

Congregational Missionary  
work in Porto Rico.  
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CONGREGATIONAL  
MISSIONARY WORK  
IN PORTO RICO

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CONGREGATIONAL  
MISSIONARY WORK  
IN PORTO RICO

*Conducted by the*

AMERICAN MISSIONARY ASSOCIATION

By

HARLAN PAUL DOUGLASS

*Corresponding Secretary*



New York

AMERICAN MISSIONARY ASSOCIATION

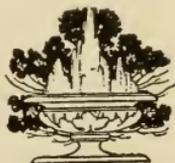
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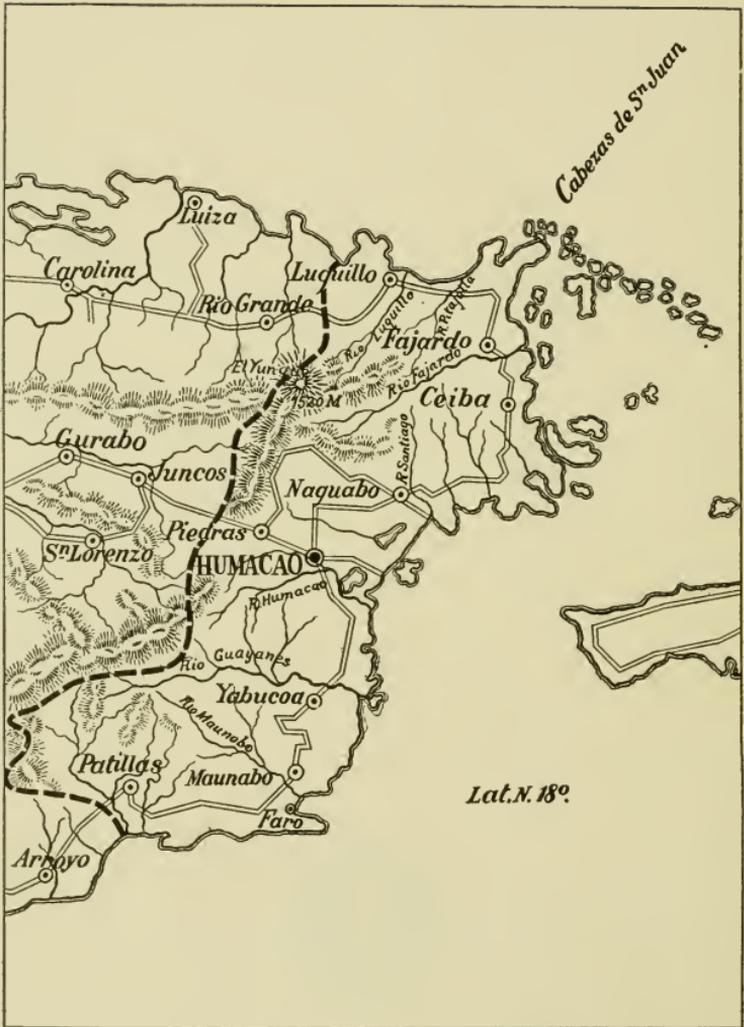
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## CONTENTS.

	PAGE
INTRODUCTION.....	5
I. CONGREGATIONAL PORTO RICO.....	7-18
1.— <i>Within the Fellowship of Protestant Agencies</i> .....	7
Protestant Comity, p. 7; Open Territory, p. 7.	
2.— <i>Our Exclusive Province</i> .....	8
General Features, p. 8; Influence of Natural Boundaries, p. 8; Economic Aspects, p. 9; Transportation, p. 11; Side-light on Character of People, 12; Towns and Cities, p. 13; Streets and Houses, p. 15; The Plaza, p. 15; The Poorer Quarters, p. 16; Occupations, p. 17; Rural Life, p. 18.	
II. THE CALL FOR PROTESTANT MISSIONS.....	19-25
Institutional Failure of Catholicism, p. 19; Virtual Paganism, p. 21; Not Needed for Common School Work, p. 22; Prejudice Against Vocational Training, p. 22; Place of Medical Missions, p. 24; Summary, p. 25.	
III. CONGREGATIONAL MISSIONARY AGENCIES.....	26-40
1.— <i>Educational</i> .....	26
Blanche Kellogg Institute, p. 26; Buildings and Equipment, p. 27; Pupils, p. 27; Two Schools in One, p. 29; Four-fold Service; a.—Social Exten- sion Work, p. 29; b.—Influence on Future Leaders, p. 31; c.—Training of Christian Workers, p. 31; d.—Religious Center for Americans, p. 32.	
2.— <i>Church and Evangelistic Work</i> .....	33
Organizations and Missionaries, p. 33; Chief Centers, p. 34; The Era of Building, p. 34; Num-	

	PAGE
erical Results, p. 37; Classes Reached, p. 38; Rise of New Social Class, p. 38; Native Evan- gelists, p. 38; Need of Trained Workers, p. 39; Proposed Inter-denominational School, p. 40.	
3.— <i>Beginnings of Medical Missions</i> .....	40
IV. MISSIONARY EXPERIENCES.....	42-58
1.— <i>Attitude toward Catholicism</i> .....	42
American Catholicism no Analogy, p. 42; Few Signs of Promise, p. 43; How one Missionary “Fought the Catholics,” p. 44.	
2.— <i>Pictures of the Missionary’s Day’s Work</i> .....	46
A Difficult Field, p. 47; A Priest of Another Type, p. 49; Doing the Work of an Evangelist, p. 49; A Bit of Christian Wit, p. 51; Typical Monthly Report, p. 52; A Plucky Lady Missionary, p. 54; The Satisfactions of Service, p. 56; Impressions of a Visitor, p. 58.	
APPENDIX: <i>Summary of Evangelistic Work</i> .....	60





CONGREGATIONAL PORTO RICO.

## INTRODUCTION.

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This little book selects from the widespread fields of the American Missionary Association the latest and least corner; latest in occupancy and furnishing the brief annals of scarce a missionary decade, least, in the area covered and unhappily still more so in the number of workers engaged, and the pittance of money available for their support.

“Give a portion to seven, yea, even to eight.” The Association was already ministering to seven belated and handicapped groups of Americans, chiefly “off-colored folks,” but when Porto Rico crept in under the shelter of the Stars and Stripes the scanty supply of mission resources was gladly shared with the new comer.

In its occupancy of Porto Rico, the Association confronts for the first time in Home Missionary experience, four problems:

*First:* How to establish an American Christian civilization out of Latin materials, with men of Spanish blood and heritage.

*Second:* How to establish an evangelical type of faith in a land ruled for four centuries by a decrepit and incredibly bigoted form of Roman Catholicism.

*Third:* How to establish a free and democratic church in a society essentially without a middle class.

*Fourth:* How to furnish staunch and inspiring leadership in a land historically lacking in great personalities.

The pages which follow do not seek to discuss these problems in formal terms, but they should be kept in mind throughout the reading of these concrete illustrations of Protestant work in Congregational Porto Rico. They attempt to tell the story of the evangelical leaven bravely working upon the stubborn and resistant temper and institutions of Porto Rico.

In the preparation of this booklet two classes of readers were in mind; *first*, those enlisted in mission study classes, and using as a text this year Dr. Howard Gross's book, "Progress in the Antilles," as issued by the Young People's Missionary Movement and the Women's Home Missions Council, but desiring more specific information concerning the work of their own Congregational denomination.

*Second*: It has been thought that there may be those without access to the larger work who might read a modestly comprehensive booklet. Consequently the discussion traverses some of the same general ground which Dr. Gross covers, though the descriptive matter is limited to Congregational territory and work.

Perhaps these brief pages may help some one to understand what the spirit of American and Christian brotherhood would have us do unto these last and least of our brethren.

## I.—CONGREGATIONAL PORTO RICO.

### 1.—*Within the Fellowship of Protestant Agencies.*

When, in 1899, the Island of Porto Rico came suddenly under the American flag as a result of the Spanish War, a population of about a million souls was added to the nation. This population was crowded into a mountainous island of 3,550 square miles, in dimensions some thirty-five by one hundred miles, or about as long and twice as wide as Long Island. Protestant mission work for the Porto Ricans began almost immediately on the part of all the leading denominations, and the American Missionary Association was in the field among the first, with an evangelist and eight teachers.

**Protestant Comity** From the beginning, the Protestant forces acted in comity. The Island was divided between them into districts, so that the work might be done thoroughly and economically, without sectarian rivalry or overlapping. This coöperative action and the splendid impression of Protestant unity which it has made, is one of the weightiest elements in the remarkable progress of but little more than a decade.

**Open Territory** The chief cities, especially San Juan and Ponce, which promised to have a considerable American population, were left open for all the churches to occupy as they found opportunity; but even here there has been a general understanding as to the division of the work, one denomination emphasizing religious activities, another educational and another

medical missions, and all the forces coöperating heartily with one another.

