

**HARTZELL, BISHOP JOSEPH C.  
WRITINGS OF**

Bishop L.C. Herzog,

November 11th, 1898.

I am very sure that I never rose to address a public assembly under more embarrassment or a more profound feeling of responsibility than I do this morning:-- No one rejoices more than I do at the princely men and princely givers helping that work, no one praises God more than I do for the foreign missionary society which has given \$145,000.00. No one rejoices more than I do that this missionary society is able to do so marvelously in India. I have just had letters from Bishop Thoburn, for our hearts are as the heart of one, and we love each other as brothers, and he said to me, "That committee ought to give you every cent of \$50,000.00."

I come to you with a continent which, in the Providence of God has recently had the veil of mystery lifted from it and upon which the thought of the world is centered with marvelous power to-day. I come to you to speak of the continent on which the first foreign missionary society was formed, in Liberia. That mission field has been unsatisfactory to the church in many respects. I come to you not to plead for the paltry sum of a few thousand dollars' increase, and that is why I especially regret that this work went before the committee to-day. With India it is a question of a few thousand dollars' increase, which I should like to see them have for the work going forward with marvelous rapidity and success.

I come to present to you for the first time the work of Bishop William Taylor in Africa. As I faced the great continent of Africa the great question was the work of Bishop William Taylor, and I want to say that Bishop William Taylor by word and by act and by written and printed document has carried out to the letter what he said he would do on the platform at Cleveland. Turning around he said to me, "Hartzell, I am going to treat you square," and he has done it. God bless the old hero!

Now what was this work of Bishop William Taylor? It came before this committee two years ago and the first resolution was:-

"Resolved, that the self-supporting missions of William Taylor be and are hereby constituted foreign missions of the Methodist Episcopal Church."

That was your idea of following the direction of the General Conference. You said, "We will give \$4,000.00 to this brother to start him up." I remember one brother stood before the committee and said, "Give him this pittance and let him go" simply because in his heart if he could he would have given ten times as much. Bishop Taylor's work had not been known to the church and you said in substance, "We will give you ten thousand dollars for Liberia. You go out with this \$4,000.00 and see what we have in Bishop William Taylor's work. Come back and report and then we will talk about appropriation for the work." Now I am here to say that this should be \$30,000.00. I found in Liberia that all of the work was going fairly well, but I found 22 stations, the remainder of the 50 that Bishop Taylor had attempted. I organized that work and I can take care of that work for \$10,000.00, so I will not spend time on it. I could spend half an hour very easily and profitably to you in talking about Liberia. It has a future. It has had its difficulties. Our mission there has been neglected, our missionary field has not had its supervision as it ought to have, but a new spirit is taking possession of them and no one rejoices in that more than my predecessor, and I believe that that mission field will be of great advantage to the church in the near future, but I will not occupy your time. For the other \$20,000.00 that I propose to ask you for is for the Congo Mission. That includes all of the work of Bishop William Taylor south of the equator, and now remember that there are two conferences, the Liberia Conference north of the equator on the west coast. There is the Congo Mission south of the equator on the east coast, and I shall confine my remarks especially to the work on the Congo Mission Conference, and for this I shall ask that you give us \$20,000.00 instead of \$10,000.00.

I went on the Congo and found that our work there consisted of a few stations. I found it impossible to keep them there and so concluded to withdraw from that section. Our work is 350 miles south of the Congo River, and from that William Taylor began a mission. There I found 10 adult persons and 6 children, and I had \$2,000.00 to look after them. I found these stations needing everything. I did the best I could. I got up the old steamer and sold that and some few friends gave me money and then there came one or two bequests enough to wipe out nearly \$6,000.00 outstanding drafts. I wrote to every one and said "Wherever there is a piece of paper that has William Taylor's name on it, I will see that it is paid," and I have done so. Then in addition to that I had a few thousands so that I could send out something for these people to eat. I had 10 people and 6 children.

Then on the east coast I had \$2,000.00. In that work I was enabled to get along because there were fewer missionaries. Now we have these two missions. We have 10 men and their 6 children. We have a large number of native workers, the buildings are in decay. I lay for five weeks under a that. I had to put on a coat in the cool of the afternoon and as the result of the exposure I lay in a bed a few rods away from the African fever, and I want to emphasize that that has been said here to-day about the medical mission. I went through that fever without a physician. My physician had returned on account of organic trouble with his heart. I lay there in that hot and dry temperature 100 to 105. A blessed vision of brother sent by my aid, but I have never thought since I would never as our missionaries to see what I did there unless they had someone with them who understood that fever.

