

put ten thousand to flight. In my judgment, in Latin America as in every part of the world, the time has come when we should group whole nations in the strong hand of Christ and summon the entire nation to stand before Christ. I believe it is impossible for us to reconcile the plans of Christ with any other view. It is Christlike to plan for and to expect large results, even on a national or continental scale. There is a super-human factor which can change a whole situation. Things impossible with men are easily seen to be possible, when we remind ourselves that Christ works through individuals, for when he breaks out through individuals, it is possible to move a nation.

I can remember when people said it was impossible to have a national evangelistic campaign in Russia. They said that because Russia did not have the agencies with which Protestant countries are familiar; it was hopeless to think of moving the students in that difficult nation. Yet there was a man, Baron Nicolai, who yielded himself to the irresistible influence of the Holy Ghost. There was also a young girl, a Russian girl, who had such a pure, living faith in God that these two were able to unite forces, to prepare the way, to bring in other agencies and so to interest the students of Russia that their efforts led to the Christian student movement in its purest form. So I say, when we bring Christ on the scene, the living Christ, the irresistible Christ, the life-giving Christ, things that are clearly impossible from the human point of view, become possible.

I could say a great deal about conclusions I have reached while studying the situation in the countries of Europe and Asia and Latin America, through the colleges. Some things I will say: First, if we want great results, we must concentrate, remembering that God is sufficient for our cause. Secondly, we must sink our differences and fall down in humility at the feet of Christ. Anything is possible when we have that kind of unity. In the third place, we must have men set apart for special work, men like Dr. William E. Taylor of China and Baron Nicolai in Russia. Such campaigns have been impossible in the past, because men were not ready for them. Sometimes the work may have to be done by men from the outside like Sherwood Eddy, whom God is so signally using. We have yet to learn, however, what God can do with humble men. Let me remind you of Ding Li-mei. He was but a humble pastor, but he has moved China, as almost no other man has ever moved that mighty nation.

Miss RUTH ROUSE (World's Student Christian Federation, London, England): I have been present at campaigns amongst men and women students and have helped in campaigns among women students in Italy, France, Austria, Hungary, Switzerland, Belgium, Russia, Roumania, Servia and in all of Latin orthodox Europe. In these countries, some have regarded our

policy of evangelism as too bold and venturesome. But we cannot hope to reach students in any other way than by a great adventure. If you speak right out to them, you can count on factors which will bring some to hear you. Sometimes it is curiosity to see what a Christian student is; sometimes it is hostility; and sometimes it is a longing heart. If we wish to reach the students in these countries, we must present Jesus Christ very simply in relation to the fundamental needs of the human heart. Our speakers must understand students. I have heard of such a speaker of whom students remarked, "How extraordinarily he understands our national point of view." We do need scientific and apologetic lectures, preparatory addresses, which must be followed up by evangelistic addresses which deal with student needs. We need not be afraid to speak to students on subjects in which they are interested. We should not make any attacks on their customs or religion, nor should we feel that our principal result must be the getting students to become members of a Christian church. It is well to follow up a campaign with the very best literature, especially on particular portions of the Scripture and the Old Testament. We ought to have first rate devotional and apologetic literature. My experience with the Latin and Slav countries leads me to say that this literature should not be of American or English origin. It is of tremendous help to be able to present to the students of a country literature that is really native to the country. It is a great help to be able to say that your literature is Italian or French or Russian. In some countries, we have found it especially helpful to form circles which study the life of Christ in a simple and clear way. Those engaged in such work must be ready to spend hours and hours, days and days, weeks and weeks in the patient effort to understand the difficulties these students have about Christianity. Some of these are curious. When you are told that the New Testament is hostile to higher education for women and when you are told that you are the political agent of some government or the ecclesiastical agent of some Church, you need to settle right down to making a lot of explanation, but even such a contact achieves the real purpose.

SPECIALIZED FORMS OF APPROACH

MR. HARRY E. EWING (International Committee of Young Men's Christian Associations, Buenos Aires, Argentina): We have already heard about the great state institutions which are adequately described in the report on Education; their students constitute our challenge. Turn the attention of the educated classes Christward and many of the outstanding problems of this Congress will soon be eliminated. The representatives of our Churches charge these men with indifference. This is true in part, but there is no doubt in my mind that the cause of this indifference lies among the evangelical Christians in the United States. A survey of the Latin-American field shows less

than five Christian centers organized so as to be attractive to the educated classes, and only one point where a definitely organized Christian institution is operating effectively. Shall we not charge ourselves with negligence and unite at once for the taking of these Gibaltars of South America? There is a hopeful side to these Latin-American civilizations. There are many true, noble, unselfish and hungry hearts in this great continent. They are rightfully characterized by high aspirations. Ask Dr. Browning of Santiago to let you read his paper on South American Liberty and South American Liberators, if you want to understand better the Latin spirit. Our friends Monteverde and Braga are calling in no mistakable language for the best we have to give. To-day the new and real Argentina is forming. The most thoughtful Latin-Americans realize that the moral integrity of its people is a nation's greatest asset; they are concerned about this generation of young men to a point that many of us do not fully appreciate. Six years ago a work was begun around one believing man, identified with the National University of Uruguay, and a small group of sympathizing students. Emphasis was placed on activities for the promotion of sociability and good fellowship; a gymnasium was made available under a Christian director, language classes and evening courses were conducted, small Bible study groups organized and many series of Christian addresses held. Out of this initiative have grown the international student conferences held in Uruguay, with an attendance of nearly five hundred men in five years. Within the last two years great emphasis has been placed on social service, and now a group of thirty of the best are engaged in making a preliminary survey of the city, with the avowed purpose of knowing the facts of the present social and moral situation, that they may give of their time, their talent and their not limited means, so that the now seething masses may have a fairer chance to live. That inner circle of believing men now numbers fifteen. These students and graduates are giving themselves seriously to the task before them, meeting frequently for study of problems and for prayer and counsel. They are placing the emphasis on personal intensive interviews with the general membership, which is now nearing the five hundred mark, about the Christian life, presenting their friends with copies of the New Testament. In these six years have been established real points of contact with about two thousand students, graduates, professors, university authorities and government officials. These men understand evangelical Christianity and are not unwilling to help the work substantially. Similar points of contact are being established through the splendid work of Miss Cortés in the Young Women's Christian Association. A breach has thus been made in the wall of a mighty fortress. Some very rough ground has been broken. The unselfish spirit is growing and constantly manifesting itself. Our men are eager to help their less favored

fellow men, they ask us for direction, cooperation and brotherly sympathy. There is a Latin heart, but back of it is the human heart throbbing to the point of breaking for the larger and better life which only Christ giveth. As individuals sustained by Christian institutions, we must live with, work with and for these men of to-morrow, and help them to become what Christ would have them be.

REV. S. G. INMAN (Executive Secretary, Committee on Cooperation in Latin America; recently Director "Instituto del Pueblo," Christian Woman's Board of Missions, Piedras Negras, Mexico): We missionaries should identify ourselves with the people among whom we are working, finding out their problems and endeavoring to help solve them. There is a great deal of difference in the response met when one approaches the people saying, "We have come to build up a certain organization in your community, and we want you to help us," and when his attitude implies, "I have come to find out what your problems are, personal, social, national, and do what I can in helping you to solve them." The latter attitude brings a quick and hearty response, as was shown in our experience in Piedras Negras, Mexico. A little reading room was opened and the young men who usually sit in the plaza evenings were invited in. The room was soon crowded. They asked for classes in English. Later on we proposed the organization of a debating club, which they eagerly approved. The debates on moral questions became so interesting that the mayor of the city agreed to secure the municipal theatre and the municipal band, and to preside over the meetings. Twenty-five of the leading citizens sat on the platform Sunday mornings during these "conferencias morales," and the whole city was stirred by the way the young men presented the problems of community betterment. This very greatly disturbed one gentleman in particular, the parish priest. He caused us to be ousted from our quarters, and made necessary a building campaign, resulting in the construction of an adequate plant on one of the most prominent corners of the city. So to-day there stands there the "People's Institute" which is so thoroughly identified with the life of the city that no visitor considers he can afford to miss seeing the Institute.

About 150 students are enrolled in the night classes, which are recognized as a sure means of increasing the earning power of the students. Lecture classes are given on social, sanitation, educational and religious problems. On Sunday mornings a meeting is held for general discussion. A topic like "Friendship" is taken. A professor of the public school, the mayor, or some other prominent man, is asked to open the discussion. Then everyone is urged to say just what he thinks. All kinds of radical opinions are expressed. The director closes the discussion by clearing the air, laying down the Christian principles involved, and pointing out that he has found Christ to be the

best of all friends. Many come to these meetings that would never think of attending a preaching service. Yet when they have been given a chance to express their own ideas, they will listen with an open mind to what you have to say as well. In all the departments of the work there is a constant effort made to maintain this same attitude—that of desire to serve the people, and not that they serve us in building up an exotic organization. It is not an easy attitude. It requires constant checking up. But it wins thinking men to Christ when all other ways fail.

CONCLUSION BY THE CHAIRMAN

THE RIGHT REV. WILLIAM CABELL BROWN, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): There are only two statements that I wish to make in conclusion. One answer that I hoped to hear to the question regarding the aim of Christian work in Latin-American lands was not given, yet from the first day of my missionary labors in Brazil it was constantly present in my mind. I went out to Brazil not to establish the Protestant Episcopal Church of the United States of North America, but one of Brazil. I loved profoundly the Church which gave me her orders, yet I loved the Great Head of the Church still more. I longed, God permitting me, to use my influence in bringing the people whom I should reach to the knowledge of the truth as it is in Jesus. I longed to labor and see established among these people the kingdom of God, I longed to hasten its coming. But when the apostles established the churches in the various centers, they did not stay with them. They planted the seed, they began the work, but left it to develop itself under the influence of God's Holy Spirit, after placing certain officers in charge. I do not know what the Church of Brazil is to be in the future, but I hope and pray and believe that, under the influence of God's Holy Spirit, it may be an entirely independent national Brazilian Church.

All during the hours of this day, there has been lingering in my heart and mind those strong, sweet words of Dr. Oldham this morning, when he said with utmost tenderness and yet with profoundest feeling, that if it were his privilege to minister to those of a different faith, he could pray that our blessed Savior would teach him what should be the trend of his teaching, the tone of his appeal. I would like to leave in your minds this afternoon that thought. It will abide with me for many days yet to come. In the intervals of the day there has come back unbidden, more than once, a concrete illustration of the way in which I tried in my poor way in that spirit to present my Master to those to whom I ministered. There was a woman of about sixty years of age who began to attend the services of my church. I knew all the members of the church, and saw that she was a stranger. It was my custom to go down to the door immediately at the close of each service to shake hands and to say some friendly word to everyone who

had been present. That good woman invariably escaped before I could reach the door. Finally, after perhaps three or four months, having attended every service, Sunday morning, Sunday night and Wednesday night during this period, she lingered and I had an opportunity of speaking to her. I told her how great had been my pleasure in seeing her in constant attendance upon the services of the church and I asked if I might not have the pleasure of visiting her in her home. With the courtesy which never fails, she said, using that phrase which is familiar to you all, "My house is at your orders." I went to see her and in the course of the conversation I asked her what had first attracted her to the church. She said that when passing its doors she had heard a large number of people singing. That was a strange thing to her. She made some inquiry in the neighborhood and heard that we were Protestants. That frightened her somewhat, because there are a great many people who think that a Protestant is one who denies the existence of God. But she continued, "After I had overcome my fear, I ventured to attend your church, but I was afraid to speak to you. One thing attracted my attention and that was the singing of the hymns in the Portuguese language. I understood them, and then you read something from a book"—she had never known anything about the Bible—"and I understood that. Then you spoke to us all. I understood every word that you said. I would like to be a member of your church, but there is one difficulty. When I was a child ten years of age, my mother on her death bed called me to her and gave me a little image of St. Anthony and asked me as her dying request that on given days I would kneel before that image of St. Anthony and make my devotions. From that day to this I have observed my mother's dying request. You have never said one word in any sermon that I have ever heard directly touching upon this particular point, but I know perfectly well that if I were to be a member of your church, I could not continue that practice, but if I were to discontinue it, it would seem to me as I were dishonoring the memory of my mother." I know not how others might deal with such a case; but I confess that, as I looked into her face, I said, "You mistake me greatly, if you think that I do not understand fully and sympathize deeply with you. Let me say just two things: The first is that if your mother had had the light that you have, she never would have made that request, and the second is that I want to make a very simple request of you. Continue to light your candle, to kneel and to make your devotions before the image of St. Anthony. In addition to that, however, I am going to give to you a copy of the New Testament, I am going to mark certain passages, and I want you to go apart at least once every day, to be by yourself, and read one or two of these marked passages. Then kneel down and lift up your heart to God in prayer. Believe that He is your Father and that He loves you and takes care of you. Tell him all your cares and concerns and griefs. Keep nothing back from Him.

You can tell to Him what you would not dare tell another. Speak to him with the utmost freedom, for He loves you. And then, after a time, I want you to come back and let us talk again." I never shall forget as long as I live the day she returned. Perhaps two months had passed when one day, after the service, she came toward me and said, "Now I am ready. In all the years that have passed, God, my Father, has dealt with infinite tenderness toward me. He knew that I was acting in ignorance. I thought that He blessed me because of the candle and the prayers I said. Now, I know that God did not see the candle nor the image, but He saw my heart, and yet I find a sweeter comfort in going directly to Him without anything intervening. If you will receive me, I am ready." That case and others convinced me that in our public utterances it is better to be kind than controversial. Then you can speak on these controversial points. I sometimes think that perhaps the wisest lesson ever given me was directly after my ordination. A very old bishop, the Bishop of Alabama, said to me, "My son, let me give you one piece of advice. When you start out on your ministry, don't think it is necessary to prove all the great fundamentals of the faith. I remember very well," he said, "that when I began my ministry, I thought it was my bounden duty to prove the existence of God. In order to be perfectly honest, I set in order all the most astute and most subtle objections to the existence of God. I went over the whole case in a sermon, attempted to solve the whole problem and supposed that I did it. After the service, a good old gentleman came up to me and said, 'Don't do that again. Before the beginning of that sermon there was not a single person here who had any doubt about the existence of God. I don't know how they feel about it now.'" Let me close with this thought. The love of Christ constraineth us in all our poor, weak, fluctuating devotion. His love is constant, patient, abiding, limitless. May it flood our hearts and may we, by the admission of that love, Christ taking possession of our lives, come to learn in time what has been so well called the "expulsive power of new affection."

THE REPORT OF COMMISSION III
ON
EDUCATION

Presented to the Congress on
Monday, February 14, 1916

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THE REPORT OF COMMISSION III ON EDUCATION

CHAPTER I

INTRODUCTION

This Report is designed in the first place to present a general survey of education in Latin America as conducted by state governments, by various missionary Societies and by other agencies. It lacks much of the completeness that would have been desirable because of the impossibility of obtaining full information and reliable statistics.

The Report seeks also to present an ideal to be striven for by mission schools. For this purpose the Commission has sought the opinions of those engaged in school work themselves or who are otherwise qualified to express their views, and after careful study of all the data available has endeavored to embody in its conclusions the best results of modern educational science and the experience of the educational workers in Latin America. Only in the final chapter does the Commission express its own views.

It is hoped that the Report will prove useful and stimulating to three classes:

1. The educational workers on the field, who have often felt the need of greater knowledge concerning what is being done by others engaged in the same class of effort and of better wisdom as to what to do and how to do it.

2. Secretaries of Boards and other officials, pastors, leaders of mission study classes and others who already are interested in Latin America and its problems.

3. The Christian public in general, most of whom have little accurate information concerning the great lands of the western hemisphere to the south of the United States of America, but whose intelligent interest and active cooperation is so greatly to be desired.

The influence of Great Britain and France upon the culture and education of Latin America is a topic of great historical interest which, though its discussion does not fall within the scope of the present report, must not be passed over in silence in these pages. From England early in the nineteenth century, through the agency of the British and Foreign Bible Society, came the first active propaganda towards the organization of primary schools, to which further reference is made on page 431. And French literature has been one of the principal sources of intellectual stimulus to Latin America, French (in Lord Bryce's words) having established itself a hundred years ago as its "gateway to European thought." These facts are connected with the revolutionary movement. French thinkers, brilliant in expression, radical in temper and ingenious in generalization, proved a welcome stimulus and refreshment to many Latin-American minds. And the milder and more philanthropic liberalism of England, itself one of the products of the revolutionary movement, embraced the hope of establishing a system of primary education in Latin America by diffusing a knowledge of the methods of Joseph Lancaster. The well-intended aspirations of the British and Foreign School Society, though energetically furthered by James Thomson and Henry Dunn, failed of success, partly because of the inadequacy of Lancaster's educational ideas, partly through the resistance of ecclesiastical opinion, but chiefly because voluntarism could not grapple with so vast a question as primary education for the people without support from the state. The intellectual influence of France, however, has been a far more powerful and permanent factor in the culture of Latin America. "There is a

large South American colony in Paris," writes Lord Bryce, "and through it, as well as through books and magazines, the French drama and art, French ideas and tastes dominate both the fashionable and the intellectual worlds in the cities of South America."¹

The Commission wishes to express its hearty appreciation of the valuable contributions received from all those correspondents on the mission fields who in the midst of their busy lives have taken the time to send information concerning their respective fields of labor and their views regarding the problems and policies of educational work in Latin America. It is to be regretted that limits of space have made it impossible to present the papers in their entirety.

¹ South America, Observations and Impressions. 1912. p. 519.

CHAPTER II

STATE SYSTEMS OF EDUCATION IN LATIN AMERICA

I. EDUCATIONAL ORIGINS AND TRADITIONS

The educational institutions of colonial America were those of Europe transplanted. At the time of their transplantation and during their early development, the higher institutions of learning were dominated almost entirely by religious motives and were controlled or at least were supervised by ecclesiastical authority. The schools of Latin America differed from those of Anglo-Saxon America in that they were under one centralized ecclesiastical authority instead of under diversified or even conflicting religious bodies. There also the Church dominated the state, at least in so far as education was concerned. Moreover, there were powerful teaching congregations organized to control educational endeavor and to extend educational opportunities.

The educational traditions of Latin Europe differed from those of northern Europe in that the formal education of the schools was considered of importance only for the limited few. This favored class included those possessing superior intellectual ability or force of character and those with social position and influence. The masses of the people might have their education, but it was of and through the church and the home, not the school. This tradition Latin America took over and preserved well into the nineteenth century. Indeed, this view is even yet maintained in most if not in all of her countries by influential portions of society. On the

other hand, it is to be noted that the state school system was founded by the Latin-American republics quite as early as it was in most of the commonwealths of the North American Union—aside from those of New England—and earlier than in many of the European countries. The development of these public school systems, however, has been very slow; and there is now an illiterate population varying from forty to eighty percent. This retarded development is partly explained by the traditional disbelief of the Latin population in the scholastic education of the masses; partly by the attitude of the Church; partly by the same factors that caused a slow development in Anglo-Saxon America—vast territory, sparse population, diverse racial elements, the hardships of pioneer life, and the primal necessity of conquering the natural environment. A further explanation of this belated educational development is found in the greater power of race assimilation of the Iberian peoples as compared with the Anglo-Saxons. A more homogeneous population has thus been produced in various areas, but at the sacrifice of certain traits and essentials of mass advancement. However, the disadvantages are not all on one side. If there is greater ignorance among the masses in Latin-American republics and more marked class differentiation in society, they have not the heritage of an all but exterminated indigenous people, an ostracized and ill-treated Negro population, masses of sullen laborers, and numerous unassimilated immigrant bodies.

