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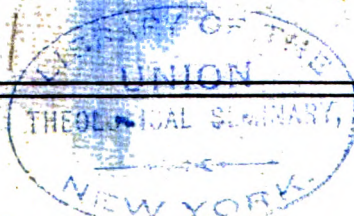
# MISSIONS IN SOUTH AMERICA

Report of ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian  
Church in the U. S. A.

**This report is private and is not to be published. Mr. Speer desires to say that he alone is responsible for its statements. The quotations of authorities on pages 159 and 160 have been questioned. Mr. Speer, however, has in his possession a full copy of the pastoral letter of the Archbishop of Venezuela, published in the leading daily paper of Caracas, "El Constitucional," for December 7, 1908, and his authorities for the quotations on page 160 are Beach's "Geography of Protestant Missions," page 126, and "The Independent," March 17th, 1898, editorial entitled "A Warning from St. Peter's." The comparison on page 144 refers, of course, to women of the low class. In South America, as in other lands, it is good women who are the moral mainstay of society**

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
No. 156 FIFTH AVENUE  
NEW YORK



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Secretary of the Board of Foreign Missions of the Presbyterian  
Church in the U. S. A.

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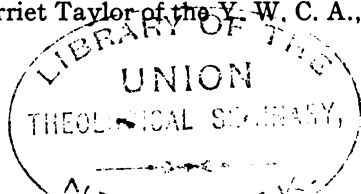
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## I. General Introduction

1910

1. In accordance with the instructions of the Board that one of the Secretaries should devote six months to a visitation of the missions in South America, I left New York on May 5th, on the S. S. "Byron" for Brazil, accompanied by my cousin, Mr. Joseph W. Cook, of Pottstown, Pa., who is a senior in the Medical School of the University of Pennsylvania, and hopes upon completing his preparation to go out to the foreign field as a medical missionary. We returned to New York on October 27th, on the S. S. "Thames" from Puerto Colombia, having spent two months in Brazil, one month in Chile, one month in Colombia and two months on the sea and in getting from Brazil to Chile via Uruguay and the Argentine and the Straits of Magellan, and from Chile to Colombia via Bolivia, Peru and Panama. Our visit fell in the winter season in South America, and with the exception of one torrid day when we landed in Bahia and the heat of September in Panama and Colombia, we had delightful weather all the time. On some itinerating trips rain would have disarranged all our schedules by delaying our travel by wet roads, but not one appointment had to be given up on account of weather. We were able to carry out our schedule almost to the day, without an accident or disappointment, and were again and again made grateful by providences which we could not doubt and which deepened our confidence in the reality of prayer. We visited all our missions, and almost all our stations, and saw every man in our missions save Mr. Pond in Venezuela and every missionary save Mr. and Mrs. Pond and four women who faithfully looked after their homes and their work while they loaned their husbands to us as traveling companions on visitations of their fields. We saw also all that we could of the work of other missions including the Y. M. C. A. at Rio, Sao Paulo, Monte Video and Buenos Aires. The winter season prevented our crossing the Andes by the Uspulatta Pass between Argentine and Chile; the tunnels which will make it possible to cross at all seasons are not yet completed. But the trip around by the Straits of Magellan was an ample compensation for the loss of time, especially as we had the companionship not only of Mr. Penzoti of the American Bible Society, but also of Mrs. J. Livingstone Taylor, of Cleveland, an unfailing friend of the work of the Board, and of Miss Harriet Taylor of the Y. W. C. A.,



who was studying the needs and opportunities of South America. The good steamship lines and the developing communication by railroad in South America make it easy to visit many of the missions there, and the American summer can be avoided by going to the South American winter as easily as by crossing to Europe. The missionaries are anxious that the tide of missionary visitation should turn southward in part at least.

2. South America, both in its physical geography and its people, presents vivid contrasts with our own continent. The two continents do not vary greatly in size. The area of North America is 19,810,200 square kilometers and of South America, 17,813,950, or according to the figures of the International Bureau of American Republics, 8,559,000 and 7,598,000 square miles respectively, but the two continents are of strikingly different configuration and in the matter of river systems South America is more richly equipped than any other continent. Imagine in our own country the St. Lawrence and the Columbia rivers remaining as representing the Orinoco and the Magdalena. Eliminate the Great Lakes but imagine, instead of our other waters, one great river entering the sea at New York and reaching westward to Carson City, Nev., and beyond nearly to the Pacific Ocean, but navigable as far as Carson City by ocean steamships; and another great river entering the Gulf of Mexico at New Orleans and duplicating the Missouri and the Mississippi, the Ohio and the Tennessee, with the upper waters of the Mississippi cut off, but with their place taken by our imagined Amazon with countless navigable tributaries easily connected by water with all the other river systems. A water system like this covers the whole of South America, with the exception of Patagonia, and the narrow strip of the west coast which we could reproduce in our own country by pushing the Rocky Mountains westward and consolidating them with the Coast Range. The population of North America however, is double that of South America. We have 100,000,000 people of whom 80,000,000 are white, and South America has 40,000,000 of whom 8,000,000 are pure white blood. South America is more thinly settled, with its population scattered over its immense area, than any other part of the world. Its population has probably grown less rapidly in the last century than that of any other portion of the world unless it is Africa. The population per square kilometer of some of the different countries will show the opportunity for development in South America:



Belgium	231	Japan	113	U. S.	8.3	Brazil	2
Holland	158	China	37	Guatemala	14	Argentina	1.8
England	133	India	81.6	Honduras	5	Colombia	3.
Italy	113	Siam	10	Mexico	6.8	Venezu'la	2.5
France	73	Korea	56	Costa Rica	5.7	Chile	4.375
Austria	70	Persia	5.4			Paraguay	2.6
Spain	37					Bolivia	2
Eas. Russia	21					Peru	2

3. It is customary to speak with unlimited wonder of the wealth and resources of South America. It is not to be doubted that the continent has immense riches of agricultural product and mineral treasure waiting to be developed, but the general impression produced upon us was disappointing. There are no farming lands which equal the best of our own. There are deserts more barren than the worst of ours. The tropical forests and vegeaion are coarse and oppressive, and the fruits which the tropics yield are not comparable in delicacy with the fruits of our own clime. The rain and warmth produce luxuriant growths but tender things, green grass and little flowers die in the shadows or are scorched in the heat. The table lands of the Andes above the timber line and with too high an altitude for corn or wheat, the rainless stretches of arid soil, the sandy wastes even in the tropics, the swamps and miasmic forests, must all be measured when we talk of the agricultural possibilities of South America. From all that we saw we think more highly than ever of our own land.

4. And more highly still of our own people. The South American people are warm hearted, courteous, friendly, kindly to children, respectful to religious things, patriotic; but the tone, the vigor, the moral bottom, the hard veracity, the indomitable purpose, the energy, the directness, the integrity which, with all our failings, are the marks of life in our own country, are missing there. The climatic and racial conditions undoubtedly have played their part in this. Mr. Talcott Williams treated this suggestively in a paper read recently, if I remember rightly, before the American Academy of Political Science, pointing out that the 30th degree of north latitude runs through New Orleans, leaving all of the United States and Canada between that degree and the Arctic Circle, but that the 30th degree of south latitude runs between Uruguay and Brazil, leaving all of South America save Uruguay, the Argentine and Chile between that degree and the equator; that the 50th degree of south latitude leaves none of South America below it while the 50th degree of north

latitude runs through Winnipeg. One-half of the area of North America is between 30 degrees and 50 degrees north latitude and only one-eighth of South America between 30 degrees and 50 degrees south latitude. Of South America 77% is in the tropics and of North America only 6.96%. Moreover the North American tropical territory is almost all of high altitude. In the matter of race, also, South America is made up of Southern Europeans, especially the Spanish and the Portuguese, grafted on the Indian stock, and in Brazil mixed with a heavy strain of African blood. While North America until recent years was made up of North Europeans and almost entirely Anglo-Saxon and Teutonic elements with no Indian blood and the African race, whether pure or commingled, kept intact. Furthermore, while the early colonists north and south included a good deal that was not desired at home, the southern continent got much the worst of it, as the early Portuguese and Spanish histories clearly prove. All this is true and must be allowed for in all comparisons, but such reasons for the fact only edge the supreme fact more sharply. It is a different moral atmosphere in which we move in South America.

More can be made of the climate than is warranted, for Argentine and Chile and Uruguay lie in the temperate zone. Chile, instead of being a killing ground for little children, should be one of the most beautiful countries in the world. Its valleys and villages should make a second Switzerland. The Argentine is a great prairie like our own or the Canadian west. The west coast also above Chile, while tropical, is cooled by the Humboldt or Peruvian current, and the table lands including Colombia and Ecuador cannot be called tropical, while Brazil is a plateau outside of the low Amazon basin. In the state of Rio, within one hundred miles of the Atlantic, is the mountain of Itatiaya higher than any mountain in the United States east of the Rockies, and from Bahia southwards a journey of fifty miles inland lifts one to a pleasant temperate air. South America cannot plead her climatic or physical conditions as excuse for her moral or political problems or her industrial backwardness. These conditions are advantageous. A different people would have worked out a far different result. As Charles Darwin wrote in his "Naturalist's Voyage in the Beagle," ch. xix, after his memorable visit to South America in 1832-35, contrasting Australia even in 1836 with South America: "At last we anchored within Sydney Cove. We found the little basin occupied by many large ships and surrounded by ware houses. In

the evening I walked through the town and returned full of admiration at the whole scene. It is a most magnificent testimony to the power of the British nation. Here, in a less promising country, scores of years have done many times more than an equal number of centuries have effected in South America."

The fundamental trouble in South America is moral and all moral problems begin and end in religion. It is common nowadays to say that a people's religion is the result of its character and not the cause of it. But in the case of South America the religion was brought in from without by a small number of strangers who gave their blood as well as their faith to the people of the continent whom they found there. We heard not one contradiction of the general testimony that the South American people who were not under the influence of the Roman Catholic Church as it is in South America were better morally than those who were, and that the influence of the Church was an ethically demoralizing influence. At any rate, the fact remains that in the United States, of the superiority of whose condition over that of South America we have now a far clearer perception, 61.6% of the church membership or 20,287,742 are Protestants and 36.7% or 12,079,142 (which includes all Roman Catholic children as the Protestant figures do not include all Protestant children) were Roman Catholic, while in South America, as will appear, practically the whole population is considered Roman Catholic. But the inquiry as to the responsibility of the Roman Catholic Church for the condition of South America can better be left to be considered at the close of this report. It will suffice now so far to anticipate as to say that in Brazil, according to the census of 1890, 85% of the population were illiterate, while in the United States, according to the census of 1900, only 10% of the population over 10 years of age were illiterate; and of the population under 10 years of age nearly one-fourth, and between the age of five and nine one-half, and between the age of ten and fourteen four-fifths are in school; that in Venezuela, according to Dr. Razzeti's statistics of 1906, 68.8% of the births were illegitimate, while in England the percentage is 6%.

5. This report can deal only with the mission work of the Board in South America and its various problems, but the discussions can be better understood if viewed with some general knowledge of the present condition of the South American governments and people. Hale's "The South Americans" while not purporting to be exhaustive and not dealing with the

nations on the west coast, we have found to be one of the fairest and clearest books on the character and present problems of the South American peoples. Without attempting to summarize these conditions and problems, a table of facts and a statement regarding the educational conditions will give all that may be necessary.

	Area in sq. miles	Population	Exports	Imports	Miles of railroad	For'gn Debt.
Brazil . . .	3,218,130	15,520,000	(05) \$204,286,584	(05) \$141,184,240	10,427	\$372,503,375
Uruguay..	72,210	1,000,000	(03) 38,640,000	(03) 25,958,000	1,220	121,455,747
Argentina	1,135,840	5,500,000	(05) 322,843,841	(05) 204,154,420	12,500	385,465,000
Chile. . . .	307,620	3,249,279	(06) 104,224,867	(06) 84,974,756	3,288	101,028,384
Bolivia . . .	605,400	1,737,143	(05) 11,813,210	(05) 8,119,508	384	none
Peru. . . . .	695,733	3,500,000	(06) 29,086,160	(06) 24,995,230	1,146	3,000,000
Ecuador..	116,000	1,400,000	(06) 10,982,357	(06) 8,505,802	120	5,404,000
Colombia .	450,000	4,000,000	(06) 14,389,770	(06) 9,072,744	410	14,730,487
Venezuela	593,843	2,750,000	(03) 7,653,000	(03) 5,425,000	525	25,045,900
Paraguay.	98,000	631,347	(05) 5,232,770	(05) 4,678,514	156	4,104,342

NOTE.—The above statistics were the best that I could get traveling about South America. They are taken from official government publications or from Hale's South America or from the Statesman's Year Book (1908). Since returning home I have seen the Annual Review number (July) of the Bulletin of the International Union of the American Republics. This gives a table of the trade of America and the population of the American Republics in 1908. For the sake of comparison, the figures for the South American Republics and the United States are set down here:

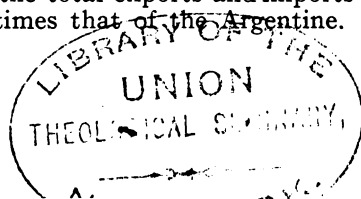
	Imports	Exports	Total	Population	Pop. per sq. mi.
Argentine Republic..	\$272,972,736	\$366,005,341	\$638,978,077	6,100,371	5.4
Bolivia . . . . .	16,323,000	17,514,000	33,837,000	2,267,935	3.1
Brazil. . . . .	177,450,000	220,475,000	397,925,000	19,910,646	6.2
Chile. . . . .	97,551,421	116,489,411	214,040,432	3,249,092	11.6
Colombia . . . . .	13,513,892	14,998,744	28,512,636	4,000,000	7.9
Ecuador. . . . .	6,950,256	8,346,371	15,296,627	1,400,000	12.
Panama. . . . .	7,806,811	1,757,135	9,563,946	360,542	11.1
Paraguay. . . . .	3,929,724	3,731,745	7,661,724	636,000	4.1
Peru (estimated) . . . . .	25,000,000	27,750,000	52,750,000	4,500,000	6.3
Uruguay. . . . .	34,618,804	37,280,523	71,899,327	1,111,758	15.27
Venezuela. . . . .	9,778,810	14,560,830	24,339,640	2,591,000	4.4

Even more striking contrasts than those made in my report could be worked out on the basis of these later figures. In the matter of population, however, all these figures are more or less mere estimates, and those which I have used in the report are official figures, as far as they could be obtained, representing the results of the last censuses.

For the sake of comparison I add similar statistics for a few other countries:

		(06)	(06)		
U. S. . . . .	3,546,563	76,303,387	1,880,851,078	1,434,421,425	222,635 2,457,188,062
China . . . . .	2,277,170	433,553,030	188,746,664	328,189,546	3,746 599,775,790
Japan . . . . .	190,444	50,590,244	211,834,464	209,401,414	4,808 683,402,189
Persia . . . . .	628,000	9,500,000	29,314,300	38,646,300	6 11,250,000
Denm'k . . . . .	15,592	2,605,268	150,767,160	195,919,020	2,083 45,773,357
Mexico . . . . .	767,005	13,605,910	124,009,005	116,081,694	13,995 150,779,582

It should be said that the United States national debt as given is not an exclusively foreign debt, but the total national indebtedness. In the case of all the other countries, the amount given is the foreign debt alone. The showing of Peru is misleading. The reason it has no larger foreign debt lies in the fact that it defaulted on its obligations and compounded with its creditors by turning over to them the railroads and other national resources, which are operated in behalf of the creditors by the Peruvian Corporation. The total population of South America is approximately 40,000,000, its exports about \$746,000,000 gold, and its imports about \$516,000,000, and its foreign debt about \$1,000,000,000. The great excess of exports over imports would be a good sign but for the fact that a great deal of the capital engaged in producing the exports is foreign capital and that the earnings of this capital go out of the country. The same thing is true of most of the railway earnings. If it were not for Brazil and Argentine, these immense territories would show a commerce but little more than Denmark's alone and somewhat greater than Mexico's. Brazil, however, with almost the same population as Mexico, though it must be acknowledged with far richer resources, has a commerce fifty per cent. greater, while Argentine with only half of Mexico's population has over twice her commerce. Even poor Persia has an export and import trade exceeding that of Paraguay, Ecuador, Colombia and Venezuela. There are great resources in South America but they are not easily developed. The local populations are not competent to develop them. Commercially as well as in morals and religion, the continent is dependent upon energy and capital from without. When these are introduced, however, what has been already done in Argentine and Brazil shows what may be expected in the development of South American resources. Brazil, with a population of 15,500,000, exports more than China, with a population of more than 400,000,000. Argentine, with a population of 5,500,000, has exports and imports exceeding by \$106,000,000 the total exports and imports of Japan, with a population nine times that of the Argentine. The ex-



ports of Brazil and Argentine combined, with a population of 21,000,000, exceed by \$126,000,000 the combined exports of Japan and China, with a population of more than 480,000,000, twenty-two times the combined population of Brazil and the Argentine. In proportion to her population, Chile far exceeds in her foreign trade both Japan and China. If Japan exported as much in proportion to her population as Chile does, Japan's exports would amount, not to \$211,000,000, but to more than \$1,600,000,000, while China's would amount, not to \$188,000,000, but to more than \$13,000,000,000. From such facts one may gain some impression of the undeveloped trade of the Far East, especially when he reminds himself that the trade of South America is only beginning.

6. The South American republics have never lacked far-seeing men who realized that popular government must rest on popular intelligence and that democratic institutions cannot be based on illiteracy or on an educated oligarchy. Sarmiento, one of South America's greatest statesmen, was one such man. "Found schools," he said, "and you will do away with revolutions." We met some of these men. One of them lives in Monte Video and has spent his life in getting together a museum of educational material illustrative of school equipment and pedagogical methods with the one ambition of advancing popular education. From the days of Sarmiento there have been statesmen who put the improvement and enlargement of educational facilities foremost among their policies. Balmaceda whom Chile greatly laments and whose real services to his country are now recognized, did this and built many of the public school buildings in Chile. Some of the best men on the continent are serving the state in education. Each Government has its minister of education or places a department of education under some other minister, as the minister of Justice. But it must be recognized that the educational work done in the South American republics is in the main theoretical rather than practical, linguistic rather than moral, and top heavy. These are the criticisms made by Government professors. All education focuses in the university or in supposedly higher education and not in the primary school. In Brazil the chief institutions are the gymnasias, and in Chile the liceos, and in Argentine the secondary schools, and these are the three most advanced countries. In Brazil there are 20 government gymnasias and many private institutions with government recognition, which imposes some burdens but recognizes the school examinations as preliminary

to the university courses. The law requires, one of the gymnasium professors told me, one director, one secretary, six assistants, and one amanuensis in each gymnasium. This professor taught eight hours a week; no one in his gymnasium taught more than 13. In Chile there is also a prescribed curriculum, one for each of the two grades of liceos, of which there are 39 in all. The great majority of students in this class of institutions, which are found in one name or another all over South America, never go on to the professional courses. They are content with what they get in the gymnasia. Sometimes this is good. We saw some of the schools thoroughly equipped and well supplied with teachers. Sometimes the work is shoddy and superficial, in the hands of men who know nothing about teaching, who are practicing some profession and hold the professorship as a sinecure to which they give a few hours a week. Many of the graduates of these schools could not enter a high school at home. An American teacher in one of these countries was teaching arithmetic to two professors in a government school, and he said they spent fifteen minutes over the question: "If three yards of cloth cost fifteen cents, how much did one yard cost?" That was one of the most backward of the South American countries, but not the worst of them. This teacher, who had been in the service of the government, had in hand all the testimony necessary to show what a farce its educational system was. Above the gymnasium or liceo are the various national universities made up of professional schools, medicine, law, engineering and pharmacy. We visited schools whenever we could do so and talked with government ministers, or directors or teachers, and saw some good men and some good work, but South America has no idea yet of education as we know it in the United States or Germany or Japan. She is not fitting men to do things. "My sons," a free thinking professor in a gymnasium in Brazil said to us, "will go to the United States for their education. I want them to be practical men." Foreign brains or courage or character are at the back of almost all the real work of South America, and will be so until South America has a true education and a true religion. The great mass of the school population is getting no education at all. Primary education is the weakest and most neglected. In Peru out of 407,987 children who should have been in school, the number really in attendance was 76,137. The issue for June 23rd, 1909, of *O Estado de Sao Paulo*, the leading newspaper in Sao Paulo, contained a letter from a correspondent bemoaning

the delinquency of Brazil in the education of her people. In Brazil, he said, only 28 out of each 1000 of the population were in school; in Paraguay, 47; in Chile, 53; in Uruguay, 79; in Argentine, 96. In the Argentine, out of a population of 6,200,000, 597,203 or 9.632% were in school. In Brazil, out of 19,910,646 (his figures) only 565,942 or 2.842%. In the United States 17% of the entire population are in school; in Germany over 16%; in Japan over 12%. The schools in South America, moreover, are still in many places dominated by the priests and in others, so the Protestants say, the atheistic attitude of teachers or the immoral conditions among the students make it impossible for them to send their children. In Chile, for example, there is official religious instruction in the public schools by priests. The text book is not objectionable, but the priest is not confined to that. In theory the Protestant parents can have their children excused from this instruction, but we met parents who had found that they could not do so and whose children in spite of their protest, were regularly taught religion by the priests in the public schools. In Colombia what public schools there are are entirely in the hands of the priests. In Brazil the schools are neutral and religion is not taught in them. Some of the gymnasia have priests among the teachers, but some have Brazilian Protestant ministers also.

The interest of the South American Republics in Education is genuine but it lacks incarnation in adequate action. There are schools and school systems and on paper it would seem that much is done, but as I have said the quality of the work is not efficient and even such as it is it is utterly inadequate. Chile spends on education \$1,145,429 and on her army over three million, on her navy two. Peru spent on education a few years ago less than half a million dollars, while she spent on her Congress almost as much and four times as much on her army and navy. In 1906 Snr. Garland says that the sum devoted to secondary education was \$1,250,000 gold or 10% of the state resources. But even so, the amount is less than the annual budget of a first class American University.\* For so small a nation, Chile is a rich country. The heavy income from export duties on nitrate constitutes 80% of the government income. Taxation is infinitesimal. And this republic, which is one of the most energetic

\*The Bulletin of the International Union of the American Republics, July 1909, says that the amount appropriated by Peru in the budget for 1908 for public instruction, including appropriation for furniture, books and apparatus was £84,244.



and advanced in South America, spends on national education only one-half as much as the income of Columbia University for the academic year 1908-09 alone.

7. The educational conditions in South America make the mission school an especially important and useful missionary agency. While some of the public schools are available and sufficient for the needs of the evangelical community, the great majority are not, and we need in our missions good country schools at least for the training of the children of the church. Even in Chile, the Roman Catholic Church which teaches religion in the public schools conducts also its own and draws into them all the children of the Church whom it can. We need these schools also for the preparation of workers, evangelists and teachers and for the preliminary preparation of young men for the university. We need them in order to provide a type and quality of education which neither the State nor the Roman Catholic Church can provide. Such education, the most thorough and the most ethical to be obtained in these countries, will do three things: (1) It will bring us boys and girls from a class of people who as yet do not attend the preaching places, and through them we shall have access to their homes. If we only get the students and then do not seek to win them to Christian faith and character, and do not enter the door of opportunity into their homes, we have no right to spend mission money on such schools. But if we fulfill the aim with which we open such schools, we have both a right and a duty to maintain them as agencies of our missions. (2) It will set a standard for the Government and the Roman Catholic Church. They will have to put solid work and solid character where we put them. Our educational work is needed for this purpose. But again, unless its work is solid, more efficient and more conscientious than the Government's, unless it does put Christ and character first and lead men through Christ to character, what is the use of our school? What is it but one more of the same kind of schools which already exist and which we ought to shame out of existence and supplant with a better. (3) It gives the work a rootage in the community life and a share in the community's struggles, which is so much gain and reinforcement in our primary purpose of evangelization.

8. What has been said of the place of the priests in the public schools in Chile serves to show that Church and State are not separated in South America. Indeed, Brazil is the only South American country whose constitution provides for full

religious liberty and gives no political precedence to the Roman Catholic Church. The Government, however, pays money for charitable institutions, such as the large hospital in Rio, which are under the Church, but the Roman Catholic sisters are the only persons available as yet for the administration of such institutions. It no longer supports the priests, however, as it did under the monarchy. In Chile the Church is legally established and receives a subsidy, listed in the annual budget of the Government, of approximately 1,000,000 pesos. The Presbyterian Mission, however, is incorporated by special act of Congress, and by its charter is authorized to preach and to conduct schools and missionary activities, to hold property and to do whatever else is essential to its object. In Bolivia the Roman Catholic religion is the religion of the State to the exclusion of other cults, but these are freely tolerated. In Peru there has been a long struggle, and though the Church is established and the Papal representative as in Colombia, is ex-officio head of the diplomatic corps, yet still there is full practical liberty recognized by the decision of the Supreme Court in releasing and acquitting Mr. Penzoti, who was imprisoned for preaching fifteen years ago.

In Colombia, the Church has full control of the situation. It is constitutionally declared to be the religion of the people. There is a formal concordat between the Papacy and the Government. We came down the Magdalena River with the minister from Colombia, to the Vatican. Art. 1 of this concordat recognizes the Roman Catholic Religion as that of Colombia, and obliges the Government to protect it, and cause it to be respected, in all its rights. Art. 2 reads: "The Catholic Church shall preserve its full liberty and independence of the civil power, and consequently without any intervention from the civil power, it can exercise freely all its spiritual authority and ecclesiastical jurisdiction, and conform its own government to its own laws." Art. 3 provides "The canonic legislation is independent of the civil law and forms no part of it; but it shall be solemnly respected by all the authorities of the Republic." Arts. 4, 5 and 6 grant the Church the right to hold property. Art. 7 exempts the clergy from civil and military duty. Art. 8 reads: "The Government is obliged to adopt in the laws of criminal procedure dispositions that will save the priestly dignity, whenever for any motive a minister of the Church may have to figure in a process." Art. 9 grants to the Church the right to collect by law, dues, etc., from the faithful to whom service is rendered.

Arts. 10 and 11 allow the Church to freely establish religious orders and to govern them according to its own regulations, and pledge the Church to co-operate with the Government in works of charity, education and missions. Arts. 12, 13 and 14 refer to the subject of education, and read as follows:

"In universities, colleges, schools and other centres of instruction public education and instruction shall be organized and directed in conformity with the dogmas and morals of the Catholic religion. Religious instruction is obligatory in these centres, and the pious practices of the Catholic religion shall be observed in them. Consequently in such centres of education, the respective diocesan authorities, either themselves or by means of special delegates, shall exercise the right of inspection and revision of text-books, in all that refers to religion and morals. The Archbishop of Bogota shall designate the books that are to serve as texts of religion and morals in the universities; and with the object of securing uniformity of instruction in the said matters, this Prelate in accord with the other diocesan authorities, shall elect the text-books for the other establishments of official instruction. The Government shall impede the propagation of ideas contrary to Catholic dogma and to the respect and veneration due to the Church in the instruction given in literary and scientific, as well as in all other branches of education. In case that the instruction in religion and morals, in spite of the orders and preventions of the Government, shall not be conformed to Catholic doctrines, the diocesan authorities can deprive the professors and teachers of their right to give instruction in these matters." The concordat and legislation passed in accordance with it put marriage in the hands of the Church, and Colombian Law No. 30, of the year 1888, contains the following articles:

Art. 34. Marriage contracted in conformity with the rites of the Catholic religion annuls "ipso jure" the purely civil marriage contracted before by the parties with other persons.

Art. 35. For merely civil effects the law recognizes the legitimacy of the children conceived before a civil marriage is annulled in virtue of the provision of the previous article.

Art. 36. The man who having been married civilly, afterwards marries another woman according to the rites of the Catholic religion, is obliged to furnish proper support to the first woman and the children had by her so long as she does not marry according to the Catholic rite.

In spite of all this there is religious toleration in Colombia and other Churches than the Roman Catholic are entitled to worship freely and to propagate their faith. In the Argentine the second article of the constitution declares, "The Federal Government supports the Apostolic Roman Catholic Church" and the president and vice-president must belong to the Roman Church. Nevertheless freedom of religion is guaranteed to all. Uruguay is also constitutionally allied to the Roman Church and the Archbishop in Monte Video has a voice in the Government, but there is no restriction upon any form of religion. In Venezuela the Roman Church is the state religion and the Government contributes to its support, but here also all churches are tolerated. In every South American republic, therefore, with the exception of Brazil, the Roman Catholic Church is the State Church. At the same time, either constitutionally or practically, as the result of the assertion of the right of religious liberty, religious toleration is accorded and there is no barrier, in the way of political prohibitions, to the extension of the work of Protestant missions. There is not one South American country where we have not now under the law all the freedom that we need to do mission work.

9. It has been a privilege to fulfill the commission from the Board, to see this great continent, and yet the mere sight of the continent was not worth the cost of going. South America lacks the interest of Europe. It has no art, no literature. Everything in the country is crude and simple. In the cities there is some duplication of modern European cities and a little remnant of the clumsy but not unattractive architecture of the early Spaniards. But looking over some albums of European views in a steamship office in Buenos Aires, it came over me with a rush—what a poor land, void of achievement, of any contribution to the treasures of humanity, of great ideas, of great sacrifices, South America is in contrast with Europe—with Germany alone. And all the while we were in South America the contrast with Asia was ever present, with Japan whose population equals that of the whole of South America, although her area is less than one-third that of Venezuela alone; with China whose population would swallow South America's ten times over; with India, deep buried in such dreams as South America has never dreamed, and with one building more beautiful than all the architecture of all the South American lands; with Persia, whose ancient ruins are more wonderful than the greatest temple or palace of the Incas at Cuzco or Tiahuanaco;

with Asia alive now with a hungry eagerness to meet the conditions of power and share in the progress of the world. Then we would turn to the thin population of South America, retarded by their deep moral need, and remember their noble qualities and their worthiness of help and their desire for progress and their hopeless sin and then to the men and women whom it is worth going to South America to meet, who are preaching Christ and that gospel which can make men clean, and we would remind ourselves that for these forty millions of South America also Christ died and rose again, and that of the meaning of that death and the fact of that rising, both hidden from them behind a ghastly and deceiving symbol, they had a right to know and we a duty to tell them.

No people in the world have a greater right to know or stand in deeper need of the knowledge. As the Bishop of the Falkland Islands, has said, "The Needs of South America! How great and pathetic they are! The world's empty continent—the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed they are not content with it now. Yet a faith they must have. What hope is there for Argentine, for example, that Spanish-speaking United States of the future without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less than axiomatic that South America needs true religion, if its future history is not to be a disappointment and its development a failure. \* \* \* \*

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion; viz., Reformed, Scriptural, Apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation, The Spanish and Portuguese-speaking

people need it, that they may develop into the strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction and find their place too in the Kingdom of God."

In the following pages the effort has been made to set forth the conditions in South America, and in the missions of our Church as we found them, and the special problems presented by our missions there at the present time. There has been no attempt to discuss the more general missionary problems which have been fully treated in the reports presented to the Board, in years past, of the various visitations of the missions in Asia.

## II. Present Problems of the Missions

### PRESENT FORCE AND WORK OF THE BOARD IN BRAZIL.

#### Central Brazil Mission.

BAHIA: Work begun 1871. No resident missionaries. Brazilian church, with pastor, Snr. Mattathias.

ESTANCIA: Work begun 1902. 180 miles north of Bahia. Missionaries—The Rev. C. E. Bixler and Mrs. Bixler.

SAO GONCALES: Occupied temporarily by the Rev. H. J. McCall and Mrs. McCall.

PONTE NOVA: Work begun 1906. 230 miles west of Bahia. Central Mission School, in charge of the Rev. W. A. Waddell, D.D. and Mrs. Waddell.

SANTA ISABEL: 80 or 90 miles south of Ponte Nova. Missionary—Miss E. R. Williamson.

There are churches ready for pastors, but the only Brazilian church beside Bahia which now has a pastor is Cannaveiras on the sea coast, south of Bahia, under the care of Snr. Salamao Ferraz.

#### STATISTICS.

	1907-8	1908-9
<b>Men Missionaries—</b>		
Ordained .....	5	3
Laymen .....	1	..
<b>Women Missionaries—</b>		
Married .....	5	3
Other single women .....	3	1
Ordained native preachers .....	3	3
Other native preachers and teachers .....	28	29
Churches .....	16	17
Communicants .....	1107	..
Added during the year .....	182	..
Number of schools .....	16	23
Total in boarding-schools .....	19	24
Total in day-schools .....	253	390
Scholars in Sabbath-schools .....	609	620
Contributions .....	\$12,314	\$10,000

The total expenditures on the Central Brazil Mission for the fiscal year 1908-9 were \$18,774.97. The appropriations for the year 1909-10 are \$14,971.40.

#### Southern Brazil Mission.

RIO DE JANEIRO: Work begun 1860. No resident missionaries, but strong work of the Brazilian Church. Pastor of central Church, Rev. Alvaro Reis.

**SAO PAULO:** Work begun 1863. 250 miles southwest of Rio. Site of Mackenzie College, of which Dr. H. M. Lane is President. "Egreja Unida" or United Church receives aid from the Board to the extent of the salary and house rent of pastor, Snr. Carvalhosa.

**CURITYBA:** Work begun 1885. About 550 miles southwest of Rio. There was no resident ordained missionary at the time of our visit. Boarding school for girls with a large day department for girls and boys is under the care of Miss Ella Kuhl, Miss Mary P. Dascomb and Miss E. R. Lenington, with Miss Belle McPherson under transfer to the school from the Central Brazil Mission.

**CASTRO:** Work begun 1895. About 280 miles southwest of Sao Paulo. Missionaries—The Rev. G. L. Bickerstaph and Mrs. Bickerstaph.

**FLORIANOPOLIS:** On an island off the coast of the State of Santa Catharina. Missionaries—The Rev. R. J. Lenington and Mrs. Lenington.

**GUARAPUAVA:** In the far interior of the State of Parana. Missionaries—The Rev. J. B. Kolb and Mrs. Kolb.

**CAMPINAS:** About 60 miles west of Sao Paulo. Site of the Theological Seminary. Rev. T. J. Porter, Ph. D. and Mrs. Porter are located here.

### STATISTICS.

	1907-8	1908-9
Men missionaries—		
Ordained.....	6	5
Medical.....	1	1
Women missionaries—		
Married women.....	6	5
Medical.....		
Other single women.....	3	3
Native teachers and assistants.....	*32	*32
Number of schools.....	*4	*4
Total in boarding and day schools.....	*336	*354
*Partial.		

These statistics are the statistics for the work of the Missions and do not include the work of the Brazilian Church outside of the Missions.

The expenditures on the Southern Brazil Mission for the fiscal year 1908-9 were \$23,317.46 on the work outside of Sao Paulo, and \$7,246.27 on the work in Sao Paulo, which includes the subsidy of \$5,000.00 to Mackenzie College.



## 1. THE MISSIONS IN BRAZIL

Brazil is the largest and most populous of the South American Republics, and it is separated from the other South American lands by distinct racial and linguistic peculiarities. (1). Its area is officially given as 3,218,130 sq. miles. This is one-half of South America and one-fifth of the combined area of North and South America. Brazil is larger than the whole of Europe or than Australia plus Germany. It is the fourth largest country in the world, exceeded in size only by Russia and the United States and China and by these only when Siberia is included in Russia and Alaska in the United States and Mongolia, Manchuria etc., in China. The country has 42 sea ports, the greatest river system in the world, almost every variety of natural product except some of the temperate fruits and grains, and it has resources of its own to take the place of these. It is so immense that it does not know its own area or condition. There are great territories still unexplored. Less is known of its interior than is known of Africa. Where so much is unknown, its resources may be under or over-estimated. Our impression was necessarily superficial, but nevertheless a widely extended observation left the impression that they are over-estimated, but if the proper labor is ever obtainable, they are probably as great as those of all the rest of the South American continent. (2). Brazil represents not only half the area and resources, but also between one-half and one-third of the present population of South America. The census of 1890 gave the population as 14,333,915. Dr. Waddell estimated that it is now 22,000,000. The best recent books give it as 15,000,000, which is doubtless an underestimate. There are, however, no reliable census statistics. The greatest diversity of opinion prevails, also, as to the growth and movement of population. Some claim for the State of Bahia an increasing population of 2,200,000, while others, for example the engineer who put in the water and drainage works of the city of Bahia, himself a native of Bahia, say that the population of the city is smaller now than it was twenty years ago, and that there is a continuous migration to the South from those interior sections which have been affected for years by droughts and which represent three-fifths of the State. We met on the Paraguassu River a representative of the national government surveying some of the streams for irrigation projects, who supported this view of a stationary or decreasing population in Bahia. No such local diminutions of population, if they are occurring, will

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last permanently. The country as a whole can support ten or twenty times the present number of inhabitants. (3). The character of Brazil distinguishes it also from the rest of South America. It remained a monarchy 80 years longer than the other countries. It retained slavery 20 years longer than the United States. Its language and predominant racial traits are Portuguese, while all the rest of South America is Spanish. It has the largest negro element of any of the South American States. Of the 15,000,000 population in 1890, approximately one-third were white, one-fourth negro, one-half of mixed blood, Indian, negro and white, and the remainder Indians. Some say the uncivilized Indians do not exceed 100,000. Hale, in "The South Americans" gives the number of Indians as 400,000, and Martin in "Through Five Republics" gives their number as 1,300,000. The whites are Portuguese, Spanish, Italian, German and English and their descendants of mixed blood. The immigration has been largely to the Southern States of Sao Paulo, Parana, Santa Catharina and Rio Grande do Sul. There are not less than 1,000,000 Indians now incorporated and absorbed in the population. Some would say 2,000,000. And the German element numbers about half a million. Immigration has affected the Argentine even more than Brazil and there is a negro strain on the coast of Venezuela, but with this exception, Brazil is distinguished from the rest of South America by its immigration and its negro blood. Its people have lacked the fanaticism characterizing the peoples on the West Coast, and until the advent of the host of foreign priests who have poured in since the Spanish withdrawal from the Philippines and the disestablishment of the Church in France, the Protestants found an open and much neglected field.

The Mission work of our Church was begun in this field in 1859. Our visit occurred only a few months before the semi-centennial of the arrival of our first missionary, the Rev. A. G. Simonton, whose service of eight years until his death in 1867, has left in Brazil an unfading memory. In 1860 Mr. Simonton was joined by his brother-in-law, the Rev. A. L. Blackford, and that same year, George W. Chamberlain, a man of fervent spirit and of ceaseless activity, leaving the theological seminary at the end of the first year on account of his eyes, came to Brazil on a visit at the advice of Dr. C. L. Agnew, returning to the United States in 1862 and to Brazil in 1866 to give his life to the land. Among the other pioneers was the Rev. F. J. Schneider who went out in 1861, for work especially among the Germans, and who, though

for some years withdrawn from the active work of missions, is still living in Sao Paulo. He is now confined to his bed, but when Dr. Lane and I called upon him his eyes sparkled beneath his thin white hair, and with humor as well as faith he spoke of the future and the past. Of the other older missionaries still busily at work who saw many of the beginnings are Miss Dascomb, who went out from important positions at Vassar and Wellesley Colleges and became connected with the Mission in 1869, Miss Kuhl, who arrived in 1874, and Dr. Lane who came out to Brazil on business in the early years and then returned to America until he joined the missionary body in 1885. There are still living, accordingly, two men, Mr. Schneider and Dr. Lane, who have seen the whole course of our half century of Mission work in Brazil. Indeed, there are four in all, for mention should be made, also, of Snr. Trajano, the honored pastor emeritus of the Church in Rio, and of Snr. Carvalhosa, pastor of the Igreja Unida in Sao Paulo and professor in Mackenzie College, who were among the founders of the work and who recall, as Snr. Trajano stated in our conference with the Rio Presbytery, the days of sorrow and trial at the outset when the great results which have been attained were made possible by "work done in blood and suffering and sacrifice." In these fifty years of missionary work, the Board has sent out 72 missionaries to Brazil, of whom ten died in the missionary service and twenty-one are still connected with the work.

The only existing Mission work in Brazil which antedates the work of our Church is the work founded by Dr. Kalley, a Scotch physician and a vigorous Christian who settled in Rio in 1855 and began an independent work of preaching and circulating the Bible, which has resulted in two independent churches of the Congregational order but unconnected with any missionary organization, one at Rio and the other at Pernambuco. The other missionary bodies at work in Brazil are (1) The Protestant Episcopal Church of the U. S., who maintained a missionary in Brazil from 1860 to 1864, and then discontinued work until 1889, when they renewed the Mission. They occupy the southernmost state of Rio Grande do Sul, but have now a missionary located in Rio, and are contemplating the opening of work at Pernambuco. (2). The Southern Presbyterian Church, whose missionaries came in 1869 and are located in the States of Minas and western Sao Paulo and in the Amazon region, and with whom, of course, we carry on a common work. (3). The Southern Methodist Church whose work began in 1876 and is conducted

in the States of Rio, Minas Geraes and Sao Paulo. (4). The Southern Baptists, who came in 1881 and are working in Pernambuco, Bahia, Rio and Sao Paulo. (5). The South American Evangelical Mission, an evangelical and interdenominational mission, with headquarters in Liverpool, conducted on principles akin to those of the China Inland Mission, the Mission not undertaking to provide regular support of the workers, but distributing its receipts among those connected with it according to their estimated needs. It makes use, also, of workers who are in part self-supporting, and can give part time to its objects. It reports for 1908-9 18 workers and 3 colporteurs in Brazil, with a total of 263 converts and work at 9 stations and 2 outstations in the two States of Sao Paulo and Minas Geraes, and the two great and otherwise unoccupied states of Goyaz and Matto Grosso. The work and workers of this small mission were well spoken of. It was working in sympathy and cooperation with other agencies and had some sensible and devout people engaged in it. (6). I think the only other work is that of one missionary of the Northern Methodist Church in Para, the work among seamen in Santos, several chaplaincies of the Church of England under the Bishop of the Falkland Islands, and the extensive work of the Bible Societies, British and American. The forces are small for 15,000,000 people in an area as large as the United States, and in a country whose means of communication are so poorly developed they are naturally disproportionately concentrated where the population is densest, along the sea board states. There are only 10,427 miles of railway in Brazil, and while several lines are rapidly pushing inland from the South, the vast majority of towns and villages can only be reached by mule back over poor roads or rough trails. In the United States there are 225,000 miles of railroad, exclusive of sidings and secondary tracks. The interior states of Brazil are as yet unreached, and indeed even in the sea coast states it is but a small number of communities in which the inadequate forces have been able to attempt a settlement.