Now these missions number 21, and in regular salaries were paid to them you see how impossible it would be. On the east coast of Africa they have already put the New Testament into the language and already printed a book, and then there came this magnificent opening, and I brought this matter and they authorized the sending out of missionaries providing the necessary expense could be provided outside of the missionary society, so that I come to you, not to ask the question of an increase of \$1250.00, which was given, I come and lay before you this fact that the missions of Bishop William Taylor, which now include 31 adult missionaries and 6 children and about 15 stations, that this work has been accepted and appropriation do you propose to make for it? It had to be appropriated, and if it had not been for the only thing that came from these sources which I have mentioned, these people would have starved for want of bread.

Now there are any things which I could say to you, but I do not feel like taking the time, but I want you to face this question. I do not want to plead for a single dollar but ought to say more else, but I want to present this matter to you. I ask for \$30,000.00. Now you ask me, one question, what is the character of this work? It is largely for the work. The objection is made that there are only about 500 people as the result of twelve years' work. I want to say to you with this in view, in the history of the world. You will find that in the world there is about a single century. You will find that there are 1000 years ago, a heathenism which is repeated. It is like India, China. I never knew the meaning of the word "heathenism" until I was there. I would tell the story of the cross to one of them, and he would listen in a perfectly respectful manner and look me straight in the face. He would hear me all through; occasionally there would be the winking of the eye as if he was touched, and then he would say, "Of course, our fathers never did that way", bow, and was gone. Dropped right into the midst of this profound heathenism, with the language to learn with all the difficulties that surround, I do not think it is anything against Africa.

I want to say furthermore, that I have come to a point where I could send out dozens of native ministers and teachers from these converts to go out among the villages to do this work, and then I want to say again that I have two squares of ground I can give you when we have a block of ground and I want a building. We have a young man, one of the most remarkable young men I have ever met. Although shut away from the world he has kept in touch with the thought of the world. He has just completed a translation of a portion of the Testament into the language, which Livingstone says is the finest language in the world, and the British Bible Society has printed this book. It was my great satisfaction to retain him in the position of Superintendent. He was my interpreter when I preached my first sermon. That one young man alone is enough to justify all the money that Bishop Taylor has expended. I have appointed him Superintendent of the mission and I want a little building to set up a printing press.

I took one tour of 75 miles, having at one place to cross a most dangerous river, and we had to cross on reed mats. They take a bundle of reeds and put one on top of the other and then put you right in the middle of that. I sat down on my mat and floated down through the rapids and gradually made out way up again and got across. I had a calaver to cross that place, and I made that trip for this reason. These natives think it is a disgrace to have their boys grow up without knowing how to read and write. The natives grow up in the Catholicism of the north where they taught this to them and they begged me to come and see them. They are a splendid looking class of men. So I took a trip, and I went off on another journey of nearly a thousand miles on foot and rucksack back, but in some places that is the best way to travel, and I want to say to you that there is an opportunity here to have 100,000 square miles all about, and in God's name let Bishop Taylor undertake it for the world's sake and the mission. Now here I have the blocks of ground and I have got young men who are willing to go. After I had been to Ghana they came by the sea saying, "Our hearts have been turned to Africa. Now you go to Africa and if you tell us that there is a place for us we will go. We will follow you anywhere." I have on my list at least 100 who are willing to go, and I as for one to go where I do not go before to stay as long as necessary and take my chance with the rest.

From New York to England is 3000 miles, from England to Liberia is 3000 miles and from Liberia to the coast is 2500 miles, and the route in that old rickety boat with two tons of provisions and make your way down the coast river and the rest of the way you go with a interpreter taking contracts with the natives. I had 75 tons of goods to take that two tons and a half on their heads, and I had the goods but four over that country. Now there is no tax and I had one pillow bag of \$2,000.00, and these people would have been large if I had not had something else. No go down the coast of the country. You can get there through the Straits of Babel Mandeb, the Red Sea. Now there is no tax in the eastern section of the country. There is no tax there and nothing else. Now there are more than 1000 people. Let me tell you how to live to let them and doctors. You go to the coast and you go to the interior. That United States would be a great help.

