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MESSAGE

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MGR. RUSSEL ON THE PAN-PROTESTANT CONFERENCE.

We cannot let pass without some notice the pitiful pretensions of those who assembled at the Panama Conference of the Protestant Missionaries for the "discussion of the needs and missions" of the Latin Americans. Out of the overflowing, superabundant treasure-house of Christianity in the United States, what portion, we may ask, are these zealous missionaries disposed to bestow upon the misguided Catholics of Central and South America? Will they teach them Christianity? It is admitted that the Latin Americans, for the most part, believe at least in Christ.

The northern part of Mexico, which produced the bandits now giving us so much trouble, is the only section in which the people have to any large extent lost their faith. This is due to the fact that this section, more than any other part of Latin America, has been evangelized by Protestant missionaries of the United States. The people ceased to be Catholics even in name, and they did not become Protestants—but bandits!

While, then, Latin America, with this notable exception, is at least Christian, our census shows that one-half of our population does not even profess belief in Christ. While these missionaries are complaining in this coun-

try of ever-decreasing congregations, the Catholic churches in this country are filled several times every Sunday. "Physician, cure thyself."

* * *

How will these Protestant missionaries teach the Latin Americans respect for life,—by our methods of suicide and lynch law? Will these missionaries find in Latin America any instances of men strung up to a tree, hanged, burned and shot to death by respectable citizens without due process of law? It may be noted, in passing, that executions of this sort are most common in the States among us that have the fewest Catholics.

* * *

Will these missionaries remove the blot of illiteracy from Latin America? Again it might be asked: Why not remain at home? The States which show the most illiteracy in the United States are: Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, Kentucky, Arizona and New Mexico. Of these States only three—Louisiana, Arizona and New Mexico—have a considerable Catholic population, at least 100 Catholics for 1,000 of the population. The other ten States, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, Tennessee and Kentucky, comprise the sections where Catholics are less numerous than elsewhere in the United States—not 10 per 1,000. So that it may be said that the illiterate section of our country is also that section in which Catholicity least abounds. Is the Catholic religion responsible for this? (See "Special Reports of the Bureau of the Census"—Religious Bodies—vol. I, p. 64, also Chap. XIII, p. 1200 of vol. I of the 13th Census Reports.)

Will these zealous missionaries transport the morality of our home life to Latin America? We had in the United States in 1906 one divorce for every twelve marriages. During 1901, among seventy-five million Americans, there were twice as many divorces as among the four hundred million Christians in the rest of the world. We rank next to Japan in legalized immorality in the home. From 1807 to 1906 the increase in divorces has been 30 per cent. every five years. Since 1830 the population has increased eight-fold, while divorces have increased eighty fold. Over one hundred and ten thousand divorces were granted in 1914. Ninety thousand orphans were created by divorce last year. Of the divorces granted to women, one third were for desertion, and only 5 per cent. for drunkenness. How far the Catholic Church is responsible for this may be seen from the report of the Commissioner of Labor—a Protestant—who compiled these divorce statistics in 1886. He says, page 112: "Large and increasing as the number of divorces in the United States is, it is an undeniable fact that were it not for the widespread influence of the Roman Catholic Church, the number would be much greater. The loyalty of Catholics to the teachings and doctrines of their Church, and the fact that one of the cardinal doctrines of the Church is that Christian marriage is a holy Sacrament, which, when consummated, can be dissolved for no cause and in no manner save by death, has unquestionably served as a barrier to the volume of divorce which, except among members of that Church, is and during the past twenty years has been assuming ever-increasing proportions throughout the country."

~~Again we may ask: Will these missionaries carry pro-~~
hibition into Latin America? Alas! Before teaching
prohibition they will have to prove its need by introdu-
cing our American vice of drunkenness. Intoxicatio
seems to thrive under the influence of the English lan-
guage, but it is hardly known in Latin nations.

* * *

There is one thing, however, which these missionarie
can boast of. We are the richest nation on earth. . .
refrain from asking whether Christ came to teach money
getting, but I suggest that, instead of boasting, we should
rather apologize for our wealth, when it is remembered
that our distinction is purchased by blood money.

If we mention only the faults of our country it is not
because we are unmindful of its virtues. It is because
we love it above the nations of the world, that we resent
the pharasaical and un-American methods of those who
would draw attention from our own wants to the fancied
needs of foreign peoples. The information herein quoted
from unprejudiced sources, in reference to illiteracy and
divorce, will not deter bigots from slandering the Church,
but it will appeal to people of fair minds. We cannot
expect the world to take us for its mentor and physicians,
until we have made honest and successful efforts to eradi-
cate the evils peculiarly our own, and which cannot but
prove a source of regret to Americans possessed of the
spirit of Christians and patriots.

VOZ DE ALERTA A LOS CATOLICOS.

Habla el Ilustrísimo señor Obispo de Panamá.

A nuestros amados fieles, salud, paz y bendición en nuestro Señor Jesucristo.

Hace ya algunos días que se llamó nuestra atención hacia un hecho que se proyecta realizar en esta nuestra sede episcopal y capital de nuestra católica República a principios del año venidero por cierto elemento protestante de los Estados Unidos. Nos referimos a la celebración de un Congreso que diz que para la evangelización (Christian Work) de la América latina ha de tener lugar en Panamá. Este solo lema es ya un insulto para nosotros los latino-americanos que a nadie debe causar admiración, porque sabido es que la belleza de la oratoria protestante consiste en atacar a la Religión Católica y al Romano Pontífice, denigrar y calumniar al clero, ridiculizar nuestras prácticas religiosas y censurar nuestras costumbres cristianas.

Sabedores ya del fin que esos cuantos protestantes se proponen con el mencionado Congreso, pues tenemos a la vista varios periódicos norteamericanos que lo declaran, debemos llamar la atención de nuestros diocesanos y del Supremo Gobierno hacia ese hecho que reviste mayor gravedad de lo que parecer pudiera tanto para nuestro carácter de católicos como para nuestro carácter de panameños.

Y primeramente, por lo que hace a nuestros diocesanos, se trata de festejar el 370° aniversario de la muerte de Martín Lutero, padre del Protestantismo, acaecida en Eisleben el 18 de Febrero de 1546. Evidentemente todos los protestantes, hijos suyos, se esfuerzan por conmemorar esa fecha de la mejor manera que se les ocurre; y a un grupo de los residentes en los Estados Unidos, que de ninguna manera representan el sentimiento norte-americano, se le ha ocurrido celebrarla reuniendo tres Congresos, uno en Nueva York, otro en Panamá y otro en cualquiera otra parte. Sin duda los dichos protestantes consideran la República de Panamá como cosa suya que ya les pertenece, y a donde pueden venir a celebrar meetings, congresos y reuniones a su antojo, como pudieran hacerlo en cualquier punto de los Estados Unidos, disponiendo de nuestros edificios públicos para ello.

¿De qué se tratará en ese Congreso? Pues de "christian work," es decir, de evangelizarnos, porque según ellos, somos unos ignorantes; de moralizarnos, porque en el sentir de ellos, somos unos extraviados; y de sacarnos al camino de la civilización, porque para ellos somos unos salvajes que vagamos en las tinieblas de la barbarie. Tal es el concepto que, según parece, se han formado de nosotros esos ilusos; y no sólo de nosotros los panameños, sino de toda la América latina, porque su programa abraza a todos los pueblos de la América latina como claramente lo dice el *Christian Observer*, periódico presbiteriano de Louisville, Kentucky, y el título que han dado a los proyectados congresos: "Congress on christian work in Latin America" (Congresos para la evangelización de la América latina) ¿Puede darse mayor insulto y mayor humillación para nosotros?

El lenguaje que los oradores (speakers) emplearán en el tal Congreso, ya se deja imaginar. Será su habitual literatura difamatoria para la Iglesia Católica, para el Romano Pontífice, para el clero y para todo el pueblo, de que usan siempre que se ponen a hacer "christian work." Se repetirá lo que con tanto tesón se ha procurado propalar por todos los ámbitos de los Estados Unidos, a saber, que todos los países de la América latina, de México para abajo, están por civilizar, que se hallan en un estado lamentable de atraso y de supina ignorancia porque son católicos, que la Iglesia Católica tiene la culpa de eso, porque los mantiene en ese estado de retroceso y de abyección, queriendo significar con eso que los ferrocarriles, los puentes enormes, los telégrafos, los colosales edificios, el mundo de máquinas, los millones en las arcas y otras mil cosas de que se hace alarde en los Estados Unidos, se deben al Protestantismo. Júzguese de esta lógica! Como si la civilización y la moralidad de un pueblo consistieran en la posesión de esos elementos de bienestar material! En materia de moralidad y de civilización harán bien los difamadores de la Iglesia Católica en bajar muy mucho el tono, y hablar con mucho cuidado, porque no es ciertamente a los Estados Unidos a donde hay que ir para aprender esas cosas.

Lo que esos (speakers) oradores se proponen con su Congreso es, pues, venir a hacer prosélitos para su secta; y por eso el Comité de arreglos para la evangelización de la América latina, dispuso cambiarle el nombre a la reunión, llamándola "congreso" en vez de "missionary conference" que le había dado antes, a fin de encubrir el fin y no asustar a los católicos. Por lo tanto, Nos, en cumplimiento de nuestro deber pastoral, y en uso de nuestra autoridad, prohibimos formalmente, bajo pena de pecado mortal, a todos los católicos sujetos a nuestra jurisdicción, asistir a las sesiones del proyectado congreso protestante que tendrá lugar, según se ha anunciado, en esta ciudad del 10 al 20 de Febrero próximo, aunque sólo sea por curiosidad. (Nota: En una conferencia protestante recientemente celebrada en Edinburg, Escocia, se resolvió no enviar más misioneros protestantes a los pueblos católicos, latinos o griegos, ni malgastar más dinero en tales misiones, porque, dijeron, ya la palabra de Dios ha sido anunciada en ellos; pero para los fanáticos anti-católicos de los Estados Unidos todavía nosotros nos hallamos en las tinieblas de la ignorancia. En cierto modo opinan bien, porque en materia de Protestantismo sí estamos en perfecta ignorancia, y damos por ello muchas gracias a Dios.)

Y como, según un artículo publicado en el *Star and Herald* de esta ciudad, se ha franqueado al grupo de oradores (speakers) tanto el edificio del Teatro como el del Instituto Nacional para la celebración de las sesiones, ignorando indudablemente el Excelentísimo señor Presidente el fin del consabido Congreso, que vale tanto como decir que al escoger la ciudad de Panamá, ciudad católica y capital de una nación católica, para celebrar el tantas veces mentado Congreso, lo que se proponen es venirnos a insultar no sólo en nuestra casa, sino en nuestra propia cara, excitamos al Excelentísimo señor Presidente de la República a que no les conceda lo que en su propio país no habrían obtenido, porque en los Estados Unidos los edificios públicos sólo sirven para su objeto y no para propaganda de ninguna secta; a que retire la licencia otorgada, ya que el sentimiento católico panameño ofendido no consiente que sus edificios públicos costeados con el dinero de los católicos panameños, sirvan para que en ellos se haga propaganda sectaria y se ataque a la religión nacional. Cuando los Shriners (Masones de Minnesota) solicitaron, hace algún tiempo, el teatro para celebrar sus tenidas, no se les concedió por idénticas razones, y fueron a celebralas en la Zona del Canal. Mayores y más poderosos motivos se ofrecen ahora para la denegación, tanto más cuanto que en la Zona tienen espaciosos "halls" de la Y. M. C. A. en donde pueden celebrar esas reuniones en su propio territorio norteamericano.

Alerta, pues, amados fieles, y no olvidéis en estas peligrosas circunstancias las palabras del Salvador de los hombres: "guardaos de los falsos profetas, que vienen a vosotros con vestidos de ovejas, y dentro son lobos rapaces. Por sus frutos los conoceréis." (Evang. de S. Mateo, Cap. 7, versos 15 y 16). Y aquellas otras de S. Pablo: "porque los tales falsos apóstoles son obreros engañosos que se transfiguraron en Apóstoles de Cristo." (Epístola segunda a los Corintios, cap. II, verso 13).

Panamá, 22 de Septiembre de 1915.

+ GUILLERMO.
Obispo de Panamá.

A ULTIMA HORA.

El Excelentísimo señor Presidente de la República se ha dignado hoy mandarnos mostrar la copia de la comunicación que con fecha 11 del corriente había dirigido al representante de Panamá en Washington, en que retira la licencia otorgada con anterioridad por no haber estado bien al corriente de los propósitos del Congreso. Damos por ello las gracias al primer Magistrado de la nación, y por la prueba que nos da de no desatender los intereses morales y religiosos del pueblo.

Panamá, 25 de Septiembre de 1915.

+ GUILLERMO.
Obispo de Panamá.

His Lordship Rojas, Bishop of Panama, Warns the Catholics in his Diocese Against Campaign to be Started Soon by the Protestants in the Central American Republics.

To our worshippers, health, peace, and blessings in Our Lord Jesus Christ:

Some time ago our attention was called to the fact that a certain campaign is to be started in our episcopal see and capital of our Christian Republic at the beginning of next year by a certain protestant element proceeding from the United States of America. We refer to the convening of a congress for the so-called task of cheering and spreading christian work in Latin America, which congress is to be held in the city of Panama.

The very slogan and object of said congress assumes the character of an insult to all Latin-American people which must not surprise anyone as it is known throughout that the most brilliant production of the protestant oratory consists to attack our Catholic Religion and our Roman Pontiff, to injure and slander our clergy to ridicule our religious practices and to censor and repudiate our christian habits.

Being quite aware of the object which that group of protestants seek to reach through the above-mentioned congress for we have at sight several American newspapers which plainly announce it, we deem it our paternal duty to call the attention of all our worshippers and that of our Government to the fact, which embodies greater danger than is thought of for our condition of Roman Catholics as well as for that of Panamanians.

As regards worshippers, we firstly want and do warn them that the object of those protestants is to celebrate the 370th anniversary of the death of Martin Luther, father of the Protestantism, occurred in Eisleben on February 18th, 1546. It is evident that all protestants, Martin Luther's sons, are endeavoring to celebrate that date in the most fitting way possible, and to the group of American protestants, which by no means do represent the American sentiment, tries to commemorate it by calling three congresses the first in New York city, the second in Panama, and the third somewhere else. It occurs to us that the protestants in question wrongly and most wrongly fancy that Panama is a thing of theirs, merely belonging to them and that they may freely come here to call for meetings, convene congresses or form assemblies to their taste, with as much ease as they might do it in the United States, employing our public buildings therefor.

"Which matters will be dealt upon in that congress? one may ask, and the reply is: "Christian work," that is to say, to evangelize us, for, according to the opinion of those protestants, we are but a lot of ignorants; to moralize us, as they consider us a bundle of miscarried beings, and, finally, to push us along the ways of civilization, for they think of us as wild savages wandering amidst the darkness of barbarism. Such seems to be the opinion which those deceived people have taken of us all; and it is not only of the Panamanians, but of all the Latin-American people as clearly stated in their program and unmistakably corroborated by the *Christian Observer*, a presbyterian paper issued in Louisville, Kentucky, as well as by the name given to the proposed activities: "Congress on christian work in Latin America." Can there possibly exist a greater insult and humiliation for us?

The language to be employed by their speakers in these congresses may be imagined right now; it will be the usual defamatory language resorted to by them when they intend to attack the Roman Catholic Church, the Roman Pontiff, the clergy and all our people to cherish their "christian work." The work will be again attempted here which they have striven to spread all over the United States, i. e., that all the Latin-American countries, from Mexico southwards, are yet to be civilized, that all our people find themselves in a pitiable condition of ignorance due to their being Catholics, that the Roman Catholic Church is the main responsible therefor as she keeps our people in such an awful condition of barbarism and abjection, meaning thereby that railroads, huge bridges, long telegraphic lines, skyscrapers, a world of machinery, millions of dollars in the treasuries and caves and one thousand other material things which the United States boasts of, are due to their being protestants. Let every one judge this logic. It would seem as if the morality and civilization of a people lay solely in the possession of these elements for material welfare. In the matter of morality and civilization, we may call it aloud, the defamers of the Catholic Church would do well to lower their voices and speak with great care, for it is certainly not the United States where these two things are to be found.

The object therefore, that those speakers seek through the conven-

ing of their congress is to win converts or proselytes for their religion. And to this effect the committee organized for the evangelization of Latin America decided to change the name of their meeting, calling it "congress" instead of "missionary conference" which had been given it previously, in order to mask their goal and not to frighten the catholics.

We, therefore, for the fulfillment of our paternal duty and using powers bestowed upon us, do hereby formally prohibit, under penalty of mortal sin, to all the Catholics subject to our jurisdiction, to attend to the sessions of the proposed congress in question, which, as announced, is to be held in this city of Panama from the 10th to the 20th of February next, even if their attendance might be prompted by curiosity. (Notice.—In a protestant conference recently held at Edinburg, Scotland, it was decided not to send any more envoys or missionaries of the protestant religion to catholic countries, whether latin or greek, nor to mispend any more money in such task, because it was then said, the Gospel has already been preached in those countries. However, in the opinion of the bitter anti-catholics of the United States we continue to be dumped into the darkness of barbarism and ignorance. By the way we may state, that they are partly right, for we are in complete ignorance as regard the Protestantism, for which we fervently thank God.

And as according to an article published in the *Star and Herald*, of this city, the halls of our National Theatre and Institute have been granted to the group of protestants for the sessions of their congress, the President of the Republic undoubtedly ignoring the object of said congress, which comes out to be the same as saying that on selecting the city of Panama, a catholic city and the chief-town of a catholic country, to celebrate the already much mentioned congress, their idea is to insult ourselves at home and in our very face, we excite his Excellency the President of the Republic not to grant them what they would have not gotten in the United States, as in that country public buildings are destined to their use and not to shelter religious propaganda of any kind, and beg him to cancel the license extended to the protestants, inasmuch as the insulted catholic sentiment of Panamanians does not allow that public buildings paid out by the money of Panamanian catholics become the shelter of sectarian propaganda against the national religion. A few months ago, when the American Shriners of Minnesota came down here and asked that the National Theatre be granted for their sessions, they were refused this privilege through identical reasons and had to go to the Canal Zone to hold their meetings. In the present case many more and stronger reasons are at hand to refuse granting the National Theatre to the protestants, if it is considered that they can dispose of the Y. M. C. A. halls to celebrate their meetings in their own territory.

Be then on the alert, my beloved worshippers, and do not forget in the actual dangerous circumstances the words of the Saviour of the World: "Beware of false prophets which will come to ye clad with sheep furs, that they really are wolves in their interior. They will be known through their actions." (St. Math. Gospel, chap. 7, vers. 15 and 16). And those of Saint Paul:

"... for those false apostles are deceiving laborers which mask themselves as the Apostles of Christ." (Sec. Epist. to the Corin., chap. II, vers 13)

Panamá, September 22nd, 1915.

+ GUILLERMO,
Bishop of Panama.

AT LAST MOMENT

His Excellency the President of the Republic has deigned to hand over to us to-day copy of a communication addressed by him to the Panamanian representative in Washington on the 11th of this month, whereby he withdraws the license granted to the protestants for the celebration of their congress in the National Theatre of this city, stating that such license had been previously extended due to the object and intentions of same congress not being known to him.

We beg to thank the supreme Magistrate of the nation for his attitude in this case, which proves that he is not indifferent to the moral and religious interests of his people.

Panamá, September 25, 1915.

+ GUILLERMO,
Bishop of Panama.

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Congress on
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work in
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CHRISTIAN WORK IN LATIN AMERICA

SURVEY AND OCCUPATION
MESSAGE AND METHOD
EDUCATION

Being the Reports of Commissions, I, II
and III presented to the Congress on
Christian Work in Latin America,
Panama, February, 1916, with a general
introduction and full records of the pres-
entation and discussion of each report.

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2. Misión
3. Evangelización
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This book may be kept
FOURTEEN DAYS

MR 52723—PANAMA CANAL—9-14-52—10,000

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INCEPTION AND HISTORY OF THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

I. PREPARATORY WORK

The Congress on Christian Work in Latin America, held February 10 to 20, 1916, began long before that date. Its sessions could never have been held, had not earlier movements and unanticipated opportunities opened the way. The opening of the Panama Canal in 1914 centered as never before the attention of the whole world upon Latin America. The subsequent appearance of a number of noteworthy studies of Latin-American history, development and life made this interest much more definite and challenged the religious world to a similarly scientific study of Latin America's spiritual history. The closer political relations which have sprung up between some of the Latin-American states and the United States tended to develop and cement a friendly relationship of increasing significance. The multiplication of gatherings over matters of common interest, such as the Panama Pacific Exposition, the Pan American Scientific Congress, and the mutual visits of diplomats and financiers served to break down in considerable measure the long established barriers of reserve, misunderstanding and dislike which have, in the past, so deeply affected the intercourse of Latin America and other parts of the civilized world. The hour seemed timely for holding, under the impressive cooperation of some fifty denominational and interdenominational organizations, of a congress for the thorough-going, scientific yet sympathetic study of the religious life and needs of the Latin-American republics.

Of greatest importance, however, among the factors which opened the way for the Congress was the series of earlier attempts at unity and purpose of action regarding the foreign mission enterprise which gradually developed into a world-wide program of missionary extension, maintained and guided with strategic comprehensiveness. The Congress at Panama was only the last and in some respects the most striking of these gatherings.

The first interdenominational missionary conference ever held outside of the mission field was the one called together in 1854 in New York City, on the occasion of the visit of Dr. Alexander Duff to the United States. There were present 150 delegates and 11 missionaries. The chief result was a perceptible increase of interest in the United States in the missionary enterprise.

In 1860 a somewhat similar conference was held in Liverpool, and in 1888 gatherings far larger and more representative were held in London. By common consent it began to be understood that an international gathering of this character should be held in each decade. Not, however, until 1900 was a conference held in North America, which could even be called "ecumenical." At this conference, assembled in New York City, there were present some seventeen hundred delegates and six hundred foreign missionaries. This gathering constituted a great apologetic for foreign missions at a time when missions were being fiercely assailed. It exerted a powerful influence on churches of America and Europe which were the supporting agencies of the foreign missionary enterprise.

The World Missionary Conference at Edinburgh in 1910 marked a still greater advance in missionary strategy and science. Those who had been present at the previous Ecumenical Conference were impressed by the difference between the basis and organization of the two gatherings. At New York City the thinking of the Conference was guided by individual opinion expressed by chosen speakers. At Edinburgh commission reports, prepared with the utmost care, formed the basis of all

gers to it; to tell those who have a form of godliness without the power thereof that they may have both; to show those who have never received the Holy Ghost that the privilege is theirs for the asking; to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described.

“The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary Societies of the United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American Societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on; but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words ‘to consider missionary problems in relation to the non-Christian world.’ The Committee was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active cooperation in evangelizing the world.”

Some two years later the Foreign Missions Conference of North America, the most representative missionary body in North America, through its Committee of Reference and Counsel, made arrangements for a Conference on Latin America, to be held in New York City. This conference was one of a series which had been previously held, under the auspices of the Committee of Reference and Counsel, on work in China, in Japan, and

in Mohammedan countries. The special committee appointed to make arrangements for this Latin-American conference consisted of Dr. Robert E. Speer, Chairman, Drs. S. H. Chester, William I. Haven, William F. Oldham, W. W. Pinson, R. J. Willingham and Mr. John W. Wood.