The work of our own Church was begun in Rio de Janeiro, the River of January, so called because the Portuguese discoverers supposed the magnificent bay into which they rode through a great gateway in the rocky coast was a river, and named it so from the month of the year on whose first day they looked up over the blue waters to the rugged green mountains northwest and south, seen soft through the tropic hazes. In 1863 Mr. Blackford settled in Sao Paulo, and the same year Mr. Schneider

went to the German colony in Rio Claro, and other cities were rapidly occupied in these two states of Rio and Sao Paulo. In 1871 Bahia, capital of the state of Bahia, the oldest city in Brazil, 750 miles northeast of Rio, was entered, and in 1884 this field was extended by the opening of work in the State of Sergipe, bordering Bahia on the northeast. To the south of Sao Paulo we opened work in Curityba, the capital of the State of Parana, in 1885, and in the State of Santa Catharina, next south of Parana, in 1898, at Florianopolis, the capital. The missionaries have done itinerating work or founded churches, also, in the states of Goyaz, Espirito Santo, and Minas Geraes, but the work established by us in the last of these now falls under the care of the Southern Presbyterians. The field properly falling within our sphere in cooperation with the Church in Brazil, embraces the States of Bahia, Sergipe, Esperito Santo, northeastern Minas Geraes, Goyaz, Rio de Janeiro, eastern Sao Paulo, Parana and Santa Catharina. In three or four of these eight states we are the only missionary body at work. In all of them we were the first missionary body to do permanent work. In four of them we have no resident missionaries at this time. The combined populations of these eight of Brazil's 20 states, embrace perhaps two-thirds of the entire population of Brazil. It is a conservative estimate to say that whatever missionary responsibility toward 5,000,000 of these people rests upon the evangelical churches, belongs to us in conjunction with the Synod of Brazil. And we have eight ordained missionaries among these millions.

Our work is organized in two missions,—the Central Brazil Mission and the South Brazil Mission. The former embraces the work in the States of Bahia and Sergipe and work developed in Goyaz or northern Minas Geraes would naturally be connected with it. The latter embraces the work in Parana and Santa Catharina and also in the States of Rio and Sao Paulo, but we have now no missionary resident in Rio, and only two in the State of Sao Paulo, Dr. Lane whose connection is with Mackenzie College, and Dr. Porter who, while a regular member of the Mission is teaching in the Theological Seminary of the Synod at Campinas. If the conditions were such as to call for a great enlargement of the foreign missionary force in Brazil and the location of a considerable number of missionaries in the States of Sao Paulo and Rio, it would be desirable to establish a new Mission embracing these two States, but if any new missionaries are sent here, they will probably be few, and their proper connection will be with the Southern Brazil Mission.

We visited both of the Missions. We did not go to each station where missionaries live or will live. In the Latin American fields, stations have been much more changeable than in Asia. It has not been necessary or wise to make each point where it was desirable for missionaries to locate for a time a permanent center with fixed institutions. A few central institutions suffice, and men have been accustomed to locate in promising places until a Brazilian church could be built up, or until some better center for evangelization became available, when they moved elsewhere. We met all the men engaged in the work, however, and all the women on the field, except Mrs. Bixler, Mrs. Kolb and Mrs. Lenington, visited work which was representative of all that we are seeking to do in city and remote interior, attended a meeting of each Mission, and traveled with the help and profit of a continuous missionary conference, with one or more missionaries every hour we were in Brazil. On railroad trains, boats, mule back and tarpaulin covered prairie schooner, in homes, hotels, and country hovels, there was invaluable opportunity to discuss the problems of the work. Landing in Bahia May 20th, we went up at once by river boat to Cachoeira, a damp, fever infested town which yet could not quell Dr. Chamberlain's indomitable purpose, and from there by rail on a little narrow gauge road to Sitio Novo, and thence on mule back through the field in Central Bahia, visiting country churches and especially our new school at Ponte Nova. We returned in a fortnight to Bahia City and spent four days with Snr. Mattathias there, and then sailed for Rio, where three days were spent in uninterrupted conference with Snr. Alvaro Reis and the Rio Presbytery. Then we visited the State of Minas Geraes to see the educational work of the Southern Methodists at Juiz de Fora, and of the Southern Presbyterians at Lavras, and then traveled south to Sao Paulo, to visit Mackenzie College, and to Campinas to visit the Synod's Theological Seminary. After this we went on to Parana for a visit to the churches, including a trip to next to the last of our interior congregations far back in the matte country toward the Parana River. Then came the Mission Meeting at Curityba, whence we returned to Sao Paulo to see the college and schools again, after their vacation, and sailed July 10th from Santos for Monte Video.

Our work in Brazil is a work with and for the National Presbyterian Church, which has been the notable result of the successful work done in the country. The earlier missionaries and the Brazilian preachers who soon were associated with them, founded

many energetic, self-supporting churches. In 1888 there were 34 churches, not all self-supporting, connected with our Mission work, and 18 with that of the Southern Church, and these were united to form the four presbyteries of the Synod of Brazil, a new body entirely independent of the General Assemblies at home. The new Synod purposed at once to provide for the theological instruction of its ministry, aimed at the entire self-support of its organized congregations, and established a national Home Missionary Society, but looked to the missionaries, who had remained members of the presbyteries of the Synod and given up their direct ecclesiastical connection with the Church in the United States, for the main pioneer work in opening and preparing new fields, for the provision of higher educational facilities, for some financial help in the publications of the Church, and for general fellowship and cooperation. The establishment of the Synod was a great missionary achievement. It brought with it, however, as every such expansion of a living movement must do, many new problems, such as the proper ecclesiastical relations of foreign missionaries to independent national churches, the form and nature of missionaries' practical relations to the local churches and the church courts of such independent bodies, whatever the missionaries' ecclesiastical relations thereto may be, the relation of such an independent church to education, and especially to higher educational institutions connected with it at least morally, which are supported and administered by foreign agencies, the measure and method of cooperation between the Church and the foreign missions which do not cease by their very nature to be foreign, just as the missionaries do not cease to be foreigners, by the inclusion of the missionaries in the national presbyteries. These were a few of the problems of outer relationship which arose in connection with the new church. They are general problems, involving general principles, and these need not be discussed here. They have been already fully treated in other publications of the secretaries of the Board, nowhere with better judgment than in Dr. Brown's "The Foreign Missionary." But there were internal problems, also, which gave to these general problems a particular and complicated form, and which issued in 1903 in a schism in the Synod, resulting in the formation of an Independent Church, which retained the name and polity and doctrine of the Presbyterian Church and asserts its loyalty to the home churches and their missionary principles.

I do not think that it is necessary to present to the Board in

this report or to set in order for any of the missionaries in Brazil who may read the report and who do not know all the missionary history of the last twenty years, the detailed story of the causes of the schism. Such movements always run deep and their courses are intricately interwoven, and often the best path to a reconciliation, or at least to a comprehensive sympathy which will ultimately heal all breaches, is the path of forgetfulness. For the special information of the Board, however, the following papers are appended: (1) that part of Dr. Alexander's report of his visit to Brazil in 1903 which gives an account of the schism and its causes, Dr. Alexander having been present at the Synod Meeting in Sao Paulo when it occurred. (2). A statement prepared at my request by Snr. Alvaro Reis, the pastor of the Church in Rio, setting forth the facts as they appear to his view now, looking back. No one could speak with more authority of the matter in behalf of the Synod. (3). A statement from Snr. Eduardo Pereira, the leader of the Independent Church. Immediately upon reaching Sao Paulo I sought an interview with Snr. Eduardo and spent a whole evening alone with him in a conference which was most instructive, in which he answered in the freest way the questions I asked, and set forth fully his view of the schism and of the possibility of reunion, and I stated as strongly as I could the hope and longing for such reunion. I made note, on returning to Dr. Lane's house, of the interview, but later Snr. Eduardo, of his own accord, sent a statement of what he had desired me to understand, and this, with my notes of our interview, are attached, together with a pamphlet of Snr. Eduardo's, published in 1905, entitled "As Origens, da Independencia Presbyteriana." These three authoritative statements will show the Board the main issues, namely, (1) the question of the relations of the Church to education, involving its Theological Seminary and its relations to Mackenzie College, (2) the question of the relation of the missionaries to the Church, and (3) the question of the attitude of the Church to Masonry, and they will also suggest some of the subordinate causes of the difficulties.

That which is of importance now is not to construct an accurate history of past events, which are to be deeply lamented, as I believe all schism among true Christians is, but to consider present duty and the measures by which we may restore and increase the efficiency of the work of the Church in Brazil. Both the Synod and the Independent Church have grown since the division. The present membership of the 91 organized churches



of the Synod, which has 57 Church buildings and 300 preaching places, is 10,000, a gain of 3000 since 1906. There are 42 ordained Brazilian ministers, and the average annual contributions of the churches for the years 1904-1906 were almost one hundred thousand milreis, or about \$33,000 gold. These are Snr. Erasmo Braga's careful figures. Snr. Eduardo told us that in the Independent body there were 14 ministers, approximately 60 churches, which must include preaching places, I judge, and 5000 members, and that the expense for Home Missions, which is a term equivalent to "Sustentation Fund," will be this year fifty thousand milreis. The Synod has now become two Synods with seven presbyteries, and the Independent Church a Synod with three presbyteries. But though the Church as a whole has grown, there was an almost exceptionless testimony to the fact that the schism has been a blight upon the work wherever it has extended, dividing and discouraging the people. In the State of Sao Paulo, where the Church was strongest, where the opportunities were wonderful, where the financial prosperity of the people in comparison with the poverty elsewhere and the relaxation of stiff precedents due to large immigration offered the best field to be found in Brazil, and where many strong congregations supplied the workers for the establishment of many more, there and not least in the city of Sao Paulo, as the testimony of many entirely outside of both churches declare, the schism has cast a chill over all the work of the Gospel. Heavy is the burden of responsibility which all must bear who have any part in perpetuating conditions which weaken the work of all churches and play into the hands of the strong reactionary movement which the expelled priests from other lands are carrying tirelessly forward in this very State where the evangelical churches were once stronger than in any other part of the republic, and where even yet, if they were united and aglow with a great and zealous love, they might bring truth and freedom to the people. It made one's heart sore to talk with the workers and the friends of the work in the State of Sao Paulo, to see what had been done and what might yet be done, and then to mark the division in the ranks of those whose Master had prayed that they might all be one.

The best work we saw or heard of in Brazil among the Churches of the Synod was the work farthest from the schism, in Bahia, in interior Parana, in the Presbytery of Rio, although there is an independent church in Rio from which I received a cordial letter, which is attached to this report. The leading Church of

the Synod, and probably of the country now, is the Presbyterian Church in Rio, of which Snr. Alvaro Reis is pastor. I was entertained in his home and was drawn to him and to other Brazilian brethren with genuine confidence and love. Around him he had gathered little children whom in lieu of children of his own he was training as though they were his own. He was pastor of a great church which contributed in the year 1908 23,000 milreis, having nearly 200 regular subscribers to its support in amounts varying from one to one thousand milreis. It was not only self-supporting, but a source of support for the theological seminary, for candidates for the ministry, for other churches of the presbytery. The pastor was editing a weekly paper, which is the most widely circulated journal in the Church, which he printed in a little building behind the church, and is working for the establishment of a Protestant Hospital and a Presbyterian Orphanage, and ever on the watch for opportunities for effective apologetic and evangelistic work. He was overflowing with good works wisely planned and tirelessly executed. No one could come to know him and other such leaders of the Church in Brazil, such young men as Snr. Mattathias and Snr. Erasmo Braga, without deep joy and gratitude. And I must say that my heart was drawn, also, in the short time that we were together, to Snr. Eduardo. He has led off a section of the Church. I believe that it is right to pray that he may lead it back again, and that though the experience has been bitter, the Church may be the purer for it.

This is the first great problem in Brazil, the reunion of the Church, or in the event of the impossibility of reunion, the maintenance of such an attitude on both sides and by the missionaries as will promote the unity of the spirit in the bond of peace. As far as the missionaries are concerned, this requires us (1) to forget the past, (2) to live by the principle of trust, (3) to be united among ourselves, and to make all our activities and institutions so efficient for missionary ends as to be beyond comparison, (4) to give the wisest and most cordial cooperation to the Church in Brazil. It is not our place to do the work or to offer to solve the problems of the Church. It alone is qualified, and it alone is responsible for doing its work and solving its problems. But we are in Brazil to aid it, and I think we can aid it best in these ways. Its primary problem, as in the case of all churches at home and abroad, is the spiritual problem. If the whole Church had been engrossed in the work of preaching Christ to all the people of Brazil, the schism would not have occurred. Such

difficulties arise out of the exaltation of secondary issues into the primary place. And the great end now is to help the Church to gain the spirit of a true evangelistic devotion. We can help it:

1. By forgetting the past. Mistakes are made in the missionary movement just as in other movements, and they have been made in Brazil. Many of those who made them sorrowfully confess them. Some may feel at times that it is necessary to excavate these mistakes, to apportion blame for them, and to require an ethical accounting, or at least to attempt to construct a true Church history for Brazil. We shall make no progress in this way. Questions of principle and personality were too closely entangled. Too much human life enters into policies and platforms. The best course is to forget, and the Missions should set an example in this. Both in Mission Councils and in conversations with leaders of the Church, far more will be accomplished now by letting the past go. If any wrongs have been done it is for those who did them to remember them and make atonement, not for those who suffered them to recall them and demand it.

2. By being united among ourselves. As far as our own Missions are concerned, there is now, I think, a general agreement. Each Mission seems to be harmonious in its views, and there is not that sharp divergence on fundamental principles which formerly existed, for example, over the propriety of higher educational work as a missionary agency. The two Missions, however, are widely separated in space and time. The Central Brazil Mission is an inland Mission in a section with few railroads, with its missionaries located at stations far apart, weeks' distance in time from each other, and all of them many days from the city of Bahia, through which alone and by sea and then by rail there is any communication with the missionaries in Parana, 1200 miles away. Furthermore, the two missions are separated not only by distance but by conditions. Inland Bahia is not unlike the tableland of tropical Africa. It is thinly settled and poorly watered, and with no immigrant population from Europe. The Mission here does not yet feel the need of any higher institutions. It is an evangelistic Mission, working with remarkable courage and devotion to plant churches and elementary schools in a great region otherwise utterly destitute. It is geographically remote from problems of Church politics. The territory in which the other Mission is working is entirely different. It brings it into contact in Sao Paulo and Rio with

all the life and problems of the Church. Even though there are no missionaries now resident in one of these States, and most of the force of the Mission is in the less developed States of Parana and Santa Catharina, yet the Mission is in touch with the Church and its questions, and in its own field is dealing with conditions and people fifty years in advance, as Mr. Landes says, of Bahia. A large immigration, unfailing streams of water, the trade in the matte tea leaves furnishing the great beverage of southern Brazil, Paraguay, Uruguay, the Argentine and Chile, and on the other hand the presence of the schism, present a difficult set of conditions. In such circumstances, it will not be easy for the two missions to maintain a unity of view, but it is most important that they should seek to do so. By occasional interchange of visits, by correspondence, by exchanging mission minutes, and through the Board offices, the two Missions should be kept in as close sympathy as possible. Mr. Landes of the Southern Mission was spending several months aiding the Central Mission while we were in Brazil, and the Southern Mission, at its mission meeting, invited the Central Mission in return to send some one down to visit it and share for a time in its work.

Where two Missions working in different parts of one land are not related to one national church, it is not so essential that they should be associated in their plans and views, as in Persia, for example, although even there the importance of a larger measure of union and common understanding is keenly felt. But where such missions are cooperating with one national Church, as in Japan and India, experience has shown that it is of the utmost importance that they should work together with a common policy as well as a common purpose. In Brazil this is the more essential as there are now two Synods in the Church, a Northern and a Southern Synod. The Central Mission is in the territory of the former, and the Southern of the latter. The two Synods are in the main widely separated, though the connection of the Rio Presbytery with the Northern Synod is one element of geographical unification. Unity of spirit and view between the Missions will help the Church in maintaining its unity over so vast an area and between sections with their own urgent interests. Whatever in either one of the Missions of our Church does anything to spoil harmony in or between the Missions, commits a grave offence against the Church and the cause of Christ in Brazil.

The problem of unity, however, is not wholly in our hands. In Brazil, happily, as in all other fields where the two churches

are at work, our missionaries are associated with those of the Southern Presbyterian Church. In the difficulties of the past, there has been no division of the missionaries into two parties on the lines of the separation at home, and there is not likely to be, but there is a difference of view among the Southern Presbyterian missionaries on the fundamental question of the legitimacy of higher education as a missionary agency save for the training of the ministry. This is a question debated for generations on the mission field and at home, and while it is a question still open for profitable discussion on the part of those who are uncertain as to the best way to invest their money or their lives, still as a matter of fact the issue is settled. Higher education is used as a missionary agency and will continue to be so used. Mission Boards and their supporters and special educational agencies have supported and will increasingly support institutions of higher education for missionary ends. The discussion as to whether it is right that they should do so is useful as furnishing a constant demand that the missionary ends should be really attained, but it will be harmful if it casts suspicion upon those ends or hinders their fulfilment by producing dissension. The missionaries in Brazil who incline to the differing views of this problem are good men and love the work more than their own views, and there is every ground to hope that the whole body of Presbyterian missionaries in Brazil, whatever theories of Mission policy they may hold personally, will work together in a unity which allows the free action of many varying types of method, all directed toward one end.

3. By living by the principle of trust. We gain far more by crediting men with the motives which we wish them to have than by charging them with the motives which we fear they have. Dr. Lane set forth one day some of his pedagogical principles, one of which was "The best way to make an untrustworthy student trustworthy is to trust him. Nothing so quickly teaches a boy truth as to believe him." This principle of dealing with boys is a right principle between man and man, and it does not rest upon untruth. For good motive is mixed in with all that is done on the mission field. If it does not always dominate, yet it is there, or at any rate it can be imagined to be there. The right thing is to imagine it. A generous and high-minded appreciation even of another man's scheming is the best way to take the evil out of it, and to turn it to something generous and high-minded. Men can usually be brought up to the level of the motives with which they are credited. And our own work by

itself, and our service of the Church and our relations to Mackenzie College and to all other missionary activities in Brazil will be elevated if they are rested upon the principle of truth, which eschews criticism, repeats no gossip, unearths no buried history, makes no personal comparisons, manufactures no facts, attributes the best motives, and embodies in life St. Paul's ideal of love. All this may seem to reduce our Mission policy to a problem in ethics. I think that all over the world all that it needs is to be elevated to that character, and that the general practice of the 13th chapter of 1st Cor. would solve every missionary problem with which we have to deal.

4. By giving the wisest and most cordial cooperation to the Church in Brazil. The forms of our practical cooperation with the Church at the present time are as follows: (1). Pioneering work to prepare new fields for church organization and pastoral support. Practically all such work is at the present time left to the Missions, the energies of the churches being devoted to their own support, evangelistic work in their own communities, and aid to other already established churches. In the Central Brazil Mission this pioneering work has been pressed with special vigor, and there are now three fields ready for pastors, but the men are not available. The territory in which this work is to be done is practically unlimited. There are some of the Brazilian ministers who feel that the Missions should not advance so rapidly, that the supply of native preachers is inadequate, and that those who are available should not be drawn away from the present work of the presbyteries to supply new fields. Others feel, however, that the Missions cannot develop such work too vigorously, that the demand will create the supply, that preachers who have turned away to other work may be drawn back, that a spirit of aggressive expansion will quicken the whole church with new life, and that we cannot interpret the great commission as an injunction to evangelize slowly, or hinder our evangelization from issuing in church organizations. It is evident, however, that in getting the new churches supplied with pastors, there must be thorough cooperation with the national Church to which the new organizations belong and from which the pastors must be supplied.

(2). Pastoral care of churches developed by the work of the missionaries but not yet provided with national pastors. In the Central Brazil Mission the prepared fields must needs be cared for provisionally in this way until fully organized as churches and supplied with pastors. In the South Brazil Mission there are

several such churches, especially at Florianopolis, Curityba and Guarapuava, and there are two other groups of congregations in the midst of one of which a missionary resides, which should all be developed within the next five years or less, so as to be placed under pastors supported by the people. Some of these churches have been at this point for some time. Curityba would now be self-supporting had it not been for the schism. For their own good, for the sake of the national Church and in order that the missionaries may be released for further pioneering work in these or new districts, these churches should be developed to the point where they will have their own supported pastors. This will make this Presbytery of the South a real presbytery of the Brazilian Church. At present there is not a Brazilian pastor in it. It consists of five missionaries and one Brazilian minister who has been, with the exception of a short time at Florianopolis, a general evangelist.

(3) Financial assistance to organized churches. There are only a few such cases. The large majority of the churches are not self-supporting, but the Church as a whole is so, pastors aiding themselves by teaching or other work, or receiving aid from a few of the stronger churches. Apart from the churches cared for by missionaries, there are, I think, four churches receiving financial aid. In the case of Bahia and Cannivieiras in Bahia, this aid is on a diminishing scale with a view to complete self-support within a few years, and assistance in the other fields in the Central Brazil Mission would be provided on the same basis. No such arrangement, I think, has been made in the one case of aid in the Rio Presbytery. The one other Church is the Egreja Unida in Sao Paulo, of which Snr. Carvalhosa, who is the one pastor supported by the Board, is in charge. Snr. Carvalhosa teaches, also, in Mackenzie College. He is one of the veterans of the work, a man of special ability and of charm of character. He ought not to be burdened now with all the cares he has carried in past years, and I think it would be grateful to him if he could be relieved of some of these responsibilities and be left free to do in the college and city such work as he feels strong enough to undertake. There will be much that he can do. He is an invaluable teacher in some departments, and the missionary work needing to be done in Sao Paulo, with its 300,000 people, of whom 80,000 are Italians, is unlimited. The financial support of Snr. Carvalhosa should be continued, and I think no more important expenditure could be made in Brazil than the \$1000 Gold or less which would be

necessary to supplement what the Church could give and what Dr. Lane says Mackenzie College will provide in return for the chaplaincy work which the new pastor could do at the college. The situation needs all that both Snr. Carvalhosa and the new man could do. Sao Paulo is the most enterprising city in Brazil. It is the center of all Southern Brazil. It was the center of the work of the Church. Nothing that can be done to help the Church and the College will be of greater service than to make the Igreja Unida, which is the only church that the Synod, now the General Assembly, has in Sao Paulo a great evangelistic power. It will not be necessary to continue such assistance long. We ought not, in any case, to continue such aid beyond a few years. Our work in Brazil is to establish the churches and turn them over to the presbyteries.

(4) For some time the Mission gave aid to the Missoes Nacionaes or Board of Home Missions of the Church in Brazil, but this ceased some years ago, and indeed as a result in part of the changed conditions due to the schism, the plan of a national home mission agency has temporarily disintegrated, and been displaced by Presbyterian Home Missions, which are practically Presbyterian Sustentation Funds. I can present the situation best by quoting two statements, by two leaders of the Church. "In 1906 the Synod of the Church," said one, "although not without opposition, considered the modification of the old plan. The old plan required a monthly contribution for home missions in each church. It was the duty of the treasurers of Synod and presbytery to work to increase these contributions. One treasurer for the whole church received all these contributions. The old plan allowed, however, each presbytery to retain part or all of these contributions for work within its bounds, if it desired. And now, as a result of the discussions and the new conditions, each presbytery keeps all that it gets and acts alone, and we have only Presbyterian home missions, by which the stronger churches help the weaker and all together care for the work in their own presbytery. The presbytery determines the amount of salary in each non self-supporting church. The self-supporting churches fix the amount to be paid to their own pastors. The presbytery apportions the sum to be raised by each non self-supporting church toward its pastor's salary. In addition, each Church must give something to the Presbyterian fund. Here in the Rio Presbytery only two Churches are self-supporting, Snr. Alvaro's and the group of which Snr. Annibal now is pastor, but the presbytery as a whole is self-supporting, save



for the help given by the Mission to the Nova Friburgo Church. Missoes Nacionaes as a national fund includes now only two things, namely the contributions of the churches for the Theological Seminary, and their contributions for the little paper which advocates and reports upon the Seminary and the work of Home Missions. But as to a national home mission, we have none. In the Independent Church they have a national fund, which is a real advantage, but they have only two self-supporting churches, and one of these gave one-third of the whole sustentation fund of the Church." "In the State of Sao Paulo," said another, "we were deeply wounded by the schism. We lost our best churches and four ministers. Instead of being able to do for others, we cannot now do for ourselves. We have, as you know, always worked a year ahead, having money in bank each year for the salaries of that year. Now we are far behind, and three of our seven ministers in West Sao Paulo Presbytery will have to withdraw from the ministry to find other work. Some of the conditions are temporary. In one man's field the rice crop failed, and the farmers did not get even their seed back. In Minas Presbytery the conditions are even worse, and if it were not for the help given by the Southern Presbyterians the work would fall to pieces. They give help amounting to more than half of each man's salary. Our home mission plan was a poor one. It was set up for a little church and was outgrown. The Church got used to putting in the bank its money for the year in advance, and then working on that basis with no faith in God. It looked like good business, but it was simply lack of faith. Now God is teaching us by hard experience. It is hard on many of us, but I cannot bring myself to appeal to the Board for help." These two statements will sufficiently set forth the present situation. There is no proposition that assistance to Missoes Nacionaes should be renewed. The help needed from the Board can best be given in the ways already indicated, and a glowing spirit of self-propagation in the churches will solve the problem of self-support for them, especially if the missionaries in all new churches will from the beginning set forth right ideals and not allow the gratuitousness of a missionary pastorate to obscure the duty of giving from the very beginning.

The burden resting upon these Sao Paulo presbyteries, however, is a heavy one, and I append a letter received from the Presbytery of West Sao Paulo through its Moderator setting forth their situation and indicating that without some assistance

it might be necessary for some of their ministers to leave the ministry. I expressed to these brethren what I knew would be the sentiments of the Board toward them in their difficulties, but whatever necessities might have to be faced were already upon them, and it was only possible to tell them of the urgent need for pastors in Bahia and Sergipe, and afterwards, when the South Brazil Mission was looking for some good men, to mention these three who might become available in Sao Paulo West. No one of the men was prepared to consider, however, the transfer to far away Bahia, which would be like a removal from New Jersey to Montana with us, and it may be hoped that some way out of the trouble was found by the presbytery. I hope it may come in a religious revival. There were five local fields in the Rio Presbytery, each of which received last year more new members than the two Sao Paulo Presbyteries combined. If the chill and discouragement of the schism could be shaken off, as it should be, and the good men who are in these presbyteries could lead their people outward into eager evangelistic work, the new members who would be brought in and the new life which would be awakened in the old members, would soon solve the problem of self-support. The supreme need is a need of aggressive faith and evangelistic leadership. We must pray that our missionaries may be enabled in their measure to help, and that the fire may fall upon some of those in these presbyteries who are well fitted to be kindled by it and to bear it outward.

(5) At the Conference with the Rio Presbytery, which gave us a yet stronger regard for the strength and devotion of the Church in Brazil, the following suggestions of needed cooperation were presented: (a) The appointment of two missionaries for work in the Rio Presbytery, one for work at Campos or elsewhere in the interior, and one for work in Rio. (b) Assistance in the provision of a qualified and adequate ministry. (c) The appointment of women missionaries for local school work. (d) The establishment of a publishing house in Rio, and the provision of suitable church papers and evangelical literature. The new missionary for Rio should take charge of these, and also be a man who could take a commanding position as a Christian leader in the capitol. The reinforcements needed in Brazil will be referred to later, but we may consider now the two subjects of Christian literature and the Theological Seminary.

**a. Christian Literature.** Both in Portuguese and Spanish there is a woeful dearth of Christian books. There is but a

scanty evangelical literature for the minister and mature Christian, and there is almost nothing for home reading for women and children. There should be cooperation among the various agencies at work in these fields to provide what is urgently required, good commentaries and theological books for workers, and good reading for the increasing numbers who need wholesome mental nourishment. No one agency can meet this need alone. At the next General Assembly of the Church in Brazil, it would be well if there could be a discussion on the subject of what is needed, and if a committee could then be appointed to confer with similar committees of other churches and to prepare a list of what is needed, the books that should be translated or the type of books that should be produced, and to arrange these in the order of their importance. This is not to take the place of what will be naturally and individually supplied, but if the missionary agencies and tract societies are to be asked to help, it should be on the basis of a general consensus of opinion as to the need, and not of detached personal opinions. With regard to Church papers, the Rio Presbytery pointed out that there are now five papers published by the Presbyterian Church in Brazil, not including two small local ones and the organ of the Independent Church. The most widely circulated is the *Puritano* with a paid subscription list of 1000, and an edition, the week before our conference, of 2400. The opinion expressed in the conference was that a unification of papers would be a great advantage and economy, that the needs of the Church would best be met by three publications, a church paper dealing with the missions and enterprises of the Church and its relations to other churches, a monthly magazine for long articles, stories and heavier material, and a popular apologetic paper for use in the propaganda among the people outside of the Church. The *Revista de Missoes Nacionaes* and the *Presbyteriano* would be, or could be, developed into the first two publications, and the various papers now issued by different sections of the Church could surrender some of their province to the *Revista*, and for the rest be merged into one strong organ of propagandism. Many with whom we spoke sympathized with such a purpose. If all the Protestant Churches at work in Brazil could unite in this third type of journal, it would be a great gain. A better paper could be more economically produced, and the mere fact of such cooperation would be an element of power. The effort to establish one union publishing house seemed near success at the time of the meeting of the Evangelical Alliance in Brazil in 1903, but it fell through,

and there is, alas, little prospect of such cooperation in the work of publication as seems so reasonable and desirable. I do not think it would be well for the Board to add a third to the two publishing houses now in Rio de Janeiro. It would be a heavy expense, and it would prejudge questions which the General Assembly of the Church has not yet settled. There are many papers representing widely separated sections of the Church which the Church has not yet resolved to consolidate. But even if the consolidation at Rio should be decided upon, while the Missions should and would do all in their power to assist it, the paper could probably be made self-supporting, especially if it could be made a common organ of the evangelical churches for spreading the truth among the people. Evangelical literature is a great power in these countries, and we should give all the assistance we can to its preparation and publication.

**b. The Theological Seminary.** In no question has the Church in Brazil taken a deeper interest or been involved in greater perplexity than on the question of the Theological Seminary. Where should the Seminary be located? What should be its character, should it be a strictly theological school, or should it include an annexed course which would make it also the college of the Church? What should be its relations to other institutions, like Mackenzie College, and now the school at Lavras. These have been questions, simple on their face, which have stirred the Church in Brazil to its depths. They have been settled in favor of the location of the institution at the present time at Campinas, of the ideal of the institution as a strictly theological school, and of maintenance of cordial relationships with Mackenzie and Lavras as the institutions in which the preparatory education of the young men who may be looking forward to the ministry can best be given. Certain aspects of the old question are, however, still somewhat open in some minds, and some new problems have arisen. (a) Does the ideal of a unified Church and one Seminary forbid at the present time any effort at the training of men in the north for the exigencies of the fields there? The Southern Presbyterians have a group of young men under training in Garenhuns, and the Central Brazil Mission has been preparing several men whom it is expecting to send to Garenhuns. Their reasons for this are not associated with any want of sympathy with the Seminary at Campinas. They are (1) the expense; the cost of sending a boy from Pernambuco to Campinas and back would be 360 milreis for each trip, which would support a student for five months:

(2) if he stays at Campinas or in the South for the whole course, he will be lost to the field where he is needed in vacation times, and (3) the missionaries urge he will be lost permanently in present conditions, as the South is so much more attractive than the north, and its needs for good men are also urgent, and (4) the complete dissimilarity of the conditions in the South from those found in the frontier, pioneering work of the northern states. On the other hand, it is urged that (1) the largeness and detachment of the country make it desirable to unite the ministers by training them in one school. (2) "The Church in the South is more advanced and students from the North should come down to see the advanced and courageous spirit." (3) That the Church cannot supply students or teachers for two seminaries, and that the Mission should not set one up in opposition to Campinas. (4) That as a matter of fact men trained in the South will go North, as they have done already. The General Assembly is the one body which can authoritatively decide whether in the present conditions it is best to have some form of supplementary training given in the North. The effort to meet by some provisional, present plan, the pressing exigencies of the northern fields, seems unavoidable unless those exigencies are to be neglected, and I am sure does not indicate any want of sympathy on the part of the Central Brazil Mission with the right ambition of the Church for its Seminary. The work is only in its beginning, and while no time is more important than the present, no time calls for more pliability. There is need for some practical preliminary preparation of workers, but not for a theological seminary in the Central Brazil Mission.

(b). The Board has agreed to the assignment by the South Brazil Mission of Dr. Porter to the faculty of the Seminary, in response to the request of the Board of Directors. Dr. Porter was under assignment to the Seminary with the Board's approval in 1896, when he was compelled by ill health to return to America. The Board's assent to his present assignment was given for a period of three years, with the understanding that it would be cordially renewed if he were still needed by the institution. There are now three professors, Dr. Smith representing the Southern Presbyterian Mission, who has been the backbone of the institution from the beginning, Professor Braga, supported by the Brazilian Church, and Dr. Porter. There are about ten students. The institution has done good work, having turned out a score of useful men, and it is doing good work now. It deserves the cooperation of the Missions and Boards.

(c). There is difference of opinion as to the number of new ministers needed. While many pastors are suffering for want of support and some are turning to other work, what, ask some, is the use of sending out more men? On the other hand, in remote fields men are urgently needed, and even in some of the old fields there is room for good, capable men. If the work in Brazil were to be regarded as having reached its limits, the work of the Seminary might be unnecessary, but there are millions of people and thousands of villages to be reached. Measures should be taken to reach them, and our plans should be projected on the principle of our duty.

(d). But the Rio Presbytery said that if more students were trained, it would be necessary to ask the Mission for financial aid for them. Hitherto the Church has taken the view that it would support its own theological institution, asking the Missions only for two professors, one from each church, our own and the Southern Presbyterian. Many of those to whom we spoke earnestly maintained this position still, and said they would not wish the Missionaries to give support to the Seminary beyond the services of the two professors. In any case, no action should be taken until the matter has been considered by the General Assembly and reported on by the Missions. The Church in Brazil has taken advanced ground hitherto. No church in any of our Missions has done as much as it has done for the training of its ministry. It gave for the purpose a costly property in Sao Paulo, which it still owns, and it has maintained its institution with great courage and sacrifice.

(e). The Seminary enjoys the confidence and affection of the Church. We should cooperate through the Missions and through Dr. Porter in strengthening these relations in every way. All candidates for the ministry who are to be aided by the Church or Seminary or by the Missions should have the endorsement of their presbyteries. This has not been the case hitherto.

(f). An important question considered by the Seminary is a renewal of the old issue which has been before the Church for fifteen years and more, though it is present now, of course, without many of the entanglements of earlier years, namely, Shall the Seminary be purely a Theological Seminary or shall it have also a preparatory department to fit students for theological instruction, duplicating in this way, at least in part, the work now done at Mackenzie and Lavras. I understand that the ideal and purpose of the Church are that it shall be a theo-

logical institution, and that it shall train, as far as possible, men who have had a thorough preliminary training of a gymnasium character or its equivalent. There will doubtless be occasional students who need to be treated in an exceptional way, men who have not had the opportunity for adequate preliminary study, but who by some special help can be fitted for good work. These cases will give no difficulty if they are recognized as exceptional, but I urged upon Dr. Porter and our Southern Mission the wisdom of supporting the traditional ideal of the Church, expecting of all candidates for the ministry who could secure it, a thorough preparatory training, and looking for this training to Mackenzie College and the School at Lavras.

This is the problem of the Seminary. It relates itself immediately to the problem of the schools directly or indirectly connected with the Missions, which we shall come to consider later.

(6). Before doing so, one other aspect of our cooperative relations with the Church should be referred to, namely the ecclesiastical relations of the missionaries to the Brazilian presbyteries. By the counsel of the representatives of our General Assembly, at the establishment of the Synod of Brazil, and with the judgment of the missionaries themselves, the latter became full members of the Brazilian presbyteries, and their names were carried on a supplementary roll of our Assembly. In 1892 most of our missionaries felt that it would be well to withdraw from the Brazilian presbyteries and resume their connection with our own Assembly, but this proposal was discouraged. This relationship of theirs became one of the issues of the discussions which led up to the schism. At present all our missionaries are in the territory of three Presbyteries. In the States of Parana and Santa Catharina, all five ordained men are members, and with Snr. Lina da Costa constitute the Presbytery of the South. Dr. Porter is a full member of Rio Presbytery. The missionaries in Bahia are not members of the Presbytery of Bahia but have an arrangement of cooperation with it, a copy of which is attached. The Presbytery of the South is certainly anomalous, a Presbytery without a self-supporting Church or a Brazilian pastor, when Snr. Lino resumes his evangelistic work. There is no need to disturb the present status in any of the presbyteries, but it seems to me that corresponding membership, with full responsibility left with the Brazilian presbyteries and with full confidence and trust in them and a complete spirit of cooperation with them would secure every necessary end and help both presbytery and Mission to discharge their functions more freely and

fulfil better their own definite ends. But the spirit of the relationship is more than the form.

5. The last way of which I shall speak in which we can best do our work and give greatest aid in the strengthening of the Church and the evangelization of Brazil, is by making all our activities and institutions adequate and efficient for missionary ends.

(1). This involves, first, an adequate missionary force employed in the most effective way and representing the true spirit and principle of missionary work. (a) If we were to have a force adequate for the immediate evangelization of our sections of Brazil, we should need ten times our present number. I am not speaking now of this, but of the force necessary to do well the work which is now laid out, and to give to this work a steady expansion. Two new men appointed to Central Brazil, and two to Southern Brazil would give each Mission a full staff for the present work. Miss Kuhl and Miss Dascomb feel that in view of their advancing years, another woman should be added to the South Brazil Mission for the Curityba School, and the Mission has endorsed their request. The Central Brazil Mission will now have, with the new missionary already appointed, four men and one single woman, and the South Brazil Mission five men and four single women. These are small forces, and they allow no margin for furloughs and emergencies. If the right men are available and the income of the Board allows an increase of the forces in South America, two additional men should be added to each Mission, and others beside, if we are prepared to do our duty in the unoccupied sections of our field. (b). It is an inspiration to remember, however, that the Church in Brazil is bearing its part, and this is far the greater part, and destined to become greater still in the evangelization of the land. Our work is not to settle in permanent stations and work there for generations. It is to found new churches and pass on. We need to help with a few institutions, and in several exceptional centers, passed over to the Church, the Church itself feels that it would be well for the Board to put exceptional men to work with the Church, but in the main the Missions should be pioneering agencies. This is the ideal of both Missions. It must not be lost sight of and with four or five men free from institutional work in South Brazil and from the three or four Church fields there which should have their own supported pastors in less than five years, we ought to be able to pass out into new sections there, as we are doing in Bahia. (c). I know of no instance on the



Mission fields where a national church shows a more hopeful and restless spirit of aggressive evangelism than is displayed by the Missions which cooperate with it. Like Mission, like Church. This spirit is the great need in Brazil. There are some Churches which are intensely alive and earnest, but in others there is lacking that courageous and ceaseless propaganda which marks the work in Korea and Uganda and parts of China. The best way to help the best churches to inspire the others is to exemplify this propaganda in our own work, to put movement and expectation in it, to train the churches in work. Literature, local conferences, consecutive plans continuously worked out, personal training of selected individuals in personal work, the establishment of local schools, and the devices used by energetic leadership, are needed. It would be a good investment to send the missionaries and some of the Brazilian leaders a few missionary books which embody the principles and spirit of the work in Manchuria, Korea and Uganda.

(2). Secondly, the schools, directly or indirectly connected with the Missions, need to be adequately equipped and efficiently maintained for missionary ends. There are now three such institutions, beside the village or ranch schools.