## 2. *Our Exclusive Province.*

### ***General Features of Province of Humacao***

The district exclusively assigned to the Congregational Churches for mission oversight was roughly identical with the old Spanish Province of Humacao at the extreme eastern end of the Island and embracing a population of some 90,000. On three sides is the ocean. The western boundary consists of mountain ranges crossing the Island, parallel to its eastern coast and following with remarkable regularity its windings, and including the highest mountain of Porto Rico called El Yunque, or the Anvil. The peaks of this group rise to a height of some 2,500 feet, and they have been set apart recently as a government forest reserve. Within and east of this mountain barrier is a territory from twelve to fifteen miles wide. Numerous small streams rise in the mountains and make their way across its narrow fertile plains to the ocean. They are easily forded under ordinary conditions, but may sometimes rise without warning to torrential fury after a thunder shower back in the mountains. Treacherous bars are formed at their mouths. The early journeyings of the missionaries reported many a narrow escape from freshets and quicksand, but bridges are now rapidly being built on all the main roads.

### ***Influence of Natural Boundaries***

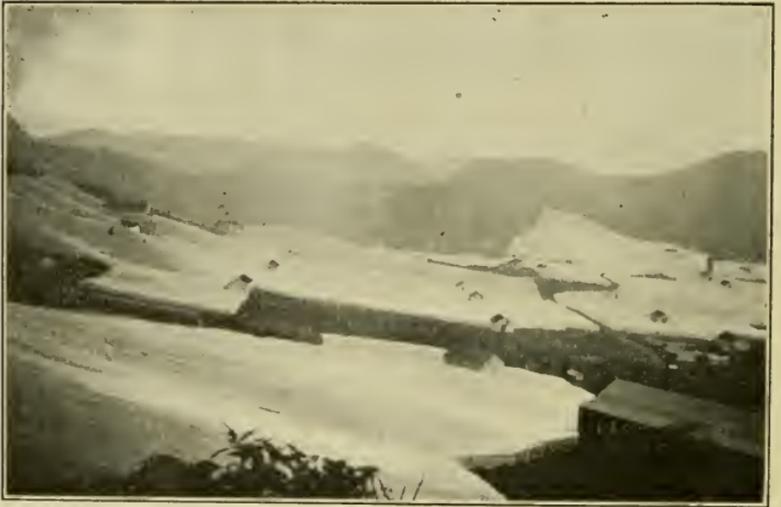
The political boundaries of the Province of Humacao do not, however, absolutely conform to its natural boundaries. Our

missionary operations have naturally followed the latter and have reached through a pass in the mountains over an excellent road to the west, so as to include the town of Juncos and neighboring villages. This brings us up against the Baptist territory along the famous military road; while on the south we have stopped at the mountains below Yabucoa and our Methodist brethren have come over to help us in this part of the Humacao district which lies beyond them.

*Economic Aspects*      The chief economic product of the entire district is sugar cane, which luxuriates on the heavy black soil of the valleys and coastal plain, and follows well up on to the shoulders of the lower hills. Since the American occupation the sugar industry has been consolidated and has come into the hands of a few great corporations, controlling thousands of men and of acres, and investing millions of money. The Fajardo "Central," (or factory) and the San Sebastian "Central" near Naguabo, are among the largest and most modernly equipped on the Island. Besides the land directly controlled by these great companies, hundreds of small cane growers in the more inaccessible valleys are dependent upon them. Great lumbering carts, groaning under their load of sugar cane and drawn by patient oxen on their way to the factory, are among the typical wayside sights of the district. The companies themselves lay parallel lines of light track through their immense fields and load the cane directly on small cars which are drawn by miniature steam locomotives to the "Central."



PLAZA AND CATHOLIC CHURCH, FAJARDO.



GROWING TOBACCO UNDER CHEESE CLOTH.

The administrative and clerical work of one of these great companies brings fifty or seventy-five Americans to its community for the grinding season which lasts eight or nine months of each year. The majority of the sugar workers, however, are Porto Rican peons of the poorest and most ignorant type. Wages are much better than before the American occupation and the extremely simple conditions of life make poverty less miserable than in northern climates. Yet at best their economic, sanitary and moral conditions are poor enough. Around Juncos, where our missionary field reaches through the mountains to the westward, it includes a minor portion of the great tobacco region at the center of the Island. Stretching along these high valleys for twenty or thirty miles are nearly continuous fields of tobacco, grown under cheesecloth to protect it from the intense sun. Seen from the mountain tops this wide carpeted valley, dotted with the thatched drying sheds, presents a most curious and beautiful sight. The coffee industry, unlike the sugar and tobacco, has not been centralized in Porto Rico. Coffee grows, however, everywhere in the mountains and almost every house has its little coffee patch in the nearby thicket. Immense coconut groves have been developed at points along the coast, while at the extreme northwest of the district begins the region of the pineapple and other fruit industries which have sprung up chiefly since the American occupation.

**Transportation**

No railroad touches the district except that some of the sugar companies maintain an irregular, semi-

public service on the twelve or fifteen miles of road which connects various tracts of their great holdings. Excellent macadamized roads, however, connect all towns, and others are under construction. Indeed, the quality of the Porto Rican roads (where they exist) compares more than favorably with the average in the States. The Porto Rican traveller usually rides horseback. Instead of a saddle he uses their characteristic basetta or pad, with wicker basket hanging on either side. The basetta has no stirrups, and the rider thrusts his feet out awkwardly in front of the baskets. For the transportation of produce these baskets are swollen to enormous size, and, with their load, almost hide the little beast which staggers between them. The gentleman will ride an ordinary American saddle or drive a coche, a sort of crude surrey, whose clumsy brake is screwed up by a crank like a carpenter's vise. The horses are driven between relay points at a constant gallop. They excite sympathy by their almost invariably poor condition. In spite of their great endurance, to see one driven to death on the high-road is an almost daily commonplace of Porto Rican travel. The little Porto Rican horse has, however, splendid qualities, and the Department of Agriculture is beginning to improve the type by the introduction of Kentucky blood.

One who goes to Porto Rico anticipating sights of gorgeous tropical birds and strange animals will be disappointed; for bird and animal life has been well-nigh exterminated from the Island by the density and cruelty of

*Side-light on  
Character of People*

the population. It was surely a wise man who observed, "Cannibals are undoubtedly very wicked people, but presumably also very hungry." It is quite possible that the poor Porto Rican who kills the beautiful song-birds for food is more excusable than the American lady who has them killed for decoration. Yet the universal callousness of the Porto Rican to the suffering of animals is one of the impressions most strongly and frequently forced upon the American visitor, and, sad to say, the same callousness, born partly of misery and partly perchance of the seemingly innate cruelty of the Latin temper, extends to little children, to the poor, to the aged and to women. One who has seen even a glimpse of it is at once clear that the primary business of the missionary in Porto Rico is not theological. It is not to teach the people a different system of religious truth but to try to substitute a new tenderness toward all living creatures, a new sympathy for suffering and a new reverence for humanity. How much that little, smiling Island needs Jonah's lesson of mercy, "wherein are more than six score persons that cannot discern between their right hand and their left, *and also much cattle.*"

Of the people of our Congregational parish, thirty or forty thousand are gathered into towns and villages, of which the largest is Humacao, the city from which the old Province took its name, with a population of some 7,000. Fajardo, **Towns and Cities** Naguabo, Yabucoa and Juncos have populations of from 3,000 to 5,000 each. These, curiously, are all situated inland



MAIN STREET, YABUCOA.



STREET IN POORER QUARTER, YABUCOA.

three or four miles from the sea and usually upon a stream. The reason for this inland location is said to have been fear of pirates, who so long infested the Spanish Main. Each town has to have, therefore, a "Playa" or port, usually a village of 300 or 400 people, chiefly employed in carting produce from the towns to the docks and in loading them on vessels. Harbors are usually shallow and lighters are necessary to transport the goods to ocean-going ships, which have to anchor a mile or two out.

**Streets and Houses** The average Porto Rican town consists of a collection of insignificant, one story houses, lining narrow and ordinarily unpaved streets, though in recent years, the one or two main thoroughfares may have possibly been macadamized. There are no continuous sidewalks and few public utilities. Electric lights have generally been introduced but few of the towns have public water supplies and none, as yet, sewerage systems. So far as mere shelter goes, the flimsy, unplastered houses are sufficient; but the problems of sanitation and of civic well-being are almost untouched in these representative towns and cities. It is with the greatest difficulty that an American standard of decency is secured even for our missionaries. Not only is medical attendance careless and inadequate, but the absence of ordinary sanitary facilities makes the problem of health difficult even under the most careful conditions.

**The Plaza** The center of the town is always the Plaza, usually occupied partly by the Catholic Church and surrounded by the

main public and business buildings. The Plaza and Cathedral of Humacao, with the beautiful colors and skyline of the mountains as a background, is most attractive, though within a few months many of its fine old trees have been ruthlessly slaughtered, ostensibly for improvement's sake. In the majority of the towns, however, the Plaza is ragged and unkempt; its fences and pavements shattered and disfigured with unsightly debris. The churches, although many of them have fine architectural lines, are damp, discolored and in general disrepair. The public buildings have fared better and under American auspices have been made to present a creditable appearance. Many of the recently erected public schools are models of substantial tropical architecture. Everywhere the barracks of the insular police are notable for neatness and order, while the trim figures, gentlemanly bearing and fine horsemanship of these picked men make a most favorable impression.