A few weeks before Mr. G. C. ... I prepared a report on Africa to be read before the ... It cost me a great deal of study, but, as you know, I got a lot of Africa ... my mind so that it was ... as the walls of this room, but it is ... to that fact, that ... Liberia ... somewhere on the ... of Africa ... under the British flag. I came right down to that place and I said, "The world is here, the Church of England is here, but there is a great conflict toward Africa that the Negro Saxon is going and God has saved that



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MISSIONARY WORK IN AFRICA

BISHOP HARTZELL'S REPORT

In a few days it will be twenty years since I was elected a Missionary Bishop for Africa. No greater surprise could have come to any man, than came to me when my name was mentioned for so great a work. It required twenty four hours of prayer and waiting before the Lord, in which my now sainted wife united with me, before I could fully realize that with the vows of God upon me, I dare not refuse any responsibility to which His church might call me. Two days before I had been re-elected for the Third Quardrennium to the Secretaryship of the Freedmen's Aid and Southern Education Society, ~~having in charge forty five institutions of learning among both white and colored people in the Southern States~~; a very great work, and in which my whole life and ambition were absorbed.

During the discussion before the General Conference decided to elect a successor to Bishop William Taylor I had spoken a few moments in favor of that proposition. My plea was based upon the fact that all Africa for the first time was being opened to the Gospel, and that American Methodism should bear her full share of responsibility in the redemption of that continent. I had no thought of myself being considered much less chosen. When the presiding Bishop announced my election, the twenty fifth of May, I was profoundly moved, and sat with closed and tearful eyes during the applause and excitement which followed.

Rapidly three things passed through my mind which greatly affected me. First, out of my heart came a prayer; "Oh God give me twenty years in Africa." I knew from that moment that prayer would be answered. Second, the face of a well known black brother, now a member of this General Conference, appeared before me, and I knew he would be my first missionary appointee. The third, was a prophecy in the following words: "Somewhere in South Africa amid the waves of advancing civilization, under the British Flag of American Methodism will have some large missions." That prophecy I had faith would be fulfilled, and I was also impressed that a large part of my work in Africa would be to lead the Church far afield in that great continent, and establish ~~the~~ strategic centers that would be permanent and from which in future years she would advance to continental conquests for Christ.

When the applause had ceased I was conducted to the platform by Bishop Andrews and, standing among the Bishops received the benediction of my venerable predecessor. My conviction was clear that God had called me to work on the continent of Africa. From that moment to the present in every trial of faith, in America or Africa or elsewhere, my chief strength has been that I knew I was, as best I could, doing the work to which I had been divinely called.

*Fifth and last quadrennial Report*  
This is my fifth and last quadrennial report as an effective Missionary Bishop for Africa. I will be seventy four years of age on June 1st, immediately following the adjournment of this General Conference. By the law fixing the age limit for episcopal service, I will then have been placed on the list of retired

missionary bishops. My prayer for twenty years for service in Africa, has been answered and my judgment heartily approves the law of the Church enacted four years ago for the retirement of our bishops.

God has been wonderfully good to me. The Church has honored me far beyond my expectations or worthiness. My mistakes have been many and failures frequent. I have been a Methodist preacher for fifty four years. Twenty five years were given to our Southern States, as pastor, District Superintendent, Editor and Corresponding Secretary in Educational Work; and now twenty years of administration work in Africa are finished. My ~~travels~~<sup>travels</sup> in official duties during forty five years in America, Europe, Africa and on the seas, ~~put up~~<sup>foot up</sup> over one million miles, equal to over forty times around the globe. The methods of travel by water have been from the greatest ~~open~~<sup>ocean</sup> liners to native canoes; and on land from the ~~plainest~~<sup>simplest</sup> railway trains to hammocks, slung on natives' shoulders, or on ox-back or on foot. I have not been in an accident of any kind or suffered the slightest physical injury while travelling these forty five years. To me there are no clouds of anxiety for the future.

#### OUR MISSION FIELDS IN AFRICA

The Methodist Episcopal Church now has six mission fields in Africa. Although widely separated, every one of them can be reached by steamship or railway, more easily than Asbury could visit his line of Conferences on horseback from Western Kentucky to New England. These fields are well related to the work of other missionary organizations, and represent large territories with a combined population estimated at over thirty millions of people ~~who~~<sup>which</sup> will certainly double ~~the~~<sup>in</sup> numbers every fifty years. This population is made up of diverse



rac<sup>peuple</sup>es and ~~friends~~ of every color and with over eight hundred languages and dialects. Every grade of social and political conditions is represented, from the best types of Christian civilization in great cities and highly cultivated sections, to the lowest barbarism.