(a). **Ponte Nova.** This is the training school of the Central Brazil Mission purchased for \$6800 Gold, plus \$700 for taxes and fees, with money advanced by the Board on security generously provided by a friend, to be returned from special gifts and the sale of properties in Brazil donated to the purchase fund, valued at \$4000. The property is on the Utinga River, 108 miles from Sitio Novo on the little railroad which runs from San Felix immediately opposite Cachoeira, from which it is separated by the Paraguasu River, to Bandeira de Mello. Sitio Novo is 104 miles from Cachoeira and San Felix, about half way to Bandeira. And Cachoeira is 42 miles by boat from the city of Bahia. From Sitio Novo to Ponte Nova the only mode of travel is by mules. A road was built once 30 miles to Rosario, and a traction engine intended to operate on it was run out part way. It stopped there and never came back. It requires five days, accordingly, to go from Bahia to Ponte Nova. From Sitio Novo to Ponte Nova the country was utterly dry. There was one small stream at Orobo and that was all. The only water was in pits or "tankees," green, acid, odorous, much of it covered with scum or green plants. Some of it even the mules would not drink. It was curious to ride a half day without water, and sometimes for eight or ten miles without seeing

a house, through sandy soil and loose catinga, or over a red clay and through matto tangled with creepers, amid flowering trees and the unending interest of a tropical forest. On our way we slept the first night out from Sitio Novo on the earth floor of a tanner's house in the woods, the walls covered with skins of deer, tapir, jaguar, puma and pythons, and ate what food we prepared for ourselves. It was like a glimpse of a better country to break out from the interminable forest one day and see below us the green valley of the Utinga and to ride up along the milky waters of the unfailing stream beneath graceful bamboos, and by green fields to the Ponte Nova ranch. We felt like men who had emerged from Central Africa as we rode over the Utinga and up to the door of the old ranch house where Dr. Waddell stood in the midst of this school. The property is about ten miles long, with a frontage on the river which runs across it of  $\frac{3}{4}$  of a mile. The width far back on the hills at the base of the land is two or three miles. It is wedge-shaped, with the river crossing the narrow end, and contains some 4600 acres, 500 of it in pasture, the rest in forest. 100 acres of the land is irrigable, and the fall of the stream will give water power. The ranch house is commodious, and the girls are housed there with the superintendent's family, while the boys live in a house on the opposite bank of the river. All eat together in the great dining room of the ranch house. There are good corrals, the beginning of an excellent garden, and it seems to be an ideal property for the purposes of the school. We had a feeling of deep contentment standing, in the evening, in front of the house, looking down over the meadows to the river, and up at the Southern stars, and thinking of what could be done for this needy section of Brazil with such a school, contentment only a little disturbed by Dr. Waddell's tales of a boa constrictor, in a cave up the river, that roared like a young bull, and pythons with bodies like barrels and forty feet long, which he had seen wending their fearful way through swamps not far off.

The purpose of the Mission has been to make this an industrial, self-supporting training school, to take the boys and girls of the interior churches who will profit by some additional training, to prepare the better girls to be teachers of village and ranch schools, to select the best young men and send them on into the ministry, and to send back the other boys and girls to their own homes not disqualified for their old life, but fitted to be good farmers and good mothers and housekeepers. The plan is sensible, and the facilities appear to be excellent. The Brazilian Church

members are stocking the place with cattle, the additional buildings needed are building with student labor, the students do all the work of the ranch. Dr. Waddell estimates that when stocked, the monthly cost per pupil will not exceed three dollars. The household was in good order, and the whole enterprise was most encouraging. I trust that it may fulfil all the hopes entertained for it. It seems to be an ideal project for the field. Back of the dreary land which must be crossed to reach it, there are many river valleys. We crossed four the day we left Ponte Nova on our way to Lencoes, the heart of the old diamond-carbonate fields. There are villages all through this country open to our influence. The priests until lately have been few, and are neither numerous nor respected now. For mercenary reasons, to increase their incomes, they have kept their parishes as large as possible, so that great sections are neglected for long periods. Westward there is no missionary work but ours, now carried on by Mr. McCall far up the San Francisco River, until the whole continent is crossed. Little support is needed for the school, and this the Mission plans to provide within its present appropriations. The number of students is not large, less than 40, and the Mission has no present thought of a great numerical increase.

The staff of the Mission should include a man and wife, beside Dr. and Mrs. Waddell, qualified to take up the school, to provide for furloughs or contingencies of health. While the Mission may not be able to locate two families at Ponte Nova, one's heart goes out to only one family far off in this lonely valley, lonely enough by day, and where the night silence is so deep that one almost longed to hear Dr. Waddell's pythons roaring like young bulls. I do not think, moreover, that a missionary family should live in the ranch house without some improvements. The floors down stairs are simply thin tiles laid on the earth. There should be floors which allow a circulation of air beneath. If it is found desirable later to build another house for a residence, it should be a little further back on still higher ground.

Every one who knew of this school enterprise in Brazil commended it. One almost feared that a scheme so good and with so good an equipment must have some hidden weaknesses. These have not yet appeared, however, and it is to be hoped that our own limitations will not supply them.

(b). **Curityba.** The two women of character and genius whose impression is left indelibly on the schools in Sao Paulo now connected with Mackenzie College, took charge in 1892 of a

small school at Curitiba begun by Mr. Landes, and have developed it into an admirable institution, with 275 scholars, of whom about 30, I think, are boarders. The course covers eight years, two primary, three intermediate, and three secondary. There are twelve teachers. Of the day pupils one-half are small boys; all the boarders are girls. The School is a conglomerate of nationalities, and the contrast with Ponte Nova well represents the different conditions of the two sections. The Ponte Nova school is made up of Brazilian children, some of whom are full blacks and some others with a marked black strain testifying to the large negro element in the population of this part of Brazil, which was the great slave district in the older days. In Curitiba, on the other hand, are Brazilians, Germans, English, Italian, Austrian, Scandinavian, French, Belgian, Swiss and Slav children, testifying to the heterogeneous character of the population in these southern states, where along the highways one sees homes and faces which almost make him think he is traveling in southeastern Europe or southern Germany. It is very crude, and many of these foreigners drop down toward the level of Brazilian shittlessness. I shall not soon forget an Irishman in a far interior town, unkempt and with liquor-tainted voice, who was born of Irish parents in Liverpool and had been in these wilds for forty years, who was married to a Brazilian widow with three children, to whom were added now three of his own, who, though he was a Roman Catholic, came twice to our meetings, and when I spoke to him replied in a mixture of Irish and Brazilian accents, "Oh, I can speak the language still. No, sir, I couldn't lose my language. I'm proud to speak it." His family knew only Portuguese. He was not a bad fellow, but he represented the downpull of Brazil, not the uplift of Europe. But the general effect of the immigration has been to make this part of Brazil far more prosperous than it would have been, and here and there are families which are pushing steadily forward. On the road inland to Mandury, we stopped at a German house. The father had been, half a century ago, a British and Foreign Bible Society colporteur in North Africa. He had come out to Parana and hewed himself a home out of the pine forest, and at Mandury, beside a lovely waterfall, his sons had laid out an estate, built a saw mill, a tannery, a corn hulling mill, blacksmith, carpenter and shoe shops, and were raising cattle. This element gives the substance of good churches, and its children are good material for schools. The Curitiba School is a fine missionary institution, and no one could watch it at its work and

breathe its straightforward, practical Christian spirit, and not rejoice to have an interest in it.

Those in charge of the Curityba School have considered with the Mission some important problems regarding its even greater efficiency. (1). It is in rented property worth 100,000 Milreis, perhaps, which has been improved for us and on which we pay a very reasonable rent, of something over 2500 Milreis (\$800) per annum. It is centrally located and is not ill adapted to our use. But the sewerage and water supply are bad. In heavy rains the cellar, where the well is, is full of water. We cannot provide a suitable property, nor one nearly as large or convenient as the present one without a far larger interest charge than our present rent. On the other hand, when one compares our equipment with the beautiful Girls' School of the Southern Methodists in Juiz de Fora, and they have even more costly ones, I believe, at Bella Horizonte and Petropolis, he wishes that this splendid institution might be suitably provided with its own adequate property. To buy and build elsewhere, or to purchase and rebuild our rented premises would cost, however, not less perhaps than \$40,000 or \$50,000 Gold. (2). We have in the South Brazil Mission no boarding schools for boys. Mr. Landes has long been anxious to have an industrial farm school in the region of Mandury to teach the Brazilian boys and young men how to farm, on the ground that we cannot have self-supporting churches until we have self-supporting men, and that the Brazilian men even in Parana will never be even decently self-supporting without improvements which they have not made and cannot make for themselves. Others do not agree with Mr. Landes that it would be well for the Mission to undertake this, for the reasons that it would be very expensive, that the Brazilians have the example of the immigrant farmers and do not learn anything from it, that the Mission has more than it can hope to do in its direct evangelistic work. It might be added that the Ponte Nova School is not a farm school to improve agricultural methods, but a training school for boys and girls for such work as they prove best fitted to do, with farm features added for self-support and discipline. After seeing the establishment of the Rickli brothers at Mandury, we were led to wonder whether Mr. Landes' plan which has in view an object so commendable, might not be given a trial by having at Mandury a boarding house for boys who could work as apprentices under the Ricklis. All the equipment is there, and all that would need to be provided would be missionary supervision and some school instruction. (3). The

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lack of a boarding school for boys has led to the proposal to start such a school in the state capitol of Curitiba, or to have a boarding house there under the care of the resident missionary, at which Christian boys could live who would take studies in our present school or when they advance beyond this, in the government Secondary School or gymnasium. Some of the difficulties are the effects of a city, small in itself but metropolitan to country boys, upon the lives and character of lads from country churches; the fear on the part of some as to the moral and religious influence of the Government School, the restrictive influence which the necessary care of the boys would have upon the movements of the missionary who ought not to be merely pastor of the local church and who would not be so at all as soon as it can be led again to call and support a pastor of its own. As the work is developed in Parana and Santa Catharina, the need of some further educational facilities for boys will increase, and the Mission has appointed a committee to study this and the other educational problems before it and report to the Mission and the Board.

(c). The Central Brazil Mission is making a large use of self-supporting primary schools. Its plan is to train young women teachers and send them to villages and ranches where their support will be provided. It has now twenty-five schools in all, only four of which are receiving any aid from the Mission. Many of the schools are short lived. The children on a ranch outgrow the school, and the need for it is at an end, or interest in a village dies down. But meanwhile, a good work has been done. Where there are few public schools or inefficient ones, these Mission schools can maintain themselves, and in some cases the teachers can go even into positions in the public schools and hold them as they do in Mexico. Such work as this should be widely developed. In Parana the Mission felt that much more should be done in this way, that choice girls should be selected from the country congregations and be taught in Curitiba how to teach, and sent back to conduct schools throughout the country sections. The director of the Government Gymnasium and Normal College in Curitiba, the only one in the state of 500,000 people, told us that there were only 20,000 children in the whole state in Government Schools of all kinds and grades, that there were 500 public schools in the State but that 200 of them were without teachers, that the Normal College graduated about 30 teachers a year, but that the students were from the city and would not go out into the country schools, that they had 200

applications for teachers which could not be filled. Even if the opportunity is much less than this, here would seem to be a real opportunity such as our Normal School in Saltillo, Mexico, is eagerly improving. Our Curityba school should be made a center of the work throughout the state, and the missionaries on the field should use it as a Normal Training School. And might there not be an extension of such work as this in the State of Sao Paulo in connection with Mackenzie College and the other American Schools? The institution is adapted to train the teachers. Dr. Lane's prestige is unequalled. If unity and hope can be brought back into the work in this state, as I believe they can, is there not reason for believing that such work as has been done successfully in Bahia can be done even more extensively in Sao Paulo? There are a few day schools. Could there not be many more? There are greater counter activities than in Bahia, to be sure, but there are also greater resources and facilities. Mackenzie College has now two good schools affiliated with it, under American head teachers, at Florianopolis and Botucatu.

(d). Snr. Mattathias is desirous of seeing a strong Mission School re-established in Bahia, and the Rio Presbytery spoke with eagerness of its desire to have women missionaries for school work in its boundaries. Women missionaries could do invaluable work in the churches, and scores might be so engaged, but it is to train Brazilian young women for such work that our institutions exist, and it seems to me that renewed effort should be made by pastors to find young women to train for such work, and by the institutions to train them. At Bahia, however, the conditions are specially difficult. It is the old capitol and slave center. It is the heart of Romanism. There were in 1893, eighty-two churches and chapels for a population of 200,000. No one can walk through the streets or attend the churches without feeling the pall of its archaic prejudices and its spiritual death. We have had work in this city for thirty-eight years. There is now a church in excellent condition, and a steadily improving outlook, but its pastor feels that the work would be advanced by an American School, such as we have had in times past, and that in time just such schools could be built up here as were built up in Sao Paulo and constitute the foundation and financial support of Mackenzie College. From what we saw in Sao Paulo and Buenos Aires and Valparaiso, I believe this could be done with immense advantage to the work, and think it would be well to ask the Central Brazil Mission to reconsider the ques-

tion. As always, though, it depends upon the workers. Everywhere nothing is possible to some, and everything is possible to God and the right agent ready to His hand.

(e). **Mackenzie College.** The Mackenzie College began as the superior course of the Escuela Americana in 1886. The American School had begun nearly sixteen years earlier under Dr. and Mrs. Chamberlain, and later Mr. Howell. It had a gradual development, but came in time to embrace boarding departments for boys and girls, and a great day school attendance, the classes all meeting together in primary, intermediate and high school grades. The organizing genius and head of the school since 1886 has been Dr. Lane. The superior course was organized as Mackenzie College and incorporated under the Regents of the University of New York in 1890. This whole system of schools is now wholly independent both of the Mission and the Board. It has its own Board of Trustees, consisting of Dr. George Alexander, Mr. William Dulles, Jr., Mr. Henry, M. Humphrey, Mr. Robert C. Ogden, the Rev. Donald McLaren, Mr. Charles W. Hand, Mr. Packard and Mr. Robert M. Lloyd. In Brazil it is entirely under the direction of Dr. Lane; neither the Mission nor the Church has any relation to it. The only connection of the Board with it is the payment of an annual subsidy of \$5000, which was agreed upon in 1903 in lieu of detailed appropriations theretofore made by the Board, and with the accepted condition that the amount would be diminished \$500 per annum. This reduction was made for two years, and then in view of hard financial conditions it was discontinued and the past reductions were refunded. There are 797 students in the whole institution, of whom 154 are in the College and 643 in the lower schools. Most of the College students take the engineering and commercial courses. None are taking the advanced years of the classical course.

The College and its affiliated schools are the best schools in Brazil, the schools with the highest quality of educational work and the best moral standards. The missionaries of other churches in Sao Paulo send their sons and daughters to them. Apart from such students and a few others, the ethical character of the material is far inferior to that in our schools at home, and the forces available for working it have not supplied all the elements that are desirable. As the Board knows, and Snr. Eduardo's attached pamphlet indicates, the College has been one of the storm centers in the tempest that shook the work throughout Brazil and rent the Church, but all this is over now



and it is no more necessary to go into it than to examine all the other details of the past difficulties. No one is more anxious than Dr. Lane to make the College of the greatest service to the Church and the cause of Christ in Brazil. We stayed in his home and I talked over the whole problem with him, with other teachers in the College, with students, with outside people, with missionaries and Brazilian leaders, and shall report the results to the Board of Trustees, but that the College exists to serve the Church and the cause of Christ in Brazil is not open to doubt, and those to whom the College is dearest are most desirous of doing whatever can be done to enable the College and its schools better to fulfil their mission.

As regards the relation of the Board and its Missions to the College, I would say (a) That I do not think the financial stringency of the time which led to the temporary modification of the Board's action of 1903 should operate to its permanent modification. If the \$5000 subsidy should be a permanent or an indefinite annual grant, it should be arranged on that basis and the thought of a graded reduction be given up. If, on the other hand, the reasons for the action which was accepted at the time by both parties were valid, its terms should be carried out. At the present time the \$5000 given by the Board enables the College and Schools, Dr. Lane told me, to take 120 free pupils, of whom at least 60 were boarders. Their cost in free tuition and board, he said, was Milreis, 12,000 or \$4000 Gold. Even if it were more than this, however, a considerable reduction of the Board's grant would still enable the College to give board and tuition to all young men and women looking forward to the ministry or Christian teaching. The College and its schools are doing work for our Missions and the Church which we should have to set up agencies to do if they were not in existence. It was for this very work that they were established by our Missions and the Board. In this sense, therefore, the Board is only spending in one way what it would have to spend in another in any case. And yet not entirely so, for the independent existence of the institution, with its own Board of Trustees determining their own policy and expenditure, must be given more than a nominal significance. The Board of Foreign Missions cannot in one breath be both relieved of responsibility and permanently charged with it. It was certainly the expectation of those who set up the institution on its independent basis that this carried with it duties of support as well as of direction, and I think there is reason for the question whether, if the Board

of Foreign Missions is to supply all the money from the United States for the institution, it should not be held responsible also for its home administration. In the case of the Syrian Protestant College and the Canton Christian College, which are in their fields seeking to render just such service as Mackenzie aims to render, the full financial responsibility is carried by the agencies which exercise administrative control.

(b). We should cooperate with the College in securing for its staff the young men of missionary character as well as of ability and personality, who are necessary to give to the institution the full tone and effectiveness desired. There are some good men associated with Dr. Lane, but teachers come and go, and some men stay for only a few years while others may teach well but lack the true missionary quality, and some may mean well who want power and grip. Two or three young men of the right sort, like some who might be named in institutions on the West Coast, supporting Dr. Lane and the men already associated with him who have our ideals, would carry forward the work of the College as a great moral power, and would set it in a new confidence in the heart of the Church.

(c). There is no institution which has given education to more children of the Church than Mackenzie and its schools. There is no school to which more such children are sent now. It is the natural and proper institution to which to look. Our missionaries can help it and the Church by taking the most cordial and confident attitude toward it. It has been said that it is not evangelistic and that young men going there have lost their purpose to enter the ministry. There are dangers in all higher institutions, at home as well as on the Mission field. No one is more desirous than Dr. Lane of having the school exert a great evangelistic influence and send many of its best men into the ministry. We can help him best in this by recognizing these as the ideals of the institution, by directing students there, by using it as the preparatory course for the Seminary, and by dispelling the atmosphere of suspicion and discord out of which came the schism and the paralysis which has fallen upon the work in the city and state of Sao Paulo.

(d). One feature of the work of the College, as of the Southern Presbyterian School at Lavras, which gives one concern, is that each institution hangs so heavily on the life and inspiring genius of one man,—Dr. Lane at Sao Paulo and Dr. Gammon at Lavras. To speak of Mackenzie alone, Dr. Lane is a rare and interesting character, who fills a unique place in Sao Paulo. To

underbuild him against the day when he goes and to develop the institution into a corporate institution, independent upon one personality, are primary necessities which should be commended to the consideration of the Board of Trustees.

**Comity.** The work in Brazil throws together into the same territory Missions of different church organizations. There is excellent good feeling and cooperation. There have been some general territorial understandings, and these are measurably effective. In Parana and Santa Catharina we work alone and have recognized the territory of Rio Grande do Sul as the especial field of the Episcopalians. As a rule there is no overlapping. In one direction, however, there has been considerable difficulty experienced, not only by the Brazilian Church and our own Mission, but by other Missions as well. It seems to me that there is only one wise course to pursue in such cases, and that is to throw the whole responsibility for trouble on the other party by giving him his way. If he invades a field, leave it to him. If he makes an attack, do not answer. If it is possible that he is acting in ignorance of the conditions, it may be well to inform him of what they are, but if he persists in spite of this, quietly withdraw. The trouble is that there are times when this cannot be done, for the encroaching agency does not intend, or is not able, to stay and do the work. In such cases there is nothing to do but to repair the harm done as quietly as possible and go forward with the work. All such difficulties will some day disappear as the spirit of perfect trust and cooperation, so characteristic of the work of Missions, comes wholly to prevail. Meanwhile, the right course to pursue is the course of highest Christian courtesy in the spirit that bears all things and answers not again. This will promote that spirit of unity so essential if the Churches are to be prepared for the day of their opportunity in Brazil. As Snr. Eduardo says in his statement, "The liberal stream of opinion is growing rapidly against the Roman clericalism which, from every side, invades our country. Very soon the religious question will be put seriously to our countrymen. It is necessary that the evangelical churches be prepared, by brotherly love and broad evangelical views, in order not to repulse this approaching tide." This is put part of the larger problem which confronts the Churches in Brazil,—the problem of a vivification of the Church life and a fresh kindling of the fires of her devotion and service in a time of peculiar need and opportunity. "I beg you to arouse your country to come to our help," said one of the leading men in Western Parana to us in the little hotel at Im-

bituve. He is the largest landholder in the West, and doubtless a free thinker, but a lover of his country. "I dread, in the interest of our nation, the assault which Jesuitism is making upon it." Will the Churches here and in Brazil meet the situation? "I am confident." writes one of the younger leaders of the Church in a letter received since our visit, "that this problem will be soon solved, on broad lines, and that our ministry will hold its own in this country, which is developing in a wonderful way. Otherwise, with the strong policy of the Roman Catholic Church and the materialization of the public mind by the facilities of money making and the industrial evolution of our country we will lose our day, as we have lost it in France and in Spain during the last decades of the Reformation. I quote from our bishop's weekly, published last Sunday, 'We will resort to the palliative of toleration.' This the priests are doing, and taking away every day a little of our liberties gained in the organization of the Republic. And if they are able to manage the people through the women, so that the men, like Gallio, do not care about religious affairs, the doors will be closed before the native Churches, worn out by the strifes among the denominations, impoverished by overlappings, demoralized by the incandescent church papers that discuss peculiar points of difference are able to conquer the fatherland for Christ." Let us pray that the leadership essential for this living awakening of the evangelical forces may come.

I cannot close this section of the work in Brazil, which leaves out so much more than it says, and touches only on a few of the central problems, without adding one further word about the workers, both Brazilian and American. Life in Brazil is easier and harder than in Asia. There are few fields where the itinerating work is harder than in Bahia. There are wilder and rougher countries, but in them it is at least financially possible to provide and carry stores, but in Bahia import duties are prohibitory, and the country itself affords only rice and beans, and often neither of these. More than once we lodged where the people had absolutely no food to share. But men who hunt orchids or study Indians or prospect for mines, laugh at these things all over South America, and they are properly left out of the missionary's report, and in most parts of Brazil where the work is done the conditions are far easier. And then there are loneliness and the isolation of families, but foreigners endure these too without the consoling motives and moral sustenance of the missionary life. The real strain in Brazil as in all South America,

is the perpetual spiritual outgo, the communication of life, the yearning after visible spiritual results, and the travail to produce them, while all the time the whole tone of things and people is material, listless, depressing, morally debilitating, even if not debasing. "The care," St. Paul called it. It is the center of all suffering in true missionary work. To escape the suffering by losing the care is to become useless. "Do not ask them to pray that we may not be eaten by cannibals or that we may have food and shelter. There are some cannibal Indians here, and we need the shelter and the food," said a missionary in Bolivia. "But these are not our points of peril. It is so easy to go down. That is the danger; to go down spiritually, to work hard and faithfully but to lose slowly the outlook and power of the soul. Ask the people at home to pray for us that we may be saved from this." That they meet the test so well, and are so courageously and tirelessly preaching Christ is the grateful impression which one brings away who has been in the homes and shared, even for a little while, the labor of the men and women who are seeking to meet the deepest needs of Brazil.

**PRESENT FORCE AND WORK OF THE BOARD IN CHILE.**

**SANTIAGO:** Missionaries—The Rev. W. H. Lester, D.D. and Mrs. Lester, the Rev. J. F. Garvin and Mrs. Garvin, the Rev. W. E. Browning, Ph.D. and Mrs. Browning, the Rev. Robert B. Elmore and Mrs. Elmore. Dr. Lester is pastor also of the Union Church. Dr. Browning and Mr. Elmore are in charge of the "Instituto Ingles," which has three additional American teachers.

**VALPARAISO:** 90 miles east of Santiago. Missionaries—The Rev. C. M. Spining and Mrs. Spining, Miss Florence E. Smith, and one American teacher, Miss Nettie Beatty.

**COPIAPO:** 440 miles north of Santiago. Missionaries—The Rev. J. S. Smith and Mrs. Smith.

**CONCEPCION:** 300 miles south of Santiago. Missionaries—The Rev. W. B. Boomer and Mrs. Boomer.

**SAN FERNANDO:** 75 miles south of Santiago. Missionaries—The Rev. James H. McLean and Mrs. McLean.

**STATISTICS.**

	1907-8	1908-9
<b>Men missionaries—</b>		
Ordained.....	7	7
<b>Women missionaries—</b>		
Married women.....	7	7
Other single women.....	1	1
Ordained native preachers.....	7	6
Churches.....	15	15
Communicants.....	803	864
Added during the year.....	157	172
Number of schools.....	2	2
Total in boarding and day schools.....	500	555
Scholars in Sabbath Schools.....		2079

The expenditures on the Chile Mission for the fiscal year 1908-9 were \$26,415.47. The appropriations for the year 1909-10 are \$23,639.00.

## 2. THE MISSION IN CHILE

On passing from Brazil to Chile one is impressed at once with the contrast which the two countries and peoples present. One lies almost wholly within the tropics; the other almost wholly in the Temperate Zone. One is as wide as it is long, and the other is a thin strip one hundred miles or so broad, stretched along the coast for 2500 miles. The area of Brazil in round numbers is 3,220,000 sq. mi., and of Chile 300,000, about one-eleventh the size of Brazil. The wealth of Brazil is agricultural, while of the 750,000 square kilometers of Chile, only 20,000 are cultivated lands, 100,000 are semi-arid, 200,000 forest, and 430,000 sterile. Yet Chile's wealth is in these sterile lands, embracing 57% of the territory, for there are the great nitrate beds, and the varied mineral veins. In Brazil everything is spread out, expansive. In Chile, drawn in and compacted. Brazil is so big that it does not know itself. Distant provinces are like small independent governments. Chile is highly centralized, with all its activities focussed in the capital; and ordered by a small class of men. The Brazilian is placid and tranquil; the Chilian energetic and enduring. "By reason or by force," is the motto stamped on the Chilian coins. "Progress and order" are the words on the flag of Brazil. In Brazil the population is a composite mixture with a large immigration and a strong African element. In Chile it is largely homogeneous, with a negligible immigration and no negro element whatever. The fundamental problems are closely akin in the two countries, but the contrasts serve to give an edge to facts.

Chile is made up climatically of at least three countries. (1) There is the southern section, reaching roughly from Cape Horn to Valdivia, a land of forest and rain and storm. 26.5% of Chile is forest land, and of this it is estimated that one-half is arable. In this Southern section are the great sheep lands of Patagonia, Magallanes and Tierra del Fuego. In the province of Magallanes or Magellan, there is an area larger than the State of New York, wind swept and fog covered, but well adapted to sheep pasture. There are now millions of sheep here. Elliott says in his book on Chile that in 1905, 75,000 frozen carcasses were shipped from Punta Arenas. Last year one plant just east of Punta Arenas froze and shipped 196,000 sheep. (2) The real Chile lies between Valdivia and Santiago. Four-fifths of the population lives in this central section. It is the cultivated section, though there is much waste land even here. In the

provinces of this section, the population varies from 5 to 47 per square kilometer. The average would be near 20. It is full of cities and towns and villages, readily accessible, railroads running up and down and to and fro across it, and all parts not reached by rail are possible of an access which would be deemed very easy in Bahia or Persia. This section is one long valley, with subordinate valleys, covering a region of roughly 500 by 100 miles. The Southern half of this section, from Valdivia to Concepcion, is still frontier. The remnants of the Araucanian Indians, the one race whom the Spaniards could not conquer, live in the midst of this southern half. It is in the northern half, from Concepcion to Santiago, that most of our work lies. I doubt if we have a field anywhere in the world where almost our whole population is so easily accessible. (3) The rest of Chile is the dry land to the north, from Santiago and Valparaiso, lat. 33° to Tacna, at the northern boundary, at 18°. At Valdivia it rains 172 days a year, and the rainfall is 2841.1m.m. At Santiago it rains 31 days, and the rainfall is 264 m.m. At Antofagasta and Iquique it never rains at all. The nitrate and borax are piled in the open with no fear even of a shower, and the shops display no umbrellas. Here in the north the work is among the nitrate oficinas and at the copper mines. An unstable population comes and goes, with more money than in the south, and with the freedom of opinion of such a moving company detached from old moorings.

Protestant mission work was begun in Chile by the American and Foreign Christian Union, in which Mr. William T. Booth was greatly interested. The Union, which now exists only nominally, and all of whose assets have been funded as an endowment for the American Church in Paris, transferred its work in Chile to our Board in 1873. The only missionaries whom the Union had sent out from the United States were Dr. David Trumbull, the Rev. N. P. Gilbert, Mr. and Mrs. Merwin, and the Rev. S. Sayre. Mr. Gilbert died in 1871, so that the Mission consisted, at the time of its transfer, of Dr. Trumbull, Mr. Sayre, Mr. and Mrs. Merwin, and Mr. and Mrs. Christen from Switzerland, and Mr. Ibanez-Guzman, a Chilean. Since then the Board has sent out 35 missionaries, and a large number of teachers who have gone for limited periods. Of the 35 missionaries 3 have died, and 17 are still upon the field. A word should be said of Dr. Trumbull, the pioneer missionary, whose name is still gratefully revered, and who deserves to be ever remembered for his service in securing a liberalization of the laws of Chile, in pro-



moting a wider range of thought and sympathy, in uplifting the tone of a foreign community in a commercial city, and in embodying high ideals of noble and companionable character. In all South America we found no foreign community so happily interrelated or so well maintaining home ideals and religious institutions as the foreign community in Valparaiso. Many causes have doubtless operated to produce this, notably the work of Dr. Trumbull's successors and the high and Christian tone of certain prominent business houses, but doubtless also, Dr. Trumbull's influence is seen in this also. For more than forty years he ministered to the English-speaking people of Valparaiso, at the same time that he made the well being of Chile his one great care. When the struggle for the passage of laws providing for civil marriage and religious freedom and other reforms was at its height, a struggle in which he was the central figure, he vowed that if the measures passed, out of gratitude and confidence he would become a citizen of the land to which he had given his life. And he fulfilled his vow. The high United States official who once spoke of him as a "renegade American" was not informed as to the man or his work. They are suitably described in the inscription on the great stone over his grave in the foreign cemetery at Valparaiso, a cemetery in which where rest also the bodies of Dr. Allis, another of the most faithful missionaries, and of some of the little children who, in simplicity, have shared the fortunes of conditions which they could neither choose nor refuse. The Board will be interested, I think, in the inscription:

### MEMORIAE SACRUM

The Reverend

David Trumbull, D.D.

Founder and Minister of the Union Church, Valparaiso.

Born in Elizabeth, N. J., 1st of Nov., 1819.

Died in Valparaiso, 1st of Feb., 1899.

For forty-three years he gave himself to unwearied and successful effort in the cause of evangelical truth and religious liberty in this country, As a gifted and faithful minister, and as a friend he was honored and loved by foreign residents on this coast. In his public life was the Counsellor of Statesmen, the supporter of every good enterprise, the Helper of the poor, and the consoler of the afflicted.

In memory of

His eminent services, fidelity, charity and sympathy

This monument

Has been raised by his friends in this community

And by citizens of his adopted country.

The only other Missions beside our own working in Chile, are those of the Methodists and of the Christian Missionary Alliance. The Methodist work was begun by William Taylor, who planted self-supporting educational enterprises up and down the West Coast. An old merchant described to us Taylor's visit to his city in northern Chile. In those days, he said, nothing had been done in most of these cities. There were many foreign business men, and their children were growing up without educational advantages. William Taylor descended on these situations like an intelligent cyclone. He gathered the people together and offered to send them men and women from the United States to teach their children if they would provide support. This would sustain his missionaries, who would then be free to work outside of the schools for the native peoples. This idea "took" and scores of young men and women were poured down on the Coast. The foundations of the enterprise were very insecure, however. Its principles were badly mixed. It laid a task requiring genius and heroism upon common mortals, and in a few years it had utterly collapsed, and a troop of broken workers drifted home, or into other means of livelihood. In Chile, however, some people of genius and heroism had settled, and their work abides. They planted two schools for girls, one at Concepcion and one at Santiago, and a school for boys at Concepcion, and a Mission Press, all of which have made money for their own equipment or have turned thousands of dollars into the treasury of the Methodist mission for evangelization. These triumphs of Taylor's independent enterprise are now incorporated into the work of the Methodist Board. The Alliance missionaries are at work in the South, in Valdivia and the region round about, which is predominantly German, though the missionaries, of whom a true-hearted, sensible Mennonite brother from Pennsylvania is leader, find the Germans, as is the case all over South America, very difficult to hold to any religious faith for themselves, and still more difficult to interest in any missionary effort for the native people. There is one other missionary body at work in Chile, though it is not so much a body as a scattered set of individuals. These are the Seventh Day Adventists, whose deliberate policy seems to be to go to the congregations which other Missions have gathered and proselyte among them. I do not suppose anything can be done to reach these earnest people, for they are acting in accordance with their consciences, but they are doing great harm all over South America, where the other Missions are doing the real work and

the Adventists merely seek to taint and disrupt the results. As Mr. Schilling, of La Paz, told me, one of them said to a missionary in Bolivia who remarked that it was hard work to gather true believers out of the mass of the people for a true Church, "Oh, I shall not try; I shall take yours." These Adventist missionaries are uncertain and unstable. They come and go. They show extraordinary devotion, selling books for a living and faring as they can, and it is a pity that they cannot be persuaded to apply their energies to work in unreached fields.

The Methodist missionaries work in the far South, at Punta Arenas and northward. Then at Valdivia are the Alliance missionaries. At Concepcion both the Methodists and ourselves have missionaries. From Concepcion in the main, with a few exceptional points, the Methodists work southward and we northward. Between Concepcion and Valdivia, however, is one other Mission, of which I shall speak separately in dealing with the Indian problem in South America, the South American Missionary Society which has a good work among the Araucanian Indians at Temuco. From Concepcion northward to Santiago we have the field almost to ourselves. Northwestward from Santiago to Valparaiso the Methodists are at work. Valparaiso and Santiago are the two great cities, and are occupied jointly by the two Missions. In the great arid section, which I have described as the third section of Chile, the separate districts are divided between the Missions, the Methodists caring for Coquimbo, Antofagasta, Iquique and Tacna, and we for Copiapo, Taltal and Tocopilla.

As has been already stated, this gives us a field lying roughly between Santiago and Concepcion, embracing the heart of the country with the population gathered in cities or large towns, or scattered on haciendas and in villages very easy of access in comparison with conditions in other fields, so far as mere traveling facilities are concerned. In the North, the conditions are different, but though the distances are much greater, the various parts of the field are all readily reached. It is not as it is in some fields, where a hard day's journey on horse or mule back may be necessary to get from one merely intermediate stopping place to the next. There are other difficulties, however, which will be considered later.

This compact situation of our main fields, which brings the work right into the heart of the population, and of all the thought and life of the nation, throws into the foreground the problems springing from the character and problems of the national life

The work is done less in a foreign mission, rural atmosphere, and more in the atmosphere of city missions and a centralized civilization, with all the evils of our own civilization and with other evils added, and without the corrective and healing influences which are at work among us. A few particulars will help to make this clear. The land is cursed with alcoholism. In Santiago, a city with a population of 332,724, it was found recently, when the municipality took up the matter, that there were 6000 places where liquor was sold, and in Valparaiso, we were told, there was one saloon to every 24 men. Drink has nearly wiped out the Indians. When Dr. Francis E. Clark, of the C. E. Societies, visited Chile, we were told he called on President Montt in behalf of the movement for the protection of aboriginal races from the liquor traffic. The President was greatly interested when he heard that Dr. Clark represented an organization with more members than the whole population of Chile, but, he is reported to have said, "I think this object is good, but would it not be well if you would get your own foreign people here to stop drinking? They are the worst offenders. And also, it is not Chileans who sell this stuff to the Indians." The worst trader of all, it is freely said, has been a German who, as the popular story goes, some years ago when the Chile government had trouble with the Indians, said "Leave them to me and I will attend to them without war." So he debauched them with liquor, decimated them in number, and owns now no small part of their lands. These are doubtless embellished tales but the bare facts are indisputable. The land is cursed with drink, and foreigners are manufacturing a good part of it. The general hygienic conditions also are appalling. Smallpox is practically endemic in Valparaiso and Santiago. There were many deaths daily while we were in Santiago. Smallpox sufferers would be seen on the streets or in street cars, and the pest house was in constant use. The conventicles, or tenements, in a land where all such houses are only one story high, and there is no excuse for congestion, were simply breeding places for disease and killing grounds for little children. Open sewers ran down the uncovered gutters before the long rows of sunless rooms. Seventy-five or eighty per cent. of the children die under two years of age, and the general rate of mortality is nearly double that of Europe. Well informed men declare that the population is stationary. One old resident asserted that it had not advanced materially in thirty years. The Census reports, which show a population in 1875 of 2,075,991, in 1885

of 2,527,300, in 1895 of 2,712,145 and in 1907 of 3,249,279, do not confirm this impression of complete stagnancy, but the ablest and best informed men recognize the evil of the national suicide through alcoholism and dirt, the uncleanness of the houses and the murderous ignorance of the care of children. "You see," said the editor of the leading newspaper in Chile, on whom we called and who expressed his gratification that North America seemed now to be discovering South America, which I did not dare tell him was not true of the great mass of American Christians, "You see, the census is not trustworthy. Our population is almost stationary, and the reasons are alcoholism, which is a terrible evil with us, and the uncleanness of the people. We are descended from two unclean races, the Spaniard and the Indian. The death rate among the little children is pitiful. And we have other problems--the problems of political inequality, of excessive centralization, of industrial discontent and agricultural malorganization. It is a land of caste, where a small section of society governs the nation. Everything is managed from Santiago. The municipality and the individual citizen do not feel responsibility as with you. The Chilean is a man of energy and without fear, but the laborer is unintelligent, uneducated, content to work for a little and then stop work, generous to a fault, but improvident. And I fear in some future generation the outburst which will come when the workingmen, and especially the agricultural classes, now only ryots or serfs, increasing in number as the great estates grow greater and the individual small farmer disappears, demand their rights; while the nation will not have prepared them for their duties." The easily gotten wealth of the nitrate fields, the spoils of the war with Peru, have been a doubtful blessing to Chile. Many say flatly that they have been a positive curse. As this Chilean whom I have just quoted said, "The people say, when taxes for sanitary improvements are proposed, 'Why should we pay taxes. We fought Peru to take the nitrate fields, so that they would support the government. We are ready to fight if the nation needs money, but why should we pay money when we risked our lives?' " Property under \$2000 is not taxed, and on property above that the maximum tax rate is 3 per mille, or about one-tenth of what we pay in Englewood. There is none of that spirit toward public interests which makes his tax bill the most grateful expenditure of many an American. There is a small republic with the forms and problems of an advanced republican state, without either the political or moral spirit to

sustain them, especially without the moral spirit. I know the moral conditions among young men at home and the prevalence of vice in Christian lands, but we have no conception in the United States of such conditions as prevail in Chile and throughout Latin America, where the young men themselves are frank to acknowledge the facts, and where the boy of eighteen who has kept himself clean is the rare anomaly. In a Chilean school he would be a freak, such a freak as many Chilean schools have probably never seen. Leaving out of sight for the moment the religious conditions, these are a few selected signs of the moral and social features of the problem.

After leaving such large spread-out lands as Brazil and the Argentine, with greater populations more widely distributed, the visit and study of the Chilean situation were much simpler, complicated as its issues are and impossible as we feel it to be to state or form a just judgment from such a hasty visit without a knowledge of the language. We landed at Punta Arenas in the Straits of Magellan, the most southern town in the world, 1400 miles south of Cape Town, at latitude 54°, on July 27th. After a day with Mr. Reeder, the Methodist missionary, we went on to Corral, the port of Valdivia, the Pacific Ocean utterly belying its name from the Evangelists' Light up to Corral. From Valdivia we passed up through the main valleys of Chile all the way to Santiago and Valparaiso, visiting every church on the way except the little congregations at Las Souces and Linares. Nearly two weeks were devoted to the excellent work in Valparaiso and Santiago, including a meeting of the Mission and a full day conference with all the Chilean workers from Traiguén, our most southern point, to Valparaiso, and then we went on to Antofagasta with Mr. Smith, who is in charge of the work in the northern section, to hold a conference with the native men who could not come the great distance down to Santiago. We left Chile on August 30th for Bolivia.

1. Next to the primary spiritual problems of the work, the Chile Mission would probably set in the foreground the need of suitable property. The properties owned are: (1) The Instituto Ingles, land and building in Santiago. (2) The Escuela Popular, land and building in Valparaiso. (3) Eleven or twelve churches and chapels. (4) In connection with three of the Churches and the Instituto Ingles, there are rooms used for missionary residences, so that three families if located where these churches are, can be provided for in this way. At present, however, missionaries are not resident in two of the stations

thus supplied, and the rooms at these stations, Rancagua and Talca, are used by the Chilean pastors. Some say the house at Talca is too hot, and the rooms at Rancagua are certainly too dark and damp to be used for missionary residences. We are paying now for rent in Chile 14,860 Pesos, equivalent at present rates of exchange, to about \$3000 gold. Of this amount a small portion is raised on the field. For missionary residences we pay 8310 Pesos, and for chapels and schools 6550 Pesos. The Board has invested very little money in property in Chile. The only large appropriations which have been made have been for the Instituto Ingles property, and a good part of that has been provided by the school's own earnings, for the Valparaiso Church building and residence when the earthquake damaged it while in course of building, and for two or three chapels. The Mission has been left, accordingly, to work out its own requirements and it has done well with the ingenuity and economy enforced by cruel necessity. It has raised all that it could upon the field. It has borrowed and built and repaid the loan from the rent appropriations, and with the consent of the Board it has placed a mortgage for 48,000 Pesos upon the Instituto Ingles property of which it has used 23,000 Pesos for the Valparaiso Church and 25,000 Pesos for the new buildings for the two churches in Santiago and the church in Vina del Mar. This is the only incumbrance upon the properties of the Board, save 9000 Pesos still remaining on the Escuela Popular property in Valparaiso. Some years ago we put up on rented land a makeshift building for this school of 270 pupils, which is a great home-opener and feeder of Sunday Schools. When the lease expired Mr. Spining borrowed money and bought the property. The loan is 10,000 Pesos. We are paying annually 960 Pesos which meets the interest and also reduces annually the amount of the loan. This interest and the interest on the Instituto mortgages the Mission is paying out of the annual rent appropriations. In these cases the Mission is convinced that it has done wisely, even though it has to pay a higher interest than would be the case if the money were borrowed in the United States. The money is obtained through loan companies which do not pay cash, but issue their bonds. These bonds the borrower sells in the market. And when he comes to pay his debt, if he does so before complete amortization, he can do it with the necessary amount in bonds bought in the market. A 1000 Peso bond, bearing interest at 6% annually and 2% for amortization, is extinguished in twenty-three years.