The problems confronting Latin-American education can best be understood through a brief introductory survey of actual conditions.

2. PROFESSIONAL AND HIGHER INSTITUTIONS¹

a. *The Latin-American Universities Founded by the Church.*

During the sixteenth and seventeenth centuries the universities were in a peculiar sense the organs of the

¹The Commission is indebted for many of the facts in this section to Bulletin 30, 1912, of the United States Bureau of Education.

Church. In Roman Catholic countries they were directly under the control of the Church, either in its monastic or in its secular organization, and hence more directly than in Protestant nations the organs for the expression of its views and the instruments for the exercise of its power. Such institutions were early transplanted to Latin America, where they flourished as did the Spanish and Portuguese colonies and became powerful as did the established Church. Six of these were founded before Harvard (1636), two of them almost a century before. In all, twelve were established during the colonial period.¹

These institutions approximated more nearly to the European universities than did the colleges or universities of the Anglo-Saxon colonies. The principal object in both Europe and Latin America was to promote the cause of religion and to provide an educated clergy. The Latin-American universities reproduced from the first the continental university organization of special faculties. The central faculty was that of letters and philosophy; but on this were superposed the faculties of theology, of canon and civil law, and of medicine. At Harvard it was almost a century before even a professorship of theology was established (1721). Instruction in medicine did not begin in an Anglo-American university until 1765, and in law not until after the Revolution. The American colonial college was seldom more, very often less, than the arts or philosophy faculty of the European institution. In the Latin-American university the faculty of philosophy afforded the introduction to the other faculties, all under the dominance of the Church. The medicine taught was the medicine of the mediæval schoolmen. Civil law amounted to little during the colonial period; canon law was necessarily fostered by the Church; but theology overshadowed all other faculties and dominated the university. Thus the university be-

¹ The list is as follows: Santo Domingo, 1538; Lima, 1551; Mexico, 1553; Bogotá, 1572; Córdoba, 1613; Sucre, 1623; Guatemala, about 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1738; Habana, 1782; Quito, 1787.

came, as in Europe, an essential institution in the organization of society, and—even more than in Europe—an effective instrument for controlling, in the interest of the Church, not only the social life of the people, but also the education given by the state. The universities became, as often elsewhere, a great conservative force. They served as one of the chief bulwarks of the divine right of monarchy or of the government.

These universities were ecclesiastical in their government as well as in their origin. Several were founded and controlled by the teaching orders; the remainder were under episcopal oversight. Even where institutional autonomy was provided, ecclesiastical control was effective because the professional and administrative officials were all clerics, and when the Church was a state Church, the ecclesiastical support of monarchy was quite as effective as that rendered by government or army.

b. Their Rapid and Thorough Secularization.

With the formation of independent nationalities in the early nineteenth century, the universities were secularized and passed to the control of the government. This was, in part, a result of French critical thought and skepticism of the late eighteenth and early nineteenth century; in part, a movement towards greater freedom in religion; in part, a rejection of the control of the mother country exercised through church and state. The process of secularization, or of suppression of the old and establishment of the new, was comparatively sudden and complete.

During this same period higher education in the United States was passing through a similar experience. The older institutions, such as Harvard, were throwing off their traditional ecclesiastical allegiance. But this process was very slow, seldom the result of violent conflict, never with a very radically fundamental change in intellectual purpose and spiritual characteristics. In 1819, in the Dartmouth College decision, the highest authority in the United States government declared that such an institution could not be secularized by the state against

its own desires. Following this decision, the number of universities or collegiate institutions greatly multiplied. In Virginia, where the attempt to secularize the existing institutions was long resisted, a state university was finally established in 1826—the first effective institution of this type. In the newer commonwealths, the state university came as a part of the new scheme of government, but with no action hostile to the old type of institution and with little enmity of spirit. Before the first of these state universities in the North American commonwealths came into being, there were three in the South American republics. In 1848 there were six. Only one of the twelve original ecclesiastical universities remains at present in the hands of the Roman Church.

The thoroughness and rapidity of this process of secularization resulted in a number of characteristics of Latin-American universities which differentiate them from those of North America and make them quite distinct as institutions of learning.

c. Their Faculties Almost Uniformly Professional.

The feature which establishes the fundamental characteristic of the Latin-American universities as distinct from those of North America is that with few exceptions, chiefly those of Peru, they are composed of professional faculties only. The faculty of philosophy or of arts is entirely non-existent in some countries, such as Brazil. In other countries it exists in isolation only, and in but one or two, as at Buenos Aires and Lima, is it a component part of the university. Even where there exists a faculty of arts and philosophy, or a department of that designation within a faculty, it has scant support and patronage. The one conspicuous exception is that of the University of San Marcos at Lima, where the historical continuity of the institution has been preserved and the faculty of arts and philosophy overshadows all the rest. Elsewhere, if the faculty of arts and philosophy or of letters and philosophy flourishes, the institution has become in its function and scope little more than a higher normal school. In other words, the faculty which was

the parent of all North American institutions of higher learning, and which still dominates all other faculties, is, with these two exceptions, practically without influence in Latin America. It is the work of this faculty of arts or of philosophy which gives to North American institutions of higher learning their characteristic impress. This difference is often expressed in the statement that in all South America there is no such thing as an American college. This is quite true, but the same statement—excluding American missionary institutions—could be made of Europe, Asia, or of any other continent. The fact that such an institution as the North American college is non-existent gives rise to a number of other features marking off the Latin-American system from the Anglo-American. In the first place, the course of the secondary school, as will appear later, is both longer and broader. In almost every instance it is six years in length.

One other aspect of the educational organization of Latin America offers compensation for the absence of the college. The curricula of the professional faculties are very much broader than those of the professional schools of the United States. Thus in both medicine and engineering there is much more comprehensive general training in science. Moreover, it is to be noted that this science is taught with the concrete social problems of medicine or of engineering in view. Consequently there is the advantage of handling these subjects with the problem of their specific use directly before the student. How great an educational advantage this is every teacher knows. The advantage operates, however, only where the problems exist in the concrete and where the practical application is actually made through laboratory, experiment, or clinical or other observation. Where the connection is only pointed out theoretically, and the relationship between the abstract study and the practical problems of life is only such as arises from theoretical consideration in the lecture or class room, neither of the advantages follows. Unfortunately, the latter is the condition which exists in most Latin-American universities.

Thus the graduates of these professional schools, as compared with the product of the North American scheme, may have a better equipment in modern languages and literature and a more usable knowledge of the natural sciences, but they probably possess an inferior equipment so far as general knowledge is concerned. When compared with those graduates of the medical and engineering schools of the North who have no collegiate education, their equipment is naturally of a higher character.

When a study is made of the curricula of the law faculties, the breadth of the training is at once apparent as compared with that given by the law schools of the United States. As a matter of fact these faculties are not merely law faculties. They are termed in Peru, Mexico and some other states the faculty of jurisprudence, in Argentina and Brazil the faculty of juridical and social sciences, and in Chile the faculty of law and political and social sciences. In Peru there is also the separate faculty of political and administrative science. Here again it is evident that the education which they offer is a combination of the training which the North American youth gets in both college and professional school. When it is borne in mind that the length of the course in these faculties is six or often seven years—in one case even eight—it is obvious that much of the seeming deficiency due to the absence of the college is thus made up. Nevertheless, in considering the length of the course of study of the professional schools, it must be borne in mind that the actual number of hours of lecture attendance is often less than in similar courses in the United States.

In other words, the combined college and law courses of North America are seldom longer than the Latin-American courses in jurisprudence, often not so long. There is a similar difference in the breadth of the education given. This is obvious not only in the title of the faculty and the length of the course of study but in the details of the curricula. General subjects such as history, political economy, sociology, international law, political science, even psychology, find place in these law schools. Such subjects in North America would be rele-

gated altogether to the college. Again, when it is realized that in some countries fully eighty percent. of the product of these schools do not enter the actual practice of law but simply take the course as a general education, the broad educative function of these schools can be seen.

Nevertheless, there are some tendencies in Latin-American education which seem to look toward the formation of an institution similar to the American college. One of these is in the placing of preparatory schools or liceos in close connection with the universities. Thus in 1907 or later the department of public instruction of Argentina transferred the administration of the liceos of Córdoba, Buenos Aires and La Plata to the National University located in each of these centers. Additions were made to the curricula of these liceos and their work was definitely arranged as a preparation for the advanced work of the university faculties. In some instances dormitories have been built up and a system quite similar to that of the American college is in process of development. In Chile a similar organization, called the junior university, is being established. This provides for the training of the secondary school graduates for two years in the particular line of work looking forward to his subsequent professional training. Thus the general sciences, of both the natural and the political group, are brought together in these preparatory courses and eliminated from the subsequent university curricula. These two years are taken from the professional career and spent in an intermediate or preparatory school entirely comparable in its position, purpose and organization to the American college. In Uruguay a similar reform went into operation in 1912. One aspect of the purpose there as in the other countries is to lessen the numbers attending the university faculties, to reduce the number obtaining degrees with their peculiar social and political privileges, and to direct more students into the general line of cultural education.

Thus it will be seen that while the Latin-American countries lack a separate institution similar to the col-

leges of the United States, yet some provision for that phase of education is made in their scheme. It is also evident that while this plan lacks certain of the advantages of the American college life now to be pointed out, it at the same time possesses certain advantages for which we in the United States are striving.

d. Their Lack of Physical Unity.

A second marked characteristic of the Latin-American institutions of higher learning is that they have no physical unity. This situation grows out of the characteristic just discussed. There being only professional faculties of very diverse interests, no central plant is called for. However, the situation is a result of historical development and not of contemporary arrangement. The universities of the colonial period were centralized ordinarily in a monastic or ecclesiastical building. After their secularization in the early part of the nineteenth century, they continued in the same buildings. With the development of the professional faculties and the outgrowing of the original quarters, new provision had to be made for certain parts of the work. As the medical and the engineering school needed laboratories for which adequate accommodation could not easily be found in the old structure, separate buildings were secured for those faculties. The governments were naturally inclined to favor the development of these practical and professional activities and consequently elaborate quarters and equipment have been furnished for them. Thus in most instances the law faculty has been left in the original building; the medical faculties have been given admirable accommodations chiefly in connection with the hospitals; and the engineering school has had its own independent development. Where agricultural faculties exist, the plants have been developed under rural conditions. Where theological faculties have come under the control of the government, they of course continue to be housed in the old monastic structures. In recent years many of the law faculties have been provided with handsome new quarters. Thus it happens that in no

case do we find the unified physical plant which contributes so much to the impressiveness of the North American and English institutions and affords the opportunity for that unified group life out of which comes so much that is prized in the higher education of our own people.

e. The Constitution of Their Faculties.

A characteristic even more striking than the two already discussed is found in the composition of the faculties of the Latin-American universities. The permanent teaching staff which constitutes the very center of the life of the American college or university exists nowhere in Latin America. There is no staff giving all of its time to the work and interests of the university and centering its life in the activities of the institution. Apart from a small number of administrative officers there are few professors, except those imported from European countries, who devote all of their time and interest to the university work. The faculties are composed entirely of professional men who devote a small part of their time to the university. They are employed to give one or at most two courses in a given faculty. These courses consist usually of three lectures a week. So it happens that in few instances does a professor teach more than six hours a week and in the great majority but three. In one country the law forbids him to hold more than one lectureship, that is, to teach more than three hours a week. Consequently he usually has little interest in the general life of the institution, still less in the life and interests of the student body. His heart must be chiefly in his professional activities and only secondarily in his educational work, and here his interest is almost solely in his lectures. This scheme has certain advantages. It keeps the instruction in close touch with the actual problems and interests of life. It brings the student into familiar contact with the actual practitioner of his profession. It freshens and vivifies the instruction. But it misses all of those indirect and subsidiary advantages of the college and university life

which are most significant for the American or the English boy.

f. The Meagre University Organization.

A fourth characteristic, also resultant from the first two, is that there is little or no university organization or machinery such as characterizes the North American institution. Little necessity exists for faculty organization or legislation. If a record of student attendance is kept, no great attention is paid to it. The instructors for the most part are paid directly by the state. There is no responsibility for the conduct or the life environment of the student; no responsibility for and little interest in the moral or religious interests and activities of the students. The professor is accountable only for the stipulated instruction contracted for. The student is responsible only for such mastery of the subject as is demanded by the final oral and written examination on the course. Consequently the elaborate university machinery of the United States is entirely wanting. It is true that there is usually a central university organization. This may be a council composed of a certain number chosen from the appropriate faculties, usually on the basis of their length of service, their general interest in the university life, and their professional or cultural contributions. Such bodies assume an advisory relationship towards the administration. In some instances, as in Peru, such councils claim complete autonomy. For the most part, however, control rests wholly with the state. Such university officers as rectors are usually chosen annually, or at least for a short term, from members of the faculty. All officers from the professors to the lowest instructor or clerk receive their appointment directly from the state. Professorships are made on nomination of the faculty, which sometimes offers a competitive trial to possible candidates. For the most part the man to give a particular course is nominated by a committee of professors chosen from the most nearly allied courses. The professor of history, economics or sociology is most likely to be a prominent law-

yer, physician, publicist, or man of some other distinction who has particular interests and qualities along the required lines. He is seldom if ever a specialist prepared in any one of these lines and never a specialist in teaching. Party affiliations may enter into the selection and at times may even dominate the situation.

g. Entrance to Professions Only Through Universities.

The Latin-American universities possess a distinct advantage over similar institutions in the United States in that they form the sole gateway to the professions. The various professional schools not only have the duty of training for the practice of the profession, but as administrative departments of the government, they are charged with licensing practitioners in the various lines. Thus no physician, lawyer, engineer, dentist, or man of any other profession, is entitled to practise without being licensed by the university. In many instances this licensing is distinct from graduation. In other words, the graduates of the course will in most instances hold the doctor's degree in their respective fields, but the license to practise must be obtained in addition to this. In the case of the law course, where this has been prolonged to from six to eight years, it is usually true that most of the practical legal activities can be carried on by the notaries, the training for whose work can be attained in about three years of the course or less. Consequently, the greater part of those who continue through the full course for the doctorate do so for the purpose of a general education. In order to prevent the very great multiplication of degrees and the disproportionately large attendance upon the courses in the faculty of law, the governments of Brazil and of Chile have declined further to grant degrees, so that the university faculties have now as their chief function the preparation and licensing for the actual practice of the profession. The advantage which this limitation possesses, however, is to be seen in the fact that every practitioner of law and of medicine must not only be a graduate of the secondary school course, which is usually

two years longer and almost always considerably broader than that of the North American high school, but must have a university training as well. Thus arise the characteristics of South American society to be noted especially in the more advanced republics and commented on by all foreign observers—the high standard of qualification for the medical and the legal profession, and the dominance of these professions in the social life of the country.

h. The Control of the State Complete.

Sufficient has been said in connection with the above points to indicate that one of the most significant features of the university organization of Latin America is the fact that it is wholly under state control. The directive, administrative, or even advisory responsibility of the faculty is very slight. Nowhere do any bodies of overseers or trustees intervene between the government oversight and the actual work of the faculties. The minister of education has immediate control. Appointments are often if not usually made directly by the executive head of the government. Such appointments include all lectureships, the few administrative officers, and even the most menial assistant. The state also controls the curriculum; it is responsible, so far as responsibility exists, for the living conditions and the conduct of the students as well as for the physical plant and its upkeep. This also explains the fact that whatever influence the student body has in the way of control is exerted through public or political agitation and directly upon the government. Thus student demonstration or agitation concerning political and religious matters is the chief occasion for the expression of opinion or the exercise of influence by the student body.

i. The Lack of Organized Student Life.

As a consequence of all these features, there results one final characteristic of the Latin-American institutions, *viz.*, that there is no unified student life. There is no campus, no dormitory, no class organization, no faculty. There are few common student interests, and students have no

means of exercising any control over the university life. In fact, there are no means for forming and few occasions for exercising student opinion. There are few student traditions. As it is often expressed, there is no college or university soul—that somewhat intangible, undefinable thing which gives life and tone and whose impress on the character of the individual student is often the most abiding product of his college and university course.

This inference is an obvious one to the trained observer and the one most frequently emphasized in all accounts of Latin-American educational systems. It is commented on many times in the reports of educational conditions from the field. One of the best of these summaries says: "The Latin-American university is widely different from its sister institution in North America in its methods of administration. No attention, as a rule, is paid by the professor to the attendance of his students at his lectures or recitations. The theory that all seem to follow is that the student who does not have sufficient interest in his work to attend the classes will be plucked at the end of the term or of the school year, so that there is no need of the professors' losing time in calling his list or in trying to maintain a good attendance of his students. The university has no registrar, though in some cases the vice-rector or the secretary takes duties that are similar to those given to that university officer. There is no list of students; and no yearly catalogue, with all the courses of the university, the professors, the students, etc., is issued. The addresses of the students are rarely known, for there are no dormitories and the students live where and how they will."¹ The university thus becomes a center of learning, but it has little influence in the molding of character, little or none of the personal touch between students and teachers, or between the students themselves.

In one conspicuous respect, however, the student spirit is to be found, that is, in loyalty to the student class.

¹But a strong student federation with central accommodation exists at Santiago, Chile.

This becomes an influential social and political force as well as an educational one. The sentiment and influence that elsewhere show themselves in alumni clubs and associations and in loyalty to a local institution only, in Latin America center around the entire student body of a university, or give solidarity to the large class of university trained men. Hence, both the student body and the class in society composed of university trained professional men exert an extraordinary influence in politics, in religion and in society. In other words, the university spirit or soul is not localized in an institution but in a national group or a social class.

Student organizations have grown from local departmental and faculty organizations to national and even international scope. In 1908 a federation of such societies from Latin America was formed at Montevideo. In 1910 the international organization was perfected at Buenos Aires. Subsequently this was extended to an international and intercontinental American Students' League. Other international organizations of such student societies exist. One has been formed for Colombia, Ecuador, and Venezuela. The students of Central America have formed a similar league.

3. THE SECONDARY SCHOOLS

a. Their Great Importance.

The liceos and colegios form an important and very flourishing part of the educational system of all Latin-American countries. Being the sole gateway to the universities and to the professions, and especially adapted to the interests and needs of the ruling classes, they are the objects of peculiar interest to both state and church, by which they are generously supported.

Additional reasons for their importance are to be found also in the indifferent and undeveloped character of elementary schools; in the diverse racial elements composing the population; in the preponderance of the Indian and mixed races (Argentina, Chile and Uruguay excepted); in the aristocratic structure of society and the aristocratic character of education. The reasons subse-

quently given for the low state of the elementary schools are equally valid as explanations of the flourishing condition of those of secondary grade.

b. Points of Difference Between the Secondary Schools of Latin America and Those of the United States.

While few generalizations can be made that are true of all countries, yet these differences are numerous and vital. Like the secondary schools of Europe, those of Latin America are more directly connected with higher education than with elementary. In some countries the public elementary school does not lead up to them. To a considerable extent the pupils entering upon a secondary school course first attend special preparatory schools. Even if the preparatory schools are public, they frequently charge for tuition and are distinct class schools. The pupils seldom associate with the children of the public elementary system, nor do they have the same kind of elementary training. Thus the aristocratic character of this school and the privileges of secondary education are conserved. As a rule, however, even where separate preparatory schools exist, the prescribed state course of study is the same.

