

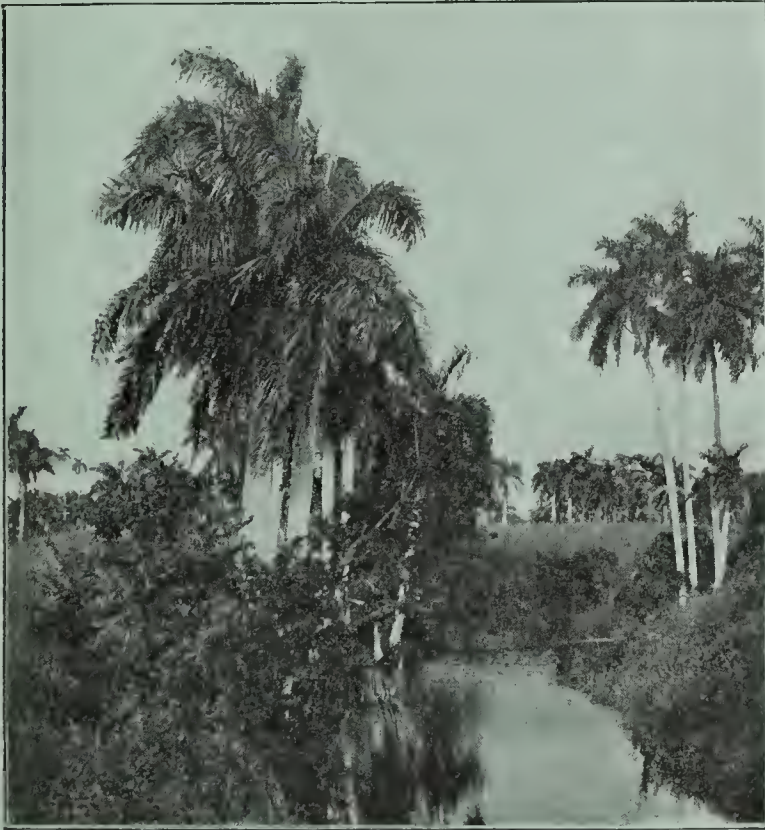
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In Mexico and Cuba

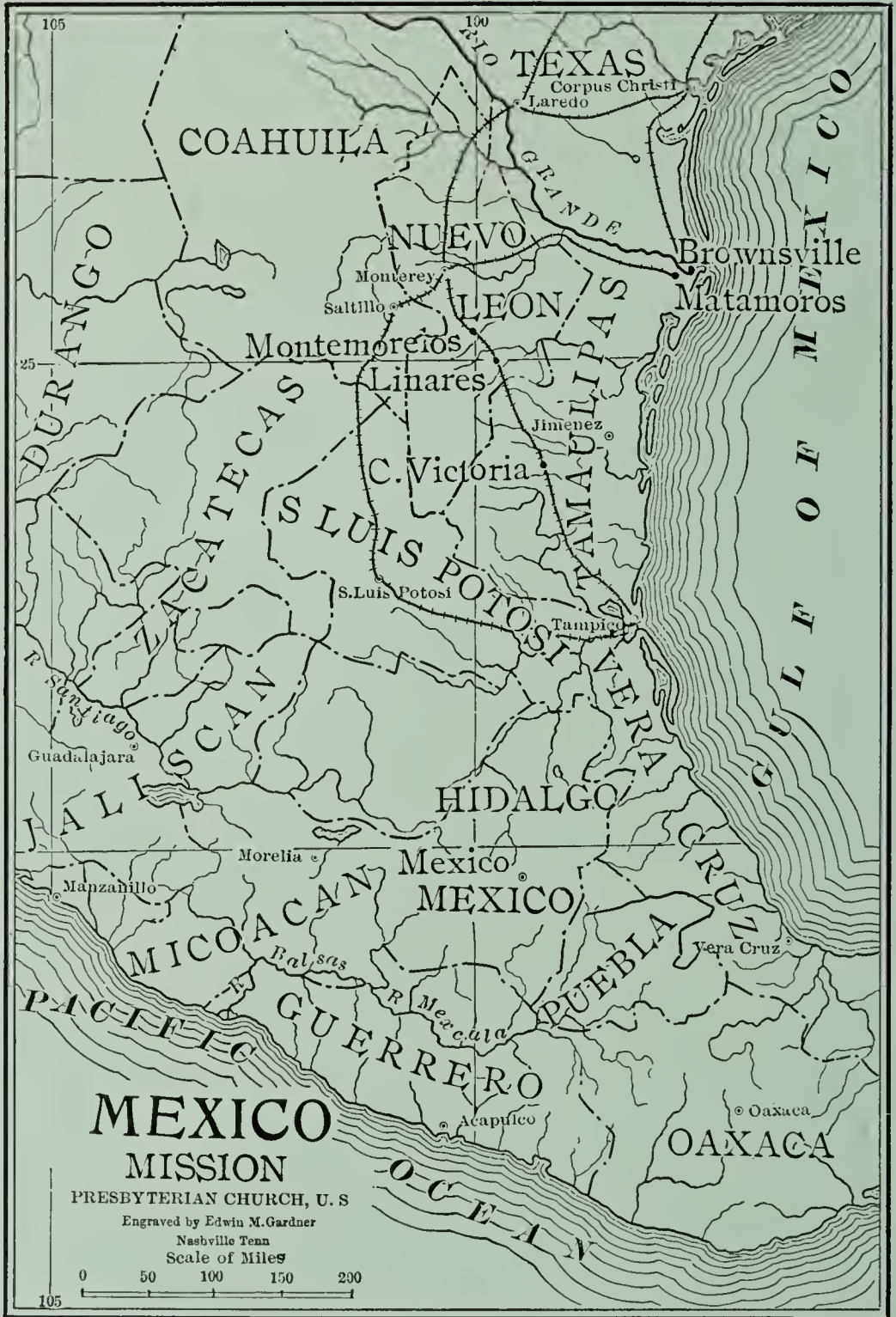
The Mexico and Cuba Missions of the Presbyterian Church
in the United States

