



The Isthmian Religious Workers Federation, 1950

- Seated, 1st Row: Rev. Phil. Havener, Rev. Louis Fiske, Dr. R. H. Rolofson, Miss Helen Sethness, Major Herb. Tucker, Mr. Merle Piper.
- 2nd Row: Rev. R. H. Gregory, Mrs. Gregory, Mrs. Mattie Sansabaugh, Mrs. D. Cockburn, Miss Laura Johnson, Mrs. Rather, Mrs. Piper.
- 3rd Row: Mr. Howard Demarest, Mrs. Demarest, Mrs. Verna Johnson, Mrs. Sam Stewart, Rev. Rather.
- 4th Row: Rev. W. Graham, Mrs. E. F. McClelland, Mrs. Rolofson, Miss Dorothy Knowles, Rev. Norman Davidson.
- 5th Row: Mrs. Graham, Rev. R. E. Delafield, Chaplain Blair, Mrs. H. Moon, Rev. Garnet Townsend.
- 6th Row: Rev. W. H. Beeby, Chaplain McCue, Mrs. Leland Edwards, Miss Betty Young, Mrs. Kirkpatrick.
- 7th Row: (Back of Beeby): Dean Raymond Ferris, Bishop Reginald Gooden, Rev. Volker, Mrs. Claude Updike.
- 8th Row: Top: Chaplain _____, Mr. Claudio Iglesias, Mrs. Iglesias, Chaplain M. Crandall.

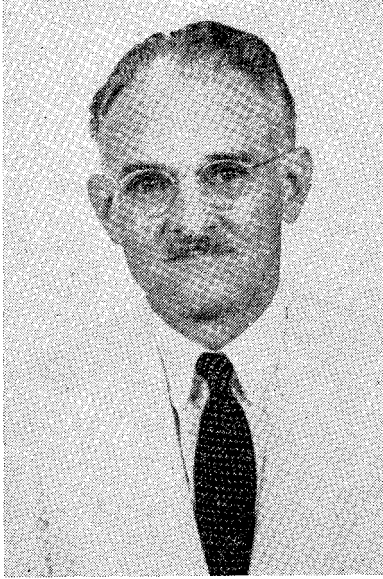
yielded the following quite incomplete roster of presidents: (The chronology of all save the last five is a guess.) The Rev. R. R. Gregory; W. D. Eastman; Mr. E. C. Stevens; the Rev. Christie Schjeveland; the Rev. Cranston E. Goddard, Ph.D.; the Rev. P. E. Taylor; the Rev. Louis Fiske; the Rev. W. H. Beeby; the Rev Robert H. Rolofson, D.D. and currently Mr. Samuel Chollar.

VI. PRESENT PROGRESS

(1938-1949)

Deep in the World's Fair grounds at New York they buried a "Time capsule" containing objects typical of the present, with

reels of micro-film further telling today's story. If, according to schedule, this capsule is opened five thousand years hence, those who live in that distant tomorrow will have their curiosity appeased concerning mid-Twentieth Century life. Just so, since every today is destined soon to become a yesterday, it is appropriate that we record even the most familiar events of our current church life.



Mr. A. R. Lane

Renaissance

A marked and continuing resurgence of interest in the Union Church of the Canal Zone began in 1938. For the first time in several years, the Executive Council elected a full slate of officers and committee chairmen. The benevolence budget was materially increased. All churches again had full-time pastors. This in all probability was the central factor in the up-turn. The experience of the Union Churches, corroborating the universal experience of the Church everywhere, shows that nothing less than a full-time

pastor will permit a church even to approach its potentialities. Any sly attempt on the part of a penny-wise Board to "save" money with a Pulpit Supply, deludes only itself, and hinders the Kingdom progress.

During the year 1942 there was a net membership increase of 250. The combined cash receipts of the churches, not including auxiliary organizations, aggregated \$33,000 with a balance of \$11,000 at the year's close. The new Gamboa church was definitely promising. The minutes of the General Council reflected increases and intensifications in virtually all local church programs.

The realists, however, raised a fair question: Were the increases, particularly in memberships, commensurate with the unprecedented increase in population? Both the Army and the

Navy had undertaken expansion programs. The Panama Canal was engaged in large protective changes to the existing Locks, in addition to a Third Locks program. All these activities had brought literally thousands of engineers, clerks, technicians, and workmen to the Zone. Most of these were accompanied by their families. Whole town sites had been established to care for them. The sizable centers of Cocoli, Diablo, and Margarita had appeared like magic. This, of course, spelled opportunity in big letters for the Union Churches. As soon as possible, Church Schools were initiated, and bus transportation was arranged to facilitate worship in near-by established churches. These beginnings were destined to flower into organized churches.

Incorporation by the U. S. Government

In 1939 Mr. H. A. A. Smith, former President of the Union Church of the Canal Zone, had a bill introduced in Congress providing for the incorporation of the Union Church. Enactment took place on December 31, 1941 under the title *H. R. 528*. On January 6, 1942, President Kromer announced the news in the Canal Zone. This is probably the only church incorporated by the Federal Government. The considerations prefaced by the multiple "*Whereases*" that commonly add to the intolerable dryness of legal documents, include the fact of the Union Church's establishment in the Canal Zone; its possession of property; the supervision of the Federal Council of the Churches of Christ in America; the monetary investments of cooperating church Boards; the absence of "ecclesiastical subjection"; and the desire to insure the continuance of the work in which the Union Church of the Canal Zone has been engaged. The Act provided that Roy B. Guild, Thomas S. Donohugh, and Frank H. Mann of New York; Wilson H. Kromer, H. R. Harris, and F. W. Hohmann of Balboa Heights; and certain other persons of various places in the Canal Zone, the members of the Union Churches, their associates and successors, were created and declared to be a body corporate in the Canal Zone. The name specified was *The Union Church of the Canal Zone*. The powers of the corporation were that it might sue and be sued, adopt a constitution, acquire and dispose of real estate, continue the existence of the local churches, and create additional ones. It was specified that the organization was to con-

sist of a General Council, exercising corporate powers and control over matters of interest to all its local churches; a Board of Trustees to hold, for the use of church members, all properties; and a Local Council in each of the local churches. There was authorization of a constitution and by-laws prescribing, among other items, the qualifications, selection, and terms of office of members of the General Council, the Trustees, and even Local Councils. The latter were to have power, with the General Council's approval, to select their own pastors, who should be citizens of the United States and should be entitled *to receive such privileges enjoyed by the employees of the Panama Canal as its Governor may grant*. In anticipation of passage of the Act, a new Constitution and By-Laws had been written, and minor changes were required to make them conform to the Act. The new document and the changes were approved by a committee whose chairman was Mr. Harvey A. McConaughey.

During this thriving period Mr. Wilson H. Kromer was President of the General Council. He retired in 1943, after many years of service. Mr. H. A. McConaughey completed the year as Acting President. It would be difficult adequately to appraise Mr. Kromer's contributions to the religious life of the entire Canal Zone. He was one of the founders of the Union Church movement, and he had carried an important role in the life of every individual Union Church, as well. There was no task too large, too small, or too complicated to receive the benefit of his wise and energetic leadership. Indicative of his enthusiastic and effective participation in every uplifting agency was the singular recognition accorded him by the Salvation Army. On July 24, 1942, that great organization, based in



Mr. Wilson H. Kromer

London, England, conferred upon him *The Order of Distinguished Auxiliary Service*. In enlisting the participation of Mr. Kromer's church at Balboa in the recognition service, Captain Fisher asserted that the honor was shared by only one other United States citizen—a brother of President Taft.