Again, the secondary schools are administered by the same governmental authorities as are the universities. Their interests and problems and financial support are considered in connection with the universities. Hence they are viewed kindly and treated with special favor.

The teaching staff of the public secondary schools is frequently formed in the same manner as that of the universities. The instructors are employed to give certain courses, usually for only three hours a week. Delivering lectures is their sole connection with the schools. If this system is defective in the universities, it is disastrous in the secondary schools. The same absence of scholastic unity, the same failure to exercise a general, social and moral influence over the pupil, the same defects of the lecture scheme of education for immature minds, are found in the secondary schools as in the universities. Where this plan is followed these evils are,

naturally, even greater than in the universities. However, this feature is not universal. Some countries, as Chile, have well developed higher normal schools furnishing a supply, partly adequate, of professionally trained secondary teachers. In Argentina the faculty of letters and philosophy in the University of Buenos Aires and the faculty of educational science in the recently founded University of La Plata are for all practical purposes higher normal schools furnishing a partial supply of professionally trained teachers for the secondary field. In almost all secondary schools there is a permanent administrative staff, giving some oversight to student life and some supervision to instruction. So a corporate life, at least better developed than in the universities, is secured.

Such schools as are staffed with trained teachers permanently employed have many of the advantages given by the permanent staff of the high schools in the United States, and the additional one of retaining the pupil longer. The usual length of the secondary school course is six years. Sometimes it is a year longer, often a year less. When a preparatory school course is prefixed to that of the secondary school, under the same organization and in the same or adjacent environment, this increased duration of the influence of the secondary school is of great significance.

A comparison of the curricula of Latin-American liceos with those of the high schools of North America shows striking differences, not due wholly to the greater length of the course. The classics are absent from the state school curricula, but modern languages—French first and then English or German—have a much larger place. Almost universally English is the second language, and around the Caribbean, even first. German has slight place, except in districts in Chile and Brazil. The result is a very common mastery of the modern languages, such as is not gained through the high schools of the United States. The graduate of the liceo or colegio has for practical use at least one language besides his mother tongue, often two.

While the printed curricula do not necessarily show it, it is frequently stated as a fact by competent observers that the product of the liceo has a much more thorough and usable knowledge of the literature of his native tongue than does the high school graduate. One further difference of importance is found in the presence of such subjects as psychology, logic, philosophy, economics, sociology, which seldom find any important place in the high school. In other words the six-year secondary school course covers part of the ground occupied in the United States by the colleges. In the natural sciences the programs of the liceos are, on the whole, distinctly inferior to those of the high schools and the frequent lack of laboratory and other practical methods of instruction accentuates the difference.

One further distinction of great importance is to be noted. The completion of this secondary school course in most of the Latin-American countries confers upon the student the degree of bachelor of arts or of humanities, and affords direct entrance to the national university. Many of these secondary schools, especially those not supported by the government, are called colleges (colegios). Here again the similarity to the French system is indicated. In fact, the dominant influence in shaping the secondary educational system of Latin America has been French.

In pointing out these differences between the Latin-American liceos and colegios and the North American high schools, each has been treated as a distinct system with uniform characteristics. As a matter of fact there is a wide diversity among the ten states of South America, which becomes wider still if Central America and the West Indies are included. There are great differences even in the various states of a given country as Brazil. However, there is no greater uniformity in the North American high school, with its urban and its rural type, its two, three and four year courses, its junior high school and junior college developments, its special types for normal training, and for commercial, agricultural and domestic arts. Since we speak of the high school as the

secondary school type in the one case, we may quite as accurately treat of the liceos as a unified type.

c. Much Secondary Education Under Church Control.

It is especially in the field of secondary education that the Roman Catholic Church and other social and private interests compete with the state for the control of the growing generation by means of education. As has been seen, there is almost no competition by the Church in higher education, though in Santiago de Chile and in Buenos Aires the Church has well-equipped universities. There is relatively little in the elementary field. But in every country of South America the Church supports numerous secondary schools. Numerous teaching orders concentrate their energies in these fields. The most prominent of these are the Jesuits and Redemptionists. In most countries such schools must conform to the minimum requirements of the state and submit either to inspection or to the examination of their pupils for promotion and for university entrance.

In practically all instances such schools are boarding schools. The usual term is *colegios*, thus again indicating the similarity to the college or church or boarding school of France. However, there seems to be no distinction in the use of the terms *liceo* and *colegio* common to all the Latin-American countries. One marked difference between the church and other private schools on the one hand and the state secondary school on the other, is the emphasis placed on the Latin language in the former and its absence from the latter. Even in the former the study of Latin is not universal. Thus the *colegios* resemble in their general characteristics the academies of the United States, save that they are more commonly finishing schools than preparatory to the university.

d. The Statistics of Secondary Education Uncertain.

It is quite impossible to determine accurately, from information available, the number of secondary institutions, either governmental or private. Government reports take little account of the private or church schools. Other statistics are not uniform either in time or in de-

tails reported upon. Even the reports of government schools vary greatly in detail and accuracy.

e. The Curriculum Increasingly Practical and Cultural.

The common elements in the curricula of the liceos and colegios afford a basis for comparison with North American secondary schools. An advantage to the Latin-American institutions in this comparison lies in the facts that their course is longer by two or three years, that they have for the most part an elementary preparatory course leading directly to them, and that they prepare directly for professional courses varying from four to eight years in length, which include the necessary pre-professional training in the natural and social sciences. Other characteristics of the curriculum of the secondary schools indicate the interrelation of these schools and the source of their chief educational problems. The course of study and organization is quite inelastic; there is no election of studies; the student has nowhere any opportunity of becoming master of himself through the exercise of responsibility.

In comparison with the secondary programs of the United States the following points may again be emphasized: (1) slight attention given to the classics; (2) greater time given to the national language and literature; (3) greater emphasis on modern languages; (4) the presence of philosophy, logic, psychology, ethics and sociology; (5) similar attention to history, civics and the natural sciences; (6) greater attention to drawing, geography and military exercises.

These features hold true in general of all the liceo programs, and bear out the remarks frequently made on the very practical bent of this type of schools. Within the last few years the state plan of studies in most of the Latin-American countries has been revised. And in every instance the revision has been in the line of greater practicality or modernity. This tendency, like the similar tendency in the United States, finds its chief explanation in the growth of industrial society and the desire of educators to fit the work of the schools more specifically to the needs of society.

The defects of the above plans of study become conspicuous in those countries where the financial support and the equipment of schools and teachers are inadequate or where, because of the defective methods, only the most formal values can be gained from adherence to any program.

f. The Instruction Mainly by Lectures.

The chief defects of the Latin-American system relate to method. Here again much allowance must be made for differences in point of view and for the fact that much of the work, even for pupils from twelve to fifteen years of age, is given by lectures as in a university. And here, too, lectures are delivered by instructors who have little, if any, personal interest in their pupils or in the result of their instruction. For example, much of the prolonged course in the Spanish language and literature is given by lectures. The same method is used in mathematics, science, and other subjects. The results in the modern languages are superior to the results in the American high school. The results in science are inferior. Science is taught largely by lecture and demonstration or observation, hence the extensive equipment in cabinets and museums as well as in demonstration apparatus. But the experimental method is seldom used by the pupils, and experimental laboratories for the use of the pupils are rarely found.

A general comparison of the results of these methods is given by E. E. Brandon in his monograph on "Latin-American universities," as follows: "The age of the liceo graduate is about the same as that of the American boy when he finishes the high school. The Latin American is perhaps superior in breadth of vision, cosmopolitan sympathy, power of expression, and argumentative ability, but, on the other hand, perhaps inferior in the powers of analysis and initiative and in the spirit of self-reliance."

4. THE ELEMENTARY SCHOOLS

a. The Real Educational Need of the Illiterate Masses.

There is much illiteracy in Latin-American countries. In some of them, such as Ecuador no estimate is accurate.

The best estimates are given herewith: in Argentina, fifty and five-tenths percent. of persons six years of age and older are illiterate; in Bolivia, "a large proportion cannot read"; in Brazil, seventy percent. are illiterate; in Chile, sixty-three per cent.; in Colombia and Venezuela, eighty percent.; in Peru, over eighty percent.; in Uruguay, forty percent. of persons six years of age and older; in Costa Rica, "a large proportion"; in Mexico, sixty-three percent. of persons over twelve years of age.

These statistics of illiteracy signify little. As previously indicated, there is no possibility in the immediate future of removing it; for great masses of the population, there is little demand for literary education. The fact that is conspicuous is that the educational needs of the different classes are quite diverse, and that great masses of the population need some industrial, agricultural and practical training which will improve their economic status, their hygienic environment, their moral condition and their intellectual outlook. These may or may not be connected with literacy. Up to the present comparatively little has been done. Such literary training as has been given is of universal significance only in such countries as Argentina. In all it allows the improvement of the more favored individual and his escape from conditions which control the masses; but it has had little effect on the general conditions of the masses. The more liberal of the intellectual classes would offer to the masses the formal literary education of the traditional type, perhaps because it would be innocuous. In the opinion of the social, political and educational reformers of these countries, as well as of the sympathetic observer from the outside, what is needed is some form of education for these backward masses which would be just as effective in improving their condition and in providing for the development of the individual as the specialized secondary and professional education is for the favored intellectual classes.

It is only fair to note that these needs are fully recognized by many South American authorities and educators.

There has been a marked change of opinion in this direction, especially since 1900.

b. Universal Elementary Education Impracticable at Once.

The elementary school is the least developed part of the educational system of Latin America. This fact explains many of the political, social and intellectual conditions in these countries. The educational situation is in its turn explained by the political and social conditions, to which should be added the influence of natural environment and of historical tradition. Anything like universal elementary education for many of these countries is manifestly impossible as yet.

(1) *The Diverse Racial Elements.*—The first great factor to be considered in this connection is that of race. The population of no other countries of modern civilization have racial elements so diverse as those of the Latin-American republics, and there are none in which the backward races are so numerous. Thus in Peru the Indians compose one-half the population, while half of the remainder are mixed. In Bolivia are numerous mestizos, over one-half of the people are Indians. The white population is only twelve percent. In Mexico, three-quarters of the population is Indian and one-sixth is mixed Indian blood. In Ecuador, no general census has ever been taken. The best estimates give a population of one and one-half million, of which somewhat less than three-quarters are Indian and only about 100,000 pure whites or of remote racial admixture. In Brazil, the whites outnumber the Indians and Negroes, but the mestizos are more numerous than the whites. Only in Argentina, Uruguay and Chile is the population homogeneous racially, and in the first two named immigrant elements are very large.

(2) *The Sparse, Scattered Population and Difficult Communication.*—Even with a homogeneous racial composition, sparse settlements and vast extent of territory may make universal education well-nigh impossible. In many regions of agricultural Argentina with its white

population one hundred square miles would not furnish the children for a school. This condition is common to large areas in most of the South American countries. In all of them the topographical features and poorly developed means of communication operate against a common school system. In sections of some countries the circuit-riding schoolmaster has been established to overcome these difficulties.

(3) *The Unfavoring Social Traditions.*—Both factors operate against a popular elementary school system. Where such schools exist they are seldom attended by children of the influential and better-to-do classes. As a rule, such schools do not lead up to or prepare for the secondary schools which meet the needs of the dominating and favored social classes and are intended as a rule for an entirely distinct social state.

The traditions of the Latin races have few of the democratic elements common to the Anglo-Saxons of the north, out of which grew the common school system. The public elementary school system of Latin America was an importation, the work of the political and revolutionary idealists influential during different periods of the nineteenth century. Where embodied in law such a system remained an aspiration, except in Argentina, with a very partial realization in Chile and a local one in some regions in Brazil. The interests of the ruling social classes in modern times are but slightly more concerned with the education of the masses than in the past. The temporary economic interests of the classes are not conserved by popular education, while the masses do not have and could not be expected to have an interest in popular education or an appreciation of its value. Such public mass education as they have must come as a gift of the enlightened few.

This characterization is true when viewed by the Anglo-Saxon. A truer statement, no doubt, is that there is a type of democracy which is Anglo-Saxon and a type which is Latin. Each possesses factors which the other lacks. There is a certain freedom in the Latin which is debarred by the formality and the coldness of the

Anglo-Saxon. These differences affect the organization and the conception of education, and altogether aside from the great limitations of climate, national environment and social composition, make of Latin-American education a different thing from that of the north.

(4) *The Indifference of the Roman Church.*—In few countries does the Roman Church retain so great an influence over the government and over the ruling classes in society as in Latin America, and in few do the governments so protect the Church. This remains true notwithstanding the fact that in several the Church has been disestablished, that in nearly all the primary schools have been taken away from the Church, that in some no religious instruction whatever is allowed in the schools, and that in all a large class of "intellectuals" of great political and social influence is irrevocably committed to hostility to the Church. Previous to the establishment of the republican form of government in the first half of the nineteenth century (except in Brazil), the Church controlled all education. For the masses it provided for education in religious, ceremonial and catechetical instruction, with industrial training for very limited regions and groups. At the present time the Church believes in little if any more for the masses. Literary education will be of no advantage to them, it believes, and may be of very great disadvantage—as witness the intellectuals. Hence on the part of the most powerful social institution there is indifference at best and often active hostility to public elementary education.

c. Religious Instruction in Elementary Schools.

The situation is rendered less acute by the fact that the Church still remains powerful in the public school system, controlling it in countries like Colombia and Ecuador. A large majority of the countries allow religious instruction in the public schools by the established or dominant Church. Of the three countries most advanced in public education, Chile commands much religious instruction in the public schools, Argentina permits it, Brazil alone forbids it.

Argentina. Roman Catholicism is the state religion. Religious instruction is not permitted in the school program, but may be given before or after school hours by clergymen.

Bolivia. Roman Catholicism is the state religion. Religious instruction in the schools is permitted to Roman Catholics. "Education is under the control of the Church and the religious orders."

Brazil, Guatemala, Honduras, Nicaragua and Mexico. Entire separation between the Church and the nation. Religious instruction not permitted in the schools.

Chile. Roman Catholicism enjoys state support. Religious instruction under Roman Catholics in the schools is compulsory.

Colombia. Roman Catholicism is the state religion. Religious instruction is required in the schools. "The secondary schools belong to the Church."

Ecuador. Roman Catholicism is the state religion. No information at hand regarding religious instruction in the schools. The state supports nine seminaries.

Peru, Paraguay, Uruguay, Venezuela, Costa Rica and Haiti. Roman Catholicism is the state religion, and the study of the catechism is enforced. No information is at hand regarding religious instruction in the schools.

Salvador. Roman Catholicism is the state religion. No information is at hand regarding religious instruction in the schools. The state authorities are hostile to the Church.

Panama. No state support of the Church. Religious instruction is given in schools, but is optional.

Porto Rico. Entire separation of Church and state.

Cuba. Entire separation of Church and state. Religious instruction not permitted in the schools. Schools of religious doctrine may be held in each parish on Saturday under the various priests.

d. The Organization of Elementary Education.

In all these countries free public school systems exist. Conditions are so diverse that statements concerning all

the countries must be very general or of approximate validity only. Usually the schools are divided into two grades, a primary of two years or sometimes three, and an upper elementary of three. Where education is legally compulsory, the requirement usually applies to the primary years alone. How ineffective this is, statistics of illiteracy show. Yet compulsory legislation indicates at least a tendency towards better conditions. In Argentina the period of compulsory education extends from six to fourteen years of age; in Panama through the highest grade, seven to fifteen years of age. In practically all countries school attendance is theoretically, that is, legally, compulsory. Practically, none of them have been able to make effective any such standard.

The conspicuous feature about the organization of Latin-American schools is their degree of centralization. This is particularly true of university education. Even where the provinces are very numerous the authority over primary schools is centralized in the minister of education. Argentina has systems of both national and provincial elementary schools. The national ones, intended to supplement the provincial ones in sparsely settled or economically weak provinces, actually operate to undermine the provincial systems. In Chile the system is completely centralized, so that there is little local interest and activity or variation and no local initiative. In Brazil the states have control of primary education, and administrative conditions similar to those of the United States exist. While a national system is approximated in most of the states, conditions vary widely. With the exception of Brazil, the overshadowing influence of the capital is present throughout the school systems. One or two others of the minor states, as Bolivia, give some form of provincial control. What the provincial localities have is a gift from above, provided for and directed by the intellectuals, supported largely or wholly by the general government, and of local concern chiefly to the representatives of the general government and to the Church.

e. The Statistics of Elementary Education.

The extent of the influence of the elementary school of these countries is given in the following table taken from the last report of the United States Bureau of Education (for 1913). It is seen that the proportion of total population enrolled varies from 15.33 percent. in Honduras to 1.58 percent. in Venezuela. In only three Latin-American countries does the percentage exceed ten. These figures can be compared with those of the United States and the western European countries where the percentage falls between fifteen and twenty.

ELEMENTARY EDUCATION IN LATIN AMERICA¹

COUNTRIES	Number of Inhabitants	Date of Census	Date of School Statistics	Enrolment in Elementary Schools	Percent. of Population Enrolled	Teachers
Mexico ²	13,605,919	1900	1907	776,622	5.71	....
West Indies						
Jamaica.....	331,383	1911	1911-12	98,576	11.85	....
Trinidad.....	330,074	1911	1911	49,497	14.99	1,190
Central America						
Costa Rica.....	388,266	1911	1911	29,904	7.73	....
Guatemala.....	1,992,000	1910	1913	59,631	3.00	....
Honduras (British).....	40,458	1911	1912	5,026	2.42	....
Honduras (Republic).....	553,446	1910	1911	29,525	15.33	....
Nicaragua.....	600,000	1906	1908	17,625	2.93	....
Salvador.....	1,161,426	1912	1912	21,569	1.60	....
Panama.....	360,118	1912	1912	19,362	5.37	....
South America						
Argentina.....	7,171,910	1911	1911	765,105	10.67	....
Bolivia.....	2,267,935	1910	1912	81,336	3.58	3,960
Brazil.....	21,461,160	1909	1911	634,539	2.96	8,064
Chile.....	3,929,030	1910	1911	411,851	10.48	4,329
Colombia.....	4,320,000	1910	1912	272,873	6.31	....
Ecuador.....	1,500,000	1910	1912	87,020	5.80	....
Paraguay.....	752,000	1910	1911	50,000	6.64	....
Peru.....	4,000,000	1909	1911	153,900	3.84	....
Uruguay.....	1,112,000	1910	1912	87,548	7.87	....
Venezuela.....	2,743,841	1912	1912	43,579	1.58	....

¹ Statistics from the Report of the United States Commissioner of Education for the year ended June 30, 1913.

² Compiled from the Statesman's Year Book, 1916.

f. The Elementary Curriculum.

The curriculum of a two-year primary school is necessarily limited. That of the full six years is representative, at least on the formal and literary side. Little of the modern practical side finds place. In Chile the curriculum required of parochial schools, which is the minimum for state schools, includes reading, writing, arithmetic, history, geography, natural history, hygiene,

gymnastics, manual training for boys and domestic arts for girls. In Brazil, where in the two leading states and the federal district the elementary primary school includes the years from seven to thirteen, a much broader curriculum is found. It includes the Portuguese language, the metric system, the elements of geography, of history and of physical science, moral and civic instruction, music, gymnastics and military drill, manual training for boys and needle work for girls. The higher primary, which approximates to a brief secondary school course as a component part of the public school system, includes French, algebra, geometry, trigonometry, physical science and natural history as applied to industries, agriculture, hygiene, elements of national law and political economy, and drawing. The three primary grades of Peru add to the three essential branches, nature study, history of Peru, geography and religion. The higher primary adds Spanish literature, physics, chemistry, nature study, manual training, drawing, geometry, music, hygiene and physical exercise, agriculture, and instruction in Christian dogma, sacred history and social duties.