Rev. Henry F. Williams



RIVER SCENE, CUBA.

Published by the
PRESBYTERIAN COMMITTEE OF PUBLICATION
Richmond, Virginia Texarkana, Ark.-Tex.



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*The Near-Home Missions
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Group of Boys in the "Old Cypress Tree," Graybill Memorial School, Montemorelos, Mexico.

PART I.

Our Mexico Mission.

GENERAL ITEMS.

Since the door of trade has been open to the United States, citizens of this country have invested \$500,000,000 in railroads, factories, mining, colonization, ranches, farming, etc. It is stated that the building of the Tehauntepec Railway by the Mexican Government, with the connections made with existing lines, opening the way for commerce between Asia and Europe, stimulated the United States to plan and build the Panama Canal. Dr. Butler says: "All these facts carry significance on their very face. The doors of trade to the North and the South, to the East and the West, like the gates of heaven, are open to all people of the earth." On the open door of religious opportunity in Mexico we further quote from Dr. Butler: "Like the door of trade, the door of religious opportunity has not always been open. One hundred and ten years before the intrepid Hudson sailed up the magnificent river which bears his name, and upon which is located what has come to be the second commercial center of the world, even a full century before the Plymouth colonists landed on the rugged coasts of New England, the Spaniards in quest of gold reached the eastern shores of Mexico. For three hundred years they ruled the people they had roughly conquered. Neither in Mexico nor elsewhere in their world-wide conquests have they ever opened a door to any save themselves. The only open door they believed

in was for drainage. Therefore, during their three centuries of oppressive and cruel rule, they sent out of the country all the gold and silver which their exacting hands could seize."

The religious condition in Mexico, under what has been called "three kinds of slavery with these elements, were firmly established in New Spain, each a distinct system of tyranny, to wit: the king, the pope, and foreign commercial control," is described as follows:

"Christianity was only baptized paganism. Idolatry and superstition abounded everywhere; miracles and apparitions were invented by the bishops, which deceptions, in a generation or two, were consecrated as authentic. Some of these were regarded as more sacred than the teachings of God's Holy Word, a book unknown to the people, being literally chained in the convents. The clergy, according to the testimony of Romish authors, visiting this country as special envoys from the pope, were, with rare exceptions, immoral in the ex-



Street View, Orizaba, Mexico.

treme. The masses of the people were kept in abject poverty, notwithstanding the fact that the clergy which they supported received enormous stipends."

But Mexico was not to remain in bondage. The political power of Spain and the ecclesiastical power of Rome combined could not always keep the country enthralled. "The people, weary of these burdens 'grievous to be borne,' arose in the majesty of that independence and personal responsibility which is the inheritance of every man born into the world, and began a series of struggles which resulted, under God, in the emancipation of the country from Spain and threw the Church on its own resources and entirely separate from civil authority and jurisdiction."

It was only after eleven years of struggle, ending in 1821, a time in which it is said that "rivers of blood were shed and thousands of lives were sacrificed," that Mexico threw off the Spanish yoke. Following this independence from Spanish rule there were over forty years of internal strife. In all this trouble the hand of the Church of Rome could be clearly seen, for the independence from Spain gave opportunity to increase the riches of the Church. In 1857 a Constitution modeled after that of the United States was "adopted by an enthusiastic people, grateful to be free from both Spain and Rome." Under this constitution all church property was confiscated. Later, reform laws were adopted by which the Jesuits, Sisters of Charity, and other sacred religious orders were expelled from the country. The separation of Church and State was accomplished and the freedom of worship and the public press was secured, and marriage was declared to be a civil contract. This condition of affairs in the Church and State is spoken of as "the open door of religious opportunity in Mexico."

Another effort was made to enthrall the people, in which Rome took a leading part, which ended in the complete overthrow, including the tragic death of Maximilian and other occurrences well known in history. "Providence thus emphasized the fact that the door of religious opportunity was open, and open wide. Rome having failed, and miserably failed, here, as in all Latin America, God has not only opened the door, but calls loudly to the custodians of the pure gospel 'to enter in' and do the work which others have failed to do. That the door is wide open may be proved by many facts."