The Mission feels strongly desirous of getting chapel properties in all the cities where we are to carry on work. To meet in private houses exposes the family to persecution and abuse, and the work to the hazards of a family reputation, and supplies an unsuitable central gathering place to which the affections of the people will not be drawn as to a chapel. This was the view of the missionaries in Chile. In Bananquilla, Colombia, the situation was entirely different. The meetings in homes were most effective. In Chile the missionaries said it was necessary to have the chapel. We visited one small chapel in Parral, provided jointly by the people and the missionary in charge, where, as we stood in the room, the native brother who had taken us to it, with his face alive with joy, suggested that we should each pray, assured that the one Father would hear our polyglot petitions for this new hall, which was the dearest spot on earth to the little company which gathered there. The Mission believes, also, that it would be a great economy to own missionary residences in those centers which we are sure to occupy indefinitely, such as Santiago, Concepcion, Taltal, and whatever stations may be settled upon between Santiago and Concepcion. I think that a beginning might be made in Santiago and Concepcion. There is difference of opinion as to how much a house and land would cost. In Concepcion Mr. Boomer wishes to take the present church property and build on it, which would involve the building of another church elsewhere. Mr. Garvin estimates land and house in Santiago at 20,000 Pesos. We are now allowing 1500 Pesos rent for a missionary residence. This is  $7\frac{1}{2}\%$  on 20,000 Pesos. But if we own the house, we shall have to pay taxes, sewer rates, each of which is 3 per mille, and repairs and insurance. Estimating these at 300 Pesos a year would leave a balance of 1200 Pesos, or 6% on 20,000. The proposal of the Mission was that it should borrow the money for missionary residences on further mortgage on the Instituto Ingles, or on the Valparaiso Church property, or that the Board should advance it and repay itself from the rental appropriations. But on this showing, it would not be possible for the Mission to meet the charges on the field, which would be at least 6% for interest, and 2% for amortization, and the Board, while able to advance the money on this basis so far as interest is concerned, as it did in the case of the Shanghai Press, would not be able to repay the loan out of rent appropriations and would have the uncertainty of ownership. The Mission, however, feels that the gain of the situation would be that the Board would



have the certainty of ownership, and that the steady appreciation of property values would amply protect the Board. Of course, if land and residences will cost less than 20,000 Pesos, the situation is just so far improved. I think the Mission should be encouraged to submit a definite proposition with estimates to the Board.

With regard to chapels, the need is real. The money available will not suffice to complete the Avenida Matta Church in Santiago. When we were there, the church was meeting in a frame building within the rising walls of the brick structure. It will be a pity to have these walls arrested. We attended the dedication of the Avenida Brazil Church, which was packed to the doors on the occasion. There should be ten more chapels scattered over the city. In Valparaiso, our commodious building centrally located where sin and need are deepest, and the large structure which the Methodists are just completing at the other end of the lower city, are hives of activity. These two churches were two of the busiest churches we saw in South America. Our own was already inadequate to house all its energies and at the same time provide suitable living quarters for Mr. Spining and his family, Miss Smith and Miss Beatty. The property immediately behind them is probably purchasable. It would cost 35,000 or 40,000 Pesos to buy and rebuild. It was offered some years ago for 19,000 Pesos, with no cash payment and on easy interest. The property is used for bad purposes now. It would provide if in our hands club rooms immediately needed, an enlargement of the church and better home accommodations, and Mr. Spining says the first floor rented for a store would yield income sufficient to pay interest on a loan to buy the property. I think we should authorize the Mission to mortgage the Valparaiso Church, which it says can be done for the amount necessary to acquire this property, the interest on the mortgage, with amortization, to be provided from rentals.

As to the Avenida Matta Church and the many chapels needed now in various cities, Chillan, San Fernando, Santiago, which is the neediest of all the cities of Chile, other sections of Valparaiso, where the station has already half a dozen wisely placed centers of work, Tocopilla, Caldera and other points, it would be desirable to have the Mission prepare a list showing in order of importance the needs of the field, the approximate amount needed for land and building and the amount of rent appropriation that could be relinquished to apply as interest on a

loan to provide the amount required. It is a great pity that money cannot be appropriated, small sums each year, to enable the Mission which has made an incredible number of bricks without straw, to supply some of these first necessities in a work of city missions.

Another property need that will be urgent is a suitable building for the Escuela Popular in Valparaiso. This is the central school in the system of day schools which are conducted on a largely self-supporting basis in the chapel centers. Here the children are gathered in the day schools and the same children are brought together on Sunday in Sunday Schools, and they and their parents make the nucleus of the chapel congregation at mission preaching. The present Escuela Popular building was erected nine years ago of corrugated iron and mud, I judge. The ends of the studding have already rotted once and been replaced. The whole building must soon be given up or replaced. It would cost 20,000 Pesos or \$4000. gold to put up a suitable building. Three hundred children could be regularly taught in it. It would be a center of light and health for decades. It would steadily appreciate in value. One's heart thrills at the thought of the return from such an investment, which thousands of our people could make without effort.

There are fields where the right course is believers first and then a chapel, and there are places in Chile where that ought to be and will be the rule. But even in such cases, help in providing a chapel will be often a wise investment, and in many other cases we need the chapel as a preaching place, as a street chapel is needed in China, or as a hall is needed in mission work at home, and it can often be used as a school, also, and so turned into a ceaseless living influence.

2. Apart from the Escuela Popular and its other affiliated schools, we have but one educational institution in Chile,—the Instituto Ingles. This would seem to make our educational problem a simple one. It is much simpler than it ought to be. Our one institution is not enough. But even in the case of our one institution, the questions which confront it are by no means simple. The Instituto is a boarding and day school for boys. It was begun in 1876 by Mr. Christen, a man of devotion and unusual ability, who had European ideas of education and mission work. He projected the school on the lines of educational policy which the Chilean Government was adopting for its own school system from continental standards. Dr. Allis raised in the United States the money for a large brick

school building, which the school occupied in 1894. The school proved a heavy financial burden. It overran its estimates annually. The assistant teachers, who came out from Europe, were good men but not in touch with American missionary ideals. Mr. Christen wrought with utter loyalty at the task, but finally gave it up, and after twenty-six years' service in Chile returned to Europe. Death found him in Switzerland, still courageously struggling with baffling conditions. Dr. Browning, who had been sent out from the United States by the Board in 1896, to be associated with Mr. Christen, took over the school. He abandoned all idea of homologating it to the Government system. He sought to make it as practical and direct in its work as possible. He introduced commercial courses. Young teachers were brought out from America and the school was made an English school, doing its work in English and offering this and its moral purpose and character as an inducement to parents to send their boys. The school at once began to prosper. From incurring annual deficits, it became wholly self-supporting, save for the salary of the missionary in charge, and it would have met this but for the moneys spent on enlarging the school grounds. It is now practically an advanced American grammar and high school. The commercial courses which it carried for a while drew a large number of older boys, less accessible to moral influence and more experienced in the vices which permeate Chilean life. These courses are now dropped. Some of the boys who would have come for the commercial school go, accordingly, to the Government Commercial Schools, which were established in part as a result of the model and incitement given by the Instituto, and which make it unnecessary for the Instituto longer to occupy that field, where also its moral principles are more difficult of attainment.

The school is located on the Avenida Portalis, a broad street with a small park running down the center of it, only two short blocks from the larger park in which the Museum and Zoological Garden and Government Agricultural School are located. The property is 60x68 meters. At 25 Pesos per sq. meter, which is a moderate valuation, the land alone is worth 102,000 Pesos. Dr. Browning thinks the property, land and buildings could be sold, if we wished to dispose of it, for 300,000 Pesos. The Government is looking for a site for its School of Mines and the Instituto property might fulfil its requirements.

The matriculation of the school at its highest point was over 300. This last year it was 240: The average attendance was

175, of whom 100 were boarders and 30 half boarders, who took their midday meal in the school. The reduced numbers are attributed to the smallpox epidemic frightening parents from sending sons to Santiago, the abandonment of the commercial course, the establishment of a Government liceo or gymnasium a block away, the opening of other schools with English as a feature and enjoying a Government status which make their examinations valid for entrance to the departments of the Government University.

The main questions which the school presents are these:

(a) Is such work legitimate missionary work? Even if it is, is it worth while? I would answer both questions in the affirmative. There are some who are disposed at times to say, "These schools convert few people, if any, whom we can discover. They reach a class from whom we do not draw our church members. The same effort spent on day schools for the poor children would yield far greater results." But this work is, as admitted, our only way of reaching certain classes. We can put forth all the evangelistic influence we wish upon the boys, and through them upon their homes. We are exerting a powerful moral influence upon society, and setting up standards which have their influence far beyond our immediate knowledge. "I know of Dr. Browning's School," said one of the most prominent men in Santiago. "We all know of it as a high moral institution." Well, it is a great deal to set up a standard like that in the midst of a life that needs it so. Even if the school were to cost the Board something for its support beyond the salaries of the missionaries, it would be worthy of help if, in reality, it is doing its utmost to win the boys to Christ and is following up its results and influences. There are now morning chapel exercises with good practical talks by the Director, a weekly Sunday School, a Y. M. C. A. meeting, a Sunday evening meeting for the boys with a talk by Mr. Elmore, the four upper classes have Bible study twice a week, and the lower classes once. The Preparatory Department, which includes almost all the day pupils, has a chapel service in the afternoon. This is a good framework. The influence of such schools, however, depends not only upon such exercises, but upon the dominant atmosphere and spirit of the school, and upon the personal work done with individual boys by those who have authority.

The school seems to be moving in right lines in these matters, and I believe will become a greater power than ever. Those who are in charge of it sympathize with the ideal that it must be

above all things a school which combines more thorough work than the Government is doing with a Christian influence which the Government ignores. The boys of the school do not come from the wealthiest homes. Boys from those homes go to Roman Catholic schools or to the Government institutions where high caste boys are given precedence over others. But they do come from the middle class homes,—shopmen, ranch owners, administrators, etc. The openings into these homes should be followed up. Many a village or hacienda now closed to the Gospel might be opened if the missionaries in the school and in these districts would cooperate to use the good will of fathers whose boys had been educated in the Instituto.

(b) The school has no chapel or gymnasium or adequate grounds for recreation, and cannot have proper playground in the city. On a rainy day there is no place for the boys to go. Their rooms are cubicles, for sleeping purposes only. Adequate discipline and influence are impossible under such conditions. Land from the inadequate playground could be taken for a gymnasium which could be used also for a chapel and hall, and such a building would cost 6000 or 8000 Pesos. If the school remains where it is, such a building is indispensable. The question has naturally arisen, however, as to whether it would not be better for the school to remove to the country where it could have ample room and be free from the temptations and the almost penal surveillance inseparable from its present location. Dr. John Trumbull, of Valparaiso, wants it to move to an estate of 5 square miles, purchasable for 150,000 Pesos, near Quilpe, between Santiago and Valparaiso. The advantages of removal would be: ample ground for recreation, health conditions, freedom from city temptations and imprisonment, increased opportunity for personal dealing with the fewer boys, the elimination of the day pupils who can never be moulded as boarders can, and who are a problem in discipline. The disadvantages would be interruption of work, uncertainty of outcome, loss of day pupils and perhaps some boarders, destroying the self-supporting power of the school, removal of the institution from its position of influence in the capital and of the missionaries from participating as they should in the general work of the Mission in the city. It is not an easy problem to decide. My disposition would be to accept the judgment of the men who have had the experience of making the school, and who would be responsible for making it a true success in any new location. A year or two will doubtless throw light on the matter, and

meanwhile the present property will steadily increase in value.

(c) Dr. Browning thinks the school might get a subsidy from the Government. The acceptance of favors, however, entails obligations. What we are doing is just what the Government needs, but it is not what the Government, formally bound to the Roman Catholic Church, giving it 1,000,000 a year out of the national budget and opening all its public schools to religious instruction by the priests, will support. In Brazil, where Dr. Lane has sturdily refused to consider any connection between Mackenzie College and the Government, and in Chile we will do better by going our own way and doing better work in education and the creation of character than the Government can do. The best in education will invariably prevail, and our ambition should be to carry on educational work which is so Christian that no South American Government would touch it, and so thorough that no South American Government can touch it.

(d) In addition to the Director, the school has had in it each year a number of young American college graduates who have come out for short term service as teachers. In every school in South America where this practice prevails, and there are many of them, the relationship has involved natural problems. No regulations can take care of these. Their solution depends on good sense, tact, missionary spirit and Christian courtesy. I think that on this basis they will be worked out satisfactorily at the Instituto.

(e) The Instituto has not been a training school for Chilean workers. All the Chilean men now in the work have come into it as adults, and the new workers in prospect are the men who will have to be prepared for the work, until some day there is sufficient need of a theological school, which there is not now, by the missionaries after the fashion of the apprentice system of the early days at home. Now that the Instituto has two missionaries in it, dividing somewhat its burdens, it ought to be a part of its mission prayerfully and earnestly pursued, to look out for young men who can be sent into Christian work, and faithfully to train, in a preparatory way for such work, the young men of the church who should be sent there, and whom it should always be safe to send.

The Chile Mission is the only Mission of the Presbyterian Church which has never had a boarding school for girls. It is time that that defect were remedied. Such a school should be established, to give the girls of the Church a solid, practical,

thoroughly Christian education, and to act, also, as an evangelizing influence. It ought not to aim at being a school of social prominence. What is needed is a simple, homely institution. Some of the missionaries think that without surrendering this character, such a school could be made self-supporting. We had once a school at Chillan which had a girls' boarding department, which could have been maintained and made a success. No agencies are more useful on the mission field than true missionary boarding schools for girls. The streams that go out from them carry cleanness and light. The need is great in Chile, where the men in the church outnumber the women two to one.

In Chile, moreover, as in Brazil, the great defect in the public system of education is the want of primary schools. Mr. Silva in Santiago told us that President Montt had just lamented to him that out of 300,000 children of primary school age, only 121,000 were in school. The situation must be even worse than this, for these are the children from 6 to 9 alone, of whom there were 335,250 according to the census of 1907. The total number of children from six to fourteen inclusive was 715,194 and from fifteen to eighteen, 281,636. In the Government liceos or secondary schools, there were only 10,197 students in 1906, with an average attendance of 8323. Even if there were more than 121,000 in primary schools, and allowing for the students in private schools, it is still clear that the great mass of the children of school age were out of school entirely. A teacher in one of the Government Normal Schools told us that the schools could not supply teachers for the positions calling for them. Perhaps if we trained teachers they would not be accepted. There are reams of red tape around educational affairs in South America. Multitudes of men make a living by winding and unwinding the tape, and the church still dominates education too much. But if the primary schools need teachers and we can produce teachers who can be shown to possess the requirements, the time will come when they will be used. And meanwhile, we could ourselves open schools in scores of places in Chile, as we have done in Brazil and Mexico, if we had capable, trained young women to put in them, and these schools would be the nuclei of churches.

The Mission wishes to have Miss Beatty, who has been in charge of the Escuela Popular as teacher sent back as a missionary. I think that this should be done, and that Miss Beatty, while at home after her term of engagement, if she is willing to

accept this appointment, should be encouraged to take some special training in such institutions as the Teacher's College and Dr. White's Bible School, to enable her to plan large activities on returning to Chile.

3. The Chile Mission is the most purely evangelistic Mission of our Church. Outside of the Instituto Ingles and the Valparaiso Schools, every worker is engaged exclusively in direct evangelistic work, and the Valparaiso Schools are Sunday School feeders. The discussion of evangelistic work at the Mission Meeting turned upon these enquiries; "Even with our present resources, is the evangelistic work in extent what it ought to be, as we look out upon the many unoccupied villages and towns, and is it as efficient as it ought to be in the centers which we do occupy?" I shall transcribe my abbreviated notes of the discussion:

No. 1. "We have never had enough resources, but also we have not seen the duty of extension with enough clearness and sufficiently felt the burden of it. The Methodists have gone beyond us. They went out into the frontier, where the door was open to us."

No. 2. "But we can't do much without resident workers. Curico and other places were visited regularly, but mere visits are fruitless."

No. 3. "Dr. Allis's idea was to get groups in the villages and towns and visit them. Nothing came of it. Centralization is the right policy. Have a few strong people in one center working there."

No. 4. "If we can get families as centers in villages and towns, let us visit them. We can do so and accomplish something, but not without families, and for real work the resident worker is indispensable."

No. 5. "Well, if we cannot do anything without a resident worker in each place, then our task is hopeless. Neither the United States nor the Chilean Church can provide the money for such a burden, and we have no such force of workers. Does history show that the Gospel cannot spread and new churches be founded without an employed mission worker, going first to each place and settling there?"

No. 2. "True, and there are places where we have families which we ought to follow up, at Linares and Nogales. But to get results, we must follow up with regular visits of sufficient frequency and duration."



No. 4. "Colportage work will open many new places to us and foster an interest between visits."

No. 3. "We need the systematic cultivation of places and men. We are in danger of losing work and workers through a want of continuous, constructive cultivation."

No. 4. "One trouble is that there are some of us doing pastoral work who ought to be out in the wider work of evangelistic superintendence. There are many Chilean workers, also, who ought to be doing more than caring for small congregations. They should be starting new points and moving about among them and setting others to work."

No. 6. "I doubt the value of house visitation on the part of the foreign missionary. The Adventists have got a bad name by such visits. That can be better done by the colporteurs."

Others. "Not so. The trouble is not with the method, but with the man who uses it."

No. 7. "Mr. Lowe's method was the right one. He gathered around him a band of volunteer workers. He met with them weekly and trained them and then sent them two by two to various visiting places all over the city of Santiago. It was the best work ever done here. It developed the workers. It put life into the work. It reached the people."

No. 4. "We need missionaries who can do that kind of work, who know how to train evangelists and to plan work and do it and get others to do it."

No. 5. "Is it not true that the best work in other fields is done by men and women who set before themselves objects to be attained, who adapt means to ends, who go out and ever out among the people, who are not satisfied with small faith or small works?"

No. 2. "The country people here are open to the Gospel and many will accept, but it is not safe to go out. The owners of ranches will not permit. The influence of the Church closes the great estates to us. A colporteur was murdered the other day back in one of the valleys."

No. 4. "Oh, yes. We can do it, I would be glad to try it if I were free from local work."

No. 1. "We have not enough money for travel. We have less in 1909 than we had ten years before."

No. 8. "No, that is an error. We have more now than we have ever had. Moreover, it is not a question of money. It is a matter of will. We can if we will, if we will redistribute our activities and attempt all our duty."

Out of this and many other conferences, spring the following suggestions. (a) That in each separate missionary's field a plot be made of the whole field, showing each village and town, that within the next three years the effort be made to visit each one of these with a colporteur and another Chilean worker, to study the situation, spending time enough to do this and to hold some meetings if possible, and get the names of people who may be followed up with literature and personal visitations. (b) Divide up these fields into sub-districts, with some one in charge of each one who will maintain correspondence and make visits. (c) Hold conference of selected people from the sub-districts annually, and in each sub-district quarterly. Make these of the nature of training classes and councils of war. (d) Get from the Instituto and from influential friends names of people in towns and villages or in haciendas who are sympathetic or who realize Chile's moral need, and work on these, going to see them, sending them literature, expecting something from them. (e) Look out especially for young men who can be cultivated and made use of. A little work given to a man is a great bond, and much energy is lost because it is not employed. (f) If we have not men and money enough for this work, state what will be required.

These suggestions are made seriously, and the serious purpose in them is to face our duty toward an immense unreached field which it seems preposterous to expect the few men engaged in this work in our behalf in Valparaiso, Santiago, San Fernando and Concepcion to reach. But until we have carefully mapped it out we cannot tell how much more force will be needed. The pressing fact is that in Chile there are:

2 cities with a population of over 100,000	=	495,171
6 " " " " between 100,000 and 20,000	=	221,416
41 " " " " " 20,000 and 5,000	=	375,644
170 towns " " " " 5,000 and 1,000	=	315,677
4884 villages " " " less than 1,000	=	1,247,545

This leaves a rural population of 593,826 living in neither towns nor little villages. Methodists and Presbyterians between them have workers,—Chilean or American, in less than fifty of these towns and cities. The great majority of them are still untouched. The wonder is that the little force has not been numbed by the magnitude of its task. The need is for such mapping out of the work and for such reinforcement and support as will make possible a consecutive effort to evangelize this field. It cannot be more dangerous than Bolivia and Peru.

It is far less dangerous than Persia or Kurdistan. A few dangers faced would probably mean the permanent disappearance of danger. The places can be reached with comparative ease. If it is a matter of agencies, these should be defined and prepared; if of expense, this should be determined and presented. There is a spirit of energy and life in the work. This should be extended to cover the field, or the home church should be confronted with the responsibility for providing what is necessary for the purpose. If we do the best that we can with what she gives us, we can not do more.

4. There is in Chile an organized presbytery of which all the missionaries are members, with six Americans and nine Chilean ministers and five or six evangelists. There were at the time of the last report, Nov. 30, 1908, fifteen organized churches. Of four of these at that time missionaries were acting as pastors. No one was a self-supporting church in the sense of having an installed Chilean pastor whose entire salary it was paying on its own responsibility, while it met, also, all other Church expenditures. There were two churches which could have assumed this status, Valparaiso and Tocopilla, and there is one other, the church in Concepcion, which has proposed to assume it, but the conditions prevailing in this church are peculiar, and the course it proposes can only be regarded as experimental, though the ideal of such complete self-support and independence carried out in a right spirit, is the one laudable ideal. The Valparaiso Church, with its large congregation and wide range of activities, is one of the Churches with a missionary pastor aided by a Chilean evangelist. The large Methodist Church in Valparaiso is organized on the same basis. Where the Church is a center of distinctively foreign missionary operations in a large city, there is much to say for this plan, although here, too, the Mission should be building toward a native church, that the work of the missionary, already so broad, may take an even wider range.

The total membership of our churches in Chile was 867; the Sunday School membership 2022, and the total gifts 27,872 Pesos, of which the sum of 12,156 was contributed to pastoral support, a gain of 2136 Pesos over the preceding year, or an average contribution per member to pastoral support of about 14 Pesos or \$3 Gold. The great majority of the members are hard workers, and while not of the very poorest class as a rule, there are few who are well to do. There are some who are, and as in every field, there is room for growth in giving through the steady inculcation of the duty and through the use of wise

methods of beneficence. In all Roman Catholic lands, as in Asia, there is a reaction from a mercenary religion which comes when people are set free for a spiritual worship in a Gospel that is preached without money and without price. In the Roman Church everything must be paid for,—baptism, marriage, burial. A penance imposed is often the sale of trinkets for the Church's gain. Only entrance to the Church is free, and that not always, and even that not without financial pressure sure to follow later. Some of the early missionaries felt so keenly the shame of all this and wanted to be so far removed from it that they even opposed the taking of offerings. Only within the last fourteen years, one of the Chilean ministers said, had he known of offerings being made, and he thought that there was still room for much more teaching and organization suited to applying it. Throughout Chile, in the towns, there are large houses owned by the Roman Catholic Church and used for religious retreats. The poor people who are earnest come to these from town and country. They pay four Pesos for entrance, and the farmer brings produce with him from the farm. Here they stay for some days, seeking spiritual help, undergoing penances directed by their advisers, and seeking for peace of soul. For this they pay. The Gospel is free, but so free that its possession by the native churches should not be a perpetual charge upon the foreign mission funds. Both in Chile and Brazil good progress has been made in self-support. The way has been marked out in which we should still go forward.

Some excellent men have come into the ministry in Chile. As has been said, most of them come into the work as adults, which means that they have had to do their studying while engaged in work. Few of them had a formal school course. Some came from trades, painting or farriery. But this has given directness and grip to their work, and they have their little evangelical libraries and study, and some of them are of scholarly disposition. More workers are needed both as tract colporteurs and as evangelists and pastors, and a great need, as everywhere and at home, is for trained volunteer workers, men and women who will give time from their work or find opportunities in their work to win others. Some missionaries have more of this gift for finding and inspiring and fitting people than others have. But it is one of the most important missionary qualifications. Those who have it should exercise it in the largest way, and every missionary should believe that he has it and should by prayers and love and toil seek to prove that he has it. To speak only

of those who are gone, Mr. Lowe's memory is blessed for his ministry in this regard. Our Seminaries should teach men who are to be foreign missionaries how to train other men for work. What our Lord did with the Apostles, and St. Paul with all the likely young men he met, is the ideal of missionary work still. They identified the men who could be put to use. They filled them with this ambition. They trained them for efficient work. They reproduced themselves and their purposes in them. They went before them, and as a result they came after themselves in them. This is ever the supreme method.

The problem of relations between nationalities of workers is universal in the mission work. No ecclesiastical uniformity dispels the racial difference. It is a question whether it does not accentuate it by confusing separate functions. It is not a matter of mere terms, "native worker" and "foreign missionary." Words do not create their own significance. They get it from facts. The situation would return no matter what new terms or interchange of terms might be employed. The only way in which the problem can be dealt with is by love and patience and activity. Wherever missionary leadership is actual, where its spiritual standards are challenging, where it thinks and works so far ahead of that which it leads that keeping up consumes all the breath that might be spent otherwise if the pace were slower, where the doing of a big work leaves no time for coming down to smaller things, the problem of racial relationship will be thrown over to the following generation, which will have been prepared to deal with it by our methods. But to try to solve it by politics or "statesmanship," a term often used to signify politics which lack astuteness and application, is to make it worse both for ourselves and our successors. There are enough politics in civil affairs in Brazil to do for all Latin America. The missions there and in Chile and everywhere can dispense with them. The spirit of a perfect spiritual equality pervaded with love, in which those lead who can, if it turns out that it is the missionaries who can, will furnish an atmosphere in which the questions of administrative and financial relationship will not disappear, but will be capable of straightforward adjustment. And as for terms, it is a small matter, but it will be a help to drop phrases like "employment under the Mission," "my helper," "our native assistants."

Where the moral standards of society are what they are in South America, there will be just such gross moral questions in the Church as were in the Apostolic Churches, which lived in a

corresponding moral atmosphere, and as color all of St. Paul's Epistles. There is a marriage law in Chile passed against the relentless opposition of the Roman Catholic Church requiring civil marriage, but there are thousands of couples living together who have never been married by Church or State. As in all Roman Catholic lands, there is no provision for divorce. There is a provision for a legal separation, but neither party can remarry. The tangle and laxity of marital relations, the common sins which appear and reappear in all St. Paul's lists, throw the elementary moral problems, never known in most of our churches at home, right into the foreground. Mr. Boomer found one case of brother and sister who had lived together as husband and wife without knowing their relationship. The social conditions indicated by such a fact are actually just what one would infer. The duty of the Church as salt in such a society is clear, and it is clearly discerned by the Church and the Mission. Can there be any dispute as to the need?

5. Gains in exchange. Outside of Colombia, where the man with \$10,000 Gold is a millionaire in Colombian currency, Chile has the most vacillating and despised monetary standard in South America. In Brazil the milreis does not vary far from thirty-three cents gold. In Uruguay the dollar is worth \$1.02 Gold. In Bolivia the boliviana is worth forty cents gold, and in Peru the sol is worth fifty cents. In these two countries the English sovereign circulates as legal tender at  $12\frac{1}{2}$  bolivianos in Bolivia and ten soles in Peru. The Venezuelan dollar is a good gold dollar and in Argentine the peso is worth 43 cents gold. But in Chile when we were there, the peso, legally fixed at 16 d., was ranging from 9 d. to 11 d. There was a time when the peso, like the other standards of South America, was a reputable standard. But since 1872 it has gone down and gone down worse than any other South American money save the peso of Colombia. In 1872 it was 46 and three-eighths d., in 1882, 35 and three-eighths d., in 1892, 18 and thirteen-sixteenths d., in 1902, 17 and fifteen-sixteenths d. Since then the rates have been:

1903 $16\frac{1}{2}$ d.	1906 14d.
1904 $16\frac{1}{2}$ d.	1907 $13\frac{1}{8}$ to $8\frac{1}{2}$ d.
1905 $15\frac{1}{4}$ d.	1908 As low as 7d. Average 10d.

Some years ago when the drop in exchange sent prices up and some relief of Chilean workers supported by Mission funds and funds, of course, in Chilean currency, was necessary, and when yet the vacillation in exchange made it advisable to give the relief in a conditional form, action was taken by the Board

allowing the Mission to add from gains in exchange when the peso was at 10 d. or below, 40% to the salaries of the Chilean workers provided for in the appropriations. Between 10 d. and 11 d. the bonus was to be 30%; between 11 d. and 12 d., 20%, and between 12 d. and 13 d., 10%. Above 13 d. there was to be no bonus.

In addition to this supplement, the Mission has been allowed a similar bonus on the appropriations for the *Heraldo Evangelica*, the paper published by the Mission, and for the *Escuela Popular*. The regular estimate for these objects this year was 18,000 pesos, of which 10,500 was to be raised on the field, making the net appropriations 7500 pesos. It was only on this net appropriation and on the Board's appropriation for its share of the salaries of the Chilean workers, namely 18,140 pesos, that the relief of the bonus could justly be calculated, the Board having set aside no gold charge in its budget for the year to cover the amounts to be raised on the field; so that there could be no gain on exchange from which to draw, save in the case of the net appropriations with which the Board had charged itself in its budget.

As is known, of course, in making its appropriations for the year, the Board charges itself on its books and credits each Mission (1) with the amount of gold required to meet the salaries of the missionaries and the personal charges included in Classes 1 and 11, and (2) with the amount of native currency which has been allotted to the Mission for its work. In determining its total liability in gold for the year, the Board calculates the probable gold value of this native currency. As there is no way of foreseeing how much it will cost, the Board fixes an arbitrary rate determined on the basis of the actual average rate for the preceding five years and of any other considerations which are likely to operate. To administer the work conservatively, this arbitrary rate is fixed sufficiently high, and yet there is always a contrary struggle to keep it down in order that within the total liability which the Board has voted to assume for the year, as large as possible an amount of native currency may be allowed to the Missions. In spite of every care, scarcely a year passes that it does not cost the Board more to buy its currency for some mission than the Board has anticipated. In consequence, the loss in exchange must be made up in such cases from gains elsewhere, or be charged to a surplus and deficit account.

In the case of the Chile Mission, this arbitrary rate fixed for the Peso in 1906-07 was thirty-five cents gold, and in 1907-08, thirty cents gold. Only one bill of the Board was sold those years at as high a rate as thirty cents and the average actual rate in 1908 was less than twenty cents, and for the first six months of 1909 it was a little over twenty-one cents gold. This disparity between the actual rate and the arbitrary rate has been, I think, a little misleading, and perhaps, also, the system of the Board's appropriations has not been perfectly clear. The arbitrary rate is a matter of the Board's own concern. The Board guaranteed to provide the designated amount of native currency, irrespective of the exchange rate. How much of its budget for the year it allotted for this purpose and the rate it used in determining this, were matters of its calculation and concern alone. But the rate was made known and I think, that almost unconsciously, the matter came to be looked at in this way: "The Board has 43,302 Pesos, the amount of the Chile native currency appropriations for this year, set aside at the rate of 30 cents to the Peso or \$12,990 gold. This is the amount to which the Mission is entitled, and on which if the Board does not pay it all to the Mission the Board will save in such measure as the actual rate of exchange falls under thirty cents." As a matter of fact, the Board, of course, has no such fund laid aside. It is merely the charge which it entered against itself on its books at the beginning of the year which it hopes the contributions of the year will cover. If the charge proves too much, the Board's deficit is diminished; if too little, it is increased. All that concerns the Mission, however, is the amount of native currency which the Board guaranteed it.

But the conditions in Chile have been peculiar to this extent. Prices not only of imported articles, but of all commodities have increased with the fall in exchange far more than in other countries where exchange has dropped rapidly and stayed down. The land is small and thin and wholly dependent on Santiago and Valparaiso, and as already pointed out, our work is where it feels the effect of all the changes in the life of the nation. The whole financial situation is uncertain, and what the future may develop no one can say. The laws of Chile provided for a resumption of specie payment, and a redemption of the paper money at 16 d. to the Peso in 1910. The present administration went into office pledged to this. Very soon, however, it issued Pesos 30,000,000 more of paper money, and Congress has now passed over the President's veto a bill postponing resumption



until 1915. The Banks and all the debtor class will oppose resumption then as now. The credit of the country for borrowing purposes is good; there is practically no internal taxation except for saloon licenses and the import duties are light as compared with Brazil. How exchange will go no one can foretell.

The Chile Mission has asked, in view of all the conditions, that it be given its appropriations on a gold basis. This year it has received for the native currency classes 43,302 Pesos, plus the bonus on account of exchange of 5952 Pesos, a total of 49,254 Pesos. The gold charge which the Board set aside to cover the appropriation of 43,302 Pesos was \$12,990.60. This is what the Mission wishes to have put at its disposal. At the average rate of the first six months of 1909, this would amount to over 60,000 Pesos. The total which the Mission asked for in its estimates for the year was 46,010 Pesos, which, with the full bonus would make its entire requisition only 51,962 Pesos. So that to give it what is proposed would be equivalent to a clear addition of over 8000 Pesos, to its requisitions. Great as are its needs, they must still be considered on their merits and in comparison with the needs of other fields, and the mere fact that the Board has charged itself with a certain amount, ought not to be translated into the idea that there is such an amount on hand which can be turned over to the Mission, and should be to the Chile Mission.

I do not think the Mission should be put on a gold basis. The Peso has a real value. It is not mere fiat money as Colombia's is. Native wages and prices and all contracts unless exceptionally specified, are in Chile currency. The native churches can only pay their quota of their pastoral support in native currency. The Mission ought not to be on a gold basis unless its expenditures are actually made in gold or on a gold basis. Otherwise, it will have to carry the responsibility for exchange fluctuations, and if exchange goes adversely, will be involved in obligations which it has no resources to meet. Suppose the Chile Mission is given a certain gold sum. Does it intend to obligate itself for the whole amount, or does it intend to obligate itself for only part and retain a reserve? If the former, what will it do if it finds that advancing exchange makes it impossible to meet its obligations? If the latter, how will it calculate the amount of the reserve except by doing for itself just what the Board is doing for it, in which case it will only be better off to the extent that it is less conservative than the Board? In either case, so

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long as the work is not actually done on a gold basis, the principle involved would transfer financial control from the Board, but would not transfer financial responsibility, for ultimately to protect its own credit and good name all liability would come back upon the Board.

It seems to me that the better course is to allow the Mission to use the bonus calculated on the amount of the Board's net appropriation for Chilean salaries and for the Heraldo Evangelica and Escuela Popular, for the rest of the current fiscal year; to permit it to make for the ensuing year such readjustments in salaries and payments as have already become permanently necessary in view of the new conditions, consulting good business and banking judgment in doing this and bearing in mind the scale of salaries in other Missions and in business; to allow it to ask, also, for such other increase in native currency appropriations, e. g. for itinerating, as have been made more expensive by the conditions due to exchange and to the extent that they have been made more expensive; and to advise it that if, after doing all this, some sliding scale arrangement seems still temporarily necessary, the Mission should consider whether the percentages cannot be reduced, and also report the bearing of the plan upon ideals of self-support. Will Chilean workers wish to become pastors of churches which cannot promise such an arrangement, or can the quota of the churches for pastoral support be correspondingly supplemented?

6. The detailed needs of the field and many minor problems will be laid before the Executive Council. Here, as in Brazil, no large addition of Mission force is asked at this time, though the field is large. Mr. McLean, for example, is the only foreign missionary of our own or any church in a section of half a million people, as follows:

O'Higgins Province.....	107000
Calchagua " .....	188000
Curico " .....	126000
Talca " .....	148000
Linares " .....	123000
	<hr/>
	692000

And there are working with him only four Chilean preachers. There is not an evangelical school in the five provinces, not a worker among the women except Mrs. McLean and the wives of the Chilean preachers. In Santiago city three missionaries, representing our own and the Methodist Church, are the only

missionaries devoted to the direct evangelization of the Chilean population of a city of 332,724.

But the Mission is not calling for large reinforcements. Two more men and two single women would suffice but it wants agencies to work with. It wants especially more men of the soil. It wants the means for itinerating. The whole itinerating appropriation of the Mission was 2900 Pesos. That is more than some missions have but it is wholly inadequate when the expenses are so heavy and where almost all the work is evangelistic. Many other Missions are straitened in the same way. Hangchow Station, with a population of several millions to be reached, has Mex. 372 or \$186. per annum for itinerating work. And more than all else, the Chile Mission needs what all the Missions in South America crave, the power from above and the sense of sympathy and support from home. Buried in the foliage on the side of Santa Lucia, the rocky hill in the centre of Santiago where Pedro Valdivia, Pizarro's lieutenant, entrenched himself and from which he threw himself down with his little handful of 150 adventurers and conquered Chile, is an old stone erected by Vicuna Mackenna, when he redeemed Santa Lucia from its dishonor as a dumping ground, and made it the ornament of the city. It is placed on a spot where in the old days Protestants were buried. There was for them no resting place in sacred soil. The bodies were removed by Mackenna, and where they lay he set up a memorial.

**"To the memory of those exiled from heaven and earth."**

Even in his deepest lonesomeness of heart, no missionary has missed the heavenly consolation, but the heaviest burden of the missionaries in South America is the sense of indifference and want of interest on the part of the Church at home. The missionaries know that they would not be there if there were not many behind them. But they long for a broader, richer interest, and for prayer that shall go up unceasingly for them and for these lands in their spiritual and moral need, and that shall prevail.

## PRESENT FORCE AND WORK OF THE BOARD IN COLOMBIA AND VENEZUELA.

**BOGOTA:** Missionaries—The Rev. T. H. Candor and Mrs. Candor, the Rev. C. S. Williams and Mrs. Williams.

**BARRANQUILLA:** On the sea coast, 700 miles north of Bogota. Missionaries—The Rev. W. S. Lee and Mrs. Lee, Miss Jessie Scott, Miss L. W. Quinby.

**CARACAS, VENEZUELA:** Missionaries—Rev. T. S. Pond and Mrs. Pond.

### STATISTICS.

	1908-9
Men missionaries—	
Ordained.....	4
Women missionaries—	
Married women.....	4
Single women.....	3
Native teachers and assistants.....	8
Churches.....	3
Communicants.....	230
Number of schools.....	4
Total in boarding and day schools.....	225

☐ The total expenditure for the fiscal year 1908-9 for Colombia proper was \$8,337.44; for Venezuela, \$2,440.00. The appropriations for the year 1909-10 are:—For Colombia, \$7,397.00; for Venezuela, \$2,835.00.

### 3. THE MISSION IN COLOMBIA.

Colombia is the South American Persia without Persia's excuse. It is a rich and fertile country, not a desert. There is scarcely anything that it cannot produce from the fruits of the tropics to the grains of the temperate zones. It has thousands of square miles of low-lying forests and pastures, capable of raising cattle for the Central American and West Indian markets, and bananas for the United States. It has thousands of square miles of higher valleys and mountain plateaux, thousands of feet high, where it is perpetual spring time. No country can produce better coffee and cocoa. It has the richest emerald mines in the world. Its total product of gold has been £127,800,000. Asphalt, rubber, salt, coal, iron, and all that is necessary for the industrial independence of the country and for a large export trade are found in abundance. The whole country could be a garden. Great river systems provide means of communication and highways for trade. Steamboats on the Magdalena River can run from the sea to within 80 miles of the capital and there are scores of other navigable streams tributary to the Magdalena or running into the Orinoco, the Amazon, the Pacific Ocean or the Caribbean Sea. It is true that the lowlands are tropical and that the highlands are as mountain-broken as Switzerland, but the habitable, arable country is rich and extensive and subsistence is so easy that the political disturbances and industrial neglect which would have utterly destroyed any other country have kept Colombia poor, it is true, but comfortable. Enjoying conditions where, as a negro delegate at the Missionary Conference in 1900 put it, people are "fed by gravitation and clothed by sunshine," Colombia will never know such poverty and need as India or China.

And yet this rich country is one of the most backward and decrepit nations in the world. She has a few little railroads, the largest of them only 93 miles, and all of these were built and many are owned by foreigners. She has only three or four highways, and two of them, the most important of all, from Cambao and Honda to Facatativa, are falling into ruin. One of them, the road from Honda, has already fallen. It never was a real road, but simply a mountain trail, paved in parts, for the use of saddle horses and pack mules. For centuries this was the only road to the capital for all imports and for the people of most of the country. It was probably a better road a century ago than it is today, when the traveler finds it only

a series of rocky inclines, the stone pavements broken up and the road for the 56 miles of its length until it joins the Cambao road, worse even than any road in Persia. Thousands of the people of Bogota have gone to Europe and returned over this road. The legislators of Colombia have traveled it ever since there were any legislators and it stands as a vivid and convincing evidence of their incompetence and unpatriotism. No country talks more eloquently of national honor. None has done less for national improvement. Since the opening of the railroad from Girardot on the Magdalena River to Facatativa, it has been prophesied that the mule road from Honda would be abandoned. It has been abandoned by the easy going Bogota traveler who does not mind delays, but the Government mails prefer the security of mule travel over the precipices of the old road to the uncertainty of the new railroad, and as we went and came over the old road we passed scores of great caravans of mules carrying freight. "Don't be deceived," said a Colombian inn-keeper to us at Villeta, "The railroad can't compete with the mule—at least not yet." There is an automobile road built by Reyes as one of his spectacular achievements covering over his private looting, running 80 miles north of Bogota over the plain, but the country can be said to be without roads, more without them than Persia or Korea ten years ago.

How backward Colombia is may be seen by a comparison with Chile, a country of only four-fifths Colombia's population.