The conference was held in New York City, March 12 and 13, 1913, and was attended by representatives of thirty different organizations, including missionary secretaries and missionaries at home on furlough. Its proceedings were published by the Committee of Reference and Counsel of the Foreign Missions Conference of North America in a pamphlet of two hundred pages, entitled "Conference on Missions in Latin America." Curiously enough, there was no mention made at this meeting of the conference on the field, which had been proposed at Edinburgh. It resulted, however, in the appointment of a committee "to deal with the whole subject of the work in Latin America and especially with the question of cooperation, and to make any presentation they may deem desirable to the Boards." The following members were appointed to serve on this committee: Dr. Robert E. Speer, Chairman, Drs. L. C. Barnes, Ed F. Cook, William F. Oldham, and Mr. John W. Wood.

The first activity of this committee, which was designated as the Committee on Cooperation in Latin America, was the summoning of a special meeting of those interested in affairs in Mexico, during the meeting of the Foreign Missions Conference at Garden City, L. I., in January, 1914. At that time revolutionary conditions in Mexico had caused most of the missionaries to leave that country. A propitious opportunity was thus afforded for the readjustment of mission work in Mexico, so as to bring about a decrease in the overlapping of territory and a great increase of cooperation in educational work and in the production of literature. The Committee was at this time instructed to enlarge itself by inviting each one of the Boards responsible for work in Latin America to elect its own representative to serve on the Committee. The Committee then pro-

ceeded to call a conference of secretaries and missionaries of Boards doing work in Mexico, at Cincinnati, June 30 to July 1, 1914. A full account of the far-reaching results of this conference is given in the Appendix to the report of Commission VIII. (See Vol. III). It resulted in friendly action of a sweeping character, readjusting the territorial boundaries of a number of missions and achieving many practical plans for cooperation.

The next activity of the Committee on Cooperation was the issuing of a letter to the missionaries in Latin America, stating the purposes and program of the Committee, making some general suggestions of cooperation in the work of education and of publication, and asking the opinion of the missionaries regarding the wisest time and place for holding a general conference on missions in Latin America. The letter also invited a judgment regarding the holding of one conference for all of Latin America, or of two, one in the southern portion and one in the northern portion of Latin America. The question was also raised regarding the character of the conference, whether it should be one of missionary leaders for the study of important missionary problems, or one of leaders and missionaries, organized with a view to beginning a great evangelistic campaign throughout Latin America.

This letter was largely delivered in person to the missionaries in each country by the Rev. S. G. Inman, a missionary of the Christian Woman's Board of Missions in Mexico, who was then visiting Porto Rico, Jamaica, Panama, Peru, Chile, Argentina, Uruguay and Brazil. He had good success in meeting with representative groups of missionaries and in securing their opinions concerning the proposed conference. The most important group was gathered at Montevideo, in June, 1914, under the auspices of the Young Men's Christian Association. Primarily organized by and on behalf of the secretaries of the Young Men's Christian Association in Brazil, Uruguay, Argentina, and Chile, yet a number of leading missionaries in South America had been invited to attend

the conference. It was thus the first international missionary conference ever held in South America, and proved invaluable as a means of indicating the proper organization of the greater Conference that was to come later. It organized its discussions on the basis of commission reports which were presented and discussed at the rate of one a day throughout the ten days' session of the conference. This gathering was directly interested in the students of South America and the problems of the educated classes. Its investigations were of very great importance in making clear the need of work among these classes, and in indicating the lines of development which such work should take. The conference reached the unanimous opinion concerning the proposed larger gathering that one should be held for all Latin America, and that its membership should be limited to leaders who had given their time to the study of missionary problems.

The first meeting of the enlarged Committee on Cooperation was held in New York, on September 22, 1914. Fifteen Boards were represented at this meeting. The formal organization of the Committee was completed by the election of Dr. Robert E. Speer as chairman, of Dr. William F. Oldham as vice-chairman, and Dr. Lemuel C. Barnes as recording secretary. A decisive vote that the Conference should be held was taken and the time was largely devoted to the discussion of pertinent details. Reports from the field had indicated an overwhelming judgment in favor of holding one inclusive, deliberative gathering. Several suggestions had been made regarding the place. The United States was unavailable, since there was a general consensus of opinion that the conference should be held in Latin America, particularly in order to indicate to the Latin-Americans themselves that the conference invited their cooperation and was not to be a means of forcing upon them North American ideas. Buenos Aires and Rio de Janeiro, the two largest cities in Latin America, were thoughtfully considered as locations. It seemed impossible to carry a representative company to such a distant place as Buenos Aires. Rio

de Janeiro was almost as far away. Moreover, Portuguese is the language spoken in Brazil, while most of the missionary work in Latin America is done in Spanish. After a very thorough discussion the decision was reached to hold the conference in Panama at a date to be fixed by the Committee on Arrangements. This committee was constituted as follows: Dr. William F. Oldham, Chairman, Dr. C. L. Thompson, Mr. E. T. Colton and Mrs. Anna R. Atwater.

The Committee on Cooperation voted to secure, if possible, for the work of organizing and promoting the Conference, the services of some strong missionary in Latin America. The Chairman, Dr. Robert E. Speer, later visited the annual meeting of the Christian Woman's Board of Missions in Atlanta and requested that Board to release the Rev. S. G. Inman for this executive secretaryship. This request was granted, the Board generously agreeing to continue Mr. Inman's salary while he was thus occupied. An office was opened in the Presbyterian Building, at 156 Fifth Avenue, New York, on November 5, 1914.

A letter was immediately addressed to the European missionary Boards doing work in Latin America, asking their cooperation in the development of the Conference. Later on, the following were appointed as a British Corresponding Committee:

Sir Andrew Wingate, K.C.I.E., Chairman,
The Rev. John H. Ritson, M.A., Secretary,
The Rev. C. W. Andrews, B.A.,
The Rev. Alan Ewbank, M.A.,
The Rt. Rev. Bishop Hassé,
The Rev. C. J. Klesel,
John Davidson, Esq.,
Charles Earle, Esq.,
Charles May Walker, Esq., J. P.,
Peter F. Wood, Esq.

These gentlemen did faithful work in preparing for the Conference in as far as the limits imposed upon them by the war permitted.

At the first meeting of the Committee on Arrangements the date for the Conference was set at February 10-20, 1916. Several considerations made this date necessary, although it was nearly a year earlier than had been previously contemplated. This made necessary the doing in half the time originally contemplated all the complicated work involved in the organization of the Congress and the investigations of its Commissions.

Eight Commissions were appointed, with the following Chairmen and Vice-Chairmen:

I. Survey and Occupation:

Mr. E. T. Colton, Chairman,
The Rev. C. W. Andrews, B.A., Vice-Chairman,

II. Message and Method:

The Right Rev. William Cabell Brown, D.D.,
Chairman,
President W. Douglas Mackenzie, D.D., LL.D.,
Vice-Chairman,
Sir Andrew Wingate, K.C.I.E., Vice-Chairman,

III. Education:

Professor Donald C. MacLaren, Chairman,
Professor Ernest D. Burton, D.D., Vice-Chairman,
President Henry Churchill King, D.D., LL.D.,
Vice-Chairman,

IV. Literature:

Professor Andrés Osuna, Chairman,
The Rev. John H. Ritson, M.A., Vice-Chairman,
Mr. James Wood, Vice-Chairman,

V. Women's Work:

Miss Belle H. Bennett, Chairman,
Mrs. Ida W. Harrison, LL.D., Vice-Chairman,

VI. The Church in the Field:

The Rev. Bishop Homer C. Stuntz, D.D.,
Chairman,
The Rev. Arthur J. Brown, D.D., Vice-Chairman,
The Right Rev. Bishop Hassé, Vice-Chairman,
The Rev. Bishop Walter R. Lambuth, D.D.,
Vice-Chairman,

VII. The Home Base:

Mr. Harry Wade Hicks, Chairman,
The Rev. G. Campbell Morgan, D.D., Vice-
Chairman,

VIII. Cooperation and the Promotion of Unity:

The Rev. Charles L. Thompson, D.D., Chair-
man,
The Rev. Henry Haigh, D.D., Vice-Chairman.

These commissions were organized and the general scope of their investigations determined by December, 1914. An appeal was sent out at that early date for the cooperation of Latin-American missionaries through the careful study of specific topics and the contribution of theses or syllabi relating to them. This appeal met with a response which was of real value to each executive committee.

The first public announcement of the Conference was made at the meeting of the Foreign Missions Conference in Garden City, L. I., in January, 1915. One full session was given to the discussion of the plans already formulated, Dr. Robert E. Speer, Dr. William F. Oldham, Dr. John R. Mott, Dr. T. B. Ray, Bishop Arthur S. Lloyd and Mr. Inman participating. Another period was dedicated to earnest prayer for the undertaking.

By February, 1915, all but two of the commissions were measurably advanced in their work. On February 24 the chairmen met in New York City with the officers of the Committee on Arrangements to revise and complete the list of membership in each commission, to appoint an executive committee for each one and to determine important questions of detail. At this meeting the tentative outlines of each commission report as prepared by the executive secretary of the Congress were discussed and adopted. In order that the public might be informed of the developing plans and especially that the churches might be enlisted in prayer for the Conference, a meeting was held that evening, which although addressed by the chairmen of the eight commissions, who outlined the plan for their reports, was largely given to prayer. A similar meeting was held

at Nashville, on March 10, 1915. The whole day was given to conference with the representatives of the southern mission Boards and an evening session was held to arouse public interest.

As the work of the conference began to be heavier it was decided to enlarge the Committee on Arrangements, and the following men were added to that Committee: Dr. L. C. Barnes, Dr. Arthur J. Brown, Mr. Frank L. Brown, Dr. William I. Haven, Mr. Harry Wade Hicks, Mr. Charles D. Hurrey, Bishop Arthur S. Lloyd, Dr. John R. Mott, Mr. E. E. Olcott, the Rev. Delavan L. Pierson, Mr. Fennell P. Turner and Mr. John W. Wood.

Immediately after the New York meeting a copy of the outlines adopted was sent to each member of the organized commissions, along with the notification of his appointment, with the request that he make a careful study of certain indicated details. Soon after, questionnaires were prepared and sent out by most of the commission chairmen to a large number of people who were competent to furnish trustworthy information regarding matters under investigation.

Many of the contributions received as a result of these appeals were of exceptional value. One single contribution from Ecuador contained a fresh, careful study of that field which outranked in value all the obtainable books concerning the country. The chairman of the sectional conference in Chile sent in one communication of one hundred pages of exceptionally useful material for the Commission on Education. Rarely, if ever before has such a store of material from expert sources been gathered on the religious, educational, and social conditions of Latin America. These replies could not be quoted in full in the reports prepared for the Congress at Panama, but copies of all with any value have been deposited in the Missionary Research Library at New York, properly indexed for future use by investigators. From these and other contributions, from the hundreds of answers to the questionnaires and from much research in libraries and by correspondence the first

drafts of the commission reports were prepared. These were given a very thorough discussion at a conference held at Caldwell, N. J., June 9-10, 1915, attended by the chairmen of the eight commissions, members of their executive committees and members of the Committee on Arrangements. The positions taken in each report were scrutinized and the various reports adjusted so as to avoid contradictions or undue repetitiousness and to preserve a proper balance.

The importance of this Caldwell meeting can hardly be overemphasized. It was necessary, in view of the many questions being raised concerning the purposes of the Conference, that the attitude which the Conference was to take should be clearly defined. The following resolution was passed:

Resolved, That this Conference strongly recommends that those who are making arrangements for the Panama Conference, as well as all writers and speakers at the Conference, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Conference to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and by that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to cooperate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

At this meeting a number of missionaries from Latin America were present. They helped to impress upon all present a realization of the tremendous task before the group, and to call forth a greater willingness to assume

a huge burden of responsibility. Henceforth many began to give large blocks of their time to the work of preparation.

Two other important steps were taken about this same time. The first was a change of name. The Conference had been announced at first as the "Conference on Christian Work in Latin America." In the first bulletin it was referred to as the "Latin-American Missionary Conference." Objections were raised to the latter title for the twofold reason that national Churches as well as missionary organizations were to be represented and that the term "missionary" is displeasing to educated Latin-Americans, when applied to their interests. The name "Congress on Christian Work in Latin America" was finally adopted, the word Congress being substituted for Conference, because the latter in Spanish and Portuguese implies a lecture, while the former denotes a deliberative body.

Another important action was the appointment of an Advisory Committee. Such a committee of experts, interested in the public life of Latin America, Europe and North America, seemed highly advisable to promote by their cooperation, and by their presence, if possible, the wide range of discussion and the free exchange of values of all kinds. The following men served on this committee:

John R. Mott, LL.D., Chairman,
The Rev. Francis E. Clark, LL.D.,
The Hon. John W. Foster,
Col. Sir Thomas Hungerford Holdich,
Sir Robert John Kennedy,
The Hon. W. M. Ladd,
The Rev. G. Campbell Morgan, D.D.,
His Grace, the Archbishop of the West Indies,
Mr. E. E. Olcott,
Dr. José Carlos Rodríguez,
The Hon. Charles H. Sherrill,
Provost Edgar F. Smith, Ph.D., LL.D.,
The Rev. Josiah Strong, D.D.,
Mr. E. B. Sturges.

Soon after the Caldwell meeting, on July 2, an editorial committee, with Dr. Frank K. Sanders, the Director of the Board of Missionary Preparation, as chairman, and Mr. Charles H. Fahs of the Missionary Research Library, as secretary, was appointed to assume the responsibility of coordinating, unifying and organizing the reports before they were put into printed form. During July and August the reports, one by one, were completed by the chairmen and their associates, reviewed by the editorial committee and prepared for publication. In proof sheets these reports were sent out to the hundreds of regular correspondents already appointed and to many others in the Americas and Europe, who were regarded as capable of expert judgment regarding the matters treated.

The desire to make very explicit and clear the character of the Congress as a cooperative effort was given additional expression at a most important meeting of the Committee on Arrangements, on August 6, 1915. So great was the interest not only among the members of the Committee but also among a number of those working on commissions, that many of them came considerable distances to New York City from their summer homes for the purpose. At this meeting the following statement concerning the spirit of the Congress was adopted:

“Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin America, as well as those of both with that of the continent of Europe, the Congress at Panama has been called in order:

“First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

“Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other’s life.

“Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

“Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

“Fifth—To discover the underlying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put into action and made effective.”

The question was discussed at this gathering of the advisability of inviting representatives of the Roman Catholic Church to the Congress. As a result the following invitation was adopted and sent to many of the leaders in the different Churches, including those of the Roman Catholic Church:

“All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed.”

The work of developing the Congress had by this time greatly increased in volume. The executive office of the Congress was moved from 156 Fifth Avenue to the nineteenth floor of 25 Madison Avenue, New York, where by the kindness of the Committee of Reference and Counsel larger quarters were placed at the disposal of the office at the interdenominational missionary headquarters. Soon the whole floor became to a considerable degree a Panama Congress office. The several secretaries with headquarters at 25 Madison Avenue took on enlarged burdens in an effort to see that all preparations for the Congress were being made in an adequate manner. The Editorial Committee met daily in the assembly room around a large table piled high with reports. The chairman of the Committee on Delegates gave much time to this work in the rooms adjoining those of the Student Volunteer Movement. Other offices were requisitioned by chairmen and members who were devoting themselves to the commission reports. The chairman of

Commission I. spent a month in an office on the same floor, where, with clerical assistance, he carefully organized the great volume of valuable suggestions which were turned in to him. The Rev. J. H. McLean of Chile, Professor Andrés Osuna of Mexico, and others from Latin America, who were giving generously of their time to various phases of the varied task, thus furnishing continually the valuable viewpoint of the field, found desk room for more or less prolonged periods. Sometimes two or three meetings of subcommittees were going on at the same time, while a constant stream of people were interviewing the executive secretary.

The value of the criticisms received from missionary soil can hardly be overestimated. In many cases they were worked out by groups of missionaries who came together for the purpose of giving their united attention to the task. As fast as these reached the office in New York they were classified, compared with great care and arranged for the thoughtful study of the chairman of each commission, his available executive committee members, the executive secretary of the Committee on Arrangements and the Editorial Committee. This small group reviewed the criticisms or suggestions, passed judgment upon them and made additional suggestions.

At a meeting at Garden City, L. I., on November 16, 17, 1915, the larger questions which had grown out of these processes of criticism were considered by a representative group of forty-five leaders and decisions were made regarding them. Each report was then turned over to the Editorial Committee, which, with the chairman of the Commission concerned, assumed final responsibility for the preparation of the reports for presentation at Panama. Quotations were verified, disagreements in statements of fact in different parts of the report of a single commission, or in the reports of different commissions were eliminated through appeals to the best available sources of information, and all the reports were reduced to a single, typographical style. The judgment of the Editorial Committee was final on all matters of phraseology, the order of paragraphs, paragraph head-

ings and all details which would increase the clearness of each report. While the treatment in many cases had to be drastic, it was the general understanding that the judgment of each commission would be followed in regard to the content of its report, unless modified at Garden City, while the judgment of the Editorial Committee would prevail in matters of form and tone.

A majority of the reports were printed and distributed in time to be read by the delegates on their way to the Congress at Panama. A fruitful use was made of the voyage by many delegations who discussed, day by day, each report in its final printed form, and recorded their suggestions for the later use of the Editorial Committee. At Panama the chairman of the Editorial Committee received many such criticisms or corrections, many of them of far-reaching importance.

The responsibility for editing the reports for their final printing was assigned at Panama to a small group consisting of the executive secretary of the Committee on Cooperation, the chairman of the Commission concerned and the Editorial Committee. The eight reports as now published in these volumes will repay careful study. They embody much material never printed before and likewise bring together much more which has been available heretofore to scholars alone.

From the very outset of the organization of the Congress it was realized that one of the most important elements in its success would be the securing of the right kind of delegates. It was decided that these should include leaders of the national Churches, missionaries, officers and members of mission Boards, Christian laymen from North America and Europe, and earnest men from Latin America interested in the spiritual development of their people, irrespective of their ecclesiastical relationships. Mission Boards sustaining agents in Latin America were allowed four delegates each, with an additional delegate for each \$20,000 of annual expenditure in Latin America, and an additional allowance also of half as many visitors as delegates. Visitors were permitted to attend all sessions, but not to take part in the

discussions. Other organizations and Societies directly interested in Latin America, though not having agents in the field, were invited to send one delegate each. The Committee on Arrangements reserved a certain number of places to fill from those who, while not included among representatives of Boards, were desirable because of their official position, their familiarity of the problems to be discussed at Congress, or the part they had taken in its preparation.

Practically all Societies invited to send delegates, with the exception of those prevented by the war, elected their full quota, giving the most painstaking efforts to select those whose experience and wisdom would enable them to bring to the deliberations of the Congress constructive suggestions for larger service and to carry back to their constituencies the vision of a great program of advance.

Much of the success of the organization of the Congress was due to the "Bulletin." There were five issues of this publication during the year preceding the Congress, with a circulation of 5,000 copies each, distributed among the missionaries on the field and to those closely connected with the movement at the home base. Beside giving a general idea of the progress of the preparation of the commission reports, the problems of organization, and the development of the regional conferences, it interpreted the attitude and spirit of the Committee on Arrangements. The suggestions concerning intercessory prayer contained in each issue were widely used and with large evidence of definite results. Besides the "Bulletin" itself, hundreds of mimeographed documents were circulated among smaller groups working on special phases of the work of organization.

One of the most helpful details of the preparatory work was the issuance of a prayer leaflet which was prepared by Bishop Hassé and the Rev. Alan Ewbank, of the European Corresponding Committee. Many thousands of copies of this leaflet were carefully distributed where they would be most conscientiously used. No sooner had the first edition of these leaflets been sent

out than the results began to be evidenced in a remarkable way.

It had been realized from the very beginning that because of the peculiar problems involved, there was more than ordinary need that the Church should give itself to prayer for this Congress. There were critical moments when human wisdom seemed powerless to solve delicate situations, involving racial and ecclesiastical differences. At times, with misunderstanding of friends and the opposition of enemies, it seemed possible only to "stand still and see the salvation of the Lord." His demonstrated leadership, in answer to the united prayer of the churches, of special intercessory groups and of individuals in all parts of the world, bringing harmony and cooperation out of all the confusion, gave a fresh and unmistakable demonstration of the power of intercessory prayer.

In view of the fact that the Congress was not held at the home base, but on the field itself, a much larger place in the preliminary organization was given to national leaders and missionaries than was the case at any other previous gathering. These were appointed as members of Commissions, whereas before they had acted only as correspondents. They organized strong committees in the various regional centers to cooperate with the Committee on Arrangements in New York, to carry out a program based on the reports of commissions for the regional conferences just as for Panama. This active participation was not without its difficulties, since those at the home base and those on the field, viewing the problem from quite variant angles, frequently differed. But on the whole this plan proved to be of great advantage, and gave to the entire enterprise a balance and strength unsurpassed at any other like gathering. One supremely helpful result was the necessity laid upon the committee at the home base to study persistently and to consider sympathetically the feelings and even the prejudices of the people of those lands whose mission work was under consideration. The holding of regional conferences immediately after the Congress itself, to which were sent

large deputations of representative leaders to impart to those countries the general conclusions of the larger gathering and to suggest their adoption as far as possible in each field, were novel but very important details of the larger plan.

Regional conferences were planned for the following centers: Lima, Santiago, Buenos Aires, Rio de Janeiro and Barranquilla in South America; Havana and San Juan in the West Indies; Mexico City for Mexico and Central America. The last mentioned conference had to be indefinitely postponed on account of political conditions. Local committees were appointed for each conference which made the arrangements, following substantially the plans made for the Congress. Commissions of investigation were appointed which covered minutely for each district the subjects investigated continentally by the commissions of the Congress. This twofold scheme of research proved of inestimable value, not only in the exact, detailed reports made to each conference, but in the cooperation thus enforced at each stage between the home base and the field. The regional conference committees secured a prompt response to all sorts of requests made to the missionaries of each district by the Congress commissions; they read as a group the proof sheets of all the Congress reports; and they gave invaluable advice throughout the whole period of preparation. At least one of the local chairmen was released from his regular work for several months in order to give his whole time to the work of his regional committee. The plans of the regional committees were greatly forwarded through the helpful visits early in the period of preparation of several members of the Committee on Arrangements of the Congress. Dr. John R. Mott visited Cuba, Mr. E. T. Colton, Porto Rico, and Mr. Frank L. Brown the four South American centers.

The closing weeks of 1915 were a time of solicitude. Aside from the pressure of the tasks involved in the adequate preparation for a representative gathering at Panama, a series of special problems demanded solution. Marked opposition expressed by local ecclesiastical au-

thorities at Panama to the holding of the Congress caused much pressure to be brought upon the Committee on Arrangements to reconsider the question of the place of meeting. Not a few important leaders in political, educational and commercial relations with Latin America expressed the fear that the Congress, by injecting elements of religious strife, would harm pan-American relations, which were giving promise of a happy development. Some religious leaders in North America feared that the Congress would have the effect of postponing Christian unity in North America and the rest of the world by fostering an attitude of bitter hostility toward the Roman Catholic Church. Many sincere and deeply earnest missionaries in various Latin-American fields desired the abandonment of the Congress on the opposite ground that it would represent, under the ruling of the Committee on Arrangements mentioned above, a surrender to Roman Catholicism. As a climax the British Corresponding Committee, finding a full representation of its interests impracticable on account of the demands of the war, made request that the Congress be postponed until after the close of the war.

The challenge of these difficulties raised up new friends and ample support. Quiet in the consciousness of right motives, wise plans and fair methods, the Committee on Arrangements went steadily ahead with the preparations, believing that only by a demonstration could these various misunderstandings be cleared away. The European Societies were urged to fill their quotas from their representatives in Latin America, which they did to a large degree, and the original date and place were not changed.