It is an interesting fact that before Protestant missionaries entered Mexico, the Mexicans themselves sent a man to New York with a plea that a Protestant minister should be sent them who would preach to them a pure gospel. As great as has been the work of Protestant missionaries in Mexico, it has not answered the call of the people for the message of salvation which the Bible reveals. Men and women have labored long and under great privations, with persecutions many, and some deaths, but the great masses of the people are yet unevangelized. We know of no stronger appeal than is made by Rev. Jno. W. Butler, D.D., a missionary of the Methodist Episcopal Church in Mexico. Under the title of "Importunate Opportunities," he says:

"But we cannot begin to meet the demands upon us either for educational, medical, publishing, or evangelistic work. In any one of these departments we could wisely spend today every dollar of the limited missionary appropriation to this entire field. In other words, if the liberality of our friends at home were to make it possible for the Missionary Society to make our appropriation four times what it now is, we could then only begin to enter, in some worthy manner, the doors



Linares, Mexico.

wide open before us. And O, how much these millions need such help as the blessed Gospel of Jesus offers, preached to them by earnest lips and loving hearts and lived among them by men and women who know its power by a conscious and happy experience. Over fifty years ago Daniel Webster said to a circle of Washington friends who had expressed fear that national difficulties might grow out of the unsettled northeastern and northwestern boundaries of the United States, "No, gentlemen, our great national difficulty lies not in that direction; our greatest danger is that we have a sister republic on our southern border almost in mortal agony, and no one among us seems willing to lend her a helping hand."

A Mexican official, who may be excused for being somewhat enthusiastic about his country, gives the following description of Mexico:

"As a whole, the Mexican climate, if not of the most invigorating nature, is certainly one of the most delightful in the world. The zone of temperate lands—

oceanic slopes—enjoy an everlasting spring, being exposed neither to severe winter nor to intolerable summer heats. In every glen flows a rippling stream. Every human abode is embowered in leafy vegetation, and here the native plants intermingle with those of Europe and Africa. Each traveler in his turn describes the valley in which he has remained the longest, as the loveliest in the world. Nowhere else do the snowy crests or smoking volcanic cones rise in more imposing grandeur above the surrounding sea of verdure, all carpeted with the brightest flowers. In these enchanting scenes there is still room for millions and millions of human beings.”

If we would occupy some high position along the Rio Grande and get a bird's-eye view of Mexico, we should see a country about one-fourth the size of the United States. The population of the country is given as approximately 13,000,000.

Dr. Harlan P. Beach, an authority on mission lands, states that about nineteen per cent of the people are pure, or nearly pure, Spanish. He describes the Spaniard of Mexico as being “forceful of word and praise, energetic in his movements, immensely vital, tremendously persistent and wonderfully enduring.”

The Indian race constitute the second class of the population, estimated at about thirty-eight per cent of the whole, or about 4,000,000. A little less than half of this number is pure blood. They do not mix freely with the other races, and are almost as much in slavery as were their ancestors under Spanish rule. The Indian in Mexico is a poor worker, and is, as a rule, not reliable, though tractable if well treated. Those not employed on the ranches or estates usually live in communities resembling the old village com-

munities of Europe. It would be unjust to this Indian population not to mention the fact that a number of them have arisen to high positions. A number of the prominent men of modern Mexico have been pure blooded Indians, among which might be mentioned Jaurez, the statesman, and Morelos, the soldier.

The mixed white and Indian races—the third element—constitute the largest race of the people—about forty-three per cent.



A Mexican Eating House.

RELIGIOUS CONDITIONS.

Theoretically, perfect freedom of worship is possible in Mexico. Religious orders are not permitted to acquire or hold real estate. The Monastic orders are prohibited. In the public schools no religious instruction or ceremony is allowed, "and never is a prayer offered as a part of the program of a national celebra-

tion." A great proportion of the Indian race are idolatrous; while at one time they were largely catholic, they have in these later times discarded their idols for the images of the Catholic saints. In describing religious conditions in Mexico, we again quote Dr. Beach:

"Scattered over all the Mexican States are multitudes who for decades—or for centuries through their ancestors—have been reaping the benefits of Christianity. Few except the Indians are wholly ignorant of the great truths of our religion; in fact, of the Mexicans more than ninety-nine per cent were Romanists in 1859. It is because of failure to emphasize what Protestantism regards as essentials and because of gross ignorance concerning commonplace religious teachings, as well as in view of the divorce between religion and morality, that American and English Christians have stationed their representatives in Latin American lands."

RESULTS OF MISSIONARY WORK.