These six great fields are organized into one annual and four Mission Conferences and one mission. They are under the flags of five different Nations- Great Britain, France, Portugal, Belgium and Liberia. The policy of establishing personal relations with the rulers of European Nations represented by these flags, has been steadily pursued with very gratifying result. In ~~an~~ <sup>one</sup> important crisis the foreign minister in one European Capital, wrote our American Minister, that any missions in Africa under their flag that Bishop Hartzell was connected with, need have no fears of trouble. No pains have been spared on the fields to explain our work to officials, and cultivate the friendship and co-operation of Governors and their representatives. Some who notified us that we were not wanted and that our work would be blocked at every step, are now among our firm friends. In North Africa for example where the French Government stands for religious liberty, Jesuitical and Moslem intrigues often precipitate crises ~~to Evangelical Protestantism.~~ <sup>to</sup> We have had no trouble, and recently <sup>of both Algeria & Tunisia have</sup> the Governments recognized our Church as a legal body, which permits us to hold property with legal title for mission purposes. This <sup>case</sup> ~~is a~~ <sup>one very</sup> great concession and we are the first foreign religious body ~~to receive this recognition.~~ <sup>to be thus recognized,</sup>

## THE PAST QUADRENNIUM

The past quadrennium has witnessed substantial progress in all our mission fields, in spite of war conditions, depleted ranks among our workers, and lack of sufficient financial resources.

It is the old story. It is success that costs in lives and money. One thing has been especially encouraging; all visitors, either official, or voluntary, have approved every <sup>forward</sup> movement, as well as the general methods of the work. The message which Corresponding Secretary, Dr. S. Earl Taylor, has given the Church as the result of careful study of our work in North Africa, has been of great significance. Dr. George Heber Jones also visited that section and added his testimony of approval and cheer. Dr. J.E. Crowther Secretary of the Department of Income, and representing the New York Board, and accompanied by his wife, who went without expense to the Church, made an official tour of six months to all the work on the continent except North Africa. Dr. Crowther's extended report is full of information and valuable suggestions.

The work of the Woman's Foreign Missionary Society is gradually becoming an important factor <sup>in Africa</sup>. Its centers of operation are Angola, Rhodesia, and North Africa. It has five girls' schools and properties valued at \$65,000.00. Fortunately a bequest of \$25,000.00 has been received from the estate of the late Mrs. William Gamble of Cincinnati for work among Moslem women and girls.

## AFRICA INVOLVED IN THE WAR.

Practically the entire continent is involved in the great war. The allied nations of England, France, Italy, Portugal, and Belgium govern more than three-fourths of Africa. Germany had at the beginning of

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the contest large possessions in four widely separated sections. The armies are not large and the battles are not great as we now think of <sup>armies and</sup> battles, but I found martial law in force almost everywhere, and met many embarrassing conditions in the administration of the work.

Our cause in North Africa suffered an irreparable loss in the death of our <sup>brother,</sup> German Lieutenant Dr. Frederic Roesch, a young man of exceptional brilliancy in intellect and of great promise as to future usefulness. He was wounded early in the struggle while commanding a company, and in a few days <sup>(1)</sup> died in the full assurance of the faith. Dr. William E. Lowther and wife were compelled to leave North Africa, and Mr. and Mrs. Klebsattel were obliged to leave Angola on account of war conditions. In our European Churches, Bulletin boards name those of our people who are in the army and report casualties. *Many* thousands of native blacks, many from our own fields, are fighting under different flags or are employed in various types of army service.

The outcome of this world-war may mean momentous changes to Africa, both political and religious. Should the military power of Turkey, the head of the Moslem world, be permanently restored and upheld by powerful and victorious allies in Europe, Mohammedan Africa, with its fifty-nine millions of followers, awakened, united and aggressive <sup>may</sup> present a momentous menace to all that Christianity means in the northern half of the Continent, as it did centuries ago, when the Church of Christ met overwhelming and <sup>appalling</sup> ~~appealing~~ disaster.

#### FINANCIAL RESOURCES

The question of financial resources in the inauguration and carrying forward the work the past twenty years in Africa, has been most serious and perplexing. The first <sup>annual</sup> ~~annual~~ appropriation was only a few thousand dollars. My greatest trials on the field have

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not been weariness from heat or travel, or exhaustion from fevers, or other physical conditions; but they came when in the presence, over and over again, of rare opportunities to do something that God wanted to have begun right away, I was helpless, for lack of a few hundred dollars. The Board of Foreign Missions has done the best it could in the presence of demands from greater and more prosperous missions, either of which could use to advantage, its entire income. The Corresponding Secretaries have been loyal and sympathetic. Dr. Leonard, once said every law of the Board has been violated in favor of Africa. The only course was to accept thankfully what the Board could appropriate each year, and try <sup>to at least</sup> ~~and~~ double the amount from outside sources. This as a rule has been done through the blessing of God, <sup>Cooperation</sup> and the prayers, and gifts from ~~the~~ many friends of Africa.)