With reference to the curriculum, the legal formulations of the Latin-American countries leave little to be desired. Their actual realization is quite another matter. In all places realization depends upon trained teachers and adequate support. While these are found in the most favored and advanced communities in many of the countries, these statements are as yet only ideals. The same is true of the less favored communities of the most advanced states as Argentina, Chile and Brazil.

Inasmuch as a large part of secondary education in South American countries is given in Roman Catholic schools subsidized by the state, it need hardly be said that Christian doctrine and sacred history form part of the curriculum in such schools.

g. Other Aspects of Elementary Organization.

Few comparative statements of any value can be made. The general outline of the system is the same for all countries, but specific conditions are most varied. Pri-

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mary education is compulsory by law in Argentina, Ecuador, Guatemala and in several other countries. Yet illiteracy is high in all and educational conditions backward in the two latter. The primary schools cover the years six to fourteen in Argentina, seven to thirteen in Brazil, six to eight or six to eleven in Peru, seven to fourteen in Costa Rica, and seven to fifteen in Honduras. In general one may say the primary schools include five or six years' work. Coeducation is seldom favored. Yet it is tolerated, especially in the lower grades, in many schools in Argentina, Brazil, Peru and Venezuela. In most it is forbidden and non-existent for pupils over ten years of age. Naturally coeducation is more prevalent in rural than in city schools. At the same time all Latin-American countries now recognize the obligation of the state to provide for the education of girls, and great advance has been made recently in this respect. The following table will make clear this advance and the general attitude towards coeducation:

TABLE INDICATING PROPORTION OF ELEMENTARY SCHOOLS THAT ARE COEDUCATIONAL.

	Schools for Boys	Schools for Girls	Coeduca- tional Schools	Total Schools
Argentina	442	287	4,140	4,869
Buenos Aires (city).....	50	97	42	189
Buenos Aires (province)	64	6	1,573	1,643
Entre Rios (province)...	15	4	341	360
Santa Fé (province)....	26	12	318	356
Chile	496	317	1,435	2,248
Urban	166	184	210	560
Rural	330	133	1,225	1,688
Costa Rica	33	32	272	337
Ecuador	596	509	92	1,197
Guatemala	521	454	283	1,258
Mexico	4,383	2,247	1,821	8,451
Federal and state schools	2,917	1,484	1,062	5,463
Local schools	1,466	763	759	2,988
Salvador	203	200	83	486
Uruguay	79	52	662	793
Totals for above coun- tries	11,787	6,781	14,318	32,886

h. The Status of the Elementary Teacher.

The teaching profession has little social prestige. Practically all teaching positions in the universities and professional schools and the best in the secondary schools—at least in the state institutions—are held by members of other professions. There is no social standing or professional advance for the elementary school teacher. In most countries, even the administrative and supervisory positions in the public elementary school system, which might be held as prizes to attract talent to the calling, are usually given to the aspiring and aggressive candidate in some other profession who makes this a stepping stone to law or medicine and a professorial position in the higher school. Several of the countries require professional training, but the supply of trained teachers is inadequate. A trained professional body cannot be expected, when the expense of professional education is far greater than is justified by the salary, length of tenure and possibility of advance in the occupation itself. Even when special training is provided for by subsidizing students in the normal schools, ability above the mediocre soon finds channels to escape from a socially despised and neglected calling. Here is to be found the most detrimental effect of separating secondary and higher education from the elementary. Essential features concerning the normal schools are given in a subsequent section. In Argentina, however, equal pay for both sexes, relatively high salaries, and a pension law which awards ninety-five percent. of salary after twenty-five years of service, make conditions more encouraging for teachers.

i. The Method of Instruction Defective.

Even when school organization and subjects of study conform to modern ideals, only the most meagre results may follow, owing to the use of traditional or defective methods. The tendency in the Latin-American school is to depend on the memoriter method. This tendency of the poor or ineffective school in every country becomes the accepted method in many countries, even in the

schools of the advanced countries of the temperate zone. Chemical formulæ and mathematical proportions committed to memory have no educational significance. In many schools the old catechetical method of question and answer prevails in all subjects. One of our correspondents thus describes a Bolivian school: "The end and aim of all the work of both pupil and teacher during the year was found to be preparation for the two examinations, mid-year and final, for on these alone depend the reputation of the teacher and the credits of the pupil. Daily work counted for nothing and daily attendance for little more, though the law provides that a student shall not be allowed to take the examination if he has been absent fifty days during the year.

"At the beginning of the school year, which in Bolivia is the calendar year, a 'cuestionario' must be made out for every branch to be taught. Each cuestionario must contain at least twice as many questions as there are pupils in the class. In the examinations, no questions may be asked that are not found in the cuestionarios which have been approved by the Minister of Education. A large volume of questions covering the whole realm of primary and secondary learning has been prepared, out of which the teacher may select his questions without the expenditure of mental energy. The answers must be found in the texts provided or they are covered in the regular lectures before each class. A few questions from a cuestionario approved by the minister will show their nature. The first three questions in moral philosophy in the graduating class were as follows: '1. What is moral philosophy? 2. Distinguish between the conscience and the judgment. 3. What is true liberty?' The answers learned by the pupils were: '1. Moral philosophy is the science which treats of rights and obligations. 2. The conscience always tells us to do the right; the judgment tells us which is right and which is

¹These "cuestionarios" are quite different in purport from the cuestionarios which are being introduced in some of the most advanced Latin-American countries along with inductive methods of teaching.

wrong. 3. True liberty is found in the proper use of all the faculties. License is not liberty.' There were seventeen questions in the whole cuestionario.

"Two examinations are held annually, the first one being written and the second one oral. The pupils are examined by a tribunal of three examiners, who have been chosen by the government from a list prepared by the university council. No one else, not even the teacher, has the right to ask a question. A list of the pupils in each grade is furnished by the teacher, in the order of excellence of preparation for examination. The first and best pupil of each grade is examined at a special session which serves as a dignified inauguration of the examinations, many dignitaries and officials being in attendance."

The schools of Argentina and Chile and the best schools of Brazil, Peru and other countries are much beyond this, but in general the comments of observers agree as to the conditions described above. Even in the best schools the aspects of method dwelt on in our northern democracy are absent. On this point, says Dr. Ernesto Nelson of the Department of Education of Argentina: "The child is not sufficiently considered in family or school. Its individuality is given no chance to develop. It is told how to behave and what to believe, until it feels itself to be a puppet. Since all the consideration and privileges are reserved for adults, it is eager to be grown up as soon as possible. The keeping under of the child, the neglect to study it and understand it, to consider what *it* wants instead of what *we* want, cause it to grow into a man who will bully or cringe, according as he is on top or underneath. Hence, the 'good citizen' of a democracy is not yet being produced by our education. Only free personalities developing together will ripen into citizens who will neither abuse power nor consent to be abused by it, who will respect the rights of others because they value their own."

4. NORMAL AND TECHNICAL SCHOOLS

a. *The Normal Schools.*

The phase of special training which most interests the educator is professional training of teachers. The Latin-American countries are comparatively well supplied with normal schools. Influenced as they were by French educational ideas, they adopted the idea of the normal school even earlier than did the United States. Chile has a normal school dating from 1831. Brazil had a normal school on the Lancasterian plan in 1821. A normal school for elementary teachers was established in Chile in 1842. Comparing these dates with 1839, when the first normal school in the United States was founded, or even with 1836, the beginning of the subsidized training of teachers in the academies of New York, the precedence of South America is indicated. Every Latin-American country has one normal school, and most of them have many. There are sixteen in Chile and seventy-two in Argentina; and if the normal training classes in the secondary schools are counted, the totals in several of the countries become very much greater than these figures.

The normal schools are of several types. There is first the higher normal school, training teachers for the secondary schools and becoming practically a faculty of the university. One such was founded in Chile in 1890 and has exercised a great influence. This institution ranks in a way as the faculty of philosophy and letters for the University of Chile (Santiago). In 1904 a similar school was organized by Argentina (Buenos Aires). In both instances groups of foreign professors (Germans) have given to the work of these schools a distinct pedagogical character as well as an institutional unity and continuity which are absent from most others. The University of Buenos Aires has recently added a department of education to its faculty of philosophy and letters. Here a course of five years is offered, the time being about equally divided between literary and professional studies. Nearly all the students of this faculty are preparing to teach in the secondary schools, so that in effect it becomes a higher normal school. In the recently

established normal department of the University of La Plata a similar provision is made. For the completion of this course the degree of "professor of secondary instruction" is given.

The typical normal school of Latin America is of secondary grade, admitting students directly from the elementary school, usually at the minimum age of fourteen. The courses of study are usually for five years, though some are as brief as three and a few as prolonged as seven years. Argentina and Uruguay have a four-year course, Chile five, Brazil three or four, and Costa Rica seven. In Argentina this course can be extended to seven years. In Panama it is four years in length. The courses are usually made up of the secondary school subjects with the professional element added. In most cases practice training schools are established. Sometimes the professional subjects are concentrated in the last two or three years, sometimes they divide with the academic branches the attention of the student throughout his course. In all of the countries there is at least one national normal school of this type, in most they are numerous. In some countries, as Argentina and Brazil, provincial normal schools are also established, and in several there are private or church schools of the same sort. The normal schools may be of the day or of the boarding-school type. In some countries they are co-educational, with various restrictions on the free mingling of the sexes. But most countries, as Chile and Argentina, established separate normal schools for men and for women, though even in these states there may be some with mixed attendance. The normal schools do not charge for tuition, and in very many instances, especially where they are boarding-schools, the students are subsidized. Such subsidized students receive not only tuition and supplies but all living expenses. In return they bind themselves to serve as teachers for a period—usually from three to five years—after the completion of their training.

The scope of the curriculum of the normal schools is quite similar to that of America or Europe, especially

in those institutions where a large academic element is introduced into the course. But there are certain marked differences. For instance, the number of hours of class work and the number of subjects carried are usually very much greater than in the American schools. This is largely explained by their custom of having very little outside preparation, doing most of the work in the recitation hour. In this the schools resemble the European rather than the North American type. A modern language is usually emphasized and the pupil expected to proceed from the school with a usable knowledge of either French or English. This is a marked difference from the North American normal school and is explained by the difference in social environment and the need of another modern language for even the elementary professional training. In the method of work the same dominance of the oral examination is seen as in the secondary and other schools.

The difference in the class of students attending is as marked as the similar contrast between the students of elementary and the two types of secondary schools. The graduates of the typical normal schools find their career strictly limited to the elementary field and they are drawn directly from the graduates of this system. They can have no higher professional career and but little social reward or appreciation.

One advantage which the normal school possesses over other schools of secondary and higher grade is that it tends to have a more permanent faculty. It is true, however, that the custom of employing specialized instructors for one course only, limited usually to three hours' attendance each week, does obtain in many of the normal schools and affects the results of this type of education in the same way as others.

In addition to the two types of normal schools just described, one or two special schools deserve mention. One is the Normal School of Modern Languages, established in Argentina. Two schools, one French, the other English, carry the pupils through an elementary and secondary school course in those languages. All work ex-

cept the study of the native Spanish is given in French or English. Thus the pupil receives what is practically an English or a French education, and completes the work of the school thoroughly prepared to give instruction in these languages. An equally novel undertaking is that of the normal school for rural teachers, also in Argentina, at Parana. This institution trains teachers for the country schools by means of a course of study which is half academic and half agricultural. It is situated on a very large estate, where for three years the prospective teacher actually practices agriculture as well as masters the very moderate curriculum for the three years' work required of the elementary schools. The School of Physical Education, of Santiago, Chile, gives special training courses for teachers in the various lines of industrial arts and domestic science as well as in physical education. This school exercises a profound influence on the entire industrial educational system of Chile.

b. Schools of Commercial Training.

In recent years no phase of technical training has shown a more marked development than commercial education. This expansion is in line with the practical tendencies in the life of Latin America and is explained by social and political facts as well as by industrial conditions. The political factor is found in the desire of the various governments to lessen the number of students in the law schools and the number of educated men with no other outlet for their activities than political agitation. The social reason is found in the desire to overcome the prejudices of the Latin-American people against trade and industry, and thus to attract to these activities much of that ability which has hitherto gone into governmental positions and other political interests. For until recent years these alone have been considered worthy of the highest intelligence and the best social standing. The industrial explanation is found in the recent very rapid commercial expansion of Latin America, trade of every character having increased and means of communication having been multiplied.

In line with these needs, practically every country in Latin America has developed the commercial school. Most of these are of secondary grade, although in Chile there are a number in which the curriculum contains one or two years of the upper elementary school work. There are a few, such as the Superior School of Commerce in Santiago, which are of even higher standing than the upper secondary schools. It is the work of this school which has given shape to the system of commercial schools throughout that country. In Argentina the three superior commercial schools and the six secondary commercial schools are under the control of the national government; but in Brazil these schools are provincial rather than national, and hence very dissimilar in their character and standing. In Brazil the majority of them are private, many of them of the evening school type. Other Latin-American countries attempt to make a general provision for commercial training through the standard secondary school. This provision may take two forms; either a distinct and alternative course of study in the schools located in the larger centers, or the introduction of some commercial subjects into all of the high school courses. The latter plan can give but a very meagre commercial training, and is never very satisfactory. The schools usually offer simply a few courses in book-keeping, stenography, commercial arithmetic, geography, and related subjects.

c. Agricultural Schools.

As with the other lines of technical education, modern Latin America has given much attention to its special needs in this line. Every country of South America except Ecuador has established one or more agricultural colleges. The states of Central America and the West Indies, for the most part, have limited their attempts to the work of the elementary or secondary schools. In Argentina the agricultural college is a part of the national university. In the other countries it usually has an independent existence. Most of these institutions of university grade have been shaped or at least greatly in-

fluenced by the specialist from Europe or North America. Some of them are little more than experiment stations. Most of them include a course in veterinary science. Practically all are well cared for so far as plant and equipment are concerned, since it is the policy of all Latin-American countries to foster the more practical and technical phases of education. The students in the colleges of agriculture are drawn from the well-to-do class in society, usually the sons of the landed gentry, who take this form of education as a training for political office and social position or for professional positions in the university or the agricultural college, rather than for actual directive work in agricultural activities. On the other hand, the patronage of the secondary or primary agricultural schools is usually drawn from the less favored social strata, the sons of farmers, or of overseers who are not even landholders. In this respect, however, Argentina has made a noticeable advance by the creation of "regional schools," under the control of the Department of Agriculture. In these a scientific and practical study of regional agricultural conditions is made. The government spends \$1,500,000 annually in their support.

d. Engineering and Manual Training Schools.

From bitter experience many of the Latin-American republics have deduced the need of industrial and practical education. F. Encinas' book on "Our Economic Inferiority" (Santiago, Chile, 1912), was the slogan for a wide-spread campaign in favor of training that should be vocational, industrial and practical. The admirable technical school systems of Germany and the United States are being closely studied and an attempt is being made to incorporate every possible principle and method within reach.

A school of engineering, in most cases developed from the faculty of pure science, exists in practically all of the universities discussed in the first section of this Report. As seen there, it has now come to stand third in attendance in practically all cases, following law and

medicine. The great interest in this type of education is shown by the generous support of it by all the governments. Such schools usually represent the best developed and best equipped portion of the university.

In addition to the university faculties of engineering, industrial schools of a secondary grade are established in most of the larger cities. These are the schools of art and trade (*Escuela de Artes y Oficios*). They offer not only the general line of industrial and manual training given in North American schools, but usually specific training in various trades such as tailoring, blacksmithing and cobbling. Many are more scientific in character, giving instruction in electrical and mechanical engineering, building and construction, industrial chemistry and so on. In Brazil the Salesian priests are developing such schools and are making them the mainspring of their social work. The students in these schools are drawn from the elementary schools or from the artisan classes, and these classes have little or no contact with either technical school or university, or with the secondary school system. Some of these higher industrial schools, such as that of Santiago, Chile, have had a long career and have exercised very great influence in shaping the education of the entire country. In both Argentina and Brazil these schools are of recent introduction and much attention is now being given to them. The latter country has also gone quite extensively into the establishment of trade schools for women. Of these schools the national government supports fifteen. Since the industrial field is much greater in temperate than in tropical Latin America, these schools have not assumed the importance in the other countries that they have in the three mentioned.

CHAPTER III

EDUCATIONAL ACTIVITIES OF THE ROMAN CATHOLIC CHURCH

I. ACTIVITIES IN THE PAST

Historically the educational influences exercised on the Latin-American population originated with the Roman Catholic Church. The more effective of these influences, especially on the literary side, are exercised through the various teaching orders. With the coming of the republican governments in the early part of the nineteenth century this situation was entirely changed in some of the countries and has been gradually changing in all of them. A brief account of the previous work of the Church is included in the previous historical sketch.

2. THE EDUCATIONAL PROGRESS OF TO-DAY

a. *Its Absorbing Interests Theological and Secondary Education.*

An account of the contemporary activities of the Roman Catholic Church is very much more difficult to give.

From what has been said previously concerning the educational inheritance from Latin Europe, and the views yet held by the greater part of the influential classes concerning the literary education of the masses, it is obvious that the Roman Catholic Church in South America would concern itself but little with the secular education of the masses. As has been seen, university education, as organized and supported by the state, consists of the law, medical, and engineering faculties. In these the Church

has little or no interest. So for the most part, aside from theological education, the efforts of the Church are directed towards the support and control of secondary schools. In these are to be found most of the boys of the upper class. From them come all the members of the learned professions. Here are trained the men who later dominate society and direct the state. Consequently the control of these schools is the strategic educational problem.

Even here it is impossible to give accurate statistical data concerning the extent of church control. While the various governments report the number of private secondary schools, it is impossible from general sources to determine the number of these that are ecclesiastical in their control. Concerning elementary or parochial schools, the evidences for even such a tentative estimate are not at hand.

It seems best, therefore, to give a view of the educational work of the Roman Catholic Church by reproducing the most available recent surveys made by Roman Catholic authorities. Even these reports are of a most meagre character.

b. Only Two Universities are Wholly Roman Catholic.

The article on "Universities" in the Catholic Encyclopedia (Vol. xv, p. 202) has the following account of the present condition of university education in South America:

"Such was the condition of university education in the West Indies and South America up to the Revolution. Most of the old universities continued, but no longer under the direct control of the Church, passing generally, in course of time, to the Department of Public Instruction. St. Mark's at Lima still exists, and preserves its autonomy, with the old title of pontifical, and with a faculty of theology, though it is said that in its secular departments, its religious influence has passed away. The University of Cuzco occupies to-day a portion of the former Jesuit college. That of San Cristobal at Guamanga became extinct in 1878. The University of St. August-

tine at Arequipa still exists, and Trujillo, where a college was founded in 1621, enjoys to-day the benefits of a university. The University of Sucre (Charcas) is still regarded as the best in Bolivia, where the Universities, also, of La Paz, Santa Cruz, and Cochabamba exist. The Bolivian universities have faculties of theology, subject to ecclesiastical control. Colombia has to-day a national university at Bogotá, consisting of faculties in separate colleges. There are also universities at Cauca, Antioquia, Nariño, and Cartagena. At Quito higher education is imparted in the Central University of Ecuador, priests, among them Jesuits, being permitted to hold chairs. Venezuela has actually two universities, the Central University and that of Los Andes. The old Jesuit University of Córdoba is to-day one of the three national universities of Argentina. At Santiago de Chile, the convictorium of St. Francis Xavier has become the Instituto Nacional, that serves as a preparatory school for the National University, which is the historical sequel of San Felipe. The University of Havana remained in charge of the Dominicans until 1842, when it was secularized. It still exists, with faculties of letters and science, law, and medicine. At present there are two Catholic universities in South America, the one of Santiago de Chile, founded by Archbishop Casanova in 1888, and the other at Buenos Aires. The former has faculties of law, mathematics, agriculture and industry, and engineering. The Catholic University of Buenos Aires, still in the formative period, has faculties of law and social science. The tendency of South American universities to-day in general is rather practical than theoretical and classical, much stress being laid upon such studies as engineering and others of a practical nature."

c. The Situation in Argentina, Venezuela, the West Indies, Mexico and Central America.