Since the entrance of Protestant missionaries into Mexico, represented by denominational and interdenominational agencies, there have been most gratifying results, which have been summarized in the following paragraph:

"An interest in education especially of women, has been awakened, as also in public charity and sanitation. Toleration has been increased, so that it is possible, as was not formerly the case, for a Protestant to live in safety. The people have learned that Protestantism is not synonymous with obscenity and infidelity, as they have been taught—and still are—by the clergy. Many small churches have been established

and they are bound to grow in membership and influence. The work thus far has been greatly blessed of God and the consecrated workers in that land are looking toward far larger fruitage in the century which has just begun."

Our nearest neighbor republic is an inviting mission field. It is significant that the longest border line is that separating the Republic of the United States from the Republic of Mexico, with door of easiest entrance, considered from many standpoints, is from the United States. The relationship particularly interesting to our Southern Presbyterian Church is that our mission is as conveniently situated in its relation to the home field as it could be in any section of our neighboring republic.

Brownsville, on the Texas side of the Rio Grande, and for its next-door neighbor Matamoros, across the river, it was natural, therefore, that in the beginning of our work that Matamoros should be the first site on Mexican soil to be selected.

The following paragraph from "In Four Continents," gives the story of the organization of our churches at Matamoros:

"During the Mexican War, two American officers entered a Mexican hut, thirty-five miles above Matamoros, on the Rio Grande, and gave a Bible to a young married woman. After a few weeks they returned, and, not seeing the Bible, they asked her what had become of it. She replied that the bishop had passed that way, gathering up and burning all the Bibles he could hear of, and hers had shared that fate. They gave her another, but by this time her husband and parents opposed her reading it. She, therefore, hid it under the root of an old tree, and read it clandestinely."

tinely. It resulted in her conversion. After a few years her husband and father died, and she moved down to Matamoros. She received baptism by Rev. H. Chamberlin, at Brownsville, Texas. She was the first Mexican to greet the missionaries when they arrived at Matamoros. She had a son nineteen years old, who was a barroom keeper, but was just out of employment. He was engaged to teach Spanish. He went daily to teach Mr. and Mrs. Graybill. After three months the young man offered to invite his friends to their cottage for a service. He induced about a dozen, including children, to come one Sunday. A hymn was sung, a prayer offered, and then Mrs. Graybill took the children into her room and taught them, while Mr. Graybill distributed Bibles to the adults who could read, and explained the verses, after which the children returned and he tried to preach. Thus the door was opened by the Bible given thirty years before, and that door has never been closed in these thirty-three years, but ever opens wider on broader fields white for the harvest. That barroom boy is now Rev. Leandro Garza Mora, known in all our churches at home and in Mexico. He has been a great instrument under God in our work in Mexico, and is increasing in usefulness. A church was organized at Matamoros the next year."

LOCATION OF STATIONS.

As has been stated, the first organized church was at Matamoros, situated on the Rio Grande. Our Mission Station at Matamoros was opened in January, 1874. A railway line recently opened extends from Matamoros to Monterey. The three other stations of our Mexican Mission are located along this line of rail-



Industrial Department, Graybill Memorial School, Montemorelos, Mexico.

way, which crosses the river at Laredo, Texas, and has a seaport terminus at Tampico. Taking these stations in the order of their location on the railway from north to south, we first have Matamoros, in the State of Neuvo Leon. The population of the city is about 5,000. Proceeding southward along the main line of the railway an easy journey we arrive at Linares. On account of its central position and resources it is an important city. This station was occupied by our church in 1887. About midway between Montemorelos and Tampico, a distance from the latter of about 150 miles, is C. Victoria, the capital of the State of Tamaulipas. It is a well-built, populous center, located on the Santanda River, at the foot of Sierra Madre Mountains. Our mission at this point was opened in 1880.

STATIONS.

MATAMOROS.

In January, 1874, Rev. and Mrs. A. T. Graybill rented a cottage in Matamoros and began the study of the language in preparation for the beginning of our Mexico Mission. Matamoros is in the State of Tamaulipas, situated on the south bank of the Rio Grande, opposite Brownsville, Texas. The estimated population of the Matamoros field is 100,000. Our work at this station includes an organized church with a house of worship. The number of communicants in the Matamoros field as given in the last Annual Report (1911) is 238, with a Sabbath school membership of 262. The native contributions during the year covered by the report amounted to \$2,851. The Girls'

School at Matamoros is our oldest school in Mexico. Notwithstanding the inadequate equipment, a great work has been accomplished. The school is in a prosperous condition, the report for 1911 showing over one hundred in the day school and fifteen in the boarding department. The following paragraph is from the report mentioned: "The most encouraging feature mentioned is the steady growth in the desire to study the Bible and to help in the church work, and how on Sunday afternoons the large family joyfully gathers together for the catechism and hymns."

BROWNSVILLE, TEXAS.

In the fall of 1874 it was decided to open a station at Brownsville, Texas, immediately across the Rio Grande from Matamoros. About three-fourths of the population of the place is Mexican. The work in Brownsville receives support from the Executive Committee. There is an organized church, with a Sunday school and other work.

MONTMORELOS.

