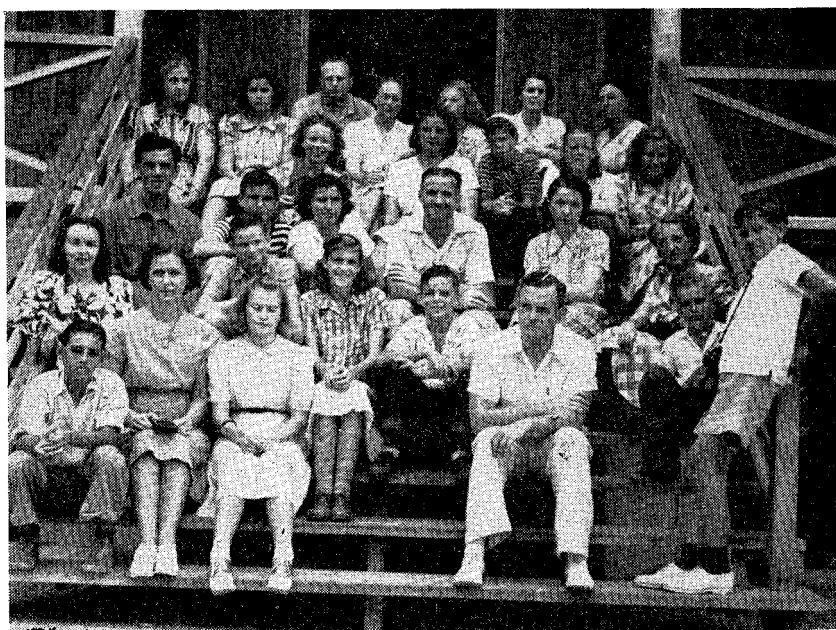


ference, Mr. C. M. Lessenden was General Chairman; Mrs. R. R. Gregory, Secretary; and Dr. Rolofson, Program Chairman.

### Summer Conferences

A Youth Conference, sponsored by Mrs. C. L. Morgan, Chairman of the Committee on Religious Education, General Council, was held in the old Aspinwall Hotel, on Taboga Island, in July of 1938, 1939, and 1940. The series was abandoned when the Armed Forces occupied all potential housing facilities. This week together, under carefully selected leadership, proved of immeasurable benefit to all concerned. A complete roster of the leaders is not available but random references indicate the following to have given service: Mrs. A. C. Beard, Mr. Clare, Dr.



**Isthmian Youth Conference, Taboga Island—1940**

1st Row: John Hall, Mrs. Sullivan, Gladys Anderson, Rev. Donald Clair.  
 2nd Row: Frank Heite, Muriel Holmelin, Earl Beard, .....?....., Mrs. Grimes in front of Mr. Grimes.  
 3rd Row: Bill Grimes, Bill Metzger, Marjean Metzger, Frank Hohmann, .....?....., Mrs. N. N. Shaw.  
 4th Row: Frances Heim, Conrad Horine, Virginia Keenan.  
 Back Row: Mrs. John R. Hammond, Lois Hohmann, Rev. C. L. Morgan, .....?....., Emma Noe, Vera Hills, Christine Morgan.

and Mrs. Leon Loofbourow, the Rev. and Mrs. C. L. Morgan, and the Rev. H. C. Schjeveland.

At the General Council's meeting in 1949, Mrs. Luke Palumbo of Cristobal, Chairman of the Youth Activities Committee, led in the reestablishment of a series of annual youth conferences. The Gatun Union Church was chosen as the headquarters for this Easter Vacation week Assembly. In its sanctuary and classrooms most of the worship services and class sessions were held. The boys were quartered on its ground floor while the



#### Union Church Youth Conference—1949

- L. to R. Seated: Walter Ruggles, Balboa; Clair Campbell, Balboa; Bruce True, Balboa, Jonnye Stephens, Balboa; Kathryn Daniel, Gatun; Sylvia Swift, Balboa; Rita Howard, Cristobal; Tom Jordan, Gatun.
- 2nd Row: Billy Rosan, Pedro Miguel; Barry Dorsch, Cocoli; Lois Howard, Cristobal; Ann Bitters, Cocoli; Oliver Bosley, Balboa.
- 3rd Row: Miss Eleanor Varsveet, Cristobal; Mrs. R. H. Rolofson, Balboa; Virginia Rytor, Gamboa; Anita Harris, Balboa; Loretta Smith, Balboa; Jo Anne Childross, Balboa; Miss Miriam Smith, Balboa; Helen Hasomann, Balboa; Norine Dillman, Balboa.
- 4th Row: Mrs. C. Pelford Erickson, Gatun; Dr. Erickson; Nellie Helgerson, Cristobal; Ben Burns, Balboa; Mrs. L. W. Chambers, Gatun; Ed McIlvaine, Margarita; Betty Flenniker Margarita; Hazel Griffith, Cristobal; Miss Dorothy Knowles, Balboa; Phyllis Fisher, Gatun; Barbara Egolf, Gatun; Gwendolyn Karriger, Cristobal; Janet Childress, Balboa, Beverly Rosan, Pedro Miguel; Edna Hart, Balboa.
- Top Row: The Rev. Philip Havener, Cristobal; Dr. R. H. Rolofson, Balboa; Judy Atchison, Balboa; Dan Schutte, Margarita; Joe Crawford, Balboa; Gloria Ives, Balboa; Mr. Theodore Munch, Balboa; Freda Flenniker, Margarita; Don Pender, Balboa. (Others were at conference but not present at the taking of the picture).