Dr. Miller Gives Constructive Suggestions

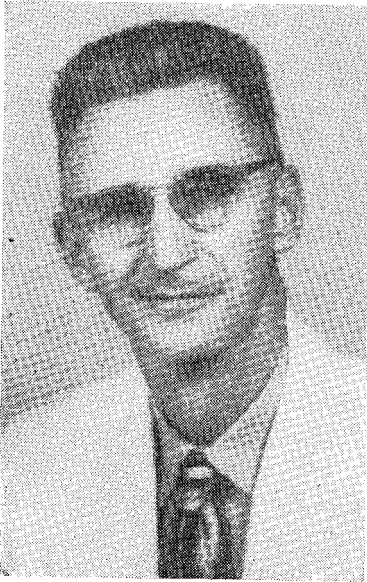
The Rev. J. Quinter Miller, Ph.D., Associate General Secretary of the Federal Council of the Churches of Christ in America,



The Rev. J. Quinter Miller, Ph.D.

in charge of Field Administration and successor to Dr. Cavert as Secretary of the Committee on Religious Work in the Canal Zone, made his first inspection of our churches in April, 1946. Few men could bring to such a task a broader background of experience or a deeper interest in interdenominational work. The following opportunities and training have shown him to be ideally suited to the needs of his position: Associate member of the Congregational-Christian Church, an affiliated Methodist, an ordained minister of the Church of the Brethren; General Secretary of the Connecticut Council of Churches (11 years); Superintendent of Religious Education for the Federated Churches of Greater Cleveland (4 years); Assistant Professor of Education at Boston University (2 years); and currently Visiting Professor of Ecumenical Administration at Yale Divinity School. Such varied ecclesiastical anchorage, together with marked native ability to apprehend and find the answers to administrative problems, plus clear thinking in conference and untiring effort—all of these combine to make his services of enormous value to the churches.

On his initial visit he made a general survey of the



Mr. Russell Klotz

entire field and held sessions with the Local Councils and the General Council. In the latter meeting careful consideration was given the strategic and extremely important matter of whether or not the Union Church of the Canal Zone was, in fact, going to occupy the field which had been assigned it years before by cooperative communions. The purpose of such assignment was to avoid a suicidal sectarianism, the major mistake of the architects of North America's ecclesiastical structure. Moreover, during a third of a century the Union Church folk had become increasingly certain that their cooperative effort constituted a clinic whose findings were convincing. They had demonstrated in a positive manner that the lines dividing Protestantism into competitive camps were weakening and wasteful, and gave emphasis to distinctions which involved no important differences. They were sure that to abolish such lines was the part of progressive Christian statesmanship. Out of the crucible of their experience had come a sort of *Q. E. D.* conviction of the soundness of the two principal premises acted upon by their spiritual forebears. *First*, that the Isthmian Canal Commission's computations concerning the maximum personnel required on the Zone were correct, hence no Zone community would ever be large enough to justify the old obsolete sectarian pattern. *Second*, that no denominational church could break through the trappings of negative prejudice sufficiently to serve *all*. Therefore, they were sure that a *Union Church*, as prescribed and initiated by their fathers, was the only effective answer. Yet there were sizable Canal communities in which Union Church efforts were weak. Meanwhile, denominational beginnings in these centers were being planned and even pro-

entire field and held sessions with the Local Councils and the General Council. In the latter meeting careful consideration was given the strategic and extremely important matter of whether or not the Union Church of the Canal Zone was, in fact, going to occupy the field which had been assigned it years before by cooperative communions. The purpose of such assignment was to avoid a suicidal sectarianism, the major mistake of the architects of North America's ecclesiastical structure. Moreover, during a third of a century the Union Church folk had become increasingly certain that their cooperative effort con-

jected. Such positive, even though unwise, ventures brought from Union Church quarters little but negative response. Dr. Rolofson, chairman of a committee to study this whole matter, reported at a special General Council meeting on April 9, 1946. Dr. Miller, present at the meeting, supported the committee's report that a more intensive effort on the part of the Union Churches was the only practical answer.

To make a beginning, the committee recommended that an additional worker be employed on the staff of the Balboa and the Cristobal Churches. The General Council approved in principle the recommendations which had Dr. Miller's support.

Among Dr. Miller's suggestions was the expediency of the individual church corresponding directly with the Federal Council in matters pertinent to its fortunes, and that there be a closer liason in many phases of the work, particularly the quest for new pastors. The ground work was laid for a Spiritual Retreat which was held the next year.

After the business meeting, Dr. Miller spoke briefly, saying in part:

"The moral and spiritual needs of people in the post-war American community are deep and profound . . . this is the penetrating insight with which the Christian strategy must concern itself. Protestantism, as historically constituted, is not sufficiently united and articulate to meet these community requirements. Standing as we do, literally, upon the threshold of a new era in human relations, we are confronted by the necessity of a new order in the church that is even more profound and insistent than is the summons to a new order among the nations. Furthermore, unless the churches, by their example, demonstrate their togetherness in Christ, it is sheer impertinence for them to summon the nations with an abiding moral authority to establish a cooperative world order for the human family under God."

During Dr. Miller's second visit a year later, he participated in 26 meetings within a week's time. At the General Council meeting he proposed our participation in a Visitation Evangelism Campaign and in a United Church Canvass. The latter effort was joined in with excellent results by all the Union Churches in subscribing the 1948, and 1949, and the 1950 budgets. In its introductory year, the project was chairmaned by the Rev. Merle Bergeson of Gatun. The second year there

were co-chairmen, Mr. R. F. Haining and the Rev. Henry Bell, both of Margarita; and the third year, the Rev. Philip Havener, Cristobal, led the project. The program of Visitation Evangelism was conducted in both the Atlantic and the Pacific sections during March 1948, under the expert leadership of the Rev. H. H. McConnell, D.D., of the Federal Council's Department of Evangelism. Mr. H. A. McConaughy was the General Chairman, aided by two co-ordinators, Mr. F. W. Chambers, Atlantic side, and Mr. R. L. Klotz, Pacific side. The final results revealed that 111 visitors made 596 contacts and secured 263 new members, as follows: 89 at Balboa, 44 at Cocoli, 69 at Gamboa, 26 at Gatun, and 35 at Cristobal. These gains were significant but it was a continuing aftermath of interest in this phase of church life that was of greatest value.

In 1948 a special committee, of which Dr. Robert H. Rolofson was chairman, recommended that a Home Missions Fund of \$4,000 be raised as follows: \$1,000 each from the General Council, the Federal Council, and the Cocoli and Gamboa churches. Of this fund, \$3,500 was to be allocated to the Cocoli-Gamboa field for the employment of a Pastor, and the remainder was to go to Margarita. This recommendation was adopted and subsequently executed in full.

Continued Inequities

From the outset, the Government had been aware that the type of executive, technician, clerk, and workman to whom so vast an enterprise as the construction and operation of the Canal might wisely be entrusted was not likely to bring his family to a churchless community. In consequence, as we have noted, the Government had employed Chaplains of all Faiths during the construction era. On the obvious presumption that churches were indispensable, Congress subsequently empowered the Governor of the Canal Zone to grant full-time religious leaders, serving Zone residents, the *same privileges as those enjoyed by the Canal employees*. This policy had been in effect from the beginning. On April 29, 1914, an inquiry was sent to Governor Goethals requesting a ruling on this and kindred items. It was sent on behalf of the General Council of the Union Church of the Canal Zone and was signed by Mr.

H. A. A. Smith, Mr. W. E. Hoffman, and Mr. J. F. Warner. In his reply, written in Culebra on May 7, 1914, Col. Goethals wrote:

"I see no reason why the pastor of a Union Church, as well as the ministers of other churches, should not be granted the privilege of the Canal employees as regards the purchase of Commissary and hotel books, and as regards *transportation to and from the Isthmus* (italics are ours)."