Montemorelos, in the State of Nuevo Leon, is situated on the railway running from Laredo, Texas, to Tampico. The station was opened in 1886. The Montemorelos field has a church membership of 126, with 170 enrolled in the Sabbath schools. The native contributions during the year 1911 amounted to \$1,458. The Graybill Memorial School, located at Montemorelos, is an educational center of special interest. The industrial feature of the school is greatly appreciated by the Mexican people. The great hindrance to the work is the inadequacy in the way of buildings. The Mission has repeatedly appealed for funds with



Industrial Building, Graybill Memorial School, Montemorelos, Mexico.

which to erect suitable buildings, with proper equipment. The number of students that would attend the school, with increased facilities asked for, would be limited only by the number who could be accommodated. One of our missionaries writes: "We are rejoicing in what can be done in our schools when they are provided with adequate equipment." The population of the Montemorelos field is about 50,000. It is an important business place and is the center of orange industry in Northern Mexico.

LINARES.

Linares, situated a short distance south of Monterey, is a prosperous and important city on account of its population, resources and central position. The station was opened in November, 1887. The church membership of Linares and field is 140, with a Sabbath school enrollment of 300. There are two day schools connected with the work of the church. The population of the Linares field is 150,000.

C. VICTORIA.

Proceeding to the south on the line of railway our next station is C. Victoria, the capital of the State of Tamaulipas. The Mission at this station was opened in 1880. The church membership in the field of this station is reported as 423. There is a school for boys and another for girls. The population of the field is 200,000.

NEEDS OF THE MISSIONS.

The following extract from the 1911 report of the Mexico Mission states the needs of the Mission:

“With the experience of the past, and an encouraging increase of native workers, the Mission was able at its annual meeting to form a definite plan for reinforcements and equipment. Four male missionaries were asked for, and three single ladies. If the men are married, the whole number will be eleven, thus bringing the total number of missionaries up to twenty-three. We believe that if this number of missionaries should be maintained, and adequate equipment furnished, with a great volume of petitions ascending to the throne of grace, the great Head of the church will look with mercy on his work and will redeem his people in our share of Mexico.”

PART II.

Our Cuba Mission.



Presbyterian Church, Cardenas, Cuba.

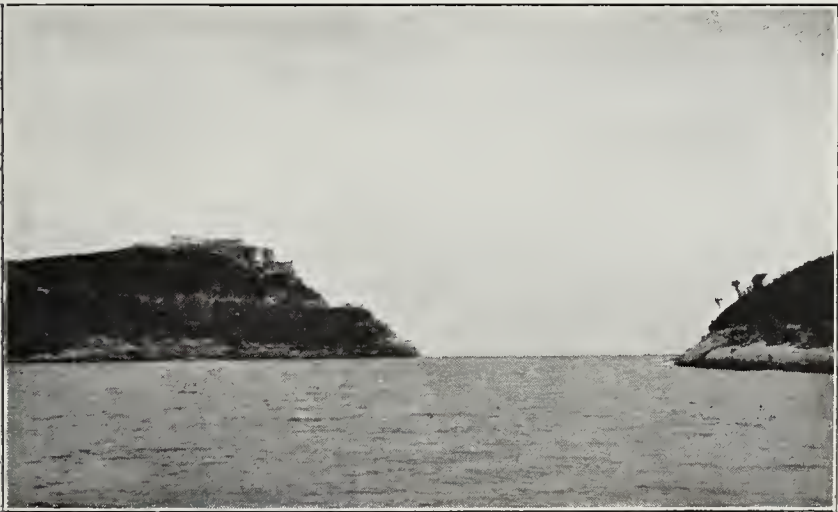
GENERAL CONDITION.

"It is the most beautiful island that eyes ever beheld; a country of such marvelous beauty that it surpasses all others in charms and graces as the day doth the night in luster." So wrote Columbus in his early letters to the Spanish Court, describing the island of Cuba, which he had discovered. An English missionary gives the following beautiful description of the island:

"Its beauty lies in its coast scenery, like that, for instance, of Baracoa and Matanzas; in its forests, like those of the Calderones; in its lofty mountains, like

Turquino, and its charming valleys, such as Yumuri; in its tropical foliage, in which palms of almost every variety and gorgeous flowers form so conspicuous a feature; in its azure skies, its glorious sunsets and its brilliant nights. The choicest tropical flowers flourish under its sunny skies without care or expense."

When Santiago fell in 1888, Cuba, the largest island of the West Indies, came under the protection of the United States. This protectorate included an area of 45,872 square miles—a territory about the size of the State of Pennsylvania. If we were to sail around the island we would travel two thousand miles; and if, in the voyage, we undertook to follow the coast line, with its numerous bays and inlets, we would travel six thousand eight hundred miles. The schoolboy is taught that the shape of the island is like that of a shark, with his head to the east and his tail to the west. The total length of the island is 750 miles; there are over a half million of people on the island.



Morro Castle, Santiago, Cuba.