*The Poorer Quarters* The poorer quarters of the towns consist of huddles of thatched huts set in utter disregard for streets. Jagged gullies worn by the rains, often constitute the only pathways. Formerly these huts were thatched on the sides as well as the top, the material being either the leaves and bark of the cocoa palm or the heavy stalks of the sugar cane. Now, frequently, the huts are less romantically walled with fragments of packing boxes and the legend "Armour's Meats" or "Babbitt's Soap" greets the eye at every turn. Of furnishings there are almost none. A tiny hammock, seemingly bor-

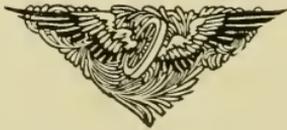
rowed from an American sleeping car, serves for a rocking chair and bed. An earthenware vessel, the size of a half bushel, turns out to be a charcoal stove on which all cooking is done. Coconut shells and gourds are the chief domestic utensils. A gamecock or pig tied by the leg to one of the flimsy wooden piles on which the house is built, is characteristic of the picture. The family washing is done by women squatting in the nearby stream while the clothes are dried upon the rocks. And washing day comes every day in Porto Rico, for even the hundreds of peons in the cane fields are dressed in white linen, and to appear well clothed seems to be one of the universal Porto Rican characteristics.

At first glance, one would say that **Occupations** almost the sole occupation of the poorer Porto Rican of the towns is hawking articles of food or clothing about the streets. Every other man, woman and child balances a basket on his head, and wants to sell a pennyworth of produce from his little cart. In the morning they gather by hundreds in the market square and later cry their wares shrilly up and down the narrow streets. Hidden away here and there, however, one finds most of the hand industries carried on in simple and primitive fashion, and frequently with remarkable skill. The hat and basket weaving and the lace making of Porto Rico are of course famous. The cabinet maker in his way is an equally fine craftsman, and the shapes of the native pottery show no mean artistic taste.

Many of the Porto Rican women are excellent

dressmakers and get remarkable results without the use of patterns. It is a frequent village sight to see one sitting in the doorway or even squatting in the street, working at her little hand machine, probably mounted on a box.

Far up the valleys, on the shoulders of *Rural Life* the mountains, under the ocean cliffs or along sandy beaches are scattered little villages of a few dozen huts where goes on the most typical life of Porto Rico; for the whole Island is essentially rural rather than urban. Most of its people live in such little groups. Nowhere is there the isolation of the western farmer of the States. On the other hand the problems of city life, which are apt to impress one first, are not numerically the chief problems of the Island. The real problem is how to reach and uplift the multitudes of these minor communities; and this the Catholic Church in its four hundred years of unchallenged opportunity, never did, nor has the American rule, with its sanitation and education more than begun to do it.



## II.—THE CALL FOR PROTESTANT MISSIONS.

The most general explanation of the need of Protestant missions in Porto Rico is found in the fact that there are important things which no one else can do. Protestantism has of course its own positive message to the people of Porto Rico. Neither the Catholic Church, nor the Government professes to furnish an Evangelical Gospel, based on a popular understanding of the Scriptures and expressed through a democratic organization of church life; but beyond this, Protestant missions have a social service to perform in Porto Rico which grows out of certain failures of the older faith and the new political rule.

### ***Institutional Failure of Catholicism***

The first failure of the Catholic Church is to provide for the people of Porto Rico even nominally. For the 1,000,000 of population, the published reports of the church claim at present but 66 secular priests and 49 members of religious orders, 87 churches and 21 chapels and oratories, which is less than one church for every 10,000 souls. And these numbers represent a large increase over the Catholic forces as they existed before Protestantism came in. As the Catholic system works and has worked through all the centuries, the majority of the population has been without actual religious privileges. Hundreds of thousands of Porto Ricans have passed through life unbaptized, unwedded, unconfessed, simply be-



"NOT HER AUTOMOBILE."

cause the Catholic religious forces were too few, too poor or too inefficient to provide for them. Another of the striking aspects of this failure is seen in the lack of financial support given to the Catholic Church by its own people. Under the system of state support they naturally were untrained to voluntary giving, so that now our handfuls of poor church members frequently contribute more to their own support than do the hundreds of Catholics who throng their churches on occasional feast days, but attend them rarely at other times. The facts are, *that all the Protestant and all the Catholic agencies combined* do not nearly furnish ordinary religious privileges to the Island.

The results of these centuries of religious neglect is a condition in which immense numbers of the population are virtually pagan. Indeed, perhaps the majority of them are not Catholic, but adherents of a strange type of Spiritualism, a complicated and obscure movement, without seeming organic unity, but with a multitude of local circles, teachers and mediums, publications, and gatherings. This tendency touches on the one hand the lowest depths of African spiritism, and on the other extreme the most refined of philosophical speculations. It knows all about Mrs. Eddy and the Society for Psychic Research. A fisherman in a remote village, replied to my "hope that I might meet him again," that "perhaps it would be when we each had a re-incarnation." Thus a Buddhistic conceit has become part of the commonplace of Porto Rican thinking.

***Not Needed for  
Common School Work*** The magnificent development of public education under American rule has reduced the demand for general educational effort on the part of the missionary agencies in Porto Rico to comparatively small terms. From the first the policy of the American Missionary Association was to look to the public schools to supply a common schooling to all the Island. Some of the other denominations entered more largely into educational ventures, but only to reduce their activities in this line as public facilities increased. While only a small per cent. of the school population yet is in actual attendance, the tremendous strides of public education make it certain that a full measure of American opportunity for schooling will soon be brought to all the children of the Island. Over 100,000 are already enrolled in nearly 2,000 schools, a gain of 60 per cent. in two years in common school grades. Few, even, of the smallest villages are without a school; 170 of the public school teachers in 1909 were Americans. Only 345 students, however, were of high school grade, besides about 200 in the so-called "Normal" departments.

***Prejudice against  
Vocational Training*** Moreover, it is at present impossible to get public support for this most necessary form of education. Vocational schools, which were emphasized in the earliest public school policy in Porto Rico, have been completely abandoned, no provision whatever for them being indicated in the last report of the Insular Commissioner of Education. The reason for this abandon-

ment is interesting, and throws a flood of light on the Porto Rican character and situation. When the Insular Legislature and municipalities began to be called upon to supply their own taxes for the support of education, they called an immediate halt to American plans to make the type of public education strongly industrial. Alice Roosevelt had dedicated a splendidly equipped Manual Training High School in Ponce, named in her honor. When I saw it in 1910 not a shop was occupied or a wheel turning, and so it is all over the Island. The Porto Rican idea of education is entirely academic. Schooling is supposed to prevent the necessity of manual labor and to look toward the professions. While, therefore, under American stimulus and administration, the Island is moving toward universal education of some sort, the hands which hold the purse strings of the schools have no idea of adapting education definitely to the needs of the masses of the people. Porto Rico is less to be blamed because America only recently, and still haltingly, has been willing to accept this idea of education. Further, the American classes with whom the Porto Rican has had opportunity to become acquainted hitherto have not tended to exalt the idea of practical education. The official has come, the soldier, the capitalist and the school teacher; but the American farmer and artisan have not come. They ought not to come without adequate knowledge of conditions and the capital necessary to embark upon life in a new and strange country. Yet the normal American respect for labor will be slow in impressing the Porto Rican, if he never has the opportunity to see the

average American, self-respecting in his daily toil. The fact remains, therefore, that the type of education most needed, cannot be furnished by the public schools without a complete revolution of Porto Rican public opinion. The whole field of industrial training is left for private initiative and becomes one of the main responsibilities of the missionary agencies.

On the side of public health and sanitary administration, an admirably fundamental and comprehensive policy *Place of Medical Missions* has been initiated by the Government and will undoubtedly be presented increasingly with the years. William J. Bryan came back from his recent visit to the Island to urge more adequate measures in this direction upon the Congressional Committee of Insular Affairs. But when government activity has done its utmost there remains so close a relation between disease and morality that the best policy will fail unless the roots of disease are reached in personal conduct. Only personal cleanliness can conquer the hookworm and only a new standard of morality between the sexes can eradicate those terrific social diseases which are the worst scourge of the Island. The conversion of the Porto Rican to a Christian type of manhood and womanhood is fundamentally necessary for the success of the public health measures of the government, however scientific and however efficiently applied. So the medical missionary, preaching at once the gospel of health and of righteousness, is the most natural and necessary of missionary agents.