<Over half a million dollars of special gifts have gone into the Treasury at New York for Africa during the past twenty years. In addition there have been gifts in lands and money on the fields and of money in Europe and there were proceeds from bequests in America, <sup>over</sup> ~~and~~ <sup>Sub head</sup> Some Comparative Statistics (Sub-head) Statistics as a rule can only partially indicate the success <sup>or</sup> ~~and~~ far reaching relations of missionary work, especially in foreign lands. It would be absurd to judge of what is being accomplished in China, or Italy, or South America, by the number of Church members enrolled, or the number and extent of buildings and equipment, or of missionaries and native workers actually employed. The same is true of work on the continent of Africa. Still I think it can be fairly claimed that the progress in material results are quite remarkable. This will be made evident by a few comparative statistics showing the

the total being over \$60,000<sup>00</sup>. These financial results largely explain the necessity of my spending more time in the United States than would otherwise have <sup>been justified.</sup> ~~necessary~~. Had this course not been pursued the work of putting American Methodism on the map of Africa as it is today, would have been impossible.

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SOME COMPARATIVE STATISTICS.

Statistics as a rule can only partially indicate the success or far-reaching relations of missionary work, especially in foreign lands. It would be absurd to judge of what is being accomplished in China, Italy or South America, by the number of Church members enrolled, or the number and extent of buildings and equipment, or of missionaries and native workers actually employed. The same is true of work on the continent of Africa. Still I think it can be fairly claimed that the progress in material results is quite remarkable. This will be made evident by a few comparative statistics showing the organization and equipment at the close of this quadrennium, as compared with what they were twenty years ago. At that time we had the Liberia Conference and some remnants of Bishop Taylor's work in Angola, where there was a group of heroic missionaries with some property, two small stations on the Congo which were soon abandoned, and a small beginning of work in East Africa. Today, as already stated, we have one Annual and four missionary Conferences and one Mission - six organized continental centers, each representing large areas.

If we compare the statistics of twenty years ago with those of today, we have the following encouraging showing: Instead of 12 foreign missionaries, we have 95; native preachers and teachers have increased in number

from 95 to over 400; the Church membership has grown from about 4,000 to over 17,000 with multitudes of adherents; instead of 49 Sunday Schools with about 3,000 enrolled, we have ~~272~~<sup>271</sup> Sunday Schools with 14,709 officers and scholars; from one Seminary and a few primary schools the educational work has grown until the enrollment in various schools is over 10,000, including several Boys' and Girls' Training Schools, in some of which are taught farming and ordinary trades; in Rhodesia, Dr. Samuel Gurney, and in Portuguese East Africa, Dr. J. C. Stauffacher, are doing high grade medical service, while dispensary work in treating ordinary bodily ills is done at all our principal stations in every Conference and mission. At Inhambane alone there were 10,500 treatments in 18 months. The church property has grown in lands, buildings and equipment, and printing centers, so that the valuation has risen from \$75,000 to over \$500,000, or half a million, i.e., an increase of nearly sevenfold. On all this property there are no debts except \$4,000 on a \$20,000 church in Rhodesia, and \$8,000 on a \$20,000 property which provides homes for our missionaries, a chapel for worship, school rooms, and a Sailors' Rest, in the city of Funchal, Madeira Islands.

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During the first quadrennium of my administration, no General Superintendent visited Africa, because <sup>the</sup> work of the first four years was chiefly that of exploration and reorganization. Bishop Walden was designated to visit the continent the second quadrennium, but through the advice of friends approved by the Board of Bishops, he did not go. In the third quadrennium, Bishop Burt, and in the fourth, Bishop Wilson, each visited our entire work on the continent. During the quadrennium just closed, Bishop Anderson visited North Africa, and we had together planned a tour of all the fields, but war conditions were such that the Board of Bishops advised his return to the United States without his completing the tour.

The official visits of Bishops Burt, Wilson and Anderson during the past twelve years, have been of great value to our mission fields in Africa, and have been important factors in leading the Church at home into larger intelligence and interest in the work and its problems on that Continent.