No discriminations in this matter are reported until after World War II, when serious ones were revealed. Upon learning of this situation, Dr. Miller introduced the matter in the General Council; and in consequence a committee, headed by Mr. R. L. Klotz, was appointed to give the matter consideration and to recommend appropriate action. Simultaneously the



Photo Flateau, Panama

The General Council of the Union Church of the Canal Zone—1949

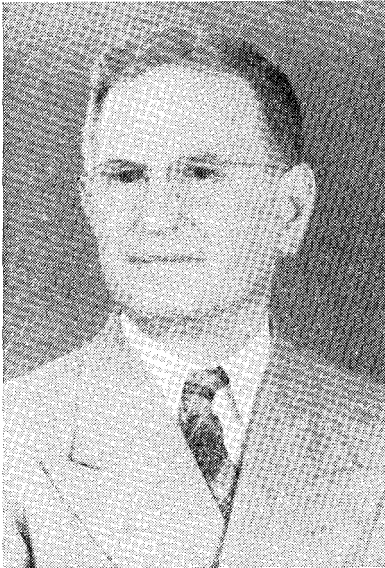
Front Row (kneeling): J. H. Jones, B. J. Fletcher, E. W. Estes, R. A. Gray, R. L. Klotz, R. R. Gregory, S. H. Sharpstein, E. W. Jones, J. W. Matthews, P. H. Havener, R. R. Arnold, A. Iglesias, R. H. Rolofson.
 Standing—W. G. Fisher, Mrs. R. L. Klotz, Mrs. R. T. Toone, A. R. Lane, E. W. Cottrell, Mrs. E. W. Cottrell, Mrs. M. D. Smith, S. H. Palmer, F. W. Hohmann, Mrs. E. W. Estes, E. C. Cotton, G. T. Henderson, Mrs. P. H. Havener, B. G. Sanders, Jr., Mrs. W. F. Grady, B. A. Herring, Mrs. H. I. Tinnin, R. T. Toone, C. Telford Erickson, Mrs. C. T. Erickson, H. L. Bell, S. L. Chollar, Mrs. W. G. Fisher, T. D. Ladd, Miss G. Herschel, R. F. Haining, I. W. Metzger, A. R. Campbell.

Isthmian Religious Worker's Federation appointed a committee for a like purpose, headed by Dr. Rolofson. The "appropriate action" agreed upon by the two groups was the framing of a petition addressed to Governor J. C. Mehaffey. It was signed by both a clergy and a lay representative of each of the Catholic and Protestant Churches, and the Welfare Organizations in the Canal Zone. The petition requested, for bonafide religious workers and their dependents, equity with Canal Zone employees in passenger and freight rates, and equality of assignment on Panama Line vessels; also, an increased priority in the assignment of

Canal Zone living quarters during periods when such housing could not be provided by the employing agency. It was sent on July 15, 1947. On *February 10, 1948*, the Governor replied negatively, basing the refusal on the expedient of executing economies! In consequence, the pastors of Union Churches, and others so affected, continue to pay approximately 300 per cent more freight on automobiles from New York than Canal employees pay. On the same Government-owned and operated ships, the passenger rate to the Clergy remains essentially 100 percent in excess of that granted to Canal Zone employees. Meanwhile, before religious workers may secure Government housing eight other categories must be supplied.

Some All-Time Highs

During the summer of 1946 the General Council's War Relief Fund Committee headed by Dr. Rolofson raised \$3,000, all of which was promptly sent to the Church World Service. That, however, is negligible in contrast with the Relief gifts from Stateside churches of equal giving strength. The absence of a stronger continuing emphasis on this post-war *must* is one of the weaknesses of the independent Union church. The denominational headquarters with its challenge to unselfish giving and its well-oiled promotional machinery is advantageous.



Mr. August R. Campbell

The following statistical tabulations, released by the General Council, reveal the highest tide yet attained. A careful perusal will be rewarding.

TOTALS FOR THE SEVEN CHURCHES DURING 1948

MEMBERSHIPS	Churches	Church Schools	Woman's Auxiliaries	Youth Groups			Jr.
				Y. P.	Sen.	Int.	
Jan. 1, 1948	1271	1090	310	88	35	10	12
Gained	463	409	90	124	41	13	30
Lost	273	385	58	92	36	10	42
Dec. 31, 1948	1401	1114	342	120	40	13	0

FINANCES

(To nearest Dollar)

Bal. Jan. 1, 1948	\$16862	2954	3778	104	49	0	0
Receipts	56131	4035	6733	165	87	6	43
Disbursements	57066	3306	6070	241	119	0	43
Bal. Dec. 31, 1949	15928	3683	4041	28	17	6	0

SPECIAL RESERVES FOR: **New Buildings**, \$36,395; **Repairs, and Maintenance**, \$3,209; **Operation**, \$4,060; **Miscellaneous**, \$1,086.

BENEVOLENT GIVING FOR THE CHURCHES DURING 1948

TO LOCAL CAUSES	Bal-boa	Cocoli Miguel	Pedro	Gam-boa	Gatun	Mar- garita	Cris- total	Total
(To nearest dollar)								
Literature	\$ 38							38
Misc. Charities	101		66	10	56			233
Methodist Miss.	233	20	163	65	173		536	2190
Red Cross				10	10			20
Salvation Army	76		88	15	10			189
San Blas Miss.	1329	52	213	203	273		1686	3756
Students' Tuition	369			120				489
Woman's Chr. Ser. Or.	44							44
Sub Totals	3190	72	530	423	522		2222	6959

TO WAR-BORN CAUSES

China Relief	81							81
Evang. Ch. Europe	47							47
Misc. Charities	225				10		70	305
YMCA War Prisoners	28							28
YMCA War Relief	37							37
Sub Totals	418				10		70	498
Totals	3608	72	530	423	532		2292	7457

The following financial statement, published by the General Council in **The Messenger**, for the year 1922, offers evidence of an encouraging growth during the intervening quarter of a century.

	Misc. Contribution	Cristobal	Gatun	Pedro Miguel	Balboa	Ex- Council	Total
Balance on hand Jan. 1-22		37.34		4.00	686.87	312.76	1040.97
Received from all sources during the year	226.00	3894.46	1779.65	1371.05	6028.49		13299.65
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	226.00	3931.80	1779.65	1375.05	6715.36	312.76	14340.62
Transferred from Branches to Ex Council	226.00	670.00	170.02	325.00	1390.00	2781.02	
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TOTAL		3261.80	1609.63	1050.05	5325.36	3093.73	14340.62
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Disbursements:							
Pastors Salaries		2400.00	588.00	945.00	2692.77		6625.77
Pastors accrued vacation leave			300.00		663.32		963.32
Substitute Speakers		40.00	190.00		120.00		350.00
Phone, Fuel—Parsonages		118.61	16.50	13.91	154.38		303.40
Repairs to Parsonages			5.32		238.61		243.93
Janitor, salary, Water, Current—Church.....		178.70	152.50	61.92	413.43		806.55
Repairs to Church Buildings					677.79		677.79
Stationery, Printing, Postage		88.16	5.73		90.17	25.64	209.70
Publication of "The Messenger"						300.00	300.00

Rent of Government Building—for Church			77.00				77.00
*Rent of Government Building—for Parsonage					210.00		210.00
Telephone bills "The Messenger"						34.03	34.03
Duplex Collections Envelopes for 1923						67.36	67.36
Music, Tuning Pianos and Organs, etc.					177.12		177.12
Expense of Committee on Finance					32.00		32.00
Truck Service					43.70		43.70
To Building Committee	200.00						200.00
Toward Construction Parsonage		175.00					175.00
Salary of Missionary—David, R. de P.						1800.00	1800.00
Sundry expense items	74.48	24.28	3.05	29.30		531.23	662.34
TOTAL	3099.95	1534.33	1023.88	5542.59	2758.26	13959.01	
**Deficit	161.85	75.30	26.17	**217.23	335.52	381.61	

*Amount paid to the Panama Canal for result of quarters furnished the Pastor of the Balboa Union Church account Parsonage not adequate to accommodate family. To offset this expense, the Union Church has rented the Parsonage to a representative of Lloyd's S. S. Company at same rate as paid for Reverend Brown's Residence.

