept. of Mindanao and Sulu, 1916. 34 pages.
4. Memo for Judge Villamor RE Census Work., 3 pages.
5. Memo as to size and number needed of *Schedule No. 1 — Population*. 3 pages.
6. Memorandum — RE symbols necessary to Transfer information obtained on Schedule No. 1 — *Population To Punch Cards*. 4 pages.

7. Notes and Queries on Schedules. 4 pages.
 8. Instructions for Inspectors and Auxiliary Inspectors (Draft) Second Phil. Census., 61 pages.
 9. Letter to enumerators, substitute enumerators, special municipal or township enumerators, and special institution enumerators working under the auxiliary inspector. Manila., P.I., 1916. 2 pages.
 10. Forms of an Oath of completion of work for inspectors and auxiliary inspectors. 1 p. 2 cop.
 11. Memo to special institution enumerators of military and naval forces and reservations, of constabulary forces, and of Insular jails; Manila P.I., 1916.
 12. Letter from various Datus of Lanao to their friends the authorities of the Philippine Legislature, Manila. 3 pages.
This is a translation, original text is missing.
 13. Letter from the Muslim Moros of the Moro Province in Mindanao and Sulu, together with its archipelago including Palawan, will go to the presence of the gentlemen who are the great and distinguished representatives of the American people., 20 pages.
 14. Blank form letter to inspectors, auxiliary inspectors and special agents., Manila, P.I.
- 1917.
1. Proposed Budget for 1917. An act making appropriations for Public Works and Permanent Improvements in the Dept. of Mindanao and Sulu. (pamphlet). 35 pp.
- Mis.
1. Proclamation., 4 pages.
 2. Cook's Guide., 7 pages.
 3. Zamboanga and Vicinity., 15 pages.
 4. Translation of Sulu Memorial., 6 pages.
 5. Memorandum for Japanese Guide of Philippines., 35 pp.
 6. Conditions in Mindanao and Sulu., 12 pages.
 7. The Resources of Mindanao and Sulu., 8 pages.
 8. Translation of the Message of the Ambassador to our dear Musulman brethren in the Phil. Islands., Constantinople 8 June, 1913.
 9. A Translation from the Turkish to the Musselmen of the Phil. Islands Greeting. Prepared at Constantinople, Turkey., 2 pages.
 10. Message to the Philippine Muslems. Bab-i-Fetva, Department of the Sheikh-ul-Islamato. Bureau of Correspondence., 2 pages.