To sum up then, the business of the  
*Summary* Protestant missionary in Porto Rico is primarily to proclaim an evangelical gospel and to establish a democratic church. This needs no formal argument. Besides, there is the absolute inadequacy of Catholicism, numerically measured. Porto Rico is largely non-christian; and generally subject to the most astounding vagaries of religious thought and practice. Public facilities for education are largely developed and will soon become adequate on the merely academic side, but the peculiar attitude of Porto Rico toward labor makes the modern emphasis on vocational training, at public expense, impossible there. The public health program, magnificently attempted by the Government, can only succeed if moral training goes with it and if it can be taught in the homes of the people through the pastoral ministries of the missionary workers.



### III.—CONGREGATIONAL MISSIONARY AGENCIES.

#### 1. *Educational.*

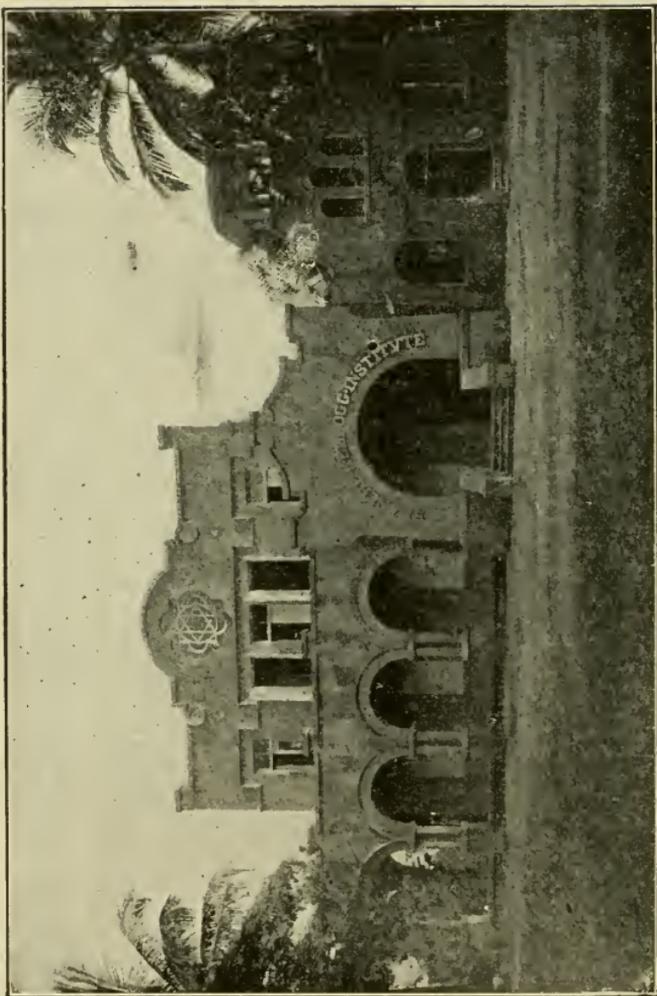
We shall now see how far and through what institutions the American Missionary Association has been able to meet these needs of Porto Rico in the Congregational field.

Our educational work is limited to a single institution, *Blanche Kellogg Institute* at Santurce, the residential suburb of the capital of the Island, San Juan. Here, on an ample site, surrounded by that strange Porto Rican mixture of mansions and thatched shacks, has risen an attractive building costing some \$18,000, as a memorial to the young girl whose name it bears. Her father, a hard-working and thrifty florist of a middle western State, had accumulated a modest fortune. When his daughter died he desired to perpetuate in some way the sweetness and beauty of her life. He gave largely for the establishment of the school and the erection of its building, and had planned to give it a daughter's share in his estate. Certain financial difficulties toward the end of his life prevented the consummation of this plan. Yet those who have the responsibilities of the school and who know the thought of its chief donor, are glad to feel that in the Institute is realized in good measure this fine and devoted purpose. The Congregational Endeavorers also contributed largely to the erection of the Institute building, and are proud to claim the school as one of their joint-planting with Mr. Kellogg.

**Buildings and  
Equipment**

The building is a beautiful sample of the Spanish type of architecture, well adapted to a tropical climate. Its deep, cool porches and shuttered windows afford shelter from the intense tropical light and heat. Five commodious schoolrooms are on the first floor and living quarters for six or eight teachers and a small number of boarding pupils have been furnished on the second. Connected with the main building by a portico is Adams Chapel, erected from funds supplied by the Church Building Society, furnishing a fitting place for the general and religious exercises of the school and for the Sunday School services. The finest homes of Porto Rico and many of the public institutions of San Juan as well as the chief missionary institutions of the different denominations are in easy walking distance of the school, while excellent trolley service connects with San Juan.

**Pupils** In its early days, before Porto Rican life had fallen into its grooves after the American occupancy, the school was attended promiscuously by children of the neighborhood; but with the growth of public facilities a natural selection took place. It left the Institute with pupils from the two extremes of society, both being geographically its near neighbors. It came to have on the one hand, the children of the wealthiest classes, including numbers of Americans and foreigners, who were able to pay considerable tuition and whose parents patronized the school on account of its superior advantages and its American teachers. On the other hand, there were the children of the shacks,



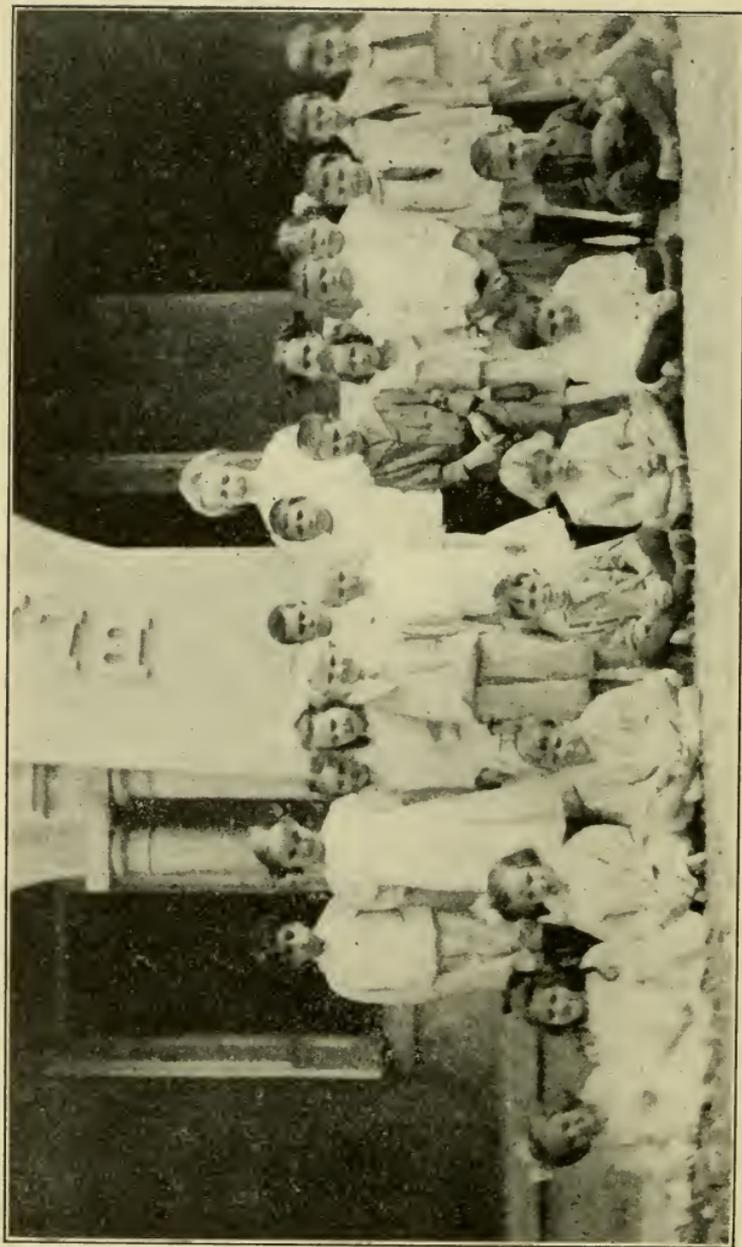
BLANCHE KELLOGG INSTITUTE, SANTURCE.

who could pay nothing, and practically had to be clothed and fed and otherwise ministered to by the missionary teachers.

The divergent ideals and needs of the two classes made it necessary, after a while, to organize really two schools within the one building. For the pay pupils, charges have been increased until the school on that side is costing very little of mission money, with every prospect that before long it will cost none. Indeed, it is to be expected that the income from these more privileged children will soon help to carry on the mission work for their more needy neighbors.

**Four-fold Service**  
**A—Social**  
**Extension Work**

For these children of the poor, also, a somewhat different type of schooling is urgently needed; one which lays large stress upon practical education, especially the home-making arts for girls and elementary industries for boys. Plans are under way for the erection of an Industrial Building, half school and half shop. It is hoped to make it a sort of pavilion, open on all sides, but protected from storm by canvas curtains, in which work and play may be happily combined, without too much of the repressive atmosphere of the school room. Boys' and girls' clubs and other community organizations would find their meeting place here, out of school hours. The teachers would be settlement workers as well; and with a visiting nurse co-operating with the nearby Presbyterian Hospital, Blanche Kellogg Institute would be splendidly equipped for the extension of work in the general



PRIMARY GRADE, BLANCHE KELLOGG INSTITUTE.

lines of community betterment. But this is prophecy, rather than history; yet a prophecy easy to fulfill, which invites some helping hands with greenbacks in them to make it come true.