Balboa Heights, C. Z.
April 2, 1923.

F. L. PIPER,
For the Secretary.

VII. SPIRITUAL OVERFLOW

No segment of Christ's Church which disregards His final command to carry the Good Tidings to every creature can prosper, or even long endure. Something inherent in Christian truth impels its being shared. There was no question, therefore, concerning a missionary-giving program in the Union Churches. The question lay in the precise direction which this



Dr. and Mrs. Quinter Miller with Union Church Clergy in Conference at El Valle, 1950

Seated: Mrs. Quinter Miller; the Rev. Philip Havener; Cathy Gray; Mrs. Gray; "Muffet" Gray; Mrs. Havener; the Rev. Raymond Gray; the Rev. Henry Bell.
 Standing: Dr. Quinter Miller; Mrs. Marion Lucas; the Rev. Norman L. Davidson; Dr. Robert H. Rolofson; Mrs. Graham; the Rev. William Graham and Mrs. Bell.

should take. Early, two phases of the matter were wisely decided. *First*, to concentrate on a few causes, rather than to spread benefactions so thin among many that none would really benefit. *Second*, to utilize some of the unlimited missionary opportunity with which the churches are surrounded, rather than to give to missionary enterprises far away. Within very recent years the General Council has adopted a policy of making equal allocations to each of two objectives in its missionary giving. It is expected that this equitable policy will find increasing favor in the local church apportionments.

PART I: METHODIST COOPERATION WINS

Pioneering

The Methodist missionary enterprise in Panama was first to be chosen. A prominent factor in this choice was the unalloyed cooperation of that denomination with the local Union Church movement rather than to bid for parish units of its own to be established in the Canal Zone. The Seawall Church provided worship services in English for near-by Zonians until the Balboa Union Church began to function. The Rev. Thomas Wood, D.D., Methodist missionary from Peru who served as a construction era chaplain, envisioned both the Seawall Church and school and gained the active support of the Methodist Board of Foreign Missions for these institutions. The Rev. George A. Miller, D.D., was another illustrious Methodist whose labors and influence helped to bind the Methodist mission work and the Union Churches together. As has already been noted, the Union Church movement will be forever indebted to Dr. Miller, a bundle of spiritual fire and consecration. Without his statesman-like direction and undaunted determination, neither the Panama Mission work nor the Union Churches would have grown so rapidly. In addition to the full-sized task

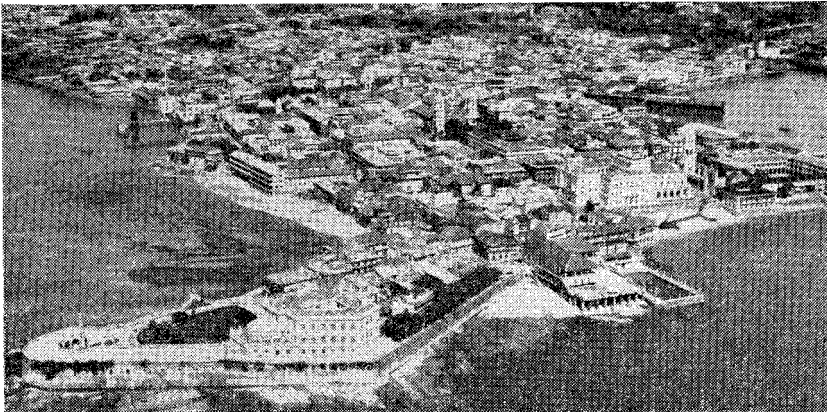


Photo Flateau, Panama

Panama City's Business Center.

Observe (right of center) large white building. Between it and swimming pool (extending into water) of swank Union Club is a corner of the Seawall Mission School—Methodist. At lower left in the seawall may be seen window of an ancient prison in whose cells doomed convicts were placed for execution by drowning when the tide rose.

of superintending the missionary work of his denomination, Dr. Miller served as pastor of the Union Church in Pedro Miguel, and wrote editorials for a Panama Daily. The money thus received made possible two additions to his missionary staff.

Early in 1918, the Rev. Chauncey Leonard was sent to David, Panama's third largest city and a virgin missionary territory. There he established a religious day school and conducted worship services. The Union Churches had underwritten his salary and had purchased some furniture and other facilities for him. His successors, the Rev. and Mrs. Newman M. Powell, found a well established project, even though his labors had spanned but a twelve-month period. During the second year, the school's enrollment reached twenty-five for the day sessions, with ten at night and twelve in the Church School. So small was the building and so limited the teaching force that when in 1920 the day school enrollment reached forty, additional applicants were turned away.

The next year \$10,000 was allocated by the Methodist Board to enlarge the mission building. Mr. Powell sought from



The Seawall Mission Church and Primary School, Panama City

friends an additional \$3,000 for a new workshop and beautification of the grounds. By 1922, with the new building completed and the programs enlarged, the Rev. and Mrs. J. N.

Smith were sent to assist. Shortly thereafter, the Smiths succeeded the Powells. By 1924 the annual contribution of the Union Churches had reached the sum of \$1,800. In 1926, with the day school enrollment at sixty, the Rev. E. W. Bossing took charge. The curriculum included commercial subjects, applied science, music, and daily chapel services. The depression in the thirties forced a closing of the David project. It was not re-opened until the economic tide in North America had turned favorably.

The Gospel is spread by those ministered to, as well as by those who minister. Two stories illustrate this point. They have been gleaned from *The Church on the Seawall*, a condensed account of the Methodist work in Panama. Miss Elsie Keyser, the author of this small volume, is the veteran missionary of this entire area. Her services span nearly forty years, and yet leave her buoyant and busy, with her face still toward the sunrise.

El Valle, with its entrancing beauty and majestic charm, was the center of the first story. On a fateful day in 1923 a countryman had covered the eighty miles—five days' journey—over mountainous trails and long dusty roads that led from his El Valle to the wondrous Capitol of his land. There he sought a "Non-Catholic" church, and in the evening found himself in the prayer meeting of the Seawall Church. His eagerly related story had had its beginning sixteen years before when, on a journey to the coast, he found a "big Book" half buried in the sand. Its stories, philosophies, insights, consolations, and amazing assurances had led him to read portions at burial services, and to seek from his own studies and the counsel of others its deeper meanings. His visit to Panama City was a part of that quest. That night he heard his first hymn and his first sermon. Subsequently, Dr. Miller and the Rev. Armando Bustamante gave him appropriate counsel and sent him home inspired to learn more about the "big Book," and to interpret its message to his people. With him went other Bibles and literature. Later his appeals for help were answered by Mr. Bustamante and the Rev. Pedro Barbero.

From this providential beginning there grew a sizable congregation of simple, friendly, industrious, and self-reliant



Photo Flateau, Panama

The "Princess" on the valley's horizon—El Valle De Anton

Indians, native to the beautiful Valley and its encircling mountains. When the small chapel, built largely with their own hands, was dedicated, some of their folk walked twenty-five miles to participate in the ceremony.

The economic depression, which had paralyzed countless missionary projects throughout the world, hindered the progress of the work at El Valle, too. The faithful carried on, but feebly. When funds from North America were again available the work was resumed by staff members. Among them was Mr. Albert Riddering, whose initial interest in the El Valle project began while he was with the U. S. Army in Panama. During that period he first visited the area with the Post Hi Fellowship of the Balboa Union Church. This, and other youth groups from the Balboa Church, hold regular retreats at El Valle. Until 1947 their Sunday morning retreat service had always been held in the disintegrating, windowless, doorless adobe chapel erected long ago by the Indians. In 1947, the young people were given the usual welcome to use the chapel; but, upon arrival that Sunday morning, they found that the old termite-infested, wasp-ornamented roof had blown off the night

before. A new and better chapel is in the current plans. Toward this end, the Balboa Union Church youth have given an aggregate of \$452.55, and plan to give still more.

