

III

RELIGION

THE CATHOLIC CHURCH—CATHOLIC SCHOOLS—THE PROTESTANT CHURCH
—THE OLDEST NON-ROMAN CHURCH IN THE SPANISH DOMINIONS.

The Catholic Church in Porto Rico

By Rev. José Torres Díaz,

Vicar General of the Diocese of Porto Rico.

Its First Bishop and Diocese: It is now more than four centuries since this Diocese was founded, its first bishop, the Right Rev. Alonso Manso (1511-1539), having taken possession of it in the year 1513. In the beginning it had an extensive territory, including not only all the Windward Islands of the Lesser Antilles, but that tract of the mainland in Venezuela which comprises the region between the Amazon and the upper Orinoco, reaching almost to the present city of Bogotá. In 1791, on the erection of the Diocese of Guayana in Venezuela, the spiritual jurisdiction of the Bishop of Porto Rico was restricted to the limits of the islands of Porto Rico, Vieques and Culebra.

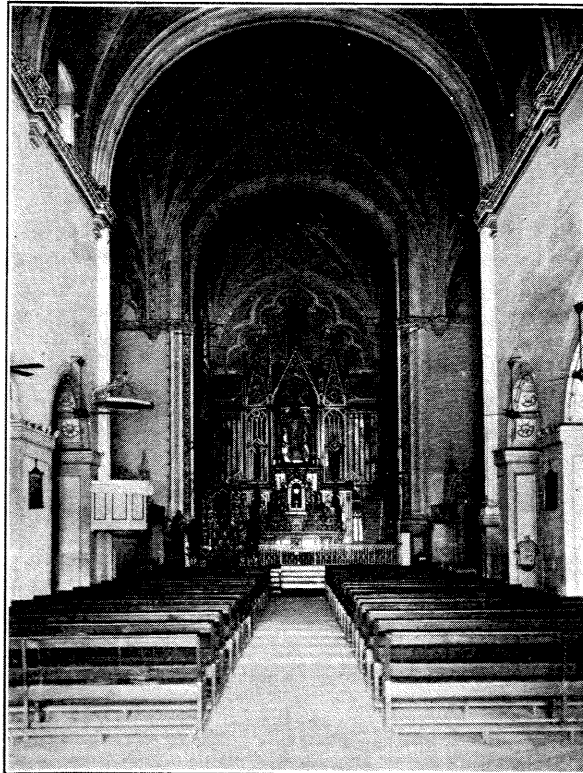
One of the Three Ancient Dioceses: Over this ancient Diocese, one of the first three erected in the New World discovered by the immortal genius of Christopher Columbus, have ruled fifty-four prelates, several of whom were born in America, one in the city of San Juan itself, Don Juan Alejo de Arizmendi (1803-1814) co-founder of the Seminary, who died in Arecibo on one of the arduous visitations of the diocese.

First Churches: The first church was erected in 1511 at Caparra and by order of King Ferdinand it was dedicated to St. John the Baptist. In 1512 a like structure was erected for the benefit of the inhabitants of the southern coast at a point known as San Germán. For many years the Diocese of Porto Rico had only two centres of worship, with little increase in population owing to the greater opportunities then found in Mexico and South America.

The location of the actual Cathedral of San

Juan marks the site of the first church there erected in 1520 by Bishop Manso. The building has undergone many changes as has also the land surrounding it which in the beginning was limited by the streets known as San Francisco, San José, Luna and Santo Cristo.

The work of organization and expansion of the Diocese was rapid, as may be inferred from the fact that in 1543 the second Bishop of Porto Rico



INTERIOR DE LA IGLESIA DE SAN JOSÉ, SAN JUAN.
FIRST RESTING PLACE IN PORTO RICO OF PONCE DE LEÓN'S
REMAINS.



IGLESIA DE SAN JOSÉ Y ESTATUA DE PONCE DE LEÓN EN LA PLAZA DE SAN JOSÉ.
SAN JOSÉ CHURCH AND PONCE DE LEÓN'S STATUE, SAN JUAN.

the energetic don Rodrigo de Bastidas (1541-1567), popularly known as "the good Bishop," informed the king that in his labors he was "assisted by a Dean, four beneficiaries, some clerics, parish priests, chaplains and an able provisor."

Work of the Bishops: These data taken from our archives show the antiquity of this Diocese which is indeed the cradle of Christianity in America. But the successive history of the Church in Porto Rico demonstrates that during the four centuries of her existence she has been closely identified with our people in every aspect of their life, and in every movement of progress. One after another, her bishops fostered public education, encouraged agriculture or obtained the reduction of the excessive administration personnel. The detailed history of the bishops of Porto Rico would honor any country. The names of not a few of them have passed down to posterity amidst a halo of admiration and gratitude, some because of their charity, all of them because

of the whole-souled interest they displayed in promoting the material, intellectual and moral development of the beautiful island, entrusted to their pastoral care. Data are not lacking of some bishops who suffered persecution and an untimely death supporting the natives in their rights and aspirations to a fuller measure of liberty. In this connection a well known historian of Porto Rico has said: "When all the data of our ecclesiastical history which are now scattered shall be compiled into a book it will be seen that the episcopate was a powerful factor in our civilization, culture and progress; and that it deserves the respect and consideration of all Porto Ricans regardless of their religious opinions, because by doing it justice it will receive the tribute of gratitude that patriotism owes to it.