***B—Influence on Future Leaders*** This extension of the work is important also as part of the education of the well-to-do children.

Those who are neighbors geographically ought to be neighbors indeed. The extremes of Porto Rican society may be kept in helpful contact through the medium of the school, and the lesson of Christian charity will be taught by its example better than by all its precepts. Indeed, the final justification of a mission school for those classes who are amply able to pay for their education, lies in the opportunity which such a school presents to influence the future leaders of Porto Rican affairs. Naturally these children come mainly from Catholic homes. The school does not attack their faith nor seek to entice them from it. The Scriptures are read, studied daily in the school and memorized. Devotional services are shared by all and have their own silent influence. Splendid samples of American womanliness, of modest social grace and of Christian earnestness are daily before the pupils in the persons of their teachers. This is the mission of the school to its more fortunate little patrons.

***C—Training of Christian Workers*** Ten years is no very long time, but long enough to carry some of the children born of Protestant parents through the common schools. We are just on the edge of a new generation, baptized in our churches, reared in our Sun-

day Schools, and now possessed of the elements of an English education and, maturing early under the tropical sun, ready for the next stage of Christian development. They are not many in numbers, but we know of some in our little parish at the east end of the Island. Their presence puts a new demand upon Blanche Kellogg Institute and upon the similar schools of the other denominations. Somewhere these young people must have a high school education such as the Island furnishes only in three or four of the larger cities and at the same time a special training for Christian service which shall make some of them preachers and evangelists and all of them efficient and intelligent church workers. The ultimate solution of this problem depends upon the establishment of a union Protestant training school for Christian work. For the immediate future, Blanche Kellogg Institute plans to take a few picked young people from the mission schools into its more advanced grades and to provide living quarters for them by an alteration of its building. There will then be added to their course of study simple instruction in methods of religious work, and they will be sent out, the first fruits of the new Christian order in Porto Rico. Facilities for this phase of the work and additional teaching forces to carry it out are just now urgently needed. The critical importance of it for the whole mission problem on the Island is clear.

***D—Religious Center  
for Americans***

Blanche Kellogg Institute finally furnishes a religious center to a few of the increasing American population of San

Juan, many of whom are settling in the immediate vicinity of the school. Down in the city the Presbyterian and Episcopal denominations have excellent services in English, and just at the edge of Santurce the Methodists have built an elaborate church; but still the simple service on Sunday afternoons in Adams Chapel has a real service and provides for a probably increasing constituency.

The teaching force at the Institute has consisted for the past year of seven lady teachers, two of whom gave their time to the free school. Most of the pupils were only of low grade, but with the development of general education the Institute expects rank as a high school and to perform its chief service on this plane.

## 2.—*Church and Evangelistic Work.*

**Organizations  
and Missionaries** Of organized churches in the Congregational district at the eastern end of the Island, there were ten in 1909, with twenty-two chapels or stated preaching stations surrounding them,—located chiefly in the Playas or port settlements, among the scattered villages of fishermen or farmers along the coast and up the valleys. The missionary force consisted of two ordained Americans and their wives. Dr. and Mrs. John Edwards supervise the northern division of our territory centering in Fajardo, and Rev. and Mrs. Otto J. Scheibe the southern division centering in Humacao. The Scheibes, however, had to return during the year on account of continued sickness due to bad sanitary conditions which it was then impossible to rectify. Their field was promptly supplied by the

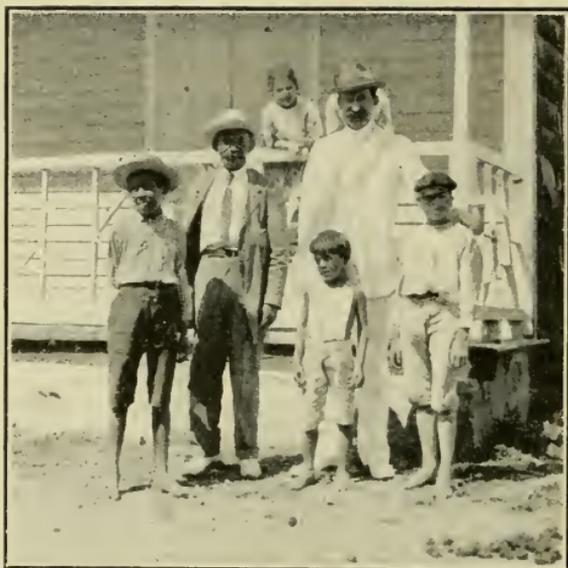
appointment of Rev. and Mrs. Thomas Gray, experienced missionaries formerly in the Micronesian Islands. Three unmarried ladies from the States have assisted them as Bible women and parish workers, and ten or twelve native evangelists have come to and fro on foot or by pony or bicycle, preaching in the many outlying districts, almost every night in the week.

The churches at the chief centers, **Chief Centers** Fajardo and Humacao, have a fully organized parish life, and a well-attended and impressive round of services. Each is now furnished, through the help of our Church Building Society with a well designed, tasteful and adequate church edifice, the equal of any Protestant building in Porto Rico, while the Blanche Kellogg Building is by far the best possessed by any Protestant school. Here, however, and unfortunately, the story stops, or will stop, for besides a couple of small but neat chapels our other churches and many preaching points were housed only in rented buildings or the homes of the people.

With the splendid fruitage of a decade of work waiting to be harvested and conserved, the era of building has come upon the mission work with an insistence which will not be denied. **The Era of Building** The Church Building Society will cordially coöperate in this aspect of the work as fast as its resources permit, and just now appropriations from its treasury have enabled us to buy extremely desirable church building sites in the two next most important towns, Naguabo and Yabucoa. In the latter place,

the site fronts the Plaza and Cathedral, and is next to the most important group of public buildings. In both places, the buildings now upon the property are furnishing greatly improved quarters for religious services and for the native missionaries as well. In neither place, however, will the work ever have the permanence and dignity of that of Fajardo and Humacao till it gets equally adequate church structures, to build which would cost \$6,000 each; while Juncos, Luquillo and a dozen smaller villages and settlements call for permanent homes for their church life. The monthly rent list is now long and constitutes one of the least satisfactory items of missionary expenditure. Rentals, moreover, are constantly being squeezed up and will soon compel further building in self-protection. Compared with some of the other denominations, we have occupied our territory very poorly, at least in visible possession. Yet what we have done, we have done well. A Catholic recent appeal for funds to combat Protestantism in the Island, compliments us by showing pictures of Blanche Kellogg Institute and the Humacao church, besides quoting more largely from the *American Missionary Magazine* than from any other source.

The pathetic appeals from our American missionaries for parsonages have double meaning for the Association, because it has seen so many of its faithful workers break under the strain of climate and unsanitary surroundings, when a comfortable little home with breathing space around it would have saved the day. Unfortunately, the Building Society cannot give money for parsonages, but only



REV. THOMAS GRAY, MANUEL CRESPO AND  
STREET BOYS.



SAN PAULO CHURCH, ( CONGREGATIONAL ),  
HUMACAO.

loan it, while it is a fundamental policy of the Association not to borrow, and its resources have not permitted a direct grant. If we could only *start* the gifts, say with a thousand dollars each for Fajardo and Humacao, then perhaps enough might be added here and there to give two more missionary families a bit of privacy and peace.

Numerically speaking, the results of our work are not impressive compared with the thousands enrolled in Sunday school and church elsewhere in the wide-spread fields of the Association's ministry. In this little parish, fifteen miles wide and twenty long, with its ten churches and some twenty-five workers, we have gathered a total church membership of nearly 500, with an equal number of children in Sunday schools. Relative to numbers and territory, this compares favorably with the Protestant results elsewhere in the Island; and when the various results are added together, both from the standpoint of the superficial impression made by a tour of the Island and from a comprehensive study of its relative strength, Protestantism in Porto Rico is seen to have made magnificent progress and to have reached striking proportions. Simply to the eye, counting the conspicuous buildings of the Island, the Protestant church looms large, while by confession of the Catholic authorities, its advancement threatens the loss of their long supremacy. Already their leading organs speak of the Catholic problem as that of a "re-conversion" of the Island. They compare the splendid financial support of Protestant churches with the niggardly resources of Catho-

licism and especially attempt to stir American Catholics to the support of Porto Rican Missions by the story of the terrific inroads of Protestantism upon the children of the faith.

As yet, the classes chiefly reached by Protestantism corresponds to the apostolic description, "Not many wise, not many mighty, not many noble are called." Here and there a professional man, school teacher or lawyer, has embraced the evangelical faith. The masses of the Protestant church, however, still consist of poor people; day-laborers, artisans, with a few small shop-keepers.