At the annual gatherings of the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, and other interdenominational agencies in New York in January, where the missionary leaders of the United States and Canada were brought together, the Panama Congress was the prominent topic. A few days later the delegates from the North were on their way to meet those from the South, most of whom

had left some time before in order to reach Panama on the opening day. The reports from all delegations show that practically all the time *en route* to Panama was given to the study of the commission reports, to discussions relating to the Congress and to prayer for God's guidance in its deliberations.

2. THE HISTORY OF THE CONGRESS

Panama proved to be the place of all places for such a gathering as the Congress on Christian Work in Latin America. Its location at the crossroads of the nations, where men and products of all peoples pass to and fro, at the half-way house between North and South America, at the scene of the mightiest physical accomplishment of North America and of the greatest single contribution of man to South America, impelled the Congress to think in world terms and to plan for the seemingly impossible.

The surpassing engineering and sanitary achievements of the Canal Zone were impressive and instructive to all, especially to the delegates from the South, while the social and religious institutions and atmosphere of Panama gave the delegates from the North an idea of general conditions in many of the Latin-American lands which furnished a new background for their thought on missionary work. The local committee at Panama, headed by Mr. H. A. A. Smith, the auditor of the Canal Zone, achieved its work of preparation most admirably, and the citizens of the Canal Zone as well as those of the city of Panama extended a very cordial welcome.

The official sessions of the Congress were held in the commodious Hotel Tivoli, where most of the delegates were also entertained. This arrangement proved to be most convenient and profitable, welding the delegates more and more closely together, as the Congress proceeded, by friendly personal chats in the dining room, on the verandas, and around the literature exhibit, as well as during the sessions. Whether mingling informally in these groups or sitting in the sessions of the Congress, the spectator was impressed with the repre-

sentative character of the Congress personnel. Representatives of fifty different organizations, presidents and professors of educational institutions, officials of Government, officers of mission Boards, heads of great business concerns, authors of notable books, missionaries of nation-wide influence, judges, and engineers, leaders of life in twenty-two different nations—all contributed to make the Congress a notable gathering. The number of delegates was limited in order to insure an assemblage, every member of which would be able to make a real contribution to the solution of the momentous problems before the Congress.

The representation was about equally divided between Latin America and the rest of the world, there being 149 representatives from the former and 155 from the United States, Canada, England, Spain and Italy. This did not include 174 accredited visitors from Panama and the Canal Zone representing government officials and other prominent citizens, and the some sixty hostesses who generously opened their homes to delegates.

There were some who had feared lest the Congress would be inhospitably received at Panama. On the other hand *The Star and Herald*, the leading newspaper of Panama, welcomed the Congress with this interesting editorial:

“The religious conference now in session here will probably not settle anything. It may be wise enough not to attempt it. . . . But it cannot fail to do good. Good men getting together make the other sort feel lonesome. They also make each other feel stronger. They are a strong and distinguished looking body of men, and they may show some of us that Christians are still very much alive, even if we grow pessimistic over present-day conditions. . . . We welcome these gentlemen, and trust that they may enjoy their stay, and take home with them a feeling that Panama is worth their while, and they will do all they can at home to help their young sister republic to realize the best ideals as time goes on.”

The opening session of the Congress was held Thursday afternoon, February 10, beginning at 3 P. M., with Dr. William F. Oldham, D.D., chairman of the Committee on Arrangements, as presiding officer, who offered a tender and searching petition to God for a blessing upon the sessions of the Congress. An address was then given on "Our Attitude and Spirit," by Dr. Robert E. Speer, the chairman of the Committee on Cooperation in Latin America, following which prayers were offered in English, Spanish and Portuguese, the three languages of the Congress. The Congress was organized by the election of the officers and committees.* Professor Eduardo Monteverde, of the University of Uruguay, was chosen president of the Congress, Dr. Robert E. Speer, chairman of the Congress when in session as a working body, the Rev. S. G. Inman, executive secretary, and Dr. John R. Mott, chairman of the Business Committee.

The Congress was peculiarly fortunate in being guided throughout the ten days by men whose large experience, acquired at many similar gatherings, was given unstintedly to the Congress, as it faced many most delicate and difficult problems involved in the uniting for a common Christian service in Latin America, peoples of such widely diverse heredity and training as came together at Panama from the many different nations. The Business Committee sat for protracted periods daily. Much time was given to the preparation of the agenda for commission reports, so as to assure the discussion by the Congress of the most vital questions involved. The sessions of the committee were open to others than members, and when important questions were to be discussed those outside its membership who were especially interested were invited to be present and to express their opinions. The most significant work of the Business Committee was that of framing a resolution, to which further reference will be made later, providing for a

* These will be found duly listed, in the appendix of volume three.

committee for the continuation of the work begun by the Congress.

The address of welcome was delivered by Señor Le Fevre, Minister of Foreign Affairs of the Republic of Panama. In such words as the following he expressed the genuine welcome that was voiced on every hand:

"Impelled by a deep feeling of cordiality and goodwill, I come to welcome you in the name of the Panamanian Government at this opening session of the Congress on Christian Work in Latin America.

"I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these which help to bring to my country elements of the highest civilization to which all good citizens aspire." *

The general order of procedure was as follows: The morning and afternoon sessions were given to the discussion of the commission reports and to a period for meditation and intercession. The evening sessions were devoted to platform addresses. One report was considered each day. These voluminous documents, each averaging more than a hundred pages of printed matter, had, in the main, been sent to the delegates for study before arrival in Panama. The chairman of the particular commission was allowed thirty minutes at the beginning of the discussion for the presentation of the salient features of the report and had fifteen minutes in which to close the discussion of the theme. The remainder of the morning and afternoon sessions, with the exception of half an hour for the devotional period, were given to seven-minute addresses made by those who had previously announced on cards their purpose to speak. When the chairman announced a speaker he also called out the name of whomsoever was to follow: This one came to the platform, so as to be ready to begin his re-

* His complete address will be found in Volume III. of this report, with the other addresses, and the minutes of the Congress.

marks, as soon as his predecessor had stopped speaking. This system served most advantageously by giving uniform treatment to all, by encouraging each speaker to prepare carefully what he was to say, to plunge directly into his theme, leaving out all irrelevant matter, and by permitting a maximum number to take part without excluding any contribution of real importance. In order, however, to make it certain to each delegate that there was perfect liberty of expression and no disposition whatever to limit any one in speaking his whole mind, Chairman Speer at several times during the discussion of the most vital questions put aside all restrictions and announced that any one was free to rise in his seat and to give frank expression to his feeling. This invitation was freely accepted, but a unity of spirit so possessed everyone that not once, even in the heat of discussion, was there a violation of the announced principle of the Congress that, "while frankly facing moral and spiritual conditions," our approach should be "neither critical nor antagonistic, but inspired by the teachings and example of Christ and by that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

The details of organization had been most carefully worked out. A daily bulletin was published in which were printed the minutes of the preceding day, all announcements, and the agenda for the discussion of that day's commission report, avoiding thus the necessity of reading these from the platform. In many other ways it was evident that much study had been given to keeping the machinery of the Congress from intruding itself on the attention of the delegates to the exclusion of the more important and far-reaching business for which the gathering had been assembled.

At the close of each morning session, during the devotional half-hour, chosen leaders presented very briefly the challenge to faith and prayer in such themes as "The Secret of a Mighty Work of God," and "Christ's Vision of the Unity of All Believers." The time was then given to intercession. These periods were really the times when the Congress was melted together, and be-

came a unit of purpose to serve a common cause. As Christ was lifted up, self was abased, and every delegate was called to see and love the field as his Saviour saw and loved it. The manifestations of the Spirit in these half hours assured the results of the whole program.

The Congress planned for but one official service on Sunday. At this time its members were invited to the National Institute of Panama to hear Dr. John R. Mott deliver an address on "The Religious Significance of the World War," at which the Secretary of Education of Panama presided. This was only one of the courtesies extended by the officials both of the Panamanian Government and that of the United States. The officials of the Canal Zone invited the delegates to inspect the canal, taking them through the interesting portions on one of the government barges.

The last official session of the Congress adjourned at 4 P. M., on Saturday, February 19. Most of the delegates took part in meetings at Panama on the following Sunday or attended the impressive dedication of the home of the American Bible Society in Colon.

The last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," after which the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for that hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for such practical cooperation among the various agencies represented as would enable them to work together effectively. The Committee on Cooperation already in existence seemed to be the proper organ for such a purpose. Without a dissenting vote, accordingly, the Congress passed a resolution, which is quoted elsewhere, authorizing this Committee to act as the continuing body to carry out the spirit of the discussions at Panama.

Aside from the official meetings of the Congress a great number of services were held in the churches, halls, club houses, and military posts in Panama City, Colon, and all along the fifty-mile line of the Canal. Simultaneous meetings were held each night in Panama at the Union American Church, the Sea Wall Methodist Church, the Wesleyan Church, and the National Baptist Church. No church on Fifth Avenue in New York City ever had a week of greater speakers than did one of these little churches in Panama. On the Sunday the Congress was in session the delegates addressed more than seventy services in Panama, Colon and intermediate points. The whole isthmus was profoundly affected by this combined message from some of the greatest religious leaders of the two continents. Not even at the Edinburgh Conference was a more comprehensive plan carried out to give the general public opportunity to hear the leaders attending the Congress. The spirit of helpfulness and unity of welcome displayed at all times by the citizens of the Canal Zone and Panama was nowhere more prominently manifested than in connection with these meetings. The Panama Railroad gave passes to all speakers traveling on its lines. Automobiles, coaches, and personal guides helped others. Much effort was spent in advertising speakers, opening halls, and arranging in the best way for the comfort of speakers and of the crowds that attended these gatherings.

The community's interest in the Congress was further shown in the large space given by the two daily papers to reporting its proceedings. At first there was evident an air of suspicion, with an apparent unwillingness to give adequate attention to the presence and activities of the Congress. But the representative character of the Congress and its constructive purposes soon began to be understood; and from a few paragraphs at first the English daily gradually came, in the last few days, to give some three pages to the proceedings and addresses of the Congress. The Spanish daily published in full the basis of the Congress and answered editorially

an anonymous pamphlet that was circulated in the streets, attacking the Congress, saying that the scurrilous pamphlet was not the work of a Panamanian and that the author should be expelled as a pernicious foreigner.

The Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationships. It has promoted friendship and has added to the stock of interracial goodwill. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical Churches of North and South America. It has breathed new courage and hope into the hearts of lonely and scattered workers. It has led to a clearer discernment of the need of cooperation in tasks which are too great to be compassed in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that not geography, nor political sympathy, nor commercial interest, nor science, nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.

3. THE CONTINUATION COMMITTEE

The Panama Congress was not an achievement; it was a process of discovery. It did not discharge responsibility; it provided the altitude and the atmosphere essential to vision. Imperative opportunity and challenging need in twenty promising republics were revealed by it. The most tangible evidence that the Congress was not considered an end in itself is that it set about to bring things to pass through the creation of a "continuation committee." The most practicable and effective means were employed. The interdenominational "Committee on Cooperation in Latin America," which had projected the Panama Congress and the regional conferences, was requested to enlarge its membership and activity. The new Committee comprises both representatives of the home base and the Church in the field, to

insure complete coordination of plans and performance. To secure the fullest cooperation of the sending and supporting Societies, every mission Board doing work in any part of the Latin-American field, has been asked to appoint a representative to serve on the Committee. For convenience of administration, an American and Canadian Section and a European Section are provided. Thus, for the first time, the task before the Christian Churches in Latin America, which is a single task, is the field of effort of one broadly representative cooperative body.

The resolution calling for the continuance and the enlargement of the Committee on Cooperation in Latin America, to serve as the Continuation Committee, was unanimously passed at the Panama Congress as follows:

The members of the Panama Congress on Christian Work in Latin America recommend:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies, of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex-officio* members consisting of the chairman and the secretary of the committee or council

representing the Missions and Churches of each country or group of countries in Latin America.

(Note.—It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary Societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would express the earnest hope, however, that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin-American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The organization of the European section must necessarily wait until the war is over. But the American and Canadian Section immediately began its work, holding two meetings before the delegates left Panama. Other mission Boards have appointed representatives since then, until now, at the time of publication, Sept., 1916, the American and Canadian Section of the Committee on Cooperation in Latin America has the following membership:

- *Dr. Robert E. Speer, Chairman,
- *The Rt. Rev. William Cabell Brown, D.D., Vice-Chairman,
- Bishop William F. Oldham, D.D., Vice-Chairman,
- *The Rev. S. G. Inman, Executive Secretary,
- Mr. James H. Post, Treasurer,
- *Mr. E. T. Colton, Chairman Committee on Survey and Occupation,
- *President Henry C. King, D.D., Chairman Committee on Education.
- *Rev. L. C. Barnes, D.D., Chairman Committee on Literature,
- *S. Earl Taylor, LL.D., Chairman Committee on Home Base,
- *Mr. E. E. Olcott, Chairman Committee on Finance,
- Mr. Marshall C. Allaben,
- Mrs. Anna R. Atwater,
- Rev. Enoch F. Bell,
- Rev. Charles M. Boswell, D.D.,
- Mr. Frank L. Brown,
- Rev. J. G. Brown, D.D.,
- Miss Carrie J. Carnahan,
- *Rev. S. H. Chester, D.D.,
- *Rev. Ed F. Cook, D.D.,
- Rev. Paul de Schweinitz, D. D.,
- Rev. William I. Haven, D.D.,
- Miss Mabel Head,
- *Miss Margaret E. Hodge,
- Rev. S. S. Hough, D.D.,
- Mrs. William F. McDowell,

Rev. A. McLean, LL.D.,
Rev. M. T. Morrill, D.D.,
*John R. Mott, LL.D.,
Mr. John R. Pepper,
*Rev. T. B. Ray, D.D.,
Rev. C. J. Ryder, D.D.
Rev. Frank K. Saunders, Ph.D.,
Rev. George Smith,
Miss Clarissa H. Spencer,
Elder W. A. Spicer,
Rev. Charles E. Tebbets,
Rev. Charles L. Thompson, D.D.,
Rev. James I. Vance, D.D.,
Mrs. Katherine S. Westfall,
Rev. L. B. Wolf, D.D.,
Mrs. May L. Woodruff,
*The Executive Committee.

The Committee has established an office at 25 Madison Avenue, New York, in the company of other interdenominational missionary enterprises, and is busy in its new work. Four subcommittees are carrying out special lines of investigation and cooperation. Correlation with the field is going on apace through the continuation committees of the regional conferences. What has been done in this most interesting and helpful way is recounted in the volume on the regional conferences. In carrying out the findings of the Panama Congress the executive office is doing all it can to make itself serviceable—to the missionaries, both while they are on the field and on furlough, to the mission Boards as they undertake to strengthen and enlarge this work and to remedy overlapping and overlooking, and to the public that is concerned in bringing the fullest blessings of the Kingdom to Latin America.

**THE REPORT OF COMMISSION I
ON
SURVEY AND OCCUPATION**

**Presented to the Congress on
Friday, February 11, 1916**

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THE REPORT OF COMMISSION I ON SURVEY AND OCCUPATION

CHAPTER I

INTRODUCTION

For the purposes of the Congress the term Latin America will be extended to include: (1) Cuba, Haiti, Santo Domingo (or the Dominican Republic), Porto Rico and the other islands of the West Indies; (2) Mexico, British Honduras, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica and Panama (with the Canal Zone); (3) Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Brazil and the three Guianas, French, Dutch and British. These lands have a total area of 8,459,081 square miles¹ and a population of 80,203,902, against which we may set, for the purposes of comparison, the 108,679,000 souls inhabiting the area of 6,557,700 square miles which constitute Anglo-Saxon America. Politically, Latin America is composed of twenty republics, ten to the north and ten to the south of the Panama Canal, with which we group colonies of France, Great Britain, Holland and Denmark and territory administered by the United States.

The basic ideals of the civilization chiefly prevailing throughout this area are derived from Spain and Portugal, the nations by which they were mainly colonized,

¹ "Statesman's Year-Book," 1914, used as the basis for nearly all statistics.

but French influence has long been powerful, not to say predominant, especially among the cultured classes. The two great languages spoken are Portuguese in Brazil and Spanish elsewhere, save for several considerable Indian populations and the numerically small European colonies. Haiti speaks French. Generally speaking, Latin-American culture is a composite of Southern European origin, widely distributed in some countries, in others more restricted to the ruling class. In their religious life the cultured communities have for many generations known only Roman Catholic conceptions and observances, but have, to an alarming extent, drifted away from personal connection with any form of organized religion. There are not a few large tribes which are wholly pagan, and many of the less favored people have retained Indian rites and ideas from their ancestors.

It is a mistake to think that the Latin-American countries are a unit. Several racial stocks exist in greatly varying proportion. The countries differ greatly as regards commercial and political progress, education and social development. In any one given country there is likewise wide divergence in the status of the various classes of society. "In general, there is less progress in those nations where there was a large indigenous population, such as is found in Mexico, Peru, etc. These people were made practically slaves, and their development was thus stunted and their over-lords also yielded themselves to self-indulgence because there was no necessity for labor."¹ In only a few of these nations is a middle-class beginning to appear.

Disheartening as it may sound to the investigator desirous of attaining general conclusions with all speed, it is nevertheless true that the best advice with which he can set out is to avoid hasty generalizations and to give himself to the patient synthesis of a multitude of separate and oftentimes conflicting details. The task is great but not baffling. It invites the Christian statesman.

¹ Nevin O. Winter.

CHAPTER II

THE SIGNIFICANCE OF LATIN AMERICA TO THE LIFE OF THE WORLD

I. ITS CONTRIBUTIONS TO CULTURE

a. In Literature and Art.

The flower of Latin America's civilization is worthy of its most honored inheritances. The "intellectuals" in the capitals and other centers of learning compare favorably with the corresponding groups in any part of the world. As students they are found in every nation of Latin Europe, and in growing numbers in Britain and the United States. A rich and abundant literature is in existence from other generations, and this is growing apace by the productions of the indefatigable writers of the present day. In the language of a discerning critic, "the equipment and productiveness of some of these scholars is amazing. For example, Ernesto Quesada, the Argentine sociologist, has a private library of 25,000 books and his published works fill a five-foot shelf. Those of his compatriot, the jurist Estanislao Zeballos, who has collected for himself a library of 28,000 volumes, occupy nine feet of shelf room, while his unpublished manuscripts take up four feet more. Scholars and thinkers like Cornejo of Lima, Ballivián of La Paz, Letelier of Santiago and Gonzalez of Buenos Aires, would be an ornament to any people."¹

¹ Edward A. Ross, "South of Panama," 294.

In sociological science Peru has attained distinction through the labors of Dr. Mariano H. Cornejo who has published a valuable work on sociology, "Sociologia General," and has been elected a member of the International Sociological Institute of Paris. Another Peruvian, Dr. Francisco García Calderón, has become known to English readers through his recent book, "Latin America." Numbers of such works remain unknown to other than Latin Americans for lack of translators and because of their unfamiliarity with the Spanish or Portuguese languages. The Latin Americans as a whole are poetical and are represented by many good poets. There are likewise illustrious lines of painters, sculptors, musicians, composers, singers, players and other artists of world renown. The aristocracy are liberal, almost lavish, patrons of the fine arts. The governments of several countries maintain scholarships in Europe for promising students. Certain of the larger cities maintain municipal opera houses unsurpassed in magnificence by the finest in the United States or the British Isles. It is not unusual for European celebrities like Caruso to have established their reputations in South America before they were known to North America.

b. In Scientific Research and Discovery.

When the Spanish missionaries came they established schools in Mexico and Peru to teach the Indians reading, writing and manual arts. The first universities in the new world were founded in Santo Domingo in 1538, in Peru in 1551, and in Mexico in 1553. Universities were also established in Argentina, Bolivia, Venezuela, Cuba, Chile and other sections in the sixteenth, seventeenth and eighteenth centuries. The printing press was introduced into Latin America early in the sixteenth century. Several of the present day newspapers, notably *Jornal de Commercio* of Rio de Janeiro, *La Prensa* and *La Nación* of Buenos Aires and *El Mercurio* of Santiago, in their world-wide news service are in the very front rank of journalistic enterprise. Despite the limitations of popular education within their borders, the more progressive

republics provide a creditable university education. Many of the institutions are of a high order. The University of Buenos Aires and the Faculty of Medicine of Rio de Janeiro probably send out as well equipped physicians and surgeons as do those of the Continent, although facilities for research are meagre. The physicians of Latin America receive very favorable attention at international medical conferences. A Cuban, Dr. Carlos A. Finley, discovered and announced the communication of yellow fever by mosquitoes in 1881, a discovery freely credited by General Gorgas and Dr. Reed as the foundation of their later elaboration and application.

One of the most wonderful triumphs in sanitation achieved by any nation was the transforming of Rio de Janeiro, known until 1902 as "the City of Death." This was accomplished within a period of two years mainly by the efforts of a young physician, Dr. Oswaldo Cruz, seconded by the public authorities. This same physician was awarded the Gold Medal of Honor at the International Congress of Hygiene held in Berlin in 1906, and the members of the Congress, surprised by the great progress of Brazil in this direction, unanimously resolved to create a central bureau of information pertaining to studies made in tropical climates as to methods of combating yellow and other malarial fevers.

International law has been modified and enriched by such leaders as Drago and Calvo of Argentina and Ruy Barbosa of Brazil, who at the Hague conferences have brilliantly and successfully maintained positions opposed to those taken by the representatives of the greatest world powers. With the rising influence of this gifted group of jurists, it is a happy augury that their weight internationally is uniformly thrown on the side of pacification.

c. In Material Achievement.

The era of material achievement is confronting the constructive minds of Latin America. These are proving their capacity in relatively untried fields of effort. Brazil has literally rebuilt her great cities and is extending the program northward to the Amazon ports.

No amount of reading prepares for the sight which bursts upon the vision as the traveller enters the harbor of Rio de Janeiro, surrounded by the majestic Organ Mountains grandly clad with tropical foliage. The one-time synonym for yellow fever has become a health resort, a city nearing its first million people, adorned by the hand of man as well as of God. Buenos Aires, metropolis of the southern hemisphere, is growing by ten thousands annually. With stately public buildings, networks of transportation lines, public schools, hospitals, department stores, theatres, shipping industries that serve the whole earth, university student bodies by the thousand, boulevards and parks, publications, clubs and societies of every possible human interest, no material feature of the greatest of modern cities is wanting in the world's second and third centers of Latin life.

It is well to remember, too, that Aniceto Menocal, an uncle of Cuba's president, many years ago traced out for the future construction of a canal across Central America the route which was actually followed just lately by American engineers. Two young Peruvians have become noted as aviators—Jorge Chavez and Juan Bielovucic—the former was fatally injured at Domodossola, Italy, on September 10, 1910, after having flown across the Alps. The latter flew across safely at the same point in January, 1913. That king of the air, Santos Dumont, is a Brazilian.

The streams of blessing to the world's life from Latin America will be of increasing volume with the passing of the generations. Notwithstanding the inherited passion for politics, more of the youth than formerly are preparing themselves in engineering, scientific agriculture and commerce, the productive vocations. In nearly every one of these nations a group of leaders and a constituency are either in power, or are emerging, looking forward, committed to universal education, political stability, social justice and international good will. These brought to bear in fullness upon the limitless natural resources of the countries and their patrimony will realize

the belief of most observers that Latin America's golden age is ahead and imminent.