The following table will illustrate the difference:

	Colombia.	Chile.
Area	450,000 sq. miles	307,620
Population	4,000,000	3,249,279
Railroads	410 miles	3,288
Exports	\$14,389,770	\$104,224,867
Imports	\$ 9,072,744	\$ 84,874,756
Total budget	\$15,494,583	\$ 37,600,000

The comparison might be extended further but Colombia has no reliable statistics.

The cause of Colombia's special backwardness is not the character of the great mass of the people. They are a willing, industrious, cordial people. We met no people in South America more hearty and amiable. One never wants for help. In some of the South American lands there is a great deal of the dourishness of the Indian. There is much Indian blood in the Colombian, but it is a good-natured, friendly blood. On the highways, in the markets, in the homes, one met only with warm-

hearted, expressive good will. The moral conditions are the same as elsewhere in South America. The control of marriage by the Roman Catholic Church and the use of this control by the priests as a source of income to the Church have resulted, as the priests themselves admit, in a failure on the part of great masses of the population to get married. Men and women live together with no marriage ceremony. Sometimes the relationship is maintained, but the very nature of it makes fidelity a rare thing. In spite of the good nature of the people there is a great deal of want and suffering among them. In some sections goitre seems to be almost universal, and there is the same lack of medical provision which is found in other South American lands. In the Bogota Hospital, crowded so full with its 1000 patients that some of them were laid on mattresses on the floor, we were informed that the death rate both in Bogota and in the country was abnormally high—how high the doctors disagreed—and that in Bogota with 100,000 people there were 180 doctors and 570 in the whole of Colombia, or one to each 6,000 as against one to each 500 in the United States. In Colombia also we saw more poverty and suffering than anywhere else in South America. In Honda alone one afternoon more beggars came to us as we sat under a tree in front of the hotel after the ride down from Bogota, than we had seen in all the rest of our trip. Colombia is the South American land most praised by the Roman Catholic Church for its fidelity. The Church has here a unique control, and here least is done for the suffering and the needy. We did not hear of an institution of any kind for the blind, for the cripple, for the aged. There are leper asylums but the State has founded them. The women of Colombia are even more burdened than those of other countries. We saw women with pick and shovel working on the highway. The porter who came to take our bags to the station in Bogota was a woman. You may see women with week-old babies folded in their breasts, staggering along under a sack of coffee weighing 150 lbs. or a load of merchandise. The butchers in the market in Bogota were women. And I think no one could find sadder faces than those of the women in the Bogota Hospital. The curse of any land, guilty of uncleanness and untruth, is bound to fall heaviest on its best hearts, the hearts of the women. But Colombia is not behind the other South American countries because the people are more immoral or more unworthy. They are probably of about the same morality and they are certainly more industrious and more kindly and more eager than many of the others.

The cause of Colombia's special backwardness is two-fold. First, it is the character of the governing class. No country unless it has been Venezuela, has been more cursed by politicians, men who were concerned only to hold office, to have hands on the reins of government, but who did not use office for any public service or handle the reins of government to guide the nation into better things. Today it is the same that it has always been. During the presidency of Rafael Reyes there were great hopes that something was to be done. Mr. Petre in his book on "The Republic of Colombia" thought that at last Colombia's Porfirio Diaz had come. Reyes issued hopeful proclamations and seemed to be launching real improvements, but these appear now to have been blinds, perhaps half honest, behind which, the Colombians charge, he stole \$20,000,000 gold, enough to have paid Colombia's national debt and rebuilt its most important highways and begun a system of real public schools. Reyes overthrew the constitution of Colombia, supplanting it with an essentially undemocratic and oligarchical system, and then when he had everything in his own hands fled to Europe with his booty. His name is now reprobated throughout the country, but where are the public men who are really doing anything for the nation? Bogota is full of people who live on the state and talk politics and play at life. But politics to them means holding office and drawing salary and talking of the nation and its honor. It does not mean the development of its resources, the improvement of its communications, the education of its children, the progress of its industries. Each other South American country has had its men of the Bogota stamp, but contact with the outside world, the incoming of foreign capital, truer ideals of education, have crowded these men aside or checked them by the creation of another class who are engaged in the real work of the world, in producing wealth and promoting progress. But Colombia has been in a pocket. Bogota is far away from all the life of men. Most of its people have seen nothing, heard nothing, and those who have been away fall back apparently when they return into their blind infatuation with the idea that governing a state is the great thing, instead of producing a state that is worthy of being governed. For a time, Colombia did make real progress, and there seemed to be ground for hope that the better days had come, but the treason of Nunez to liberal ideas, as the people regard it, in 1886, was the end of the time of advance, and the revival under Reyes now appears to have been only a cover of his baser and more mercenary treachery.



The other great cause of the special backwardness of Colombia is the dominance of the Roman Catholic Church, which holds the land in a grasp which she has been obliged to release in the other South American countries. In the first half of the last century, the State asserted for itself a large freedom. It took over many of the great properties which the Church had acquired by its political character and put them to public uses. In Bogota the postoffice, some of the Government buildings, the public printing office, the medical school, the hospital are all old convents. Our girls' school building is an old convent of the Sisters of the Concepcion, sold by the Government to General Currea and bought by Mr. Weaver in 1880. In 1888 the Church came back into power through a concordat with the State. Since Ecuador threw off the domination of the Church there is not one South American country where the influence of Rome is so powerful as in Colombia. The archbishop and the Papal delegate in Bogota are the most conspicuous figures after the President. The Papal delegate is the head of the diplomatic corps, and it is said by many that there is nothing which the Church desires that it cannot do. The Church as indicated, controls education and while the Constitution proclaims religious liberty, the Church exercises its authority to see that as far as it can order matters the liberty shall not be exercised by the people. Our Boys' School was nearly wrecked this year though its prospects seemed brighter than for some years, by the reissuance of a letter by the archbishop, first sent out ten years ago, in which he warned the people against the heretics who have come into the country, naming specifically the Presbyterians, and after setting forth the iniquity and deceit of their doctrines specifically declares:

"In consequence whereof (the foregoing) and by virtue of our authority we command you (the curate) to communicate and explain with diligence the following points:

1. All persons incur the penalty of the excommunication 'latæ sententiæ' exercised only by the Roman Pontiff, who are apostates from the Christian faith, and each and every heretic, whatever the name by which he designates his faith, or the sect to which he belongs; and all persons who believe, harbor or favor or are in general their defenders (of the above) as also schismatics and those who pertinaciously separate themselves and deviate from obedience to the Roman Pontiff.

3. No Catholic may, without rendering himself liable to mortal sin, and without incurring the other penalties imposed by the Church, send his sons or daughters or dependents or himself attend personally any of the institutions or schools founded in this city and known as the American School for Boys as well as that for Girls; nor may he give aid or favor to the aforesaid educational plants.

5. It is a most serious offense for any Catholic to cooperate in or attend the meetings for Protestant worship, funerals, etc., whether within or without the Church (Protestant).

6. Those of the faithful who receive or have in their possession leaflets, tracts, loose sheets, or periodicals such as the "Evangelista Colombiana," "El Progreso" of N. Y. City, Bibles or books of whatever other kind, whether printed within or without the Republic (Colombian), which are sold or distributed by the Protestant missionaries or by their agents or by other booksellers, are absolutely obliged to deliver such books to their parish priest or to surrender them to the ecclesiastical tribunal of the Archbishopric.

This circular shall be read in all churches during mass for three consecutive Sundays for the full understanding of the faithful.

(Signed) BERNARDO,  
Archbishop of Bogota.

Read and explain this circular to the people at such times as there may be present the greatest number of persons, and as many times as may be necessary for all the faithful to appreciate its content.

By order of the prelate,

CARLOS CORTEZ LEE, Sec'y."

The Roman Church in Colombia has been a reactionary and obscurantist influence for centuries. At Cartagena, the best port of Colombia and the most picturesque city we saw, was the seat of the Inquisition where it is said 400,000 were condemned to death, and while that terror has long since passed away, the shadow of the Church as a great repressive, deadening power has remained. The people have not been taught. Peonage has endured and in a modified form been sanctioned by law. The machinery of the Church, it is charged, has been used in the interest of personal and commercial politics. In one word, the fact is, that one of the best countries and peoples in South America, and the one most docile to the Church and most under its control, is the most backward and destitute and pitiful. Protestantism would not have worked out such a result.

Our visit to this republic and to our work in it was at once one of the pleasantest and one of the saddest experiences of our trip. We spent nearly a month in the country, visiting Barranquilla and Bogota, the only stations where we now have missionaries, and a Sunday each in Honda and Villeta, two of the most important places on the road between Barranquilla and Bogota. Traveling in Colombia requires time, but we were rarely fortunate, thanks to the good Providence that ordered all our ways. The journey of 600 miles up the Magdalena River by stern wheel river boat, and 62 miles from Honda to Facatativa by mule back and from Facatativa to Bogota, 24 miles by rail, which often takes over two weeks, we made in nine traveling days and the

trip down in six. Barranquilla is a half American, half African town in its architectural appearance, at sea level, near the mouth of the Magdalena River, with streets washed into gulleys or filled with sand four inches deep. It is the beginning and end of river navigation on the Magdalena. Its port is Puerto Colombia, 18 miles away across the sand spit at the mouth of the river. A railroad connects the town with the port and its long pier, 4,000 feet long. The Magdalena River rises only 700 feet to Honda and most of the way the country on either side is level, tropical, swampy forest and overgrown plain. From Honda the road climbs up and down over three mountain ranges to the Bogota plain, which is a small plain, 50 by 25 miles approximately, and 9000 feet high. The wonders of mountain and valley scenery between Honda and Bogota cannot be exaggerated and Bogota itself is next to La Paz in picturesqueness, seated on the eastern side of the plain under the treeless green mountains of Montserrate and Guadeloupe.

Our Mission in Colombia is the oldest mission of our Church in South America, and if we except the American Indians, the oldest foreign mission of our Church on the Western Hemisphere. The first missionary was sent to Bogota in 1856, four years before the first missionary reached Brazil. The Rev. H. B. Pratt, who began the work in Bogota, is still living near New York and is vigorously aiding by his pen the work among and for the Spanish speaking peoples. Neither at the beginning nor since, has the Colombian Government ever hindered the work, but as soon as Spanish services were begun in 1858 the Roman Catholic Church issued protests and threatened as now with excommunication all who should attend the mission services. The first and only church in Bogota was organized in 1861 with six members. A girls' school was opened in 1869 and a boys' school in 1890. The work in the country was practically confined to the city of Bogota, with the exception of a few itinerating trips until 1888, when Barranquilla was occupied. At Barranquilla a day school for girls was opened at once, enlarged in 1890 to a boarding school, and in 1899 a boys' boarding school was established, which took the place of a school which had been conducted for twenty years by Mr. A. H. Erwin, a crippled and somewhat eccentric but deeply devoted man, who had lived for years in Barranquilla among the people, in a simple, self-maintaining style, doing good. In 1889 Medellin was occupied as a station, with one family, and after some vicissitudes was left in 1907 with no missionary resident. There is a little congregation

remaining there of some fourteen faithful members. In 1896 Mr. and Mrs. Pond removed from Barranquilla to Caracas in Venezuela and have since worked there. We were unable to visit this city. To have done so it would have been necessary to omit Bogota, and it seemed to us and we understood it to be the mind of the Board, that it was more important to go to our oldest station in South America and to study as fully as possible the work and its problems in Colombia proper. Of all the Missions in Latin-America, none has been so unfortunate in recent years in keeping the missionaries sent to it, and none has called more earnestly for special thought as to the wisest policy and our full duty regarding it.

Colombia has been left as a mission field entirely to our own Church. Within the last year one or two workers of the Gospel Missionary Union of Kansas City, who have for some years worked in Ecuador, have come to Cali, a city of 20,000, a few miles inland from Buenaventura on the Pacific Coast of Colombia. But for this whole half century the evangelization of the land has been left to us. We have now three ordained married men and two single women working among the 4,000,000 people to whom no other Church is sending missionaries. In Chile, with its 3,249,279, there are eight ordained married men and one single woman. This is not too many. We have already noted the great need there. What shall be said of 4,000,000 people to whom we have sent three ordained men? We have not one native preacher or minister. Several of our church members are colporteurs of the British and Foreign Bible Society, but after fifty years of work we have no native minister. We have the four schools, two in each station, and three churches, one of a hundred members in Bogota, one of one hundred in Barranquilla, these two under missionaries as pastors, and one of fourteen members, without a pastor, in Medellin. We have no day schools in the country or cities taught by graduates of our schools, and we have no congregations which meet regularly or are regularly visited outside of the three mentioned.

What are the reasons for this small result of a half century's work? Are all these reasons beyond our control and to continue unfavorable, or are some of them within our control, and others already losing their power? Before answering these questions, however, it is worth while reminding ourselves that the results are by no means discouraging. In Medellin, after only a few years' work by one missionary family, a good little congregation was gathered, still faithful though left without pastoral care.

In Barranquilla we have been at work not for half a century, but only for twenty years, and the work there was as encouraging as anything we saw. There are two good schools doing good work, one of them without any financial aid from the Board, and there is a living church. Beside the church services and training classes and Sunday School, there are weekly cottage meetings held in different parts of the city. There are always four or five applications in advance for such meetings from homes of members of the church or congregation or even outsiders. The meetings are crowded and orderly, with a throng at the doors and windows listening. Bogota is the only place where work has been carried on for fifty years, and there too there are two good schools, with some hopeful students in them whom a wide reaching work would draw out into Christian service. The church membership is not large, but the congregations often fill the commodious church, the prayer meetings are well attended, and there are multitudes who know of the work and are friendly to it. And even inside the Roman Catholic Church the work has made its impression. The archbishop's proclamation against it shows that it is not ineffective, and the present Bishop of Tunja even remarked to Mr. Candor with reference to a marriage in which he had taken part with Mr. Candor, when a young German Protestant had married a Catholic girl, "What a blessing it would be to our country if there were more men in it as honorable as you and that young man are." The work is widely known in Bogota and throughout the country. We do not in the least need to be discouraged.

1. Reasons beyond our control for the slow development of the work:

(1). One reason for the slow development of the work, which was beyond our control, has been the almost ceaseless political disturbance. Revolution after revolution, and constant political agitation and disorder have left nothing stable, have distracted the minds of the people, have plunged the country into poverty and have often made public assembly and any country visitation impossible. One of the two times in its history when the Bogota station was equipped for itinerating work coincided with the revolution of 1899-1902, which stopped all the industry and trade of the nation, made travel dangerous and tied the hands of the missionaries even in city work. The era of such madness is not over in Colombia and will not end while so large a number of men are employed wholly in politics with no part in the work of human progress or the actual production of wealth. There

was a revolution in Barranquilla last July and we moved about under the rumors of one in Bogota, which brought out the soldiers and the machine guns before the Capitol in the Plaza de Bolivar. But nevertheless South America is surely learning wisdom and a saner mind is coming to her people and the future of Colombia cannot possibly be as bad as the past.

(2). A second reason has been the grasp of the Church upon the nation and the people. The Roman Catholic religion has been constitutionally declared to be the religion of the people. Others have been tolerated but the Church has known herself to be in control and has dominated the intellectual and social life and to no small degree the political life also. Against all this, in part, but chiefly against the political influence of the Church and especially the foreign orders, there is now a growing protest. Newspapers publish articles which a few years ago would not have been tolerated. An article published in a Honda paper for October 9th when we were there, was addressed to the Papal delegate and invited him to return home to Europe. Another signed article denounced the contributions of the Government to the Church. The second Sunday before we reached Bogota there had been two uprisings against the Church which necessitated the calling out of the police. The students had demanded a relinquishment of the Church's absolute grasp upon education and the tradesmen had assailed the Salesian Fathers for running an institution with student labor with whose product of shoes and clothes they undersold the shoemakers and tailors. The same spirit that has expressed itself in Spain is abroad in South America. There have already been uprisings and protests against the foreign priests who are still pouring into the country and bloodshed was reported in one city and dreaded in others while we were in Colombia. The power of the priests has sufficed to cut down our schools and hinder the growth of the work. It is still able to do this, but it cannot do it long and with good schools, well supported, and with fearless and aggressive evangelistic work we can reach those who now have no religion at all themselves, but fear the social power of the Church.

(3). The inadequacy of the mission force, due not to an insufficiency of opportunity but to the short term of service which the missionaries sent to Colombia have been able to render. In Barranquilla only one man has stayed in the station over five years, Mr. Lee, who has been there eleven. The average time spent in Barranquilla by the six other men connected with the Barranquilla station has been less than three years. There

have been thirteen men connected with the Bogota station since its establishment. Of these Mr. Candor has worked in Bogota for twenty years; Mr. Caldwell fourteen; Mr. Wallace, now in Mexico, thirteen; Mr. Miles, twelve. The average term of service of the remaining nine, of whom Mr. Williams is still on the field in his second year of service, has been four years. If we turn to the single women we find that only one remained in Bogota more than seven years. Miss McFarren, the first single woman, stayed fourteen years, 1869-1883. Mrs. Candor, who went out as a single woman and married Mr. Candor after two years, has spent 29 years on the field, of which five were spent in Barranquilla. Miss Hunter spent ten years in Barranquilla and Mrs. Ladd fifteen, but the average term of service in Bogota of the seven unmarried women sent to Bogota, excepting Miss McFarren, has been a little over three years. Excepting Mrs. Ladd and Miss Hunter the average of the six sent to Barranquilla has been thus far less than three years, but two are still at work, of whom Miss Scott has spent seven years in Bogota and four in Barranquilla. It will be seen that Barranquilla has had a continuous service for a period of over ten years of a man and his wife and two single women, and Bogota of four men and their wives and one single woman. The first four men in Bogota spent respectively four, two, three and six years on the field. At no time in the history of the station have there been three men with the language ready for work save twice, in 1894 and in 1897, for a short time, and often there were not two. With such a want of continuous service it is not surprising that the work has been disconnected and inadequate. The chief reason given for this discouraging record is the difficulty of the climatic conditions of Barranquilla and Bogota. The former is in 12 degrees north latitude at sea level, in about the same conditions as Panama, and the latter at an altitude of 9000 feet, which is hard for people with weak hearts, and which has been found exceptionally trying for women. Great difference of opinion prevails, however, on these points. We met men and women who declared the climate of Bogota to be both delightful and healthful, and for men there is no reason why, with proper exercise and care, it should not be found so. Barranquilla is hot but it is not unhealthful. The sand of the streets and the cleansing warmth of the sun give as good hygienic conditions as can be found anywhere so near the equator at sea level. In both stations the records do not show any reason why men should not live and work as well as in southern China or

Siam and Laos. Bogota is a far finer climate than any of these. As to women, it is evident that even greater care in selection of missionaries must be exercised and that special attention must be given to the possibility of any such troubles as those which have cost these two stations so heavily in the past. But with proper health tests beforehand and proper care of health on the field, there is no more reason why these stations should not be equipped than exists in the case of Tokyo or Teheran, and far less than in the case of Hoihow or Nakawn. Medellin, it might be added, has an almost ideal climate, and if only missionaries who have trouble in Bogota or Barranquilla could be transferred in time to that city they might be saved to the work.

(4). The means of communication in Colombia have been so poor that travel has been discouraged even when it has been possible for a man to get away from his station. But travel has been far easier than it is in Kurdistan when Mr. McDowell goes to and fro in summer and winter on horse back, or afoot or on avalanches. And the means of travel will certainly improve. They have improved greatly. Our trip to Bogota as planned was carried out to the day and hour. This would not have been possible a few years ago. The little railroads are extending. A good government will sometime spend on roads some of the money which bad governments have shown that it was possible to steal. Meanwhile, we ought not to complain of inadequate means of communication until we have used adequately such as exist.

(5). It has been felt by some that the day for Colombian evangelization had not come. There are certainly times and seasons. But these the Father has kept in His own power and His own knowledge. Our business is to act as though they were here or might come at such an hour as we expect not. We are only ready to take advantage of them when they do come if we have all along been acting upon the supposition that they were already here. There have been times in Colombian history when a wide reaching propaganda was more practicable than at other times, but we were not prepared for these times. Whether the time is now here or not, who can say? It is enough that we know that now is the time to act as though the time were here.

2. Reasons within our control for the slow development of the work:

(1). The Church at home has given a very inadequate support to the work. We spent on the Colombian mission including



Venezuela, in 1898-9, \$16,059; in 1903-4, \$15,205 and in 1908-9, \$10,777. For the same years the expenditures in Syria, where we have a population dependent upon us of not more than one-third the population of Colombia, were \$43,596, \$53,728, \$59,859; and in Mexico where our population is 2,500,000, \$44,871, \$45,978 and \$55,961; and in the east Shantung mission in China, where we may be said to have a population about that of Colombia, \$22,182, \$31,046 and \$37,474. At the present time our total appropriations for Colombia, exclusive of the station in Venezuela, are \$7,147. Of this \$4,700 is for the support of missionaries, leaving \$2,447 for all the work of the Mission. Practically nothing is available for itinerating work, and only a small amount for partial support of one native preacher who is also a Bible Society agent, and one of the four schools (the Boys' School in Barranquilla) is maintained without expense to the Board, and one of the others (the Boys' School in Bogota) is only maintained this year and cannot be maintained next by the work of Mr. Williams in teaching English classes to supplement the income of the school. The Board of course has not been able to appropriate funds which the Church would not give and the work of the missions has had to suffer. Colombia has been the chief sufferer.

(2). There has been no sufficient effort to find and set to work competent Colombian evangelists. Once at least a man was in view for this work. I do not know what became of him. Half a dozen men have been started toward the work and are now engaged in other lands, two in the United States, one in Mexico, but there is not one in Colombia. At present there are several young men disposed to take up such work. Every wise encouragement should be given to them. We need a host of voluntary workers, and we need competent ordained men to become pastors of the churches in Barranquilla and Bogota, which ought not to be indefinitely under the pastorate of missionaries, and we need good evangelists to work throughout the country.

(3). The stations have been too few and too poorly manned to give one another stimulus and inspiration and counsel, and to make any interchange of workers possible in times of emergency. For over thirty years there was but one station with only two men, rarely a third who came to begin work just as one of his predecessors was leaving. When later there came to be one and then two other stations, they were weak and far away, and though the three were called a mission, there has been only one mission meeting, and Mr. Lee had never been to Bogota until he

went up with us to hold a mission conference there. The work has lacked the correction and impetus of associated counsels. In any true occupation of the field, there should have been at least three good stations with two men in each and a third man in Bogota, and at any cost of time and money there should have been regular mission meetings. Attendance could be made an opportunity for itineration over large and populous areas. We tried to maintain three such stations but the workers failed.

(5). There has been practically no itinerating work. In the whole history of the Colombian mission there has probably been less itinerating work than has been done in one year by the Tabriz Station alone. In his eleven years at Barranquilla, Mr. Lee has been able to go out once for five days. On the inland plateaux and valleys there have been a few extensive trips, and Mr. Candor has been in his long service in many different places but there has never been any regular itinerating work. And the country is full of opportunity for it; the people are accessible everywhere. A man with leaflets or portions of Scripture can have a friendly crowd around him instantly. There are hundreds of large towns and small cities which are waiting for wisely planned, steadily prosecuted itinerating work. These range in population from 5,000 to 30,000, and there are multitudes of smaller towns and villages, many of which have no priest save an occasional visitor. We attended service in a woe begone little church in one of these towns on the occasion of the priest's visit, and though the bell was repeatedly rung and all the village must have known that the priest was there, there were half a dozen people present, and only one woman communicant. It would be hard to find a larger, more interesting field for itinerating work. The devoted labor spent in the State of Bahia in reaching scores would here reach hundreds. We ought not to do less in that hopeful field but we ought surely to do more here.

(6). If the work is to advance we must regard it with a spirit of courage and daring and hope. It would not be surprising if a station like Bogota should become discouraged where so much falls constantly upon so few to do. There have been times when one man and wife have had to be responsible for both schools and for the church and for all the work of the station. But we have not dared to be hopeful enough, to venture upon bold obedience, to use faith and work. Even if the response of the Church to the needs is so slow that we must wait yet longer before we undertake our full duty in Colombia, we must

wait in the spirit of confidence and faith, and with a restless will to try everything, though we be nothing.

What the work in Colombia needs, as it seems to me, are the following: (1). A second man for Barranquilla for itinerating work in lower Colombia, or to set Mr. Lee free for such work. (2) A third man for Bogota in order to enable the station to devote the equivalent of the full time of one man to itinerating work to the northeast and southwest. (3). Two men for Medellin, one a married man, and a single woman for the work there, to open a school and to itinerate in Antioquia where the best people of the country are said to be found. (4). A capable woman teacher to be associated with Mrs. Candor in the Girls' School in Bogota. (5). Appropriations necessary for itinerating and evangelistic work. (6). Regular annual or biennial meetings of the mission. (7). An advancement of the character of the work in all our schools, to make them the most efficient schools in Colombia. The missionaries ask also for a second woman to be associated with Miss Scott in the Girls' School in Barranquilla. In a proper occupation of the country, we should have a station also at Bucaramanga, eleven days' mule trip from Bogota, to the northeast. Mr. Norwood, the former agent of the American Bible Society, lived there for some years and there are believers in the city, and it is the centre of a great population and the most liberal portion of Colombia. All this involves expenditure and such expenditure cannot be made by withdrawing funds from other missions, but when the gifts of the Church make increased expenditure in existing mission work possible, if we intend to discharge our trust in Colombia, we shall need to do these things, and more, before, by the raising up of native churches and preachers, we shall be free to do less.

On two points a further word may be needed. (1), As to whether if we are to do our work in Colombia we really need the schools, or at any rate an increased attention to them, and (2) whether it is worth while to do anything for Colombia at all.

1. As to education. The educational conditions in Colombia are a pitiful disgrace. They are worse than we found anywhere in South America. They may be worse in Venezuela and Paraguay. I do not know. By the Concordat public education is under the domination of the Church, which means that there is none where there can be none, and that what there is is inferior. Now and then as one rides through the villages or towns he hears the united murmur of a school at work on memorizing, but there is no real attempt to provide primary education for the people

and most of the secondary education is a farce. There is not one school of thorough work and of the first order in all Colombia. There are no normal schools for the training of teachers. I attach to this report the Segundo Informe of the German rector of the Escuela Nacional de Comercio in Bogota presented this year to the Minister of Public Instruction. It presents the view of an intelligent and capable man who comes to Bogota from educational work in Ecuador and Chile: "Primary and secondary institutions here," he says, "appear to me distinctly inferior to those of the other countries which I have known." We visited the best school in Bogota which was not dominated by the Church, the Universidad Republicana. It had 240 students, 75 of whom were boarders, who paid \$16 a month while day pupils paid \$10 a year. It was the most dirty, forlorn, run-down-at-the-heels, unorganized school I have ever seen. And yet this is higher education in Colombia. Neither religion nor ethics can be taught by such education. It is not honest education. How can it be ethical? It is not an education in cleanness. Now can it be religious? There is need and there is opportunity for clean, thorough, high principled educational work, to set a standard for both the Government and the Roman Catholic Church, which they will be obliged to copy, which it may be hoped they will wish to copy. We have done such work elsewhere. It is true missionary work. There is no place where it is more needed than in Bogota. Such schools, we believe and outside observers confirmed the view, would be a true success. They might be self-supporting, they would be great evangelizing forces, and not even the denunciation of the archbishop could destroy them. It is true that many liberals might not care to send their children to schools as pronouncedly religious as ours, but I believe we ought to try to see what we can do for pure religion by making our schools far and away the best schools in the country for the thoroughness of work as well as for upbuilding of character. Out of such schools we could send young men and women who would be in demand for day schools. They could not teach in the public schools as long as they are in the hands of the Roman Catholic Church, but a wide reaching work would have places for them as it has in Bahia. To make our schools such schools as these without better support is impossible. We may need to send out for some of them also men and women who have been specially prepared for such work and who perhaps have been sent first to some other mission field to see what can be done in and with mission schools. It is wonderful

what has been done by those who have built up and conducted the schools we now have. Nothing more may be needed at present than the supplementary help for which they call, but I believe that next to an aggressive evangelistic work we need a free evangelistic use of our schools, and that this means a maintenance of these schools in such a work as they do at the fullest effectiveness as training schools of character and efficiency.

2. But shall we consider doing anything at all for Colombia? Have we not enough to do elsewhere? We have worked there for fifty years. Have we not done enough for a people who have done nothing for themselves except to bring their rich country to ruin? Surely, we can answer these questions in only one way. We have put our hand to this plow. We put it there fifty-three years ago. The furrow is not run yet. We shall not turn back. We are practically the only evangelical agency at work in this field. Others have come and gone, but the work that is to be done is laid at our door. It is a needy work. There is none needier. I am writing these words on the Magdalena River. We are just passing by a collection of hovels on the river bank. Children are playing before the door. The father has come down to hold off his canoe to save it from damage from the after wash of the boat. The mother is looking out from the main hovel, which is her home. There is no school. There is no church. Now for scores and scores of miles up and down the river are hundreds of such hovels. Back in the mountains they are gathered in villages and towns and cities. The people are of flesh and blood like ourselves. They are a warm-hearted, loving, responsive people. The Gospel is in our hands for them, and if we abandon them who will give it to them? The Roman Catholic Church has been with them for three centuries and it has not given it to them. Who will, if we do not?

One night on our way up the river we had tied up for wood. It was late and the boat was asleep save for the men who in the weird torch light were carrying the fuel from the long narrow piles in which it was arranged on the bank to the long narrow piles in which they arranged it between the stanchions on the boat. The deck passengers were sleeping where they could on the flat unprotected lower deck. I was awakened from a half sleep by the sound of a body plunging in the water and a strangled sob for help, the rush of feet and an appealing cry, "O hombre!" and then all was still. The brown water went gliding by. The men went on with their work. After a little while the task was done, the hoarse whistle blew and the boat crept on its heaving

and sobbing way upward in the night. A soldier sleeping on the deck had rolled off in the dark. No one was quick enough to reach him. It was at the mouth of a dangerous little river. The stream was deep and the current swift and the night was black and the man was gone.

Well, it is some such half conscious cry for help which we seem to hear from Colombia. The men are always going. A blue sky fleeced with white clouds is over the white-trunked forests and the deep growth of palms and ferns and plantain, and the light-hearted people try to see the brightness in their lot and the lot of their country, but the need is there and their hearts feel it and wait for help. And there is but one Church at whose hands they may expect it.

### III. Other South American Countries

In addition to the missions of our own Church in Brazil, Chile and Colombia we visited the mission work of other agencies in Uruguay, Argentina, Bolivia and Peru and had as good opportunities as one day could afford to learn from workers in Panama of the conditions in the Panama Republic and on the Canal Zone. In many of these fields the present workers are earnest and cordial in their invitations to our Church to enter and establish work. I shall speak briefly of the situation in each of these countries.

#### 1. URUGUAY

Uruguay is the smallest republic and with the exception of French and Dutch Guiana, the smallest country in South America and yet it has an area of 72,000 miles and is 1-6 larger than England. It attained its independence in 1825. It has a population of 1,103,000, 1400 miles of railroad and 5,000 miles of telegraph. It adjoins the southern state of Brazil, Rio Grande do Sul and there is now railroad connection of Monte Video with Porto Alegre, one of the two largest cities of Rio Grande do Sul and one of its sea ports which will some day be connected with Sao Paulo by the extension of the railway system which has already reached Pto. da Uniao on the border of Santa Catharina, crossing the states of Sao Paulo and Parana. Monte Video, the capital of Uruguay, was founded in 1726, and has now a population of 308,000, only a little less than Santiago, Chile. 3700 ocean going ships, of which 1700 are British, enter the port of Monte Video annually.

Uruguay has had its political irregularities, but the country has been very steady, in comparison with Paraguay and it enjoys the unique distinction of having its currency on a gold basis with a dollar worth 102 American cents. A merchant of the city told me that this distinction was due to the foreign merchants who had bound themselves to maintain this standard, and not to any superior financial ethics or good sense on the part of the government. The merchants had signed an agreement which for a long time had been hung up in the banks that no matter what the Government might do the signatories would deal with one another on a gold basis. The country has neither gold nor copper coin of its own but only paper money and very neat 1, 2, 3

and 5 cent nickel pieces. The city is a neat semi-Europeanized town with ten banks, five hospitals, trolley cars, a good park, a mediocre cathedral, and comparatively few Roman Catholic Churches. It has a good air of thrift and substantial prosperity, with the best carriages, horses and public hacks we saw in South America, and through it passes almost all of Uruguay's annual export trade of \$38,640,000 and imports of \$25,958,000.

The Constitution of the country establishes the Roman Catholic Church, but there is a strong liberal spirit. The Y. M. C. A. in Monte Video was given a hopeful beginning through absorbing at once a young men's liberal club. For a generation there has been an open door. The only missionary board which entered was the Board of Missions of the Methodist Church which has three ordained men sent from home, nine organized churches with 657 full members, located at Colon, Concordia, Durazno, Mercedes, Monte Video (3), Santa Lucia and Trinidad. There are 13 local preachers. In Monte Video there are two Methodist schools, a girls' boarding school with two missionaries and 170 pupils, of whom twelve are boarders, and a kindergarten department followed by a two years' course for which few girls could be persuaded to stay and a boys' school, "The North American Academy" with a missionary and his wife and two single women and 70 boys of whom two are boarders. The girls' school course extends to next to the last year of our high school course and the boys' school falls two years short of it. In Monte Video the Methodists have a large unfinished church building in a conspicuous location as a memorial to Chaplain McCabe, who had done much for South America as Bishop of the Methodist Conferences in South America. \$35,000 gold has been spent on this church and \$30,000 will be needed to finish it. There are 350 members of this church and 50 of an English Methodist Church which worships in the same building. In Monte Video there is also a Lutheran Church for the German community and a new British School of 70 pupils with men and women teachers from England for English speaking children of the foreign community has been established, maintained by fees and the income received by the English community from the \$200,000 or so received from the sale of its cemetery site, taken by the city for a public square. The British community is an old one, the Anglican Church having been built in 1845. There are also some Plymouth brethren working zealously with halls and street meetings. They are men who support themselves by clerical work and give their evenings and Sundays to evangelism. We met some of them



and found them earnest men with no spirit of piratical sectarianism.

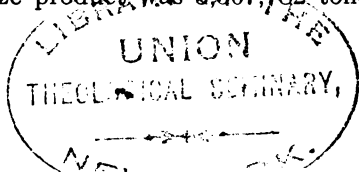
The Monte Video type was very interesting after seeing the Brazilian. There was no Negro blood, and while the policemen and soldiers were Indian or Gaucho, there seemed to be little Indian blood in the city laborer. The stevedores at the docks might have been, as far as appearance went, imported from New York. The faces of the women on the streets and in the shops were as white as in Paris. One-fifth of the population of Uruguay are foreigners. In 1900 there were 73,288 Italian and 57,865 Spaniards. The general type was like a mixture of Italian and Spanish.

The Methodist churches included some capable and influential people, and while the workers said that for some years the progress had not been as rapid or the work as influential as it had previously been, it was evident that there was good foundation and that effectively pressed, as it is of course the desire of the Methodist Board that it should be, the work of the Methodist Mission should suffice and the field ought be left to it.

## 2. ARGENTINA

At the present time Argentine is the most progressive and energetic of the South American countries. It is the least South American of them all. Of the 5,500,000 people in the country a large population are foreigners or children of foreigners. In 1895 the total number of foreigners was 886,395 of whom 492,636 were Italians. In 1906 252,536 immigrants came, of whom 127,578 were Italians. Buenos Aires with a population of over 1,000,000 has a large element of Italians and foreign born of other nations. Buenos Aires is very much like a European city. The shops are like foreign shops and the air of the place is modern and western. English financial interests have been heavily concerned and the railroads of the country, not a little of the agricultural industry, and a considerable part of the funds for municipal improvements have been provided by British capital. The temperate climate is favorable to European immigration and enterprise.

Already the foreign exports of the Argentine are 366,000,000 gold, an amount exceeding the exports of all the rest of South America combined, excepting Chile. There are 350,000 square miles good for wheat. In 1904-05 the wheat product was 3,913,043 tons as compared with 2,282,609 of Canada and 1,586,957 of Australia. The maize product was 8,567,782 tons. In



1907-08 the wheat yield was 4,920,000 tons, estimated. According to the last census (1895) there were 21,701,526 head of cattle and 74,379,562 sheep, and in 1904-05 there were exported 3,878,-729 frozen sheep, 100,966 tons of beef, 163,086 tons of wool and 84,703 tons of skins and hides. The country is still thinly settled, 4.58 to the square mile as compared with 21.25 in the United States and 558 in England, and its agricultural resources are only on the threshold of development. There are 12,500 miles of railroad as compared with 10,427 in Brazil, with new lines building in both countries.

Buenos Aires is the largest city in South America and the fourth largest in the Western Hemisphere and one of the largest in the world. It has all the problems of a modern American city, the inevitable problems of industrial unrest, and also immorality, irreligion, drunkenness, ignorance, with difficulties of its own, while it is without the resources of an American city, the national traditions and spirit and the help of a free Church and adequate schools. Even the Catholic Church is doing nothing to cope with the problems. In this city, the size of Philadelphia, there are only 40 Roman Catholic churches and 10 Protestant Churches for both Spanish and English services. In Philadelphia I believe there are the same number of Catholic churches as in Buenos Aires and 500 Protestant churches.

The Methodists (North) are working in the Argentine as well as in Uruguay and have an extensive work, including a theological training school with seven students, a girls' school with 45 pupils, in Buenos Aires and several schools in Rosario, with 240 pupils, with other schools numbering some hundreds of day pupils; approximately 30 churches with native preachers and 2,553 full communicants. There are nine American missionaries in Spanish work and Dr. McLaughlin is doing an admirable work as pastor of the American Church for English speaking people. The Methodists have six churches in the city of Buenos Aires and work all over the country. The Regions Beyond Missionary Union of England has five married missionaries and three nurses in Buenos Aires, Las Flores, Tres Arroyas, Tandil, Coronel Suarez, Campana and Hattaris with a self-supporting work, maintained by a Christian dentist from Australia at Zarate. The Christian and Missionary Alliance has four married men and three single women at La Plata, Azul, Alavaria, Gualeguay and Gualeguaychu. The Southern Baptists from the United States have also recently sent several earnest men who are at work in Buenos Aires. The South American Evangelical Mission is

the only other mission. It has three men and four women who are self-supporting workers giving part time to mission work, and one man and one woman supported, with work at San Fernando and San Isidro. The American Lutherans are represented by one man who came to look after the European Lutherans but whose heart is already drawn out to the Spanish speaking people. The Y. M. C. A. is also well established in Buenos Aires with money raised for a building and a promising work begun among the students of whom there are 3000 in the Medical Department of the University alone. There are three secretaries in the Y. M. C. A. with a fourth who has general charge of the work in South America. There are accordingly about seventy foreign missionaries counting women, in the Argentine for a population of 5,500,000, or about one missionary, counting husband and wife as one, to each 150,000 people. The capital is occupied and with it say 30 towns and cities. There are great reaches of the country, however, where no foreign missionaries are located. Outside of Buenos Aires the population per square mile is small. Even including Buenos Aires in the average, the distribution of the population is five per square mile.

Beside the Anglican Churches of which there are several, there is one other efficient Christian agency at work in the Argentine and that is the Scotch Church of Buenos Aires. This is a self-supporting church of which the Rev. J. W. Fleming, B.D., has been pastor for nearly a generation. Financially it is one of the strongest churches in the country. It supports its pastor and an assistant and maintains a minister for the Scotch communities in the "camp" or country. There are organized Scotch churches in other cities of the Argentine which are affiliated with it. In the city the Church has four or five congregations and Sunday Schools for English speaking workmen and others and a fine day school for English speaking boys and girls next to the parsonage. The sale of an old church building to the city when one of the streets was widened enabled the church with the addition of special gifts to equip itself well with a fine church plant, and at some distance a parsonage and the Scotch school. The clergy of the Church are all from the Established Church of Scotland. They are a fine set of people, and Mr. Fleming has been so long in the Argentine that he is generally looked up to as a leader in all good. Hitherto this church with its great power, for it has naturally included in its membership a far larger body than Established Kirk people alone, has confined its activities to English work, but Mr. Fleming

and his associates feel strongly that it should be making some contribution for its own sake and for the sake of the nation to the needs of the Spanish speaking people, although Mr. Fleming doubts its ability to support a missionary. The Church wishes to have something done. The children of foreigners, if born in the country, are under the law Argentine citizens and the sons are liable to military service. Where the children owe a debt of political service, it is clear that they owe a debt of religious service also, and this debt some members of the Scotch Church now feel that its people, foreign and native born, owe to their adopted country. I understood from the attached letter from Mr. Fleming, in whose hospitable home I was most generously entertained, but who was himself away at the time visiting the communities in the interior, that the Church would be glad to have our Board provide the support of a foreign worker who would work in harmony with the church among the Spanish speaking people. I said that there was no probability of our Board's being able to do this, that it had already more work in South America than it was doing as it ought to be done and that I thought it would be better for the Scotch Church itself to launch and support the work, though we should be glad to aid in any way we could. The Churches of Scotland have no Spanish work in other lands from which men who knew Spanish could be obtained. The hope was expressed that our Board might supply a man acquainted with the language. I said we would be glad to find a man if we could but that he ought to be the worker of the Scotch Church in Buenos Aires and that it would be better if he should be a Scotchman. If however, a Scotchman cannot be found and such a man now or formerly connected with one of our Spanish missions could be provided, it would add a missionary to a needy field and it would be rendering a good service to this strong Church which will I believe, be still stronger if it finds itself able to carry out such a policy.