Priesthood and Its Work: Among the simple priests also there were many who towered far above their contemporaries for their scholarship, virtue, and devotion to popular education. It was

chiefly due to their efforts that education made some progress in the past. Having but a meagre support from the civil authorities, some of them established schools and colleges or sent young men to be educated in Spain. A large number of our modern scholars received their initiation in literature and science under the shadow of the parish house in their villages or in the Seminary founded by a Porto Rican Bishop in the face of

orders of women: Mesdames of the Sacred Heart, Carmelites, Dominican Sisters, Franciscan Sisters of the Third Order, Daughters of Charity, Mission Helpers, Servants of Mary, Little Sisters of the Poor. Finally, there is a Seminary with twenty-five students preparing for the priesthood.

Expansion Under the American Flag: The Diocese of Porto Rico has suffered very serious drawbacks in the course of its history and the



CONVENTO DE LAS HERMANITAS DE LA CARIDAD.—SISTERS OF CHARITY CONVENT, PONCE.

grave difficulties. As in the case of the bishops, history has not as yet done full justice to such eminent benefactors of Porto Rico as the Rev. Fathers Concepción de la Vega, Rufo, Ortiz y Renta, Gandía, Romeu, Colón, Nazario, Berríos and many others who form a brilliant galaxy of priests who flourished under the old regime.

Present Organization: At the present moment the See of Porto Rico is directly subject to the Pope through an Apostolic Delegate who resides in Havana. It is divided into 13 vicariates and 89 parishes, 128 priests labor in it, of whom 62 belong to the following religious orders: Augustinians, Carmelites, Capuchins, Dominicans, Lazarists and Redemptorists. There are 8 hospitals, 5 asylums or homes, and 1 school for the deaf-and-dumb. There are the following

fact that it has emerged safe and victorious proclaims its internal vitality and deep routing in our midst. After four hundred years of the closest union with the Spanish Government which insured its economic life, a day arrived in the year 1898 when by virtue of the change of nationality the church found herself alone and deprived of all external assistance. Those who did not know her history foretold her collapse. Indeed, her shepherds had been scattered, her properties and even her temples had no legal status, her people had fallen into the pessimism of an unforseen and unknown situation.

Prosperity: But the reaction was so complete and favorable that today twenty-four years after that date, the church gives evident signs of

a self-supporting and independent existence, which allows her to continue her good work, not under the shadow of privileges that often curtailed her liberty, but of those rights which under the American flag every association enjoys to utilize the means that are adequate to the ends that it pursues without hindrance or handicap.

Porto Rico's Catholic Population: The Catholic population of Porto Rico, which is the majority on the Island, is good, hospitable and

docile to the teachings of their pastors. In the midst of grave difficulties brought about by the poverty of some parishes, by the long distances that many have to go to assist at religious services, they respond to the appeals of the church, and with praiseworthy generosity co-operate in every movement initiated by that Religion which was brought to these shores by the fearless Admiral Columbus and carefully planted and nourished by the heroic Bishop Manso.

Catholic Schools

By a Sister of the Sacred Heart

Fundamental Principle and Aims of Catholic Education. Man, such as he is, was contaminated by original sin but was regenerated by the waters of Baptism. This Sacrament enriches his soul with sanctifying grace and infuses virtues which are germs of his future good actions. The Catholic educator, starting from this principle, aims to cultivate these seeds and to uproot pernicious growth in the child, perfecting all his natural gifts on a supernatural basis and thus fitting him to reach the end for which he was created.

Educated thus, man's rule of conduct will be his intellect enlightened by faith which will lead him, as by the hand, to the moral perfection of which he is capable in this life.

To attain this end, the educator neither destroys nor transforms what he finds in the pupil as if it were inert matter in the hands of an artificer; he simply seeks to develop all the physical, intellectual and moral aptitudes of the child.

In this way, not only does he furnish him with a treasure of knowledge, but he molds his sentiments and brings his intellect and will to join in common action so as to secure the character which is to be formed and developed by education.

Consequently, the Catholic educator is not satisfied with the mere study of the Catechism; but he tries to have the whole educational energy directed and perfected by the light and influence of Catholic ideals.

The Natural Perfected by the Supernatural.

While the Catholic school imparts the theoretical and practical knowledge of the sciences, arts and letters, it counts upon the coöperation of the pupil's will and genuine inclinations. While religion is not spoken of at all hours, no fitting opportunity is neglected to inculcate its teachings as the essential motive of man's conduct.

Thus the natural element while developing itself in logical harmony with the supernatural receives a stamp of stability and strength which would otherwise be lacking.

Effects of Catholic Education. Porto Rican society bears witness to what has been said. In all branches of human learning we meet with Porto Ricans who have been educated along these lines. Ask them whether this education has served to develop their faculties and initiative. And in the case of those who perhaps have neglected the teachings received, if they do not feel in their very soul a silent reproach for their ingratitude and forgetfulness of such excellent doctrines and ideals.

Ask the distinguished women whose homes are models and centers of morality, also the forge, and the laboratory of those characters which are the pride of the families and a living example to society.