Cuba, as Mexico, in its past history has suffered from the domination of Spain and the oppression of the Roman Catholic Church. Its history from the beginning is one of bloodshed and oppression. Within twenty-five years after Columbus set foot on the island of Cuba the Carib Indians, described as a noble race of people, were destroyed and driven from the face of the earth. Under the exactions of Spain, millions upon millions, and even billions of dollars in gold, have been drained from the island. The people suffered the oppression of a corrupt priesthood, and instead of being lifted by the religion that prevailed on the island, they were degraded lower and lower, until their worship of images was a real idolatry, with a consequent decay in the morals of the people. The general political and moral conditions of the country have been immeasurably improved under the administration of the United States, and the republican form of government which has been set up and sustained.

The greatest uplifting power in Cuba is the religion of Christ as it has been taken to the island by missionaries of evangelical denominations. Along with the preaching of the gospel, Christian education is provided by the schools established at a number of centers. Special attention is given to the training of the child life, for the hope of Cuba is in the Christian education of the young people. These missionary schools have been in operation long enough to take the child from the lower grades of the courses of study through the higher courses and to prepare students for college. Some of these students have completed the academic courses in the United States, graduated with honors from theological seminaries, and returned to the island as preachers of the unsearchable riches of Christ to their own people.

OUR FIELD IN CUBA.

The territory assigned to our Southern Presbyterian Church is not excelled in richness of soil and character of the population by any other portion of Cuba. In a study of the map, beginning at Cardenas, almost directly south of Key West, the nearest point in the United States to Cuba, a line might be drawn about half way to the interior of the island, carried southeast and around to the ocean at Caibarien. Included in this boundary we have the following principal stations:

CARDENAS is a maritime city, a little over one hundred miles east of Havana. It is situated on the coast of the bay, and has railway connection with all parts of the island. The city was founded in 1828. Its present population is about 25,000. It is the principal point for the export of sugar from the island. Cardenas has broad streets and well-kept plazas and many beautiful residences, numerous hotels and cafes. It has a good hospital, a market and other up-to-date advantages. The city is lighted by electricity, and has a fair water supply.

CAIBARIEN, situated at the east end of our mission territory in Cuba, has a population of some 10,000 people. It is a railroad terminus of considerable importance. It is a good business town, its principal products and exports being sugar, lumber and sponges. The streets are wide, and a number of new buildings have been erected during recent years.

REMEDIOS is one of the oldest towns in Cuba. It was founded in 1511. Its location was originally on the seacoast, but on account of the pirates who infested the seas in the early days the town was moved inland, and is now about five miles from Caibarien, the two cities being

connected by a splendid road. The streets are old, narrow and crooked. The visitor might easily imagine himself in some city of the old world in olden times with some of the improvements of modern times. The principal industries of the country surrounding Remedios are the culture of tobacco and fruits.

PLACETAS is a town that has the reputation of being the highest in elevation and coolest in temperature on the island of Cuba. It is a city of about 6,000 inhabitants, about two hours' ride by railroad from Caibarien and Remedios. It is situated in a fertile section of Santa Clara Province. The principal products are cane and tobacco.

CAMAJUANI is another of the group of towns in the eastern section of our mission territory. It is a modern city of over 6,000 population. A characteristic of the population is that a large number of the people originally came from the Canary Island. The location of the town is favorable to evangelical work. In addition to the railroad, a number of good roads furnish easy access to different parts of the Province. Within a radius which could be easily reached by missionaries and native workers, the three stations of our mission in Cuba, Caibarien, Remedios, and Placetas, there is a population of over 60,000 people.

In response to the special request of the editor, Rev. R. L. Wharton, of Caibarien, has written the following sketch of our Cuba Mission :

EARLY RELIGIOUS CONDITIONS.

From the day when Columbus landed upon the coasts of Cuba and took possession of it in the name of the Catholic sovereigns, Ferdinand and Isabella of Spain, until the third of July, 1898, when the entire Spanish fleet went down beneath the booming of Admiral Sampson's caunons at the entrance of Santiago harbor, the Gospel in Cuba had been practically unknown. Priests of the Romish hierarchy abounded, yet immorality of the most shameless nature reigned in the very bosom of the Church. If Christ upon his triumphal entry into Jerusalem must needs drive out the money changers and those who had made of his Father's house a den of thieves, none the less was the scourge of his righteous indignation needed in this fair land. Conditions could scarcely have been worse, nor religion more clearly a matter of merchandise. Marriage, burial, baptism and mass for the dead were the wares in which the priests trafficked in the name of religion, enriching their own pockets and impoverishing materially and spiritually the people. A bone pile in every cemetery, constantly increasing in size, in order that the empty graves might be re-rented at an enormous price; eighty per cent of the colored population living in illegitimate relations and an immense number of the whites in the same condition because of the almost prohibitive price placed upon the marriage ceremony, demonstrate the absolute heartlessness of the Scribes and Pharisees in the priesthood.



Infant Class in Sunday School, Cardena Cuba.

BEGINNINGS.