Out of this material, Protestantism is creating something which Porto Rico never had, an intelligent and self-respecting middle class. It is no exaggeration to say that no factor in the Island to-day is more significant or more promising than is the life of this class. The main tendency of American influence, with its highly centralized capitalistic methods of industry, has not made for the growth of such a class. As already noted, the middle class American has been conspicuously absent from Porto Rico. The teaching of the public schools has doubtless meant much, but the real training school of Porto Rican thrift, self-respect and a dawning capacity for self-government has been the free life of the Protestant church.

The salvation of Porto Rico, as of every mission field, depends upon the development of a na-

***Native Evangelists***

tive ministry. As always, in the early stages of such a work, native workers have had to be drawn directly from the ranks without preliminary preparations. They are consequently "picked up" rather than picked men, called from the field and forge and tobacco factory. The early church did its work with just such missionaries and their training was one of the greatest burdens both of Christ and of the apostles.

In Porto Rico, the same general plan has been employed by all the denominations. The native workers have labored under the direction of ordained American missionaries, and have been trained "on the job." Their reading has been directed, courses of Bible instructions laid out for them to follow in their preaching, and their general plans supervised. Then they have been brought into the central stations at stated intervals for instruction and conference. Their sermon plans have been criticised and their methods discussed. Simple Bible lessons are given them by the American missionary and methods of exposition explained. These simple and practical beginnings have developed a remarkable corps of Porto Rican evangelists, whose personal stories are frequently of thrilling interest. With them should be mentioned a group of unsalaried women, who have splendid ability in personal evangelism.

It is, however, increasingly manifest that the development of a stable and intelligent church life requires more adequately trained workers. While the Porto Rican has a native

***Need of Fully Trained Workers***

gift of speech, he frequently lacks in self-restraint and in genuine thoughtfulness. It is easy for him to attack the Catholic Church, but less easy to build up constructively the principles of New Testament morality and faith. All the faults of the first disciples are found in these men. Finally, most of them were converted too late ever to acquire a thorough-going education. The relative failure of Protestantism to reach the more cultivated classes in Porto Rico is partly due to the rudeness of many of these devoted evangelists.

***A Proposed  
Inter-denominational  
School***

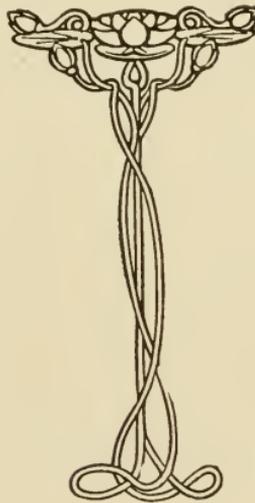
The next thing in the development of Christian workers is clearly the establishment of an Institution for their systematic training. On the scholastic side, the work would at present be only of high school grade. With this would be joined thorough Bible-study courses and such instruction in methods of Christian work as is adapted to the Porto Rican situation. On so small a territory as Porto Rico, this Institution should be inter-denominational, and plans to this end are already being considered by the Home Missions Council, representing all the agencies concerned. The proposed Institution will be the crowning manifestation of the unity of Protestantism in Porto Rico.

3.—*Medical Work.*

***Beginnings of  
Medical Missions***

We have been slow, but are now on the eve of establishing medical missionary work in our district. Some of the other denominations have gone far ahead on this line, and

are finding it more than successful, for its own sake, and as a hand maiden of the Gospel. Our 1910-11 appropriations provide for a doctor to be located at Naguabo as a supervising center for the whole district. Suitable property has been secured and the search for a man begun; while the appeal of this new effort has already found some response in special gifts. May such increase!



#### IV.—MISSIONARY EXPERIENCES.

*Attitude toward  
Catholicism* Our study of Porto Rican missions may well conclude with several brief sketches of the missionary's actual day's work..

One of its delicate aspects concerns his proper relation towards the Roman Catholic Church. In this matter many differences are found between Protestants, and these differences are reflected in the varying attitudes of the missionaries on the field. There can scarcely be said to be any officially determined point of view; but so far as the representatives of the Association are concerned, they bring no railing accusation or general condemnation against Porto Rican Catholicism. They do, however, state the actual facts as they meet them in the communities in which they labor; and since Porto Rico is small (as is the number of Catholic clergy,) it is not difficult to acquire a first-hand knowledge covering a large part of the Island. Thus, inter-denominational conference of evangelical workers has in its own experience sufficient material for a moral census covering perhaps nine-tenths of the Catholic priests; and this generalized experience would, and as a matter of fact does, take the form of rather unfavorable reports as to their average character.

One who takes his knowledge of American Catholicism as his clue in judging of that church in Porto Rico, is worlds away from the truth. Instead of a church whose life is in every way tem-

pered by a spirit of democracy and progress, whose faith has made connection with many of the great intellectual and spiritual forces of the modern world and whose leaders are frequently men of genuine patriotism and commanding statesmanship, we find one whose face is turned toward the past, and whose essential attitude has scarcely changed since the days of the Spanish Inquisition. No greater blessing could come to such a church than to receive a new infusion of life from American Catholicism. A bare beginning has been made in the recent appointment of an American Bishop (who undoubtedly means well); and if a Protestant appeal would help, we would be more than glad to second the calls which he is making for American Sisters to instruct the children and nurse the sick at Porto Rico. We could not agree, of course, to the Bishop's argument that the business of such Sisters is "to save Porto Rico from the Protestants," but we do believe that the freer spirit of American Catholic workers would invariably put new tone and life into the decrepit ecclesiastical organization which bears the Catholic name in the Island. "Some indeed preach Christ even of envy and strife; and some also of good will. What then? Only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

*Few Signs  
of Promise* Therefore we do not despair for the Catholic Church in Porto Rico. It may yet become Americanized and evangelical. That these things should be, is the earnest desire of the writer; God hasten

the day! Nevertheless, his serious question on a recent tour of Porto Rico, whether the Catholic Church shows signs of progress—a question asked of all sorts of people: officials, school teachers, business men as well as missionaries—brought the invariable response that, as yet, there are no visible signs of it. Whatever may be in the future, the awakening of Catholicism to a vital religious ministry for the Island, has not yet come.

It may be many days before  
we reach in Porto Rico the  
normal relation of mutual  
respect and neighborliness

*How One Missionary*  
*“Fought the Catholics”*

which obtain in so large measure between Catholics and Protestants in the States, but the following narrative of how one missionary “fought the Catholics” shows that the beginnings of such coöperation are both possible and actual even now. He writes:

“Now to begin my story I must start with the very beginning of my work here. My predecessor had a wonderful faculty of striking hard at Romanism. This did not set well with the people here, first because he was a Cuban [you know the Cuban and the Porto Rican are like the Jew and the Samaritan.] So when I came I found quite a hostile feeling, a sharp line drawn between the Catholic and the Protestant church. I took in the situation and began at once to overcome that, and I went to the very center of things and made friends with the priest of the Roman Church. At first he seemed to be quite hostile and talked about the work as of no importance; but little by little I gained on him and at last won his confidence. A

little more than a year ago he was taken sick. I called to see him and in a time when he was in need of an organ I let him use my small folding organ. This was during the Bishop's visit. Well I had the whole thing under obligation to me. They were using my organ so they dared not say or do anything detrimental to our work. Well, that opened the way for me. Then after that came Holy Week as it is called here. On Palm Sunday he sent me a large palm from his church. From then I knew that every barrier on the part of him was removed. About the first of the year he was taken sick again. I called to see him. He asked me to return and I did. We had many good heart to heart talks. He called me brother, or Pastor, and always talked of our church as the 'San Paulo Church,' not the 'Protestant Church,' as the people commonly do. Then I was down for four or five days with a boil and he sent over daily to see how I was getting on, and when at last I could go out I called, as he was a neighbor to us here. During our conversations we always talked about things we had in common,—something we could agree on. We went through Orr's book on the Virgin Birth of Christ, I translating, and many other things. This to him was a great revelation, as he was entirely ignorant of the teachings of the Protestant Church, while otherwise he was a very intelligent man. Well, his sickness proved fatal. After lingering for a while he died. About a week before he died he took his last communion according to the custom of the Catholic Church, the Mass beginning in the church and going to the house. It was a beautiful pro-

cession. Well, the next day he sent over for me, saying that he would like to see me before he died. When I came in he ordered a chair put close to his side and asked me to sit there. He took my hand and held it for a long time. Then gathering enough strength, he said that his course was run and his work ended, and that he bid God's blessing on mine. Well then, I thought I had better go, as he was so weak and I did not want to excite him; but he insisted on my remaining, he still holding my hand. Well, then, I spoke to him of the hope that was within us, and he said that perhaps we [meaning the Protestants] had the best hope. Then he dozed away. I tried to withdraw my hand but still he held on; so I sat there for one hour and a half. The priest who was taking his place came in and he introduced me to him as a 'True Brother.' Knowing that his end was at hand he was just as calm as he could be, but he seemed to be especially calm when he was holding my hand. Well, after a while his sleep came heavier and I left him, and that night he passed away. The only one I have told here is my wife, but the whole town knows it, and it has made an impression. The present priest puts himself out to be courteous, and so we are really working together. When that can be accomplished we will have different results.