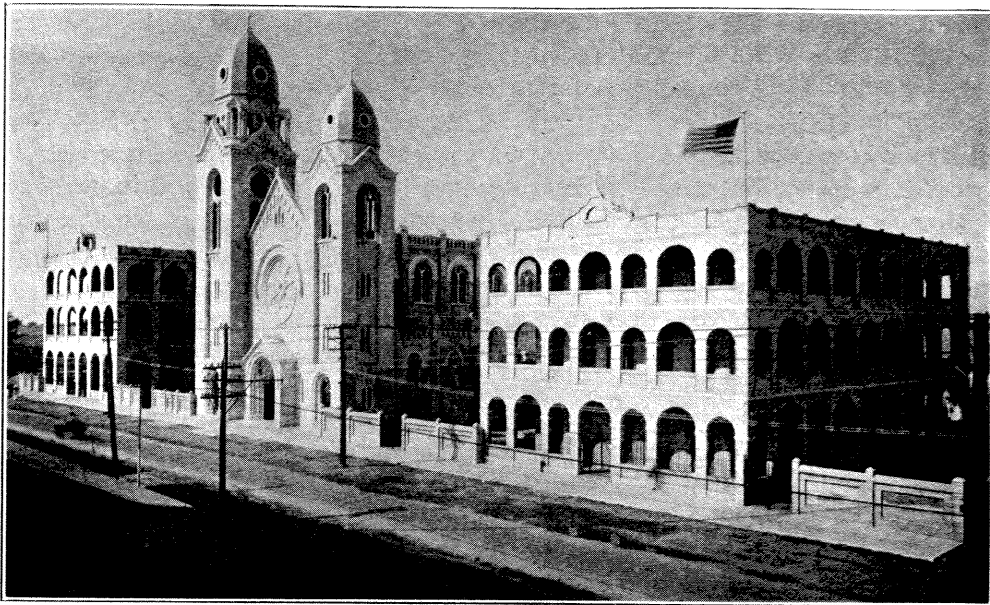
Ask all those men who are thinkers and workers, where they turn to for help when

wounded by sorrow, when flying from impending misfortune or from the weight of some crushing adversity. If they are sincere, they will answer you that consolation and encouragement come from virtue only; and that character grounded in duty and upheld by hope is what makes them struggle to do their duty at all times, even at the cost of their lives.

a Grammar and High School education besides a Commercial Course.

It is to Bishop Jones of sacred memory that we owe the fact that the Catholic schools have been accredited by the Department of Education.

The Catholic Academy. This school was founded in 1911, and in 1917 largely extended



CAPILLA Y COLEGIO DE SANTO TOMÁS DE AQUINO.
"ACCOMPLISHES A MOST PRAISEWORTHY AND REGENERATING SOCIAL WORK".

Some Sow the Seed; Others Reap. The Catholic educator is ever seeking the good of Religion and Country. He sows the seed not minding who will reap the harvest. His work is impersonal; his name need not appear; and, if he wishes his good works to be seen, it is only that they may lead men to glorify our Father in Heaven.

St. Augustine's Academy. A living example of all this is found in St. Augustine's Academy, in Río-Piedras, founded in 1921 by the beloved and righteous Bishop Jones who was struck down when seeming to have reached the fulfillment of his plans, all conceived in favor of Porto Rican youth.

The undertaking of establishing the Academy offered such risks and difficulties that Bishop Jones met with scant help from men. Placing his trust in God, he went ahead and opened an institution where boys could receive

its buildings. Its curriculum has been greatly developed. Besides conferring the Eighth Grade diplomas, it offers a Commercial Course and classes in typewriting and shorthand.

Already the sum of \$25,521 has been spent on teachers and an additional \$5,772, in furnishings and twenty more typewriting machines have been ordered for the next Commercial Course.

St. Alphonsus' Academy. Founded in 1864. In 1922 the methods required by the Government were adopted. Besides the Grammar School, there are special classes in English, typewriting, shorthand and embroidery.

St. Thomas Aquinas. Founded in 1916. This is a parochial school which registers nine hundred children nearly all of the working classes of Puerta de Tierra. Here the Redemptorist Fathers are accomplishing a most praiseworthy and regenerating social work.

Sacred Heart Academy. Opened in 1880 by the Religious of the Sacred Heart. Here 250 children are trained; 100 of them being poor children who are provided daily with a dinner.

Founded right at the close of the French Revolution by Blessed Mother Barat, the Society of the Sacred Heart furnished in its rapid developments the proof of its conformity to the educational needs of modern times, and it has spread over the five parts of the world in less than a century.

In some countries the government has conferred Normal School training to the Nuns of the Sacred Heart.

Eighteen years after its first beginning, the institute received in 1818 a sympathetic welcome in the young North American Republic where it now possesses 24 establishments of higher education, six of which are affiliated with the State University.

To the United States, the Antilles are indebted for the first colony of Sacred Heart nuns who came here to open up schools.

Since the foundation in 1880, the Sacred Heart Academy has conferred crosses of honor to 63 pupils as a testimony of their having covered satisfactorily the complete course of studies of the Institute.

School of the Immaculate. This house was

founded by the Sisters of Charity in 1889. On their removal in 1914 to the present fine building in Santurce, their curriculum was enlarged to embrace the official program of studies. Religion holds the first place; followed by accomplishments: music, painting, drawing, embroidery, etc.

The Asylum of Río-Piedras. Founded in 1896, the official program of studies was adopted in 1921.

Parochial School of the Sacred Heart. Stop 19. Here the first three grades are taught to a good number of pupils.

Catholic School, Caguas. Founded in 1916. This school began with the first four grades and added one each year until the eight were completed. Christian Doctrine is taught daily.

Purísima Concepción. This school was opened in San Germán under the direction of the Sisters of Charity. They have both boarders and day scholars. The literary instruction is based on religious and moral principles and this end is ever kept in view in training the children morally and intellectually for their future mission in their homes and in society. Besides religion, all the branches of the official program are taught. In the sixth grade the study of shorthand begins; and in the eighth, book-keeping, sewing, lacemaking, embroidery, etc.



HERMOSOS JARDINES DEL COLEGIO DEL SAGRADO CORAZÓN.—CAMPUS OF THE SACRED HEART COLLEGE.

Our Lady of the Rosary. Founded in Yauco in 1912, it has an enrollment of 180 boys and girls.