Even briefer is the account of educational conditions in the various countries. The following is the complete statement on education from the article on Argentina (Catholic Encyclopedia, Vol. 1, p. 705) :

The Jesuits were the acknowledged pioneers of progress and public instruction in all the vast region which extends on both sides of the River Plate, where they founded schools and novitiates and propagated learning as well as Christian faith. Their college of St. Francis Xavier, established at Córdoba in 1611, and completed in 1613, soon became the *Colegio Máximo* of the Jesuit province of La Plata, which embraced what is to-day the Argentine nation and Chile. This institution, where grammar, Latin, philosophy, and theology were taught, and whose first rector was a Jesuit, Father Alvir, became, a little later, the University of Córdoba, still in existence, and in the order of time the second university established in South America; the first was that of San Marcos at Lima (1551). Public schools in the Argentine Republic, as in the United States, are absolutely secular. But the law of public instruction provides that, 'after official hours, religious instruction (Catholic or otherwise) may be given to the children who voluntarily remain in the schools for the purpose of receiving it. This religious instruction in the public schools shall be given only by authorized ministers of the different persuasions, before or after school hours.'

The situation in Venezuela as given in the Catholic Encyclopedia (Vol. xv, p. 328) is as follows:

"Though internal disturbances in Venezuela have not altogether impeded the advance of civilization, they have somewhat retarded it. Education, however, never completely neglected, has acquired new vigor and extension. Guzmán Blanco issued a decree to extend it throughout the whole country, and although this has not been very effective, owing to the poor organization of the school system, it cannot be denied that much good has resulted. The total number of students in the primary grade in the entire republic for the third quarterly session in 1909 was 48,869, of which only 5,799 attended private schools, the remainder attending the national schools, federal and municipal. In the secondary schools there were 3,565 students, 1,343 of whom attended private schools. In the fourth quarterly session of 1910 there were 50,991

students registered for the primary schools. Nevertheless, attention having been concentrated upon the principal cities and towns of importance, the interior of the republic has remained in a state of illiteracy. At present the government is endeavoring to give a more efficient organization to the educational system, both by providing suitable buildings and increasing the number of students, as in supervising the management of the schools, and finding the best means for extending their usefulness. The government also takes an equal interest in the secondary schools, both those maintained at government expense and the many and excellent private schools which exist throughout the country. In July, 1909, one hundred and two such schools were registered, sixty-three of these being private schools. In these schools the courses are literary, mercantile, and philosophic. For the higher branches there are two universities, a school of engineers and the episcopal seminaries."

For the West Indies, Mexico and Central America information is more accessible and the account more complete. Here the Catholic Directory for each year gives the list of schools and statistics relating to them. Even with this information the account is probably very incomplete. The following table contains a summary, as the complete list of schools would occupy more space than is available:

ROMAN CATHOLIC EDUCATION IN LATIN NORTH AMERICA

	Cuba	Mexico	Porto Rico	Zone Canal	Costa Rica	Ouato mala	Nica-ragua	Salva-dor
Boys' Schools.....	23	30	2	1	2	3	2	13
Pupils	2695	7925	174	...	270	...	...	...
Girls' Schools.....	25	24	5	...	...	...	...	...
Pupils	567	3582	762	...	...	...	...	...
Parish Schools.....	...	42	6	...	...	...	...	...
Pupils .....	...	...	2015	...	...	...	...	...
Catholic Schools.....	60	487	...	...	...	...	...	...
Pupils	2200	14600	...	...	...	...	...	...
Seminaries .....	...	19	...	...	1	...	1	...
Pupils .....	...	1585	...	...	120	...	...	...
Unclassified Schools..	...	77	...	...	...	...	...	...
Pupils .....	...	7410	...	...	...	...	...	...
Industrial Schools ..	...	2	...	...	...	...	...	...
Pupils .....	...	239	...	...	...	...	...	...
Orphanages	1	...	...	...	2	...	...	...
Pupils	21	...	...	...	2433	...	...	...
Total Schools	109	681	...	...	...	...	...	...
Total Pupils	5483	35441	...	...	...	...	...	...

The Catholic Directory and other statistical volumes give no account of the educational activities of the Church in South America.

In the articles on the other Latin-American countries in the Catholic Encyclopedia, there is practically no mention, at least no detailed account, of the educational activities of the Church.

d. The Teaching Orders and Their Work.

The following summary of the work of the teaching orders in Latin America is taken from the various articles in this same encyclopedia:

The Little Brothers of Mary, generally known as Marist School Brothers, was founded in 1817 for the elementary education of children of the poor. In 1910, the order had thirty-six schools in Brazil, twenty-five in Mexico, twenty-one in Colombia, eight in Argentina, two in Cuba, three in Chile, three in Peru.

The Sisters of Christian Charity, exiled from Germany in 1873, went—some of them—to South America, where they now have many flourishing communities. Their work is to conduct schools for the poor and to care for the blind.

The Religious of Jesus Mary was founded in France in 1818, to give to young women a Christian education conformable to their social position; for this purpose the religious have boarding schools and academies, and in large cities residences for women of the literary profession. In 1902 Spain sent a colony to found houses in the city of Mexico and at Mérida, Yucatan.

The Daughters of the Most Pure Heart of Mary was founded in 1843, and in 1848 was established in Brazil. Here, in addition to the mother-house at Porto Alegre, they have nine institutions, chiefly orphan asylums.

Some accounts given by recent visitors are more complete. The Bishop of Matanzas, Cuba, tells of conditions in Argentina and in Chile, as follows: "If the Catholic Church in the Argentine Republic wishes to prevent its children from growing up in religious ignorance, the parochial school system will have to increase. To its

credit it must be said that Catholic education is widespread, and that serious efforts are made to increase the education facilities for the poor. The number of colleges and schools for both sexes, in charge of religious orders or of other Catholic teachers in the capital, as well as in the provinces, is too great for me to count them. The Jesuits, Christian Brothers, Salesian Fathers, Franciscans, Dominicans, Fathers of the Divine Word, Ladies of the Sacred Heart, Sisters of the Sainte Union des Sacrés Cœurs, Sisters of Mercy, and others conduct educational work throughout the country. There are three parochial schools for boys and one for girls in the city of Buenos Aires, but this is far from being the extent of Catholic instruction, which is given gratuitously, a number of free schools being connected with other colleges or carried on independently. Besides the many orphan asylums for both sexes, there are at least twelve gratuitous schools for boys and thirteen for girls in the city; while it is likely that a considerable number of schools, mentioned in the Ecclesiastical Directory of Buenos Aires as *Colegios*, also afford free instruction.

"In the provinces there are about twenty-one parochial schools, besides others in which instruction is given gratuitously. There is no doubt that the Church is working hard in the right direction, but the needs of an ever-increasing population are great, and it is not an easy task to supply them. The societies of workingmen, the *Círculos de Obreros* . . . give great promise in this regard. One of their ends is to establish schools, and at the present time they are supporting at least seventeen in different parts of the country.

"Outside of the seminaries the work of higher education is still in its infancy, but it will surely increase. A Catholic university has been established in Buenos Aires, with a faculty of law and social science under the direction of Monsignor Luis Duprat, which will no doubt become a nucleus of greater things for the future."¹

¹Rev. Charles Warren Currier, Ph.D., "Lands of the Southern Cross," 163 f.

e. The Papal Concordats a Compromise.

In general the following brief quotation from Professor Ross' recent volume of the opinion of a South American authority very sympathetic with the Roman Catholic Church will give the attitude of the more intellectual class of laymen. A citizen of the Argentine referring to the results of union of state and Church said: "The million pesos the Church costs us annually is not too much to pay for peace. Our senate nominates and the pope confirms our four bishops. Naturally the senate picks loyal patriotic Argentine priests free from any taint of ultramontaniam. No bull or rescript of the pope can be published here without the O.K. of the government. The Church will never set up among us a system of church schools in opposition to the public schools. Were it under no obligation to the government, it might do so. The separation of Church and state would set the Church free to follow an independent, non-national line which might later on bring us trouble. As it is we have peace, and it is worth the price."¹

¹E. A. Ross. "South of Panama," 309.

CHAPTER IV

STUDENTS FROM LATIN AMERICA IN FOREIGN COUNTRIES

A striking feature in the life of Latin America is the large number of its youth who are annually sent abroad for education. Before the European war the number of these was estimated to be about four thousand. Many of these were enrolled in the schools and universities of France, Belgium and Switzerland. A smaller number went to Germany, Great Britain and Italy.

Of the 4,222 foreign students enrolled in North American colleges, universities and technological schools in the year 1913, nearly 700 were from Latin America. Mexico led the list with 223, Brazil had 113, Argentina 43, and all of the countries of Latin America were represented except French Guiana. Considerably more than this number were enrolled in the various academies, business colleges and private schools of the United States.

The distinct impression prevails among all those having to do with these students that the majority of them come for technical and commercial courses; but no definite figures are available on this point. The Commissioner of Education, at the request of the American Minister at Caracas, recently sent a circular letter to the colleges and universities of the United States, suggesting the advisability of offering scholarships to Venezue-

lan students. Sixty-two institutions responded favorably to this suggestion, offering a total of 124 scholarships. Eighteen of these were not restricted to Venezuelan students, but were open to Latin Americans or any other foreigners. The Bureau of Education has issued an illustrated bulletin showing the opportunities for foreign students at colleges and universities in the United States, which it is expected will appeal principally to students from Latin-American countries. Information obtained from the Pan-American Union shows that about 250 American colleges are offering courses in the Spanish language, and that eighteen of the leading universities are listing special courses in Latin-American history, geography and diplomacy.

The Committee on Friendly Relations among Foreign Students, with headquarters at 124 East 28th Street, New York City, is rendering valuable service to Latin-American students and educators. Provision is made for meeting Latin-American students upon their arrival in the United States, and for giving them special assistance in going to the university which they expect to attend. Committees have been appointed in the various colleges and universities to assist Latin-American students in registration and in the securing of satisfactory accommodations. Special receptions for Latin-American students are given from time to time in the homes of professors and others of the university community. The Committee on Friendly Relations among Foreign Students invites all Latin-American students to attend special conferences for students held during a ten-day period in June. Over one hundred Latin-American students attended such conferences last year as guests of the Committee. Plans are being made for publishing a handbook of information regarding North American institutions for the use of Latin-American students. A complete directory giving the name, nationality and university address of each Latin-American student in the United States has been prepared for free distribution. Efforts are made to facilitate the investigation on the part of Latin-American students of industrial and manufacturing plants, also institutions and

agencies for educational and social betterment purposes. It is hoped that a magazine for Latin-American students in the United States may soon be published under the auspices of the Committee on Friendly Relations among Foreign Students.

CHAPTER V
A SURVEY OF EVANGELICAL EDUCATION IN
LATIN AMERICA

I. THE IDEALS AND STANDARDS WHICH LIMIT POPULAR
EDUCATION

To lands in whose venerable seats of learning the mediæval culture of Latin court and cloister has for centuries done its work of training a chosen few, the evangelical teacher has gone with the idea of education for service and for efficient citizenship. The fundamental difference in ideals at the root of the two great civilizations, Latin-American and Anglo-American, with the consequent handicap which the former has put upon the work of popular education, is nowhere more clearly recognized than by thoughtful Latin-Americans.

a. *A Literary Education Preferred to Practical Training.*

After contrasting the *conquistadores* of Latin America with the Pilgrim Fathers, Don Federico Alfonso Pezet, Minister of Peru at Washington, says: "The conquerors of Latin America were militarists from the most absolute monarchy of western Europe, and with these soldiers came the adventurers. And after the first news of their wonderful exploits reached the mother country, and the first fruits of the conquest were seen in Spain, their Most

Catholic Majesties, Ferdinand and Isabella, felt it their duty to send to the new kingdoms beyond the seas learned and holy monks and friars, men of science and scions of noble families. With these came men of means and of great power at home. They brought a very large clerical force, composed mainly of younger sons of the upper classes; each one eager to obtain a sinecure, trusting to his relatives and powerful sponsors to better his condition, and in time to get his promotion to more important and more lucrative positions. It was a veritable army of bureaucrats, of office-seekers, of penniless and spendthrift young men, that overran our territory; men who had never done any work at home, men who by reason of birth, or of conditions existing in the mother country at the time, had never had to do any work; men whose one and only ambition was a high salary, because they had never had occasion to learn a profession nor to earn a livelihood through industry or toil."

We might naturally infer that the lands of Bolivar and San Martin with their century of freedom from the Spanish yoke would have largely overcome this handicap of early inheritance. Indeed, certain of the more progressive republics have made notable strides in this direction; but much of Latin America is still in the condition recently described by Professor Villarán of the University of San Marcos: "We still maintain the same ornamental and literary education which the Spaniards implanted in South America for political reasons, instead of an intellectual training capable of advancing material well-being; which gives brilliancy to cultivated minds, but does not produce practical intelligence; which can amuse the rich, but does not teach the poor how to work. We are a people possessed of the same mania for speaking and writing that characterizes old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining or to incur the risks of manufacture and trade. Instead, we like tranquillity and security, the semi-repose of public office, and the literary professions to which the public

opinion of our society urges us. Fathers of families like to see their sons advocates, doctors, office-holders, literati and professors. Peru is much like China—the promised land of functionaries and literati.”

b. Other Handicaps to Public Education.

The southern Latin republics, burdened with debt and with comparatively scanty resources for taxation, have found the work of public education a Herculean task. Many of them have faced the undertaking bravely, and their achievements have been limited only by their resources of money and of educators. Others have had the additional handicap of public indifference, clerical opposition and of unstable governmental conditions to retard them in the battle against popular ignorance and social inefficiency. A serious defect in the best of the public educational institutions of Latin America, especially in the universities and the secondary schools, is the lack of moral idealism and of a wholesome, constructive attitude toward religion. Illiteracy varies from forty to eighty percent. in the Latin-American republics.

2. THE LANCASTERIAN EXPERIMENT

The first schools established in Latin America that might in any sense be classed as evangelical were the Lancasterian schools instituted by the Rev. James Thomson at the close of the first quarter of the nineteenth century. It will be remembered that these schools used the system of small class groups under student monitors; the master outlining the work of the day to the monitors in a preliminary session, and they in turn teaching it to the classes. Mr. Thomson was the agent of the British and Foreign Bible Society, as well as the British and Foreign School Society, and the texts used for reading in these schools was the Bible without notes, as published by that Society. The introduction of the Lancasterian schools is thus described:

“Mr. Thomson landed at Buenos Aires, where he received a warm welcome and substantial aid from the government of the Republic. It would seem that all

South America was at that time ripe for the introduction of the gospel, and especially for the introduction of evangelical instruction through the schools. Mr. Thomson visited not only the Argentine Republic, but also Chile, Peru, Colombia and Venezuela, and received a welcome and material aid from all these governments. In Chile a room at the university was placed at his disposal where he might establish his system. Money grants were given him in most cases by the government, and even the Church, through its liberal clergy, aided and abetted his work. The great continent of South America had, up to that time, been neglected by the authorities of the Church in Rome, probably because they felt sure of the allegiance of its people. The result was that not a few of the leading men became liberalized and gladly welcomed the introduction of the gospel. Many statesmen secured copies of the Bible and studied it and professed to be guided by its teaching.

"The Lancasterian system spread even to Mexico, where the government dispossessed the Church of the beautiful convent of Bethlehem, which gave the school accommodations for a thousand students. But the schools of this system soon disappeared, probably due to the lack of proper teachers, as also to the persecution that was awakened among the obscurantists because of the introduction of the Bible. Had these schools continued, as implanted by Thomson, it is probable that the entire ecclesiastical history of South America would have been written very differently, giving, as they did, the pure Word of God to the ruling classes.

3. MODERN EVANGELICAL EDUCATION

a. *Its Recent Beginnings.*

"After the disappearance of the Lancasterian schools, it seems that little or nothing was done in the way of evangelical education until the beginning of the last quarter of the nineteenth century, almost fifty years afterward. At that time, interest in the 'Neglected Continent' was awakened in the United States, and the Pres-

byterian and Methodist Episcopal Churches established schools on both the East and the West coasts. *Eschola Americana* was established at São Paulo, Brazil, in 1871; *Instituto Internacional* in Chile in 1873; the Mackenzie College, the most important evangelical institution in South America, in 1891. The Methodist mission was a little later in establishing its schools; but now has a chain of them from Mexico to Southern Chile, the latest to be established being those of Bolivia in La Paz and Cochabamba."

b. Its Development Guided by the Demand.

While our pioneer educators, who began establishing schools in Latin America some forty years ago, were not by deliberate choice opportunists, they had in many ways to follow lines of least resistance in the carrying out of their mission. Local prejudices and customs were so strong that in many cases these determined largely the character of the work established. In localities where the education of women was little regarded, or was indeed bitterly opposed, secondary education worked itself out, naturally, in institutions for young men. On the other hand, the great need of women teachers for the many primary schools of Mexico led to an emphasis on an essentially practical type of normal school for girls in that land. Similarly, the attempt to develop a college of the North American type in South America did not work out at all as its founders expected. Instead of the arts course as the foundation of more technical work, the demand was for technological training, and the arts courses had to be well-nigh abandoned in the experience of Mackenzie College, the leading Protestant institution in the field we are considering.

Southern Brazil, with its energetic class of inhabitants and stimulated by the large European immigration to that section, has been the field most responsive to higher education, especially of the technical type just referred to. Chile, whose ruling class was never much concerned over popular elementary education, but preferred to emphasize secondary training for the more favored classes,

has seen perhaps the highest single development of the boarding school in which the higher subjects are taught in English, and the school is largely self-supporting from tuitions. The very neglect of elementary education here has made possible also a splendid type of day school work for the lower classes.

In Bolivia are found the most notable recent examples of the subsidizing by the government of foreign schools. These grants are usually accompanied by the demand that religious teaching be curtailed; and are accepted chiefly because of the need of funds on the part of the Boards concerned. Opinion is divided as to the value of this method, for while it seems to offer less favorable conditions for the evangelization of the pupils, on the other hand it brings the impact of the schools to bear upon the scions of the most influential families.

Notable systems of successful day-schools have been established in central Brazil, in Chile and in Argentina, each of these differing from the rest in its surrounding conditions and methods of development. British Guiana has over 17,000 pupils in the parochial schools of the Church of England and of the Wesleyan Methodists, the largest number in any single land.