El Calvario, also steeped in spiritual romance, is the scene of the second story. It began in 1929 when Bishop Miller sent the Rev. Pedro Barbero to David. During his three-year service there, he found an extremely poor native family of growing children whose father, Mr. George Barb, was temporarily in Venezuela. The kindly missionary ministered to the needs of this family, as is the custom with ministers, never dreaming that out of his demonstrations of helpfulness there would come far-reaching responses, extending across at least two generations, and involving two entire communities.

At length the father returned with sufficient funds to purchase a farm some twenty-five miles from David. Significantly he named it "El Calvario" (The Calvary). As the children matured the memory of their helpful friend remained fresh,

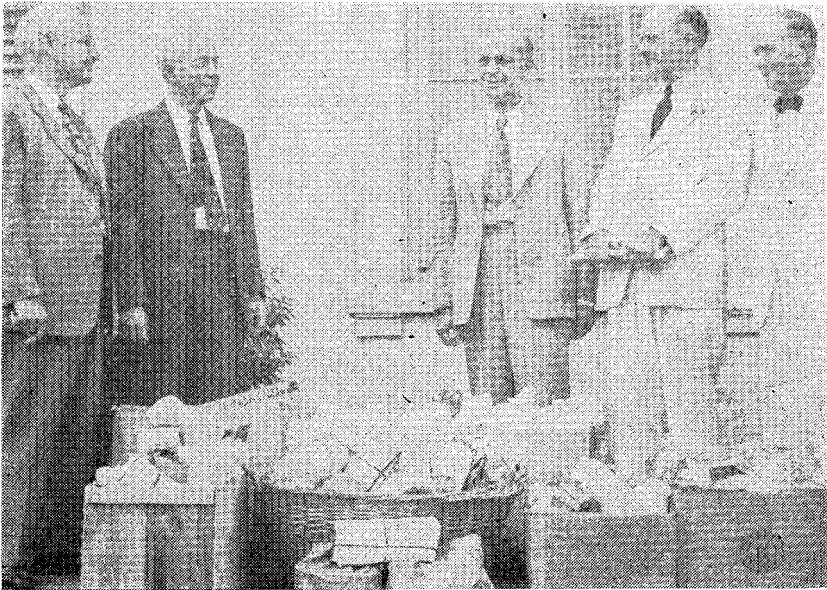


Photo by Robert H. Rolofson, Jr.

White Gifts, from the Balboa Union Church for Panama's needy through the courtesy of Methodist Missionaries. Left to right: Dr. Mathew Smith, Principal of The Seawall School and the Institute Americano; the Rev. Louis Fiske, Superintendent Methodist missions, Panama and Central America; Mr. Chester M. Lessenden, Chairman Board Christian Education, Balboa Union Church; Dr. Robert H. Rolofson, pastor, and Mr. R. T. Toone, Local Council Chairman.

and the meaning of the way of life he had exemplified became increasingly dominant. The farm home of their father grew into a center of worship for a congregation of earnest believers. When the home would not hold the people, a chapel was erected, the people themselves providing the labor and the funds. It was large enough to seat at least a hundred worshippers. Each week an eager congregation fills the sanctuary, to worship with the David pastor. But there is more to the story. . . .

From Santa Rosa, a young man set out on horseback. Fate must have directed the trail his horse took that day, for three hours later he was in the El Calvario home of a young woman



Dr. Louis M. Fiske

in whom he became so interested that many subsequent visits were made. When they were married, religious history began repeating itself in their Santa Rosa home. Already the new and growing congregation it houses is planning a church building. Will the story end there? Indeed not! Long has the fire in one soul ignited another, and another, and another! Thereby the Kingdom has spread—a method ordained of God. To find five living generations of Christians in one family is not uncommon. Yet, credible or not,

only sixty generations ago our Lord put eleven loyal disciples to work. Behold then, the multiplied millions of His followers which those disciples and their successors, and theirs . . . and theirs . . . have gained for Him! The process has involved legions of Barberos and countless El Calvarios and Santa Rosas!

In Good Hands

Currently, under the excellent Superintendency of the Rev. Louis Fiske—genial, energetic, forbearing, and consecrated—the Methodist work in Panama and other Central American territories is thriving. Mr. Fiske first served in Panama when he was a very young minister. It was then that he met Miss Marion Eastman, whose father was the Y. M. C. A. Secretary

educational missions service in Peru and Mexico, and the Deanship of Dakota Wesleyan College. Now the school has been divided into two sections, one housed on the original Seawall site at the foot of Central Avenue adjoining the Seawall Church enrolling 422 pupils in grades one to six. The new portion of the school is located in a new and growing section on the wide and busy Via Espana, five miles from the Seawall. Its building is probably one of the most modern in Panama City, and it is one of the largest. The current enrollment is 900, with almost that number turned away for lack of space! The cost, including furnishings, workers' homes and ground for future expansion, totals \$300,000. On the teaching staff of these institutions there is perennially found a number of Union Church members. Still others serve on the Board of Directors. The educational projects of the Methodist Mission are not included in the Union Church's budget. Groups and individuals of the Union Churches did make sizable gifts toward the cost of the construction of the new building, however.

Guachapali, in the heart of Panama City's most abject tenement section, has a concentration of poverty and spiritual need that is excelled in few spots in all the world. There, for many years, the Seawall Church has sought to help. For a decade Miss Keyser was in charge of a day school. Sunday Schools and several clubs are being promoted there by young Walter Fiske. A number of adults and young people from the Balboa Union Church are also giving their time and talents.

PART II: MISSIONERS TO THE SAN BLAS ISLANDERS

Introducing Some Interesting Indians

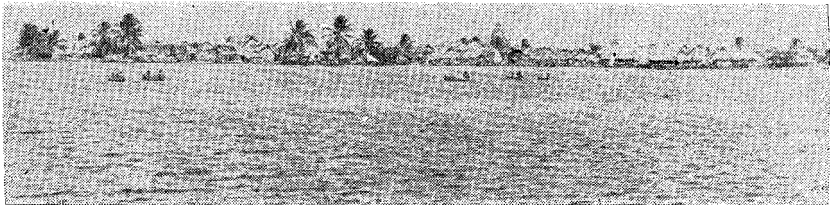
The other missionary objective of the Union Churches centers in the San Blas Islands which dot the blue, blue waters of the tropical Caribbean east of the Canal Zone. These are islands which, for uniqueness and utopian appeal, offer serious competition to those of fame and fable in the South Seas. This coral archipelago begins about one hundred miles east of Colon, and stretches almost to Colombia. Its four hundred islands range in diameter from a few hundred yards to a quarter of a mile. On the mainland of Panama, usually about a half mile away by cayuca, the native inhabitants have small farms on

which are grown corn, a few vegetables, and tropical fruits. There they shoot their game, wash their clothing in the clear streams that emerge from the jungle, and take back to their island homes fresh drinking water. The dugout canoe (cayuca) is the only means of transportation.

The Rev. Leon S. DeSmidt, while pastor of Gatun Union Church, made an on-the-spot study of these strange, primitive, lovable, wholesome islanders. He has recorded in his *Among the San Blas Indians of Panama* many of their customs, manners, and beliefs. Some of the following introductions to these folks who are served by Union Church-aided missionaries, was gleaned from Mr. DeSmidt's interesting little volume.