girls stayed in a Girl Scout building. The vesper services addressed by Dr. Robert H. Rolofson overlooked a portion of Gatun Lake. The Dean of the Conference was Mr. Ted Munch; Miss Dorothy Knowles was in charge of Music; Mrs. Robert H. Rolofson, Sr. directed the Drama Interest Group; the Rev. Raymond

H. Gray taught the course in Bible; Dr. C. P. Erickson, the course in Missions; Miss Eleanor Varstveet, the course in Personal Religious Living; the Rev. P. H. Havener gave a series of discussions on "When I Marry"; Miss Miriam Smith led the Worship Interest Group; and Mrs. L. W. Chambers served as Dean of Women. A maximum enrollment of fifty was established and maintained. Officers were elected for a permanent all-Union Church Youth Fellowship. They were: President, Joe Crawford; Vice-President, JoAnne Childress; Secretary, Nellie Helgeson; and Treasurer, Gwendolyn Kariger. It was the universal testimony, emotionally expressed by all in attendance, that, during the five days, souls lived close together, God became more real, and Christ's Way took on more vital meanings. Early 1950 brings planning conferences for the repetition of this affair under direction of Miss Eleanor Varstveet, the General Council's Youth Work Chairman.

## IX. MORE OF THE SAME ELSEWHERE

The fascinating story of Christian cooperation as expressed in and advanced by Union Churches across the world would comprise a large manuscript—one of much value to readers and of satisfaction to its author. Space here, however, permits but a mere glance at this extensive and amazingly fruitful channel for the Kingdom's advance.

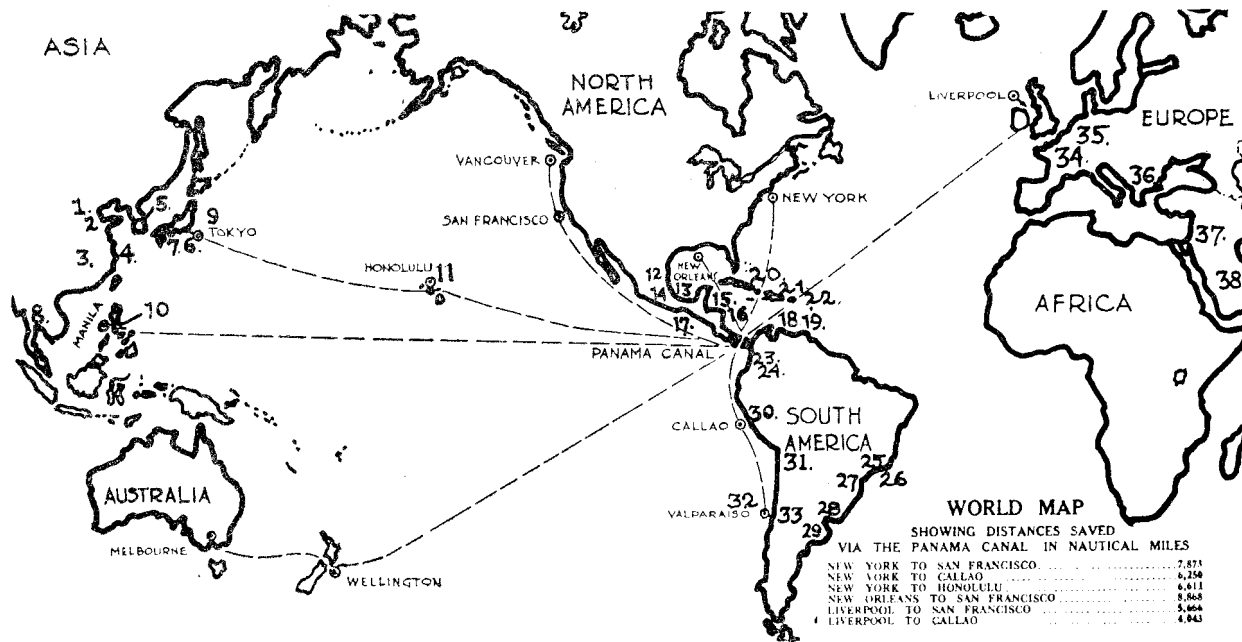
### **Stateside Progress in Cooperation**

In his introduction to our volume Dr. Harry Emerson Fosdick, the central human figure in the creation of the world's most noted "Union" Church, indicates something of the implementation of this vast upsurge.

At our request Dr. Roy A. Burkhart writes as follows concerning the National Council of Community Churches, of which he is currently President.

"It is composed of about 1,500 Community, Federated, Union and Fellowship Churches. It is a growing movement that is dedicated to a united church in which the member is free to seek the truth so long as he lives it in love, and in which there is provision made for all forms of religious expression.

"There are thousands of communities in America that can



World Map showing distances saved by use of the Canal; also the approximate location of U. S.-based Union Churches outside continental North America and the Canal Zone.

China—1 Peiping; 2 Tientsin 3 Hankow. Hupeh; 3 Shanghai. Korea—5 Seoul. Japan—6 Yokohama; 7 Hogo-ken; 9 Tokyo. Siam—8 Bangkok. Philippines—10 Manila. Hawaii—11 Honolulu. Mexico—12 Monterrey; 13 Tampico; 14 Mexico City. Honduras—15 Bolizo; 16 Comayagua. Guatemala—17 Guatemala City. Venezuela—18 Caracas; 19 Barcelona. Cuba—20 Havana. Dominican Republic—21 Cuidad Trujillo. Puerto Rico—22 Santurco. Colombia—23 Medellin; 24 Bogota. Brazil—25 Volta Rodonda; 26 Rio de Janeiro; 27 Sao Paulo. Uruguay—28 Montevideo. Argentina—29 Buenos Aires. Peru—30 Lima. Bolivia—31 La Pas. Chile—32 Valparaiso; 33 Santiago. France—34 Paris. Germany—35 Berlin. Turkey—36 Istanbul. Lebanon—37 Beirut. Arabia—38 Dhahran; Persian Gulf.

only support one church. The National Council of Community Churches exists to help these communities achieve this goal. This is the most direct move toward a united church in the nation.”