In taking up the classes of schools for more detailed study, it may be well to state that our selection of particular schools for description has been governed by the information available and by the fact that in most cases these schools were typical of several others doing a similar work, to describe which would lead to mere repetition, even were full data concerning them available. Fortunately, the few schools that our correspondents have described in detail are widely scattered and are quite typical of the most representative classes of institutions that have been developed in Latin America. We are, therefore, using practically all of the detailed statements at hand concerning various school systems. The lack of mention of other schools of equal significance is due partly to our lack of information concerning them and partly to our belief that they most probably come under the same general classes that we are describing.

c. *The Elementary Schools.*

(1) *Kindergartens.*—The elementary school is ideally preceded by that of the kindergarten. Several of the boarding schools, most of the normal schools, and a few of the day-schools in the larger centers of Latin America sustain kindergartens. Probably the most successful and most practicable of these have been conducted by native Christian young women who received their special training in the United States. Some of these teachers have done valuable work in the training of student assistants.

The first kindergarten in Brazil, if not in all South America, was opened in 1882 in connection with the *Eschola Americana* in São Paulo, by Miss Phoebe Thomas, a self-supporting missionary. This was in successful operation for a number of years and several Brazilian girls were trained here to become kindergartners. The first class of kindergartners in the State Normal School was trained by Miss Marcia P. Browne, who after several years of important service in teacher training in the *Eschola Americana* was appointed by the government to take charge of the newly opened establishment. Of late years, lack of space and the competition of the free government kindergartens have led to the discontinuance of this branch of work in the mission school. There are many large towns in Brazil where such work would flourish.

It is worthy of note that the conversion to Protestantism of a large family of the highest rank socially, a family ever since closely identified with the evangelical movement, is directly due to Miss Thomas' kindergarten, where access to the mother came through her children's attendance on the school.

(2) *Philanthropic Schools as Found in the Argentine.*—The Argentine evangelical schools, established in Buenos Aires in 1898 by the Rev. William C. Morris, have been notably successful as philanthropic schools for the poorer children of that great city who were not being reached by the ordinary public schools. These

schools, originally established under the South American Missionary Society of the Anglican Church, are now under the care of an association called "The Argentine Philanthropical Schools," although Mr. Morris is still supported by his home Society. A Latin-American correspondent, speaking of the growing appreciation of evangelical school work throughout these lands, uses these Argentine schools as an example and gives some figures regarding them: "What is more encouraging, our school system already has a grip on the hearts of the people. It is not an exotic plant, as some would have it, exhibiting in its growth Saxon attributes incompatible with the Latin temperament. True, when the first schools were opened, they were frowned upon by some, and ignored by others. It was hard to get pupils, even when education was offered free. But to-day, notwithstanding tuition and the cost of books, which public schools generally supply, they are crowded to their full capacity. The cry is no longer for more students, but for more room and for better equipment. The evangelical schools in Buenos Aires enroll 5,600 students, have seventeen well organized departments, receive from the government a yearly subsidy of 96,000 pesos, and own buildings valued at 700,000 pesos. A large portion of this last amount was secured by popular subscription. The general secretary of the Board of Education was right when he said that these schools have entrenched themselves in the public conscience, and that their work had affected the national life of the Argentine Republic."

Of these same schools Dr. Robert E. Speer says: "No one can see these great throngs of children, orderly, well taught, reading the New Testament as one of their textbooks, inspired with the sense of duty to God and to their country, prepared practically for life by industrial training, without being uplifted by the sight."

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has maintained girls' schools in the Argentine and Uruguay for a number of years, one at Buenos Aires, one at Rosario and one at Montevideo. All teach primary and secondary grades and own

their property. In all Argentina there are five primary schools under the Methodist Episcopal Church.

(3) *Protestant Parochial Schools as Found in Brazil*.—Another type of elementary school, which has been developed to some extent in Mexico and Chile has reached its completest form in central Brazil under the fostering care of the Rev. William A. Waddell. This is the Protestant parochial school, established to train the children of the church and of such other families as may care to patronize it, paying the moderate tuition fee. Of this work, a correspondent says: "A large part of the educational work in Brazil is carried on by the Brazilian Christians themselves. For instance, of the forty-odd schools reported in the Presbytery Bahia-Sergipe a couple of years ago, all but two or three were practically parochial schools, carried on under the control of ministers or of members of the churches. This is true in considerable measure all over the country. Dr. Waddell furnished the impulse toward organizing the schools, and systematized the courses in many cases. The teachers were often students from his school at Ponte Nova."

Of his plans and ideals for these schools, Dr. Waddell says: "Their courses are in the vernacular and are very much like those of the primary grades in the United States. They offer the irreducible minimum of instruction necessary to every citizen and church member. These schools will be supported by the parents of the children as a body. Sometimes a well-to-do man will organize the support, sometimes the church; but always the support is local. The expense of superintendence and in great part that of teacher training falls on the mission. One dollar spent thus can be made to call out from five to ten from local sources. Of course, the schools must be housed, equipped and manned on a scale of expense in keeping with the local resources. The foreign standard must be abandoned entirely."

A remarkable development has recently taken place in this Ponte Nova district. About two years ago one of the most successful schools in this system, after considerable discussion and not a little opposition in some quar-

ters, was adopted by its municipality as its public school. When this was voted by the authorities, Dr. Waddell called together the members of the evangelical local community and explained to them that now the school was to be supported by all the taxpayers it was no longer just that religious instruction approved only by a part of the community should be included in the regular program. The school teacher would continue to teach in the Sunday school and visit the families of her pupils, but officially she was no longer free to give sectarian instruction in school hours. The experiment worked so well in this town that it has been adopted by many of its neighbors, so that all but two or three of the thirty or forty parochial schools of this extensive district have become the government schools of their respective localities. The mission treasury is relieved of all expense. The teachers receive better salaries. The scope of the schools is greatly widened, and the influence of the evangelical teachers on the community at large appears to be multiplied many-fold.

(4) *Escuela Popular and Branches as Found at Valparaiso, Chile.*—A correspondent sends to us a significant account of the only system of primary schools developed so far on the West Coast of South America, though there are a number of such schools in isolated settings: "The Escuela Popular of Valparaiso was founded by Dr. David Trumbull, the pioneer of evangelical work in Chile, in the year 1870. For fifteen years the school has had for principals women trained in the United States, and the methods used are those of the public schools in that land. The central school has a splendid new building, erected in 1910, which will accommodate four hundred pupils. In the upper story are rooms for the principal and for twenty girl-boarders. The course of study covers eight years, beginning with a kindergarten. Each year English is taught increasingly, until in the last year all of the studies are in that language. The enrolment is 300, and the percentage of attendance ninety. Daily Bible instruction is given, and in the upper classes each pupil has a Bible. Once a week, a missionary or a Chilean pastor conducts a special Bible class for all the chil-

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dren. A Sunday school and preaching services on Thursday nights, to which the children and their parents are invited, help to establish relations with the church and its message.

"In 1908 a branch school was opened in one of the chapels of the church. It was a success from the first; and since then, as we have had the money for it, and have been able to secure adequate buildings, we have extended the work, until now there are six branches with an enrolment of 325 and an average attendance of eighty-five percent. All the schools are united in one system, and the same aim is kept in mind for all. A Sunday-school and preaching service is maintained in each one, and the teacher uses her opportunity of entering the homes of the pupils to secure the attendance of the parents. All the schools have the same plan of Bible study. Once a week, the teachers assemble for a normal class in some study that will help them in their work.

"In the branch schools the course of study is only for four years. The teachers are girls from the Chilean churches who have been trained so far as possible for their work. But the salary that they receive is very small; the lowest being \$120 per year in U. S. gold. Their service is truly consecrated. It should be noted that these are pay schools. In the central schools the pupils pay from two and one-half to five pesos a month, according to their grade. In the branch schools tuition is from fifty centavos to two dollars a month. The main school receives children from middle class families, and in the branches they come from the laboring class. This year, in spite of the financial crisis, we have had to refuse pupils because our schools were full, and the waiting list is long. If we had teachers ready, suitable buildings and the money needed for equipment and operation, we could open a dozen more schools in Valparaiso within a year. What is being done here could be repeated in every missionary center in Chile. At Concepcion one school has been started with great success. The evangelical Christians of Chile would welcome a school in every church in the land."

In Temuco there is a large boarding school of girls and younger boys, reporting sixty boarders and eighty day scholars, also a boarding school for older boys, opened in 1915. In Lota there is a small school of twenty boys. Both of these are sustained by the South American Missionary Society.

(5) *Indian Schools as Found in Paraguay.*—The South American Missionary Society of the Anglican Church commenced school work in the Gran Chaco of Paraguay in 1897. The first text-books were in manuscript form, and various difficulties were encountered in the early stages of the work. These have been successfully overcome. The results of the work are thus summarized: "Year by year the children pass out of the school, educated for their life's work, instructed in the ways of righteousness, and prepared to take up some trade and to learn some of the harder lessons of life. These are ignorant of the dark past of their parents and are surrounded from infancy by the light of truth. We look to them, therefore, as the heralds of the gospel to the regions beyond." A girl's industrial school was founded in 1906. The South American Missionary Society has four boarding schools for Araucanian Indian boys and girls, one of each at Cholchol and Maquehue in Chile and three small day schools at outstations. Chileans attend these schools as day scholars.

(6) *Elementary Curricula.*—The courses in the elementary schools of most Latin-American countries are six years in length; but in many cases only four years of work is classed as "elementary." In this latter situation, two years of so-called "intermediate" work is supplied for those who expect to go on with secondary schooling; but the majority of the pupils leave at the end of the fourth year. This last applies particularly to Chile and to Brazil, and does not take into account the kindergarten work, which is given in only a few of the larger centers.

¹W. Barbrooke Grubb: "A Church in the Wild," 192.

The curricula of these schools may be grouped under two main classifications: those following North American methods, and those adhering to the national program in order to coordinate with the public school system or to receive government subsidies. Each plan has its advantages and its drawbacks. The national programs are felt by many educators to be too crowded, perhaps, and too artificial; but there is the important advantage of preparing pupils thus for entrance into the higher state institutions of learning, and of securing a greater degree of sympathy with the community by adopting courses mapped out by the local authorities. Some schools, while adopting the national programs, have evidently so modernized their interpretation and execution of them that no apparent disadvantages follow from their alleged artificiality. Other very successful schools have adopted North American programs and methods and have used the English language in instruction of all the higher subjects. This type of school has appealed especially to the wealthier classes, and such schools have been made practically self-supporting. Instituto Inglés, Santiago, Chile, is a well-known exponent of this class of schools.

Ordinarily, the Latin-American school year is longer than with us, though the continuity of the work is more broken into by holidays, even though the schools usually observe only those upon which the banks are closed, in contradistinction to ecclesiastical feast days. In some of the schools, the so-called "liberal arts" course follows the fourth year of elementary instruction, in conformity to the state system.

A contrast of two of the typical curricula will be of interest. For this, we have chosen American Institute, La Paz, Bolivia, to represent the schools following government standards, and Instituto Inglés, Santiago, Chile, to represent the ostensibly North American type. The subjects of the six-year course in the Bolivian school are compared to those of the four-year elementary and the two-year intermediate courses of the Chilean school.

<p>American Institute, La Paz and Cochabamba, Bolivia</p> <p>English—Reading, Conversation, Grammar, Composition.</p> <p>Spanish—Writing, Reading, Spelling, Grammar, Composition.</p> <p>Metric System and Calculation.</p> <p>Geometric Forms and Drawing.</p> <p>Manual Work.</p> <p>Drawing.</p> <p>Object Lessons and Natural Science.</p> <p>Geography.</p> <p>History and Constitutional Law.</p> <p>Music.</p> <p>Gymnastics.</p> <p>Games.</p> <p>Elementary Hygiene.</p> <p>Writing.</p> <p>Morals and Social Usage.</p>	<p>Instituto Inglés, Santiago, Chile</p> <p>English—Conversation, Spelling, Translation of Charts, Reader.</p> <p>Spanish—Spelling, Writing, Reading.</p> <p>Arithmetic.</p> <p>Geography.</p> <p>History—General Principles and National Civics (Derecho Chileno).</p> <p>Gymnastics.</p> <p>Writing.</p> <p>Sacred History.</p>
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It would seem that either of these courses might find parallels in the United States. Our most modern socialized curricula certainly include some of the subjects listed by the Bolivian school and omitted by Instituto Inglés. Whatever advantage there is in one system over the other must lie chiefly in the interpretation of the curriculum, in the equipment and in teaching methods and personnel. An interesting characteristic of the national programs of most Latin-American countries is the inclusion of very elementary teaching in geometry, physics and other sciences from the earliest years. Often in these schools science is taught in the intermediate grades purely from text-books, there being not the simplest laboratory apparatus available. The work thus resolves itself largely into a memorization of definitions and formulas. The influence of North American schools has done much to stimulate a more practical type of instruction.

Most of the boarding schools that will be described in the next section also maintain elementary departments.

d. The Secondary Schools.

(1) *Their Origin and Popularity.*—The secondary schools of Latin America, following the six-year, or occasionally the four-year elementary course, are modeled after the schools of Germany or France, rather than after those of North America. These lands have in the past derived their chief pedagogical inspiration from French sources, though much of the organizing and of the recent training of teachers has been done by North Americans. Most of the books on pedagogy published in Spanish were, until a comparatively recent date, translations from the French. Aside from the closer relations with these European countries, which furnished a historical reason for adopting their pedagogical practice, the earlier maturity of the youth in these tropical and subtropical climates, makes the transition from primary to secondary schools advisable at an earlier age than with us. So far as we have been able to ascertain, all of the evangelical schools have followed this Latin-American custom in the arrangement of their courses.

The secondary school, liceo, gymnasio, instituto or colegio, as it may be called, is the most conspicuous feature of the evangelical educational system in Latin America. All of the boarding schools of any consequence are variations of this type, usually with an elementary school in connection. In most places this has been the sort of school that met with the readiest acceptance on the part of those willing and able to pay for tuition. The educators sent out by the North American Boards, eager to establish relations with the people, and hampered by lack of funds for their work, have in many cases started schools that appealed largely to pupils from outside the parishes of the evangelical churches. In these secondary schools, coeducation is seldom regarded with favor. It is contrary to native custom. Several educators testify against the practice. It is being used, however, successfully in a few schools like Granbery College of Brazil and the Polytechnic Institute of Porto Rico.

While the majority of these secondary schools carry on their instruction in the native language, there are a

number of notably successful schools that make a specialty of teaching in the English tongue and with North American teachers. The fact that English opens up to the pupil a world of books that he needs in almost any profession to which he may be directing himself, and especially if he be studying for the ministry, is an important consideration. Another advantage of the use of English in instruction for the more advanced courses is seen in the ability this gives to use the text-books that are rapidly coming out, embodying the new ideas of socializing the curriculum. Some schools in the larger cities of Mexico have been carried on with parallel English and Spanish courses; the former appealing to the foreign English-speaking population of these centers and to the wealthier class of natives, and the Spanish courses being chiefly patronized by the lower classes.

(2) *Mexican Girls' Normal Schools*.—An interesting secondary type, as worked out by evangelical educators in Latin America, is the girls' normal school, as found especially in Mexico. Saltillo had three of these institutions, and several have been located in the City of Mexico as well as in several of the leading state capitals. Indeed, most of the twenty-odd girls' boarding schools in Mexico specialize on the normal department, though they all have elementary schools as well. A good illustration of this class is the Methodist Normal School of Saltillo. There are now 64 students in the normal department, and the total matriculation is 225, of whom 72 are boarders. Twelve Mexican states are represented in the student body, and graduates are working in nine states, teaching over 1,500 pupils.

The curriculum of the four-year normal course is as follows:

Mathematics—Arithmetic, Algebra, Geometry (Plane and Solid), Trigonometry.

Sciences—Anatomy, Physiology and Hygiene, Botany, Mineralogy and Zoology, Geography, Astronomy, Physics and Chemistry.

Language—Spanish (Reading, Grammar and Translation), English (Reading, Translation, Writing and Speaking), Latin and Greek Roots.

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Professional—Psychology, Pedagogy, Methods of Teaching, School Government.

Bible and Training Course—Evidence of Christianity, Church History, Biographies of Great Reformers; Missionaries and Christian Leaders, Practical Work.

Commercial—Typewriting, Stenography, Bookkeeping, Business Grammar and Arithmetic.

Art—Music, Drawing, Painting.

Industrial—Domestic Science, Sewing, Cooking, Housekeeping.

The departments of this school include the kindergarten, two years; primary, four years; intermediate, three years; normal, four years; charity school, three grades. Its students are promoted to higher grades in the state normal school without previous examination, and its graduates by taking the required examinations of the state board of examiners obtain state certificates which are good in any part of the country. The school receives an appropriation of \$100 a month from the state to help worthy girls prepare themselves as teachers.

The influence of the splendid Christian women who have been training Mexican girls for two decades in such institutions is an element that cannot be adequately measured and that money cannot buy for the advancement of Christian culture and the true teaching spirit. Not only are the graduates of all these schools serving in the primary and village schools of their respective denominations, but they are in great demand for public school positions.

(3) *The Boys' School at Uruguayana, Brazil.*—A correspondent furnishes an account of "A União," the Methodist school at Uruguayana, State of Rio Grande, Brazil, which was founded by the Rev. John W. Price: "The boys' boarding department of this successful work contains about sixty students, and is housed in a substantial brick building. Another building is devoted to recitations, administration office and residence for one professor. The course of study carries boys through high school, and prepares them for entrance to Mackenzie College or to foreign institutions. A day-school for girls, occupying a rented house on another street, has excellent

courses in domestic and normal training, besides the usual grade work. The number of pupils enrolled in all departments in 1914 was 160. Two distinctive features of this work are notable. In 1910, when the school started, the mission Board was not ready to finance it. The buildings were erected largely with funds contributed or loaned by citizens of the town, who gave their cordial support to the school. The Board of Missions has recently assumed direction of the school, and has paid off the small debt remaining on the buildings. Religious instruction is not compulsory. The boys are invited to attend services at the local evangelical church. A large proportion do so, attending Christian Endeavor meeting and the subsequent preaching service. Those who do not wish to go to church are required to assemble in the study hall of the school for a quiet hour. This plan seems to give excellent results."

(4) *Commercial and Industrial Curricula.*—Commercial courses are now being offered in several of the schools, especially in those for boys, with great acceptance. Beginnings are being made in industrial education in Mexico, Brazil, and Chile, and among the aborigines in Chile, Peru, Bolivia and the Gran Chaco. The Woman's Foreign Missionary Society of the Methodist Episcopal Church opened an Industrial school for Mexican girls in 1910. The building with accommodations for sixty boarding pupils with large work rooms and class rooms is located on a seven-acre plot of land near Mexico City. In addition to a teacher-training course in domestic science, similar to that of the Drexel Institute, Philadelphia, there is training in domestic arts for all pupils and a five years' primary course following the government program. The work has been made partly self-supporting through the bakery, laundry, garden and orchard. The building has been filled to its utmost capacity and has been found to meet the need of Mexican girls for industrial training. In Mexico, the Friends made a start on an industrial farm near Victoria, before the Revolution, but the work has been interrupted for the last two

years. In the state of Nuevo Leon, the Southern Presbyterians have established an industrial school at the city of Montemorelos. A long one-story stone building has been well equipped with lathes and other wood and metal working machinery. In Central Brazil, Dr. W. A. Waddell has developed an industrial farm school at Ponte Nova, where students are supported for an annual cash outlay of \$85 each, including board for twelve months, tuition, books, washing and mending. This school is coeducational, and its influence is strongly evangelical. It is chiefly designed to train Brazilian Christian workers. The diocesan school of the Brazilian Episcopal Church is located at Porto Alegre, under the direction of the Rev. William M. Thomas, with an additional teaching corps of two Brazilian clergymen and one American layman. The school is for boys and young men and aims to prepare for a commercial life or for entrance to a university. It is now completing its fourth year and has an enrolment of about fifty-five, above thirty of whom are boarders. The number is at present limited by reason of absolute lack of space. A large school building is now under construction on property bought by the mission in a beautiful suburb in Porto Alegre. In a suburb of Mexico City, the Episcopalians have recently erected a building for St. Andrew's Industrial School. In Chile, at Maquehue, the South American Missionary Society maintains an eminently successful industrial and agricultural school established in 1897 with sixteen in the faculty. The same Society has a similar school at Cholchol, which has a larger attendance. It maintains in all seven schools in Chile. Farming, gardening, carpentry and weaving are among the subjects taught. Unfortunately, the report of the Society gives no details of the work. Manual training courses are listed in the curricula of several schools that do not specialize on the industrial feature. Judging from the deeply felt need for this type of instruction expressed by many distinguished Latin-American educators and statesmen, this field, which has been only barely entered upon, is capable of the

widest development and of most helpful results. In the Argentine the Board of Foreign Missions of the Methodist Episcopal Church has recently opened a commercial school in Buenos Aires. It has a preparatory department. The commercial diploma is accepted by the government.