"It has been an experience worth coming for when one can get such companionship from such a man as was this priest. He was one of the strongest in the Island."

The next two extracts are from routine reports of outstation work in the Fajardo District and pic-

ture the actual problems of the evangelical worker.

“C— without controversy is a piti-  
**A Difficult Field** ful place, nondescript and full of  
 ignorance, pride, vanity, dirt,  
 gambling dens, politics, contempt of Americans,  
 poverty, immorality, intrigues and so on. All this  
 is there. Some may say, ‘Such things are in every  
 town and village and country corner on the Isl-  
 and’; but not all places seem to be so proud of  
 these things as the people of C— are, and when the  
 presence of the Gospel has been as long in a place  
 as there, the very town seems to become ashamed  
 of such things and there are people who try to ex-  
 plain or apologize; but the people of C—! They  
 have been quarreling with their priest. They have  
 had a young man for a priest this last month who  
 seemed to be polite and kind-hearted and he ac-  
 tually refused to throw rotten eggs at the Protes-  
 tants from his pulpit. For that, about half his  
 parish turned against him and they had quite an  
 exciting time. Of course I don’t know exactly the  
 nature of the division; however, one of the parties  
 met Robles one day. The latter asked him in a  
 friendly way how he was, but this zealous Romanist  
 told Robles, ‘You must be very happy now seeing  
 us quarreling in the church.’ This was Robles’  
 opportunity and he did not let it slip. He told  
 him we were here in Porto Rico as heralds of the  
 Prince of Peace, to establish peace between men  
 and God, between men themselves, in families,  
 among neighbors, through neighborhoods, in  
 churches, between nations and through the world.  
 He spoke for some time until that individual went



PORTO RICAN EVANGELISTS,  
ASUNCION DELGADO AND WIFE.

away knowing something more about Jesus of Nazareth than he did up to that date. Robles related the matter at length and was thankful for his education in this mission."

*A Priest of* on in L. It will be hard work to  
*Another Type* find a site there. The priest is a wicked, unscrupulous man. Conscience doesn't trouble him apparently in the least. I never heard a man, even in Spanish, that can swear more freely than he. He is a gambler; I saw him at it, before I knew he was a priest. He lives with a woman, and has a family of her. He never preaches of course, says Mass sometimes. All his time is given to gossiping and fooling the people about the Protestants. He has been in L. about forty years, and look at the place—every crime in the calendar, even the calendar of the church of Rome, has been committed there since we have been in Fajardo. It will be fighting Satan in his stronghold; that will be our task in that village of 800 or a 1,000 people. But Jesus can do it; we trust Him. What He has done during the last nine years on this field gives us courage."

*Doing the Work* ture of the chapel at A. and of  
*of an Evangelist* the workers and the children of the Sunday school,—that is nearly all of them. Some refused to appear because they were afraid of the camera, and some of those who did come were scared when the machine was turned upon them. For instance, if you notice the one with his back against the corner of the building—

Delgado told me the little fellow was actually crying. Our laborers, Asuncion Delgado and Carmen Cruz, his wife, stand in the door, and in the window to their left is a woman from the Jimenes family, living a mile and a half out in the country where this interesting work began; and in the window around the corner are two young girls from the same family. Brother A. Delgado entered this field about two years ago, with Bible in hand, walking from house to house, reading from this wonderful book and expounding its words by the help of the Spirit to whomsoever would listen, whether the laborer in the field, the traveler on the road, or those at home,—it made no difference, provided they listened. During one of these peregrinations he discovered the Jimenes household and to his joy found them, father, mother and children, ready to hear and welcome the truth. The mother and oldest children were converted, and the father, although he doesn't profess conversion so far, is sympathetic and partial to the Gospel. Let our prayer be, that he may become more closely acquainted with it. I am sorry the mother was not present when this group was taken.

“When the ground for A. chapel was bought, it was considered quite outside the town; no homes near it. But the road, by the side of which it was situated for the convenience of that country precinct, Quebrada de Fajardo, is to-day a street with homes on both sides as far as the chapel; and on the side where the chapel itself is, the houses reach beyond it towards the country. It is true that they are only humble dwellings, those of the humbler

working class; and we earnestly pray that our chapel may not only be a means of grace unto their souls, but also that its neat appearance and nicely-kept grounds may be a practical example to them.

"I have delayed sending in the report, hoping to find money enough to pay the last cent upon the building. I wish I could receive from some lovers of this cause about a thousand dollars to set up two or three more of these little chapels. They are needed in Luquillo and in Quebrada Seca, if ever the cause of Christ needed a building."

The following is not bad as an example of ready Christian wit:

"Last year, in L., I gave "Manzanas de Oro" [a Sunday School paper] to the children. There is always a bright, pretty picture on the cover. Many of the children covered their school books with them, others folded and put them inside their books. Some were reading them, when Dona Juana, the teacher, came and looked at the papers.

**A Bit of Christian Wit** With a gesture of contamination she said, 'These are filled with microbes. Throw them all out into the ditch.' The children asked their parents what microbes were and told the story. One mother sent her child out to gather up the papers and bring them to her; then said, 'These are filled with Bible microbes [explaining] and if Dona Juana had caught them she wouldn't tell lies to you.'

"May the Bible microbe continue to spread."

The next extract consists of a monthly report of one of the native Porto Rican Evangelists. No one will doubt that this Brother earns his \$40.00 a month with his *eighteen* preaching appointments and *nineteen* minor services; enough engagements in all to satisfy a metropolitan preacher.

Report of Manuel Paris, Luquillo, for month of October:

Sept. 30th—Service, 7 P. M. Lesson, Luke 14: 15-24. Spoke on v. 22nd. 35 present.

Oct. 2d—Mameyes Primero. Bible Class and preaching service. Lesson, John 1: 30-44. Preached from Luke, 4:4. 42 present.

Oct. 3d—Luquillo. Street Service. Lesson Mark 16, preached from v. 16. 150 present. Bible Class. John, 1: 30-44. 31 present.

Oct. 3d—Sabana. Bible Class. John, 1: 30-44, and Catechism. Preaching service, John 2: 1-11. Spoke on v. 5. 32 present.

Oct. 3—Luquillo, at night. Preaching Service Lesson 1 Reyes 18, spoke on v. 21. 50 present. Offering 27c.

Oct. 4th—Luquillo, Service. Lesson, Mat. 11: 1-6; Lucas, 4: 1-19. Spoke from Mat. 11: 5 and Luke 4: 18. 75 present.

Oct. 5th—Luquillo, Preaching Service. Lesson John, 4: 1-26. Preached from v. 10. 27 present.

Oct. 7th—Luquillo, Prayer Meeting. Lesson, Luke 15: 1-10. Spoke on v. 7. 16 present. Very heavy rain.

Oct. 9th—Mameyes Primero. Bible Class. John

1: 45-51. Preaching Service. Lesson, Luke 15: 1-10. Spoke from v. 7. 17 present.

Oct 10th—Luquillo, Bible Class. John 1: 45-51. 34 present.

Oct. 10th—Sabana. Bible Class and Preaching Service. 34 present.

Oct. 10th—Luquillo. Preaching Service. Lesson, John 15: 1-10. Spoke from v. 5. 41 present. Offering 24c.

Oct. 11th—Paper Service. Lesson, 1 Cor. 3: 1-15. Spoke from 11th v. 60 present.

Oct. 12th—Luquillo. Bible Class. Mark 15. 51 present.

Oct. 14th—Luquillo. Prayer Meeting and Preaching Service. Lesson, Mat. 7: 13-22. Spoke from v. 21. 45 present.

Oct. 16th—Mameyes Primero. Bible Class. John 2: 1-16. Preaching Service. Mark 11: 1-21. Spoke from v. 20. 19 present.

Oct 17th—Luquillo. Bible Class. John 2: 1-16. 35 present.

Oct. 17th—Bible Class, John 2: 1-16. Preaching Service. Spoke v. 5. 21 present.

Oct. 17th—Luquillo. Preaching Service. John 1: 1-17. Spoke from v. 10. 70 present. Offering 26c.

Oct. 19th—Luquillo. Bible Class. Mark 16. 56 present.

Oct. 21st—Luquillo. Prayer and Preaching Service. Daniel 6. Spoke from v. 16. 52 present.

Oct 22nd—Prayer Meeting. John 6: 1-15. 50 present.

Oct. 23d—Mameyes Primero. Heavy rains—8 visits.

Oct. 24th—Luquillo. Bible Class. John 2: 16-25. 31 present.

Oct. 24th—Mameyes Primero. Communion. Lord's Supper. Administered by the Rev. John Edwards. 55 present.