The first European to see the Pacific Ocean, Vasco Nunez de Balboa, wedded a daughter of one of the San Blas coast chieftains. In lineage these Tule Indians, as they are sometimes called, are a branch of the Cuna Tribe. For two centuries they successfully denied hospitality to white men. This aversion began with slave traders early in the sixteenth century. It was intensified by the ruthless seekers after gold who tortured, roasted, hanged, and enslaved vast numbers of the once-trusting Latin American tribes of Indians. During this brutal era, the San Blas inhabitants fled to the impenetrable jungle of the nearby mainland. There food scarcities and lethal-disease-carrying mosquitoes became defensive cohorts against the intruders.

The island of Ailigandi, center of the missionary work, illustrates something of the amazing density of population on the fifty of these tiny islands that are inhabited. With an area equal to three normal blocks, Ailigandi has something over 1200 people. With thatched roof houses, often less than three feet apart, there is a critical fire-potential. This danger is intensified by a perpetual wood fire on the dirt floor of every



The Island of Ailigandi

kitchen, whose smoke must find its way through the thatch above. The village officials successfully counter this hazard by decreeing that he whose carelessness causes his neighbor's house to burn is legally liable to be cast to his death into the conflagration. Sanitation is another problem inherent in such a population density. Garbage disposal is simplified by the kitchen fire and the family pig, which in turn is led periodically to the near-by ocean. There the human being goes for the same purpose. The modern multiple-bathtubbed North American, rating himself out in front in personal cleanliness, is far-outscrubbed by the San Blas native, who takes at least three baths per day, and washes his wardrobe daily.

Long before her white sister caught on, the San Blas senora was enhancing her facial beauty with rouge and framing it with necklaces of shells, fish bones, monkey teeth, or coins. Indeed, in the matter of improving upon nature's esthetic endowments, she also has a long lead (it is hoped!) over her

scientifically beautified, pale-faced, feminine relative, in nose ornamentation. This rather flat feature of her physiognomy is accented by a brown dye extending well into her forehead, and is pierced by a sizable gold ring that rides on her upper lip. Her large disk-like gold earrings constitute a drain on the family exchequer large enough to send male members of the household to Colon for lucrative employment for many months. Small boys frequently go about the island without clothing, even to school and church, but never the little girls or adults. Very appropriately, San Blas has been called a "photographer's paradise" because of its unique physical characteristics and the



A San Blas Woman

Typical in dress save that the many strings of beads are often replaced by scores of silver coins linked together.

colorful costumes of the natives, particularly the women in their richly appliqued blouses (or molas), multicolored sarongs, and scarlet headpieces.

The Islander's diet is limited largely to plantains, rice,



Photo by Frank Moulblow

An effective sugar cane press

As the man, balanced with a stick, jumps up and down, with the pole following his movements, the women push sugar cane sticks through so that the juice may be squeezed into the bowl below.

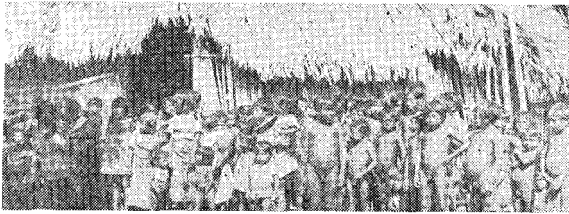
tropical fruit, and fish. The women masticate corn into a mush whereupon it is spit into a pot and boiled. This allegedly nutritive drink helps sustain the farm laborers, or a family when on a long trip. It is also the first food offered a guest or a convalescent.

Through its Congress, each village enjoys much freedom in self-government. The sessions of this body follow a pattern not unlike the New England Town Meeting, and may be held nightly for a period when the villagers are concerned with an important issue. The Chiefs, of whom there is a first, second, and third, are chosen by popular vote; they remain in office as long as their service is satisfactory. During the meetings in "Congress Hall" these distinguished officials occupy hammocks! The new Constitution of Panama grants San Blas a representation in the National Government and the right of male suffrage. A Governor, or "Intendente," is headquartered at Porvenir. Recently he has been provided with an Indian Counsellor, who seeks to acquaint him with the collective wishes of the Islanders. Until the recent initiation

of air service, an occasional cocoanut boat provided their lone contact with civilization. This breaking of old isolations will help to make the San Blas increasingly less a land of yesterday; with the new era, however, there will come the type of moral and economic crises that always accompany the transition of a primitive people from a simple, to a complex, way of life. Such a change accentuates the importance of the guiding, friendly hand of Christian missionaries.

Missionary Pioneering

The strategic assistance of Christian missionaries began in 1913 when Miss Anna Coope, a British National residing in



San Blas Children

The attire of the little boys is entirely typical save that nudity is decreasing in the Mission's school and Church School. Sometimes the increase in clothing takes the form of just a necktie.

the United States, answered the Macedonian call of the brilliant young Chief Charles J. Robinson whose name was acquired in Jamaica where he learned English and gained a large vision for his people. When Miss Coope asked Panama's President, Belisario Porras, for permission to start a school at Nargana, he begged her not thus to hazard her life in such a venture and warned that no protection could be assured. Miss Coope insisted. Thus it came about that one morning the Captain of a schooner, well on his way out from Colon on the Caribbean, was amazed to see a lone white woman in an overloaded canoe paddled by some Indians. Upon learning of their destination, and her determination to defy the one hundred miles of treacherous choppy sea beyond which lay Nargana, he persuaded them to make the journey in his ship.

A year later Mrs. Martha E. Purdy, an American missionary, joined Miss Coope and served the folk of the adjoining

island of Corazon de Jesus. For a full decade the work of these two ambassadors of God made steady and solid progress. But in 1923 a revolt, rooted in misunderstandings of the purposes of Panamanian educational policies, grew into a bloody revolution in which some two hundred Panamanians are reported to have been killed. The people of neither Nargana nor Corazon de Jesus were implicated. Nevertheless, Mr. R. O. Marsh, an American adventurer questing for rubber, was alleged to have given the Indians the fantastic assurance that the U. S. Government would assist them in the pending conflict! Therefore, these missionary teachers were obliged to leave, never to return, because they were foreigners from North America.

—But Love's Labor Is Not Lost

For years it appeared that the Evangelical effort among the San Blas Indians was finished. But, through the years, Emerson's words kept declaring ". . . in the mud and scum of things, there always, always something sings." And there was the singing faith of the indomitable Miss Coope! She must have been God-directed that fateful morning in 1929 while addressing the students of the Missionary Training Institute in Nyack, New York. Her story of the San Blas work was climaxed with the dramatic query, "Discouraged? Never! God will bring a harvest!" Seated before her was a senior in that school, Marvel Elya, of Michigan. She was a beautiful, charming, and intelligent American girl, whose heart brimmed with love for God and humanity, and whose amazingly varied talents were destined to flower beyond the predictions of even the most enthusiastic of her teachers. What her young ears heard that day she was destined never to forget. . . .

Likewise, the refrain of Miss Coope's unselfish life and love was still singing its way in the hearts of some San Blas lads. Among them was Alcibiades Iglesias, whom she had lovingly named Lonnie Powers. Lonnie, disavowing some of the precedents of his people, came to the States to be educated. When the youthful Indian walked down the gangplank in New York, his destiny could have been known by none save his life's great Director. Left behind in his island world was a large, wholesome family and those associates whose close companionship

mean more to youth than words can convey. Fresh in his memory were the singing of tropical breezes in the palm trees, the flashing color of brilliant birds, the joyous surf swimming, the towering cocoanut groves, the excitement of a huge catch at sea, the canoeing, and the elemental freedoms that only a tropical Islander can fully know. Ahead of him was the pinching of untrained feet in relentless shoes, a maze of mysterious foods, a stubborn language, a confusing tempo of life, and countless self-imposed prohibitions, despite which civilized man calls himself free. . . .