The Immaculate Conception. Founded in Manatí in 1902, they accept both boarders and day pupils, and have a kindergarten department and three classes for poor children. Accomplishments such as music, drawing, painting and fancy needlework are taught with success.

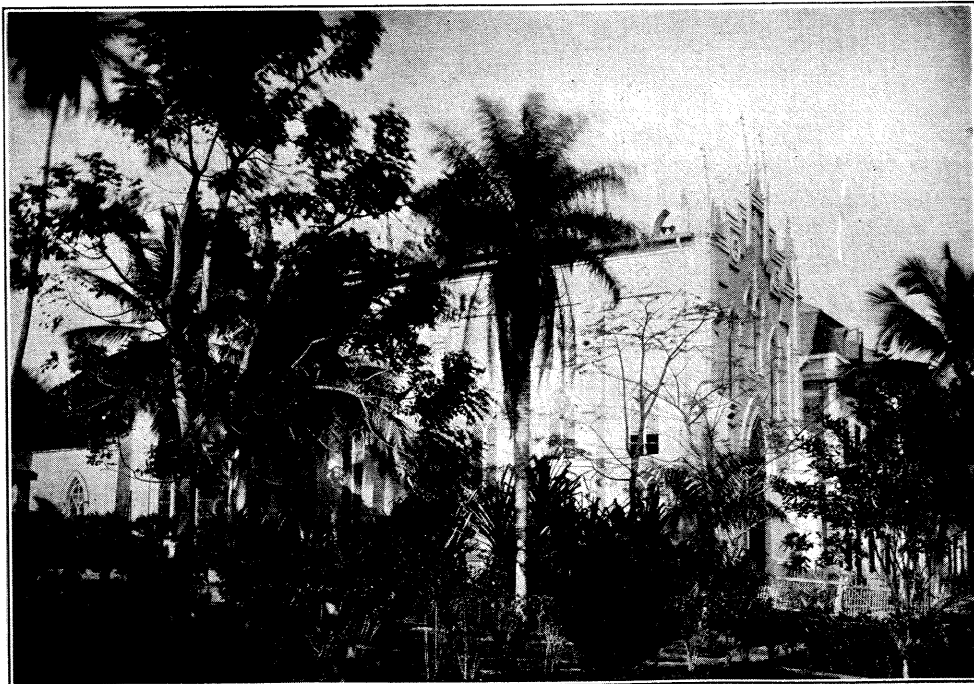
Sister of Charity, Ponce. Founded in 1901. There were originally three rooms for paying pupils, poor children and very small boys and girls.

In 1912 the poor children increased in number, so the good Sisters closed their classes to the children more favored by fortune and turned the whole building into a parochial

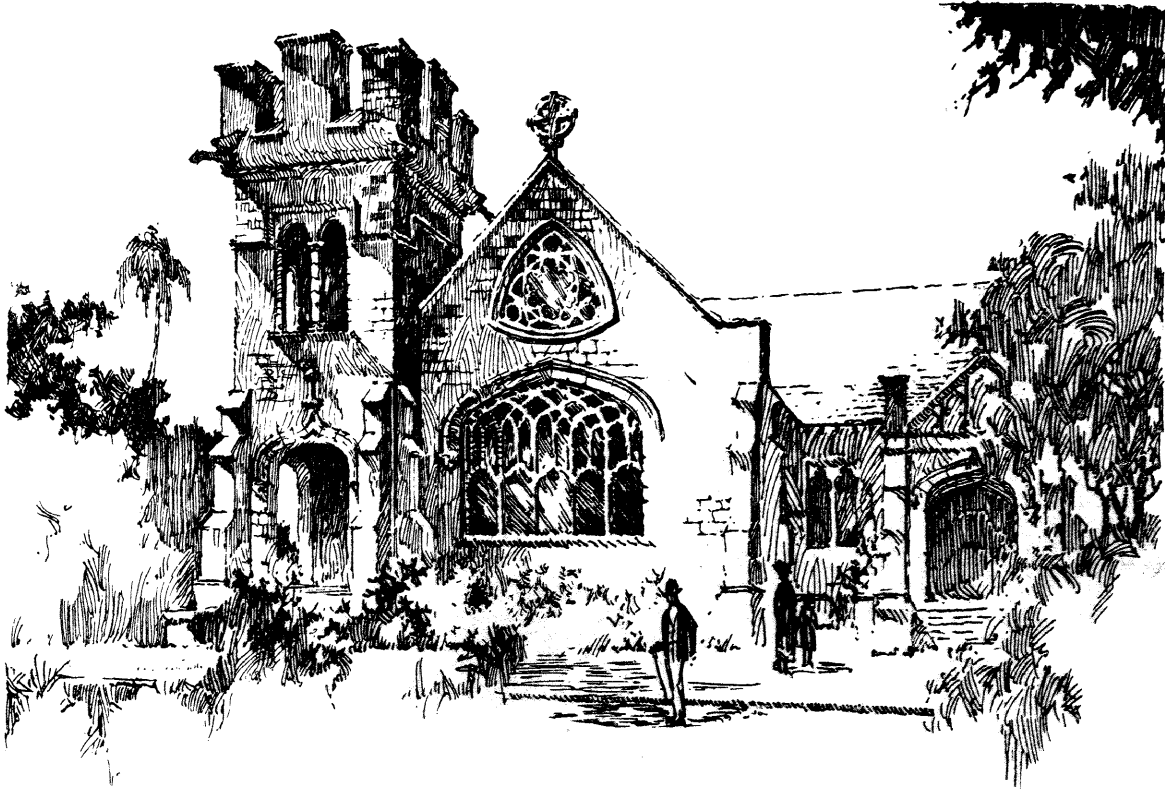
school. About eight years ago a dining room was equipped where a meal is provided for the poor children, and also for the needy children of two other parish schools that are under the direction of the Sisters of Charity.