Oct. 24th—Luquillo. Communion Service, administered by Rev. John Edwards; 3 Baptisms—adults; 1 infant; 1 wedding. (The three baptised were admitted as members). 150 present. Offering 57c.

Oct. 25th—Sabana. Bible Class. Preaching Service. John 2: 16-25. 28 present.

Oct. 26th—Luquillo. Bible Class. Mat. 1. 45 present.

Oct. 28th—Luquillo. Prayer Meeting and Preaching Service. Luke, 11: 1-9. Spoke from v. 9. 57 present.

The next extracts from letters show us some of the lights and shades of a lady missionary's work in Porto Rico. This lady lives all alone in a tiny lean-to at the rear of a chapel on Las Cabezas, the rocky northeast corner of Porto Rico, where worn-down mountains thrust their cliffs against the great Atlantic, and where a lighthouse rears its head upon the outmost crag. By night, its light shines far out to sea and by day the sailor sees the Stars and Stripes rise from the east-most limit of our territory. Along either coast, to the west and south, broad valleys reach

**A Plucky  
Lady Missionary**

down to the ocean ; but on the slopes of this rocky cape and along its cliffs, live a peculiar people. Isolated by their surroundings, less mixed with alien blood, more self-respecting and self-reliant, and more independent in thought than most in Porto Rico, the ministries of the Catholic Church scarcely reached these communities, and some of them, even before the coming of our missionaries, had become virtually Protestant without knowing it. Such are the people of Las Cabezas. The Stars and Stripes are raised over Don Benito's thatched hut, to call the people to church (for want of a bell for the chapel) ; and there, Miss Josselyn is the spiritual lighthouse keeper for some one hundred of simple souls ; fisherman, like those of Galilee, and shepherds like those of Judea. Some of her experience follows :

“The day that I had intended to make out the report of the work for March, I had to spend caring for Miss McL. Then the following day we took her in to the hospital at Santurce, and I stayed in Blanche Kellogg Institute for two weeks. That is why I am sending in reports for two months at once.

“I did not want to stay at Blanche Kellogg Institute so long but it seemed best for the sake of my sick companion. Of course I enjoyed the visit with the teachers very much. Since I came to Fajardo, two years ago, I have not been to any place. \* \* \* \* \*

“The little church in Las Cabezas has been freshly painted. The paint was paid for from the church treasury, and different members of the

church gave their services to do the painting. Don Benito Robles took charge of the work and did most of the work himself. What a truly splendid man he is. I wish the world was full of such Christians as he. \* \* \* \*

“A week ago Saturday, I was taken suddenly very ill. The doctor hardly left my side for three hours, then the disease left me as suddenly as it came. The doctor called it cholera. There have been dead rats under the house. As the house sets on the ground, there is no way of getting them out. As soon as the dreadful odor was gone from one part of the house, a rat would die in some other part, and it was like that for two weeks. I think that was one cause of my illness.

“I wish we might have a little parsonage down on the church lot, with rooms for the missionaries. Isn't there some effort we can make towards getting one?”

*The Satisfactions  
of Service*

“I think you would have enjoyed being at the Christmas trees in Las Cabezas and La Saldinera. In Las Cabezas the children all came early, each one with a new dress or new suit; for, no matter how poor they are, they must have new clothes for Christmas. They also had on stockings and shoes. Some of them limped and I did not wonder when they told me they had not worn their shoes since a year ago Christmas. You know how little feet will grow in a year.

“But they did look very pretty and sweet and clean with their beautiful faces happy and expectant, for they knew that each one who had been

faithful, and had six stars on the roll of honor, was to receive a doll or ball, and it was the first time they had ever had gifts on the tree, with the exception of the little bags of candy that they have received each year.

“Each one of the eighty had his piece to speak, or some part to take in the exercises.

“Of course the room was packed with parents and friends, and I think that all went home happy and satisfied with their gifts, and proud of their children who had recited.

“But the most important occasion was the tree in La Saldinera. It was their very first Christmas, and the first time they had ever spoken a piece.

“They, like the children of Las Cabezas, came clean to the class, but their faces could not be called beautiful, although they were happy and interesting. They did not have any dreadful shoes to pinch their feet, but came bare-footed as they play on the beach all day.

“I hardly knew some of the boys, because they had had their hair cut for the first time since my acquaintance with them.

“After the exercises, and remarks by the missionary, Sr. Don Juanito Robles, [Dr. Edwards was unable to be present] the candles on the tree were lighted, and the gifts distributed.

“If the kind people who sent me the gifts from the States for these poor children, could have seen the joy with which they received them, and the kisses and mother-love bestowed on those lovely dollies they would have been amply paid for their trouble.

“And, I? Well, as I went out and mounted ‘Dandy’ to return home, and rode along in the dark, narrow path at the foot of the high rocks, it seemed as if the ocean waves that came thundering in and breaking at our feet, spoke of the goodness of Our Father, and I lifted my heart in gratitude to Him, who had allowed me to bring Christmas joy into the lives of over one hundred children.”

A little fragment from the personal ***Impressions of*** impressions of one of the general ***a Visitor*** officers of the Association, on the occasion of a recent visit to this same chapel at Las Cabezas, may close this study of its missionary work and perchance may help to enshrine that work in other hearts.

“Here, on this windy head-land, kissed by February breezes, softer than our June, we worshipped with some four-score country folks; all poor, mostly shoeless, but clean, attractive, devout. After the visitor had spoken and before the Communion was observed, there came forward a peon mother, presenting her chubby child for baptism. Suddenly, as she came, I found myself stung with one of the strangest and most haunting of our experiences—the sense of familiarity in a stranger,—the feeling that one has seen that face before. It took me unawares, and do my best, I could not shake it off. Gone was the calm of the service, the peace of the hour; and so I wrestled to discover what weird trick and turn of mind forced me to such feeling of acquaintance with this tropical mother and her child. How long the search lasted I do not know, but at last I located her—in one of

Murillo's Madonnas! Rude, obscured, brought down to earth and made of commonest clay, yet here before me was the very type that the Spanish master painted and adored across the seas those centuries ago, the self-same oval eyes, the profile, the hair, the chubby infant.

"Here on the Porto Rican cliffs, in the person of this humble woman, one still glimpsed the glory which the artist saw in the children of the Latin,—which God saw and sees—a divine beauty shining through the peasant form, revealing the unspoiled, hidden possibilities even of such unpromising fragments of that old stock, remote on tropical shores. To recover the Holy Family in the Latin-American, to transfigure motherhood and childhood through the spirit of Christ—this is the business of missions in Porto Rico."



## APPENDIX.

### SUMMARY OF EVANGELISTIC WORK IN PORTO RICO. (From Annual Report, 1909.)

#### Fajardo District.

*Missionaries.*—Dr. and Mrs. John Edwards, Fajardo; Jane A. McLiver, Oswego, N. Y.; Grace E. Josselyn, Whitman, Mass.

*Native Evangelists.*—Juan Robles; Asuncion Delgado; Manuel Paris; Carmelo Maldonado.

#### Humacao District.

*Missionaries.*—Rev. and Mrs. Otto J. Scheibe, Humacao; Rev. and Mrs. Thomas Gray, Humacao.

*Native Evangelists.*—Macario Rodriguez; Manuel Crespo; Adolfo Rodriguez; Eduardo Biblonia; Tomasita Vazques.

CHURCHES.	MINISTERS.	Church Members			S. S. Scholars	Benevolent Contributions	Raised for Church Purposes
		Additions	Removals	Baptisms			
Fajardo .....	John Edwards...	161	19	2	29	56 84	58 23
Humacao .....	Otto J. Scheibe..	100	7	7	37	14 89	150 82
Juncos .....	Otto J. Scheibe..	102	11	1	28	40	14 70
La Ceiba .....	John Edwards...	15	2	...	6	...	.....
La Laura .....	Otto J. Scheibe..	12	12	...	19	20	3 56
Las Cabezas.	John Edwards...	85	11	12	5	120	32 37
Luquillo .....	John Edwards...	9	...	...	...	...	.....
Mameyes							
Primero	John Edwards...	10	...	...	...	...	.....
Naguabo .....	Otto J. Scheibe..	20	20	...	26	39	6 00
Yabucoa .....	Otto J. Scheibe..	77	9	1	15	45	42 00
	TOTALS.....	621	91	23	165	638	71 73

#### Stated Preaching Stations.

FAJARDO: Attillo, 35; Sardinera, 40; Media Luna; Port of Fajardo; El Navanjo.

HUMACAO: Mariana, 40; Collores, 30; Rio Blanco, 60.

JUNCOS: Canta Gallo, 18; Gurabo Arribo, 20; Valenciano, 14.

NAQUABO: Playa Naguabo, 20; Playa Humacao, 25.

LA CEIBA: Daguao; Quebrada Seca; Mango.

LAS CABEZAS: Boqueron.

LUQUILLO: Pitaya; Sabana.

MAMEYES PRIMERO: Canta Gayo.

YABUÇOA: Mercedita, 25.

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