A New Era Is Born

The principals of the new San Blas chapter met in the home of Miss Elizabeth Foth, a friend of Miss Coope and benefactor of young Iglesias. Miss Foth reported that her protegee was demonstrating a remarkable ability to take in his stride the ways of civilization and its academic training. Young Iglesias developed many fine friendships with amazing alacrity and zeal. Among these friends was Miss Marvel Elya. As friendship began to mature into romance, he responded to even the slightest hint for his preaching or teaching services in the Brooklyn Mission where Miss Elya was employed. Romance ripened into reality—and practical problems had to be faced. Could she maintain her good health on the native food? Would the Indians accept a white wife for their distinguished son? Would the Panamanian Government approve the services of another American? With no Missions Board back of them, what about funds? Their problems seemed unsurmountable! But they were determined to win over their difficulties that they might bring something of the Light to a deserving Island World.

So, the spring of 1933 found a new pair of earnest workers landing on San Blas shores. The welcome, about which they had been so apprehensive, amounted almost to worship! That high regard still remains, unabated. The hazard to Mrs. Iglesias' health has been offset by auxiliary food, shipped at first by Miss Foth, and subsequently by other friends. Ailigandi, focal point of the earlier lamentable uprising, long has been the center of their work. Money to cover their needs has come in steadily increasing amounts. There is a growing number of contributing



Marvel and Lonnie Iglesias

those commonly employed in missionary work—teaching through the Church School, preaching the Gospel, and day schools whose standards meet, and often exceed, the rising requirements of Panama's Department of Education. In keeping with these requirements, Mr. Iglesias spent the academic year of 1947 in Dubuque University, studying on a scholarship from that school. *The Dubuque Christian American*, published by the University, carried the following in a feature article:

“Within her gates, the University of Dubuque is privileged to have as a student Alcibiades Iglesias, a native of the San Blas Islands. Rarely does one encounter so beautiful a spirit as we find in him, completely consecrated to his life work of carrying the Gospel to his own Indian People. To know him is to pass, for a little while, under the benediction of his faith.”

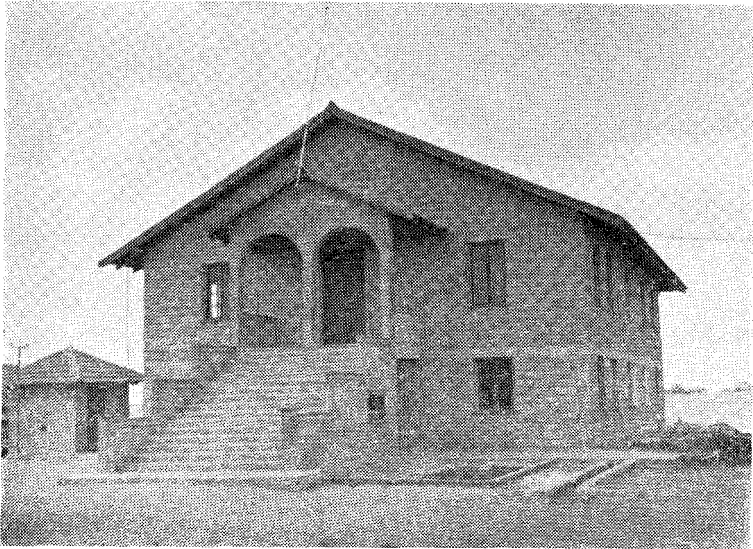
At the year's end, the University graduated him with a Bachelor of Arts degree. Of even greater significance is the fact that the University awarded him a medal as the most Christian-spirited student on the entire campus. It can be seen readily that Mr. Iglesias, by far the best educated of the Islanders, is equipped to render an increasingly great service among his people.

The work has had a tremendous growth. Starting in a small

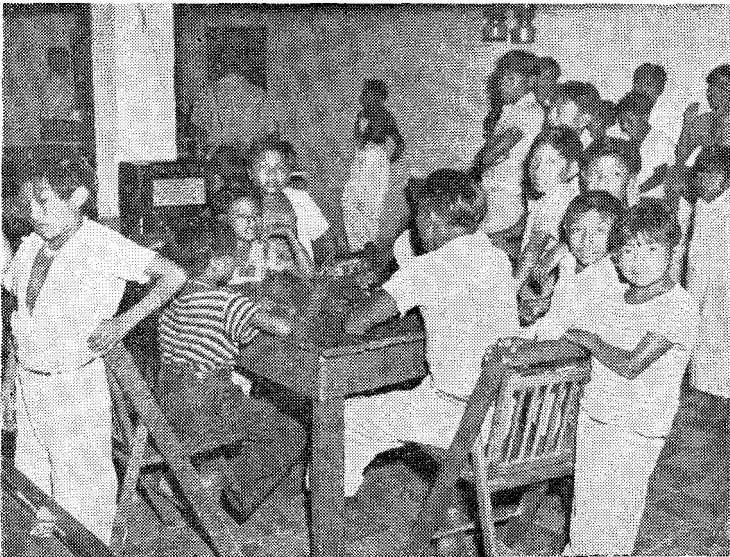
friends in North America. The Union Church of the Canal Zone began in 1938 to contribute to the work, its first gift being \$400. There were gradual increases that reached \$3,755.25 in 1948. The Iglesias' first active friends in the Canal Zone were Dr. C. A. Hearne; the Rev. R. R. Gregory, Secretary of the American Bible Society; and the Rev. Cecil L. Morgan.

The Work and the Workers Mature

The Christianizing techniques used in San Blas are



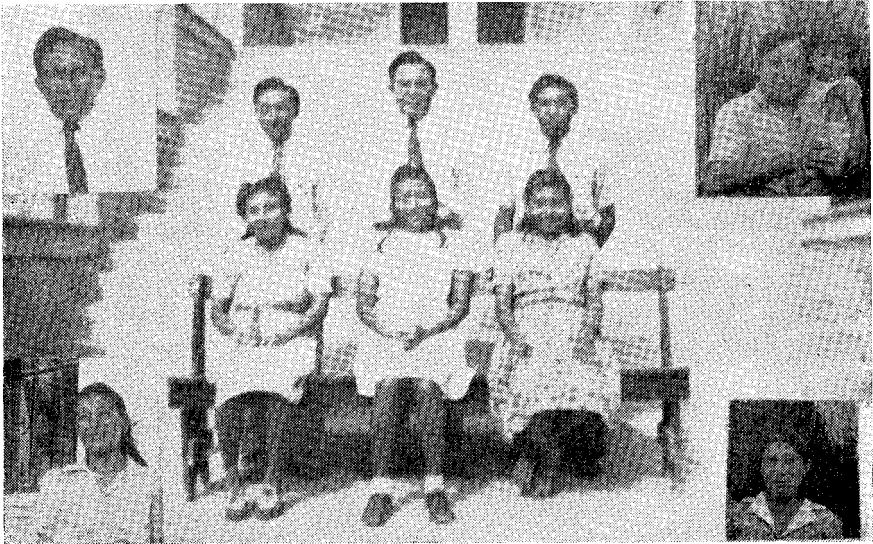
San Blas Mission School



Class Room Scene—San Blas Mission

wooden shack, it now is centered in a new concrete building that houses over one hundred in the day school. Several Sunday services are necessary to accommodate all who wish to worship. The Church School has had such progress that seven hundred pupils jam its rolls. Regular clinics are conducted for those with the more simple ailments. The Iglesias' home is fairly well modernized and the mission owns a small electric light plant. The employed staff has increased from the original two to fifteen. They are Mr. and Mrs. A. Iglesias, Mr. and Mrs. Peter Miller, Mr. and Mrs. Atilio Rivera, Mr. and Mrs. Nysoleon, Mr. and Mrs. Gomez, Leonardo Miseli, Samuel Montafu, Jaime Rodriguez, Cristina Anderson, and Tulvia Castille.