Another piece of Christian work to be found in Buenos Aires was one of the most notable things we saw in South America, namely, the "Argentine Evangelical Schools" of Mr. Morris. These schools are day schools for poor children, begun in 1898 by the Rev. William C. Morris, who is connected with the South American Missionary Society of England. There are now over 5,000 children taught in these schools and the work is alive with the intense, energetic, practical spirit of Mr. Morris. No one can see these great throngs of children, orderly, well taught, reading the New Testament as one of their text books, inspired

with the sense of duty to God and to their country, prepared practically for life by industrial training without being uplifted by the sight. It is a wonderful work and shows what can be accomplished by one man of faith and indomitable energy and fearless obedience to the call of God. The schools are largely supported by gifts in Argentine, but the work is an enormous burden for one man. They enjoy now the favor of the Argentine Government, which gave them a subsidy in 1907 of \$48,000, Argentine money. The municipality of the city of Buenos Aires gave them \$5,000 Argentine money. The effect of this work has been to set both a moral and pedagogical standard for Government schools as mission schools ought to do, and also to quicken the Roman Catholic Church to take up work which it had utterly neglected until this example was set before it. Mr. Morris's report for 1907 speaks of this service rendered by the schools:

"The humble work of these institutions has avowedly given an impetus to official action in primary education, has compelled attention to the moral element which is essential to the true equipment of childhood and youth, and has awakened and inspired emulation and effort in many directions. If this alone had been achieved, the benefit would be great indeed: but to disturb mental apathy, to provoke mental exertion, to compel the recognition and study of growing needs, to successfully press the claim for moral and philanthropical influence and action in the education of the 30,000 to 40,000 poor children not attending any school in the city—and on behalf of the 200,000 forgotten children in the interior of the Republic—and even in the interest of the fortunate multitude who are in regular school attendance,—this would be in itself a valuable contribution to the work of the educational field; and testimony and evidence from all sides agree in attributing the present awakening in a very large measure (not to say more) to the activities of these institutions."

The President of the Republic has expressed his sincere sympathy with the work that is being carried on in these schools, and they have no warmer friends than are to be found in the Argentine National Congress. They had, however, great opposition to overcome which still wars against them, on the part of the Roman Church in the Argentine. In spite of the fact that Mr. Morris was caring for absolutely neglected children and that the Roman Church was doing nothing for them, a bishop of the Church, who was a deputy in the National Congress, made a fierce attack upon the schools and upon the proposition before the Congress in January, 1902, to give them a monthly subsidy of \$500 in which he made false charges which were openly denied by fellow deputies. The bishop rested his opposition on this flat declaration:

"Mr. President, I believe that according to our present constitution, it is not possible to favor the development of Protestant worship in the Argentine Republic, and this proposed subsidy has for its direct object the spread of Protestant worship in this country, where it may only be practised according to the freedom of worship sanctioned by the constitution, but where it may not in any way whatever be helped by the public treasury, which is formed with the contributions of the country, which is composed of Catholic provinces.

\* \* \* And I say, Mr. President, that in loyalty to the constitution it is not possible to support and spread the Protestant worship, for it is an indisputable principle that when the fundamental law of a country commands that a certain institution be sustained, it implicitly establishes the prohibition to sustain or support the institutions of an opposite character; and between the **Catholic and the Protestant religions there exists a diametrical opposition.** The duty of the State being therefore to sustain the Catholic worship, it may not support in any way whatever an institution contrary to that worship." Instantly deputies rose to answer the bishop. What they said will illustrate the spirit of the Argentine and also the new attitude of the men of South America toward the Roman Catholic Church and the whole question of religious liberty. Deputy Lacasa was the first to reply:

"I have most carefully visited Mr. Morris's schools; I have examined the classes one by one in all those branches which are taught therein, being especially careful to examine them in those which I judged might give rise to a debate in this Chamber that is, in religious subjects, and in all those relating to love of country and patriotic duties. I asked the children to sing our National Anthem; they knew it perfectly, and sang it with so much decision and with such eloquence, as to reveal beyond all dispute that the notions of patriotism had been well inculcated throughout the schools; a fact which the Hon. Deputy is most anxious to ignore.

"I asked them to sing some of the religious school songs which they had been taught, and, Mr. President, I who am a Catholic Christian, but have also some of the culture of religious toleration which is the first condition of modern civilization, have had to recognize that there exists unquestionably a serious deficiency in our public schools because they have no religious teaching, and I had occasion to verify in many ways this fact concerning the Evangelical schools, that in these schools three great truths are taught; the truth of Duty, of love to the Fatherland, and of love to God. (Shouts of very good, very good, and applause).

"It has been said, Mr. President, that children have been taken to these institutions through bribery. It is necessary to visit those districts known as Tierra del Fuego, where the little and older pilferers skulked and lounged, and the dangerous elements crowded which served as the basis of the anarchist movements, and which still wander the

streets of our metropolis, in order to understand what was the condition of those children when this work was commenced; half naked, bare footed, without education, without anyone to care for them in any sense, for neither the official action nor that of my fellow religionists, the Catholics, had reached those districts.

"It was necessary that this man, who has the intuition of a grand mission, should visit all those poor hovels of homes, house by house, inquiring why all those children were not attending some school; and when he found many who could not attend for lack of clothes and boots because of abject poverty, he clothed, and put them to school, and befriended them, and thus taking the poorest child by the hand he led him on, and imparted to him the notion of duty, the love of country, and the love of God. And this man, who has consecrated himself to a mission of this nature, has obtained positive results; and these the Hon. Deputies may see for themselves by visiting the schools, and they will find that where but a short time ago there were only 200 such children being helped and educated, there are now nearly 2000 boys and girls; they will find that in these schools the children are taught according to our own National programmes of studies, in addition to which, the truths above mentioned are carefully inculcated, to which these children were completely strangers before; they will also find that there exists a Trades' Institute for the boys who leave the elementary schools after having finished their studies; in the Institute useful trades are taught them; in the boot making department the work made all goes to the poor children of the schools. This is what is being done for the boys."

Deputy Gouchon followed:

"It is very sad and painful, Mr. President, that the spirit of fanaticism, of religious intolerance, has dared to formulate against Mr. Morris the charges to which the Chamber has listened this afternoon. Mr. Morris is a philanthropist in the full and complete meaning of the term. When he commenced his special work among the children he entered upon the mission heartily, giving all that he had. By his perseverance and enthusiasm, he has succeeded in awakening the philanthropic sentiment among those of his own nationality and among many others; he has personally succeeded in gathering sufficient funds to open schools in those districts where none existed; he has gone with his enthusiasm to those distant parts of the metropolis and has gathered into his institutions 1800 poor children, all of whom receive, not only the same teaching as that given in the National schools, but also that which is of more fundamental importance for the life of a people, sound moral education. And he is forming the character of that multitude of children and youths, who, without his action on their behalf, would have been in an abandoned condition, free to wander in ways of iniquity and to produce, some day, shame and sadness for the country.

"And has it been stated that in those schools the sentiment of patriotism, of national loyalty, is not taught? **This statement is not a true one.**

"I have attended the public gatherings of these schools superintended by Mr. Morris, some of our Cabinet Ministers have attended, representatives of the Normal School Board have been present, and as my colleague, the Hon. Deputy for Buenos Aires, has informed us, our National Anthem is sung vigorously and with perfect accuracy.

"And not only so, Mr. President, but also at the close of these great school demonstrations, each child takes home a beautiful commemoration

card, bearing our National Anthem, mottoes and texts of Christian morality and patriotism, and photographs of San Martin and Belgrano, and others, the founders of our independence and the heroes of our nation. (Shouts of very good, very good).

"The teaching given by Mr. Morris is perfectly moral, it is a teaching which no Catholic can repudiate, for in these schools truth is taught, **fundamental principles are inculcated.**

"There is no question made of sectarian or denominational religion, for that which is taught is the religion of all religions; and whatever may be the denominational name given to a religion, when this shows itself able to teach the principles of morality, when this contributes to form and train up useful men for the country, honest citizens, good parents and good children, this is the only religion which we can admit and of which we can approve. And the religion which can do this is the religion of fraternity, the religion of love to our neighbor; not that form of religion which preaches hatred, which teaches men to despise others because they think differently from themselves; a religion which does that cannot be the religion which the Redeemer has so generously sealed with his own blood. No! a religion which does that, is one, the results of which are for the evil of humanity, which serves to maintain a state of perpetual warfare among men and divides them, which hinders the realization of the Evangelical ideal.

"In connection with the schools superintended by Mr. Morris, Trades' Schools have been established where the primary education given to the boys is supplemented by imparting to them such knowledge in certain trades as shall qualify them to face the struggle for life. And when a man possessing these conditions and characteristics comes forward, a true philanthropist, a man who really loves his country, it cannot be that we shall allow him to be stigmatized as a "foreigner" for he is not a foreigner who gives his personal efforts to the cause of the progress of our country, who consecrates to such a work his intelligence and his will; he is as worthy of the name of an Argentine as any one can be, and also of our confidence and support. (Shouts of very good, very good).

"Therefore, Mr. President, I declare, that the schools superintended by Mr. Morris are, with respect to primary instruction **ideal schools for our country**; for they impart instruction, education and a general training which are most necessary in the struggle of life.

"To conspire against these schools, to vote against these institutions would be to create an opportunity for the resurrection of an age which humanity may never allow to return; it would be a vote worthy of the **middle ages.**"

Deputy Gouchon was followed by Deputy Vivanco, who represented a Roman Catholic Association which had been inspired by Mr. Morris's example to undertake similar work:

"The impression which any Hon. Deputy would receive on visiting these schools would be the same as that which I have received. It is to be lamented that there are not fifty or a hundred thousand persons like Mr. Morris in our country, to carry on work like this.

"It appears to me that the only fair competition lies in emulation, in rivalry, and this is what such associations as that for the 'Preservation of the Faith' propose to do; which have not come to petition the Committee not to give a subsidy to the schools under Mr. Morris, saying that such



schools ought not to be opened, because they are opposed to the State religion, but they come to ask for a subsidy because they desire to open schools which shall have the same object as those of Mr. Morris, in which the children shall receive clothes and boots, and spiritual bread, which is education. By this standard, therefore, the Committee has endeavored to decide this matter, that is, by a standard of strict justice and equality."

The matter went over to the following day after one deputy had proposed that instead of cutting out the subsidy it be doubled. On the next day the bishop renewed his attack, charging especially that such free and philanthropic work as Mr. Morris was doing was practically a bribe to children to become Protestants. This called forth a yet more bitter reply from Deputy Gouchon:

"Mr. President, when children are lifted out of misery, when they are put to school, when a good education is given them, when they are brought up as useful citizens for the future, for their families and for themselves, when employment is found for them on the termination of their school course, and when, in addition to all this accumulated benefit and blessing even financial and other philanthropic help is given, it seems to me, Mr. President, that we are compelled to bless this work.

"Now from the standpoint of the Hon. Deputy who has just spoken, we see naturally that the system is completely opposed to his system; in which, to be able to enjoy the blessings of heaven it is necessary to pay. (Laughter.)

"The sentiment is totally a different one. On the one side the sentiment of love, of tenderness for one's fellow creatures; on the other an interested selfish sentiment; it matters little that a man is burning in the hell flames of purgatory, if no money is forthcoming he shall not come out. (Loud applause.)"

After Snr. Gouchon's speech the subsidy was passed and it has been increased from time to time until it is now \$4000 a month. It is money well spent. No cleaner, more creative work can be done than that of taking these little lives and producing true character and true citizenship in them through the Gospel.

The missionary work in the Argentine has made almost no use of boarding schools, and I think that the missionaries were right in deprecating this omission. We met at a luncheon at which the British consul presided, representatives of four different Christian agencies working in the Argentine, and all agreed that the work had suffered for the want of such influences and results as good schools have given elsewhere in South America and would have given in Buenos Aires.

The Argentine is growing more rapidly than any other South American country. Its population has advanced from 1,830,214 in 1869 to 3,851,542 in 1895 to 5,484,647 in 1905. The city of Buenos Aires, which numbered in 1833, when Darwin was there

with the "Beagle" 60,000, had in 1869, 187,346 population, in 1895, 663,854 and has now nearly a million and a quarter and is growing at the rate of 100,000 a year. The people who are crowding in from Europe are not bringing their religion with them. Even if it were an adequate religion, demonstrated by its fruits in Italy and Spain to be good for national progress and individual morality, the immigrants do not retain it on the soil of the new land. They discover here, as a priest told me, that the priests can no longer wield over them the power of the State, and they at once hurl off the old respect for the Church and despise its priesthood whom they had respected only because they feared. A great new nation is taking form here. What form is it to take? Are the deepest of all principles, the elements that redeem, to be omitted from the forces at work upon it? Here is a population greater than that of the state of Illinois scattered over an area of 1,135,840 square miles, one-third the area of the whole United States. One-fifth of it is concentrated in one city larger than Boston, Baltimore and Denver combined. Can it be said that the Christian Church is supplying an adequate agency to mould in righteousness and in reverence this great republic and this great city which are now so malleably open to the influences without which it is a menace for a nation to be organized or a city to be built?

### 3. BOLIVIA

Our last day in Chile was spent in Antofagasta, a city of 32,000 where it never rains, the gray overhanging clouds having no meaning, where the sand and desert are inches deep in the back streets and would be in the main streets were the loose dirt not constantly removed, where the surf is always breaking over the reef which half protects the landing stage and the brown hills utterly barren are ever listening in their dead stillness. Absolutely no food is produced here. The town imports everything and exports in return nitrates and borax and silver from the rich mines in the interior. It was like delivery from a prison to get away from this desolate, soul deadening place, where nevertheless we found a live Methodist church. We left on the little railroad of 2½ feet gauge, on the one weekly through express from Antofagasta to Oruro making immediate connection at Oruro for La Paz.

In view of the special offer of the Bolivian government, through Dr. Browning of Chile, several years ago to turn over to him a property and buildings and a subsidy for a school, which it was impossible to accept even if it had been found advisable to do

so, because there was no one then associated with Dr. Browning in the Instituto Ingles who could take his place if he went to Bolivia or who could go in his stead, and in view of urgent invitations which had come to the Board to open evangelistic mission work in the country, it was deemed desirable that we should visit La Paz at least and confer with the missionaries there. The visit was a delightful experience. The little compartment cars of the express were most comfortable, and the slow but necessary ascent of the road carried us up from sea level at Antofagasta to the Bolivian plateau 12,000 to 13,000 feet high. The country was not unlike the Rocky Mountains, but with bolder and higher peaks, with great lakes of pure borax, with now and then a smoking volcano, and later with great herds of llamas.

At Oruro we met the Canadian Baptist missionary resident there, left a missionary and his wife who had come to join the Bolivian Indian Mission and took on as fellow passenger Dr. Foster, an independent Presbyterian medical missionary, who came out on his own responsibility and took out a license to practice, but has been obliged for self-support to act as doctor for the construction camps on the railroad building from Oruro to Cochabamba. Oruro is 574 miles from Antofagasta, and from Oruro it was a nine hours ride of 150 miles on the Bolivian Railway to La Paz. Most of the afternoon the snow covered Bolivian Andes which run up to 25,248 feet were in view, and Illimani, 24,635 feet high, stands over La Paz buried deep in the unsuspected valley in the great plateau where the Spaniards built it in 1548 and named it "Peace," on the first anniversary of the battle of Huarina. The lovely sight of the city 1500 feet down from the edge of the plateau, surrounded by terraced fields, with red tiled roofs only a little marred as yet by the hideous corrugated iron which is an industrial boon and an artistic curse, will be an abiding memory.

Railroads now connect La Paz with Chile and Peru and the sea coast, of which since the war with Chile in 1882-84 Bolivia possesses none. Even now, however, she keeps much of the archaic and remote and seems more like a story book city than a real one. Only Bogota and Cartagena, of all the cities we visited, seemed as distant from the real life of the world. Her crude educational institutions, her ancient churches crude also but numbering among them the most picturesque buildings we saw in all South America, the steep streets crowded with Indians clad in the brightest colors, her white population so like the people of a modern city and yet seeming to be only a far off

memory of them, the bands that played about the new statue of Morillo in the main plaza, one in front of "Paz," one in front of "Fuerza" one in front of "Union," the bull ring with its performances on Sunday afternoons "for the benefit of the artisans," which we did not attend, the big uncompleted cathedral in the plaza, next to the President's house, with its six rows of columns, begun generations ago and now built a little each year with the proceeds of a tax upon each box that enters the city—these are but a few of the details of a picture in which the local color is but a little blurred with corrugated iron and trolley cars and the note of equal rights.

La Paz is a city of 70,000 population. The *Geographia de la Republica de Bolivia* issued by the Government for use in public schools gives the population of the country, according to the census of 1905, as 1,737,143, of whom only 7,425 are foreigners. Chile has few foreigners compared with Argentine and Brazil, but there are 134,524 in Chile out of a population less than double Bolivia's. And of the foreigners in Bolivia only 1,441 are European. The census gives 564,009 people as engaged in agriculture and 399,037 in general industries. The significant fact, however, is the sharply divided racial character of the population. The census states that 903,126 are indigenous or Indians, 485,293 mestizos or mixed Indian and white blood, and 231,088 white. It is this white element that governs the country. The Indian is little better than a serf, but I shall speak separately of the situation of the Indians throughout South America.

It is only since 1906 that other forms of religion than the Roman Catholic have been tolerated constitutionally in Bolivia. Until that time the Constitution had not only recognized Roman Catholicism as the religion of the state, but had declared that other religions were prohibited save in Colonias, the immense northeastern and wildest department of the country, where there were only 9,228 Bolivians and 72 foreigners. In 1906 a great liberal change had taken place in the nation and Congress that year amended the constitution, permitting other religious worship than the Roman Catholic everywhere. There had however been missionary work done prior to 1906, and it was tolerated in spite of the constitutional prohibition. There are now at work in the country the American Methodists (North), the Canadian Baptists, the Bolivian Indian Mission, and two or three individual missionaries including Dr. Foster, and Mr. and Mrs. Burman of the Pentecostal Mission of Nashville, Tenn., who removed while

we were in La Paz from that city to Sucre, the legal but not the actual capital of the country, the city constitutionally appointed the capital and containing the supreme court, while the President and Congress and the foreign legations are in La Paz. The Bolivian Indian Mission works wholly among the Quichua speaking Indians in southern Bolivia. The Canadian Baptists have only two missionary families, one in La Paz and one in Oruro, while the Methodists have a district superintendent and a boys' boarding school with a number of American teachers in La Paz, and one ordained missionary in Cochabamba. There are only four small groups of believers in all. The total number of church members and probationers of all the Missions is less than 100. Mr. Mitchell has worked with tireless fidelity in Oruro for more than ten years and has only twenty members. In all there were in Bolivia when we were there, counting the two missionaries who came with us from Antofagasta and the one who left the country with us, and all the teachers, 20 foreign workers for a population as large as that of Virginia and in an area fifteen times as large.

The Boys' School which the Methodists were conducting was established after it was found impossible by the Chile Mission and our own Board to accept the offer of the Bolivian Government. The property offered to us passed into the hands of the Salesian Fathers, who are conducting it as an industrial school for boys, where in addition to the ordinary studies boys are taught printing, blacksmithing, carpentry, tailoring and shoe making. It seemed to be a good school, but the priest who took us over it complained that boys would not stay for a thorough training, but left as soon as they had a superficial knowledge of a trade. The Government gave them the property and pays annually for 50 of the 200 pupils of whom 80 were boarders and 120 day pupils. When the Methodists prepared to open their school and had no money from their Board for it but were obliged to project it as a self-supporting institution, the Government gave them a subsidy and they receive now 15,000 bolivians (or \$6000 gold) annually on condition that no religion is taught. No such condition was imposed upon the Salesian Fathers. The limitation is naturally abhorrent to the teachers and they hope to be able within a short time to renounce the subsidy and make the school an outspokenly missionary institution. The school is now in a rented building and badly needs suitable quarters, which would be expensive in La Paz but not more so than the McCabe Memorial Church in Monte Video. The school

is even now doing excellent work. It has some splendid young people in it. I hope that money may be found through the Methodist Board to equip it. It is urgently needed and can affect the whole educational system of Bolivia and mightily support the Church if it is put on an independent basis where it can do the best work and set a standard which will compel the Government to reform its futile system. I believe that there should also be a strong Christian Girls' School in Bolivia which will not be bound by any Government grant or hindered from the most direct and earnest propaganda by any necessity of earning money from the class of pupils who will not accept the religious influence of the school.

#### 4. PERU

From La Paz we went north past the ancient ruins of the palaces and temples at Tiahuanaco which antedate the Incas to Lake Titicaca, the highest navigated body of water in the world and rode all night over this great lake in a comfortable Scotch built steamboat disembarking at Puno on Peruvian soil in the morning. The Southern Railroad of Peru ran from Puno to Juliaca where one branch ran off north to Cuzco and another west to Arequipa. The Juliaca station was crowded with Indians, children of the race which lived under the anæmic, will-destroying socialism of the Incas, the most complete and deadly socialism the world has known, and the whole plain of southern Peru reaching northward from the Lake, doubtless the great granary of the Incas, was covered with the mud and stone hovels of these descendants of a race the monuments of whose civilization are still an enigma. We had hoped to go to Cuzco, but could not take the time and passed on over mountains where the railroad ran up 14,666 feet, only 1,115 feet lower than Mont Blanc, and down to Arequipa where we spent two days with the missionaries of the Regions Beyond Mission, and then went down to Mollendo which is drearier than Antofagasta and sailed for Callao and Lima. There we spent all the time that the steamer waited for the English mail boat with the Methodist missionaries and those of the Regions Beyond Mission. Dr. and Mrs. Wood of the Methodist Mission in Lima are among the notable South American missionaries and no one is more anxious than Dr. Wood that the Presbyterian Church should enter Peru. He sets forth in the vivid and earnest way which is known and loved still in Monte Video as it is in Lima, and with a twinkle in his eye, his conviction that the Methodist Church does its best

work in friendly competition and points to Chile and Mexico as contrasted with Peru and Uruguay and argues that the only way to get the Methodist Church to seize the opportunity in Peru is for the Presbyterians to come in to share it. There is more than enough of it he holds for both. The field is assuredly an enormous one.

One hears the most divers judgments upon the character and condition of the various South American countries. Men of equal opportunities of observation and of equally long experience will directly contradict each other. Some told us that Peru was the worst and the weakest of all the South American Governments, except Colombia, and others that the country had made great advance and was encouragingly open to progress. Our own impression, in comparing Bolivia, Peru and Colombia with the other South American countries, which we saw was that they undoubtedly brought up the rear, but that of the three, Bolivia was the most backward, Colombia next and Peru next. The Indians in Peru, as we judged from what little we saw and the much more that we heard, were inferior to the Indians in Bolivia and worse treated both by people and Government, but in business and trade, in educational institutions, for which Peru had imported a number of American directors, in governmental administration, in its currency, Peru seemed to be distinctly in advance. We could not discover that there was much difference between the two countries in the character and influence of the Roman Catholic Church or in the irreligiousness of the men who in both lands either ignore or only nominally support an institution in which they do not believe.

There are but two missions at work in Peru, the Methodist (North) and the Regions Beyond Missionary Union. The Methodists have two ordained men and their wives in Lima and Callao, one single woman in school work in Lima with two girls' day schools and a set of day schools culminating in a high school for boys and girls in Callao, with four American teachers in them. The Regions Beyond Mission has three married men and two nurses in Arequipa, two married men and two nurses in Cuzco, two men on a large farm bought for industrial mission work near Cuzco, and two men, one married, the other soon to be married, in Lima. They have a press just set up but not employed as yet at Arequipa. Both in Peru and Bolivia there is a special inducement to use the mission press in the fact that the Government carry postage free all periodical matter printed in the country in order to encourage reading among the people. There

are, then, all told, less than 30 missionaries, including wives and teachers, for a population of 3,500,000, as great as that of the states of Texas and Rhode Island with an area nearly three times that of the state of Texas.

The missionaries in Peru were especially earnest in urging our Board to take up work in northern Peru, where there are now no missionaries. There are populous villages here in fertile valleys where there would be unlimited opportunities for work, and all this section is some day to have a great development. The best cotton and coffee are raised here, cotton which is exported to the United States as well as Europe and coffee which rivals Brazil's. A German Company has a concession to build a railroad from Payta over the range of the Andes which at this point drops to 7000 feet, to the head waters of the Amazon and to the city of Iquitos which is in Peru but which cannot now be conveniently reached from Lima except by New York. On the boat with us from Callao was the new prefect of Iquitos with his family. To reach his post which in a straight line is only about seven hundred miles he came to Panama, then to Colon, then to New York, then by steamer to Para in Brazil, thence by steamer again up the Amazon to his city. This is in the heart of the rubber country and if railroads connect this with the coast new regions will be open where surely the missionary ought not to be the last to enter. Dr. Wood, moreover, urges us to enter Lima and offers to turn over a thriving commercial school which he was instrumental in founding under the Chamber of Commerce if any missionary agency will furnish \$50,000 for a building. No country in South America seems likely to be more favorably affected than Peru by the Panama canal. The commercial interests of Americans in its railways, in the great copper melter in Cerro de Pasco, in rubber, make our investment in the interest of evangelization and education pitiful. Our disproportion will doubtless return upon us again in ways for which we shall not have prepared.

## 5. PANAMA

Our one day in Panama was spent with the men who are engaged in Christian work in the Isthmus. On the Canal Zone there are about 7,000 Americans, including women and children and about 27,000 laborers, of whom  $\frac{3}{4}$  are West Indian Negroes and the rest Spaniards and Italians. The Gallegos Spaniards from northern Spain are said to be the best labor and the Italian next and the Negroes last. On the Zone there are 12 chaplains,



paid by the Government and 10 secretaries of the Young Men's Christian Association who are in charge of the club houses built at a cost of \$35,000 each, by the United States Government and placed under the care of the Young Men's Christian Association. These club houses are the centre of the social life of the Americans. There is a total daily attendance at them of 1600. They are conducted as club houses under the principles which the Christian movement in charge prescribes, but the secretaries throw their religious activities into the churches and cooperate with the chaplain to make the churches the centre of religious life. It is no easy task however. The lassitude due to the climate, the monotony of the work, the absence of sympathy on the part of local authorities, do not stimulate the work. Sunday is the great day for sport. At a united Sunday afternoon rally in connection with the visit of a prominent evangelist, 75 people gathered and the windows had to be closed to keep out the shouts of the 750 and more who were gathered at a neighboring base ball game. The attendance at the church services varies from 20 to 75. The railroad runs a double schedule of trains on Sunday to carry the men to Colon and Panama, cities which are off the Zone and where the men go for change and amusement. The moral conditions of the Zone are good, but they are bad in these two towns. The chaplains and secretaries work among the Americans. The Government provides no chaplains or secretaries for the laborers. There are a number of churches among the Negroes however. The Panama republic outside the Zone includes 33,800 square miles with a population of 400,000 of whom 30,000 are in the city of Panama and 14,000 in Colon. The English Wesleyans are working in Panama and there are two Methodist Missionaries there with a good church and school. Outside of these towns I do not know of any missionary work in the republic. And the moral and intellectual and spiritual needs are indisputable. One of the chaplains on the Zone is a Presbyterian. The work done by the chaplains is Union work, not denominational. There is some denominational work also, and any one is free to do this but not at the Government's expense. As will be seen, there are 22 workers, not including wives, for 7,000 Americans, one to each 318 men, women and children. That would seem to be a generous provision. What is needed, it was declared, was not more workers but as strong men as could be supplied, and wise and influential leadership, and especially sympathy on the part of those whose attitude contributes most to fix public opinion and to set religious habit on the Zone.

Visits were asked for also from men who would aid in the religious work and help to set the churches in their right place; and quicken men and women to a renewal of those higher convictions and aspirations which so easily droop in the tropics, and especially were visits desired from officers of home missionary organizations within whose province the work on the Zone properly falls. Nothing would help more, however, than the moral cleaning up of Colon and Panama. And some one certainly should study carefully what is done and what could be done for the 27,000 laborers on the Zone. The Canal is a killing enterprise. One's heart is made sick to see the hospital cars come in on the trains at either end of the line and the stretchers carried off to the hospitals. These sick or injured men are cared for in the most efficient way, but at the best such a project means lives. It cannot be paid for by money alone. It eats up life. It is worth it. Life is given to be spent in good projects, and the lavish way in which we are spending it on the Canal, the washed out faces of the men and women who go about the world's work there, the bloom of life spent on human service, the enormous cost in money of which we have seen the beginning but not the end, the audacity of the whole plan which laughs at the idea of an impossibility,—these are a perpetual rebuke to the Christian Church and a perpetual challenge. Is the Canal to cost souls as well as bodies? And is not the project of Christ which began with the laying down of a life to be recognized as worth still what it cost then, as much worth money and life as the achievement to which the nation has set its hand at Panama.

## 6. OUGHT WE TO ENTER ANY OF THESE COUNTRIES ?

It is certainly true that these fields are not adequately cared for. It is equally true that the need of an adequate work is immediate and that they should be cared for by the Christian Church now as the times of transition are beginning, when the moral needs of these new civilizations are so pressing and before the collapse of the great religious system which has ruled these lands goes further. But (1) We ourselves are not caring adequately for the fields we have already occupied. In Brazil and Chile and Colombia we have great territories falling entirely to us, in Colombia almost a whole nation, of three-fourths the population of the Argentine. In Colombia we have now three ordained men and their wives and two single women, and we have had this field in the care of our Church for half a century. How could we hold up our heads if we continued to neglect this

field while we entered new ones? If we can build a girls' school building, such as is needed in La Paz, we ought to build it in Curityba or in Chile. If we can build up a strong boys' school we ought to do it in Bogota. Our hearts are sick with the weight of those cities and towns of central Chile, those almost unnumbered villages and towns of Colombia. Here is a task whose neglect cannot be compounded by taking on new tasks to neglect. And (2) there are missionary agencies already at work in some of these fields which, as I believe, should enlarge their forces to care for the whole field. Bolivia with a population of less than 2,000,000 can be well cared for on the scale on which with such inadequate resources as we have we are compelled to carry on the foreign mission work, by the Methodists and the Canadian Baptists. Extensive as are the needs in other parts of South America, I hope the Regions Beyond Missionary Union will energetically and with a solid and continuous policy develop its work in Argentine and Peru, rather than open new fields, and if it will care for southern Peru, the Methodist Church could care for the north. And in the Argentine, in addition to these agencies, are the Southern Baptists, while it would be a good thing if through the Scotch Church the churches of Great Britain could be interested in a country from which they draw fortunes in dividends, where they have invested scores of millions of pounds and where their own flesh and blood will lose the faith of their old fatherland if they do not give it to the people of the new.

There is of course a sense in which this use of "occupy" and "care for" is ludicrous. We are not caring for the Canal Zone with one man for each 300 people. How can we care for these more ignorant people with one to 300,000? But we must do the best that we can do, and that best at the present time is surely found in the policy which distributes inadequate resources in the way that locates responsibility and does effectively at least what is undertaken. In that view the Presbyterian and Methodist Churches bear an awful burden.

## IV. The Indians of South America

We were asked by various friends of work among the American aborigines, especially in behalf of the Indian Committee of the Home Mission Council by Mr. Moffett, of our own Board of Home Missions, to make inquiries regarding the number and condition of the South American Indians. This we did, asking questions of all sorts of persons, including many traders and travelers who had been among the Indian tribes. As was to be expected we received the most varying reports. There are no trustworthy census returns of the Indian population and in Brazil at least, and also in Bolivia, Peru and Ecuador there are many Indians which no white man has ever visited, much less counted. The conditions of the Indians, moreover, differ greatly in different countries.

**Brazil.** On the steamer going to Brazil were the usual number of commercial agents, traders, and trade investigators. One of these was a German who had lived in Brazil in the upper Amazon country for ten years and had been much in the back regions. He held that there are 6,000,000 proper Indians in Brazil, who had many dialects, but one common unwritten language, the Tupy, that they have a crude nature religion, worshipping sun, moon and stars, or trees, but having no idols or images. He described impressively a group of 150 Indians kneeling on a white sandy beach and worshipping the moon, upon whom he suddenly came one moonlight night while descending an inland river in a canoe. The Indians, he declared, had no abstract words, only names of things, were a moral people, without polygamy, whose chiefs were both their judges and their priests. With this estimate of the number of Indians in Brazil we found no one to agree. Dr. Waddell believed that there were not more than 100,000 pure Indians in Brazil, that the number of 800,000 given in the Historical Sketch of the Brazil Mission had been reduced to this. Luis Guimarães from whom we bought the Ponte Nova property, said there were not 500 pure-blooded Indians in the State of Bahia, though there was Indian blood in many inhabitants of the State, himself included. The Government surveyor whom we met on the Paraguassu, said that save in the far interior the Indian element was negligible, that there were not more than 5000 Indians in all the coast states, and that there was little appreciable Indian blood in the general

population. In southern Brazil, there is another branch of the Indian family whose language is the Guarany. On a railroad train from Fernandez Pinheiro to Ponta Grossa, we saw a family with a little adopted Indian child, who looked like a Japanese, a sturdy self-contained little one, who had been captured shortly before in a raid upon an Indian village. To the west of Guarapuava there are a number of villages of the Guarany Indians whom Mr. Kolb has met. In the absence of any accurate knowledge as to the Indian population in Brazil, we must fall back on the Government census of 1890, which gives the number of Indians as 1,300,000. Those who live in the rubber country of the head waters of the Amazon are said to be industrially and agriculturally of the lowest order. They are entirely uneducated and next to nothing is being done for them. There are no Protestant missions to them. In 1898-99 Mr. George R. Witte sought to establish a work on the upper Amazon which was generously supported through our Board by the late Mrs. James Boyd, of Harrisburg, a friend of missions, who poured out her wealth as well as her interest in every good work, but Mr. Witte, after the death of the young man who accompanied him, was forced to return home by ill health and the mission was not resumed. In Parana the Indian girls have not been willing to leave home to come to such a school as Curityba. Mr. Kolb desires to open a day school among the Guarany on the Rio dos Cabras, to be taught by a daughter of the chief whom he will train in his own family at Guarapuava and then send back to work among her own people. There is a small government reservation of Indians near Para where there are 1500 or so among whom the Roman Catholic Church is working, and there are still remnants of the work that that Church did in the days of the Jesuits at Villa Rica and elsewhere in northwestern Parana. Old bridges and monasteries and roads long abandoned recall the days in the sixteenth century when the Jesuits had great estates operated by thousands of Indian serfs in the region where now Brazil and Paraguay and Uruguay meet. Among the Amazon Indians the Roman Catholics have no work save the very small work of the priests who are charged with personal exploitation of the Indians in the rubber business.

**Chile.** The Araucanian Indians of Chile were the stiffest necked Indians in South America. The Spaniards never subdued them and the Chile Government had its own troubles with them. They are now reduced to the little company in the

south central section of Chile. The census of 1907 gave the total number of Araucanian Indians as 49,719 men and 51,399 women. Nearly one-half of them are in the one province of Cautin and another quarter in the adjoining province of Valdivia. They have a religion not unlike that of the Alaska Indians with one language, unwritten until the missionaries reduced it to writing. The missionaries have now Genesis, Acts and part of Revelation translated into Araucanian. The South American Missionary Society of England has a good mission among these Araucanian or Mapuche Indians, with three stations at Temuco, Maquehere (or Quepe), and Cholchal with churches, hospital and industrial school. Those who remember Allen Gardiner and his heroic death in Tierra del Fuego will wonder whether there are none left of the poor people among whom he came to work. Very few, and these few among the lowest people in the world naked or clad only with one loose skin rug, living in little reed huts which afford no shelter, feeding upon mussels or fish for which the naked women dive into the sea, and possessing no ambition for improvement. The total population of the province of Magallanes, which includes all Chilean Tierra del Fuego, is 17,330. More than  $\frac{3}{4}$  of this population is in the town of Punta Arenas. The rural population of the province is only 5,131, and this includes the large farming population, caring for the millions of sheep scattered over these storm beaten hills, where in 1878 there were but 185 sheep in the whole province. There cannot be more than a few hundreds or thousands at the most a thousand or two, of Indians in the province. If there are thousands they are not numbered in the census. The only work among them is the work of the South American Missionary Society at River Douglas, Novaria Island, not far from Spaniard Harbour, where Allen Gardiner fell. There are no Indians in northern Chile.

**Bolivia.** In Bolivia and Peru we came upon the Indian problem in South America in a very definite and practical form. According to the Bolivian official statement there are 903,126 Indians in Bolivia, and 485,293 mestizos or half-breeds or cholos. The Indians, mestizos and whites are curiously distributed in the various departments or provinces. I pick out the principal ones:

	Indian	Mestizo	White
La Paz.....	333,421	43,100	36,255
Patosi.....	186,947	89,159	21,713
Cochabamba.....	75,514	169,161	60,605
Santa Cruz.....	94,526	44,248	59,470

The mestizos are not most numerous where the Indians are most common. And it is of interest, though it may not be of significance, that the mestizos are less numerous in the section where the Indians are Aymaras. Of the 900,000 Indians perhaps two-thirds or less are Quichuas and one-third or more Aymaras. These are different tribes, having different languages and different characteristics. The Aymaras are more stolid, tenacious, dogged; the Quichuas more free and open, but in the judgment of those who had seen much of both races, inferior to the Aymaras. The Government Geografia says that 91% of the Indians are subject to law, and 9% in a full state of barbarism. Some of these are cannibals. We saw in the La Paz prison some Indians who had been convicted of killing and eating some liberal soldiers entrapped in a church by a conservative priest and delivered to the Indians. Since 1878, the Geografia adds, the race has been "wounded to death." That year famine and drought brought pest and these were followed by alcoholism, and now the birth rate is less than the death rate. Nevertheless according to the Government statement the numbers have increased since 1846 when there are said to have been 701,558 Indians out of a population of 1,373,896. This would leave 662,338 mestizos and whites. On the basis of these figures the Indians have increased 201,538, or 29%, and the rest of the population only 54,043, or 8%. The Geografia lays the blame for the slow progress of the country largely on the Indian population and its unwillingness to accept any innovation. There are those who deny that these Indians are capable of improvement, and the Government has met with small success in the few efforts made for them. It has perhaps a score of traveling teachers who go about holding schools and offers, we were told, the sum of 20 bolivians for each Indian taught to read and write, an attainment not eagerly sought because it lays the Indian open to conscription, army service being the duty of full citizens and literacy being a requirement for full citizenship. These Bolivian Indians look very much like our own North American Indians, but they have never had their savage ways. They are a mild, industrious, unambitious people, though a few successful men including at least one president, have come out from them. They are counted Roman Catholic, but the Church has done nothing for them in the way of education or enlightenment, and in many places they have no attachment to it. The only evangelical missionary work among the Aymaras is done by the Methodist mission in La Paz, and the only mission among the Quichuas of Bolivia is

the Bolivian Indian Mission, at San Pedro de Bella Vista, a town 80 miles from Oruro in southern Bolivia. Mr. George Allen, formerly connected with an Australian South American Mission which dissolved, is the head of the mission and has with him three married men and one single woman from Australia and New Zealand. Two more missionaries are on their way from England. The Mission, like the South American Evangelical Mission, takes the China Inland mission as its model in its plans. In the Aymara language the Gospel of Luke has been translated from the Vulgate by Dr. Vincent Pazor-Kanki, doctor of the University of Cuzco, and is printed by De Waterlaw & Son, London. In Quichua there are the four Gospels translated by Mrs. Turner of Peru, and also a translation of the Gospel of John by Mr. Allen, published by the American Bible Society.

**Peru.** Of Peru's total population of 3,500,000, one-third are ethnic cross breeds and 1,700,000 are Indians. There are scores of minor divisions of the Indians as there are also in Bolivia, but the Indians of Peru are almost all grouped among the Quichuas. They are less independent than the Aymaras of northern Bolivia, and it becomes less difficult after moving among them to understand the wonderful exploits of the early Spanish conquerors. Equipped as they were and supported by strange traditions, and as superior to the Indians in intelligence as they surpassed them in recklessness, a small company of such adventurers as Pizarro and his men could easily do what they did. A small pack of wolves can scatter a million sheep, and the Indians of the Incas were nothing more than sheep against the Spaniards. With the Aztecs and the Araucanians it was different, and Cortez and Valdivia had no such simple task as Pizarro, whose great conquest was of nature and not of man. Mrs. Turner, a Peruvian, with Indian blood in her veins, whose brother, Dr. David Matto, we met in Lima as Minister of Promotion (or Public Works) and Secretary of the Chamber of Senators, and Senator therein from Cuzco, as well as professor in the Medical School, has written a novel depicting the condition of the Peruvian Indians and protesting against their wrongs. It is entitled "Birds Without a Nest" and an English translation is published by Thynne, of Paternoster Row, London. The story turns around a characteristic South American perplexity. A young man and woman about to marry find that they are children of the same priest. Every man with whom we talked declared that the Indians of Peru were the least cared for, the most wronged Indians on the west coast, that they had no ambition for independent power



because on the whole they suffered less when serfs of some man strong enough to protect them from others, however tributary they might be to him. Back in the eastern valleys there are many little known tribes and large numbers of Indians who have no communal life. Dr. W. C. Farrabee, of the Peabody Museum of Harvard, has spent 2½ years in Peru and Bolivia, studying the Indians, making one expedition in Bolivia, a second from Cuzco in Peru as far as Yaviro and a third from Lima through Oroya to Pachitea, Ucayali and on to Tabatingo on the Brazilian border and then up the Urubamba to the Mishagua, and over to the Manu and thence to Madre de Dios and up the Tambapata. Dr. Farrabee's reports when published will give the results of the first scientific investigation of these tribes. There is no mission working among the Indians of Peru save the station of the Regions Beyond Missionary Union at Cuzco with its industrial farm some distance away. While in Arequipa we met a Peruvian lawyer, a "free thinker" in religion, but greatly concerned for the unhappy condition of the Indians in his country. He was working in the interest of the establishment of schools among them. There were now 600 schools in the Spanish language among the Indians in Peru, he said, supported by the Government. The race was capable of improvement. Two Presidents of Peru had come from it. The Government wanted to teach the Indians in Spanish but they could not learn in such schools and, moreover, they were not allowed by their masters to go to Spanish schools on the great farms, as the owners found that with a knowledge of Spanish they would become discontented and aspiring. He felt sure there would be no such opposition to schools in Quichua, which moreover would give the only possible education as the Indians did not know Spanish and in Spanish schools accomplished no more than mechanical memorization. Eighty per cent. of the Indians in Peru, this advocate said, were serfs, the rest free Indians, but all were subject to constant injustice, often seized illegally by night for military service, the army being made up of Indian conscripts, a car of whom attached to our train from Puno we had mistaken for convicts and incapable through ignorance of Spanish of securing any redress in the courts. The present administration, he added, had suppressed some of the schools among the Indians supported by the preceding administration, which had made the contracts also with the American school superintendents to which I have referred.