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of nearly seven fold. *On all this property there is no debt except \$4000 - on a \$20000 church, \$8000 on a \$20,000*

It is impossible without careful and sympathetic study to comprehend the full significance of these comparative statements, as to results achieved, and the prophecy they signify for the future of our mission work in Africa. Fortunately such a study has been made in our New York office, not only for Africa, but the other four great units of our world foreign field, are included. The results of this important study are given in graphic form on a chart which shows clearly the per cents of increase and decrease in all the five units which together *make up* our entire foreign *work* mission fields. The very remarkable showing as to Africa is that except in the increase in membership in Southern Asia, that continent leads in per cents of increase over all others, *in* nearly every particular. Due allowance must be made for the smallness of beginnings in some cases, but as a whole this showing *should* end forever, *all* talk about Africa being the "Missionary's Grave Yard" or a "forlorn hope" as a mission field. *The demonstration is clear* and demonstrates that for the expenditures in money and workers *made during these years in* the church, the outcome ranks among the very foremost in all our great missionary areas.

*The demonstration is clear that, with the beginning, we had twenty years ago, and the expenditures in money & workers, we have given results, which rank among the very foremost in all our great Mission fields. Our Board of Foreign Missions has divided its world field in five great units - Eastern Asia, Southern ~~East~~ Asia, Latin America, Europe and Africa - demonstrating that our work in the East named Continent has so advanced in success & administrative importance as to place it side by side with our largest fields with the other four great sections of our missionary work, as a distinct Missionary Continental*

property, which provides homes for our  
a chapel, <sup>by</sup> ~~some~~ <sup>missionaries</sup> ~~missionaries~~,  
a school room, and a  
seculars rest, in the City of French  
Madena Islands.

with Conferences & Missions facing problems  
of its own <sup>problems</sup> & the largest extent.

~~5~~

EPISCOPAL SUPERVISION OF AFRICA 10

The future Episcopal supervision of Africa will engage the serious attention of this General Conference, and it may be expected that in my last report I ought to refer to this important subject, so vital to the future of our missionary work in that continent. This I will do briefly, and if the Committee on Episcopacy so desires, it will be my pleasure to submit to it further information and convictions acquired through years of careful and prayerful study.

Shall Africa be left entirely under the supervision of Missionary Bishops, or shall some portions of the continent be a part of an Episcopal residential area in conjunction, for example, with Southern Europe, or, shall the entire continent be supervised by General Superintendents?

The third proposition would mean that Negro Missionary <sup>open,</sup> Superintendency on the West Coast <sup>and in other parts of the Continent where the way may</sup> would be eliminated. This I do not think should be considered. To do so would be taking a backward step in the recognition of our <sup>Negro</sup> ~~Negro~~ constituency in its relations to the black man's continent, and unfair to our negro membership in the United States. Another important matter is that Liberia and adjacent parts on the West Coast <sup>now</sup> are the only sections of Africa where colored Episcopal supervision is practical, because our constituency <sup>in those parts</sup> ~~there~~ is and will be <sup>almost</sup> entirely among colored people. Racial distinctions on account of color in Africa, except under rare conditions, and to a limited extent, are as acute and positive and even more <sup>to meet & harmonize,</sup> difficult than in America. In the beginnings of the work in North Africa, the question was raised on the field, whether if for any cause I should retire, would a colored Bishop supervise the work. My reply was that



should any such contingency arise, a General Superintendent would be placed in charge at once. The cases are very rare where even one or two colored missionaries are found associated with white workers under missionary Boards operating in Africa. The sentiment in North Africa already referred to, prevails largely in all our mission fields, except in Liberia and adjacent parts. *In some sections where the black*

My first recommendation is that North Africa be united with Southern Europe, forming an Episcopal residential area, the General Superintendent's residence ~~being~~ <sup>being</sup> probably ~~probably~~ in Rome.

My second recommendation is that the mission fields in central, southern, eastern, and western Africa be administered by two missionary Bishops, the one a colored man living in Liberia, and the other a white man residing probably in Rhodesia.

As to North Africa it is separate and distinct as a mission field so far as Africa is concerned, while geographically, commercially, racially, and politically it is closely related to Southern Europe, and divided from it only by the Mediteranian Sea. The three States or provinces of Oran, Algeria and Constatine, with a Mediteranian Coast Line of more than a thousand miles, are integral parts of the French Republic. There are already hundreds of thousands of people in North Africa from Southern Europe, chiefly Spanish, French and Italian, and that tide of migration will continue.