Under such conditions as these, immediately upon the close of the war of independence, the different evangelical bodies in the United States began to plan for religious work on the island. The prowess of the American soldier had brought political liberty, yet real freedom could only come through the entrance of that truth which should break the fetters of Romanism and sin. One of the first to take action was our own Southern Presbyterian Church. At that time Rev. J. J. Hall, who had spent more than twenty years on the mission field in Mexico, was acting as pastor of two churches in South Carolina, but upon the invitation of the Executive Committee of Foreign Missions, gave up the work and started to Cuba on a tour of inspection. Formerly some work had been done by our Church in Santa Clara, but Mr. Hall, instead of returning to that city, settled in Cardenas and began work May 7, 1899. The selection of this city was happy. It was a historic point, as here the first American blood was shed in the Spanish-American War, when Ensign Worth Bagley gave his life to the cause of Cuban liberty. It is characteristic of the Christian spirit that the first Presbyterian monument of love should have been erected here where this North Carolina Presbyterian lad gave his life in the interest of Cuban independence.

Mr. Hall found located in Cardenas a young army surgeon, whose name has since become widely known in mission circles, Dr. W. H. Forsythe, who at once became his constant companion and helper. He also found an earnest Christian American woman, the wife of a worthy Spaniard, who, with her family, immediately became the nucleus of a congregation and all of whom have since developed into staunch Christian workers.

If nothing else had been done in Cuba, it would have been well worth while to spend all that has been spent to find this family and develop the father into an efficient colporteur of the Bible Society, one son into a minister, two daughters into mission teachers, and the remaining four children into useful Christian workers.

From May until November, 1899, Mr. Hall worked alone, when he was joined by his wife, Miss Janet H. Houston, and Rev. R. L. Wharton. Mrs. Hall and Miss Houston were already veterans in Spanish work, and their help added great impetus to the cause. Thus they labored and prayed until February, 1900—a memorable day for the Cuban workers, as it marked the organization of the first Presbyterian Church on the island. The most careful attention had been given to this important step. From the large number of candidates, twenty-one were received as members upon that date and organized into a church, with their own elders and deacons, and the work took on a new phase.

THE FIRST SCHOOLS.

The congregation at Cardenas grew rapidly during that first year, and it soon became evident that a school was necessary to care for our own boys and girls, to save them from the constant influence of Romish institutions, as well as to reach out to other young people who might be influenced by our work. In November, 1900, a school for boys was opened, and in February following another for girls, both under the direction of Rev. R. L. Wharton, ably assisted by Misses Edith Houston and Anita Hall. The school for boys opened with an attendance of fourteen, but by the close of the year it was taxed to its utmost capacity to accommodate all who applied. The progress of the girls' school

was similar. Both institutions continued their existence separately for two years, when it was determined to unite them, and the "Progresiva" for boys and girls continues until the present day, doing a most efficient work for the cause of the Master.

EXTENSION OF THE WORK TO OTHER TOWNS.

Distant some one hundred and fifty miles from Cardenas was found a group of four important towns almost within hailing distance of one another. From the first Mr. Hall had considered this a favorable section for a new station, and in the fall of 1901 the Cardenas school was placed in the hands of Rev. J. T. Hall, and Rev. R. L. Wharton was sent to open the new field. It would be difficult to find a more beautiful section of country in the world than that now occupied by the new station.

One of the four towns, Placetas, enjoys the distinction of occupying the highest point above sea level of any town in Cuba. It is a broken country, and the many hills crested with the majestic palm and the valleys filled with a waving sea of cane, give it a picturesqueness worthy of an artist's brush.

Here in the two towns, Caibarien and Remedios, Mr. Wharton worked for a year and eight months. Remedios was founded in the year 1514, or just twenty-two years after the discovery of the New World. Old, largely in ruins at that time, its streets crooked as a cow-path, many were the times the new missionary found himself lost and had to wander around until some familiar landmark brought him into touch again with his sleeping and dining quarters, for there was no home in those days.

The earlier efforts of our missionaries had left two converts in Remedios, one a white man, the other a very white-hearted negress. These two earnest Christians responded immediately to the new call, and for months stood shoulder to shoulder with the missionary in the midst of opposition, discouragement, and sometimes persecution.



Water Front of Caibarien, Cuba.

In Caibarien, to which one-half of the missionary's time was given, the gospel was an entirely new sound. No evangelical sermon had ever been preached there, and no helper or companion was to be found within its borders. Yet, in this modern little seaport of 10,000 inhabitants the preaching of God's word soon began to make itself felt. Invitations came from all sections of the town to hold services in private homes, and the lone worker was kept busy from night to night endeavoring to respond to these invitations. A private teacher with a school of forty boys and girls was found who offered

to give the direction of the school to the missionary in order to have English taught in the school. Soon he and his entire school were adopted and installed in the rented chapel, and from this work have come many of our best members. In the summer of 1902 small bands of believers were organized into churches in each of the two cities—Caibarien and Remedios.