With the zeal of a crusader and the energy of the original founder of his great Methodist Church, Dr. E. Stanley Jones has thrilled hundreds of thousands with his unique plan for Christian cooperation in which the participating denominations would have a status corresponding roughly to that enjoyed by the individual states in the United States of America.

### **Typical Union Churches Throughout the World**

Meanwhile throughout the world, commerce and industry, together with the vast Foreign Missions enterprise, combine to create sizable colonies of North Americans and other English-speaking folk. In these communities, as in the Canal Zone, limited potentialities in memberships mandate one Union Church, rather than several of sectarian brands.

On the accompanying map we have spotted 38 United States-based churches that are union in fact or in sincere practice. The latter type is usually an adjunct of a Foreign Missions station with the building belonging to the Mission, and as a rule used principally by its native congregation. A clergyman attached to the mission staff gives a portion of his time to the English-speaking congregation, all too frequently without appropriate stipend.

With so much left to be desired the trend is toward an autonomous Union church, sans denominational strings or subsidy; but in cooperation with its program and personnel. Such changes usually are followed by membership growth and an intensification of interest. Aside from the closely related seven parish units, with whose story this volume is concerned, we know of no non-continental Union Churches in which separating distance does not forbid a practical organic relationship and the impact of a united effort and example.

As the following briefs will indicate, some of the Union Churches around the world have made unparalleled history.

### **Valparaiso**

What is alleged to be the “First Protestant Church that was ever erected on the West Coast of Spanish America from Cali-

fornia to Cape Horn" was founded on September 5, 1947, in Valparaiso, Chile. Its leading spirit was William Wheelright, pioneer of many public enterprises including the founding of the Pacific Steam Navigation Company. It was through his influence that the first pastor, the Rev. David Trumbull, was secured. Mr. Trumbull was the great-grandson of George Washington's contemporary and counsellor, Jonathan Trumbull. He was a graduate both of Yale and Princeton. For over four decades he served this British and American congregation in a fully constituted Church of Scotland. He became a Chilean citizen and led in initiating English schools, in propagating evangelism among Spanish folk, in establishing the Union Church's Seaman's Mission and the District Bible Society. His specialty was the battle for civil and religious rights. Aided by an assistant, the Rev. A. M. Merwin, he established in 1865 a Spanish language work that subsequently was sponsored by the Presbyterian Church in North America. In 1947, the Presbyterian Mission purchased the old Union Church structure and a new one was erected in a more advantageous location. In delightful contrast to the ever moving throng of clergymen who, for the most part, have served Union Churches in the Canal Zone, this church has had but five ministers in 103 years. The incumbent since 1933 has been the Rev. Murdoch MacLeod.

### Paris

Another cooperative enterprise, the American Church in Paris, France, is said to be the oldest non-governmental American organization in Europe. Like its widely scattered sisters it is a Union Church representing all Evangelical Protestantism. The congregation traces its history back to the First Empire. Its original edifice was constructed in 1857. The present building, 15th century Gothic, was dedicated in 1931. It occupies the site of the first tobacco warehouse in France. Its Missionary Window is one of the most beautiful in Paris. Other windows symbolize every form of Christianity, including Roman and Orthodox Catholic, Anglican and Non-conformist. In its pews sat Presidents Grant, T. Roosevelt and Wilson. Spurgeon, Sankey, Moody, Wagner and Cadman have occupied its pulpit. Leland Stanford University was conceived by its founders as a



**The American Church, Paris**

direct result of a sermon heard in this church. Laboring in its Sunday School have been the famous sculptor, Lorado Taft, the poet, Josiah G. Holland, and Mrs. Leila Morse Rummel, daughter of Samuel F. Morse, inventor of the telegraph. The present pastor, Dr. Clayton E. Williams, is a personal friend of the author.

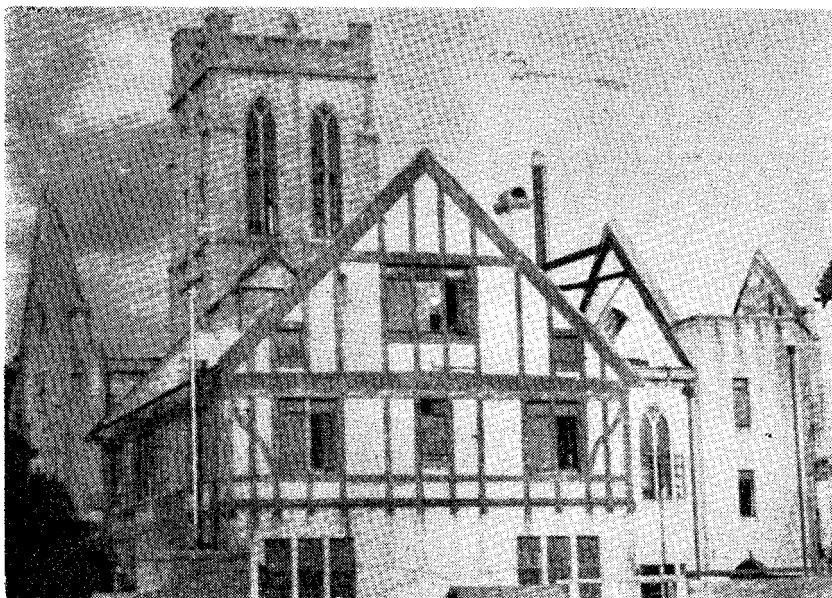
#### **Buenos Aires**

“The American Church,” Buenos Aires, Argentina, now in its 114th year, might lay claim to seniority in the Union Church

family save that technically it is operated by the Methodist Board of Missions and Education. Actually, however, its work is to minister to some 300 folk largely British, North American, Scandinavian and Dutch. It is the oldest Methodist Church in South America, and, according to a letter from its pastor, the Rev. Wm. C. Poole, "all other (local) Methodist work has stemmed from it." Mr. Poole, now in his twentieth year of service, is the church's thirteenth minister!