By means of a motor boat, contact is maintained with incipient Christian work on three neighboring islands. It is standard procedure for missionaries to place responsibility upon native workers and to give them places of leadership as rapidly as their Spiritual maturity warrants. With no mission board to send out new workers when their days are ended, Mr. and Mrs. Iglesias are placing emphasis on the training of their native successors. Partially with this in mind they have adopted the



Native Staff, San Blas Mission

policy of sending the most promising graduates from their elementary school to other places for further studies, when funds are available. Some are sent to the Seawall Methodist Mission School in Panama; some to the Seminario Biblico, in Costa Rica; and still others to the Baptist Bacone College for Indians in Bacone, Oklahoma. A total of 18 San Blas students have thus received, or are receiving, further training. There is reason to expect that most of them will return to the Islanders where, in some area of life, they will help lift the cultural level. Many of them will render full-time religious service.

The career and plans of Mr. Claudio Iglesias, youngest brother of Lonnie Iglesias, constitute an encouraging illustration of the success of this plan. In early childhood the spiritual sail of his life was set while living in the home of his brother and sister-in-law. Subsequently they sent him to study in the Methodist Pan American Institute in Panama City. Through



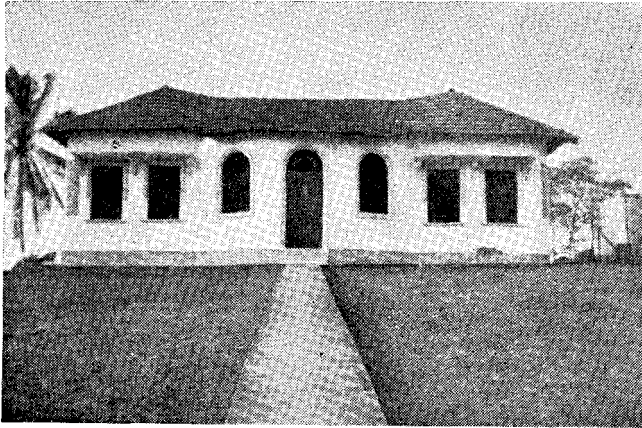
Margaret and Claudio Iglesias

the assistance of a veteran friend of Miss Coope, Claudio entered Bacone College. There his Christian experience matured into a public profession of Christ. Later, as a student in Houghton College it flowered into a definite call to return to his fellow islanders as their spiritual servant. Upon being graduated from the Missionary Training Institute, Nyack, New York, he entered the University of Oklahoma to study Linguistics. There he met Margaret Geiger, daughter of a Presbyterian Clergyman. She had just completed three years as

a translator of the Scriptures in Mexico, after being graduated from Wheaton College. They were married on October 12, 1949, and within three weeks were in Panama, ready to begin their San Blas Island service.

In Puerto Pilon there stands a beautifully designed and

completely furnished concrete house. This gift from the Union Churches and individual friends on the Isthmus and in North America has a multiple purpose. It is a center for service to the San Blas young folk living in near-by Colon. The Mission staff members retreat there for rest, or recuperation. Vaca-



The Iglesias home, Puerto Pilon

tions are headquartered there, while further progress is made in translating the Scriptures into the Indian language. And not the least, it is deserved old age security for this pensionless couple who through long years have given their all. Moreover it is tangible testimony of the love for, and confidence in, these noblemen of God.

VIII. YOUTH AT THE CENTER

From the very beginning, the Union Churches have given youth work strong emphasis. This is reflected in the several parish stories in Book III of this volume. In all this, the General Council has offered encouragement, continuity, and general supervision. In addition, it has given direct sponsorship to certain groups and inter-church programs.

Quarterly Meetings and Special Programs

Prominent among these was the Isthmian Christian Youth Fellowship. According to meager records its first meeting was

convened in the Cristobal Union Church on July 7, 1940, by Miss Julia Applegate, now Mrs. George Thibodeau. Miss Applegate, a trained chorister and youth leader, was on the employed staff of the Balboa Union Church. Fifty delegates were present. The presidents of the cooperating societies were constituted a nominating committee. They reported at the October meeting in Gatun resulting in the election of Jack Kromer, President; four Vice-Presidents—Bob Partridge, Devotional Chairman; Lew Finsley, Missionary Chairman; Chick Sander, Program, and Ronald Wanke, Social Chairman; and Adrienne Muller, Secretary. No treasurer was named in the minutes. From the outset, the meetings were held quarterly. "The Young People's Society of the Canal Zone Churches" was the name adopted on August 3, 1941. It indicated an inclusiveness beyond the young folk in the Union Churches. This policy was maintained with little benefit, and so many liabilities, that in 1948 the General Council, on recommendation of its Youth Activities Chairman, voted to proceed with the youth in the Union Churches only. For several years there was a nominal connection with the International Christian Endeavor Society, and, for a period of time, the group's name was "*The Christian Endeavor Society of the Canal Zone.*" Early in 1945 a new and comprehensive Constitution was adopted, authored largely by Sgt. David Nichols. In this, the name was changed to "*The Isthmian Christian Youth Fellowship.*" The available minutes indicate the presidents to have been: Jack Kromer, three terms; Mr. McKain (no initials obtainable); Jack Purvis, two terms; Ethel M. Anderson; John Matthews; Russell Rasmussen; and Mrs. Spencer R. Smith.

In August, 1944, Sgt. Albert A. Riddering led a significant campaign for funds to help equip the Methodist Day Nursery in David. A mimeographed report records the following gifts from the young people: Balboa, \$440.10; Gamboa, \$100; Pedro Miguel, \$125; Seawall Mission, \$30; an unnamed source, \$45.15; the total, \$740.25.

The most largely attended meeting recorded was on February 11, 1945, at Summit Gardens. Dr. Rolofson addressed 145 delegates on the topic, "What is Right?" Of significance was the famous "Trial" in which "Youth Charges Society with Derelic-

tion in Advancing the Program of Jesus Christ." This was the twenty-second quarterly meeting, held in the Balboa Union Church on August 12, 1945. Mr. William M. Whitman, Asst. General Council, Panama Canal and Panama Railroad Company, acted as Judge; the prosecution counsel was the Very Rev. Raymond T. Ferris, Dean of the Cathedral of St. Luke, Ancon; his witnesses were Andrew Miller, Opal Earl Lundy, and the Rev. John A. Smith, M.D. The Defense Attorney was Robert J. Schmorleitz, of the Cristobal Magistrate's Court. Mr. George Lee, Mrs. J. E. Johnson, and Mr. Sidney Wilcox were defense witnesses. The jury awarded the decision to the defense on a technicality. The General Chairman was William Conover; Adult Counsellor, Dr. Rolofson; Chairman of the Trial Committee, David Nichols. Others on the Executive Committee were Dorothy Erickson, Don Lusk, Jack Purvis, William Parrish, Albert Riddering, Bernard Cannon, Mrs. Robert H. Rolofson, Jr., and Dean Ackerman.

On March 9 and 10, 1947, under the joint sponsorship of the General Council and the Isthmian Christian Youth Federation, a notable Youth Conference was held in the Girl Scouts' Camp Harriet Morrow with over 100 in attendance and a depth of interest seldom exceeded. The feature speakers were of top quality. The Rev. J. Quinter Miller, Ph.D., Associate General Secretary of the Federal Council of the Churches of Christ in America; the Rev. Alfred D. Moore, D.D., Secretary Committee on World Literacy and Christian Literature, New York; and Professor William G. Campbell, Ph.D., writer, lecturer, world-traveller, and college professor, locally employed by the Personnel Division of Panama Canal and the University of Panama. Indeed these speakers served not only the young people during a week-end, but they addressed also a number of adult gatherings in most of the Canal Zone Centers from March 2-9, inclusive. There was a wide variety of subjects, including Christian Missions, Women's Work, Stewardship, Christian Education, Spiritual Resources, and Christian Home Building. The latter topic was featured at two significant dinners—one, in Cristobal, with the younger married folk of that church as hosts; the other, in Balboa, under the sponsorship of the Balboa Couple Club, with wild roast pig on the menu. For this entire week's con-