There are Catholic schools in Bayamón, Vega-Baja, Arecibo, Isabela, and Mayaguez. The Sacred Heart nuns have a day school in Ponce. That of Mayaguez directed by the American Sisters of Charity has given to thousands the benefit of high-grade education much appreciated by the inhabitants.

The harvest is great, the laborers are few. God tells us in the words of his Divine Son what our duty is: "Pray therefore, the Lord of the harvest that He send laborers into His harvest," and trust the prayer be granted.



PRECIOSA CAPILLA DEL COLEGIO DE LA INMACULADA CONCEPCIÓN.
ONE OF THE MOST ATTRACTIVE CHURCHES ON THE ISLAND.



"UNION CHURCH"—PRESBITERIANA Y METODISTA, SANTURCE.—WHERE THE STRANGER ALWAYS FINDS A WARM WELCOME.

The Protestant Church in Porto Rico

By P. W. Drury, B.A., M.A., D.D.,

Executive Secretary, La Unión Evangélica de Puerto Rico.

Prior to its change of sovereignty in 1898 the island of Porto Rico had but one non-Roman Church. This was located in Ponce in 1873 and of the Anglican faith. But almost immediately after the American Occupation Protestant churches of the United States, moved by Christian and patriotic impulses, entered this newly-acquired territory. Practically all of the denominations now laboring in the Island had commenced their work as early as 1900. From the beginning there was an understanding, altho somewhat informal, regarding the occupancy of territory, and in harmony with this, denominations soon became responsible for well defined sections of the Island. This arrangement, with but few exceptions, remains intact today.

With a view to promoting efficiency and co-ordination in the work the "Federation of the Evangelical Churches of Porto Rico" was

formed in 1905, this being composed of ten denominations. In 1916 a still closer union was effected when the Federation was supplanted by the "Evangelical Union of Porto Rico," composed of the Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, United Brethren and Union churches.

I. THE EVANGELICAL UNION OF PORTO RICO

While the denominations that form this Union cultivate intensively the territory they occupy thru the agency of the local church, yet they unite their forces and co-operate most heartily in the promotion of the general interests of the work. This co-operation has manifested itself principally in the matter of publication, evangelism, social and moral reform and education.

Publication. The official periodical of the churches of the union is "Puerto Rico Evangélico," a 24-page semi-monthly paper founded in 1912 and published in Ponce. This paper maintains an average of 5,000 paid subscriptions. The Rev. Hipólito Cotto Reyes is the editor, and the Rev. P. W. Drury, the manager.

Social and Moral Reform. The Evangelical Union has a comprehensive program in reference to the great social and moral issues and has made contributions of no little value to the betterment of individual and social life. It was one of the leading forces in the great prohibition campaign of 1917, as well as in the



SEMINARIO EVANGELISTA.—EVANGELICAL SEMINARY, RÍO PIEDRAS

The "Puerto Rico Evangélico" has its own printing plant with modern equipment which includes linotype, folding machine, presses and other machinery. A plan for the incorporation of this enterprise with a capital of \$60,000 and the establishment of bookstores in San Juan and Ponce is now in the process of realization.

In connection with "Puerto Rico Evangélico" is a book depository which sells annually by mail an average of 5,000 books.

Evangelism. An aggressive evangelistic campaign was inaugurated in the fall of 1921, known as the "Porto Rico for Christ Movement," and it is the purpose to extend and intensify the movement with the passing of the years. Not only will attention be given to the urban districts, but to the rural districts as well.

social purity campaign directed by the Government during the war.

Two years ago under the direction of the Social Reform Committee sufficient funds were contributed by the churches for the construction of a cottage for the Insular Sanatorium for tuberculosis patients located at Río Piedras. For some months this cottage has been in service.

Summer Conference. Under the auspices of the Union a conference of the evangelical workers of the island is held annually in July on the grounds of the Polytechnic Institute of Porto Rico. Questions of a religious, educational and social character are discussed, and time is also allotted to amusements and athletics. Prominent speakers from Porto Rico, the states, and from other countries take

part in these gatherings, which have always proved highly inspirational.

Education. The Educational program provides for the institutions necessary for a well co-ordinated system. The most important of these are the Evangelical Seminary, the Polytechnic Institute and the Blanche Kellogg Institute.

The Evangelical Seminary of Porto Rico. This institution is the interdenominational theological training school. The president is the Rev. James A. McAllister, D.D. This school is located in Río Piedras, facing the University of Porto Rico. At the present time there are thirty students, five of whom are from the Dominican Republic and two from Venezuela.

The regular course covers a period of three years. A high school course is required of applicants for the regular course. The opportunities afforded by the University are improved by the students. A splendid library with well-selected works, forms an important part of the Seminary equipment. Correspondence courses are also offered, and during the year 1922, 184 persons availed themselves of these.

Plans calling for the expenditure of from \$150,000 to \$200,000 have been approved. With these funds additional buildings and professors' homes will be erected and athletic grounds secured.

The Polytechnic Institute of Porto Rico. The beginning of this institution dates back to 1910, when the President, the Rev. J. V. Harris, LL.D., secured an option on the present site in San Germán and effected the organization of a Board of Trustees under the laws of Porto Rico. The Presbyterian Board of Home Missions later assumed the responsibility for the support and development of the institute, contributing liberally for that purpose and in 1920 the institute was incorporated under the laws of the District of Columbia. The purpose of the institute is admirably expressed in the articles of incorporation. The object of this institution is "to develop youth of both sexes mentally, morally and physically, thru regularly accepted studies in liberal and practical arts and sciences, the study of the

Bible, which shall be used as a text-book in the work of all its students, and the performance of manual labor by students domiciled at the institution, thus to produce well-rounded character, resourceful, independent and of sturdy Christian faith."