### **Kobe**

The Union Church in Kobe, Japan, has suffered the ravages of war, as have most churches in Europe and Asia. It was founded in 1872, three years after Kobe was opened as a "treaty Port." The first building, which served for a half century, was succeeded by one more adequate to the needs. Something of the current tragic situation is indicated by the following excerpt from a letter by the Rev. Frank Cary, a Missionary teacher now serving as part-time pastor.



**The Kobe Union Church, Japan**

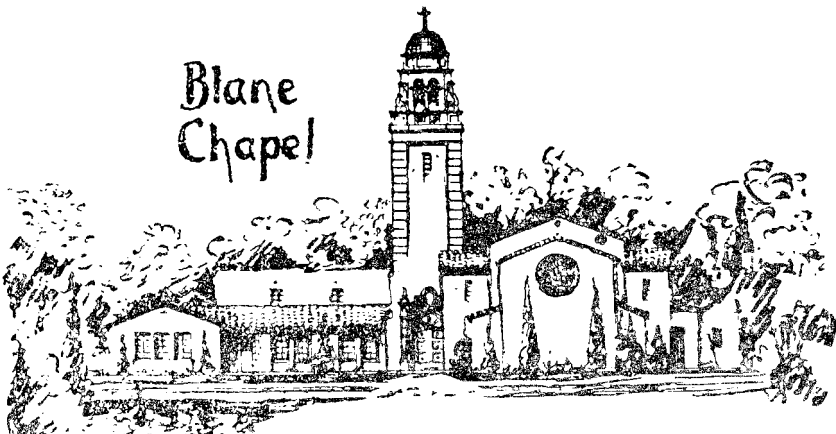


"Kobe Union Church was a victim of the bombing raids when systematically the city was peppered with incendiaries. Not a house was left standing in the neighborhood of the church and all but the kindergarten rooms, located under the manse, were gutted by fire. Our church records are gone, the pre-war pastor is dead, the foreign residents of the city are scattered and business is very slowly picking up. Before the war we had a beautiful plant well equipped for worship and religious education; now we are crowding into the kindergarten rooms. The concrete walls remain but the cost of reconstruction is forbiddingly high. The average attendance is over 60. The current membership (known) is about 100. For short periods pastors from America have guided the work of the church, but in the main it has been cared for by Missionaries giving part time."

The telltale rubble in the accompanying picture, together with the roofless church building and manse are hints at the tragedy of war.

### Guatemala City

Of large promise is the new Union Church in Guatemala City, Guatemala. It is new in the sense of the complete independence in government and financial support since 1943. For a half century prior, the Presbyterian Mission had conducted services for English-speaking folk. The first full-time pastor during the new order was Dr. Charles T. Holman, author, Professor of Pastoral Duties in the Federated Theological Faculty and Dean of the Baptist



UNION CHURCH OF GUATEMALA

Divinity House of the University of Chicago. Under his leadership since 1947, the membership has grown from 70 to 154, despite the fact that three years is the average stay for American families in Guatemala City, and eighty percent of the members retain their home church connections in an inactive status. This short residence period with its consequent high turn over and "Dual membership" percentage is typical of Union Churches overseas. A beautiful new building is in the process of erection at a cost of \$125,000. Of this amount \$70,000 has been raised locally. Twelve Protestant denominations and nine different national allegiances are represented in the membership. One-tenth of the congregational budget goes to benevolences.

### **Medellin**

The Union Church in Medellin, Colombia, dates back to 1942, when preaching services in English first began. Five years later a Sunday School for the English-speaking community was launched with excellent results. In 1948, under the part-time voluntary leadership of Mr. Otto La Porte, a Missionary stationed locally, the Union Church was formally organized. Mr. LaPorte writes:

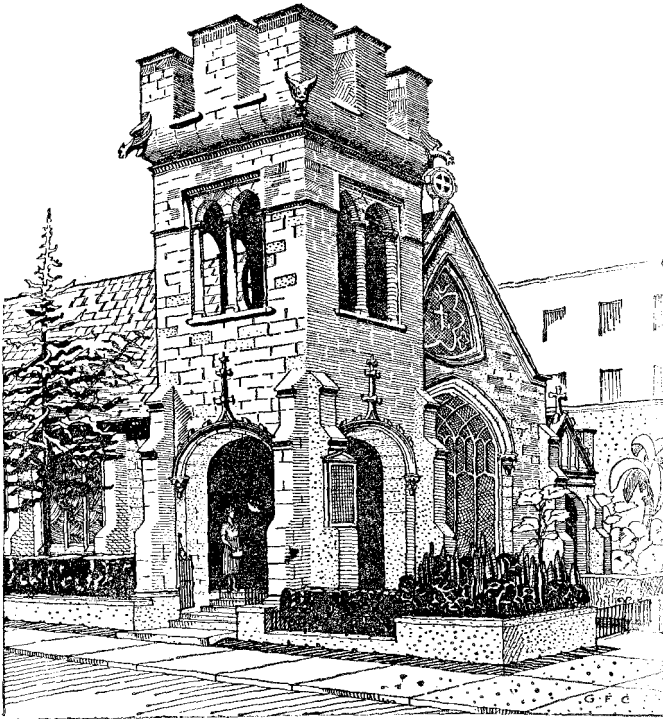
"There are 10 denominations represented in the membership. We are using the attractive Presbyterian Church building, paying the Spanish-speaking congregation rent for the privilege. Half of our offerings are set aside for the salary of a full-time pastor when there are enough members to support one. We give most of the other half of the offerings to benevolent causes."