**Colombia and Ecuador.** It is estimated that in Colombia

there are 250,000 Indians. Some people call almost the whole population of Colombia Indian, and there is doubtless a large element of Indian blood in it, but the people speak Spanish and are Latin Americans and not Indians. The best information we could find gave the total pure Indian population of Colombia as not over 250,000. On the boat on which we went up to Bogota there was the young son of the king of the Indians near the Gulf of Darien, numbering perhaps 20,000 or more. He was a very bright, attractive little boy, who spoke no Spanish but was being taken to Bogota by a Colombian officer to be placed in the Government military school. There is another tribe of Indians of about the same size in the Santa Marta region in northeastern Colombia, where there are remnants of old paved roads showing that there was once a considerable Indian civilization here. There are some small scattered tribes of savage Indians back from the Magdalena River. The largest Indian population, however, is in Boyaca to the southeast of Bogota. A prominent lawyer returning to Bogota from an exile now ended by the retirement of Reyes told us that the Roman Catholic Church, as far as he knew, was doing nothing in Colombia for the Indians whom he estimated at 200,000, but that he thought it was working among the Indians of Ecuador, of whom he said there were 600,000. Of Ecuador the Statesman's Year Book says that the bulk of the population of 1,400,000 is Indian, that the inhabitants of pure European blood are few, those of mixed blood about 400,000 and the civilized Indians about 200,000. These Indians of Colombia and Ecuador do not speak the widely used Quichua tongue, but their own dialects.

**Argentine and Paraguay.** There are in the Argentine according to the Statesman's Year Book for 1908, 30,000 Indians and in Paraguay 50,000. Among these Indians in the Chaco in Paraguay the South American Missionary Society has a long established work at several points with about fifteen missionaries, and a new mission entitled the Inland South American Missionary Union has been recently organized primarily to carry on "pioneer effort to evangelize the Indians in Northern Paraguay and Matto Grosso," one of the most interior states of Brazil. Its last annual report states that it has work in Paraguay at Concepcion, Horqueta and Santa Teresa in the department of Coaguazu. Mr. Eben Olcott has given me an extract from a letter from Mr. Lawrence Hope Robertson, who has just visited one of the few pieces of missionary work among the Indians in the Argentine:

"We went to Rosario and Cordova and then to Tucuman and Jujuy, Argentine. Our object in going up to Jujuy was to see a Mr. Linton one of the missionaries of 'The Brethren' who is working amongst the Indians in San Pedro, a small but rising place not very far from there. Leach Brothers have a large sugar factory in San Pedro, and employ a large number of Indians, especially at harvest time, when whole bands of practically wild Indians come down from the Chaco to cut the cane. Mr. Linton told us that this year there were about 2,000 of them, a great number of these have of course been down before, but this year a new tribe had come which they had not seen before. They stay for three, four or six months, and then go back to their homes, a fortnight or a month's journey away. We went out to one of their camps, and saw perhaps one of the most primitive and interesting sights which I, at any rate, have been privileged to see. The small round booth-like houses made of cane leaves, with low, small entrances, just sufficient to crawl through, wild-looking men with long hair, and only a blanket thrown around them, some with painted faces, others with pieces of wood about an inch in diameter stuck into the lobe of their ears; camp fires around which the men and women sit, and on passing which, they would either not look up at you at all, or glance with half suspicion. Fine looking men and women they were.

"Mr. Linton's work is wholly amongst the permanent Indian staff of the sugar mill, a great many, if not all, of whom know at any rate a little Spanish. I do not think that he does much amongst the tribes that come down, not knowing their language. The number that he can point to as real converts is very small, three or four families only. He has no church or place of worship, but goes around and gets hold of the people in their homes. He is all alone up there, and has to support himself to a great extent.

"The best way of getting hold of these other Indians who come down for the harvest, would seem to be by training and sending some of the converts who work in the mill and who know both Spanish and the native language. Certainly there is a big opportunity up in these districts like San Pedro, where whole bands of practical savages come down to work for some months, and where one can get into touch with tribes which perhaps it would be impossible to get near otherwise."

**Summary.** The following total, which includes almost all of South America, will give the results of our inquiries. These estimates err I think on the side of liberality:

Brazil.....	1,200,000	Tupy	100,000	Guarany
Argentine.....	30,000			
Paraguay.....	50,000			
Chile.....	101,118	Araucanian	1,000	Tierra del Fuego
Bolivia.....	550,000	Quichua	350,000	Aymara
Peru.....	1,700,000	Quichua		
Ecuador.....	1,000,000			
Colombia.....	250,000	Guajiva, Darien and Boyaca		

Estimates of the total number of Indians in South America given to us ranged from 3,000,000 to 15,000,000, and of the Quichua Indians alone from 2,000,000 to 6,000,000. The men who had traveled most through interior South America were as a rule the most conservative in their estimates. One of these, Mr. Wenberg, formerly agent of the American Bible Society in Bolivia, who had traveled thousands of miles in the heart of South America, told us he did not believe there were more than 5,000,000 Indians in Brazil, Argentine, Paraguay, Bolivia and Peru. There are at least seven missions working among the Indians. The most needy and uncared for sections are the Indians of the Amazon, the Aymaras of Bolivia, the Quichuas of Bolivia and Peru, and the tribes of Ecuador and Colombia. There are savages among these Indians, but they are not inaccessible. The greater difficulties are due to climate and the geographical inaccessibility of the people and to the moral and spiritual needs, but these are precisely the reasons for our going to them. The South American Governments have not sought to do much among them, and the rubber trade and other enterprises have despoiled them. The Quichuas and Aymaras are more hopeful than our North American Indians and adequate educational and evangelistic work among them would surely effect in a few years improvements which in the four centuries of her control of them the Roman Catholic Church has done little to promote, barring the use of the Indians in a few productive enterprises which made money for the Church but did not make manhood in the Indian.

## V. Miscellaneous Questions

**1. Bible Colportage.** Both the American and the British and Foreign Bible Societies are at work in each of the countries we visited, and the work which they are doing is indispensable. The New Testament is a great missionary agency in such lands, and it is only to be lamented that the supply of colporteurs is so limited. There are some sections, however, where the Scriptures have been quite thoroughly distributed, and the question suggested itself as to whether a territorial division of the field between the two Societies might not secure an even more complete and effective care for the whole great territory. The different Spanish versions, also, are confusing, and now that the American Bible Society is revising its version, it would be a great advantage if the two Societies could combine on one perfected version. From Buenos Aires to Chile we traveled with Mr. Penzoti, the agent of the American Bible Society in charge of the work in southern and western South America, and in Peru we were with Mr. Stark, the agent for western and northern South America of the British and Foreign Bible Society, and in Rio with Mr. Tucker, the American Bible Society agent for Brazil. These are good men, and they are prosecuting the Bible work with devotion and energy. Mr. Penzoti was desirous of developing a plan which seemed to us excellent, of employing men as colporteur evangelists,—to be joint agents of the Bible Society and the Mission in whose field they should work, to give part time to Bible distribution, and part to local work with a view to building up congregations and churches. No work is more necessary or could be expected to yield better results if faithful and efficient men could be found for it. In every part of South America, there was room for an enlarged work of the Bible Societies, for which it is a pity they have not the means. As for the men, the Missions all over South America need good workers, and no part of their work can be more wisely developed than the finding and training of men as preachers, teachers, colporteurs or volunteer evangelists.

**2. Medical Missions.** The question has often been raised as to the establishment of medical missions in South America. Why, it is asked, should there not be medical missions here as well as in Asia? And the answer has usually been that there were competent doctors in the South American countries, that medical

missionary physicians are not required for the care of the health of the other missionaries or to save the people from barbarous medical superstitions, or to train native doctors, or to secure a hearing for the Gospel. This reply is in large part valid, and yet something ought to be said of the general situation. We visited the hospitals and medical schools wherever we could do so. We saw the Government medical schools in Bahia, Buenos Aires, Santiago, La Paz, Lima and Bogota, and hospitals in Buenos Aires, (2), Monte Video, Curico, Santiago, La Paz, Barranquilla and Bogota. The Buenos Aires School was far and away the best of these, and the school in La Paz the poorest. There are good doctors in each of these South American countries, many of whom have studied abroad. There are also a number of foreign doctors, 104 (including one woman), for example, in Chile alone, but I doubt whether there are as many in any other country in South America. As a rule, foreign doctors have to take examinations in Portuguese in Brazil and elsewhere in Spanish and pay a heavy fee before they are licensed to practice. In Argentine, I think the fee is \$1,000. In Bolivia Dr. Foster had to take examination and pay 212 bolivianos (\$82.80) for his diploma and for stamps for his various papers. In Brazil it cost Dr. Allen of the Southern Presbyterian Mission, a year's work in Rio beside a considerable fee before he was admitted. The special difficulty in the case of new doctors coming to practice here is the oral Portuguese or Spanish examinations. In Colombia there are no examinations or fees. In some of the countries the supply of native doctors is woefully small in comparison with the United States. In Chile, which is one of the best supplied, there are only 1,001 Chilean men physicians and 6 Chilean women, an average of one doctor to 3,226 people. There are, however, 1,079 trained and licensed matronas who do the work of midwifery, as a rule without the aid of doctors. In Bolivia there are less than 200 physicians in the whole country, so the Secretary of the Sanitary Board at the Medical School informed us. He said there were only 24 in La Paz and only half of these are in active practice; or one doctor in Bolivia to 9,000 people, and one practicing physician in La Paz to 6,000. Among the millions of Indians there are no physicians, and indeed, throughout South America among all classes, there is need enough. There are immense areas with no doctors at all. Mr. Cook was called upon at many points where we stopped, either by missionaries or by some of the suffering people to give medicine or advice. There is no doubt that Christian doctors can do great good in

South America, and the large financial success of many foreign doctors shows that a good man in a city can easily be self-supporting. A man who would do this, but who would reserve time for charitable work on some day and who would look at his work as a missionary service, could accomplish a great deal. The only two medical missionaries of whom we heard in South America were doing practically this. There is great complaint in Brazil of the exorbitant charges of Brazilian doctors, and in Chile of the unwillingness of a Chilean doctor to go out at night or to bother with cases among the poor. And throughout South America it is charged that Protestant patients suffer if it is known that they are Protestants, in the public hospitals, all of which are under the care of Roman Catholic sisters. It will be a long time, however, before the native Protestant community in any South American city can supply and maintain its own hospital. Self-supporting Christian doctors would solve this and many other problems of suffering in South America. Why should young Christian doctors not go out on this basis as young men go out for banks or mines? They ought to ascertain the facts and count the cost, however, before they go, and especially ought they to make sure that the roots of their purpose are too deep to be shriveled by the deadening influences which will work upon them.

**3. Work for foreigners resident in South America.** There are large and growing foreign communities in the great cities of South America. In Rio it was estimated generously, I think, that there are 5,000 English-speaking people, of whom 500 are Americans. Sao Paulo looks almost like an American city in its thrift, and there is a considerable English-speaking class here. In Argentina in 1895 there were 21,788 English and 17,143 Germans. In Chile there are 9,845 English and 10,724 Germans, and 1,055 Americans. In Santiago there are 1,385 Germans, 741 English, and 160 Americans, and in Valparaiso 2,185 Germans, 2,157 English and 213 Americans. In the important Pacific cities north of Valparaiso there are scattered foreigners with a considerable community in Antofagasta, where the Englishmen live who operate the Antofagasta and Bolivia Railway line. In Callao and Lima the number of English and Americans and Germans is slowly increasing, and will increase with increased commercial investments, and on the upper West coast with the opening of the Panama Canal. There is now no large agricultural immigration from England and Germany. In times past many Germans went out especially to Brazil, where

there are large colonies at Blumenau and Joinville in Santa Catharina and Porto Alegre in Rio Grande do Sul with scattered communities elsewhere. It is estimated (Statesman's Year Book, 1908), that there are 800,000 Germans in Rio Grande do Sul, 180,000 in Parana and 85,000 in Santa Catharina. The statement is made by some that the Germans in business are crowding the English out, but the census returns in Chile do not confirm this. They do show a much larger gain of foreigners from Spain. The report shows:

	Germans	English	Spaniards
1854	1,929	1,940	915
1865	3,619	2,972	1,150
1875	4,033	4,109	1,072
1885	6,808	5,310	2,508
1895	7,560	6,838	8,494
1907	10,724	9,845	18,755

Snr. Garland, in his book "Peru in 1906," declares that the Germans are displacing the English. "The Germans," he says, "with their customary ability and attention to the smallest matters manage to comprehend and meet better the tastes and likings of their clients. The Germans have in their hands today the greater part of the import trade, having succeeded in a great measure in supplanting the English. In Peru we perceive that the progress of the German trade, the importance of which goes on increasing day by day, is based on a spirit of observation and investigation of the tastes and likings of the clients. The unceasing and assiduous efforts of the German merchants and commission agents, together with the special talent of their manufacturers for the production of cheap articles for the great mass of the consumers, is gradually transferring to the hands of the Germans the commercial predominance in this country, and to all appearance in the other South American Republics also." (Garland, "Peru in 1906," English translation, P. 270). There are Anglican Churches for the English people in Rio, Sao Paulo, Monte Video, Buenos Aires, Punta Arenas, Concepcion, Santiago, Valparaiso, Callao and some other cities, all under the care of Bishop Every of the Falkland Islands, and there are Union Churches in Valparaiso and Santiago and English services open to all, maintained by the Methodists in Rio, Monte Video, Buenos Aires, Concepcion, Callao and La Paz, and by the Scotch Presbyterian Church in Buenos Aires and other cities of the Argentine. This list is doubtless incomplete. Earnest work is done in these churches, and there is need for it, because the downpull is strong and multitudes succumb to it. The



ease with which religion falls from men when they move from home raises many solemn questions in one's mind as to our national character, the real nature of religious conviction, and the actual worth of the new philosophy of loyalty. Especially among the Germans is the problem a difficult one. They shed religion more easily and completely than the English-speaking people. We met German pastors in Brazil and Chile who were earnest men and worked hard, and lamented the irreligion of the great masses of Germans in these lands. Two of the most urgently needy situations we observed were in Rio and Antofagasta. Among the 5,000 estimated English-speaking people in Rio there were two English services, one by the Anglicans, and one by the Southern Methodists. At these two services combined, the average attendance was less than 100. Some combined and energetic effort is surely needed in such a situation. At Antofagasta there were 500 English people. They had pledged £600 support for a minister, and a man was sent but proved unsatisfactory. Naturally, this did not improve the situation. When we were there we learned that there were no religious services, and although we offered to hold a service, it could not be arranged. It is an Anglican opening, and it is to be hoped that the Bishop in charge may be able to send a good man. On the whole, there can be no question that the net influence of these foreign communities is distinctly positive and helpful. They have their bad features, but throughout South America they stand for a far higher moral code than South America knows anything about, they have many upright and some devout men in them, and they are a resource of the movement of righteousness in South America, which must be conserved and used.

**4. Women missionaries.** It is curious that woman's work for woman in Latin American lands has been almost utterly neglected, save as it could be done by married missionaries. In our Missions in India we have 46 single women engaged in work for women and girls, in Japan 28, and in Korea 13, but in all our South American fields we have only two women giving all their time to evangelistic work, and only eight single women and one married woman in educational work, of whom but two are teaching girls alone. And there are few countries in the world where women are more in need of the Gospel. The religion of South America in theory almost deifies a woman, but for women it has accomplished less than Confucianism. The work for and by women ought to be increased. What Miss Smith is doing in Valparaiso

and Miss Williamson in Santa Isabel ought to be multiplied. Many of the married women are doing a great work, but they have their home responsibilities and what they are doing can be greatly multiplied by the assistance of competent single women. They will need to be sensible women, and the number needed now is a limited one, but two or three such women could be used at once. They must be organizers of work, as well as workers. There is much waiting for them to do. I asked one of the married women in Chile whether the ordinary woman in Chile was different from the ordinary woman she had met in Mission work at home, and she wrote out this comparison:

**“Comparing the Chilean Woman with the Average Woman that I met in My Calling on Townsend Street, Chicago.”**

**The Home Woman**

1. Considers her virtue the jewel of greatest value.
2. Most home women have self-respect.
3. The majority of servant girls are moral, honest and true.
4. Tries to keep her home as neat and clean as possible.
5. Bathes her children on Saturday, and even if the mother does not attend church on the Sabbath, the children are sent to Sabbath School.
6. Is thrifty. She patches and mends and tries to make the most of everything.
7. Will work and save to be able to educate her children.
8. Is glad to receive suggestions and learn to do something she has not known before.
9. In a small home in the United States there is a degree of privacy. Children are treated as children.

**The Chilean Woman**

1. Will sell her virtue for a few hours' pleasure.
2. The majority of women here lack self-respect.
3. Most servant girls are mothers. They are weak and many are dishonest.
4. Pays little attention to cleanliness.
5. The children run the streets on Sunday the same as on any week day.
6. Goes around dirty and in rags, trusting that some charitable person will give her another dress.
7. Sends her children, at the age of seven or nine, into the world to earn their living.
8. Says—**This** is the custom, and she will not consider anything else.
9. In Chile, the boys and girls are wise beyond their years. They are in the room where their baby brothers are born, neighbors gather around, everything is discussed with the children present. This I consider the cause of much of the immorality.

10. The home woman rebels if abused, insulted and down-trodden by her husband.

11. Can read and write. There are at least two or three books in the house. She is proud to hunt out the Bible, even if it is covered with dust.

12. She knows something of the world in general.

13. Is not afraid of work. She considers it an honor to earn her own living.

14. Is not always willing to share her home and her few comforts with her poorer neighbor, or an orphan child.

10. The Chilean submits, and many expect nothing but abuse and neglect. They are quick to forgive when the husband proves untrue.

11. Can neither read nor write. She is very superstitious. She believes that the Bible is not for her to read.

12. Does not know that the world is round.

13. Is lazy, lacks ambition, Will sell fruit on the street rather than enter a home and learn how to cook and do housework.

14. The Chilean woman will take a deserted child into her hovel and treat it as her own. A whole family may live with her until the husband can obtain work and find a home.

In two of the Mission Meetings we attended, the question of the status of the married women as members of the Mission arose. The Manual, Paragraph 39, declares:

"In general a Mission consists of all foreign missionaries under appointment by the Board within specified territorial limits. For the transaction of business the men are regarded as constituting the administrative force of the Mission. The women of the Mission, however, who are actively engaged in Mission work (the Mission to determine when this condition is met), are entitled to vote on what is known as Woman's Work. Each Mission has authority, also, should it so desire, to extend the right of voting on all questions to the women of the Mission. No missionary shall have a right to vote until after one year's service in connection with the Mission, and until he shall have passed the language examinations appointed for the first year. (See P. 28.)

"The wives of missionaries are subject to the provisions of Paragraphs 28 and 39 of the Manual withholding from missionaries the right to vote until they have passed the language examinations for the first year."

This leaves the matter with each Mission to settle on the wisest basis, and each of these two Missions which considered the question, Central Brazil and Chile, voted to give the married women full membership and to provide traveling expenses to mission meetings. In several cases, without such action, wives would

have to be left alone in isolated points for long periods of time, and would have no opportunity to share in mission councils and fellowship. These actions are in line with the tendency at home and abroad. In the long run, as well as the short run, the judgment of good women is better than the judgment of good men, and while unwise women may be unwise than unwise men, it is a disputable point, and in any case the Mission work is a joint work and cannot be made otherwise no matter what efforts may be made to have separate men's and women's organizations, and wisdom and unwisdom will have to check one another, and can do it better in one organic movement than across the bars.

5. I have spoken in the section on Brazil of the need of Portuguese literature. The same need is found in Spanish, and the first time there is any general conference at which the matter can be taken up by missionaries from the Spanish-speaking countries, they should do what they can to outline their needs and the needs of the Spanish evangelical churches. Meanwhile, the Committee on Reference and Council might well open a permanent file of information on the subject, which could be placed at the disposal of any future conference of missionaries to Spanish-speaking countries. As the evangelical churches grow in these countries, they will make their own spontaneous contributions to an evangelical literature. It is a difficult thing to produce such a literature in cold blood, by calculated measures. The advertising and promoting bureaus have introduced some amazing methods, but life is a reality, also, and as it develops it will speak forth of itself.

6. **Salaries, furloughs, and travel.** Judging from our own experience and from comparisons of prices easily made, Brazil is the most expensive of our fields, Chile next, and Colombia next. The killing internal taxation and import duties in Brazil and the scale of charges and prices prevailing there, make living expenses exorbitant, but the missionaries made no suggestion of increase of salaries. In Chile some of the missionaries found it difficult a few years ago to make ends meet, but have no trouble with the present rates of exchange, a fact which of itself shows that prices do not fully follow exchange, and that the country is not practically on a basis of gold charges. If any need of re-adjustment arises in the future, it will be well for the Board to ask the various Missions to send lists of prices of all the staple expenditures for the sake of comparison, of the various fields. The only proposal as to any change of the regulations regarding term of

service and furlough was made by the Central Brazil mission meeting, which suggested a furlough of six months at the end of four years, especially for the sake of the married women, on whom in these lonely stations heavy burdens fall. The present furlough rule for Central Brazil is: "In view of the climatic conditions and the absence of any suitable Sanitarium in the Central Brazil Mission, the term of service for that Mission is regarded as eight years, with twelve months furlough, traveling expenses both ways in each case to be met by the Board, with the understanding that the missionaries remaining six years shall have eight months furlough, and the missionaries remaining seven years, ten months furlough."

The Mission is in the tropics at latitude 12° south. Much of its work is in remote places. I believe a six months furlough for mental and spiritual refreshment at the end of four years is a wise provision, the Board to meet the traveling expenses both ways, as it does wisely in the case of the Barranquilla Station, 12° north latitude, a bleaching station, after every three years. The Chile Mission temperately objected to the use of the second class accommodations on the boats from England to Chile, not on account of the men, but for the sake of the women and children. Much depended, they said, upon the boat. Some were clean and gave good food, and often the company was decent, but on some boats the conditions would be both unpleasant and unhealthful. The cost from New York to Chile, second class to England and second class out to Chile is \$155.25. The cost from New York to Monte Video direct on the Lamport and Holt line, which has only first class, is \$171.00 and from Monte Video to Chile by the Kosmos Line, first class, an excellent German line on which we traveled, about £15; a total of about \$250.00. The cost from New York to Panama and thence down the West Coast, by far the quickest line and with only first class accommodations, all the way, is \$70.00 to Panama, and \$150.00 from Panama to Valparaiso. The rates from New York to Panama and Panama to Valparaiso are granted only to missionaries and not members of their families. Children therefore would have to pay at the rate of \$285.00 (full fare) from New York to Valparaiso. From New York to Valparaiso, second class via England, the children would have to pay at regular rate which is about \$195.00. When the Canal is cut, there will be doubtless some new arrangement of rates.

## VI. Should Evangelical Churches Be Excluded from South America ?

The South American Republics have faced this problem as a political problem and have all at last answered it in the negative. They declare that evangelical Christianity shall not be forbidden. But there are many people at home who say that the people of South America are faithful members of the Roman Catholic Church, that this Church as we know it in the United States is a Christian Church exerting a beneficial moral influence upon large classes of the population, that the civilization of South America is not barbarous or pagan, and that our Christian missionaries should be sent not to invade these already Christian lands, but to evangelize those who are ignorant of the Gospel. This view appears to some to be confirmed by the purpose of the World's Missionary Conference at Edinburgh next June to exclude from its consideration all work done in Latin America and among all nominally Christian people, a purpose which has given great concern to the people in South America. We pointed out to them that the regulations adopted for the conference did not declare missionary work in South America illegitimate, and that if it was found that all the Churches could not be drawn together without such a limitation as had been made, it was better to get them all together on part of the Church's problem than to get part of them together on the whole of it. And probably this exclusion will do far more to draw attention to work in South America than its inclusion could have done. None the less, some of the missionaries were troubled because they feared that the home Churches were abandoning them and consenting to view their work as of inferior missionary warrant. It is not to be denied that many do so regard it, and that in such a report as this some answer is due to the question: Are our Missions in South America justifiable?

It must be recognized that South America is in large part nominally a Roman Catholic continent. The Roman Catholic religion is in varying form the state religion. It is legally recognized as such in all but Brazil. Wherever religious data are given in the government census reports, practically the entire population is returned as Roman Catholic? In Brazil the census of 1890 divided the entire population of 14,333,915 as follows: Roman Catholics, 14,179,615; Orthodox Catholics (Greek

Church), 1,673; Evangelical, 19,957; Presbyterian, 1,317; other Protestant sects, 122,469; Islamites, 300; Positivists, 1,327; without cult, 7,257. The Chile census of 1907 divided the total population of 3,249,279 as follows: Roman Catholic, 98.05%; Protestant, .98%; Pagan, .75%; no religion, .12%; Mohammedan .04%; Confucianists, .04%; other religions, .02%. These reports are typical. Outside of Argentina, the Roman Catholic Church would claim and the Governments would assume, and the men of the various countries would for census purposes declare, that practically the entire population was Roman Catholic. This compels us to justify our missionaries and Missions to people in South America who are called Roman Catholic. If such justification exists, it lays a heavy burden of responsibility on the Church which allows it to exist and which claims the continent as most Catholic and faithful, and on the Roman Catholic Churches elsewhere which are content to neglect the conditions in South America.

We sought to investigate the whole question fairly and to see all that we could of the Roman Catholic Church and its work. We visited more than sixty churches and cathedrals, six hospitals, under the care of Sisters, four schools and seminaries, talked with Roman Catholic priests, laymen and nuns, and with diplomatists, lawyers and doctors and business men, foreign and native, who had some of them a Christian faith and some no religion at all. In the conferences with missionaries and natives, we always raised the question for honest answer: Are Protestant Churches in South America justifiable, and I asked it in one of the most interesting conferences of all the trip, of the Passionist Fathers in Buenos Aires, and got an answer which I shall report. The religious problem is the one great subject of conversation throughout South America. Even when we did not open it on the steamers or hotels or in houses, some one else would, and my note books are full of statements of opinion and of facts. As typical of two of these interviews I quote the summary of the opinions set forth at the luncheon of leaders of religious work in Buenos Aires and the terse and intense reply of Professor Monteverde of the University of Uruguay, in Monte Video. The men in Buenos Aires said: "The work of Protestant Churches in South America is warranted (1) because the Roman Catholic Church which we know here is not in any true sense the Christian Church; (2) because only the presence of the Protestant Church here can by its convicting influence make the Roman Church moral and upright; (3) because if we do not do the work

in the Argentine now, we shall have to do it later when it will be far harder and when our 6,000,000 will have become 50,000,000; (4) because the great mass of men in the Argentine are actually entirely outside the Church, without any religion, and there are no agencies trying to reach them; (5) because large and increasing bodies of Protestants from Great Britain, Germany, Denmark, and from among the Waldensians who have come here will be lost if the Protestant Churches do not follow them; (6) because the ideals which the Roman Church has held and realized in South America are intolerable ideals and must be overthrown." Professor Monteverde answered: "(1) The Roman Church here is in no respect the same as that Church in the United States; (2) the Church has given its people no knowledge of religion; (3) it forbids the Bible to the people; (4) its moral influence is not good; (5) the great mass of the leading people in Uruguay, in government, in society, in the intellectual life of the community, despise it; (6) it hates inquiry and intellectual progress. It would prefer clubs of infidels to Protestant Churches. I speak strongly but soberly with a full knowledge of facts."

We did not lightly accept these views but pressed all the sceptical questions of which we could think and sought to see the best in the great religious organization which has ruled South America. What I have to report now is a careful and temperate statement, far within the bounds of the evidence which we gathered. A great deal that is said in criticism of the South American religious system is to be left out of account; e. g., its raffles and gambling devices at its Church fairs, the fire works at its religious festivals, on which £8,000 are spent annually in Arequipa alone, religious indifference among men and petty inconsistency in its priests and people. As to the former, the South American Church covers and claims everything and such foolish and sometimes immoral amusements as attach themselves to other activities with us, in South America have no home save under cover of the Church, and as to the latter, our best religion is not sufficiently consistent to demand perfect consistency in any other. Also, what is to be said is said of the Roman Catholic Church and of the Society which it claims to control and has completely controlled for more than three centuries. It is not said here in this report of the Roman Catholic Church in the United States. Whether what is said is true of the Roman Catholic Church in Spain and Italy it is for others to tell.

1. The moral condition of the South American countries



warrants and demands the presence of the form of evangelical religion which will war against sin and bring men the power of righteous life. According to the census of Brazil in 1890, 2,603,489 or between 1-5 and 1-6 of the population are returned as illegitimate. In Ecuador Mr. Curtis says that more than one-half of the population are of illegitimate birth. At one time in Paraguay, after the long wars, it was estimated that the percentage of illegitimate births was over 90%. In Venezuela, according to the official statistics for 1906, there were that year 47,606 illegitimate births, or 68.8%. In Chile the general percentage is 33% and the highest in any department a little over 66%. In England the percentage is 6%, and in France and Belgium, 7%. In Bolivia, on four random pages of the Military Register of the Republic I counted 158 names; of these names 97 are stated to be legitimate and 61, or 38.6% illegitimate. There is no shame about the matter in this Register. The name of father and mother and their occupation are given in the case of each illegitimate born, as well as in the case of the legitimate. In Uruguay in 1906, 27½% of the births were illegitimate. Throughout South America it is safe to say that from ¼ to ½ of the population is illegitimate. We must allow for cases of unmarried people who are faithful to each other but in such cases the responsibility is upon the Church whose charge for marriage has seemed prohibitory to such couples. The idea that a man should be morally pure is generally either unknown or ridiculed in South America. "Male chastity," says Mr. Hale "in The South American, is practically unknown." The students say quite candidly, and those who teach them sadly admit it, that for a boy to remain chaste after the age of 16 or 18 is a rare exception. Workers among students in cities like Rio and Buenos Aires, who know their lives intimately, could number on the fingers of one hand all the pure lived young men they knew in these great student centres. South America is a continent destitute of the standard of moral purity for men. Any record of diseases such as the doctors in the hospitals laid before us, confirms this judgment. There is much immorality in our own land, but much as there is it is clean compared with South America. Who dare deny the right and duty of any morally cleansing power to go in upon this moral need? There are hundreds of men in South America today who declare that they never received any standard of purity or any power of righteousness until they heard the Gospel from the evangelical missionaries. We were deeply impressed

by the solemn statement of one mature man, that all the men who were boys with him were dead, their lives having been eaten out by sin, and that he would have gone their way with them and was only living and working now because Christ, whom he met through the missions and whom he had never known in the South American system, had redeemed him, in body as well as soul. The Protestant churches, like the churches founded by St. Paul, have a terrible battle to fight against the immoral tendencies which do not die in a day. The Protestant missionary living where tales of adultery and illegitimacy and the practice of concubinage and talk of vile disease pollute all the atmosphere he breathes has his own hard task to keep high-minded and hopeful of humanity. But he and the Church he represents are just where they ought to be, where it is wicked and un-Christlike to say they have no right to be.

2. The Protestant missionary enterprise with its stimulus to education and its appeal to the rational nature of man is required by the intellectual needs of South America. It is an uneducated continent. The educational systems are worthy of no small praise, but they want conscience, adaptation, morality, and especially is there need of the solid education of the masses of the people. In 1901, 70% of the conscripts for the Chilean army could neither read nor write. The proportion of illiteracy in the recruits for the German army is .04%. In Brazil, the census of 1890 returned 12,213,356 of the population or approximately 85% as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60%. These two countries would dispute with Argentine the first place in educational enterprise. And in the Argentine 50.5% of the population over six years of age and in Bolivia nearly 80% of the population over seven years of age are illiterate. Agencies which will bring home to these nations the duty of educating all the people and of doing it with sincere thoroughness, of setting right standards, and of relating religion rightly to education, are justified in extending their help to South America. The Roman Catholic Church never did these things. The educational progress which has been made has been in spite of it and against its opposition. It has had its schools but they were not true schools, and they were for only a section of the community. To the extent that they do now provide better schools, it is because of the influence wielded by the Protestant spirit. They still resist in any South American country the liberalization of government and education. The Roman Church having had full control of the educa-

tion of a continent for three centuries must be held responsible for such conditions of popular ignorance as exist in South America. Compare the record of the Roman Catholic Church in South America with that of the Protestant Churches in the United States. With the opportunity and resources of the South American Church, the Protestant Missions now at work in South America would give the Continent more and better education in twenty years than it has received in the last 300. And the intellectual needs of South America are far deeper than this. The Roman Church has fulfilled no ministry to her intellectual life. She has been neither a teaching nor a preaching Church. We heard only one sermon in all the churches which we attended, and that was at a poor little Sunday School in an ornate church in Buenos Aires, where a young priest preached from the pulpit to some children on the difference between faith and sight. Only rarely are sermons preached and those not on the Gospel, nor the great problems of religious faith and moral realities, but on the lives of saints. Rarely an earnest priest will preach some true message, but not once did we come upon a church where a sermon was part of the service, and we heard of only a few Sunday Schools and saw but one. South America is full of scepticism and atheism and free thinking. The men whom the census calls Catholics are often as much Taoists as they are Catholics, and they say, when asked, that they are not Catholics, but sceptics and made such by the Church. "I was born a Catholic," one man told us. "My father was very strict. At seven I knew Latin and took my place as a boy in the service of the Church, but at first I could not understand. Then I understood and saw that the whole thing was false and left it." All who know the men of South America testify that their attitude is one of scepticism, quiet for the most part but with an ever increasing utterance of anti-clericalism and bare unbelief. When Dr. Lester first went to Copiapo, William Carter, the son of an Englishman and a priest who afterwards became Bishop of Soreno, told him that he was glad that he had come, that perhaps he could do something to reach the tide of people leaving the Church. Meanwhile, to meet a great intellectual problem, the problem of intellectual scepticism, the Church is doing nothing, either in the way of apologetic propaganda or by the challenge of a character-transforming moral power. It is said by some in its behalf that it follows a subtler principle and holds and molds society by its ministry to the deeper nature through its institutions and its worship. To which it is to be replied,

first, that it is a simple fact that it does not reach the men of South America in this way. They have nothing to do with its institutions or its worship; and, secondly, that the appeal which it makes to awe or sensibility is futile and debasing. The art and aesthetic taste of the churches and the church worship in South America are simply atrocious. The new churches with rare exceptions are as vulgar and commonplace as can be. Many of their paintings are fearful. There is no reverence or sacred suggestion in them. The religious sensibilities of ignorant people can be only debased by them and of intelligent people revolted. There are some splendid old buildings like the Church of San Francisco in La Paz, the most noble church I saw in South America, the solid dignity of whose unplastered walls and arches and domes not even the gilt trappings of its altars and the outleaping steed of St. James could spoil. And here and there is a good, reverent picture, but the use by the South American churches of the symbols of religion which have such immense educational power is in the worst taste that could be imagined. The result is seen in the utter want of real reverence. "Sale of the Child God" ran a sign over a shop in Santiago. It was a church shop for the auctioning off of donated goods. The illustration could be multiplied indefinitely and it is symptomatic. The fact is that the men of a continent are drifting into scepticism and the South American Church, with only here and there an exceptional priest whose heart is burdened, is doing nothing to deal with the problem. It is issuing no literature dealing with the fundamental problems of unbelief. It is organizing no preaching missions to educated men. It is not facing the great issues rationally in the schools. The Protestant churches in Brazil are bearing the burden of the defense of supernatural religion against rationalism and fanaticism and indifference. They are needed to meet a situation which the South American Church is not trying to meet and cannot meet because it has helped to create it.

3. Protestant Missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs or missionaries even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages where they were so employed, and have even secured their arrest.

It is safe to say that not one person out of 100,000 in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. In only one Church did we find a copy of it though there were service books by the dozen. And in that one Church it had apparently been confiscated in the Confessional. A priest met Mr. Wenberg once and said that he understood that he had a book containing the letters of St. Paul. Another priest had told him of it. "Ah, you mean the New Testament?" said Mr. Wenberg. "Yes," replied the priest, "I believe that is what you call it." The Bible is not read in the Roman Catholic Churches and there are no Bible schools for its study. The Protestant missionary effort, however, has scattered millions of Bibles over South America and not only brought the Book with its vivifying power to the people, but actually forced the South American Church to take up a different attitude. "El Chileno," a clerical paper much read by the laboring class in Chile, and "El Mercuris," the leading Chilean newspaper, now print portions of the Scriptures daily with Roman Catholic notes upon them. The Roman Catholic Church in Brazil has also modified its position to meet the situation created by the Protestant circulation of a book approved by the Church and yet forbidden by it. Mr. Tucker, the agent of the American Bible Society in Brazil, writes:

"In the beginning of our work in Brazil we had to face constantly the fact that the Catholic Church positively prohibited the people from reading the Scriptures and threatened with excommunication any who dared to do so. Even the priests in former years had to ask for a special dispensation if they wished to read and study the Bible for a time. I have visited many priests who did not have a copy of the Bible, and the few that do exist are in Latin.

"We have before reported that the first Catholic Congress, which met a few years ago in the city of Bahia, discussed the question as to what should now be done, seeing that their prohibitions, excommunications, persecutions, and Bible-burnings, had not availed to put a stop to the Protestant circulation of the Scriptures, which is all the time increasing. The Franciscan monks were authorized to revise and print the Figueiredo translation of the four Gospels. These, with the accompanying notes, have now been for sale and distribution during the last two or three years. Later appeared a Harmony of the Gospels, the work of one of the most cultured priests in Brazil. His is an original translation, with copious notes and comments. His plan is to make of the four Gospels one continuous story of the Life of Christ. It is a work of some real literary merit.

"Early in the present year a priest of the Mission in the College of the Immaculate Conception at Rio de Janeiro completed his translation of the four Gospels from the Vulgate. These he has printed and placed on sale, together with Sarmiento's translation of Carriere's French paraphrase of the Acts of the Apostles."

The Archbishop of Rio, who is now the Cardinal, the first in South America, writes a preface to this work in which, after commending it, he says:

"At the moment in which we write these words of approval and apology of the work of popularizing the reading of the Holy Gospel, we judge it convenient to make them very clear, that this our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are very actively making. No; they, faithful to their principles, wish to substitute the Gospels for the Church; they claim to find directly and exclusively in the Gospels the dogma of faith and the rules of living.

"The Gospel is the best book of devotion; let pious souls read it with devout reflection. It is a book of religious instruction that the Church places in our hands, but whose authoritative interpretation she reserves to herself; let it be read then with simplicity and loving respect. Let us read from this day forward more assiduously the Holy Gospels, we the ministers of Jesus Christ; and let them be the inspiration, the soul, and the sweet odor of our preaching.

"We trust the future clergy may be trained in this school, that our seminary students may know this treasure and may familiarize themselves with this Divine Book, that every one of them may possess a copy of the Holy Gospels.

"All Catholic families should have in their homes the book of the Holy Gospels; they should read it in common and meditate upon it. Let all pious souls take to their charge this holy and regenerating mission of propagating among all classes of society the reading of the Holy Gospels."

Mr. Tucker adds:

"These remarks indicate very clearly the present trend of thought and purpose in the Roman Catholic Church, and the position they have been forced to take by the aggressive efforts of the Bible societies and Protestant missions to circulate the Bible and to preach the gospel among the Brazilians."

In spite of these facts, the circulation of the Bible is still in reality discouraged by the South American system. It was in Brazil that we found the Bible evidently taken away in Confessional. The Archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their priests. Only a few months ago, the priest in the Church on the main plaza in Chillan, where the great markets are held, boasted openly in Church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible Societies and the Protestant missionaries. If it were not for them, the people of South America would today be without the Bible. Is it wrong to give it to them? Must we justify a movement without which 40,000,000 people would be ignorant of the Bible?

4. Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I

fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading as a boy the Life of Charles Kingsley, the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that while the Church lost by it irreparably and infinitely more than she gained, she did gain nevertheless a pure and devoted, even if a narrow and impoverished service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes, evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains. I have spoken of the immorality of South America as justifying Protestant missions. The Roman Catholic Church in South America must be held in no small measure responsible for the immorality. Not wholly. Those countries are tropical. The people are hot blooded. There is human nature with its untamed passion. In our temperate lands there is immorality for which we would not admit that our churches are to blame. When this has been said, however, there are two more things to be added. It is the business of the Church to protest against immorality by her preaching. It is her business to protest against it by her life. The Protestant Churches have done this. The South American system has done none of it. It has waged no warfare against sin. It has had no personal purity meetings for boys and young men. It has not cried aloud. It has held its voice and been dumb, before an immorality of which China would be ashamed. And it has been silent because it could not speak. "I think that one-half of our priests have been true and kept themselves pure," said a young Spanish priest in Chile, a father in a French order, to the man who introduced me to him. He and another priest were the only men we met who took so favorable a view. Many said flatly that they did not believe that there was one pure priest; and some of those who knew most priests, while dissenting from this view, said sadly that they knew few of whom they were sure as really good men. A priest told us in Colombia that out of eighteen priests whom he knew personally, only one was a pure man. I cannot but believe that there are many good men among them, but allowing for these and even assuming that the young Spanish priest's judgment is just, the common opinion throughout South America is, that the priesthood is morally corrupt, and the fact of its corruption is so patent

that its influence, instead of being against immorality is itself pitifully vile. Specific details will be miserable but unless I mention plainly some which can be indefinitely duplicated, I fear the general statement will not sufficiently bite in. Yet after writing down a number I have crossed them out. Detailed evidence can be produced that would fill volumes but it must suffice to say that the vow of purity is a violated vow with a great proportion of the priesthood, that thousands of the illegitimate children in South America have priests for their fathers. Archdeacon Tafaro, of Santiago, repeatedly nominated as Archbishop by the Chile Government but never accepted by the Vatican, thought it well in his will to declare what he knew many others could not, "I declare I have no necessary heir, for the older members of my family are dead and by God's grace I never did anything for which my conscience now troubles me. Both before and after my ordination as a priest, I have not failed to keep my vows of chastity." To cite one case already made too public, the Chile Government itself recently closed one of the priests' schools in Santiago and expelled two of its priests from the country for unnameable vice. "And if the unlucky malefactor who in mere brutality of ignorance or narrowness of nature or of culture has wronged his neighbor excites our anger, how much deeper should be our indignation," says Professor Seeley, "where intellect and eloquence are abused to selfish purposes, when studious leisure and learning and thought turn traitors to the course of human well being and the wells of a nation's moral life are poisoned." And it is not by the character of the priests alone that the South American system fosters immorality. It does it by the confessional which many men will not allow their daughters, or if they can help it their wives to attend; in which, men say, impure thoughts are suggested to children and improper questions asked of their wives, because priests have to ask them according to the regulations of the Church which were prepared by that Cardinal Liguori, himself a good man, who said, "The most virtuous priests are constrained to fall at least once a month." That is a dangerous acknowledgment under which to set up the Confessional. In Colombia we met a priest greatly perplexed as to his own duty, who showed us a manuscript which he had written in Spanish, entitled, "The Word of Common Sense." It was the strongest, most sweeping denunciation I have ever read of the Church. He described the moral condition of the priesthood as he knew it, set forth the political intrigues of the Church, and dealt with



strong and unqualified condemnation of the confessional as a source of deep immorality and of family disruption. Whatever limitations moreover, may surround the idea of indulgences in the mind of the Church, the people understand that by the confessional they are clear of all past sin, which the Church has now taken over, and that if faithful to the Church they may do what they like and be sure of salvation. The Church makes it possible also for whoever wishes to dispose of young children. In many convents there are revolving barrels set in the walls or in some window and so arranged that a small door can be opened, the child placed in the barrel and the barrel revolved, ringing a bell which brings a sister to take the foundling while the bearer can escape without identification. Why are such things made easy by the Church? Almost every one speaks well of the sisters and nuns, who represent what is noblest and best in the Church; but why do they too do things in the dark? And the priesthood is not only a bad influence morally, it is so mercenary that its greed is a scandal. In part its mercenary character is forced upon it. It is the method of support which has grown up and the Passionist Fathers in South America lamented that the necessity of raising the support of priests by charges for baptisms and marriages and masses had brought the priesthood into disrepute. Refined men would doubtless arrange the matter in unobjectionable ways, but the priests in the main come from the coarser classes of the people, they must often come from very low classes, for the worst faces we saw in South America, the most sensual and animal and gross were the faces of priests. Is the ministry of the Gospel to be left to this priesthood? Are the people of South America to receive the chalice of life from their hands? Is there any Church in the world or any section of any Church which will deny the duty of Christianity to redeem this situation in South America? But if it is thought that perhaps the situation has been stated here too severely, I can cite the testimony of the Archbishop of Venezuela, who last year published in the principal daily paper of Caracas a pastoral epistle in which he dealt, with fierce denunciation, with the moral unworthiness of the priesthood in Venezuela. Out of a more intimate knowledge he spoke with stronger condemnation. And also the testimony of the Inquisitor General, the head of the Dominicans, whom the Pope sent some years ago to report on the conditions in Brazil and who in a report that was never published, Snr. Caparand in Sao Paulo says he told him, called Brazilian Romanism a baptized paganism and advised the Pope

to disown the whole hierarchy and start again with a new mission. And lastly the testimony of the Pope himself who in 1897 wrote to the clergy in Chile who are as clean and efficient as any Roman Catholic clergy in South America:

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazar house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. As a rule, they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained."

To this the Cardinal Archbishop of Santiago replied:

"Our method of life is not different from that of other dignitaries of the Church. Nearly all cardinals live in greater pomp, splendor, and grandeur, than we do. The Archbishops of Paris, Madrid, Berlin, and Ireland, live in magnificent palaces and the greatest comfort that modern inventive skill has been able to devise. Their fine carriages are drawn by full-blooded horses. And then, the magnificence of the Vatican by far surpasses that of any European royal palace. When, several years ago, we had the honor of visiting the residence of the successor of St. Peter, we were completely overwhelmed by the oriental luxury that prevailed there everywhere; and the Cardinal Treasurer impressed it most forcibly on our mind and memory that we should send large contributions to the Holy Father. In confidence he informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs. Then too, we must take into consideration our surroundings. In Chile nobody is respected unless he is rich. Rank signifies nothing without money. Therefore it is necessary that the highest representative of the Church should expend large sums of money, so that our religion may appear in greatest grandeur

and be honored by the people accordingly. And yet, incredible as this may seem, in spite of all our efforts in this direction, the evil spirit is making rapid progress, and the present times can be called the age of Satan, but not the age of fear. Our method of living is not more magnificent than that of church dignitaries elsewhere; and we have the purpose of continuing this splendor as heretofore, for the purpose of unfolding the glories of the Church and our religion and for the greater glory of God."

5. Protestant Missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort and some who see Christ through all that hides Him and misrepresents Him, but the testimony of the most temperate and open-minded of the men and women who were once themselves earnest Roman Catholics is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life and fewer still who know Christ. The very crucifixes of which South America is full misrepresent the Gospel. They show a dead man, not a living Saviour. South American Christianity knows nothing of the resurrection and of that which signifies life. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the representations of the death of Christ are false. Some of the figures are too terrible for description, and their whole significance is grossly untrue to the Gospel. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small lacerated dead figure in her lap, and often she is the only person represented at all. In the great La Merced church in Lima, over the whole chancel is the motto: "Gloria a Maria." In the oldest church in Barranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the centre, two other figures on either side, and over all "Gloria a Maria." In the wall of the ancient Jesuit Church in Cuzco known as the Church of the Campania, are cut the words, "Come unto Mary all ye who are burdened and weary with your sins and she will give you rest." Over the figure of Mary in the wretched central church in Curityba, where Mary stands above four inferior figures of Mary, Joseph, John the Baptist, and Jesus, is the inscription, "Intercede pro nobis." This supremacy of Mary is not in church art alone. It is the practical religion of the land. When last Good Friday

morning the two processions bearing the images of Mary and Jesus moved out of the Church of San Nicola in Barranquilla and in the opposite directions about the plaza, the multitude followed the figure of Mary and the figure of the Saviour was deserted. Mary is the central religious figure. She, as Bishop Romero declared in the Argentine Congress on December 31, 1901, "for all Catholics is the centre of piety and virtue in the family circle." Mary, not Christ. And Mariolatry is the religion of the land because the Church has taught it as true Christianity. I will quote from the "Catechism of Christian Doctrine by Canon Jose Ramon Saavedra, approved by the University of Chile as a text-book for teaching in the schools and ordered to be so used by the Supreme Government. Ninth Edition. Santiago, 1881." This Catechism prescribes three prayers, the Lord's Prayer, the Ave Maria, and La Salve. The following is "La Salve":

"God save thee, Queen and Mother of Mercy, life, sweetness and our hope; God save thee, to thee call us the exiled sons of Eve; to thee we sigh groaning and crying in this vale of tears. Hear, therefore, lady, our advocate, turn to us your merciful eyes; and after this exile show us to Jesus, blessed fruit of your womb. Oh most clement! Oh pious one! Oh sweet ever virgin Mary! Pray for us, Holy Mother of God, that we may be worthy to receive the promises of our Lord Jesus Christ, Amen."

The same, Catechism gives the following form of Confession :

"I a sinner, confess to God Almighty, to the Blessed ever Virgin Mary, to the Blessed Saint Michael Archangel, to the Blessed Saint John Baptist, to the Holy Apostles Saint Peter and Saint Paul, to all the Saints and to you, Father, that you plead for me with God our Lord. Amen."

It is not necessary to detail the multitude of pagan superstitions with which the religion of South America is encumbered. It is enough to point out that it does not preach Christ crucified and risen again. It preaches Mary whom it proclaims from the lips of thousands of lecherous priests to be of perpetual virginity. The doctrine of the perpetual virginity should be preached by a virgin priesthood. False in itself, it is doubly false and can only minister to falsehood when preached by false men. And it is by its deliberate falsehood and deceit, as well as by its misrepresentation, that the Roman Catholic Church in South America have not only not taught Christianity, but have directly fostered deception and untruth of character. "My complaint against the Church," said one of our oldest missionaries, who maintains cordial relations with some of its institutions and its representatives, "is not a matter of any particular doctrine or doctrines, but of the general influence of the Church in breaking down conscience and the sense of individual

responsibility to God. The Church steps in at every stage of a man's life and does all a man's dealing with God. The result is that there is left no personal moral initiative or duty. And then I complain also because it has made no protest against immorality. With pulpits all over South America it has raised no voice against vice and sin." "You ask about this nation and the Roman Catholic Church," said the American Minister in one South American capital. "Well, the nation is rotten, thanks to the Church and to Spain. The Church has taught lies and uncleanness and been the bulwark of injustice and wrong for 300 years. How could you expect anything else?" "Yes," added an English merchant who had lived for years in the country, "and the people are sick of it, and ready to break away. I know the strong men of the country and they despise it, and will sometime sweep it out of the land, but it still holds the women. At ———, when in a recent revolution the political authority was overthrown, the people took the four priests, cut them open and nailed them to the church wall like sheep." That was an almost unparalleled case. What there is to be said for the view that South America is sick of her religious system we shall consider presently. It is enough to point out now that the system is deliberately deceitful. "Lies," said a priest to a friend who told the remark to us, "what do lies have to do with religion." Therefore in the catechism which has been quoted and also in Jose Deharbe's Catechism prepared for use in the Spanish-American countries and published with the approval of many Archbishops and bishops in Chile, Argentine, Mexico and Spain, the Church deliberately lies about the Ten Commandments, entirely omitting the second and dividing the tenth in order to make the requisite number. Can a Church which deceives the people teach them true religion? Is the preaching of Mary the preaching of Christ? Are falsehood and Mariolatry an adequate reason for withholding truth and Christ from South America? Are the people to be left to such spiritual nourishment and guidance as is contained in Saavedra's Catechism?

6. Protestant missions are justified in South America because the Roman Catholic Church is at the same time so strong and so weak there. The priesthood has a powerful hold upon the superstition of the people. As we rode along one day in Brazil in a drizzling rain with bare heads and rubber ponchos, an old woman came running solicitously from her hovel, mistaking us for priests and crying, "O most powerful God, where is your hat?" To the people the priest stands in the place of God,

and even where his own life is vile the people distinguish between his function as priest in which he stands as God before the altar and his life as man in which he falls into the frailties of the flesh. Not only is the priesthood the most influential body in South America, but the Church has a hold upon politics and family life and society which is paralyzing. Its evil is not weak and harmless but pervasive and deadly, and the Christian Church is called by the most mandatory sanctions to deal with the situation. But on the other hand, the Roman Catholic Church does not have a fraction of the strength and power in South America which we had supposed it had, and the inefficiency of its work is pitiful. With enormous resources, with all the lines of power in its hands, it has steadily lost ground. Here and there there have been galvanic revivals worked by the ecclesiastics who have poured in from Europe and some of whom are capable and some devout men, but the Church is decrepit, without spiritual leadership, destitute of missionary zeal, with no ingenuity of method, and weak and sick. This was the sorrowful statement of the Passionist Fathers in Buenos Aires, and all that we saw confirmed this view. I went to see them with Mr. Dougherty of the American Lutheran Church, who had been sent from Philadelphia to look after the Lutheran Scandinavians in Buenos Aires and who had been doing so, but whose heart had been stirred by the need of religious work in Spanish among the religiously destitute people of the Argentine and who could not in conscience leave Buenos Aires with its ten Protestant Churches and go back to Philadelphia with its five hundred. Mr. Dougherty had sought for some earnest Roman Catholic priests who were truly interested in the spiritual welfare of the people and had found them in some of the Passionist Fathers, one of whom was an Irish American from New York and the other an Irish Frenchman from Paris. Five of the Fathers in all were American. The men whom we saw were cordial and interesting. They gave us tea in their home beside their church, and I stayed to the last minute before our boat left for Monte Video to catch the steamer for Chile. This was the substance of what one of them said: "The need in this country is very great and our church is very weak. There are only eight bishops where there ought to be twelve or fifteen. We are held up by our connection with the State which has the right of appointment of the bishops, and the President has not appointed the others whom we so sadly need. I regard this connection with the State as a great evil. We have no such liberty, no such respect here for the Church and its priest-

hood, no such power and influence as a Church as we have in the United States, where the Churches are all free from connection with the State. The Argentines are a wide-awake progressive people, and in the provinces they are not irreligious, but here in the city, which has one-fifth of the population of the country, they are utterly irreligious. The foreign element has drifted away from the Church. It never knew a free connection with a free Church and when it found that here the priests had no such power over them as in Europe, it abandoned the Church entirely. In our parish here of 120,000 only 8% go to church. Then the forces of the Church are inadequate. In the whole of the Argentine there are only between 500 and 1,000 priests, counting the secular priests, too, and this in a population of 5,000,000. In the city of Rosario there are 17 priests to 140,000 people. Here in Buenos Aires there is a parish of 130,000 with but one priest and two assistants. In the United States such a parish would be almost enough for a bishopric. About three out of ten of the priests are native Argentines. I do not think that they are to be blamed for the bad condition of the Church. There have been, I think, only three scandals since I came in 1893. But the great mass of the people have no religion, or if they do they do not practice it. The great need is for preaching the Gospel, but alas, most of the priests have never done any preaching and do not know how. The Italian and Spanish priests especially just go from church to church saying masses. We call them changadors (i. e. porters). And it is terrible to see the way the priests are despised and reviled and hated here. We cannot go out from house to house or even take a religious census in the homes of our parish. The people insult and scorn us so. You cannot imagine how different it is from the United States where religion was respected and the priests were honoured. Here it is bad luck to see a priest and if even high class ladies pass one they run to touch iron to break the bad luck. Our Order has asked the Pope to let us wear ordinary clothes and to put aside our priests' dress so that we can reach the people. The people here do not support the Church as they do in the United States. They do not attend mass. When they do they are disorderly and you would never know it was church, and even at times of death they will not send for the priest or will do so only at the last unconscious moments. Another great need besides preaching is for schools, but the Church has none, only a few poor Sunday Schools. We have no money for them. In the United States the priests have plenty of

support for their work, from pew rents, weekly offerings, special feast day offerings and wedding fees, usually \$20.00, baptisms from \$5.00 to \$20.00 and funerals. The weekly offerings are usually enough to support the priest and he has plenty for schools. But here we have none of these things except the fee for funerals and masses, and usually only two dollars or so for masses. The people will go unmarried rather than pay the priest, though they will pay great sums on funeral displays. The need of asking for money for funerals and marriages puts our priests here in a bad light and makes them the more unpopular. The neglect of church marriages gets things into a bad condition and often we organize missions just to go about and straighten out marriage relations and perform the ceremony free. The truth is that the great mass of the people have no religion and that the conditions are truly pitiful. Should there be Protestant Churches here? Why not? The Churches are all in the United States together and get along very well. I do not see why they should not be here also." "I think," added another Father who had come in, "that things have improved some during the fifteen years since I came. More young men come now than did then. The people are shrewd and thrifty and not generous. There is no common stock but the type is something more than a composite. It has no respect for the authority of the Church. We need our own schools. We can go into the public schools and teach religion but only out of school hours and the children will not stay for it." These men were good and earnest men. Whoever thinks that there are not good men among the priests should meet such men. One's heart goes out to them in their hard and despised mission, inherited from the priesthood which has been the curse of South America and to which some people tell us we should leave it. As we rose to go they invited us to go into their church with them. It was a simple and beautiful Gothic Church, designed by a Protestant architect. On the altar in the chancel was a simple little cross, not a crucifix, though a crucifix stood off at one side. Over the cross was a good painting of the Agony in Gethsemane. The two Fathers took us into the church and about the church and bade us good-bye at the door. They are trying to do by evangelistic work, by constant preaching and by true lives what it were well if the true men in the Roman Catholic Church and in all Churches would do without more delay for South America. Their view of the situation, while confined to Argentina is increasingly true of all South America. The Church is weak and ineffective.



The church buildings are often ill kept and in ill repair. Some of them are kept so purposely as a leverage for raising funds, but the very device is itself a confession of weakness. The population is inadequately looked after. In the cities there are convents full of priests and sisters, but in the country there are large sections wholly uncared for. In many towns there is small provision and even in large cities there will be districts left to one church and its priest which it is impossible for him to care for. In the Jota Beche section of Santiago, our chapel is in a Roman Catholic parish of 10,000 people with one priest. The quality of religious leadership and executive administration displayed in the Roman Catholic Church in South America is distinctly inferior. It is far surpassed by the Protestant missions, small as their forces and resources are. The alien priesthood which is displacing the native priests is much more sagacious, but it is farther from the people and it cannot lay hold on the national life as the indigeneous churches which Protestantism is building up are doing. Alien or native, the priesthood is of diminishing influence and respect. "I pity the priests as I see how they are ignored here," said a resident of Monte Video. In Buenos Aires the children on the street jeered and hissed at one of the Scotch ministers as we walked on the street, mistaking him from his clerical dress for a priest. The people leave them alone in a crowd or pass them without salutation. They are still of great influence and power in most of the lands, but the tide of ridicule and disrespect is steadily rising. "The priests like the picture of Christ," say the small boys in Chile. "They have put it on the bottom of their wine glasses, and then they drink the wine in order that they may see the picture." The comic papers gibe at them. The comic papers do that in the United States, however, in the case of Protestant ministers. But we have in the United States no paper like the "Fray K. Bezon" published in Lima. The names run together give the Spanish words signifying "Fat Headed Priest," and the sole object of the paper is to make sport of the priests and to print stories, giving names and specific details, of their immoralities and misdoings. This spectacle of a continent of men losing all respect for religion and leaving it to women and to priests whose moral character they despise and whose religious character they deride is a grave and distressing spectacle. There is no sadder sight to be found in the whole world. The religious teachers of South America have made the men of the continent irreligious. They have discovered that what was taught them is false and

with that discovery they have flung away the faith which they now call superstition. One cannot but feel toward them as the author of "Ecce Homo" felt toward the Pharisees. "It would be better that the Jews should have no teachers of wisdom at all than that they should have teachers who should give them folly under the name of wisdom. Better that in the routine of a laborious life they should hear of wisdom as a thing more costly than pearls but beyond their reach, than that it should seem to be brought within their reach and they should discover it to be paste. . . . If a divine revelation be the greatest of blessings, then the imposture that counterfeits it must be the greatest of all evils." It is not easy to understand the morality of the view which would deliver the whole situation in South America to the agency which has created it, an agency whose influence unless reformed from without is waning for everything but evil. Even the attendance upon the churches we found to be far less than we had anticipated. There was not one crowded church. There were only two which had more than four hundred people in them. We went to the cathedral service in great Roman Catholic cities like La Paz and Arequipa, and though there were bishops or high ecclesiastics and elaborate processions, there were small handfuls of worshippers. Arequipa was said to be one of the most fanatical cities in Peru, where the Church still held the loyalty of the men. We attended five churches there on the great feast of the Virgin Mary's birthday. There were not 150 men at any of the services, at most of them there were not 50, and not more than 300 or 400 women. It was a week day and all the shops were as much closed as they would be on Sunday, but the people were not in the churches. In Holy Week there are great demonstrations and on special occasions in the great city cathedrals, but I do not believe the Roman Catholics of South America attend church with anything like the fidelity of Protestants or Roman Catholics in the United States. There was not one city or town where we spent a Sunday where the total attendance at Church would have equalled, I do not believe it would have amounted to one-half, perhaps not to one-quarter, the church attendance that same day in any American community of the same size. Even if the South American system were Christian, it is preposterous to speak of it as occupying the field or meeting the religious needs of the country.

7. The South American countries must not be left to the South American religious system, because it is opposed to political liberty and popular institutions. I desire to confine this state-

ment strictly to the situation in South America, but it is necessary to quote some principles declared elsewhere: "To depose kings and emperors is as much a right as to excommunicate individuals and to lay kingdoms under an interdict. These are no derived or delegated rights but are of the essence of that Royal authority of Christ with which His Vicegerents on earth are vested." (Cardinal Manning, "Essays on Religion as Literature" p. 417, 2nd series.) The Rev. Thomas Francis Knox, of the Browington Oratory in a book of 1882, compiled at the request of Cardinal Manning, says that the following decree passed at the 4th Council of the Lateran is still a "part of the ordinary statute law of the Church:" "If a temporal lord after having been required or admonished by the Church, shall neglect to cleanse his land from heretical defilement, let him be excommunicated by the Metropolitan and the other bishops of the Province. And if he shall through contempt fail to give satisfaction within a year, let this be signified to the Sovereign Pontiff, that he may thereupon declare his vassals absolved from allegiance to him, and offer his land for seizure by Catholics that they may, after expelling the heretics, possess it by an incontestable title and keep it in the purity of the faith." (Knox, "Records of English Catholics," Vol. ii, p. xxvii.) "No one can now become her (Rome's) convert without renouncing his moral and mental freedom and placing his will, loyalty and duty at the mercy of another." (Gladstone, "Rome and the Newest Fashion in Religion." p. xxiv.) The Catholic Dictionary 1893, under the imprimatur of Cardinal Vaughan cites the celebrated Unam Sanctum (1303). "The temporal authority must be subject to the spiritual power." "The principle (of liberty of conscience) is one which is not and never has been and never will be approved by the Church of Christ." (E. J. O. Reilly, S. J. "The Relation of the Church to Society." pp. iii, 273. / Londa 1892.) "It would have been a kind of ingratitude and treachery, to Jesus Christ Himself—we may almost say it would have exhibited the implicit spirit of apostasy—had the hideousness of Sectarianism been permitted (in the Dark Ages) to sully the fair form of Catholic unity, had heresy been permitted to poison the pure air of Catholic truth. . . So far is any apology from being needed for the then existent intolerance of heretics that, on the contrary an apology would be now needed for the Medieval Church—and would indeed not be very easily forthcoming—had she tolerated the neglect of intolerance. . . And we need hardly add—though we will not dwell on this—that the same principle

which applied to Medieval Europe, applies in its measure to any contemporary country, such as Spain, in which Catholicity has still entire possession of the national mind." ("Dublin Review." Jan. 1877. p. 39.) "If tomorrow the Spanish Government as advised by the Catholic Church, were to see that a greater evil would ensue from granting religious liberty than from refusing it, then it would have a perfect right to refuse it. Of course, the Protestant Press would teem with charges of intolerance and we should reply, Toleration to Protestants is intolerance to Catholics." (W. C. Robinson, who was made a Monsignor by Leo XIII., "Liberty of Conscience." p. 22.)

The Church in South America has acted on these principles. Some of the great leaders in the emancipation of the South American republics were priests, but the Church in South America has resisted every advance proposed by the spirit of political freedom. The conservative party is everywhere the clerical party. Everywhere the clerical party has obstructed education and industrial progress: It has fought civil marriage, religious toleration and the freedom of the press. It has prompted the revolutions against the party of constitutional liberty and human equality. In Peru it is charged that it has instigated every such crisis against the order and advancement of the nation. It wrecked Colombia when that country was enjoying unprecedented prosperity and owned a good dollar. Its dollar is not now worth one cent. The most clerically dominated land in South America is one of the most backward in education, has a worthless currency, and with the richest resources suffers the direst poverty. Where the states have broken away from the domination of the Church and adopted equal laws, the Church still resists and shows its disloyalty. While we were in Parana a public mob in Florianopolis went to the Bishop to protest against the conduct of a priest who would not allow the services in memory of the late President Penna, of Brazil, who had died on June 14th, 1909, to be held in his church at Florianopolis because the national flag was displayed. This he held was the symbol of a secular and illegitimate agency, not to be recognized by the Church because of its enactment of a civil marriage law and its freedom from Rome. In Rio likewise a priest would not allow a soldier's body to be brought into the Church because the flag was over the coffin. The Bishop of Parana in the Argentine repudiated in a similar way the flag of the Argentine Republic. No one is able to speak more authoritatively upon the attitude of the South American religious system to political liberty than

Ruy Barbosa, the leading South American representative at the last Hague Conference and one of the most conspicuous candidates for the presidency of Brazil after Penna's death. In a long introduction to a book entitled "Janus" he wrote:

"Romanism is not a religion, but a political organization, and that too the most vicious, the most unscrupulous, and the most destructive of all political systems. . . . If Jesuitism is a perpetual conspiracy against the peace that has for its basis, liberty and parliamentary institutions, it is only because the infallible pope hates all modern constitutions, as being in their very nature incompatible with the temporal power of the clergy." Jesuits he calls "the wisest work of darkness which the perversion of Christian morality could desire." . . . . "If the Bishop is systematically rebellious against constitutional authority, if he is a despot with his own subjects in the religious domain, and at the same time insubordinate to the civil law it is because he is really the subject of the Romish hierarchy and because Rome's rule of action has ever been her purpose to enslave the individual conscience of the clergy and control the temporal power of the Church. If the monks are the propagators of fanaticism, the debasers of Christian morals, it is because the history of papal influence for many centuries has been nothing more nor less than the story of the dissemination of a new paganism as full of superstition and of all unrighteousness as the mythology of the ancients—a new paganism organized at the expense of evangelical traditions, shamelessly falsified and travestied by the Romanists. . . . The Romish Church in all ages has been a power religious scarcely in name, but always inherently, essentially and untiringly a political power."

I quote this solely with reference to South America. The South American Church embodies this attitude. In so far as this attitude misrepresents Christianity and antagonizes the movement of the spirit of freedom in South America we dare not deliver South America over to it.

8. The Roman Catholic Church in South America needs the Protestant missionary movement. There is good in that Church in South America. There are good men and women in it. In spite of the falsehoods and vicious elements in it, there is truth also. That the good in it may triumph over the evil, there is need of external stimulus and purification. The presence of Protestant missions alone will shame the Church into a self cleansing and introduce the forces, or support whatever inner forces there may already be which may correct and vivify it.

There are some who think the South American religious system is simply to be swept away, that it cannot be reformed, but there is another view open to us and that is that against whatever odds and with whatever deep cutting excisions the good may be strengthened and enabled to eliminate the evil. Already Protestant missions have wrought great changes. They have altered the ostensible attitude of the Church toward the Bible. They have been among the influences which have secured a very fair text book of Sacred History in the public schools in Chile. They have elevated the standard of education in the schools conducted by the Roman Catholic Church and have greatly stimulated the Church in its establishment of schools. "His praiseworthy efforts," says the ex-Minister of Justice and Public Instruction in the Argentine, Dr. Federico Pinedo, of Mr. Morris, the founder of the Argentine Evangelical Schools, "have had the virtue of awakening the Catholics, who not to be left behind, have also founded numerous schools, so that in every way the most needy children are being benefited." They have steadily widened the sphere of freedom and hedged in the Church more and more to a true Church ideal. To restrain or abate the forces which have done all this is not an act of true friendship toward the Roman Catholic Church. It is a betrayal of her best interests and her best men and women who need all the help that can be sent from without to cleanse the South American soul and to purge its chief institution.

In this view the attitude of Protestant Missions to the Roman Catholic Church in South America ought to be an attitude of true discrimination and intelligent helpfulness and positive service. We should not attack its doctrine or its priesthood. We must know the grounds on which we are in South America, but the grounds of our presence there are not to be made the substance of our preaching. We are there to preach Christ, not to denounce those who do not preach Him. We ought not to engage in polemics. The work in South America which has really succeeded has not used the method of warfare against the South America system. It has lovingly and patiently carried to men a true gospel of forgiveness and salvation. It is hard to restrain the converts from attacking evils which they know so well and have come so to abhor, but all such tactics confuse the issue and entangle our religious enterprise with political and intellectual liberalism, Masons, free thought, and mere anti-clericalism, so that we are put in a false position and misrepresent our own mission. We ought also, I think, to cultivate

closer relations and acquaintanceship with priests and with Roman Catholics who are ardently devoted to their Church. This will be good for us. We shall be able to work more intelligently. We can explain our own purposes and perhaps foster a more tolerant and Christian spirit, and we may find men and women who are themselves eager to see the Church what it ought to be. It is surely not wrong for us to cherish the ideal of reform rather than destruction.

The difficulty, however, it must be honestly stated is not on this side. The church does not want to be reformed. It rejected the spirit that stirred in it at the beginning of the last century. when in the first years of political independence, it felt for a little while the impulse of a free and fearless religious life. For a time the circulation of the Bible was widely tolerated in the new States. In Bogota, a Bible Society was organized. The Secretary of State was its President and ecclesiastics were among its officers. In many places, the priests facilitated the circulation of the New Testament in Spanish and the Lancasterian schools using Scripture selections as reading lessons were established in Argentine, Monte Video, Chile, Peru and Colombia, Guatemala and Mexico. It seemed for a time that the evangelical movement would permeate the Catholic Church and thus make possible the evangelization of these lands without the introduction of Protestantism. The Rev. Hubert W. Brown writes of this time in his book on "Latin America."

'Mr. James Thomson was an agent both of the British and Foreign Bible Society and of a British and Foreign School Society. As the agent of the Lancasterian schools he met with a favorable reception from the civil authorities.

'His letters, afterwards published, were written from South America in the years 1820 to 1825. In his efforts to establish schools, Mr. Thomson secured the cooperation of many prelates of the Roman Catholic Church. Some of these went so far as to speak favorably of his circulation of the Bible in Spanish and its translation into Indian languages. A general desire to educate the masses, and thus secure the fruits of liberty is often referred to in these letters.

'In 1820 Mr. Thomson gathered 100 boys in a Lancasterian school in Buenos Ayres, and taught them to read, using Scripture passages as the text. Several hundred copies of the New Testament were also circulated. One was obtained by a Patagonian chief who said he would explain it to his tribe. Schools were also established in Chile, with this endorsement from the Dictator O'Higgins: "The object of this institution is to extend in every direction throughout Chile the benefits of education; to promote the instruction of all classes, but especially of the poor." The few newspapers in circulation favored the enterprise. In Lima a convent was turned over to be used as a school. "The order for the friars to vacate was given on Saturday; on Monday they began to remove, and on Tues-

day the keys were delivered up." The Bible also was publicly sold at "a short distance from the place where used to sit the dreadful Inquisition." Some wondered "in view of this zeal for the Bible how they had been taught that the English were not Christians." Many, Mr. Thomson noticed, "espoused deistical principles" when freed from "the trammels of popery."

Not only in Lima did parents ask for copies of the Word, and priests encouraged its study. From Ecuador, a friend, engaged in the work of distribution wrote to Mr. Thomson: "With pleasure have I seen in passing through the streets of Guayaquil, not once or twice, but mostly every day, the shop-keepers and the poor people, who have stalls, read in the blessed gospel of our Lord and Saviour Jesus Christ. If I had had ten times as many (New Testaments) I am persuaded I could have sold them all."

'At one time Mr. Thomson sold New Testament: to five friars in Guayaquil, and one took thirteen copies. The governor of Guaranda bought a copy and told his friends to do the same. With the permission of its prior, 104 copies were sold from a stall in the convent of Latanga. In Quito, the Marquis of San Jose, although a Catholic, allowed the sale of Testaments in his own house. The bishop of Popayan was the only one who opposed the movement. Indeed, in Bogota, the capital of Colombia, a Bible Society was organized. The Secretary of State was its president; the vice-president was the Minister of Finance; the treasurer was a senator; while the second and third vice-presidents were ecclesiastical dignitaries, and one of the secretaries was a priest. *The Constitutional*, a leading journal, wrote: "This Bible Society has been established with the consent and approval of the most distinguished persons actually intrusted with the executive Government of the Republic and the ecclesiastical Government of the Archbishopric to whom it belongs exclusively and without dispute to watch over the spiritual and temporal happiness of the people, and whose fidelity none, without injustice, can call in question."

Agencies of the Bible Society were also started in Buenos Ayres, Santiago, Valparaiso, Lima, Guayaquil and Quito; not to mention points of less importance. Thousands of copies of the New Testament were sold in Spanish, often with the help of Roman Catholic ecclesiastics, and a translation of the New Testament was made into Quichua, a native language spoken by more than a million Indians. No wonder the enthusiastic Bible agent felt that "great and happy changes" were being affected of a kind impossible under Spanish rule, and that, "what is going forward in these countries is truly a revolution in every sense of the word."

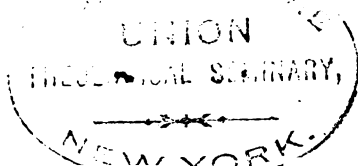
The establishment of Lancasterian schools in which Scripture selections were used as reading lessons, progressed finely. In Buenos Ayres there were soon one hundred schools with 5,000 pupils. In Monte Video a liberal minded Catholic clergyman headed the movement. O'Higgins favored it in Chile. San Martin helped it forward in Peru. Bolivar changed the Ocopa College of Spanish friars into a school, and ordered the establishment of these schools in every provincial capital to supply trained teachers for the towns and hamlets. In 1826 two young Colombians were to be found in London studying the system.

Mr. Lancaster directed the movement in Caracas, Venezuela, and gave \$20,000 to insure its success. The movement spread in Guatemala and Mexico. In Mexico City a school of 300 children was opened in the halls of the Inquisition once so inimical to general enlightenment. The



pupils were said to be "acquiring a taste for the perusal of the Scriptures," and learning "to be virtuous, charitable, tolerant and free," and Roca-fuerte, a prominent patriot of that period, adds: "This moral education will promote the cause of religious toleration and will effect the regeneration which our new political system requires." Mr. Thomson's own comment is that "the public voice is decidedly in favor of UNIVERSAL EDUCATION . . . this feeling prevails among the clergy and the laity, the governors and governed." (Brown, Latin America, Pp. 185-190).

But the Church rejected the reform, the schools died, the circulation of the Bible was forbidden and the Church set herself against the movement of freedom and progress. The South American system is imperious and self-satisfied. It views Protestantism as pernicious and intolerable. It proceeds upon the principle of absolute exclusivism set forth in the reply of C. Cardinal Patrizi, dated at Rome Sept. 16th, 1864, to the Roman Catholic Bishops in England as to the judgment of the Inquisition on the subject of the membership of Catholics in the "Association for the Promotion of the Unity of Christendom," made up of both Anglicans and Roman Catholics and other Christians. "The principle upon which it rests is one that overthrows the Divine Constitution of the Church. For it is pervaded by the idea that the true Church of Jesus Christ consists partly of the Roman Church spread abroad and propagated throughout the world, partly of the Photian Schism and the Anglican heresy as having equally with the Roman Church one Lord, one faith and one baptism. . . The Catholic Church offers prayers to Almighty God and urges the faithful in Christ to pray, that all who have left the holy Roman Church out of which is no salvation, may abjure their errors and be brought to the true faith and the peace of that Church, nay that all men may by God's merciful aid, attain to a knowledge of the truth. But that the faithful in Christ and that ecclesiastics should pray for Christian unity under the direction of heretics and, worse still, according to an institution stained and infected by heresy in a high degree, can no way be tolerated. . . Catholics who join this Society are giving both to Catholics and non-Catholics an occasion of spiritual ruin. . . The most anxious care then is to be exercised, that no Catholics may be deluded either by appearance of piety or by unsound opinions to join or in any way favor the Society in question or any similar one; that they may not be carried away by a delusive yearning for such new fangled Christian Unity, into a fall from that perfect unity which by a wonderful gift of Divine Grace stands on the firm



foundation of Peter." (Quoted by Walsh, "Secret History of Oxford Movement," p. 223, London 1899, popular edition, from official Roman Catholic translation, in Synod's *Dioceseos Suthwarcensis*, London, 1868 pp. 186-190.)

It has been the priests who burned the Bibles, the priests who instigated the mobs, the priests who have taught that Protestants are teachers of unholy doctrine and exiles from the Kingdom of Heaven. To quote from Canon Saavedra's Catechism again:

"Q. Why do you say that the doctrines which the Protestants teach are not holy?

"A. Because they say that faith alone is sufficient to save one, even when there are no good works; they counsel a person to sin as much as possible to make salvation the more sure; they say that good works are the rather a hindrance to entering heaven; they abolish the sacrifice of the mass and the sacrament of penance; they put away fasting and the mortification of the body, and advise that the legitimate authority be not obeyed.

"Q. Is it not a false teaching of our religion that outside of the Catholic Church there is no salvation?

"A. Nothing is more reasonable than this principle." But this attitude of the South American religious system only reveals the more clearly its need of the presence of the evangelical church. What the Roman Catholic Church is in the United States as compared with what it is in South America, the two Churches not being recognizable as the same Church, so that American Roman Catholics who come down to South America, say "This is not my religion at all," shows the need in South America of just those influences which in North America have formed the greatest blessing of the Church, a vastly greater blessing than her connection with the Papal See.

9. And lastly, Evangelical Christianity is warranted in going to South America because it alone can meet the needs of the Latin American nations. Many leading men in South America realize this. Again and again South American statesmen or governments have sought from Protestant lands what they recognized could come alone from them. The Argentine Government gave \$1,000 gold toward the present building of the American Church in Buenos Aires. When Sarmiento became president of Argentina he commissioned Dr. Goodfellow, a missionary returning to the United States, to send out a number of educated women to open Normal Schools. Evangelical Christianity is required to meet the intellectual, moral and

social needs of South America as well as its religious necessities. Fundamentally, it is demanded by their moral necessities. The South American Church system has not met these. It has produced them. It has resulted in stagnant populations, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing to uplift the Indians. Its great wealth has been employed neither in education nor in works of charity. Its philanthropies are insignificant in comparison with those of the Roman Catholic Church in the United States. The power which Protestant missions alone can introduce is needed to awaken a benevolent love of the unfortunate and the needy, and to make the character without which free institutions cannot endure and the resources of nations must lie undeveloped. In the discussion over the religious rights of foreigners in the Argentine, Alberdi, a publicist and an advocate of freedom, resisted the idea of excluding this power from his country. "Spanish America," he wrote, "reduced to Catholicism, with the exclusion of any other cult, represents a solitary and silent convent of monks. The dilemma is fatal,—either Catholics and unpopulated, or populated and prosperous and tolerant in the matter of religion. To invite the Anglo Saxon race and the people of Germany, Sweden and Switzerland and deny them the exercise of their worship is to offer them a sham hospitality and to exhibit a false liberalism. To exclude the dissenting cults from South America is to exclude the English, the German, the Irish and the North American, who are not Catholics, that is to say, the inhabitants whom this continent most needs. To bring them without their cult is to bring them without the agent that makes them what they are, and to compel them to live without religion and to be come atheists." The power which gave these people what good they have and which sustains the moral element in their national character is the power which South America needs. The Protestant mission is the main channel through which it is to be given, not the only one. It is to be given also by the influence of our national example in right dealing with the South American nations, by cleanness of life and honesty of principle on the part of our traders, by the wholesomeness of the education we give to the young men of South America who come to study in our schools in the United States, by the purity of our own political and social life. It is in "divers manners" now as in the days of the fathers. But the power is to be given by us or it will not be kept.

The South American religious system is doomed. There is a glamour over it that at first allures one, but this soon passes and the whole system is seen in its weakness and decay. It is a relic, not a prophecy. It is the echo of receding footsteps. The false political ideals identified with which it came to South America long since passed away. But in it there came noble motives and a true life and it lived on after Pizarro and Almagro and Valdivia and the adventurers, after Gasca and de Souza and the governors, after San Martin and Bolivar and Mirando and the liberators. But now its dissolution too is at hand. The true was tainted with the false and shadowed with an ever darkening shadow, a shadow that in all charity but in the relentless truth we must call a moral night. That is the light that is now shining from the Roman Catholic Church over South America. If religion has nothing to do with morality, then it is all well. We can leave South America alone. But if as we believe religion is nothing but a living morality, the morality of a true and loving fellowship with a Heavenly Father, a righteousness alive in Christ, if true religion and undefiled is this, that a man should visit the fatherless and the widows in their affliction and keep himself unspotted,—then we are no Christians if we do not carry such a religion to South America.

## VII. Conclusion

Reviewing this report, I think I have stated matters too conservatively, especially the need of additional forces for the evangelization of South America. There are all told, probably less than 200 ordained missionaries seeking in the Protestant Missions to do the work that must be done among 40,000,000 people, who include at least 5,000,000 foreigners from Europe and America. Ten years ago there were 252 such missionaries in Japan. Is this enough? Recognizing that the missionaries are not to do all the work, that theirs is but a small part of it, and that the burden of it is to be borne by the South American Evangelical Churches which are growing up, are they nevertheless enough to do that part of the work which must be done by our Churches at home to aid the South American Churches? Let the conscience of the home Church answer, remembering that it is we who have the responsibility in the matter, aided by a few earnest men and women in Great Britain and Germany, but by none of their great missionary organizations. Our Lord spoke a parable about "a certain man." The European Churches thus far have passed South America by. It is true that on the other side in Asia and Africa, to which they have gone the needs are even greater. It is true that they have the same South American problem at their own door in Italy and Portugal and Spain. But the needs if less are not less real. To this certain man are we or are we not to do the duty of the friend?

ROBERT E. SPEER.

River Magdalena, Colombia,  
October, 1909.

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