The institute offers not only the high school course, but also the first two years of regular college work, and other studies will be added until the full college course leading to the bachelor degrees will be offered.

The Institute has fourteen teachers and there are 337 students actually in school. Many more students would be admitted were there facilities for accommodating them. While most of the students are from Porto Rico, a number come from the Virgin Islands, the Dominican Republic and other Latin-American countries.

The material equipment consists of 150 acres of land and a half-dozen buildings. The latest to be finished is the Science hall, a magnificent structure with four floors and a total of fifty-five rooms. A girls' dormitory will soon be built at a cost of \$60,000, most of which will be raised in the Island. The total value of the institute property is \$250,000.

The Blanche Kellogg Institute: This institution was established early in the history of the work of the Congregational Mission Board. In 1916 its scope was broadened, and while remaining a Congregational institution, its services are of an interdenominational character. The aims of the Institute are expressed as follows: A strictly residential school of advanced grade for women. A school offering a threefold choice of training. A specialized course in religious education and related social activities. A general course for home-makers, wives and mothers. A normal department of recognized standing.

The courses offered are from the seventh grade up to the fourth year of high school. There are five teachers. Miss Fannie Malone is the principal.

The property belonging to the Institute is located at Stop 22½ in Santurce. This consists of spacious grounds and a splendid two-story building. Plans for an additional building have been made, which will afford dormi-

tory space for at least 100 girls. This will be modern in every way, with reception, dining and sewing rooms, library, etc.

Other Institutions: In addition to the three institutions mentioned above, which are interdenominational, there are others that render valuable service.

In the Baptist Mission: The School of Missions, under the direction of Miss Martha Howell, is conducted in the beautiful building known as "Villa Roble," located in Río Piedras, opposite the University. This is a training school for young women who purpose to devote themselves to mission work in Latin America. The Villa Roble as far as its facilities permit also affords a home for young women attending the University of Porto Rico.

A Day Nursery is conducted in Ponce, and industrial work in the Baptist edifice in Puerta de Tierra, San Juan.

"El Obrero Bautista," a monthly paper edited by José Sánchez Sotomayor, while not an

official Baptist paper, circulates very largely among the members of that denomination.

In the Methodist Mission: The G. O. Robinson Orphanage for Girls is situated in Santurce and is under the direction of Mrs. J. C. Murray. This institution not only furnishes a home for fifty girls but is also an accredited school through the eighth grade. A building to be known as the Gertrude Orvis building is now in course of erection at a cost of \$50,000. This will double the present capacity, and provide a chapel, library, class rooms and spacious dormitories for the orphanage.

At Hatillo is located the G. O. Robinson Institute for Boys. The forty-four orphan boys who have their home there receive their instruction in the public schools of that town.

Four kindergartens are maintained by the Mission, with 300 pupils. These schools also prepare the children for entrance to the second grade in the public schools.

In the Presbyterian Mission: At Mayaguez and Aguadilla are two "Neighborhood House"



INVITA AL RECOGIMIENTO.—BAPTIST CHURCH, SAN JUAN.

institutions that are ministering to the religious needs of the community. The buildings used for this purpose are finely equipped and cost \$75,000 and \$30,000, respectively. Medical dispensaries, industrial classes, kindergartens, primary classes and day nurseries constitute the varied community service.

Two day schools, one at Mayaguez and a second at San Juan, with an enrollment of 100 each, are supported by this Mission.

The Christian, Disciples, Congregational and United Brethren missions do educational and social work, but not so extensively. A number of Daily Vacation Bible Schools were conducted by the churches of the Union during the summer of 1922.

Medical Work: There are two important hospitals supported by churches of the Evangelical Union—the Presbyterian in San Juan, and the Ryder Memorial in Humacao, the latter being the property of the Congregational Church. Dispensaries are maintained in connection with these hospitals. This phase of service will be treated more fully in this book under the heading of hospitals.

Union Church: This church, located in the residential district of Santurce, was organized in 1916 by the union of the Presbyterian and Methodist churches that were conducting services in English in San Juan. This union proved highly satisfactory. The services are in English only. The Rev. Charles B. Bare is the present minister.

Interest in Missions: The altruistic spirit of Christianity has been manifested by the churches of the Island in their interest in the evangelical work in Santo Domingo and Haiti. Generous contributions have been made to these fields. At the present time a number of Porto Rican ministers and other workers are laboring in the Dominican Republic.

The interest in missions in the Island has been evidenced by the contributions made by the churches for the construction of chapels and residences for pastors, especially in the rural districts. Funds for about fifty buildings have been provided in this manner.

Development of the Work: The latest statistics of the churches of the Evangelical Union furnish the following data: Number of min-

isters and preachers, 152; other workers, 96; organized churches, 198; members in full communion, 12,859; Sunday schools, 335; enrollment in the Sunday schools, 22,922; church buildings, 176; other edifices, 75; amount contributed by the churches in 1921, \$52,284. Total value of all properties, \$1,843,700.

Church edifices are found in almost all the towns occupied by the churches of the Union, and numerous chapels have been built in the rural districts. However, in many cases the buildings are inadequate to meet the present needs, and in the near future additional material equipment must be provided.

The outstanding ideal in the work has been the establishment of self-supporting and self-directing churches. In view of this, increased emphasis has been given steadily to self-support and to the preparation of a native ministry for the direction of the work. The results have been most gratifying.