### **San Tome**

Further evidence that the North American wants his church, even when living in the most remote part of the world, is found in the tiny Union Church of San Tomé, Venezuela. Its 35 members, representing eight Protestant denominations, conduct a Sunday School each week in the little schoolhouse that serves the American portion of an oil camp. There, on the third Sunday of each month, worship services are conducted by a missionary of the Orinoco River Mission. Amazing as it may appear, this dauntless little Union Church group is seriously considering the employment of a full-time pastor!

### San Juan

The Union Church of San Juan, Santurco, Puerto Rico, was born in 1917, when the English-speaking congregations of a Methodist and a Presbyterian church united. The Sanctuary and Parish House belong to the Methodist Home Board. Their use by the Union congregation is conditional on their being kept in repair. Over 20 denominations are represented in the membership of 300. The attendance has reached the

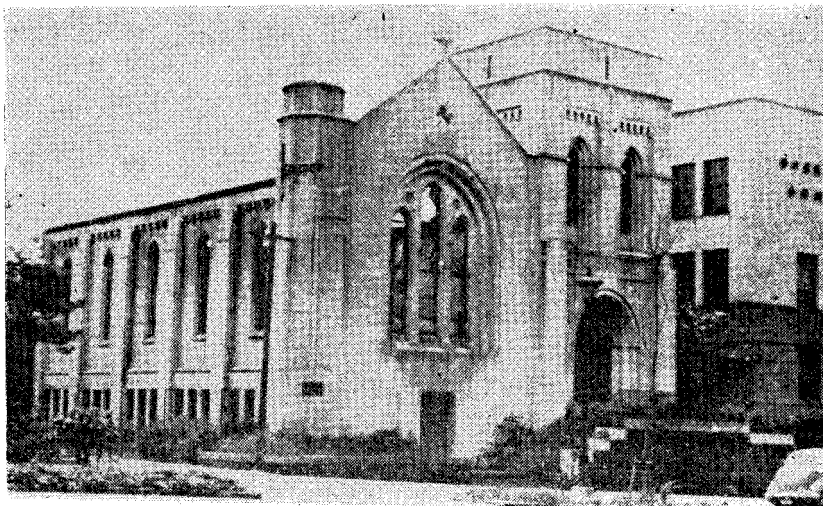


**Union Church, San Juan, Puerto Rico**

point where a second morning service is being considered. The Presbyterians provided the manse for which the Church is paying \$200 per year. This is an autonomous congregation, in fellowship with the Association of Evangelical Churches in Puerto Rico. This Association, in turn, is affiliated with both the Federal and World Council of Churches. Within five years the congregation's benevolent giving has grown from \$600 to \$2,000.

### Tokyo

The Tokyo Union Church held its first service in the home of a missionary in 1870. After outgrowing private living rooms, the congregation met in various auditoriums, school chapels and the like until 1929 when an adequate building was constructed. This building, as the accompanying picture indicates, was largely destroyed during the raids on the city in 1945.



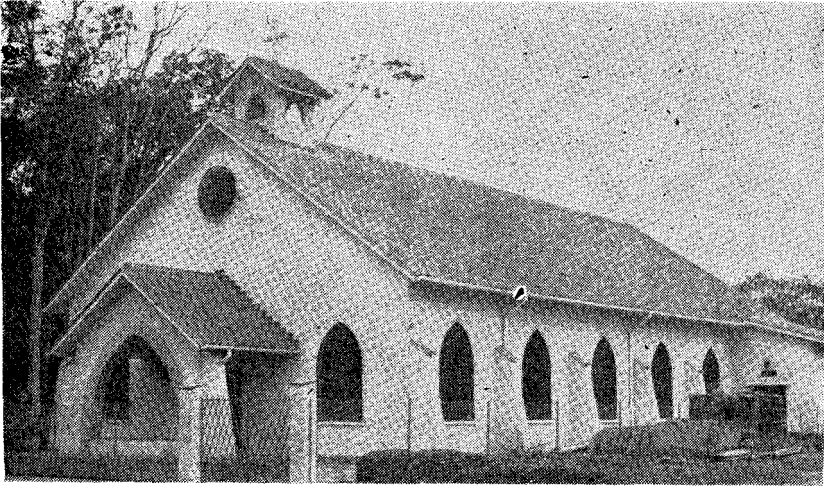
Tokyo Union Church, Japan

Architect's plans for the building's restoration have been drawn and there is currently in progress a building fund campaign. The 200 persons who now constitute the membership are from the missionary community, the Occupational forces and business and diplomatic people. They represent fifteen denominations.