In the spring of 1903 Rev. J. G. Hall, the founder of the Cuba Mission and its greatest worker, was compelled by sickness to return to the United States where, after months of suffering, he entered into his eternal reward. His memory is still dear alike to workers and people, and he yet lives in the hearts and lives of those whom he helped and developed into Christian workers. Due to this irreparable loss in our ranks, it was necessary to make a new adjustment of the little force. Rev. R. L. Wharton was sent to Cardenas, Misses Janet and Edith Houston to Caibarien, and Rev. P. H. Hensley to Remedios. But ill health soon compelled the retirement of Mr. Hensley, and the field was left with two preachers and three single ladies. A year later Mr. R. R. Timmons was added to the teaching force in Cardenas, and after two years of waiting and struggling, Rev. H. F. Beaty and wife came to our help. This enabled us to extend the work to Placetas and Camajuani. Mr. Beaty was located in Placetas, together with Miss Janet Houston, though the latter very soon had to withdraw on account of impaired health. The work in this town soon yielded gracious fruits. A leading physician of the place, a man of unusual intelligence and force of character, at once allied himself with the work, declaring that at last he had found what his heart had been yearning for so long. The principal teacher of the city was soon converted, and, placing his talents and consecra-

tion at the service of the Mission, has built up a flourishing Presbyterian school. It is here, too, that the work has met with some of the hardest blows at the hands of the Romish authorities. The cemetery of the town belonged to the priest, and his strongest argument against our Church was the refusal of burial to any Protestant. While Mr. Beaty did not wish to lose any of his good people by death, yet with his characteristic energy, he immediately set to work to provide a Protestant cemetery. In a country like Cuba, where there is so much of red tape and expense connected with an enterprise of this kind, it was a difficult undertaking. However, after a year of patient work, Mr. Beaty saw his efforts crowned with success, and the church of Placetas now has one of the two Protestant cemeteries on the island of Cuba.

In the fall of 1910, Rev. F. H. Wardlaw was sent to Caihanin and Rev. J. H. Gruver to Camajuani as resident pastors, and the work was greatly blessed. But within the past few months, both these excellent workers and Rev. J. T. Hall have had to retire from the field because of serious sickness in their families, and we are again reduced to first experiences—two missionary pastors and one male teacher.

WORKERS.

In addition to the workers already mentioned, a great deal of the success of the different stations has been due to the faithful teachers, who have done noble work among the young people. Rev. J. T. Hall, who took charge of the school in Cardenas at the beginning of the second year of its history, has had a hand in nearly everything done by our church in Cuba. His teaching, preaching, and constant itinerating work have left influences that will never die.

The Cardenas school under the successive direction of Wharton, Hall, Timmons, McChesney and Sims, has gone steadily forward in effective work. Mr. E. R. Sims is still at the helm, and perhaps more than he himself realizes, is drawing the larger boys to the Church and to Christ.

Miss M. E. Craig for nine years has proven her ability and consecration as a leader in the primary work of school and Sunday school in Cardenas, while Misses Mary Alexander and Eloise Wardlaw, in Placetas and Cardenas, more recent arrivals on the field, are already making their influence felt in the hearts of the people. The wives of all the missionaries are worthy of the highest commendation because of their active and loving support.

VISIBLE RESULTS.

The real results of all this work will only be known in eternity. The repeated loss of workers, just at the moment when their knowledge of the language was such as to enable them to become reapers, has retarded the harvest. Yet during these years six hundred souls have been gathered into the fold, three young native ministers placed in the field with four others in preparation, six central stations established, with as many more out-stations. There are three schools, effectively manned, having a combined enrollment of three hundred boys and girls. The word of God is preached through many thousands of tracts distributed by our young people. The Cuba Mission has property to the value of \$25,000.

These results should be far more than doubled within the next decade, and will be if the proper equipment and working force can be secured.

The following items regarding the present condition of the work in our Cuba Mission are taken from the last annual report (1911).

"The year opened with bright prospects for a vigorous campaign, and with every probability of a blessed year's work. Five preachers were fully prepared with the language, and each in charge of his own station. This we felt was as many missionary pastors as we ought to ask for to do the work allotted to our church, and each of the men settled down to do vigorously the task entrusted to him. But this was not God's plan, and ere the year ended we had seen three of our missionaries leave the field because of serious sickness in their families. Sixty per cent of our preaching force gone, and no moving in the homeland to replace them has left the two remaining pastors about as near their 'wits' end' as men can get. Yet we have not despaired nor been idle. We rejoice that those who have had to return home are all improving in health, and we believe they will be allowed to return, or that others will volunteer in their places.

"With respect to our native force, we have had much to encourage. Three candidates have been admitted to the ministry, and are doing effective work. One of these is a bright, consecrated young man who gave up a business which paid him more than four times as much as the mission could offer him, yet he gladly closed up his business and took charge of the church where for a number of years he had been a most efficient elder.

"Due to the removal of so many pastors, the efforts of those who remained have necessarily been directed to conserving what we have rather than reaching out to new fields. Yet, in spite of this, the number of members admitted to the communion falls not far short of last year, and collections have surpassed those of any other year of our history"

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