2. ITS VAST POTENTIAL RESOURCES

a. The Undeveloped Opportunities.

Here are quantities of raw material with which to supply the world. True, Latin America has large areas to be dismissed from this reckoning. There are jungles of coarse grass that overwhelm all other vegetation, rainless regions of sandy soil, swamps and miasmatic forests. Considerable portions of the table lands of the Andes are above the timber line and lie in too high an altitude to grow corn or wheat. Many mineral deposits in the Andes are almost inaccessible. The engineering problems in constructing railroads to reach them are exceedingly difficult. But on the whole it is apparent that most of the agricultural soil has been little used where broken at all, while the mining resources have been scarcely touched. As soon as the countries are more adequately settled and scientifically developed, raw materials will pour forth in tremendous volume. The fertility of enormous sections in Brazil, Uruguay, Argentina, Colombia, Chile, Central America, Mexico, Cuba and Porto Rico cannot be surpassed anywhere in the world. The habitable, cultivable area south of the United States exceeds that of the remaining portion of the Western Hemisphere. It extends from the north temperate zone to Cape Horn, and hence has all the climatic conditions from tropical heat to arctic cold. All the varied products of the entire globe can be cultivated.

b. The Principal Products of Each Republic.

Argentina.—The chief pursuits are agriculture and stock-raising. In 1914 that nation owned a total of 123,612,000 cattle, horses, sheep, goats, mules, pigs, etc., of which 80,000,000 were sheep. The world's great packers have established bases here. Exports of all kinds amounted to about \$475,000,000¹ in 1913, and the imports

¹ Statistics throughout are in gold dollars.

to over \$400,000,000. Her foreign commerce outranked that of Japan, of China or of Spain.

Brazil.—Also an agricultural country, producing sugar, cotton, tobacco, timber, rubber, cocoa and nuts. At least two-thirds of the world's coffee supply and one-third of the crude rubber come from Brazil. In 1913 it had about 70,000,000 head of cattle, pigs, sheep, horses and mules. The state of Pernambuco has forty-seven sugar factories. Brazilian foreign commerce, amounting in 1913 to about \$766,000,000, is still in its infancy. The imports in 1913 exceeded the exports, but in the ten years previous to 1913 the excess of exports over imports amounted to \$768,000,000. The country offers a great market for hardware, implements and clothing. The mining territory has been only partially explored. Agricultural possibilities are enormous. States like São Paulo are proceeding to realize them. Virgin forests are full of rosewood and of other valuable hardwoods. The potential "white coal" in the mighty Brazilian rivers as they drop from the plateaus is incalculable. The development of a single light and power company represents millions of dollars of capital.

Chile.—The area of her agricultural land, most of which must be irrigated, is 95,000,000 acres, but less than 2,000,000 acres are under cultivation. There are also nearly 40,000,000 acres of forest land which when cleared will become splendid farming land. The remainder of Chile is sterile, but Chile's ready wealth at present is in its sterile land, because of its great nitrate beds and varied mineral veins. Chile's greatest industry is the mining of nitrates. The value of this export alone was about \$120,000,000 in 1913. Her foreign commerce for the same year amounted to \$270,000,000, nearly one-half as much as that of Japan.

Uruguay.—A farming and pastoral country, exporting wool, wheat, flour, corn, linseed, barley, hay and tobacco. It has a total of about 35,000,000 head of livestock. The foreign trade in 1913 approximated \$120,000,000.

Mexico.—Well suited to agriculture, having both a temperate and a tropical climate. Here can be raised

all the products grown in the United States and Germany, as well as those grown in Central Africa and Ceylon. It produces corn, wheat, rubber and coffee, and has rich mining territory and what are considered among the richest deposits of petroleum in the world. The mining output has reached about \$90,000,000 annually. Foreign commerce before the recent revolution amounted to nearly \$250,000,000 annually.

The Caribbean Countries.—Cuba gives up almost its entire energies to the production of tobacco and sugar, and is therefore obliged to import nearly everything else needed. Her total foreign commerce in 1913 amounted to \$300,000,000. Porto Rico's commerce with the United States and foreign countries in 1914 reached nearly \$400,000,000. The principal products are sugar, tobacco, coffee and fruit. Cuba and Porto Rico will increasingly supply the United States with vegetables, fruits, sugar and other table articles. Haiti and the Dominican Republic have a combined foreign trade of about \$45,000,000; while that of the British, French and Dutch colonies in Latin America amount to about \$35,000,000.

Other Countries.—Paraguay produces a native tea and tobacco. Bolivia exports tin, copper, silver and rubber. She has extensive tracts of timber in the Eastern section. Further agricultural development will open up millions of acres in the lower levels of the interior. Peru produces gold, silver, copper, cotton, coffee and sugar and is now beginning to yield valuable rubber, hardwoods, and medicinal vegetable products. Its foreign commerce in 1913 amounted to \$75,000,000. Peru's arable area is equal to the combined areas of Oregon, Washington, Idaho and California, with only seven percent. of its surface under development. Ecuador produces cocoa, Panama hats, ivorynuts, coffee and rice. Colombia yields coffee, cocoa, bananas, rubber, salt, coal and iron, and has probably some of the richest mineral areas in the world. The foreign commerce amounted to about \$70,000,000 in 1913. Venezuela has an immense area and great resources including mountain forests. It can grow a large variety of cereals, though its principal exports have been

cattle, cocoa, rubber and hides. The Central-American nations in 1913 had a total foreign commerce of \$85,000,000.

c. The Great Waterways.

For commercial purposes Latin America has magnificent waterways. The Amazon and the Parana are among the noblest river systems in the world. Ocean navigation ascends the Amazon 2,200 miles. The Amazon comprises about 100,000 miles of waterway, of which 30,000 are navigable for steamers. For the adequate development of these latent resources capital is urgently needed. Nearly every report from correspondents closes with the words: "In order to develop the country much capital is required." In Chile, Argentina, Mexico and Peru millions of dollars will be required to develop irrigation. Vast resources are untouched because of lack of railroads. The total mileage of Latin America is 65,000. Although having forty times the area of Germany it has less than twice the railroad mileage. To reach some mineral deposits is impossible without the achievement of remarkable engineering feats which will involve huge expenditures. In some countries progress is impeded because of unsanitary conditions, annoying government regulations and revolutions. In the north the land system has prevented the laborers from securing homes, but farther south conditions improve until in Argentina some land, though not very desirable, is offered at a nominal price to settlers. Yet in 1908 there were one thousand holdings of 125,000 acres or over in Argentina.

d. The Commercial Interests.

Latin America's international trade has increased from \$2,000,000,000 to \$3,000,000,000 in the last ten years. The Hon. John Barrett predicts that in the next five years after the European War the international trade will grow to \$5,000,000,000. Taking the whole of Latin-American trade together the United States has the largest share, but in South America alone Great Britain and Germany have had the major portion. That this trade

has been profitable is evidenced by the competition among the nations. The international trade of Latin America is three times that of China, yet China has at least five times the population, while the per capita consuming and producing power of Latin America is eighteen times that of China.

The commercial interest in Latin America on the part of foreign nations is further shown by the money invested. It is estimated that the United States has \$1,000,000,000 employed in Mexico, and that Great Britain, Germany and France are not far behind. German investments in Central America amount to \$75,000,000. According to the *South American Journal*, Great Britain has \$3,600,000,000 invested in South America, and in 1909 the dividends from South American investments were \$125,000,000. These vast sums are represented in loans, railways, ports, and industrial undertakings. No more recent figures are available, but it is safe to assume that the holdings of nearly all nations have increased. The National City Bank of New York has established branches in several of the South American cities, including Rio de Janeiro, São Paulo and Buenos Aires.

Latin America produces the raw material that the rest of the world needs, and in exchange receives manufactured articles, constituting a reciprocal trade. Her exports are largely foodstuffs and minerals. Over fifty steamship lines from Europe and twenty-five from North America ply back and forth. Japan has now entered earnestly into trade relations, especially with Peru and the West Coast. Among the nations trading with Peru, Japan ranks fourth. With the opening of the Panama Canal the West Coast trade, already amounting to \$600,000,000 in 1914, having increased one hundred percent. in the last decade, is expected to be greatly accelerated.

"Latin America may already be considered as independent from the agricultural point of view; it possesses riches which are peculiar to it; coffee to Brazil, wheat to the Argentine, sugar to Peru, fruits and rubber to the tropics. Its productive capacity is considerable. It may rule the markets of the world. The systematic ex-

ploitation of its mines will reveal treasures which are not even suspected. We may say, then, that even without great industries the American continent, independent in the agricultural domain, and an exporter of the precious metals, may win a doubtless precarious economic liberty."¹

3. ITS ABILITY TO FURNISH A HOME FOR SURPLUS POPULATIONS

a. *The Sparseness of Present Populations.*

Latin America is one of the few remaining large sections of the world at once productive and yet sparsely occupied. History is repeating itself in the turning thither of many to find homes under more favorable economic conditions than those under which they have been living. With an area of about 8,500,000 square miles it has a population of about 80,000,000, or less than ten persons to each square mile. Argentina, with an area of 1,153,000 square miles, has a population of about 7,500,000, or less than seven to the square mile. New York State with 49,000 square miles has a population of 9,000,000. In other words, Argentina has twenty-three times the area of New York State and about seven-ninths the population. If Argentina were as densely populated as New York State, her people would number 220,000,000. Brazil has over 200,000 square miles of territory in excess of the whole of continental United States, but has less than one-fourth as many people. Chile, with a territory nearly as large as Norway and Sweden, has less than one-half the population.

Paraguay is larger than all the New England states. Uruguay surpasses North Dakota in size. Peru is nearly five times the size of Japan, and if it contained the same number per square mile as Japan, its population would be 280,000,000. Bolivia in area is equal to Washington, Oregon, California and Nevada. Colombia and Venezuela are two large republics with a combined area

¹ F. García Calderón, "Latin America: Its Rise and Progress," 396.

of 855,000 square miles, or equal to Austria-Hungary, Germany, France and Spain. If Colombia and Venezuela were as densely populated as was Germany in 1910, they would have 265,000,000. Dutch Guiana is nearly four times the size of its mother country, Holland. British Guiana contains more square miles than England, Scotland and Wales. French Guiana is nearly twice the size of Switzerland. Cuba and the Dominican Republic have a fourth more area than Java, but only about one-tenth of the population. Porto Rico and Haiti are more densely populated, having respectively 315 and 245 persons to the square mile. The Central American States have nearly twice the area of Italy, but only about one-seventh of the population. Mexico is a country one-fourth the size of the United States.

b. The Recent Increase of Immigration.

Argentina in 1912 received 323,000 immigrants, the majority of whom came from Italy and Spain. From 1857 to 1913 over 4,500,000 landed, half of whom were Italians and 2,175,000 were made up of Spanish, French, Russians, Syrians, Austrians, Britons, Germans, Swiss and Portuguese; North Americans and others comprise the small remainder. Of all these, 1,180,000 returned to their respective lands, leaving behind in Argentina 2,750,000 foreign-born, or about thirty-five percent. of the population. Many Italians come to Argentina to harvest the crops and return home to cut their corn.

From 1835 to 1913, 3,000,000 immigrants reached Brazil. In 1913, 193,000 landed, the majority of whom were Portuguese, Spaniards and Russians. The government assisted 63,000. A Japanese Colonization Society has sent 11,000 laborers and settlers. There are 350,000 settlers of German descent in southern Brazil. In Uruguay, with a population of 1,225,000, the foreign-born number 181,000; the Italians leading and the Spaniards coming second. Cuba is receiving some immigrants, most of these being Spanish. British Guiana has about 130,000 East Indians and is gaining additional numbers

each year. Of the 1,200,000 in Salvador, 250,000, or about one-fifth, are foreigners. In Panama, including the Canal Zone, one-seventh are foreigners. There are 35,000 Chinese and Japanese in Peru.

Summarizing, about one million immigrants entered ~~at~~ Latin-American countries in 1913, of whom about forty-five percent. returned. Italy and Spain supply most of the immigrants. Many Portuguese, Russians, French, Germans, Syrians, Britons, Austrians, Swiss, Japanese, Chinese, East Indians, and other people are also entering. While the number departing may appear large, it is not excessive when compared with the corresponding ebb in the United States from which twenty-five percent. reemigrated in 1913 and forty percent. in 1912. The French, Italians, Spanish and Portuguese do not have to change their type of civilization and are soon absorbed into the life of the people. The English, Germans and North Americans retain their national habits more tenaciously, but in the second and third generations are assimilative.

c. The Specific Opportunities Offered.

Considered as a field for immigration, Latin America may be divided into several sections:

(1) The tropical and forest-covered areas of Central America, Colombia, Venezuela, the Guianas, parts of Ecuador and Peru and equatorial Brazil. This section is naturally well adapted to Negroes, Indians, East Indians, and other races inured to the tropics. It has a population of about 16,000,000, but can easily sustain four or five times that number.

(2) The temperate, grassy and wooded regions of Argentina, Uruguay and Southern Brazil. This section presents no unaccustomed conditions of health to the white races. Deducting the desert sections, about one million square miles are available for settlement. It is estimated that this area will have a population of 100,000,000 by the end of the century and ultimately will be capable of supporting 200,000,000. Argentina can easily support a vastly increased population because only 50-

000,000 of the 250,000,000 acres of tillable land are cultivated. Here is an area nearly equal to Germany with prodigiously fertile soil and easy of access to the world. It has grown in population from 1,830,000 in 1869, to 3,851,000 in 1895, to 5,480,000 in 1905, and to 7,467,000 in 1912. Uruguay equally favored has made steady advance in its population, having increased from 438,000 in 1879 to 978,000 in 1906, and to 1,225,000 in 1912. The Argentine pampa and most of Uruguay are treeless, like the prairies of the United States and of Western Canada, exceedingly fertile, and can be made to produce speedily. If settlers with some capital were to enter, the large estates would soon be divided. Brazil from its large foreign colonies in the south has already been named the "melting-pot" for the nations of Europe, and with the arrival of an industrial population and capital is advancing rapidly to develop and utilize its mighty resources.

(3) The great central plain of the Amazon and western Peru, Ecuador and Bolivia. The mountainous sections of Peru, Ecuador and Bolivia do not offer any immediate advantages for a larger number of immigrants, as they are not sufficiently fertile, and the climatic conditions, on account of their altitude, are not favorable to the unacclimated. A very small part is fit for stock raising and agriculture. The Central Amazon plain, while it abounds in fertility, is subject to inundations from sixty to eighty miles wide in some sections. Beyond this distance from the river the ground is higher, and in time will no doubt invite immigration. There are vast areas of forest in this section, and timber and rubber are the chief products.

Chile, with its agricultural and forest belts, and its arid regions, is classed alone. It has about 95,000,000 acres of cultivable land. It is said that there is an area larger than the state of Indiana in southern Chile with a richer soil and a climate much like California, where there is natural rainfall. The forests are being burned off, and the finest vegetable products in the world are being raised. Chile can sustain many more people in her present borders.

Mexico, because of its tropical and subtropical territory, is also separated from the other groups. There are 150,000,000 acres of agricultural and pastoral land, capable of taking care of at least three times its present population. Cuba and the Dominican Republic have only fifty persons per square mile, far below the limit they are capable of sustaining.

d. The Possible Future.

Latin America had a population of 15,000,000 a century ago; to-day it has about 80,000,000. Formerly immigration was restricted to the Latin race. With transportation facilities multiplying and cheapened and the Panama Canal open, these lands face all the congested areas in the world. On the east their doors open to Europe and Africa; on the west, to the millions of Asia. Latin America will have its day in the Twentieth Century. Calderon predicts a population of 250,000,000 by the end of the century. There are many who believe it can maintain a population of 500,000,000 or one-third the world's present total. Reclus makes the statement that Latin America can feed one hundred persons per kilometer, or over 2,000,000,000.

4. ITS EXPERIMENTS IN DEMOCRACY

a. Exploitation by the Conquerors.

“When the Spaniards came to the New World, they came mainly for the sake of gold. . . Few settlers came from Spain to till the land. The first object was to seize all that could be found of the precious metals, much to the astonishment of the natives, who thought that gold must be to them a sort of fetich. The next was to discover mines of those metals and make the Indians work them. The third was to divide up the more fertile districts into large estates, allotting to each adventurer his share of laborer-natives along with his share of the lands. No settlers came out to clear the ground from wood and build homes upon it, as did the colonists of New England, and those also who sought to create

a New France on the St. Lawrence. No Spaniard thought of tilling the soil himself. Why should he, when he could make others till it for him? . . . Accordingly, the invaders became a ruling caste, living on the labor of their Indian serfs, and for a long time they confined themselves to the lands on which the latter were already established."¹

"Latin-American republics were originally colonial dependencies. They were not colonies founded, as was the great republic of the north, by men who fled from oppression to seek greater freedom in a wilderness, but by those who were sent out to exploit new lands for the benefit of the crown. The only examples they had of government were, in most cases, marked by greed, graft, favoritism, and an utter disregard for the welfare of the colonies themselves. The democratic idea of rulers chosen by the people, responsible to the people, and administering the government with disinterested devotion to the welfare of the people, was practically unknown among them. What wonder, then, that office should have been sought not for the opportunity for service, for the honor, nor even for the salary, but mainly for the openings it offered for personal enrichment. It is always hard to break with hoary traditions; and even when they have been cast off, their influence often persists for an indefinite time."²

b. The Rapid Winning of Independence.

Much superficial opinion prevails regarding political life in Latin America. It is about one hundred years since the colonies began to break with Spain. While there were rumblings of discontent with the conquerors as early as the sixteenth century, the real movement did not begin until 1810, in Caracas, Buenos Aires, Bogotá, and Santiago, under Miranda, Bolivar and San Martin. Sucre, Artigas, O'Higgins and Tiradentes, the forerunner

¹James Bryce, "South America: Observations and Impressions," 454f.

²John Howland, *Journal of Race Development*, January, 1914, 295.

of Brazilian independence, followed in other South American countries, and Hidalgo and Morelos in Mexico. For the dénouement, the French Revolution may be named as having furnished the chief impulse; the earlier winning of their independence by the North American colonies, the example; and Spain's preoccupation with Napoleon, the occasion.

Bolívar combined Venezuela, New Granada and the province of Quito into the Republic of Colombia, but this was dissolved before his death in 1830. Bolivia became independent in 1825; Peru became independent; the former vice-royalty of La Plata was separated into Argentina, Paraguay and Uruguay; Chile became a self-governing nation. Brazil severed its relations with Portugal in 1822, was recognized by Portugal in 1825, abolished slavery in 1888 without the shedding of blood, and became a republic in 1889. In 1903 Panama became an independent state.

c. The Stability of Most of the Republics.

While there have been many revolutions, yet there have been few international wars. Latin-American countries have actually a better record for peace during the last one hundred years than has Europe. All of the strife in Latin America has caused comparably insignificant loss of life and destruction of property. "More men were killed in the first month of fighting in the present war in Europe than have been killed in a hundred years of war in Latin America."¹

The governments of Latin America are not all unstable and cannot be grouped as a unit. In some of the Central American countries and Haiti revolutions have been frequent and to some may appear chronic. Yet in Costa Rica no change in government by revolution has taken place since 1870. Costa Ricans are proud of their country, and have settled large problems in a way creditable to any people. Mexico had a stable government under President Díaz for over thirty years. Porto Rico has had only one uprising in all its history, and that had

¹ John Barrett.

no serious consequences. Venezuela has had fifty-two important revolts within a century. On the other hand, Chile has not had a disturbance since 1891. Argentina's government and monetary system are unquestionably stable. Brazil has had only one serious convulsion since it became a republic in 1889. Taking Latin America as a whole, two-thirds of its area and population have known no serious revolution in the last thirty years—an entire generation.

Uruguay deserves rank as having attained to well perfected and established government. Public administration is honest. The fulfillment of national obligations is carried out with scrupulous honesty and promptness. The currency is on a gold basis. Social legislation in force includes the regulation of labor, especially that of women and children, modernization of the ancient legal codes, federal insurance, support for physical education, and encouragement of scientific societies for the advancement of agriculture, fisheries and many other national interests.

d. The Political Problems Yet Unsolved.

With real progress made it should be understood that there are unsolved political problems in common with all nations that are not stagnating. Certain of the people have yet a long way to travel to reach real democracy. One patriotic writer flames out thus in protest against conditions: "Apart from the rule of the *caudillos* (village head men), the political lie is triumphant; the freedom of the suffrage is only a platonic promise inscribed in the constitution; the elections are the work of the government; there is no public opinion. Journalism, almost always opportunist, merely reflects the indecisions of the parties. Political statutes and social conditions contradict each other; the former proclaim equality, and there are many races; there is universal suffrage, and the races are illiterate; liberty and despotic rulers enforce an arbitrary power. By means of the prefects and governors the president directs the elections, supports this or that can-

didate, and even chooses his successor. He is the supreme elector."¹

"Under every system since men first congregated, the strong have ruled the weak; but side by side with the rude fact of power have grown the ideals of fellowship and justice, and these have helped to correct the inequality and injustice which condition human life."²

e. The Growth of Statesmanship and Continental Cooperation.

There is a tendency among some to discredit Latin-American statesmen as a class. While the gravest charges may be substantiated against some of them, what country is without its individual politicians who are looking for the emoluments of office and other matters of self-interest and for these only? In most modern states some men have stooped to political corruption. In respect to misrepresentative government for the last generation, Senator Root, before the New York Constitutional Convention, likened that state to Venezuela. Buyers of political privileges are not superior to the sellers, and general witness is borne to the fact that foreign concessionaires are found among the most persistent and resourceful tempters of Latin-American official cupidity. Past and contemporaneous Latin-American statesmen may be found whose capacity and integrity cannot be questioned. Among them Mr. John Bassett Moore names Señor Gonzalo Ramirez of Uruguay and the late Baron Rio Branco of Brazil. The memory of Sarmiento will ever be to the glory of the Argentine nation that produced him and which he served with undeviating fidelity. San Martin and Washington may be named together as above self-interest. The statesmen of Brazil made slavery impossible without a political or economic convulsion.

¹ F. García Calderón, "Latin America: Its Rise and Progress," 369f.

² John Howland, *Journal of Race Development*, January, 1914, 293.

Since 1856 there has been little interference by foreign governments in South America. The British, French and Dutch colonies are reminders of the ambitions of European nations in Latin America. Further aggression was stopped by the declaration of the Monroe Doctrine by the United States in 1823. In 1894, Great Britain seized the port of Corinto, in Nicaragua, to collect an indemnity. In 1903, Germany, Great Britain and Italy blockaded the ports of Venezuela. In 1898, the United States took Porto Rico, and assumed a protectorate over Cuba. On various occasions it has intervened in the affairs of Haiti, of the Dominican Republic and of Central America. The cooperation first of Argentina, Brazil and Chile, and later of others of the southern republics with the United States in negotiations with Mexico, established a precedent in pan-American solidarity which must have far-reaching and peace-making results both within the nations themselves and between each other. Efforts at cooperation through treaties, arbitration conventions and conferences between the presidents of the republics are bearing fruit and may result in new and powerful alliances.

5. ITS CONTRIBUTION TO THE FORMATION OF A NEW WORLD RACE

a. *The Racial Distribution.*

The 80,000,000 of Latin Americans can be roughly divided into the following classes:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian.....	30,000,000
Mixed White and Negro.....	8,000,000
Mixed Negro and Indian.....	700,000
East Indian, Japanese and Chinese.....	300,000
	<hr/>
	80,000,000

It must be remembered that these figures are only approximate. They are based on estimates in the "States-

man's Year-Book" and on other investigations. While only approximate, and, therefore, admittedly inaccurate, yet they represent the latest calculations. The census returns are wholly incomplete on the subject.