### Caracas

The American Church, Caracas, Venezuela, was organized by 18 Americans in 1940. For five years it was served by Missionaries of the Presbyterian Mission, with a membership of a bit over 40. Since that time the Rev. John R. Gosney has served as full-time minister. He wrote, in January, 1950, as follows:

"The present membership is 325. There are 25 nations and 42 denominations represented in our membership. The drive for the erection of the church building was started on May 12, 1946, and the final campaign for funds was held in May, 1949. In that period of time we raised approximately \$225,000 in cash, so that the building will be completely paid for at the time it is dedicated. We now await our pews so that we can proceed with the dedication service."

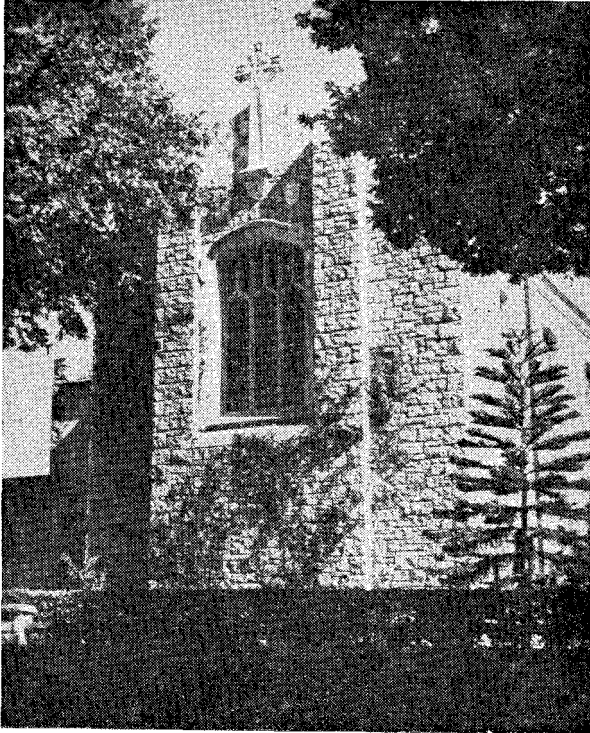


**The American Church, Caracas, Venezuela**

The new building is said to have a seating capacity for 400 worshippers. Its stained glass windows depicting the ministry and passion of Jesus are by skilled artisans of Austria.

### **Rio de Janeiro**

The Union Church of Rio de Janeiro was started by the Rev. Hugh C. Tucker in 1887. This enterprising young divine was sent by the Board of Foreign Missions of the Methodist Episcopal Church, South, in response to the request of a few American business men and diplomats who had underwritten his salary. Two years later Mr. Tucker began a forty-year period of service with the American Bible Society as its secretary for Brazil. In this Year of Grace, 1950, at the age of 92 he is still going strong, although retired from major responsibilities. His successors in the English-speaking work continued



**The Union Church, Rio de Janeiro**

with services held in a Portuguese-speaking Methodist building. In 1915 the Union Church was organized on a non-denominational basis. In consequence of this change in policy the congregation made rapid increases in growth. In 1929 the present beautiful edifice of modified Gothic architecture was dedicated in the heart of the Copacabana section of Rio. Subsequently two major additions have been necessary to care for the Church School which is growing at the rate of 10% per year. The Rev. James Thorburn Legg, formerly minister of the Emmanuel Methodist Church, Montevideo, Uruguay, has for some years been the pastor. He estimates that 85 percent of those who worship in the church are North Americans. The remainder represent the far reaches of the world. The church serves a constituency of nearly 2,000, yet because virtually all



enormous enterprise since it is the distribution headquarters for all of Central America and the Northern portion of South America. From its Clearing House in Cristobal 400,000 copies of the scriptures annually have been made available during



**The American Bible Society House, Cristobal**

the last three years to Spanish-speaking folk in this part of the world. The Secretary, the Rev. Raymond E. Gregory, and Mrs. Gregory have, throughout the entire life of the Union Churches, given liberally of their time and talents. Indeed they have become staunch, dependable spiritual landmarks in the religious life of the Canal Zone. A year after the Canal was opened to world commerce the American Bible Society erected a beautiful three story Bible House in Cristobal. Beside the famous water-way it stands as a reminder that "Man does not live by bread alone." In this building are the offices, storage space and the Secretary's apartment, together with guest rooms. The latter, on a laundry-cost basis are available to transient Protestant Church leaders. During a single year there came to this haven of refuge, for periods ranging from a day to a week or more, 93 missionaries, 30 missionaries' children, 9 students and 23 friends of missionaries.



## BOOK THREE

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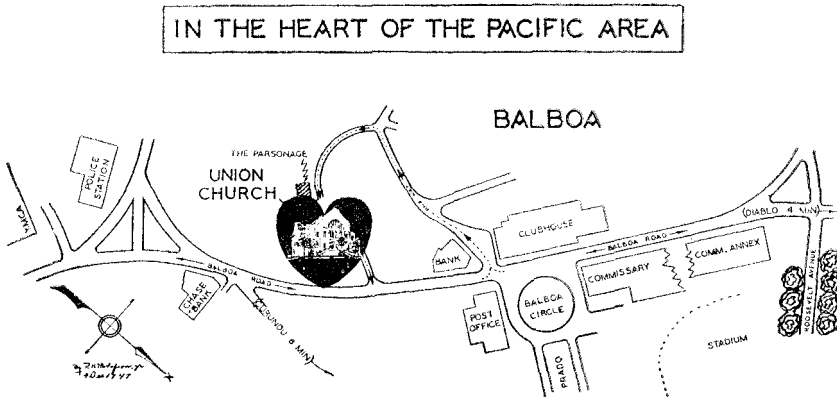
# I. THE BALBOA UNION CHURCH

## Balboa

On February 7, 1921, Messrs. W. H. Kromer, J. M. Weaver and John Tinkey are reported, in the Local Council Minutes, to have been assigned the task of collecting and preserving data in anticipation of the day when the history of the Union Church movement would be written. The efforts of this committee were partially responsible for an accumulation of correspondence, minutes, and other documents whose thickness, despite the thin paper used, measured twenty-six inches. In writing the Balboa story, therefore, the author's problem was complicated by an abundance rather than by a scarcity of material. Moreover most of the cuts of current groups were made for, and used in, a publicity leaflet published in 1948.