A correspondent in Central America writes: "Some mission schools have been established; but there are probably sixty percent. of the people who can neither read nor write. The greatest need is for institutions for training good, moral Christian teachers. At present there are only two boarding schools in all Central America, a few day schools and not a single normal training school. In Nicaragua, the clerical government is displacing the secular village schools, and establishing Jesuitical schools for the few in their stead. Costa Rica is far ahead of most of the others educationally. Still there is much to be desired. Until recently, there has been little done by any of the Boards, except by the Moravians on the Mosquito coast. The Presbyterian mission has a school, also the Friends at Chiquimula, Guatemala. Two others have been commenced very recently, one in Coban, and another in Guatemala."

The Polytechnic Institute at San Germán, Porto Rico, while established only a few years, has already several good buildings erected by the students, who carry on all the building, cultivation of land, and labor connected with the dormitories. Every pupil, irrespective of what he pays, is required to do a certain amount of work in some of the industrial departments. The courses are vitally practical, including those in the Bible. The atmosphere is thoroughly moral and evangelical. It is striking out boldly to solve a number of the most vexing problems of a native church by giving its youth an efficient preparation to solve the problems peculiar to their community.

(5) *The Religious and Social Life of the Students.*—Bible study is a very regular feature of the programs of all these schools, except in a few cases where government subsidies have been accepted and this is forbidden. Some correspondents advise against making this work

compulsory. All agree that the instruction should be very competent. In most cases religious instruction seems to meet with little opposition from the patrons of the school. They are accustomed to having it in the public schools of many of these lands and in the church schools, so they naturally expect it in evangelical institutions. The results are hard to identify and classify, especially in schools that draw their pupils from the upper classes. Converts to the evangelical Churches are seldom made from these, even though they remain several years under school influence. Consequently, the whole system has been called in question as a means of missionary endeavor by those who estimate results by the numbers added to evangelical church membership. Some of the Boards have adopted the policy of having a majority of the pupils in their boarding schools from evangelical homes, and of making the spirit of the schools strongly religious. They feel that better results are secured from smaller schools thus administered, disregarding the possible income from the tuitions of non-evangelical pupils, and concentrating on definite training for Christian service.

Some institutions seem to leave the student religious life, aside from attendance at chapel services, largely to voluntary groups like the Student Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Camp Fire Girls or the Boy Scouts. Several of the school catalogues make no mention in detail of Bible study. Many of the schools have literary societies similar to those of the colleges and academies of the United States.

(6) *Several School Catalogues.*—The catalogues issued by the various schools in Latin America are very uneven in editing and in typographical workmanship. The most elaborate and most thoroughly systematized is issued by Instituto Inglés of Santiago, Chile. Many full page half-tones portray classes and groups of the student body in the usual style of the American college annual. The catalogue contains ninety-six pages printed on heavy calendared stock, with a handsome cover. The

information for prospective patrons of the school is full and detailed, even to enumerating just what articles of apparel each pupil must bring with him, and telling the pupil what to do if he reaches Santiago after night. No other catalogue received approaches this in elaborateness. Few of the catalogues give enrolment figures or much detailed information as to courses.

The following items are gleaned from school catalogues: In Liceo Rivadavia, Buenos Aires, the girls are apportioned various household duties as training in domestic science, and to make them feel that they are a real part of the school family. A full page illustration of the students of Concepcion College, Chile, in the picturesque costume of the Camp Fire Girls shows a fine looking body of young women.

e. The Institutions Above High School Grade.

Institutions in Latin America doing work above the grade of high school are few in number and have very few students in the upper classes of their liberal arts departments, most of the pupils being in technical courses in law, engineering, medicine, pharmacy or agriculture. One of our correspondents who has been long on the field writes: "Higher instruction in the evangelical schools of Latin America, with the possible exception of one or two institutions, has not yet been attained. There are two reasons why we have not been able to carry our students through college courses, as is done in the United States. The first is found in the student himself. As a rule, filled with the spirit of modern commercialism, he wishes to get out into business as soon as possible. The second reason is the *bête noire* of all who are responsible for the maintenance of mission schools in Latin America—the financial problem. If our schools were endowed, as are most of the schools in the United States, it would be an easy matter to carry on the upper classes, even though the number of students might almost reach the vanishing point. As it is now, each course must in general pay its own way. Teachers' salaries must be provided, bills of the boarding department must be met,

there is the general upkeep and a hundred other bills that must be paid. Advanced instruction will become possible only when we are able to lay aside the financial problems and to devote our time to the development of the curriculum. It is a pleasure to put on record the fact that on the West Coast the Presbyterian and the Methodist Episcopal missions, which are the only Boards having extensive school work there, are working to this end in perfect harmony. No college or university has as yet been opened; but such an institution is in the hearts of those who are planning for the extension of the educational work, and its realization may come about even sooner than we have dared to hope for it."

(1) *The Leading Denominational Institutions.*—The Baptist College at Rio de Janeiro has developed a three-year preparatory course, leading to the bachelor's degree, which lists the following subjects: Portuguese, mathematics, French, English, Latin, geography, history, physics and chemistry. The B.A. or B.S. courses are in classics, modern languages, mathematics or science. The graduate courses are classical (for lawyers, professors and theologians), commercial, normal, mathematical (for engineers), and scientific (for doctors and others).

Under the general title of Instituto Evangélico, the Southern Presbyterians maintain three schools at Lavras in the State of Minas Geraes, Brazil; the Gymnasio de Lavras, the Escola Agricola, and the Charlotte Kemper Seminary. The Gymnasio prepares boys for entrance into the professional schools of the government or into any secular calling. Its preparatory department embraces a course of six years. The Escola Agricola comprises a three years' course in theoretical and practical training for farm life. This course is based largely on an official course organized for government schools. The Charlotte Kemper Seminary for girls has a six years' preparatory course leading to a normal course of four years. The most difficult problem connected with this enterprise is that of placing the benefits of the institution within the reach of the children of the Protestant community. The popu-

lation is scattered, most of the families of the church are comparatively poor, unable to defray the expenses of education in boarding school. The institution tries to find a solution of the problem through self-help, and for this reason from the first has given attention to industrial branches and lays stress on the advantages of work on the school farm. The principal writes: "As our main object has been the training of the church people we have had all the while a number of boys in preparation for the theological seminary at Campinas. About a dozen of our students are preparing for the ministry. Last year about twenty of our young people confessed Christ and united with the church. This year the number will probably be greater. Aside from the salaries of the missionary teachers, the schools are more than paying their expenses."

Granbery College of the Southern Methodist Board, at Juiz de Fora, is another Brazilian school which ranks high not only in its own community, but among government educators also. In 1903 the college had only fifty students. In five years the number had grown to 291, and in 1913 over 400 were on the rolls. Dental and pharmaceutical departments have been added to the literary and theological, and in both are found women, who are taking their places in professional life. Granbery especially needs a suitable building which shall be the center of biblical instruction and evangelistic training. The school is largely self-supporting. Its high educational standards have caused it to be known everywhere as an institution that contributes much to Brazilian education. Elsewhere reference is made to the success of coeducation at Granbery.

The outstanding institution for higher education of Protestantism in South America is Mackenzie College, São Paulo, Brazil. This college is now non-sectarian, and operates under a charter from the State of New York. All the leading denominations are represented on the faculty, and it, as well as the student body, is strikingly international in its make-up. The faculty includes nine North Americans, eight native Brazilians, four Eng-

lishmen, two Swiss, and Swedes, Italians and Portuguese to the total of twenty-nine, including two women assistants. The intensive development of technological instruction, as contrasted with the courses usual to arts colleges, is seen from the names of some of the chairs, *viz.*, mineralogy, bridges and construction, civil engineering, mechanical design, and sanitary engineering. Most of these technical courses are for three years. At the end of the second year of general engineering work, the pupil may elect a newly offered course in electrical engineering. Of the 366 students in Mackenzie College, only 27 are women, and this includes the preparatory and commercial courses. Sixty-eight of the students are in the graduate engineering courses, 46 in commercial courses, and 252 are doing what is equivalent to high school work in the United States.

In the affiliated school, *Eschola Americana*, whose campus is a mile distant from Mackenzie College, there is an enrollment of 506 pupils, 382 boys and 124 girls, with thirty in the faculty. Thus the two schools enroll 872 pupils who are classified by nationality as follows: Brazilians, 514; Italians, 150; Portuguese, 47; Germans, 45; North Americans, 34; English, 28; French, 15; other nationalities, 39. Of these, 201 are boarders in the various dormitories of the two institutions. The statistics for graduation are as follows for the year 1914: degrees of B.S. in C.E., 13; high school diplomas, 25; commercial diplomas, 13; grammar school certificates, 64. *Eschola Americana* is essentially a day-school of primary and grammar grades, although about one-fourth of its pupils are boarders. Mackenzie has been receiving an annual subsidy from the Presbyterian Board of Foreign Missions which enables it to offer free scholarships to all young people from the churches who are looking forward to the ministry or to other lines of Christian work. This last year thirty-five received board and tuition free, and others who could pay something were taken at reduced rates. As a whole, the institution is practically self-supporting from tuitions. The state and national educational officials are deeply interested in Mackenzie

College. Through their influence, at various times, free excursions have been run from other colleges to bring the students together for various intercollegiate events. Mackenzie practically sets the pace for higher education of the modern type in Brazil.

Independent of foreign influence or means, some of the Brazilian ministers and churches are entering quite extensively upon educational work, as witnesses the important secondary school under the Rev. Constancio Omega near Rio de Janeiro, called the Atheneu Valenciano. The Rev. Eduardo C. Pereira, leader of the Brazilian Independent Church, has fostered several parochial schools in the churches of that body, and now has succeeded in building a college edifice that has cost nearly \$40,000 (gold). Students are already at work in it, and the preparatory courses are being taken by a considerable number of boys. This school is also in São Paulo.

The course of the American Institute in La Paz in Bolivia is equivalent to that of the national university, having the same length of course, six years, and preparing the student to take the bachelor's degree of the university. Only during the last two years has the privilege of taking a degree been open to others than the students of the university itself. The Institute is represented on the tribunals of the university examinations, both regular and for degrees, and the university sends representatives to the examinations of the Institute. The rector of the university controls all of these examinations as well as those of the Jesuits and of the (Roman Catholic) Seminario.

f. The Theological Training Schools.

The best developed schools for ministerial preparation are in Brazil, though the Presbyterian Seminary at Coyoacan, Mexico, was, before the Revolution, assuming encouraging proportions, drawing its student body from Mexico, Central America and the West Indies, and possessing an excellent plant of three modern buildings. Many of the so-called theological schools are groups of from three to twelve students taught by missionaries in

connection with their other heavy duties, and these students, often quite mature, are in many cases actively assisting in the work as *côlporteurs* and evangelists. A closeness of contact between teacher and pupil is thus secured, but it is small compensation for the lack of a vigorous intellectual training, so needed if ministers are to cope with the rising tide of infidelity and materialism.

(1) *The Southern Baptist Seminary at Rio.*—This has a carefully outlined five-year course for those who have completed the work of the elementary schools, although this is not an essential entrance requirement. Such useful subjects as arithmetic, geography, algebra, physics, chemistry, history and pedagogy are taught parallel to the work in Old and New Testament, systematic theology, church history, pastoral theology and apologetics. Special emphasis is given to languages, including Greek and Hebrew. English is taught for three years, and several English texts are listed for study, such as Vedder's "History of the Baptists," Broadus' "Preparation and Delivery of Sermons," Carver's "Missions in the Plan of the Ages," and Mullins' "Why Is Christianity True?"

This school makes a feature of correspondence courses, conducted entirely in the national vernacular. A two-year course for pastors is also listed, apparently for mature men who cannot give the time to take the five-year course with its literary and scientific features. The school has four men on its faculty. Seventeen matriculates are reported in the seminary, 163 in the correspondence courses, and 77 in the affiliated high school and college.

(2) *The Presbyterian Seminary at Campinas.*—This is probably the best developed seminary in South America: It has a faculty of four professors, and a three-year course, corresponding in the main to the curricula of theological seminaries in the United States. The enormous distances in Brazil, and the expense of travel are hindrances to assembling considerable bodies of students for the ministry. This seminary is located in the old Southern Presbyterian mission compound in Campinas, with a large, substantial brick building, and two smaller

old ones. The library has 5,000 volumes, of which 4,110 are catalogued. The seminary has two courses, one for college graduates, who are required to read some Hebrew and Greek, and another for men with a defective preparation, who on account of age or family responsibility are not able to get better preparatory education. One chair, named after the pioneer missionary, the Rev. A. G. Simonton, was recently endowed by the proceeds from the sale of a building in São Paulo, originally erected by the contributions of the native Church. In most of the courses English text-books are used, such as Davidson's Hebrew Grammar, Dods' Commentaries, Cornell's Introduction to the Old Testament, Newman's Church History, Shedd's Theology and the Cambridge Greek Bible, though in some courses a French text-book is followed, as Vinet's Pastoral Theology and Homiletics. Students have room and tuition, and also receive an allowance from the board of directors, paying their board, lighting and personal expenses. Conditions for admission are a full gymnasium course, approval by a presbytery and a medical certificate. The distinguishing features of this institution are that its work is entirely theological, that it represents the combined endeavor of the Northern and Southern Presbyterian Churches in the United States and of the native Church, and that every regular student since 1907 has entered the ministry. Any person can attend classes on obtaining permission from the "rector." Two ministers of another Church have studied here.

(3) *The Union Seminary in Chile.*—One of the teaching staff writes: "In June of 1914 the Presbyterian and Methodist missions arrived at an understanding and organized a theological seminary in Santiago on the basis of the brief evangelical creed of the Evangelical Alliance and under the control of the governing authorities of the respective missions. The seminary was thrown open to all evangelical Churches, and almost from the first has had in it students of three missions. It so happened that the Presbyterian mission had taken action toward setting aside one of its missionaries for this distinctive work and that the Methodist Board had made a

similar provision by sending to this field a missionary who had taken active part in a union seminary in the Philippines. These two missions had other missionaries in the capital who were specially prepared for teaching or theological work, so that it was practicable from the start to form a faculty of six men and two other instructors. All of these men have other pressing duties so that their time is too limited to develop the possibilities of the Bible Seminary. The exigencies of the field were such also that it was impossible to send to the newly organized seminary all the men in training for the ministry. But eight men entered the courses the first year and the number has been slightly increased this second year. We are in a period of transition. Men are still studying either under the direction of missionaries scattered up and down the field, or by themselves, or by correspondence with members of the faculty. It will take some time fully to supply the exigencies of the field so as to gather together the whole student body at one place at one time. But we are working in that direction and the ideals expressed by the faculty, if not yet formally adopted, embrace a wider curriculum and a more extensive series of courses than are at present possible.

"Such a seminary may be begun with the most slender equipment. In Santiago we use two or three rooms in one of the churches. But we look forward to the time when a proper but not too costly building will furnish us with classrooms, a library, dormitories for unmarried students, a common dining-room and chapel. Married students can be provided for by having them live in connection with the mission chapels, which ought to be greatly multiplied in this large city, and where the presence of a resident Christian family will help give character and permanency to this local work, which may ultimately grow into a Christian church."

(4) *The Union Seminary in Porto Rico.*—The oldest effort in union theological seminaries in Latin America is the very successful school at Mayaguez, Porto Rico, where the Presbyterians and United Brethren unite in a school which draws pupils from many communions in

different parts of the West Indies. For entrance a high-school course is rigidly required. The three-years' course is essentially that of theological seminaries elsewhere. Five professors and instructors comprise the faculty. Seven were graduated in 1915, and in addition a much larger number had taken partial courses. The Northern Baptists are trying a new experiment in Porto Rico, where they have recently erected a handsome building opposite the campus of the government university, intending to have the young men get all except their theological courses in the state school.

(5) *The Cuban Theological Courses.*—A limited theological training course is being offered at Candler College, Havana, and a similar one at the Baptist school in El Cristo. These provide elementary preparation for the students in connection with their high school courses. The need for workers is so great that the schools have been forced to give these courses in theology, church history, apologetics, Bible study and Sunday-school methods, in spite of the limited preparation of the students for such work. The present arrangement is held to be only tentative, and greatly improved conditions are hoped for.

g. Popular Educational Movements.

Young Men's Christian Associations are located in Rio de Janeiro, São Paulo, Porto Alegre and Recife, Montevideo, Buenos Aires, Valparaiso, Havana, San Juan, the City of Mexico and Chihuahua. Night classes and physical instruction work have been notably successful in most of these centers. Nearly one thousand men attend the gymnasium classes in Buenos Aires. In Rio de Janeiro for the year 1914 there were 5,001 class sessions in the educational department, and attended by more than 500 different pupils, an increase of 150 per cent. in five years. The Uruguayan National Commission on Physical Education invited the Montevideo physical director to take charge of their playground movement. He was also made instructor of the physical department of the Women's National University and of that of the

leading boys' school of the country, He has thus under his general supervision 125 classes monthly; while on the playgrounds 5,000 children are cared for by the assistants, trained by this one man.

Classes in the national idiom for young immigrants from Europe, especially Italians, have been most popular in some of the Associations, and Bible classes have done good work. The student hostel at Buenos Aires is coping bravely with a most difficult problem in providing clean, Christian surroundings for the young men of the national university. The student Christian conference, truly international in its character, which meets annually at Piriapolis, Uruguay, is perhaps the most notable educational achievement of the Young Men's Christian Association in South America. It has not only brought together student leaders and men of strong Christian character for the fellowship and inspirational influence usual to such gatherings, but it has so attracted the favorable attention of government officials, educators and editors that they have declared the camp to be making a larger contribution to international peace and goodwill among South American nations than any other single agency now at work there. Several of the governments have paid the expenses of the student representatives from their lands, and the Uruguayan Minister of War lends the camping equipment for the conference.

The Young Women's Christian Association has a flourishing work in Buenos Aires and is planning to enter other cities in South America.

Institutions resembling in some particulars the institutional features of the Young Men's Christian Association and in others the philanthropic work of the social settlements, have done splendid work in Brazil and on the Mexican border. The People's Central Institute of the Southern Methodist Board in Rio de Janeiro has for ten years done a most valuable work among the neglected classes of that great city. A night school with four regular teachers, a day-school with kindergarten enrolling 433 pupils in both, medical and dental clinics, a department of free legal counsel, a school for the deaf

and dumb, and neighborhood visitation work are all features of this work that are broadly educative.