Argentina and Uruguay are almost purely European and have nearly one-half of the all-white population of Latin America. Of the 24,000,000 in Brazil approximately one-third are white, one-quarter Negro, five-twelfths mixed, including an indeterminate number of Indians. Chile has a European population largely homogeneous, with small immigration, no Negroes, and a comparatively small Indian element. In Paraguay, Peru, Bolivia and Ecuador the majority of the people are Indian. Mexico has about nineteen percent. pure or nearly pure white population, the balance is Indian and mixed. In several of the Central American countries, notably Nicaragua and Guatemala, from sixty to eighty-five percent. of the population is Indian. In Cuba nearly one-half of the population consists of Negroes and mulattoes. The Portan Rican white population is quite large. Haiti is largely Negro. Santo Domingo is mainly composed of creoles of Spanish descent. Taken together, somewhat less than twenty-five percent. of the people are of the white race. Nearly the same percentage is Indian. The majority of the population is mixed. While only these main divisions are indicated, Latin America has many other mixtures of population that have taken place in the past, such as the Moorish and Gothic strains in the Spanish blood. As new peoples are coming in, new mixtures are being formed. In several sections a large variety of peoples are being amalgamated with those of Indian and Negro blood thus far in the majority.

The tendency of the whites to mix with the Negroes is not great except in Brazil. As Bryce has remarked: "What ultimate effect the intermixture of blood will have on the European element in Brazil I will not venture to predict. If one may judge from a few remarkable cases, it will not necessarily reduce the intellectual standard. One of the ablest and most refined Brazilians I have known had some color; and other such cases have

been mentioned to me. Assumptions and preconceptions must be eschewed, however plausible they may seem."¹

b. The Social Grouping.

A social grouping divides the population into three classes: Indians, the lower or peon class, and the aristocratic or landed class. Generally speaking, there is no middle class, similar to that which exists in Europe and the United States, although in commercial centers one is beginning to form. Most of the Indians are in a primitive state. In some cases they have risen to prominence, like Benito Juarez in Mexico. Peru has had several Indians as presidents. The Incas are well known for the height of civilization which they reached before the Latin invaders conquered them. To-day most of the Indians are in a pitiful state of ignorance, almost entirely neglected by all social and religious forces. They are prolific, but unsanitary conditions and ignorance of the laws of health cause a high death rate. The class above the Indians includes the peons, most of whom are of mixed blood. This union has produced a hardy race. They are capable of enduring hard work on a most meagre diet, and live in squalor. They are generally oppressed by the upper class, and are neglected pretty largely by the dominant Church and by most of the states. The third class includes the upper or aristocratic class. Between this class and the others there is a great gulf that can be bridged only by gold. The wealthy class control everything and live in luxury, as in all other countries. They own splendid mansions and their families are provided with every advantage.

"The Spanish Americans do not strive to keep off and keep down the Indian in such wise as the North Americans and the Dutch and the English—I do not mean the governments, but the individuals—treat their black subjects. There is not even such aversion to him as is shown in California and in Australia to the Chinese, Japanese and Hindus. The distinction between the races

¹ James Bryce, "South America: Observations and Impressions," 480.

is in Spanish America a distinction of rank or class rather than of color. Against intermarriage there is, therefore, no more feeling than that which exists against any union palpably below a man's or woman's own rank in life. If it is rare for a pure white to espouse a pure Indian, that is because they are of different ranks, just as it is rare for a well-born Englishman to marry a peasant girl. There is nothing in the law to oppose such a union, and though whites seldom marry pure Indians, because the classes come little into contact, the presence of an unmistakable Indian strain in a suitor makes no difference to his acceptability to a white woman of the same rank."¹

"To understand the social relations of the white and Indian races one must begin by remembering that there is in Spanish and Portuguese countries no such sharp color line as exists where men of Teutonic stock are settled in countries outside of Europe. As this is true of the Negro, it is even more true of the Indian. He may be despised as a weakling, he may be ignored as a citizen, he may be, as he was at one time, abominably oppressed and ill treated, but he excites no personal repulsion. It is not his race that is against him, but his debased condition. Whatever he suffers is suffered because he is ignorant or timid or helpless, not because he is of a different blood and color."²

In Southern Brazil, and in sections where Europeans have more recently entered, race prejudice is beginning to appear. However, thus far, it has not expressed itself in legislation.

c. The Latin-American Type of the Future.

Is unity possible with such numerous races and castes? How many centuries will it take to form the resulting type or types? The admixture of Indian, European, Negro, mestizo and mulatto blood continues. Large Italian, German and other European and some Asiatic streams

¹ James Bryce, "South America: Observations and Impressions," 471.

² *Ibid*, 470.

have come and are coming into the countries. Will it be possible to form a homogeneous race out of these varieties? Miscegenation often produces types devoid of all proportion either physical or moral.

"'Three conditions are necessary,' says M. Gustave Le Bon, 'before races can achieve fusion and form a new race, more or less homogeneous. The first of these conditions is that the races subjected to the process of crossing must not be too unequal in number; the second, that they must not differ too greatly in character; and third, that they must be for a long time subjected to an identical environment.'

"Examining the mixed peoples of Latin America in conformity with these principles we see that the Indian and the Negro are greatly superior to the whites in numbers; the pure European element does not amount to ten percent. of the total population. . . .

"Dr. Karl Pearson, in his celebrated book 'National Life and Character,' writes: 'In the long run the inferior civilizations give proof of a vigor greater than that of the superior civilizations; the disinherited gain upon the privileged castes, and the conquered people absorbs the conquering people.'"¹

Who will venture to predict the future race amalgamation in this segment of the world? What will be the quality of the mixed race that will emerge? Will there be a new world race combining Indian, Negro, European and Asiatic? Will Latin America produce a real democracy and brotherhood? If practical Christianity is to meet its final test by the solution of racial issues, here will be one of the determining experiment grounds on a colossal scale.

¹F. García Calderón, "Latin America: Its Rise and Progress," 361 f.

CHAPTER III

THE CLAIMS OF PRESENT-DAY LATIN AMERICA ON THE MESSAGE AND SERVICE OF EVANGELICAL CHRISTIANS AND CHURCHES

I. THOSE ARISING FROM IMMIGRATION AND COMMERCE

a. *The Flood of Immigration into Latin America.*

Latin America is inviting and receiving large and increasing streams of immigration from other nations. Before the exodus attending the recent revolutions the population of Mexico comprised 30,000 from the United States, and enough British, Germans, French and Spaniards to be factors in the life of her people. Mexico City has seventeen foreign colonies. Recognizable colonies of foreigners exist in many of the larger cities of Central America, Porto Rico, Cuba and other islands of the West Indies, while isolated groups and individuals are scattered throughout these areas. Prior to the outbreak of the European War large numbers of Germans were entering Guatemala to locate in the coffee planting district. The larger sugar *centrales* of the Greater Antilles are enterprises of North Americans, who have taken thither their nationals.

Jamaican and other British West Indian laborers are widely distributed throughout the Carribbean littoral and therefore are detached from their normal religious and moral anchorages. There is a large community of nearly

regions of the Amazon Valley are widely traversed by rubber traders. The three Guianas are definitely the charges of European nations. British Guiana, Jamaica and Trinidad receive large attention from the Churches of Great Britain and Canada. The results testify to the importance of such efforts and their efficacy in respect to both the white and colored populations.

b. The Moral and Religious Aspects of Migration.

One of the frightful costs of migration the world over arises from the disintegration of morals and religion. If it be sometimes pointed out that a weakness of organized Christianity is exposed by the faithlessness of adherents when away from its authority and conventions, the remedy is not the abandonment of institutions, ordinances, instruction and worship, but the following of migrants to the ends of the earth with the forms and spirit of Christianity which at home held and inspired them.

This is the place to pay tribute to the many faithful men and women from foreign lands who are proving in Latin America that their morals and faith are real and abiding and not the creatures of custom, climate or convenience. Nothing less than glorious are the pure domestic circles, the family altars, the volunteer Sunday schools, the unshakable business integrity, the dignified and kindly consideration of employees and business associates which mark here and there souls who, like Abraham, left not God when they journeyed to the lands of strangers. Full recognition must likewise be given to the number and strength of the temptations that overwhelm the weaker and less faithful. All the evils of the lands they left came along with them, or preceded them. Everywhere the evils of a new land are more in evidence and aggressive than are the good and restraining influences. In actual isolation of camp, mine or mill, or in the yet more demoralizing loneliness of a great alien city, away from home, where no one that counts with them will know and where nobody seems to care—this is the stage on which are enacted the moral tragedies of colonization and commerce. It is national material en-

richment at the price of national character, for the stream swirls back and bears homeward the worst it found and helped to create.

c. The Reflex Obligations of Other Nations.

The continent of Europe and the Anglo-Saxon race have a plain duty to discharge in respect to the moral welfare of Latin America. They have undoubtedly conferred certain great blessings, freely and gratefully acknowledged by the beneficiaries. It is more needful here to recount the liabilities of the foreign impact upon those populations. The scholarship of Europe, notably France, in liberating the mind has maimed the faith of thinking Latin America. The intemperance of the west coast of South America and of Central America is not entirely Latin or Indian, but partly foreign in origin. Some of it represents white men with fire-water repeating North America's ravaging of the Indians. Drunkenness has become the chief diversion in the barren existence of almost entire Indian and mixed populations even in their religious festivals, until legislation has been invoked to suppress the occasions. But the aboriginal is not alone imperiled. According to Akers, in "A History of South America," Valparaiso, with 180,000 population, had more cases of drunkenness reported to the police than London, with over 5,000,000. Even though the greater city doubtless can take a lesson in repression from these figures, they reveal alike the peril of Chile and the greatness of the sin of those who by example and importation put strong intoxicants to their Latin brethren's lips. The sordid commercial standards which too many foreign business men have adopted will serve long to keep humble and silent their observing and untempted fellow nationals. If bribes have been taken by Latins they have been given often by foreigners. Where industrial injustice is entrenched many representatives of foreign capital also complacently profit by it.

d. The Responsibility of the Christian Forces.

Whom does all this concern in the home lands from which these destructive influences come? Surely all men

who love fairness and to whom this knowledge appeals. The situation presents a familiar phenomenon of the modern world wherever there are confluent civilizations interacting on each other through the contacts of trade, ideas, institutions, habits and personalities. The closer relationships are not to be condemned or deplored. They are inevitable and will be multiplied and cemented by mutual consent. The duty of Christians is to abate the *attendant evils*. Common honor demands that wherever one race destroys character in another it shall seek to up-build. Where one's countrymen exploit he must serve. The materials of one society are bestowed upon another for loss, not gain, if in the process the spirit and inner life be withheld. The character-building forces of nations that export the products of their breweries and distilleries and other agencies of debauchery may not remain insular in their outreach. While others press forward with their commercialism and all its strain upon integrity, who that are just would withhold or give grudgingly the tested conserving processes in their possession by which corruptions are resisted and good reinforced? When neutral or evil personalities go from one people to another, the sending forth of a few hundreds embodying that nation's finest spiritual and moral sense is dictated by the consideration of national self-respect.

2. THOSE ARISING FROM THE IMMINENT PERIL TO FAITH AMONG ENTIRE PEOPLES

a. *The Collapse of Traditional Christianity.*

The urgency in the religious condition of Latin-Americans arises out of the impending collapse of their traditional Christian faith and the feebleness of remedial effort. The peril is imminent, indeed well advanced. It is already coextensive with the intellectuals. Serious as is that fact of itself, the implications and sequences of it are as appalling as they are inevitable unless arrested. Given practically universal unbelief as far as modern learning has proceeded; popular education progressing rapidly under the stronger governments and avowed to be the program of all the governments; the dominant re-

ligious leaders devoting their energies to impeding the irresistible currents of untrammelled learning instead of Christianizing them; given these, and to all Christians who know the facts and their significance, who care about them, and whose faith has life, power and appeal to meet such a crisis, the call comprehends every element of obligation and immediacy.

The rise of modern learning in the nineteenth century brought a crisis upon the religious world, Christendom not excepted. Christian thought has been facing anew rationalism, materialism, naturalism and pessimism in every form of subtlety and virulence. In so far as the Church is found or proves herself willing to become ethically solvent, politically unallianced and intellectually honest, Christian faith and works are emerging more vital and more compelling, purified and fortified by the tests. Wherever she condones and continues disposed to cling to decadent morals, identifies her interests with absolutism and oppression, and flouts her scholars, however reverent, students and other possessors of the scientific spirit and method are either enmeshed by doubt or openly avow their unbelief.

b. Reasons for This Collapse of Faith

To maintain perspective here, it must be taken into account that the Roman Catholic Church in Latin America profited little from the Reformation, being the projection of national bodies that reacted from the prospect of religious freedom to the excesses of the Inquisition. Intellectually, most of the clergy languish in the conceptions of the middle ages. Even the most moderate wing of the loyal modernist movement among European Roman Catholics has failed to gain a hearing either from laity or clergy, so that the thinking men are without any program to point the way for them to be at once Christians and yet true to the laws of the mind and to the accepted facts of modern knowledge with which their best institutions of higher learning are abreast.

Any strength, therefore, of organized Christianity in learned Latin America lies for the most part entirely out-

side the personal allegiances which spring from faith in God, the Lordship and Saviorhood of Jesus Christ, a love of the Church, and the ministry to human need as citizens of the kingdom of God. As a political institution, the Roman Catholic Church is generally found in league with what are now remnants or successors of the old Spanish oligarchies. In about half the republics this alliance is in control but is hotly contested, and decade by decade, with the advance of education and other liberal policies, it is forced to yield ground. Political expediency, class interest and inherited religious sentiment are still powerful in holding many to outward form and obedience after vital faith and love have departed or indeed where they never existed. Moreover, with the loyalty of the women generally unshaken, Roman Catholicism remains the axis on which turns the elite social order in most of the countries. These domestic and related bonds retain many in polite conformity. Underneath the entire structure of religion, however, beating against the foundations are tides of disapproval ranging in degree from lack of confidence, through indifference to the most violent repudiation of the validity of Christianity in all its forms and manifestations.

c. Four Types of Unbelief.

There are four groups to be borne in mind, varying numerically in proportion to each other in the several countries. No group is absent from any one. These are: (1) a violent anticlerical party, many of whom carry their antagonism to the point of opposition to religion of every form; (2) the more or less well-reasoned atheists and skeptics who look indulgently upon religion as useful and attractive for women and for the lower classes, but who are themselves indifferent to its claims upon them personally; (3) the dissatisfied if not disillusioned and groping souls who soon pass on to cynicism and hardness of heart; (4) those whose period of doubt and breaking away is ahead of them as they are overtaken by free education. Already large defections have proceeded beyond the scholar class, and the turning

to various cults has begun. The undermining of belief proceeding on a national scale in every division of the field is patent to all observers. Their testimony is depressingly uniform:

d. The Situation Locally.

Porto Rico.—It is the sober belief of many that there are more genuine believers in spiritism on the island than believers in Roman Catholicism. After the spiritists, in the opposition, come the freethinkers, who are also organized, but are not very numerous as a separate body. These are composed almost exclusively of the men of the upper class of society. The masses of the common people of Porto Rico are alienated in sympathy and as a result most of them live without any religion. The majority of marriages and funerals are without any religious rites.

Cuba.—Among the educated classes unbelief is so wide-spread as to be practically universal. The great majority of Cuban men are skeptical or more pronouncedly irreligious. When asked definitely about certain main positions of the Roman Church, the average man will deny belief in any of them.

Mexico.—Most of the students and educated classes call themselves liberals, which means having a general belief in God, but not in any Church. Many are proud to claim they are agnostics. The revolution has stirred up society to the lowest stratum. The people are reading, studying and thinking as never before. As a whole they have come to detach the Church from its traditional sanctity and perfection. The old systems have broken up. All kinds of men are brought together more or less on an equality. While they are looking for social and political freedom they are more open than ever for religious truth. The historic Church, demoralized in its control of the community, is losing great numbers who have been held by its power, magnificence and position. The later stages of the struggle have generated in many of the Mexican people a spirit of genuine religious inquiry and a sense of spiritual need.

Central America.—Among the Spanish-speaking population all over Central America there is a growing tendency to infidelity and free thought. Many of the educated women are turning away from the Church. Theosophy has taken hold in many places, especially in Costa Rica. Spiritism is rife among rich and poor alike, practiced in the grossest forms, particularly in the rural regions. The old system is fast losing its influence.

Colombia.—Unbelief is all-abounding in professional, commercial, travelling and student circles among men, and common among men of all classes who think at all. The impact of the French free thought movement has been almost universal so far as educated men are concerned, but it lacks cohesion and organization. Among the men a very large percentage are unbelievers. Apart from the considerable clerical press, the best papers are edited by freethinkers. Many of them appear to wish the evangelical ministers success.

Ecuador.—It is generally considered a sign of education and learning to express doubt of every dogma of the Church. The liberal party in power is stripping the Church of political influence, prohibiting the immigration of the European religious communities. Freemasonry takes the character of an anti-Catholic institution and spiritism has appreciable influence. The great majority of the men are avowed unbelievers, though conforming in the matter of baptisms, marriage, absolution and masses for the soul's repose. In the interior the Church organization is intact. On the coast no effort is made by it to recover the people from growing indifference.

Peru.—Among the educated classes, and now to some extent among the enlightened artisan class, unbelief is prevalent. Skeptical and rationalistic literature is found in all bookstores throughout the republic and has considerable circulation, invading even reactionary and ultramontane circles. It is to be noted, however, that many profess adherence to rationalistic and atheistic philosophies of which they have but a very superficial knowledge. A constant complaint of the priesthood is

that unbelief is enthroned on almost every professional chair in the University of Lima. The students are hostile to the Church. The Liberal and Radical parties in Congress form the principal element of opposition to the Roman Church in Peru. Their platform includes the separation of church and state, and the banishment of the priest from the realm of politics. They are perhaps anticlerical rather than distinctly anti-religious or anti-Roman. Undoubtedly they contain a large element who would suppress religious instruction in the schools and who would prohibit all public religious manifestations. Periodicals under liberal or radical direction are very popular, and are found in all localities.

Bolivia.—Three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the Church. Religion has been so embedded in superstition that it rarely survives, when the latter is dispelled by education. Large numbers of the people in all parts of Bolivia are waiting for something new. A surprising number of the women are beginning to share the skepticism of their husbands, and openly declare that they no longer go to confession.

Chile.—Probably the majority of both the educated classes and the more intelligent of the laboring classes are opposed to the Church. Most of the state teachers engaged in secondary instruction are adverse to the state religion; the government university students as a class are radically so. The high-school boys follow the example of their teachers and are divorced from all religious practices. A few leaders are reacting, however, sincerely acknowledging the possibilities of a pure and apostolic gospel. They observe that young men brought up in the midst of religious indifference have lost a great deal of their moral energy.

Argentina.—An Argentine leader recently divided his fellow countrymen into three classes: those who have no religious conviction but support the Roman Catholic Church; those who have no religious convictions but oppose the Church; and those who have no religious con-

victions and are indifferent to all Churches. These three classes, he thinks, would fairly include ninety percent. of the men of the Argentine Republic. For the preponderating sentiment he proposed the coining of a new word, "conveniencism." In the last Argentine National Congress of Freethinkers, a very prominent part was taken by women. Materialism and indifference are almost unchallenged in their progressive sway over men's thinking and actions. It should be said that among both freethinkers and antireligious socialists are those of admirable genuineness, ideals and spirit of service.

The district of Tres Arroyos is fairly characteristic of the rapidly developing new regions in the growth of population beyond facilities for religious instruction of any sort. It has an area of 6,719 square kilometers and about 40,000 inhabitants, but has only two Roman Catholic churches, with accommodation for less than 800 people, and three priests. There are scattered throughout the country some thousands of descendants of evangelical parents who have no opportunity of attending a religious service. These numbers will steadily mount both by natural increase and by further immigration.

Uruguay.—The university, the governing elements, a large part of the intellectual class, and the different labor organizations are distinctly antireligious. The great majority of the country people, although they could attend Roman Catholic churches which are to be found in ample numbers, have nothing to do with them nor with their priests.

Brazil.—Indifference is quite common to men and women of all classes. The double standard of morality allows men to live so far from the recognized ideal of the religious life that for the men of conscience religion soon comes to be a form of mockery. Occultism is spreading among the intellectuals. Positivism exercises large influence upon college men; with the many indifference runs into infidelity, agnosticism and even atheism. The vast majority are professed Roman Catholics, but do not go to church, do not confess, do not commune, regard the use of images with repugnance, do not like the priests,

and have mental reservations respecting the authority of the Church. Many professors would be found in this class. The necessity of teaching philosophy generally compels a man to avow unbelief, or at least a strong materialistic position. Without a new presentation of Christianity the future of these people means the triumph of atheism.

Venezuela.—More than thirty years ago Guzmán Blanco, then president, secured by revolution a constitution which left no place for convents, monasteries, etc., in all the land. The clergy and clerical orders, not affording any direct service to the people, were summarily ejected and their houses were turned into public buildings, theatres, and institutions of higher education. Nearly every village has a church or chapel. Many do not have a priest. Numbers do not want any priest, are too poor to support one, are born, married and buried without benefit of clergy. The men are mostly mockers or are stonily indifferent. They despise priests and are without personal religion.

e. Reasons for the Evangelical Approach.

Doubt and denial of all faiths, spreading apace and unchecked among eighty millions of people, should give concern to the Christian world. Their present or rejected religious leaders are unable to command intellectual confidence. Are, then, the actual and potential directive minds of these nations to be denied the hearing of the modern Christian position? The fundamentals of our faith have not been destroyed by scientific truth and knowledge. The universities of other civilized nations abound with students and professors versed in present-day science, philosophy and history who not only preserve and exercise their faith but find it vitalized by their educational processes. They neither blink the facts of science nor keep them in water-tight compartments away from their sum of religious knowledge and experience. On the contrary, they find science and revelation in agreement, when both are understood, not mutually exclusive. But in Latin America scholarship has been

and is now without practical means of approach to the Christian revelation in terms of contemporary thought and speech. The religious teachers do not themselves possess it and are not taking the measures to be informed. The languages contain little, if any, of the rich apologetic literature that in other seats of learning is enabling students to translate their traditional faith into terms of reality and life. Did such works exist among them in the original or as translations, they are for the larger part without incentive to examine them, having, as many express themselves, dismissed the subject of personal religion as unworthy the consideration of the educated. They are surprised to find real believers among intelligent men.

Contemporary Christians and Churches with modern religious scholarship and vital faith are bound to offer intellectual Latin America the torch with which to relight the failing or darkened lamps of religious belief. The brilliant, intuitive Latin mind, once given access to the available data of Christianity, will lay hold of its truth and power with a completeness and devotion unsurpassed by the northern races with their slower mental processes. Once, Latin Christians journeyed to the lands of the barbarian ancestors of all the Teuton races to give them the gospel of the Son of God. In this day the faith of numerous Latin peoples is dying. Children of the old time beneficiaries have it in their power to release abundant life. Will they return in kind that priceless service?