Officers of the Evangelical Union: President, Abelardo M. Díaz Morales, Caguas; Vice-President, Rev. G. L. Todd, D.D., Humacao; Recording Secretary, Rev. Ramón Gómez, Guayama; Treasurer, Rev. Samuel Culpeper, Arecibo; Executive Secretary, Rev. Philo W. Drury, Ponce.

Superintendents and Territory: Baptist Mission: Superintendent, Rev. G. A. Riggs, Río Piedras. Towns occupied: Adjuntas, Aguas Buenas, Barranquitas, Barros, Carolina, Caguas, Canóvanas, Cayey, Cidra, Coamo, Guánica, Gurabo, Juncos, Loíza, Ponce, Río Piedras, Río Grande, Santurce, San Lorenzo, San Juan, Trujillo Alto, Yauco.

Christian Mission: Superintendent, Rev. D. P. Barret, Ponce. Towns occupied: Ponce, Salinas, Santa Isabel.

Congregational Mission: Superintendent, Rev. G. L. Todd, D.D., Humacao. Towns occupied: Ceiba, Fajardo, Humacao, Las Piedras, Luquillo, Naguabo, Santurce, Yabucoa.

Disciples of Christ Mission: Superintendent, Rev. V. C. Carpenter, Bayamón. Towns occupied: Bayamón, Ciales, Corozal, Guaynabo, Manatí, Naranjito, Toa Alta, Vega Alta.

Methodist Mission: Superintendent, Rev. Manuel Andújar, San Juan. Towns occupied: Aibonito, Aguirre, Arecibo, Arroyo, Camuy,

Comerio, Guayama, Hatillo, Jayuya, Maunabo, Patillas, Ponce. Utuado, also the islands of Vieques and Culebra.

Presbyterian Mission: Superintendent, Rev. Arthur James, San Germán. Towns occupied: Aguadilla, Aguada, Añasco, Cabo Rojo, Ensenada, Hormigueros, Isabela, Lajas, Lares, Las Marías, Maricao, Moca, Mayaguez, Quebradillas, Rincón, Sabana Grande, Santurce, San Germán, San Juan, San Sebastián.

United Brethren Mission: Superintendent, Rev. I. E. Caldwell, Ponce. Towns occupied: Guayanilla, Juana Díaz, Peñuelas, Ponce, Villalba and Yauco.

Union Church, San Juan. Minister, Rev. Charles B. Bare, San Juan.

II. OTHER DENOMINATIONS

A number of other denominations not affiliated with the Evangelical Union are working in Porto Rico. A list of these, together with their activities is given herewith:

Christian and Missionary Alliance: Superintendent, Rev. Angel Villamil Ortiz, San Juan.

Towns occupied: Barceloneta, Ciales, Manatí, Morovis, San Juan, Vega Alta and Vega Baja.

The official organ of this mission is "El Misionero," a monthly publication founded in 1907 and edited by the Rev. Juan Ortiz León. There are twelve organized churches with 525 members, twenty Sunday schools with an enrollment of 1,000; the contributions in 1921 amounted to \$5,000; the valuation of the property is placed at \$22,000.

Church of Jesus. Superintendent, Bishop Manuel Ferrando, Mountain Lakes, New Jersey.

This Mission limits its activities to certain rural communities of Ponce and Peñuelas. Its main work, which is of a religious-industrial character, is carried on in the barrio of Quebrada Limón, Ponce. It has not been long since this mission was united to the Episcopal Church.

Lutheran. Superintendent, Rev. Alfred Ostrom, D. D., Puerta de Tierra, San Juan. Towns occupied: Bayamón, Cataño, Dorado, San Juan, Toa Baja.

In addition to its evangelistic activities this Mission conducts a training school for workers in Cataño, two kindergartens, three day schools and three industrial classes. Six daily vacation Bible schools were conducted during the summer of 1922. "El Testigo," a monthly publication, is issued by this Mission.

The Lutherans have eleven organized churches with 608 members, twenty-two Sunday schools with an enrollment of 2,220, twenty church buildings and other edifices valued at \$96,850; contributions in 1921, \$1,276.

Seventh Day Adventists. Superintendent, C. V. Achenbach, Santurce. Towns where work is being conducted: Aibonito, Aguadilla, Caguas, Cayey, Guánica, Guayama, Lajas, Moca, Puerta de Tierra, Río Piedras, Santurce.

A training school for workers, with an equipment valued at \$20,000, has been established in the outskirts of Aibonito. There are industrial features in connection with this school.

Pentecostal. Adherents of this sect are to be found in various parts of the Island. As a rule their services are held in rented buildings or in the open air. They publish a monthly paper, "El Evangelista Pentecostal."

THE EPISCOPAL CHURCH

Right Rev. Charles B. Colmore, D.D., Bishop. The origin in Porto Rico of this branch of the Anglican Church is related in the article on The Oldest Non-Roman Church in the Spanish Dominions.

Towns occupied: Ensenada, Fajardo, Manatí, Mayaguez, Ponce, San Juan, Vieques Island.

In this mission there are 527 members belonging to seven churches; the eight Sunday schools have an enrollment of 687; contributions for all purposes in 1921, \$4,977; the property consisting of five churches and eleven other buildings is valued at \$202,300.

The Mission conducts two community centers, also five day schools and two industrial schools, which have an enrollment of 305. "La Iglesia Viviente," published monthly and edited by the Rev. L. M. F. Haughwout, is the official publication.

The St. Luke's Memorial Hospital, located in Ponce, is also directed by this Mission.

The Oldest Non-Roman Church in the Spanish Dominions

Rev. Lefferd M. A. Haughwout, A.B., A.M., D.D.