The missionary Episcopacy has demonstrated its efficiency beyond all cavil. Twenty-eight years in Southern Asia, notably India, beginning with Bishop Thoburn, have given a marvelous development with a net work of efficient conferences and methods insuring triumphant success in the future. These results could not have come to pass without

populations greatly outnumber the white people,  
~~missions to the natives are not permitted~~  
and where racial agitations are more easily  
started, no missions can be organized among  
the black natives unless under the supervis-  
ion of white missionaries approved by the  
government.

continuity of administration under Bishops consecrated to missionary life and service. The missionary Episcopacy has saved our work in Africa from being practically abandoned by ~~our Church~~ <sup>the Methodist Episcopal Church</sup>. It has also lead in laying <sup>approved</sup> foundations ~~approved by the entire Church~~, and has prepared the way for permanent and large success in the future. Neither could these results have been achieved had its Bishops been burdened with administrative responsibilities in other sections of the world. Our Board of Foreign Missions has divided its world field into five great units—Eastern Asia, Southern Asia, Latin America, Europe, and Africa—demonstrating that our missionary work <sup>on that Continent</sup> in Africa has so advanced in success and administrative importance, as to place it side by side with other great sections of our foreign missionary world. Africa is now a distinct missionary continental unit, with conferences and missions facing problems of its own, of <sup>the largest</sup> largest import.

In our Episcopal administration we are rapidly drifting toward a new interpretation of our restrictive rule, by which <sup>the law</sup> ~~our~~ General Superintendency is being made to apply to the Episcopacy as a whole, instead of to individual Bishops. <sup>Europe and</sup> China <sup>are</sup> the outstanding illustration, <sup>but</sup> ~~China is exceptional in almost every way, including its Bishops, who except in name are practically Missionary Bishops.~~ <sup>is this draft to continue until General Superintendents will be elected with reference to special fields, especially foreign fields, in foreign lands, and be in accordance with the law.</sup> We must not give up our General Superintendency, but we must also realize that in great Mission fields, Episcopal supervision limited to a few weeks in a year by different Bishops, or subject to change every four years, has <sup>been</sup> ~~not~~ been satisfactory. The present plan with a limited number of Missionary Bishops for special fields with quadrennial visits from General Superintendents, <sup>has been</sup> ~~on the whole has~~ <sup>a success.</sup> ~~worked well.~~ <sup>The Missionary Bishop in his field</sup>

ully if not entirely relieved of Episcopal responsibility  
beyond in other parts of the world?

The ~~Missionary Bishop in his field~~ has "full Episcopal authority" and "is not subordinate to the General Superintendents, but is of coordinant authority." Together they administer in coordinate relations; the one representing the Episcopacy as a whole, and the other a section of the Church largely in its beginnings, and requiring types of administration, impossible if combined with Episcopal responsibilities in other parts of the world.

During the first quadrennium of my administration no General Superintendent visited Africa, because the work the first four years was chiefly <sup>that</sup> ~~one~~ of exploration and reorganization. Bishop Walden was designated to visit the continent the second quadrennium, but through the advice of friends approved by the Board of Bishops he did not go. ~~In the third quadrennium, but through the advice of friends approved by the Board of Bishops he did not go.~~ In the third quadrennium, Bishop Burt, and in the fourth, Bishop Wilson, each visited our entire work on the continent. During the quadrennium just closing, Bishop Anderson visited North Africa, and we had together planned a tour of all the fields, but war conditions were such that the Board of Bishops advised his return to the United States, without <sup>his</sup> completing the tour.

The official visits of Bishops Burt, Wilson and Anderson during the past twelve years have been of great value to our mission fields in Africa, and have been important factors in leading the Church at home <sup>into</sup> larger intelligence and interest, ~~in the work of~~ <sup>in the work</sup> ~~Africa.~~