3. CLAIMS GROWING OUT OF CHRISTIANITY'S COMMISSION TO CARRY THE GOSPEL TO UNEVANGELIZED POPULATIONS

Large numbers of the native Indians and Negro ex-slave descendants in given sections of Latin America are pagan, in some areas without any contact whatever with Christianity, and in many others with too little to affect appreciably either their religious conceptions, their character or their low economic state. They constitute a field of pure missionary endeavor as apostolically conceived, which no body of Christians can ignore who accept re-

sponsibility for the world's evangelization. Scarcely less appealing are the spiritual needs of even more numerous bodies of people who are without any commensurate means for entrance upon Christian discipleship, instruction and growth.

a. The Indian Population of Mexico.

Terry¹ names, enumerates and locates the tribal Indians of Mexico as follows:

"Nahuatlan, 1,750,000. The tribes of this stock are found in almost unbroken continuity from Sinaloa along the Pacific slope to the border line of Guatemala. They include the Yaquis, Mayos, Tarahumaras and many other tribes less well known.

"Piman, 85,000. The Opata-Pima of the later Mexican authorities occupy the western northern states, as far south as Guadalajara, lying along the Gulf of California, except where they are cut off by the Seri, but they do not anywhere approach the ocean, being intercepted by the Nahuatlan tribes. . . . The Tarahumaras belong to this family.

"Yuman, 2,500. The lees of a great tribe which once inhabited the California peninsula.

"Serian, 200. Dwell in the State of Sonora and on Tiburon Island, off the coast.

"Tarascan, 250,000. Inhabitants of Michoacan, Guerrero, and Jalisco.

"Zoquean, 60,000. Oaxaca chiefly; also Guerrero and Puebla. Some few dwell in Chiapas and Tabasco, between the Mayan and Zapotecan tribes.

"Totonacan, 90,000. Northern part of Puebla and Vera Cruz.

"Zapotecan, 580,000. Chiefly in Oaxaca; also in Guerrero and Puebla. The ruins of Mitla are within their territory, with their wonderful artificial hills, stone buildings, fretworks in cut stones, columns, and wall paintings. Benito Pablo Juarez was a Zapotec Indian.

"Otomian, 709,734. A widely spoken language for-

¹T. Philip Terry, "Terry's Mexico: Handbook for Travelers," lxi and ff.

merly. The tribes were among the earliest in the Valley of Mexico, and they spread themselves over the states of Guanajuato, Hidalgo, Querétaro (their special habitat), San Luis Potosí, and Michoacan.

"Mayan, 400,000. Yucatan, Chiapas and Vera Cruz. . . . To the Mayas are assigned the wonderful ruins of Palenque, in Chiapas; of Copan, in Honduras, and of Uxmal and Chichen-Itza, in Yucatan. The 42,000 Huastecas, of Vera Cruz, are of this family.

"Tequistlatecan, 31,000. A nondescript tribe dwelling, under various names, in Oaxaca.

"Huayan, of which there are 5,000 dwell in Chiapas.

"Athapascan (Apaches), 8,000, in northern Chihuahua, and the southwest of the United States of America.

"The above families are widely subdivided and as widely scattered."

"Dr. Leon, the most recent student of the linguistic families of Mexico, has divided them into seventeen families and 180 dialects, and is of the opinion that future studies and investigations will resolve this number of families to three mother tongues, which will be the Otomí, Maya-Quichè, and the Nahua. In many parts of the Republic where certain languages are spoken over extended areas, we find dialectal differences in every village. In some parts of Mexico the tribes occur in masses, while in other parts people speaking different languages are strangely intermingled. In the same town, separated by a single street, we may find two different languages spoken, while in one town Starr reports Aztecs, Otomí, Tepehuas, and Totonacs, each group preserving its independence in language, dress, customs and superstitions, and occupying its own distinct quarter of the town."¹

A great many of these Indians speak Spanish as well as their native dialect, but probably a million of them do not speak any other language than their tribal dialect, and because of their timidity and natural distrustfulness, in order to be reached they must be approached

¹ New International Encyclopedia, 413.

through members of their own tribes, or at least through Mexicans who can speak their language.

The Roman Catholic Church apparently has lost its missionary spirit in Mexico, and in place of searching out the unevangelized or unchristianized tribes in the mountains and the interior is content to stay in the large centers of culture. Therefore, the pagan population of Mexico is sadly neglected. It is true that many of these native tribes hold certain forms of Roman Catholic worship, and will go to certain shrines of Roman Catholic adoration, but it is also true that many of them preserve their old idols, superstitions, religious dances, and, in a word, their old religion. The leaders of the Church so far countenance these things as to permit these barbaric religious dances at certain times of the year, even in the sacred precincts of the famous church of Guadalupe, the center of all their faith in this country.

A visit to any of the indigenous populations of the country will reveal the maintenance of pagan rites by uneducated masses, and sometimes large territories are found without a single church. Men who have travelled all over Mexico and know it thoroughly, aver that there are districts as large as the State of New York where the people are practically non-Christian and pagan. There is not a state in the Mexican Republic that does not have large districts inhabited by people who have not been evangelized; while the non-central states are full of these sections. Some of these districts and regions are inhabited by savage races; but most of them are inhabited by semi-civilized Indians, many of them of a mixed descent. Outside the cities and the progressive states and districts these people are just neglected. Moreover, every city and progressive district has within its borders a great population of the poor, many of whom have drifted in from these outside regions and live in misery and poverty. They, too, are practically pagan, and are not being Christianized. Abbé Emmanuel Domenech, the trusted representative of Napoleon III, and chaplain of the French expeditionary forces, repudiated Mexican Catholicism, declaring its idolatrous character to be well

known, in his official report entitled "Mexico As It Is: The Truth Respecting Its Climate, Its Inhabitants and Its Government."²

b. Those of Central America.

It is estimated that fully one-half of the entire population of Guatemala is pure Indian, and that one-fourth is of mixed Indian blood. There is a pagan or savage population along the Mexican frontier. It is difficult to compute the exact number of these Indians, but 50,000 would be a conservative estimate. Their condition is primitive, and they live in the dense forests. There are no Roman Catholic or any other missions among them. Besides these are 200,000 Indians, practically savage, who live in the states of Quiche and Huehuetenango. There are a few priests available for them, but they cling to their ancient religious beliefs and customs. A resident and traveller of fifteen years writes: "I have stood in the central plaza of one of the principal Indian towns in western Guatemala, on a Sunday morning, and have seen the thousands of Indians gather from all parts. Sunday is market day throughout Latin America. Many of the Indians wear badges on their garments in the shape of a sun; generally it is woven into the texture of the material. They are sun-worshippers. They have their priests. On one occasion I saw an improvised altar built on the very steps of the Roman Catholic Church, where a wizard priest was officiating, burning incense to the sun. The devotees passed straight from their sun-worship to pay their devotions to the church saints within, which they evidently regarded as so many other gods or semigods, which it was to their benefit to revere." The Roman Catholic forces remain largely in the chief cities. One independent evangelical mission is planted in the midst of such vast need, leaving the Indians, the country regions and towns from 5,000 people and less, without the possibility of adequate Christian teaching. No statement could be made nearer the truth than to say that the ma-

² William Butler, "Mexico in Transition," 28-33.

jority of the people of Guatemala are essentially without religion.

In the eastern corner of Honduras and along the north-east boundary of Nicaragua are some 10,000 Indians of the Mosquito tribe. Near the Lake of Nicaragua, in Costa Rica, are the Guataso Indians along the Rio Frio. These perhaps number only a few thousand. Away in the mountains of Chiriqui, partly in Costa Rica and partly in Panama, are some few thousands more. They are ignorant, simple folk of the forest. Their religion is one of fear of the forces of nature, and fear of the medicine man, who is supposed to baffle nature. They live in considerable squalor, and have revolting orgies, when "mishla" is drunk. This is made from cassava root chewed up by the women, stored up until it ferments, and then mixed with liquid and drunk. All of them, or nearly all, have had at least slight contact with Moravian missionaries, who occupy eastern Nicaragua and labor among Indians and creoles, but such occasional infrequent visits as these workers can give away from their regular stations are recognized to be entirely inadequate and without substantial results. The pagan Indian's condition remains sad, hopeless and neglected.

c. Those of Colombia.

Colombia has a very considerable savage or semi-savage Indian population, chiefly in the following four districts: (1) Guagira peninsula, which juts out on the coast near Venezuela. The Indians are poor, scattered cattlemen and small farmers. (2) The Opon and Carare districts of the province of Santander. Two years ago a Colombian member of an evangelical mission was killed by savages in this section. They inhabit a forest region principally. (3) Frontino district, west of the province of Antioquia, bush and mountain tribes, more or less untamed. (4) The immense territory, south on the Peruvian border. These dripping, fever-laden forests hold all kinds of tribes, from the primitive savage to the half-dressed. As the territory is only partially explored, and the Indians wander about, exact statistics are impossible.

The Roman Catholic activities merely touch the fringe of the problem. They are carried on in conjunction with the government, with government money chiefly. The program is called "reducing the Indians," signifying an effort to relate them to organized society. The most noted of these missions are those of Goagira and Putumayo. In the latter, industrial and agricultural work is undertaken on a small scale, with a chain of primary schools, but also religious teaching is allowed, and image worship is used to gain a constituency. For their general ministry to the Colombians the Roman Catholic priests are massed in all the large centers. The small towns and villages are greatly neglected and often entirely so. Probably one-fourth of the people are without any religious care. Along the Sinu River people are frequently met who do not even know the name of Christ, and who live but little above the plane of animals.

d. Those of Ecuador.

In the trans-Andean forests of Ecuador is a scattered pagan population of probably 50,000. The official estimate of 200,000 is believed to be much too high. Along the Napo River there are a few Indian descendants of once numerous tribes that were under instruction by the Jesuits. At Canelos, east of Mount Tunguragua, there is a Dominican mission, but it exerts very little influence. In the rest of that great region between the Marañon or upper Amazon and the Putumayo to the point of their confluence the Indians are savages and pagans without Roman Catholic or other missions. On the Pacific slopes of the Andes there are some three thousand Indians; these are savages and very little influenced by the Roman Catholic teachings. There are no missions among them. The Jesuits formerly had extensive missions in the regions east of the Andes, but were expelled by the government in 1895 and have never returned. Every organized village in the interior has its priest, but many towns in the coast provinces are without a curate, and there is no effort to teach the people or to recover them from the growing religious indifference.

c. The Incas of Peru.

The great Peruvian hinterland is practically all virgin forest, its only ways of transport the rivers, and its population untaught, uncivilized tribes, many of them nomadic, whose only touch with civilization has been through the rubber agent, all too often worthy of his notoriety. The numbers of these forest people cannot at present be anything more than guesses. The estimate of the Geographical Society of Lima gives 450,000 inhabitants in the forests, with a density of 0.37 per square kilometer. Inasmuch as Peru has ceded a great extent of forest territory to Brazil since this calculation was made, the total number in Peru now will be somewhat less, the density remaining about the same. The condition of these people depends in part on the neighborhood of a rubber station or a coffee or coca plantation. Many go naked, some wear a kind of tunic made from beaten-out tree bark, while some have garments from the looms of civilization. Their native and common weapons are the spear and the bow and arrow, but the rifle is making its way among them with the advance of the rubber agent. Some are partially civilized, but the great mass of them continues semi-civilized or totally savage. Some of the tribes are very fierce, and several are commonly reported to be cannibals.

For the purposes of missions the state Church in Peru has divided the forest region into three apostolic prefectures, with their headquarters on the Amazon, Uрубamba and Ucayali rivers. More recently, as a result of the agitation over the Putumayo atrocities, another mission was established on that river. It is very difficult to get satisfactory information concerning the methods and success of these missions. In a recent rising of the Indians one of them suffered very badly. Some of the missionaries seem to be zealous and devoted men, and some traders speak highly of them and their hospitality, while others affirm that the "padres" are there only for the sake of the business they can do, especially with their command over the Indians in their vicinity.

The great class in Ecuador, Peru, and Bolivia which is really destitute of any real Christian instruction or ministry is that of the Quichua Indians, descendants of the Incas. They present a condition of pitiful need which ere *long must* move the evangelical world to compassion and remedial action on a large scale.

Concerning the number of these neglected Indians, it is not easy to be precise. In a notable pamphlet, entitled "La Despoblación," (1912) the President of La Sociedad Pro-Indígena, Señor Joaquín Capelo, accepts as substantially correct the statement that there are 1,350,000 pure Indians and 1,134,000 mestizos. But a large part of the mestizos have to be included with the Indians in any calculation of the numbers to be classed together for religion and instruction. A large percentage of the mestizos of the sierra are, in these matters, in the same position as the pure Indians. On the coast and in certain interior cities about fifty per cent. speak a little Spanish, but in the "Sierra," that is, between the coast and forest regions, where the greater number live at altitudes from 7,000 to 12,000 feet, only about one per cent. use any Spanish.

These Indians generally get their children baptized; they are married by the priest, if at all possible; they are canonically buried, but they cannot be regarded as receiving Christian instruction or as enjoying any adequate spiritual and moral benefits of a Christian ministry.

They have never been really converted to the religion of Spain; they rather have converted it to their own paganism. Many of their ancient superstitions are still prevalent. There have been in Peru in the course of centuries brilliant examples of what a priest should be among these people, but these isolated leaders have not sufficed to make up the deficiencies of their more easy-going and less scrupulous fellows. The average sierra parish priest is still a byword, and his flock wanders along life's pathway without a single clear gleam of Christian light due to his ministry.

f. The Quichuas and Aymarás of Bolivia.

On the eastern slope of the Bolivian Andes are many tribes of Indians still practically savage. The Roman Catholic Church has some missions among them, touching but a fraction of the need, and threatened with curtailment by reason of a diminishing clergy.

In Bolivia, the majority never see a priest more than once in six months, or in some cases once in two years. Not more than half the population are accessible to the ministrations of the Roman Catholic Church. Statistics show that very few priests are in training, and the number is steadily decreasing.

In all three countries their life from childhood to the grave is characterized by shamefully unrewarded toil, numbed by the debilitating vices of alcoholism and coca chewing. Not even the rudiments of learning are bestowed upon them. They are exploited alike by the State Church, the mining industries and the land owning aristocracy. Military conscription adds to the hard lot. Withal they are patient and long suffering, often crushed and hopeless. In the country and villages the whole family as a rule live in a miserable one-room hut, sharing it with the animals, whose existence is on a scarcely lower level. Even so they fare better than those in the cities and on the coast, where they rapidly deteriorate physically and morally. The Indian is happiest at agriculture with animal breeding. Their manufacturing is confined to weaving. They have inherited a scientifically constructed language. Their literature consists of oral traditions that have been gathered from the Indians and published by those interested in the language.

Among the younger generation are signs of filial affection and respect, love of music, a sense of humor and a desire to be taught better things. The Bolivian Indian Mission, the only one that dedicates itself entirely to the Quichuas is using three methods: education, medicine, and preaching, the results of which indicate unmistakably the wisdom of their measures. The Evangelical Union of South America near Cuzco, Peru, are adopt-

ing similar methods, adding a successful experiment in agriculture on an extensive farm. They are a unit in insisting that the approach and the primary education at least must be in the native Indian tongue. These devoted workers, giving their lives to the evangelization of the Quichua Indians are sadly handicapped by lack of equipment and other material resources. The Commission commends to Churches and Societies the needs of these "neglected fellow men enveloped by the gloom of superstition and ignorance," as set forth in a most informing document made available to the Commission through the painstaking labors of a special committee of Mid-Andean missionaries and Peruvian educators and officials. Most of the foregoing facts are drawn from their "Report On the Quichua Indian," now filed with the Missionary Research Library.

g. The Araucanians of Chile.

In the south central part of Chile there is an Indian population of some 100,000 Araucanians. The city of Temuco is about at the center of their district. They have been assigned certain territory, but this is being gradually encroached upon by the Chileans and foreigners, and it is only a question of time until the race disappears unless their decline is arrested. These Indians live in a state of semibarbarism, and, as a rule, still have their own rites and religion. Each cacique may have a number of wives, generally all of them in the same hut. They do not readily mix with Chileans or foreigners. They live in a state of degradation and misery, and there is no prospect of their coming into a better condition under the present conditions. The Roman Catholic Church has some mission work among these people, but little or no impression has been made on them. Only a few are Christians in name. The South American Missionary Society (Anglican) is doing a good work among them, especially in its industrial schools. The Chilean Government has recognized this service by giving the mission grants of valuable land. Boys in particular are being gathered in and educated,

and this wholesome influence is extending widely in all Araucania. The Christian and Missionary Alliance also has a work among these Indians.

In the extreme south of Chile are the Fuegians. There were three tribes, Alacaluf, Ona and Yaghan; practically only the last remains. It was among this very low type of humanity that the South American Missionary Society began its labor in 1850. Darwin's immortal testimony to missionary work was due to what he saw here. There are signs that the Ona's decay is arrested. Ona men make good shepherds. The Yaghans are rapidly dying out. Christianity has delayed but has not arrested the process.

h. The Chaco of the River Plate.

Another great Indian area is the whole Chaco region politically claimed by Paraguay, Argentina and Bolivia. Also, indirectly, the country immediately adjoining the Chaco on its western and northern boundaries, *viz.*, Northern Paraguay and adjacent parts of the Province of Matto Grosso, Brazil. The country will naturally develop in course of time as stock-raising land, as well as in the production of sugar, cotton and timber. These lands are in the tropics; they are for the most part low-lying, decidedly hot and not at all suitable for European labor. The labor question will prove the one great problem in the occupation and development of these territories. The halfbred, semicivilized peoples are found only on the fringes nearest civilized centers. The main population of the, as yet, practically unoccupied and undeveloped parts of the district—and such parts still comprise by far the greater portion—is pure Indian, pagan and savage. The very few exceptions would include those under the South American Missionary Society and some who have been modified by contact with civilization and by Roman Catholic missions. The future of these peoples must see either their civilization or their destruction; they cannot long exist as they are, for if not exterminated by the rifle, they will disappear under the influence of vice and disease, and with their disappearance will also vanish a potential source of useful and profitable

labor suitable to climate and country. Ever since the Spanish Conquest they have been left practically untouched, and this condition is likely to remain unless the Indian problem can be satisfactorily solved. The proximity of savagery does not encourage immigration. The opinion of the civilized world and of the cultured leaders in South American states is averse to extermination. Herein lies one of the great claims for missionary occupation and conquest by Christianity, the saving from destruction of a people who, under proper Christian training and development, are capable of becoming quiet and orderly citizens, and of being trained in moral rectitude, a healthy and honest people. Mr. W. B. Grubb, of the Society just named, is an accredited authority alike on conditions and on their remedy. He states that his Society has proved, on a small scale, that a real development of these pagan Indians into Christians is possible. He continues: "We know that, granted sufficient means and energetic enough measures, gratifying results would be general. In order to accomplish this great purpose, advance must be made on the lines of industrial missions; the governments must be induced to cooperate with us, and this I am sure they would willingly do; land-owners and large companies must likewise be enlisted to work with us, not only for the development of the Indian but for their own good. To insure this, land should be obtained by gift or purchase at stated distances along the lines most likely to be settled first, and such missionary settlements should be made as far as possible self-supporting. The whole problem must be attacked on broad and vigorous lines, keeping always in view the great religious, political and commercial aspects of the question. A great recommendation would be that such a program could be carried out at comparatively little cost. The main opposition is likely to be from traders and temporary settlers, whose interest in the country is limited to immediate profit, and who intend to leave it as soon as their purpose is fulfilled. To them the future is of no consequence, and they therefore resent any measures that would educate these people or secure their

rights, thus making them more difficult of exploitation. In order to win the full support of the governments we should have to convince them of our power to carry out our program satisfactorily. They are willing to consider our efforts most favorably. The Paraguayan government has granted to our mission authority to admit under certain conditions suitable Indians to full citizens' rights, and to this end has established a branch of the civil registry under our control.

"On the official government maps a large district is marked as "Misiones Evangélicas Establecidas bajo el patrocinio del Gobierno Nacional." The map is by the director of the general engineer's department. We therefore have a fully official status in this republic. Since 1891, I and my representatives have been officially nominated by the government as their authority in this part of the republic. Practically, I am regarded as the commissioner for these Indian territories. Our stations are registered as townships. This shows the complete goodwill of successive Paraguayan governments over a considerable period.

"I have reason to believe that in the Argentine Chaco, when our plans are matured, that government will likewise support and recognize us. Such recognition I could have obtained fifteen years ago, together with valuable help and lands for the Indians, had we been in a position to put an adequate force of trained men in the field. We have established among the people a savings bank and cooperative society, the surplus funds of which, outside of what is required for the development of the enterprise, are invested in Argentine securities and in land in the Argentine Chaco, upon which a similar enterprise is contemplated. The Argentine State Museum of La Plata, besides rendering us valuable help in our researches, has already published our grammars and dictionaries of the various languages spoken by the tribes among whom we are working, thus relieving our Society of very heavy expense.

"The Roman Catholic Church at the present time is for practical purposes outside of consideration, so far as solv-

ing the problem of the salvation of these Indian tribes is concerned, and as far as I know, it does not appear likely to attempt the solution. On the borders they are less energetic than at previous periods. To such an extent is this so, that in all my experience we have never come into collision, nor been brought into contact with them. In vast districts, over wide areas, that Church is not even known, nor have the Indians here any traditions concerning it. We are unquestionably the first and only people who have attempted to reach many of the tribes under discussion, and it is among such that our chief work has been. On the borders, chiefly in Bolivia, the Roman Catholic Church has had missions for many years, but is not extending, and is not reaching the more remote tribes. In the Paraguayan and Bolivian Chacos proper, that is, the region practically unoccupied and to a great extent unexplored, and among the greater number of the Argentine Indians, little is being done. A private mission to the Chiriguanos, the Linton Mission, undenominational, is located at San Pedro, in the Province of Jujuy; its field of operations is almost entirely among those who have been under the influence of the Roman Church and with Indians partly civilized, the missionaries using the Spanish language.

“My Society has a fully organized mission work and native Christian church among the Lengua-mascoi in the Paraguayan Chaco. Here we have also an established work, under trained men fully conversant with the Indian language, customs and ways, among the Sanapanas, while we are pioneering among the Suhin tribes. A missionary staff is now engaged in pioneer work among Matacos and Tobas in the Argentine Chaco. We have reduced the language of the Choroti of Bolivia, to whom we are known, and among whom a mission will be established as soon as possible. We possess land in the Paraguayan and Argentine Chacos, and arrangements have been made to possess and occupy land in Bolivia as soon as convenient, which may be before this Congress meets. This would have been done before had not the war retarded us. Yet, although our mission may be considered a strong and

well equipped one, we can never hope to attain the full realization of our plans until our staff is greatly increased, new land for industrial missions obtained, and greater financial resources are placed at our disposal. I see no reason why the Protestant Episcopal Church in America should not cooperate with us; there would be no difference on the grounds of organization and church government. Such cooperation would help us in reaching and influencing some of the commercial companies connected with the United States who have interest in this region. I should consider it inadvisable for fresh Societies to enter this field since there is so much unoccupied land elsewhere equally needing evangelization, but members of other Protestant Churches who have interests in these regions, or who for any reason may desire to benefit the tribes under consideration could quite easily give us their support, as is done by some in Great Britain. As a Society we work on strictly evangelical lines. For the last eighteen years we have proceeded on a definite, well-considered plan, so arranged as to enable all our missions to be linked together, advancing from tribe to tribe along definitely laid down routes, each mission so merging into its neighbor that they all obtain the benefits of mutual help. We follow one general policy in all, and all new missions have as their leaders men thoroughly trained and experienced in the older missions. Unless some unforeseen set-back is given to the advance of settlement in these regions, the evil influences and complications attendant upon the advance of civilization will make our work harder, and in some places close whole districts to us. In the near future, if we are to succeed, we must advance much more vigorously than we have done in the past. The nature of our work is such that it takes an average man two or three years to acquire the Indian language and to gain a knowledge of their habits and customs which will enable him to undertake his work with success. We cannot count a man effective until he has been in the field two years, and therefore we require recruits immediately, so that when the present world-upset has passed, we may be in a position to advance with

an increased force of trained workers. There is perfect religious liberty, and no difficulty or opposition has ever been put in our way.