On December 24, 1949 *The Saturday Evening Post* carried an article on Balboa by Sidney Shalett. The first paragraph, used by permission, read as follows:

"Balboa, the terminal port at the Pacific entrance of the Panama Canal, is the administrative and spiritual center of the most paradoxical American community in the world. This Suburbia-in-Tropica located on the skinny waist of Central America is Nutley, New Jersey; Washington, D. C.; Pearl Harbor; the New Orleans French



Quarter and a touch of the old Wild West, all rolled into one. It is also the kingdom of the American white-collar civil servant, and, depending on the displaced Yankee's temperament and metabolism, a Shangri-La or a prison."

The name originally borne by the town of Balboa was *La Boca* (the mouth). This name was applied to an early hamlet along a trail that is nobody knows how old. It connected Panama City with interior trading settlements. This village sprawled near the mouth of the Rio Grande; a river that largely lost its identity when much of its channel was utilized by the Canal's builders. The proximity of this native village to the area selected for the Pacific terminal city of the Canal may have been an influence in reapplying the old name. Its use continued until April 30, 1909, when, at the suggestion of the Peruvian Minister to Panama, the name *Balboa*, was adopted.



Photo Plateau, Panama

Sosa Hill backgrounding the Balboa Union Church, with the Canal and docks beyond. La Boca road (left) leads to Thatcher Ferry.

This choice of name was appropriate, since Vasco Nunez de Balboa was the first European to see the Pacific Ocean. While accomplishing the amazing feat of dragging the bisected hulls of his ships from the Atlantic to the Pacific, Balboa is believed to have been the first man to conceive the idea of an Isthmian canal. Indeed it was but half a decade thereafter, in 1623, that Balboa's king, Charles V of Spain, initiated a movement vaguely designed to construct such a canal. The King's ambitions were not realized, but in 1534, some 380 years before the Canal was opened, an actual survey of the terrain was made



**Statue to Vasco Nunez de Balboa**

by Spain. In a beautiful section of Panama City, beside the "South Sea," as Balboa called the Pacific, there was erected in his memory, in 1925, one of the finest statues in all the world. Atop a huge globe stands the giant bronze figure of this farmer, colonizer, explorer, and discoverer. Supporting the globe and encircling it, hand in hand, are reliefs representing the four great races of mankind. The pedestal bears the seals of all Latin American nations.

For countless centuries, the Pacific pounded the foot of Ancon Hill, which at high tide was virtually an island. Balboa's "Flats" and other low-lying areas of this now trim community were tidal marshes, or were entirely inundated. Much of the Curundu and Albrook Field areas were popular beaches. Facetiously known as the world's largest "floating" air field, Albrook Field would promptly revert to a marsh, without its extensive and efficient drainage facilities. The edge of Sosa Hill, a hundred feet from the Balboa Union Church, was once a shore line. It is estimated that the Canal excavation of dirt and rock would fill enough railroad cars to encircle the globe

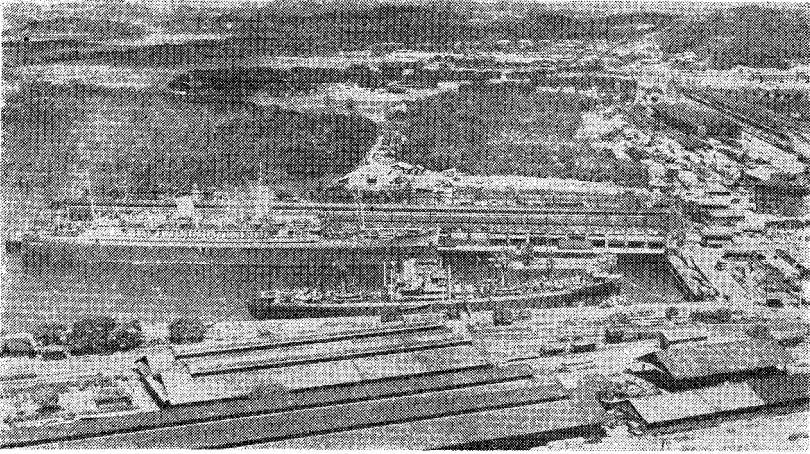


Official Panama Canal photograph

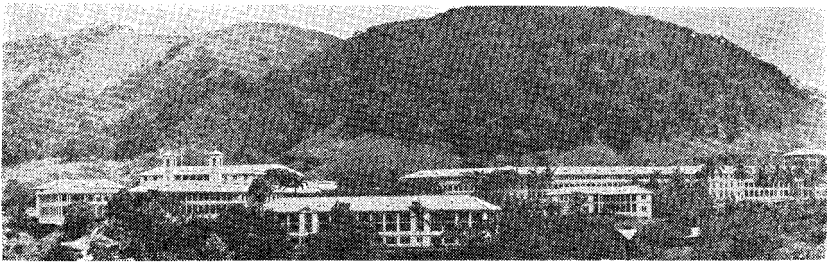
The symbol indicates location of the Union Church, Balboa. Before the fill being made when the picture was taken was completed high tides lapped the foot of the hill just below the church. The tracks were on what is now Barneby Street. At the photographer's right was the present site of the Chase National Bank.

four times. It would be sufficient to construct 63 of Cheops' pyramids, whose bases when joined would extend from New York's Battery Park to Harlem. Some disposition had to be made of this 163,000,000 cubic yards of earth. Nearby were the marshes at the Pacific entrance to the Canal, so . . .