Notable in the religious history of Porto Rico was the erection in 1873 of the "Church of the Holy and Ever Blessed Trinity" at Ponce, better known today as "La Santísima Trinidad," which enjoys the unique distinction of being the first non-Roman church to be erected within the dominions of Spain. Up to that time no other church other than those of the Roman obedience was permitted by Spanish law. The advent of the short lived Spanish republic, however, brought with it a decree of religious toleration, and it was during this period that a congregation of the Anglican Church was organized in Ponce under the ministrations of a priest from the neighboring island of St. Croix, the Rev. Mr. Dubois.

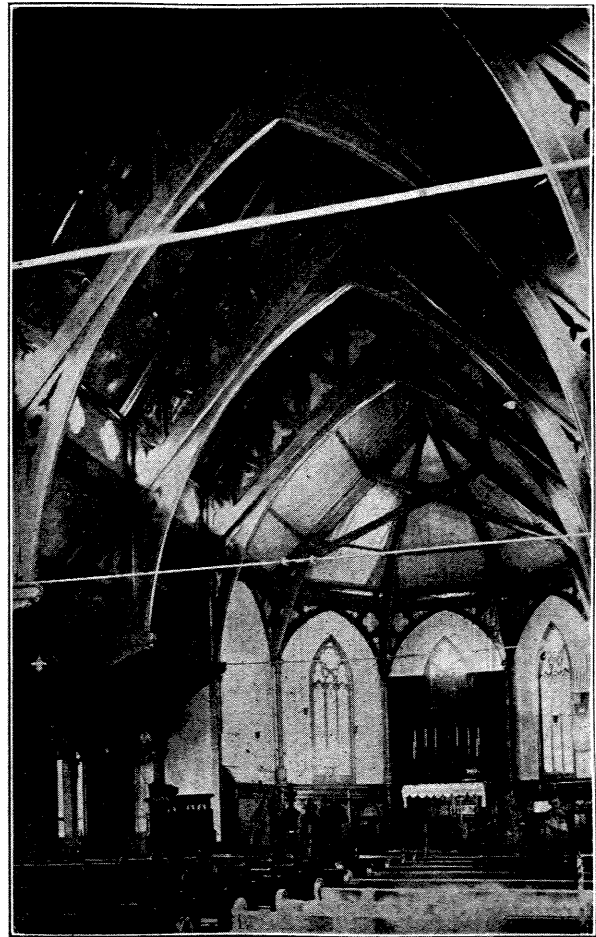
The Complete Church in Sections Shipped From England. Steps were at once taken for the erection of a suitable place of worship on a site located on Marina Street, adjoining Abolition Park, which was donated by the Schuck family. Due probably to the inexperience of local builders in Gothic architecture, a complete church building was ordered to be sent out from England in sections.

Erected and First Service Held. It arrived in due time in a sailing ship, and the first services were celebrated in it in the summer of 1873. The following year it was formally consecrated by the Lord Bishop of Antigua.

The same year, however, witnessed the restoration of the monarchy in Spain, and the repeal of the edict of religious toleration. As the status of the church was now illegal, steps were taken by the authorities to prevent its use by the congregation, but thanks to the intervention of the English Government—or as local tradition asserts, of Queen Victoria herself—permission was granted to use the church, with one provision, viz., that the bell should not be rung.

When Its Bell Pealed Again. And the bell was not rung until nearly a quarter of a century later, when it pealed forth a joyous wel-

come to the American soldiers as they marched into the city from the Playa.* Little wonder that it is sometimes affectionately referred to as the "Porto Rican Liberty Bell!"



LA SANTÍSIMA TRINIDAD.
CHURCH OF THE HOLY AND EVER BLESSED TRINITY, PONCE.

Transferred to the American Episcopal Church. Soon after the American occupation in 1898, the Archbishop of Canterbury, acting in accordance with the accustomed policy of the English Church, transferred the church and its congregation to the American Episcopal Church, to which jurisdiction it now belongs.

*Historia de Puerto Rico, Miller, page 468.

Strong Native Work Carried On. Although built for the use of English speaking people only, a strong native work has been developed in recent years, and the two congregations worship harmoniously under the same roof.

A New Concrete Edifice to Replace This Ancient House of God. The building itself has suffered greatly from the insidious attacks of the tropical white ant, and is to be replaced in the near future by a more substantial structure of reinforced concrete.

An Ancient and Unique Agricultural and Communal Experiment. The importance of this historic parish has been augmented recently by the transfer to Episcopal jurisdiction of the independent "Church of Jesus" of Quebrada Limón, in the District of Ponce. This unique agricultural and communal experiment was established by Bishop Manuel Ferrando, at one time the Superior of a Capuchin Monastery in Spain, and afterwards the first Pro-

testant Missionary in Porto Rico. Upon a fertile tract of 300 acres of land, picturesquely situated among the foot-hills of the Cordillera Central, a few miles northwest of Ponce, the worthy priest, aided by American friends, erected a monastic-like establishment, consisting of a spacious brick and concrete church and community house; the latter for the residence of himself and his staff of missionaries, and to shelter the various educational and industrial enterprises which he inaugurated for the benefit of the country people. The land was parcelled out among the members of the church, and from this as a center, evangelistic work was extended through the entire countryside for miles around. Bishop Ferrando has recently received supplemental consecration in the Episcopal Church and the "Church of Jesus" is now under the joint jurisdiction of himself and the Rt. Rev. Charles B. Colmore, D.D., and is destined to do a great work.



"ES EL MAR EL ESPEJO EN QUE SE MIRA".—GOD'S OWN MIRROR.