"One essential is to acquire their language so as to preach the gospel and to conduct services in their own tongue. I have no sympathy whatever with those who, to save trouble and avoid study, and to gain quick results, use a foreign language, Spanish or Portuguese, utilizing permanent interpreters. It is only natural that the Indian should respond more willingly to the gospel when preached to him in the tongue to which he was born.

"Secondly, it is important to adapt ourselves, our lives, our message and our church service and government to the Indians' natural life. Our first aim is to plant pure Christianity among the people. We are less concerned with the details of form and government.

"In my opinion, for work among the Indian tribes, the best policy is to establish permanent centers at strategic points, concentrating our energies on building up a native Christian Church and civilized society. Such centers are naturally visited by all the surrounding Indians, who then have an opportunity of seeing for themselves a working sample of an Indian Christian church with its schools and industries. Frequent visitations should be made, however, in the surrounding districts in order to gather in fresh recruits and to maintain friendly relations with the people. I strongly recommend the establishment of missions among as many nationalities as possible rather than a concentration upon one Indian nation. As far as the native Christian is concerned, the missionary spirit as shown in the desire to impart his knowledge to his neighbor is equal to what one finds at home."

i. The Indians of Brazil.

The Indians of Brazil today are still an almost unknown, and certainly a forgotten people. Of the twenty-one provinces comprising the United States of Brazil, at least twelve still contain numbers of pure aboriginal Indians, living generally just as their forefathers lived four centuries ago, and as yet almost no kind of gos-

pel work is being carried on in their behalf. Herein lies one of the most baffling problems of South American evangelization. It is extremely difficult, if not impossible, to gain any accurate figures as to their number, though estimates have been made, varying from 200,000 to 1,000,000. In four of the large states—Matto Grosso, Goyaz, Para and Amazonas—they are numerous, whereas in some other states they are limited to a few hundreds, especially nearer the Brazilian coast. A huge part of inland Brazil yet remains to be explored, but fully one-half of the Indians can be reached today, though in some cases only with the greatest difficulty and with many hardships.

Owing to the warm climate they feel little need of clothing and live almost, sometimes completely, naked. They are generally cleanly in their habits and with a code of morals which often puts the white man to shame. Physically speaking, they are far from being a degenerate or corrupt race, but are well-formed, strong and erect. The Brazilian Government has made a serious, and confessedly a disappointing, attempt to promote the welfare of the Indian population and to protect them from rapacious white men. Any attempt to ameliorate the condition can count upon government sympathy and cooperation. The Salesian Friars should be given credit for an excellent work among the Indians of Matto Grosso.

j. The Mixed People of Dutch Guiana.

The Superintendent of the Moravian Mission in Dutch Guiana provides from the long labors of that devoted body such precise data as must be secured eventually for all Latin America. Besides the reassuring results in evidence among the five races named below, a creole or mulatto church membership of 26,000 has been gathered.

(1) Indians: There are still in existence tribes of the Arawakki, in Caraiber. They live on the Wayombo Creek, between Coppernam and Nickerie, and on the Cottica and lower Marowyne. There are also settlements of them scattered throughout the colony. Their number ranges between 500 and 1,000. The majority are Chris-

tians, belonging to the Roman Catholic Mission. Keeping at a distance, they are of small value to the community at large. On the borders of Brazil there are still small wild tribes, among them the so-called Trio, who trade with the bush Negroes, and with no one else. They number at most 500 souls. No missionary effort is undertaken among them.

(2) The Bush Negroes: They are divided into five tribes, with no connection among themselves, very little with the colony and its government, and on the whole govern themselves. (a) The Aukanos, on the Marowynne and the Cottica, and the Sara Creek, numbering between 6,000 and 7,000. Missionary effort by the Moravians has resulted only in the organizations of a congregation on the Sara Creek and Cottica. The tribe as a whole rejects Christianity and culture from fear of the whites. (b) The Saramakkans, dwelling on the upper Surinam, in about sixty villages, and numbering about 6,000. The Moravians have among them six mission stations with about 900 Christians. (c) The Matuari, on the upper Saramacca, about 1,000, living in ten villages. They are almost wholly Christianized by the Moravians. (d) The Koffiemakka, or Coerenti, living in part on the Coppernam, and the rest on the Saramacca, about 200 souls, almost wholly Christianized by the Moravian mission. (e) The Paramakki, an enclave of about 300 souls, dwelling in the territory of the Aukanos, governed by a separate chief, among whom the Moravians have about 100 Christians.

(3) The Chinese: These have immigrated at different times and are in part farmers, and in part merchants. They are fully incorporated into the life of the colony, and in the majority belong to one or the other of the Churches, there being only about 200 heathen among the whole number of 1,000 souls.

(4) The East Indian coolies, numbering 21,000 (perhaps more), scattered along the whole coast of Surinam, as contracted or free laborers on farms, in factories, and at other occupations. The Hindus are largely in excess of the Mohammedans among them. Both the Roman

Catholics and the Moravians are working among them. The latter have a well-established mission among them numbering 300 Christians.

(5) The Javanese, numbering 8,000, mostly Moham-medans. The Moravians have a young Javanese mission numbering fifty Christians. These people are also to be found in all the districts, either as contract or free laborers.

The Roman Catholics (Order of Redemptionists—Dutch) have their largest success among the Indians, at least as regards numbers, but as the different groups are visited only from time to time by the padre, who does not organize stations or schools, one can hardly speak of congregations, and it is not to be wondered at that their Christianity is of a very low order. Among the bush Negroes the Roman Catholics have had little success up to date, aside from an occasional baptism. Among the Chinese their mission is showing a growing influence. Among the coolies their methods, up to this time, of gaining candidates for baptism through outward advantages, have proved unsuccessful. They have filled lists, but have made no Christians. Latterly they are doing more through their school and training work. Of Roman Catholic missions among the Javanese, no information is available.

k. The Indians of Venezuela.

There are various Indian settlements in the Guayajira district of Venezuela near the Colombian border, there are others on the eastern border, and yet others at different places on the Orinoco. The Indians are not very accessible, as they have suffered much ill-treatment. They have been the object of attempts at civilization by church and state—attempts which for the most part have been failures. Recent legislation looks to the organization of missions at the expense of the government which is disposed to accept the cooperation of the Roman Catholic and evangelical Churches, the contracts being subject to the principles that rule and regulate in liberty of worship guaranteed by the constitution. The total Indian popu-

lation is less than 200,000; some estimate more nearly 100,000. Throughout Venezuela the well-to-do classes have the attention of the Roman Catholic Church and reap whatever benefits there may be from this fact. The poor have no gospel of any kind preached to them. The great mass does not attend services more than three times a year, then only on some extra occasion, more or less as people go to a spectacle.

4. CLAIMS BASED UPON THE EFFECT OF SPIRITUAL FREEDOM ON INDIVIDUAL AND NATIONAL CHARACTER

The progressive rapprochements of many of the great Christian Communions are teaching this generation that isolation and aloofness are inimical to spiritual fruitfulness; and also that each body has some God-given contribution to make in the discovery and appropriation by all of the Christian message and ideal in their fullness. By as much as faithful adherents of the Roman Catholic Church, obedient to her sense of mission, establish her institutions and minister side by side with those of other Communions on the Continent of Europe, in the British Isles, in North America and elsewhere, so millions of Christians of the other Communions conceive that they may not withhold from Latin America, or from any other part of the world, those aspects of Christian truth and life which have been revealed to them as among the supreme blessings of the faith. Without undertaking to exhaust the category, the following are named as obligations heavily laid upon evangelical Christians in behalf of the whole world: the establishment of intellectual freedom; the opening, circulation and study of the Scriptures; the recognition of the right and value of democracy in ecclesiastical government.

a. The Right to Intellectual Freedom.

The practical issues which grow out of the liberation of the human mind in matters of religion extend from the very core of life to its most remote manifestations. Inquiries into the meaning and sanctions of religion are lifted to the dignity and privileges of other scientific searches for reality, in the sense of taking account of all

the facts, new as well as old. Their conclusions accordingly become more trustworthy, rather than less. They are delivered from the suspicion that *a priori* judgments marked the outset, predetermined the course, dictated the conclusions and thus invalidated the whole process and its results. The volumes of pertinent data banished to the "Index Expurgatorius" are entitled to a hearing at least. Brilliant and earnest minds until now silenced by edict, possess the right to speak for themselves. It is for the highest good that the many as well as the few should think upon the spiritual welfare of mankind and devote their talents to its advancement. The knowledge of the material world need not be kept away from spiritual wisdom in non-communicating departments, lest the latter perish from too full light. All truth is God's, and the most precious of it all—the revelation of Himself to men—holds strongest sway where reverence and knowledge meet without fear or fetter. Universal education on any other basis, if persisted in, will destroy faith and with it will strike down personal and national morality.

Liberty of conscience and opinion, moreover, is the mother of toleration and mutual respect, without the sacrifice of conviction or of principle. There can be differences and even opposition without bitterness. Evangelical Christianity, though not yet without bigots, has sufficiently learned the lessons of history, many of them painful, to throw the preponderance of its strength into the scale for freedom of intellect and conscience. It seeks this boon for Latin America in good faith, believing that the acceptance and observance of the principle by all Communion in those lands would serve there as elsewhere the cause of true religion and the related interests of humanity far better than do the voice of authority and the machinery of suppression.

b. The Right to an Open Bible.

Lecky chronicled a fact of history for statesmen to ponder when he wrote: "The records of three short years of active life [of Jesus] have done more to regenerate and soften mankind than all the disquisitions of philosophers

and all the exploitations of moralists.”¹ John Stuart Mill, skeptical in theology, expressed with great beauty the majesty of our Lord in the domain of morals: “Not even now could it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life.”² Goethe’s appraisal was not less: “No matter how much the human mind may progress in intellectual culture, in the science of nature, in breadth and depth, it will never be able to rise above the elevation and moral culture of Christianity as it shines in the Gospels.” Evangelical Christians in policy and practice choose to open this record and these teachings with the rest of the Christian canon to the people of all classes, to augment their circulation and to stimulate their use.

In the one hundred eleventh year of its history the British and Foreign Bible Society issued 10,162,413 copies of the Bible, New Testament or portions comprising not less than one complete book of the canon. The Society has produced or circulated the Scriptures in 487 languages. The record of the younger American Bible Society is 6,406,323 for 1914. The total since its existence dating from 1816 is 109,926,214, of which more than three-fifths were absorbed in the United States. At the Bible House in New York it prints the Bible in forty-five languages. Not even the blind are forgotten. For them three systems are available in English, two in Arabic and one each in six other languages. Other Societies and commercial firms issue another great total equal in size to the combined output of the two named—a grand aggregate of 32,736,000.³ The peoples who have longest and in largest numbers enjoyed unrestricted access to the Bible attest its vitality and attractiveness by maintaining a steady demand for its production and sale in enormous quantities. Year by year it continues in this respect to dwarf the so-called “best sellers” of fiction.

¹ Lecky, “History of European Morals from Augustus to Charlemagne,” Vol. II, 88.

² Mill, “Three Essays on Theism,” 255.

³ *Bible Society Record*, Nov., 1915, 177.

For centuries the enemies of Christianity have concentrated upon these records and teachings unremitting assaults, seeking to destroy their credibility and authority. This fact is a recognition of their fundamental relation to the Christian faith. The Church owes a vast debt to her scholars who have successfully met those attacks, none more violent or resourceful than those of the present generation. The base of supernatural religion around the historical person of Jesus Christ can never again be shaken. Yet biblical apologetics are neither saving pure Christianity to the world nor making it regenerative in individuals and nations. Only the use of the Bible itself achieves those beneficent and transcendent ends. The truths of God declared through His prophets, Son and apostles bear their own credentials to honest minds and obedient wills. Given to mankind, viewed, known, loved and obeyed, they bear the fruits of righteousness, they call from sin, they lead to God, they proclaim the Savior, they furnish the program of His earthly kingdom and enlist its citizens in unselfish service. This is why men have gone to prison and the stake to give the open Bible in the vernacular to the races and why others will persist until this task is accomplished. This is the compulsion within the lonely, untiring colporteur. Evangelical Christians have a consistent history of dedication to this ideal. In godly homes there is one Book children first hear the parents read. Sunday schools make the pages familiar to successive generations. The pulpits are filled by a Bible reading and expounding clergy. The most cherished and honored literature is rich with scriptural language and imagery. Here are the springs which have slaked the spiritual thirst of multitudes, whence rise the strongest ethical streams of whole nations, and these are sufficient, if released and given channels, to bless all peoples.

Latin Americans, literate and unlearned alike, are practically cut off from this moral and spiritual fountain. The earnest educator, statesman and others in public and private life condemn, deplore and exhort in the presence of a situation felt to be

deplorable. In *El Sur*, of Arequipa (Peru), Nov. 14, 1914, in an article headed "Ruina," the writer says: "That which cannot be cured, and which foreshadows death is moral failure. And this is the evil of this country. . . . We breathe a fetid atmosphere and are not sickened. The life of the country is poisoned, and the country needs a life purification. In the state in which we are, the passing of the years does not change men, it only accentuates the evil. A purging and a struggle are absolutely necessary." The vice-rector of La Plata University, Argentina, in his opening address of the college year, called upon the university to recognize its obligation to develop character in the young men who pass through its halls. "It is with great sadness that I witness the steady decrease in the number of unselfish, idealistic, genuine men; how engulfing the tide of selfishness, of rebellion, of indiscipline and of insatiable ambition; impunity so commonly supplants justice that I fear for the spiritual future of the land of my children, unless we make haste to remedy the great evil, which is disregard for the noble, and the great and unmeasured lust for material riches." This man who knows what he wants, but knows not how to get it, closed with the characteristically pessimistic note of almost all South Americans of high ideals. He quoted from Fogazzaro's "The Saint," as follows: "There are men who believe they disbelieve in God and who, when sickness and death approach, say, 'Such is the law of life; such is nature, such is the order of the universe. Let us bow the head, accept without a murmur, and go on complying with our duty.'" "Gentlemen," said the rector to his faculty, "such men let us form not only in the University of La Plata, but in the great complex University of Argentina." It is pathetic that such men know not the way. It is a call in the dark—but it is an increasingly loud call, an increasingly earnest call, a call from those honestly wishing light. God hears that call and will not be long in answering unless men who know the way out are culpably slothful.

These are the unfailing signs of spiritual famine to be

observed universally wherever there is neglect of the Bible. Let there be a generous distribution and a wide use of the Scriptures from Mexico to the Straits of Magellan, and a corresponding rise in individual and collective conscience and volitional power will be registered in a generation. Immanuel Kant wrote: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced." Millions of evangelical Christians nourished on the Bible know this to be true. They will be false to themselves and will fail in a solemn trust if they do not in humility and faithfulness declare and reveal the inexhaustible sources to whomsoever these remain undiscovered.

c. The Right to a Democratic Management of the Churches.

The ecclesiastical governments of the evangelical Communion generally have profited by the world movement toward political democracy and have in turn contributed to that movement. Religious absolutism does not permanently satisfy and hold the allegiance of a people politically free. For the modern man there exists a reciprocal relation between a voice in councils, plans and decisions and the acceptance of responsibility for their execution. The sense of the latter dies or remains inert with denial of the former. This process is operative even where unconscious. Zeal, energy, and all other human resources are reenforced and multiplied when commissioned and trusted Christian service is not exempt from the law of liberty.

The according of representation to laymen in synods, assemblies, general conventions, conferences and meetings has been paralleled by the spontaneous manifestations of new life, loyalty and abounding activities on their part. Here is the phenomenon of cause and effect. The Sunday school was the conception of a layman. Without the laity its ramifications and effectiveness would be impossible. It continues on its now world-wide course a testimony to the capacity and trustworthiness of the laity in control. The Young Men's Christian Association, of

like genesis, is even more completely the self-expression of laymen. The extent to which the numerous church brotherhoods have spread throughout the evangelical Communion in the last decade is evidence that they wait for yet larger tasks than have been discovered for or by them. In more than one body recent years have found them sometimes in advance of their clergy in missionary vision and program. Fundamental democracy has been established permanently in evangelical Christianity from the parishes to the highest legislative bodies and courts. So fully is the application of the principle justified by the results that no reactionary arises to lament the passing of autocracy.

Latin Americans, too, will waken to new and vigorous religious life when both the rights and the obligations of free disciples of Jesus are offered them. They are charged with indifference to the interests of religion. Is this surprising? When have their convictions concerning religion been respected, or their opinions sought? They are said to be undependable in voluntary Christian service. No school of experience has been in existence to call forth and to develop responsibility in the individual. The Inquisition was not calculated to stimulate independence and initiative. Even capable recruits for the national clergy have all but ceased to come forward save in countries like Chile, where ultramontaniam was resisted with considerable success. Generations forced to stagnating conformity cannot be expected to flower with spontaneity into self-reliant and progressive Christians. The journey is a long one from blindly obeying human spiritual authority to full citizenship in a Christian democracy. Halting steps and even helplessness are certain to mark the early stages, but once accomplished on the part of substantial numbers, a new transforming order of society will appear in the life of these nations, conscious and rejoicing in their call, "Not to be ministered unto but to minister."

5. THOSE ARISING FROM THE APPLICATION OF CHRISTIANITY TO SOCIAL NEEDS AND PROBLEMS

The unselfish patriotic men and women of Europe and of both Americas in public and in private capacities are hard pressed by similar tasks of social amelioration and of moral regeneration confronting them. The enlightened peoples of the world are sharing with one another acquired knowledge, experience, leadership and financial assistance in the advancement of health, education, character and other fruits of Christian civilization. Such interchange should increasingly characterize the relations between Latin America and the Anglo-Saxon-Teutonic nations. Human suffering, ignorance, greed and lust are not limited to national or provincial boundaries. "What an Italian surgeon or a German scientist discovers to-day is applied to-morrow in the world's hospitals and laboratories. When a Brazilian aeronaut contributes to the conquest of the air or an Argentine statesman adds a new doctrine to the international code, civilization acknowledges itself debtor. The time has come for free trade in moral resources. This is a plea for an international consciousness to assert itself against phariseeism when a sister nation's character is reviewed and against injured pride when the light is turned on at home."¹

a. *The Extension of Popular Education.*

Popular education² has progressed slowly in most parts of Latin America largely because of overwhelming indigenous populations, precarious finances, sparse settlement, troubled administrations and the persistent opposition of powerful groups. The prosperous and ambitious have sought and gained education as becoming and necessary to their position. The Indians and other poor, as elsewhere, do not want an education because they do not see the use of it. In some considerable areas it might require one hundred square miles to assemble enough

¹ P. A. Conard, "Christian Pan-Americanism," 7.

² Facts taken from the "Statesman's Year-book" and from "South of Panama," by E. A. Ross.

children to maintain a school. Liberal minded leaders advocate education for all, but selfish tax-payers often intervene. As a class, they have conceived their interests to be best conserved by keeping the peon laborers ignorant, helpless and submissive. The priests also have resisted teaching by the state and have not provided for it themselves with any measures of universality. They have taught the common people with respect to the faith only. The illiteracy, therefore, ranging from fifty to eighty per cent, is stifling to national development.

Latin America had one in twenty of its population in schools in 1912, Germany one in six, Japan one in seven. In Colombia about one person in twenty-two is attending public school. Ecuador has one in sixteen enrolled. The 800,000 Indians, forming about one-half of the population, are getting practically no education at all. While masters are obliged by law to provide a school if ten or more families are employed on an estate, yet the law is evaded. In Peru, with a large Indian population, only about eighteen percent. of the children of school age are in school. It is estimated that two-fifths of the children live in districts so remote that the state cannot reach them. Bolivia has one in about forty of the population attending public school. The government supports some teachers who divide their time between several schools. The Central American group has three percent. at school, Cuba ten percent., Porto Rico twenty percent. Chile, with a population of 3,459,951 and more aggressive than most of the other countries, has 331,636 pupils in the elementary schools, and 39,198 in secondary schools. The buildings are crowded and some children must be turned away because of lack of equipment. Argentina has developed its schools along more democratic lines. About one-tenth of the population is in the elementary schools. In some sections the government is extending education by providing portable school buildings. Every effort is being made to extend educational facilities. The Uruguayan system in efficiency and outreach is second in no respect to that of its larger neighbor. These two nations are said to expend

for education a larger proportion of their national budget than any other countries in the world. The State of São Paulo ranks easily with them, and leads Brazil, which with a population of 24,000,000 has 635,000 pupils.

Public education lacks building equipment. In Ecuador, for example, all the schools are reported to be in rented buildings, most of which are poorly adapted to the purpose. In Arequipa, Peru, the seventeen schools are in rented private property. Even in rich Argentina many school houses are rented. This condition of using rented or poorly equipped buildings is quite general throughout Latin America.

Primary education is free but not always compulsory. The progressives have developed it as rapidly as possible. Secondary education is largely provided by private institutions. Higher education is in the hands of the states. There is a disposition not to trust the local governments with school administration. The policy of centralization sometimes employed seems very much overdone. In Peru the remotest province may not make a repair of any kind, except at its own risk, without first consulting the minister of education.

The teachers, in most cases, are poorly compensated, hence they see no career in teaching. Politics and religious profession also enter into appointments. Most of the money for education is expended in the capitals, leaving the rural communities very poorly provided; therefore teachers do not want to teach in the country. The teachers are not well trained, as there are few normal schools. Bolivia has a normal school with but few graduates, which is making distinct progress at present. Peru has a men's normal school with about one hundred students. Chile has much better professional facilities. Argentina has seventy-two normal schools, with 6,000 students. Here the whole system is more efficient and the pay of teachers is better. Brazil is gaining and seriously purposes to overtake the task. At no point of contact with the life of this part of the world can Christian cooperation from abroad find a more complete justification or so welcome a reception if the mission schools

are administered on the highest plane of efficiency and are supplemental to rather than competitive with the existing and rapidly expanding government systems of education.

b. The Improvement of Public Health.

The field for cooperation in health, hygiene and sanitation is equally extensive. It is difficult to see how education on these matters of life and death and even medical relief can humanely be withheld from large populations where the facilities to prevent and cure disease are alike inadequate and often absent altogether.

As capital and otherwise chief city of Peru, Lima with a population of 140,000 fares better in these respects than the less favored cities and rural regions of Peru, yet there the infant mortality approximates one-fourth during the first year. Vital statistics for the first three months of 1914 show a mortality of 11.28 per 1000 inhabitants, a startling yearly rate when multiplied by four. A study of smallpox published in 1912 indicated 1,600 deaths from that disease in eighteen years. Between January and October, 1914, there were 870 deaths from tuberculosis and 457 from enteritis. Typhoid fever is endemic to the city. Outside the chief centers of Peru the most ordinary dictates of hygiene are very generally ignored. Markets are held in open spaces without shade, clean water, or even the most elementary precautions. Food is laid out on the ground for sale amid swarms of flies. The water supply in the city pipe-lines is in many cases open to easy contamination by the influx of water which has been used for irrigating manured land, or by that of the drainage in rainy season from roads frequented by man and beast. Some towns have no sewage system, at least none that merits such a name, and open sewers inadequately flushed with water are common.