The first Canal installations at Balboa were the Marine shops, originally designed to rebuild some of the inherited French Canal Company dredges, and other heavy machinery. Then came the terminal docks which through the years have been expanded into something enormous, as have the fuelling stations and the Dry Dock that serves ships up to 1,000 feet in length. More recent decades have brought over a half dozen military posts, whose permanent buildings and spacious acreages might be taken for University campuses. Gorgas Hospital, the medical mecca of the tropics, will upon the completion of the new wings now under construction, be capable of housing 1150 patients. The Health Department's personnel, living in the Balboa area in-



Official Panama Canal photograph  
 Pier 18, Balboa, with U. S. Army Transport "Monterey" along side. Sheds of the Mechanical Division are in the foreground. A portion of Albrook air field in upper right. The beginnings of Diablo in right center background. Upper left, the Canal leading to Mariflores Locks.



Official Panama Canal photograph  
 Gorgas Memorial Hospital, Ancon. Second to none as a study center for tropical diseases.

clusive of 95 doctors, 163 nurses, 132 technicians, and the rest totals 390. With the Canal Zone government, the divisional headquarters of the Canal, and the Panama Railroad centered on the Pacific side, a splendid community of nearly 10,000 U. S. citizens live within seven minutes drive of the Balboa Union Church. This total is exclusive of military personnel, but it includes civilians employed by the military.

### Working Women

The great Founder of the Christian Faith accorded womanhood a large place. In consequence of the opportunity thus

offered, and the attending responsibilities—and because she is, by nature, at home in the spiritual realm, woman has ever been in Christianity's vanguard. Without her prayers, spirit and effort, the church would be poor indeed. Evidences of her indispensable place in the Kingdom enterprise are numerous and familiar. To this fact, the story of every Union Church recorded herein offers additional testimony.

The minutes of the Woman's Auxiliary in Balboa vary but little from those of her sister churches—or anywhere throughout the world. The part typified by this organization in the life of its church is comparable to the role of a good mother in her home; always in the background watching, caring, loving, giving help where it is most needed, ever seeking to lift the level of the spiritual and to increase its outreach.

It was in June, 1915, under the leadership of the first President, Mrs. H. A. A. Smith, that the *Ladies Aid Society* held its first meeting. The next year the name became "*The Woman's Auxiliary.*"

The major immediate task of the church was to construct



**The Esther Circle (Date unknown)**

Seated: Mrs. George Fedde; Mrs. George Howard; Mrs. W. H. Kromer; Mrs. L. L. Looftbourow; Mrs. E. C. Stevens; Mrs. T. S. Booz; Mrs. Sam Bewley; Mrs. Carl Schjeveland; Mrs. H. Schjeveland; Mrs. —; Mrs. Elmer Stetler.  
 Standing: Dr. L. L. Looftbourow; Mrs. H. W. Riekman; Mrs. A. G. Ahlfont; Mrs. A. L. Pressler; Mrs. H. H. Howes; Miss Julia Applegate (Mrs. Thibodeau); Mrs. A. V. Mitchell; Mrs. David Prather; Mrs. R. W. Hutchings.





**The Friendship Circle, 1947**

1st Row: Mrs. H. W. Riekman, Chmn.; Mrs. J. Stuart Myers, Mrs. Cicero Ware, Mrs. Ray Brown, Mrs. Harry Orth, Mrs. Thelma Purefoy, Mrs. R. C. Deavours.  
 Standing: Mrs. Connie L. Hutchings, Mrs. Ralph Kirkpatrick, Mrs. J. H. Poole, Mrs. Horace E. Howes, Mrs. R. H. Rolofson, Mrs. Albert Martin, Mrs. H. A. McConaughy, President of Auxiliary; Mrs. E. D. Stilwell, Mrs. Heppel, Mrs. H. J. Quinlan, Mrs. Guy Feagans, Mrs. L. J. Carpenter, Mrs. Paul Colby, Mrs. H. G. Smith, Mrs. Fred Hodges, Mrs. J. H. Hancock, Mrs. J. A. Darling, Mrs. R. E. Murphy.

and pay for a building commensurate with the opportunity that was the good fortune of the Balboa leaders. The cost of the structure was \$110,000, with its present duplication estimated at one half million dollars. The women faced that problem squarely and set about helping solve it. Dipping into their minutes at random, with no attempt at a complete tabulation, yields ample evidence of their diligence. At the very first meeting \$100 was voted for the church building. In 1921—"To furnish a room in the Y. M. C. A.—\$100." "Gross receipts from food sale to the U. S. Fleet—\$827.30." At the close of the year 1922 "Still on hand \$443.13. Our disbursements have been large—including furnishings and repairs on the parsonage, missionary gifts, flowers for the sick." 1925, "\$123, received at last monthly food sale. Voted to finance installation of the chimes in the new organ." "Two missionaries present, Miss Gorrals, of David, and Miss Coop, of San Blas." "Enough money voted to make the organ fund \$800. The November Bazaar netted \$1140.62." In 1926, "The bazaar netted over \$1,200. Voted to present the Building Fund with \$1000 check." In 1927, "Profit from the cafeteria supper netted \$200." In 1928, "\$500 voted to the Building Fund." "March Food sale netted \$69." In 1930, "Voted to prepare a dinner for 700 British sailors." In 1931, "Agreed to give