*and its problems in the Council.*

P The question of ~~any~~ a Colored Bishop in  
~~any~~ Africa suggests the whole question of racial  
Episcopacy throughout the ~~whole~~ Church. Today  
it is Africa & United States, tomorrow it will be  
China & India, ~~and next day~~ <sup>the world</sup> ~~and~~ <sup>other</sup> ~~other~~  
lands. We cannot be a world church in fact,  
& select all Bishops from one race & speaking  
one language. On the other hand, ~~the law~~ by  
our law a General Superintendent is a Bishop in every  
part of ~~the world~~ our Methodist world irrespective of race or  
language. ~~He~~ <sup>It</sup> also provides ~~an~~ <sup>over</sup> the General Con-  
ference. These two facts limit our General Superintendents to  
one race & language & will continue to do so in-  
definitely. It is folly to say to the leaders of the great  
"races," "wait until the men arise who can command  
the votes of the General Conference". Every member of this  
body understands that if there, a score of delegates sitting in  
their midst, representing our Negro, Chinese & Indian Con-  
stitutions, & who in moral character, intellectual ability &  
administration ability were qualified, to be a General Sup-  
erintendent, this election in any one of them would be  
unpractical. The proposition for Bishops for races, &  
languages was <sup>made</sup> ~~an~~ attempt to meet this emergency. It was  
devised by <sup>only a</sup> ~~a~~ <sup>small</sup> margin, in the vote of the Ministry  
and laity. ~~in spite of~~ ~~unfavorable~~ ~~circumstances~~ It is under-  
stood every practical plan well endorsed & set on foot  
membership & laity of the Church would be accepted & will  
quell the question of racial segregation. In the mean-  
time we have, in ~~only~~ <sup>one</sup> part of Africa ~~some~~  
have been on, ~~unusually~~ ~~it is not~~ ~~certainly~~ ~~but~~  
~~unusually~~



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METHODIST EPISCOPAL CHURCH

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7.

There are ~~two~~ <sup>three</sup> reasons, <sup>which in my</sup> judgment should ~~prevent~~ <sup>prevent</sup> our Colored Episcopal Superintendence should Com-  
 mence in Liberia & adjacent parts,  
~~Of One is, because it is right, and it is~~  
~~the Methodist Episcopal Church to dis-~~  
 regard race <sup>or</sup> color

One reason is that it demonstrates <sup>the</sup> ~~that~~  
<sup>honest purpose</sup> of the Methodist Episcopal Church to dis regard  
 race or color in among her Constituents.  
 The second reason has to do with Africa  
 itself. It is difficult for the Church in America  
 to realize that racial distinctions especially on  
 account of color in Africa, ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> under  
 rare conditions & to a limited extent, are  
 as acute & positive, & even more difficult  
 to adjust than in America. When an organ-  
 izing the work in North Africa I was asked <sup>on the</sup>  
 field whether if I should retire, a Colored  
 Bishop would take charge. My reply was that  
 under such a contingency, a General Superintend-  
 ent would be give charge of the work, in some  
 sections where the native population is <sup>not</sup> ~~not~~ <sup>num-</sup>  
 bers the whites the for foreign missionary must be white  
 & approved by the government. On the other hand there  
 are sections where a Colored ~~Bishop~~ Bishop can  
 supervise, and as the true spirit of our Lord pre-  
 vails there ~~are~~ <sup>are</sup> areas only wider, & let us believe  
 that in the future, the followers of Christ can stand with  
 the followers of Mahomet in disregarding the distinctions  
 on account of race <sup>or</sup> color or color in their worship.

why the Colored Episcopal Supervision should not be  
 The thing, reasons, has to do with ~~the~~ <sup>the</sup>  
 with the Church in the United States. The question  
 of an racial episcopacy is here to be  
 settled without delay. Perhaps all selected from  
 one race ~~cannot~~ speaking the same language  
 cannot meet the <sup>full</sup> demands of efficient ad-  
 ministrations among peoples on on different Con-  
 tinents, of different races & languages. The  
 amendment <sup>proposed</sup> for plan for Bishops for races &  
 languages, in spite of unusual handicaps,  
 was defeated by a very small mar-  
 gin, by the recent vote of our Ministry &  
 laymen, <sup>this</sup> indicating that the church as a  
 whole understands the folly of saying  
 to our racial leaders "wait until the  
 man comes who can command votes enough  
 in a General Synod to elect" when we all know  
 that no Negro, or Chinaman or Indian can  
 be elected, be he ever so well qualified, be-  
 cause, <sup>it is</sup> impracticable for him to fulfill the duties  
 of that office every where. When the law was  
 changed to provide for Missionary Bishops,  
 of <sup>words</sup> "foreign" had been omitted, <sup>so that</sup>  
 a ~~limited~~ <sup>number</sup> ~~number~~  
 would have been <sup>opened</sup> for the election  
 as needed, for of that type of Bishops any  
 where in our Methodist world. Perhaps it might  
 be well to remove that work

9.

Subhead

Visits of General Superintendent