The measures taken for dealing with disease are sometimes as dangerous as the disease itself. When smallpox becomes more than usually menacing wholesale vaccination becomes the order of the day, without consideration of circumstances, and executed by persons without any

professional training, often without a notion of the simplest precautions demanded by the operation. But such spasmodic efforts on the part of the authorities are not so serious as the ideas of cure and medicine common among the people. In March, 1915, the newspapers published an account of a foreign doctor being compelled to flee the town of Payta because in attempting to combat an epidemic of diphtheria he had set himself resolutely against a revolting and wholly unscientific treatment in common usage.

Conditions in interior Bolivia, Ecuador, Colombia, Venezuela, Nicaragua, Honduras and Salvador are not more favorable. Only a few countries in the world have grasped the significance of rural and village sanitation. The entire western hemisphere has this task before it. The Hookworm Commission of the Rockefeller Foundation is pioneering in the states chiefly afflicted in North America. The disease at which they are striking likewise infests nearly all of the southern republics down to the temperate zone.

Chile enjoys an exceptionally fine temperate climate where the extremes of cold and heat, if the Straits of Magellan be excepted, are never found. If due attention were given to the most ordinary sanitary principles and personal hygiene the death rate in the country would be extremely low in comparison with most other countries in South America. In physique the Chileans are the most sturdy people on the continent. Living by the seashore or mostly in the open air in the rural districts a hardy manhood has been developed. The highest death rate is in the towns and cities, and there is a marked tendency for the rural population to drift into the cities, where the dwelling houses lack the most elementary principles of sanitation. The steady spread of alcoholism is seriously undermining the fine hardy qualities of the Chileans. Smallpox and typhoid are very prevalent and some years fearful epidemics break out. Pneumonia and tuberculosis play dreadful havoc. In 1910, Chile had a birth record of 38.4 per 1,000 persons, the fifth highest in the world, but her mean rate of increase by

excess of births over deaths for 1910 was 5.9, one of the lowest in the world. Thus one of the healthiest peoples reduces its increase to a minimum through ignorance, carelessness in the treatment of children, and the bad sanitary conditions in the dwellings of the working class. A great and beneficent work could be done through the appointment of a well trained staff of deaconesses with a fair elementary knowledge of sanitary principles. A work of this character would not only be instrumental in uplifting the poor and ignorant people, but would appeal strongly to the national sentiment. The profession of trained nursing is almost unknown in Chile, except among foreigners.

Northern Brazil is very deficient in sanitary arrangements. This is in large measure due to the ignorance of the people who will not cooperate with the authorities for the betterment of affairs. In several of the states there is no quarantine in cases of smallpox and contagious fevers and no separation in case of tuberculosis. In the large state of Bahia, outside the capital, there is no system of drainage or of sewage. The hook-worm disease is wide-spread. Leprosy is also spreading. There is no general use of mosquito-netting, nor effort to get rid of mosquitoes. There is no war on flies or rats, except when bubonic plague scares the state authorities. Outside the capital nothing is being done. Pará is in a better state. Recife, with 200,000 people, is installing its first real sewer system. The fine cities of Southern Brazil and the River Plate regions have achieved distinction in municipal cleanliness and health protection. The Buenos Aires Health Department is nowhere surpassed. With the possible exception of Montevideo, Buenos Aires, and one or two other cities, the urban poorer classes and much of the rural population are in deep need of accessible, less expensive, and more conscientious medical service.

The call to advance preventive medicine by education, example and influence is urgent. It is hardly conceivable that intelligent service on the part of foreign Christians would not be welcomed by every official

and citizen interested in the promotion of playgrounds, better housing, sanitation, and in antituberculosis and kindred movements. If barriers now exist, a better understanding, approach and working basis should be contemplated. The National Commission of Uruguay on Physical Education and Training recently appointed the physical director of the Montevideo Young Men's Christian Association as their counselling expert and provided his support for several months. The physical directors of the Rio de Janeiro and Buenos Aires Associations are being sought continually for conference and even leadership in matters affecting public play and health. All three of these cities are centers of sound and vigorous antituberculosis propaganda. Montevideo raises annually \$100,000 in a day for the support of a national league to combat the disease. On the other hand, Colombia is yet without a Red Cross Society. The right type of evangelical leaders with vision and knowledge in these directions might be pioneers in regions that otherwise will wait for decades for guidance in healthful ways to live, work and play, for next to lack of financial resources and the abysmal ignorance of the common people regarding this whole range of subjects, the absence of informed and concerned local leadership stands in the way of government and private efforts however earnest.

c. The Uplift of the Indians.

Societies to combat intemperance, social vice, Indian exploitation and other deeply-seated evils are scarcely more than projected. The best-established and most effective of these is probably the Aborigines Protection Society of Peru. This is energetically conducted and is doing a great work in defending the rights of the Indians. The activity so far has almost wholly been in opposition to abuse of the Indian, rather than in positive effort to raise him above the position which permits of the abuse. The whole force is Peruvian, unless indeed one secretary who does a great deal of the work is excepted—a young German-Peruvian lady.

Whatever may be said of the earlier mistreatment of

and faithlessness toward the Indians in the territory that is now the United States, in later years vigorous efforts have been made in both the United States and Canada to protect the North American Indians in their natural and treaty rights from land-grabbers, corrupt and ignorant government agents, whisky sellers and the related crew of terrain pirates who in every land exist to prey upon helplessness. Why may not the pioneering men of Peru profit by the experience of the lands to the north in legislation, publicity, vigilance and other measures that proved remedial against the wrongs attempted and inflicted upon the aboriginal race, and on a vastly larger scale upon a former race of slaves? Furthermore, these tasks were most advanced in North America are far from finished. Educational and evangelizing efforts are still reaching out to overtake the needs of the Indian and colored races. All the Andean nations, Central America and Mexico are in turn beset with the problems of their numerous Indian populations. The conditions in the two continents are not identical, but wide room exists for mutual helpfulness. North American Christians resident in these southern republics might well qualify themselves, as some have done, by sympathy and knowledge to be surpassingly useful in unofficial ways in this huge racial task that in difficulty and magnitude bulks with the negro problem of the United States. The treatment of less favored and backward races increasingly concerns the world's intelligence and conscience.

d. The Warfare Against Intemperance.

In recent decades intemperance has become a growing menace to Latin-American populations. Colombia, Chile, Peru, Ecuador and Mexico now have to reckon seriously with this enemy of civilization, as the use of the stronger foreign intoxicants is added to the wide-spread consumption of native drinks. In the larger cities the well-nigh universal use of whisky by the foreigners is pernicious in the extreme. The author of "South of Panama" is first of all a sociologist and never puri-

tanical. He observes: "In Guayaquil there are twenty bars where there was one forty years ago and within the last ten years the consumption of spirits has increased fifty percent., chiefly owing to the spread of the brandy-and-soda habit. In the University Club at Lima the outstanding feature is not the two or three pieces of gymnastic apparatus, the baths—which are noticeable by their absence—or the locked and unused library, but the large and varied display of bottled goods at the bar.

"The victims of alcohol on the West Coast are chiefly the natives and mestizos, who crave it as the North American Indians craved fire-water. Drinking makes the holiday or feast for the natives and is becoming worse as rum from the sugar plantations displaces their ancient chicha. The Peruvians of the interior drink to a serious extent. In every little town is a *bodega* or two stocked to the ceiling with bottles of many colors. Aside from hard goods there is nothing to slake thirst but ditch water. The lack of soft drinks is a misfortune, for I am sure a thousand soda fountains well placed would work a moral revolution in Peru.

"In La Paz it is said that most of the Bolivian school teachers drink. The judges of the High Court agreed that ninety percent. of the crimes of the Indians are due to liquor. Recently the law prohibiting the sale of spirits in and about cemeteries has put an end to the gruesome orgies of All Souls' Day, when the Aymaras sat in groups about the graves of their recent dead and 'waked' themselves into beastly intoxication. Unlike the Indian, who drinks on occasion, the cholos are habitual drinkers and often sots.

"It is in Chile, however, that one meets with perhaps the worst alcoholism to be found in the world to-day. Said one foreigner, 'I have been in twenty-two countries and I have never seen it so bad.' The root of the trouble is alleged to be the well-nigh uncontrollable love of ardent spirits the masses inherit with their Mapuche blood. . . . It is impossible to exaggerate the ravages of alcohol among the half-Indian masses. Often the husband drinks up all he earns and the woman by her labor

supports the children. Encina declares, 'With few exceptions the Chilean laborer gambles away or drinks up most of his wages.'"¹

Private crusades against intemperance have been attempted in Chile by a few clear sighted individuals, and by *El Mercurio*, the west coast's greatest newspaper, whereby something has been done to check the ravages of drink. A law has recently been passed restricting the hours for the sale of liquor between Saturday and Monday morning. Education of the children with respect to the effects of the use of alcohol has not yet been undertaken. The whole weight of the evangelical forces must needs be ranged against the liquor traffic in all its forms. From every consideration Christian hostility to alcoholism and the saloon that breeds it should be intercontinental. The nations feeling their way in temperance legislation are weakest at the point of enforcement—a familiar experience farther north where it has taken a generation to enact laws with teeth in them and to elevate to power officers with backbones. In some countries this alignment will bring about unaccustomed alliances, as, for example, in Argentina, where the Socialist party is openly deprecating and combating the drink evil. The field executive of the Evangelical Union of South America in Peru is an officer in the National Temperance Society. On the directorate with several Peruvian gentlemen are two representatives of other foreign evangelical bodies. The secretary is the North American director of the government normal school for men. His wife is leading a local movement in behalf of women overtaken by misfortune. The Woman's Christian Temperance Union ten years ago began an organization in Mexico which has spread through several states, having hearty official support.

e. The Campaign for Social Morality.

With respect to sex education and antvice regulations Latin America has yet to travel nearly the entire distance to be abreast of contemporary Christian senti-

¹ E. A. Ross, "South of Panama," 219 ff.

ment, social science and enlightened procedure. Full credit is here given to the first steps taken forward, the more significant because so isolated and therefore courageous. Brazil and Argentina are now represented in the International Pornographical Congress. Among the results have been efforts to suppress the publication of obscene literature and its entrance to government mail service. Here and there medical men are being heard and are appearing in print and supporting the continent life as consistent with health and virility. For generations the youth have been instructed to the contrary, as indeed most of them are still. The double standard of morality for men and women is generally accepted by both sexes. The great municipalities still put their faith in segregation, police licenses, medical inspection and the other futile measures against the evils of prostitution now being repudiated and abandoned on the Continent, in Great Britain and elsewhere as both unchristian and contributory to the harm and misery it is desired to remove. The presence of many foreign women of ill repute in the large ports, in some inland cities of the east coast and in others north of Panama confirms belief in the universality of "white slavery." Efforts to mitigate this form of the traffic in womanhood are reported from Buenos Aires, where the National Vigilance Association of London maintains a representative. Along this whole battle line all informed lovers and champions of the human race must offer united resistance without cavil or false pride. The aggregate wisdom and power of all are none too strong to cope successfully with the league of destructive forces grouped about the social evil. Its international character calls for the closest cooperation between the leaders in moral reform in Latin America, Europe and the United States.

f. The Suppression of Gambling.

Voices are beginning to be heard in Latin America against the demoralizing influences of gambling. The most progressive business houses in Buenos Aires discourage and even forbid their employees to attend the

ances. Most of the federal governments maintain lotteries as a source of national income, Chile being one of the honorable exceptions. Tickets for drawings are vend- ed often more thoroughly than newspapers and in denom- inations to suit the humblest purchasers. The Roman Catholic clergy rarely offer objection to the institution, and indeed often employ it in financing charities. Sooner or later it must be demonstrated to the people as a whole that their indulgence in this vice is a great source of national weakness. When that day comes the means by which other nations are struggling to keep under those elements which thus prey upon the cupidity and diversions of the people will be sought by the forces of right- eousness in Latin America, and the creators of the new standard will be accounted public benefactors.

g. The Thoughtful Solution of Other Problems.

To the social problems enumerated above may be added such others as child labor, the oppression and neg- lect of the poor, inequitable taxation, class government, the evils of monopolies, special privileges and unfair labor conditions. All these problems must be faced courage- ously in the light of Christian principles. But so far in Latin America the Roman Church has contributed little or no practical help toward their solution. Nevertheless, there are to be found here and there earnest men, of lib- eral tendencies, who, for patriotic and humanitarian rea- sons, are striving for the betterment of their country. They are the friends of education, and realize that char- acter is the true basis of national strength. Does not the welcome that such men are prepared to extend to the forces which develop character, constitute a golden op- portunity for the evangelical Church in Latin America?

CHAPTER IV
FACTORS DETERMINING THE CHARACTER
AND EXTENT OF THE COOPERATIVE
TASK TO BE SHARED BY CHRIS-
TIAN FORCES FROM ABROAD

I. ACCESSIBILITY

Among the favoring conditions in respect to accessibility are the size and power of the cities as contrasted with the sparseness of inhabitants in the remoter regions, save in the West Indies, where no part is remote. The national capitals of Latin America contain 6.8 percent. of the entire population; the provincial capitals another 11.5 percent. In Colombia nearly one-third of the people live in the capital cities. As in all Latin civilizations, the cities wield preponderating power. Here they constitute the financial, the intellectual and the political national forces. The banking capital in Brazil outside the eight chief centers is negligible. Argentine government students of the higher grades are in five municipalities. Thus the major bases for present and more extended Christian operations are fixed, with the entire structure of society so organized as to make their out-reaching lines of diffusion to the frontiers natural and effective. Practically all national capitals and metropolitan centers and many of the secondary cities are located on lines of water or of rail transportation.

Yet there are vast areas of hinterland. The mountain plateaus and heights from northern Mexico to the southern Andes may be traversed in but a few regions by rail. The chief reliance is still, and for a generation will continue to be, more primitive means of travel, although railroad mileage is being added steadily. Extreme hardship and even danger are inevitable in travelling to some of the principal towns in or over the Cordilleras. The traveller has at times to go for two or three days over mere trails at great elevations without finding a house where he can secure shelter or cooking facilities. Many such roads in Peru are infested with brigands as dangerous as the wild savages. Argentina presents in the extreme south an almost trackless area. The great agricultural areas of Chile, Argentina, Uruguay and Southern Brazil present travelling conditions paralleled by Western Canada and the newer sections of the United States, where railroad capital is disposed to extend the territory it serves by the construction of such new lines as are consistent with the prospect of financial returns. Nearly all the principal cities of this heart of South America are linked together by efficient railways or by comfortable river and ocean steamships.

South America east of the Andes is perhaps favored above any other part of the world of equal dimensions in its great water courses. "Imagine in our own country the St. Lawrence and the Columbia Rivers 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 sys-

tems. 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."¹ Paraguay, north and interior Brazil and Venezuela are mainly dependent on river navigation, smaller boats, rude conveyances and saddle horses for means of communication. Equatorial Brazil and eastern Peru and Ecuador present enormous reaches of the untamed tropics where the rubber gathering operations are carried on at frightful cost to character and life even when conducted at their best. Only the cities and towns situated on the rivers are really accessible. Of these republics, Argentina and, in normal times, Mexico, are best served by railroads. A network of shipping lines connects the major points of Central America and the West Indies. In general it may be considered that rather more than half the people of Latin America live on or adjacent to highways of steam transportation, that most of the remainder are to be reached only by primitive and hard itineration, and the small residuum are outside the pale of civilization.

2. CLIMATIC AND OTHER HEALTH CONDITIONS

In calculating the magnitude, feasibility and cost of an undertaking involving the foreign residence of some thousands of men, women and children, the climatic conditions become an important factor. A further consideration of sanitary conditions is important at this point as bearing upon the health of foreign and other workers. About eighty percent. of the area of Latin America and population are in the latitude of the tropics. This serious fact, however, is greatly modified by the high table-lands of Mexico, Central America, Colombia, Ecuador, Peru, Bolivia and northern Chile. With the exception of the low Amazon Valley, Brazil is a plateau. The Peruvian or Humboldt current from the

¹Robert E. Speer, "Missions in South America," 6.

Antarctic cools the entire west coast up to Ecuador. The populous West Indies are favored with trade winds. Accordingly, fully one-half the total inhabitants enjoy tempered where not temperate climatic conditions. Partially offsetting this advantage is the extreme altitude in the extensive sierras of the inhabited Andes, which is prohibitive to the physical constitution of many foreigners and requires of nearly all of them extended intervals of living at moderate levels. Most of the low-lying tropical area under consideration is trying to unacclimated races and requires of foreign residents unceasing vigilance and frequent furloughs to a tonic climate.

Sanitation has proceeded with widely varying extent and success. In the foremost of the cities of Argentina, Uruguay and the large cities of Brazil north to Rio de Janeiro, it is complete and efficient. Sanitary science has never been better exemplified than in the transformation of Santos from a pest hole of yellow fever, smallpox and plague to a model of cleanliness and immunity from such devastations. Chile, for some reason, in this aspect of public well-being, has not kept abreast of her development in education and in other directions. The entire west coast skirmishes against smallpox and typhoid, with corresponding indifferent results. Thorough tropical sanitation of Panama has had a noticeably favorable influence from Peru to the Gulf of Mexico, both as an object lesson and by rigorous quarantine regulation against stricken or offending ports. Havana performs a like useful service. Progressive Costa Rica and Guatemala are deserving of particular mention. Mexico has done valiantly against yellow fever. The Porto Rican territorial government in the last ten years has reduced deaths by smallpox from large proportions to almost negligible figures.

Certain governments have frankly made no effort in the direction of hygienics, and when the people are overtaken by disease proceed with measure half superstitious. Processions are even organized to combat epidemics, these being the sole preventive measures. The least combated

menaces to health appear to exist in Haiti, Nicaragua, Colombia, Ecuador (Guayaquil being a conspicuous exception and indicative of a more vigorous national policy), Peru, Bolivia and Venezuela.

3. THE LANGUAGES

To members of the European races Latin America offers in language no serious barriers to the intercommunication of ideas and experiences. The most numerous people, the Brazilians, to the number of 24,000,000, less the few hundred thousand uncivilized Indians, speak Portuguese. All the other independent states, save Haiti, are predominantly Spanish speaking. They aggregate in population about 55,000,000. About 6,000,000 of these 79,000,000 are Indians still using exclusively tribal languages of great variety, and in which tongues alone can they be reached. The language situation is exacting, but not complex. Both the major languages being Romanized, the alphabet is familiar to readers of English, German, French, Dutch and Scandinavian. Former students of Latin find an open door to the vocabularies, while hundreds of English words from the same source point the way to understanding and interpretation.

Spanish and Portuguese are copious with respect to vocabulary, but their Latin basis, their phonetic spelling and their affinities with the other Roman tongues, make them the most readily acquired of all the European languages. Nevertheless, the mastery of either language may not be regarded lightly. The Latin peoples passionately love their beautiful mother tongues, and, though politely indulgent of blunders, appreciate correct and fluent speaking. Portuguese and Spanish are respectively intelligible to users of the other language, but are not acceptable. Homogeneity of language, however, over such wide-spread areas as either Brazil or Spanish America with their variety of climate, civilization and other conditions of life, gives mobility to staffs of workers, admitting of much freer interchange in the interests of health, higher specialization, or

greater adaptability. Several Indian languages require to be reduced to writing where permitted. Guatemala forbids making her Indians literate in any other than the language of the state. At the same time many of the Indians are suspicious and silent toward foreigners and can be approached and served only in their own tongue.

4. RACIAL RELATIONS

The foremost and overshadowing facts to be recognized universally in racial relationships and adjustments are their two-sidedness, and the burden of responsibility resting on the race making the approach to be, itself, agreeable and conciliatory. In this connection frank account needs to be taken of the reasons underlying the Latin's difficulty in yielding his confidence to the peoples of Northern Europe, of Great Britain, and, most of all, of the United States. In recognition of the last mentioned fact, the North American members of the Commission ask indulgence in dealing with the subjects largely from the point of view of the relations between the Latins and the North Americans.

a. Temperament and Personal Traits.

The accentuation of distinctive racial qualities is not calculated favorably to impress a foreign people. It perpetuates the feeling of strangeness and difference. German assurance, English bluntness, American angularity and other barbarisms, are little calculated to prepossess the polite and sensitive Latin. One need not denationalize himself to win his way, but wisdom and Christian courtesy alike call for repression of characteristics that wound and offend.

b. Criticism and Ridicule.

Every race has customs, many doubtless casual, possibly whimsical, but more of them well founded and bound to persist. When questions of conscience are not raised no dignity is risked on the part of foreigners in respecting, or even in conformity to such customs, or

at least in passing them over in judicious silence. Here is a great zone of relationships wherein a simple and un-failing code to follow is the Golden Rule.

c. *The Inheritances of History.*

For many centuries dynasties, national boundaries and the fate of entire peoples were pawns in the titanic struggle between the material, intellectual, political and military forces of Protestantism and Roman Catholicism. The merits of the two sides are not relevant for discussion here. "We have now to reckon with the consequences, one of which is the inbred Latin prejudice toward races whose ancestors were known only as the enemies of true religion. . . . Men acted . . . with the unreasoning hate of savages. They made the worst of everything, they hugged their prejudices, glorified their ignorances, made no attempt to understand their opponents. . . . Christendom was but partially Christianized—less Christian than it is now and less civilized." Are not the once opposing races now sufficiently Christian and civilized and remote from the arena of hate to enter an era of fellowship, and without the surrender of vital religious convictions and ideals by either?

d. *The Latin Fear of the Overwhelming of Their Civilization Through Political and Commercial Aggression.*

The sincerity of this fear is unquestionable. Calderón writes passionately and typically of most patriotic Latin Americans: "The defence of the Latin spirit has become a duty of primordial importance. Barrès, an impassioned ideologist, preaches the cult of self as a remedy for barbarism; no foreign tutelage must trouble the spontaneous internal revelation. The republics oversea, wending their way under hostile or indifferent eyes, *sous l'oeil des Barbares*, must cultivate their spiritual originality in the encounter with inimical forces. The North American peril, the threat of

¹ Percy Dearmer, in the *Constructive Quarterly*, Dec., 1913, 676.

Germany, the menace of Japan, surround the future of Latin America like those mysterious forces which, in the drama of Maeterlinck, dominate the human stage, and in silence prepare the way for the great human tragedies. To defend the traditions of the Latin continent, it is useful to measure the importance of the influences which threaten it." These burning words are significant for missionaries and ought to be heeded, not from policy, but because of their inherent justice. "Our call is to evangelize, not to Americanize." Any other approach bears unmistakably the marks of insularity.

e. The Assumption of Race Superiority.

The sense of racial superiority manifests itself disagreeably however fair we may be to disguise it. The sin and harm of exalted national pride lie in its existence, not in its exhibition. Patriotism marked by it is pagan, not Christian. The Latin American himself is not guiltless of vainglory, but he has had much to endure from the northern aliens within his borders. The offenders have been aggressive commercial agents, the plundering type of concessionaires, overbearing, arrogant industrial managers and bosses, swaggering tourists, ill-bred consular and diplomatic representatives, and, occasionally, condescending missionaries.

As conspicuous offenders, the United States and her citizens are in the process of mending their manners in respect to the Latin-American nations. The labors of the Pan American Union are being rewarded. Recent national administrations have strengthened the personnel of the embassies, legations and consulates. Knowledge of the excellencies, as well as of the weaknesses, of the southern civilizations is now available, and is taking its place in the forming of opinion and sentiment. Numbers of travellers of discrimination and balance are including that half of the hemisphere in their journeys. More business men of affairs of the first magnitude are addressing themselves to international relations north and south. The governments are learning the wisdom and method of