In the People's Institute at Piedras Negras, Mexico, much popular educational work has been accomplished through lecture courses, night classes and in popular gatherings of the open forum type. One hundred and fifty pupils, mostly adults, are enrolled annually in night classes. Besides commercial courses, cultural courses on Spanish literature, ancient and modern history, and life problems are taught. English classes are most popular, and the enrolment includes government officials and other prominent men of the city. Most of the public school teachers are members of the Institute, and by means of courses on pedagogy and lectures on the educational systems of Europe and America, public interest was so aroused in the problem of education that exhibitions of school work were held, first in the Institute and then in the municipal theatre, serving greatly to increase the influence of the schools. The director of the Institute is a member of the school board of the district. The state government provides a subsidy of one hundred pesos a month without any conditions whatever attached to it.

Institutional work of more limited scope is being undertaken at other points.

Educators from widely separated fields testify in one voice to the usefulness and the popularity of athletics and physical instruction in their work with students and with the people generally. Frequently Latin-American youths have an exaggerated sense of self-importance which leads them to consider play, even the games of the athletic field, beneath their dignity, they who are bent upon attaining to the honors of professional life! So college athletics has been valuable in curing this sham dignity, teaching these youngsters to unbend, and to get a truer recreational program in life than that of attending horse-races or cock-fights. The women especially need physical training, and it is proving a real boon for them. Athletics has proved a splendid point of contact for teacher and pupil, and most of the schools make

detailed mention in their catalogues of its features as a regular part of their programs.

h. Religious Training Through Sunday Schools.

The Commission on Latin America of the World's Sunday School Association presented at the Zurich Convention of 1913 a survey of the field based on a questionnaire, the results being set forth in a 27-page pamphlet issued by the Association. From this report the following facts have been gleaned: In all Latin America only three Sunday schools meet in buildings specially designed for this work. Two of these are in Buenos Aires and one in Bello Horizonte, Brazil. All but two of the schools use the International lessons; thirteen report kindergartens, but only two have regular promotion exercises. Of the fourteen theological schools reported, seven teach pedagogy, psychology and Sunday-school management. One has a course of methods of teaching, and two require study of a first standard teacher-training course. There is no exception reported to the practice of pastors attending the Sunday school. The ability of native ministers to read English varies greatly in different countries. The proportion is given as two-thirds in Mexico, one-third in Cuba, one-half in Porto Rico, one-sixth in Argentina, none in Bolivia, a majority of those in Brazil, and one-third in Chile. Two correspondents report the training of superintendents by correspondence, seven by reading courses, and five by summer schools or other schools of methods.

The only countries showing any systematic effort to train teachers are Cuba, Brazil and Mexico. The textbooks are those intended for use in the theological schools. Association diplomas are given to those completing the course. Thirty diplomas were given in Cuba in 1912. The work of institutes, conventions and conferences is very scattered and inadequate. Many of the Boards have in the past published their own literature, using the International uniform lessons. Since the Southern Methodist Publishing House at Nashville, Tenn., has recently issued the "International Graded Series" through the

beginners', primary and junior departments, the introduction of these helps prepared under the general editorship of Prof. Andrés Osuna has been quite general. These three series have been translated directly from the English originals, the editors feeling that as most of the topics and illustrations were Biblical, they did not need adapting to suit the Latin-American field. It is hoped to issue the remaining numbers of the "Graded Series" as soon as the demand will justify it. *Manzanas de Oro*, the weekly primary illustrated paper, published by the American Tract Society, has had quite general use, as have the lesson picture cards printed in colors. A good young people's weekly paper is much needed.

Forty-five schools report that most of the homes from which children come are Christian; six that half are Christian, and twenty-one that the homes are mostly non-Christian. Cuba and Argentina have the largest percentage of these last. Twenty-one replies report the attitude of public officials toward the Sunday school as favorable, sixteen as unfavorable, and thirty-four as indifferent. Nineteen mention public school teachers as opposed to the Sunday schools. The Commission recommends further careful study of the field, and finds that next to the need for more workers competent to teach is the dearth of suitable literature of all kinds for the work.

Early in 1915, Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, with a small company of North American Sunday-school workers made a tour around South America to promote interest in the Sunday school. Secretary Brown reports: "All denominations cooperated. The meetings took the form of mass meetings, children's rallies, leaders' conferences and workers' institutes. The attendance filled the largest buildings at each place. At Rosario twenty-three Sunday schools took part. There was an attendance of 2,500 in the largest theatre of the city. The schools formed in a parade through the streets, the first parade of its kind in Rosario.

"The work in Brazil is somewhat further advanced than at other points in South America. The forward

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steps taken by the national convention at Rio included the following interesting points: (1) to promote a standard for school organization, with recognition by the Association; (2) to erect a standard for the training of teachers with recognition; (3) to promote the organization of Bible classes with standard and recognition; (4) to issue a cradle roll certificate in Portuguese; (5) to take steps looking to a course of primary lessons in Portuguese.

"It is admitted by missionaries and native workers that the line of easiest and largest advance in South America will be through the Sunday school and Christian educational institutions. There is practically free opportunity for Sunday schools in all parts of South America. That so much progress has been made when the literature helps have been so meagre, when teachers have been untrained, when there has been so little to attract scholars in the line of special expedients, speaks hopefully for the future when these conditions shall be corrected."

CHAPTER VI

THE AIMS, METHODS AND PROBLEMS OF EVANGELICAL EDUCATION

This section of the Report is devoted to the aims, methods and problems of evangelical education in Latin America as revealed in the correspondence received from missionaries and others on the field. It should be carefully noted that the opinions expressed in this section are exclusively derived from the material furnished by the correspondents, and do not represent the conclusions or judgments of the Commission. These are expressed only in the final chapter of the report.

I. THE AIMS OF MISSIONARY EDUCATION

a. *The Conversion of Pupils.*

The majority of the correspondents concur in the statement that the primary aim of mission schools should be the conversion of the students, differing, however, as to what is meant by this. One defines it as a "surrender of one's life to Christ, a rendering up of the citadel of the will to His control and a turning away from selfish purposes and aims to a life dedicated to His service. The final aim of all missionary education is the conversion of the student. All other things, the teaching, the discipline, the acquirement of buildings and equipment, the securing of faculties—are but means to this end."

Another view is expressed in the following extracts: "It seems to me that mere conversion is not enough. The

ultimate end of all our work should be the development of strong Christian character and the establishment of the best forms of self-sustaining Christian institutions. As a means to this end—I believe the most effective means—we must engage just as extensively as possible in general educational work, always, of course, emphasizing religious and moral values.” “Every true teacher will aim at the education (leading forth and up) and the transformation of the pupils. But whether this shall at once go on the lines meant by ‘conversion,’ is open to question. It must be remembered that in most cases, in new countries where the leaven of Christianity in its purest and freest vigor has not been in operation, what is called conversion, in any sense, is and must necessarily be a process slow, deep, and often, during a long period, almost indiscernable. An atmosphere within and without the life must be formed, distinct from the predominant environment, and soul atmosphere, is not usually of rapid formation. Cramming and crowding and urging do harm. Captivating influence, spiritual attractiveness, the gravitating force of spiritual reality, the winsomeness and attracting charm of the real teacher, do a thousandfold more than verbal aggressiveness or direct proselytising.”

An educator of long experience writes: “Personally I do not understand that in order to report the conversion of a student I must wait until he has announced his desire to become a member of the evangelical Church. I would rather define conversion as the acceptance by the student of Jesus Christ as his Lord and Master, no matter what his ecclesiastical affiliations may be. The only proof that I would demand of the reality of his conversion would be the visible evidence of the complete transformation of character, the putting away of the old man, and the putting on of the new.

“There are many students in Latin America who have learned of Christ in our mission schools and who are today leading lives that are irreproachable in their purity and high endeavor, but who are not members of any evangelical Church, nor do they consider themselves as affiliated with the Roman Catholic Communion. More

than once students have written back to the principal or teachers stating that they are the only believers in the whole town or district, and that they were reading the Bible or studying the Sunday-school lessons absolutely alone.

"I am still sufficiently Protestant to wish that every young man and every young woman in Latin America might be brought into vital active contact with some branch of the evangelical Church. But I can not believe that we can, under the present conditions that prevail in Latin America, make such membership a *sine qua non* of conversion."

b. The Training of Native Leaders for the Church.

The training of native leaders is also a distinctive aim of mission schools. There is an opportunity for and a need of training women, as well as men, as leaders at least of social service and in the work of the Church and Sunday school. Says a correspondent: "From the standpoint of the number of workers required, of the facility of expression in language needed and especially of the true understanding of and deep sympathy with racial characteristics and ideals which are so essential, it is readily seen that the final evangelization of these nations must come through their own people. If we are to build up a strong and enduring Church it is necessary to look to our schools for the training of the strong leaders required. Men are needed whose mental powers are developed to the utmost. They should be men who have studied not only their own nation but others, men who can appeal to the best in their own race, and who merit the esteem of others. This is not a task for theological seminaries alone. Its fulfilment should begin in the primary schools and should meet as much consideration in girls' schools as in those for boys."

c. The Equipment of Students for General Usefulness in the State.

There is general agreement that this should be one of the main purposes of missionary education. One writer indeed claims that "this should be the immediate aim and

object of mission schools and it should be made widely known that this is the purpose of their work. It is universally intelligible; it evokes wide-spread sympathy; it cannot waken any real opposition; it covers a wide field; it has no restrictions or limitations; it must command the approval even of those who profess to be indifferent; it quickly secures cooperation from all classes."

A prominent Brazilian pastor evidently believes that these more general effects of missionary education may receive too great relative emphasis. Speaking of the work of the mission schools as he has observed them, he says: "What is the purpose of these missionary institutions? If their primary aim is to cooperate with the government in the instruction of the people, they have nobly fulfilled their mission. They have, in the case of primary education, even offered a model to the public system. If, however, their aim is the conversion of pupils, the training of native leaders for the Church, and the diffusion of Christian ideas, they have been very generally a failure. More than thirty years of experience here in a capital city where one of the oldest and best known missionary institutions of learning is located supports this conclusion. The churches here have not gathered fruit as they should have done in the conversion of pupils or in the preparation of native leaders. In all probability the history of the other missionary institutions is of like nature. In the diffusion of Christian ideas, it is probable that schools have accomplished something. However, this result, like the conversion of pupils and the training of leaders, amounts to little." A Brazilian educator declares, however, that "a large number of the social leaders in that same city owe their standing, ability and power to that type of education which such schools represent."

A missionary of long experience thinks that there may be two entirely distinct types of schools whose problems are so different as to require separate treatment. He suggests that most of the disappointments in educational work have arisen from the attempt to combine the two types. These types are: (1) Schools created entirely for

the sake of the Church. In many places the public schools provide for less than half the children of school age. The Church, to avoid continued illiteracy, must in many places develop its own schools. (2) Schools that have for the first aim the overcoming of prejudice among the better classes. If these are to understand evangelical Christianity it must be interpreted to them through the school. Schools of the second class call for the personal care of some one or more able educators. Naturally they cannot be numerous. Few of the children become Christians. Nearly all are lifelong friends of the school personnel. "It is needless to say that these schools should keep their courses abreast of all sane educational progress; that their administrative problem is that of a high grade American school badly cramped for money several thousand miles from its administrative base; that the more the schools of different missions cooperate the easier life will be for all of them and that they should try to stand head and shoulders above government schools. If this be their position they can be entirely self-supporting. Any failure in any of these respects will be reflected in lack of funds."

d. The Diffusion of Christian Ideas.

Several contributors emphasize the necessity of training for home life. "So much depends on the home, that at least one school in a country should be dedicated to education and training for home-making and home-keeping, in the Christian sense of the terms. This would be a distinctive service and one which the government does not propose to do." A teacher of girls writes: "I am heartily in favor of putting into our schools the teaching of domestic science, manual and industrial training and any other branches that will help women to make better homes, to raise healthier and more intelligent children and to be industrially independent so that they shall not be compelled, because of incapacity to earn their own livelihood, to submit to degrading conditions."

The following extracts from letters of former pupils illustrate the character of the influence exerted by one

mission school. The writers of the letters selected have in no case become members of evangelical Churches. Their testimony, therefore, shows the effect of the training received in the school upon the community at large in the inculcation and diffusion of Christian ideas. One graduate who has made a large fortune for himself since his graduation and who is now a member of the National Congress, says: "The practical and moral training which I received in the school have made me apt to meet the struggle for life. Exactness, honor, honesty, morality and sound principles, which were inculcated in me in the school, have already served me in my commercial life, and I can assure you that they will always be my guide in all my private and public acts."

Another, who is the leading architect of his city, says: "That which was most deeply impressed on my character while a student, and that which I value most, was the object lesson given me by my principal and professors of the value of an upright moral life. I was made to understand, in a practical manner, how important for man is a life of upright labor and strict morality; that constant and persevering work, done to the best of one's ability, brings the compensation of a quiet conscience and a happy home. To the school I owe, in great part, the reputation which I have in the society of this city, as a competent professional. Not only were we given counsel, but also good examples, something more important. In us was inculcated the spirit of struggle, of work, in the sports, in the class-room, in the different activities of the school, and this struggle, this emulation, strengthened the body and the spirit."

A civil engineer says: "The institute not only laid the foundation stones for my success in my profession, but it also gave me as well a firm base on which to build my moral life. I will never forget the farewell hymn we sang at the close of my senior year—'God Be With You Till We Meet Again!' A boy could not be sent off with better words ringing in his ears."

A young man, owner with his father of an important business, says: "I learned in the Institute that character

is the most important thing in the world, and that kindness, respect towards others, modesty, are habits that make one friendly with all others and gain for him universal esteem. The school was the starting point in my life and I shall ever have for it an immense debt of gratitude."

A captain in the army of one of the republics says: "I shall always remember with gratitude the days I spent with you. The care of the teachers and the atmosphere of general confidence and trust impressed me very much. I shall try to honor the school in my duties as a defender of my country and as an instructor of the people in their civic duties—a position I consider very similar to that occupied by you and my old teachers."

c. The Uplifting of Community Life.

Obviously, the influence of a mission school may extend either to the surrounding native community, or to the adjacent English-speaking community, or to both. The writers have usually had one or the other of the two in mind, probably in accordance with their local situation. Among the results of the influence of the mission school upon the community life which can be traced to specific methods employed in achieving them, are the following: indirect elevation of community moral standards through the influence and example of those trained in the mission school; the promotion of fraternal and friendly rivalry among the other educational agencies of the community; the counteraction of the effects of vicious literature by the opening of the school library to the public; the securing of lectures by eminent travelers through the agency of a college or university club connected with the school; the overcoming of community apathy and opposition to the mission school and the winning of popular favor and support. Many students who were not converted during their course of study yet furnish friends for the work and an atmosphere in which evangelical Christianity can grow.

In addition to these the following methods of increasing the influence of the mission school upon the com-

munity have been recommended, but without clear indication as to the extent to which they have actually been employed: cooperation of mission schools in the attempt to excel government schools; the opening of the school gymnasium and baths to the foreign business men of the community and to the former students of the school; the provision of basket-ball and other forms of athletics; the participation of the teacher of the mission school in the work of the local church and Sunday school; the opening of the school parlors as a social center for the young people; the service on the part of some one connected with the school upon municipal commissions; the contribution of articles to the press; and the holding of normal and Biblical institutes and Sunday-school and Christian Endeavor conventions.

The influence of such school work on the life of the community gradually becomes pervasive, deep and abiding. It creates a fraternal bond between its own work and that of all other school activities, whether official or other. It inspires and strengthens all educational efforts and raises the tone of all such labor. By this generous giving forth of its influence it stimulates action, provokes emulation, gains for itself and its principles a constantly wider hearing and increasing acceptance, and without any self-advertising or exhibition soon occupies the foremost place among the beneficial factors in the life of a new people.

A striking instance of the influence a mission school may attain in a community through the personality of its head was shown in the tribute paid to the memory of Horace M. Lane, M.D., LL.D., on the occasion of his funeral in São Paulo, in October, 1912. Dr. Lane entered on mission work in 1885, bringing with him over twenty-five years' experience in Brazil as teacher, merchant and student of public affairs. Under his presidency Mackenzie College grew to occupy a position of national influence. At his death the Law School, the Polytechnic School, the Normal School and other public and private schools of the capital were closed in his honor. The funeral was the largest ever seen in São Paulo.

In the state legislature resolutions of sorrow were adopted and speeches of eulogy pronounced by leading members. In the lower House, the President of the Committee on Public Instruction spoke in part as follows: "Mr. President, it is with the most profound sorrow that I call the attention of the Camara to the death of the educator, Horace M. Lane, which occurred yesterday,—a person noted among us for his entire life of good service to education among us, a name beloved among us as the prototype of virtues, of intelligent activity and of fortunate initiative. A great Brazilian he was by the right which belongs to him who cooperates in the patriotic work of our development; he rendered remarkable service. Born in a distant land, but living about forty years among us, it is fitting that we join the mourning which surrounds his name, rendering the homage due to the tireless worker for our advancement, to the modest promoter of the education of the people of São Paulo, to the happy originator of the patriotic work of teaching so highly esteemed among us."

In the Senate, one of the leading members, soon after a secretary in the federal government, said: "Mr. President, yesterday Dr. Horace M. Lane passed away, who during some decades dedicated himself to the cause of teaching and education in São Paulo with the greatest devotion to this country and with almost superhuman abnegation. Few Brazilians will have done as much as this man, American by birth, has done with the greatest modesty, and with the most extraordinary competence, not only leading us to new and unknown horizons when he came here and began his teaching; but also, it may be stated, collaborating by his moral life and also by his intellectual work in the first organization and development of public instruction which contributes so greatly to our honor and glory in all Brazil."

2. CLASSES OF MISSION SCHOOLS

a. *Kindergartens.*

Beginning with the lower grades, we find that kindergartens are not in wide use among our mission schools.

Reasons for this are given in the following quotations: "This is a course that is but little developed in Latin America. There are a number of kindergartens in Chile, for example, but not one of them, so far as I have been able to learn, follows exactly the methods of Froebel. There may be several reasons for this: the difference of environment, for it is impossible to transplant, in its entirety, a system from one country to another, with satisfactory results; climate, lack of proper kindergartners, impossibility to secure all the materials needed, except at prohibitory prices, because of duties; lack of interest on the part of parents in this class of instruction. A number of mission schools have advertised and carried on so-called kindergartens, but the course is a modification of that of Froebel and is primarily intended to take care of very small children until they grow to the age at which they may be advantageously admitted to the primary departments." "Theoretically, the kindergarten is a most valuable form of work. Practically, in many places it is difficult to maintain. More than any other school the kindergarten is the kindergartner, and she must be to the manner born. Nothing is more ghastly than to witness the efforts of some American kindergartner, full of zeal and theory, to pierce the barrier of strangeness that separates her from the babes. Every mother knows that child language must be learned anew with each child and that child thought is sometimes elusive even for a mother. Imagine a foreigner who half knows the grown-up language face to face with childish variations!"

A woman missionary who has taught kindergartens in Bogotá sees in it opportunity to teach the value of work through play, the ideals of purity, cleanliness, morality and truth, and the elements of Christian faith. She advocates day nurseries and a trained nurse as adjuncts of mission kindergarten work.

b. Primary Schools.

Our correspondents agree that in schools of this grade instruction should be entirely in the vernacular and that their courses should be much the same as in North Amer-

ica. "As they will be supported by the churches and as many of the parents can give but little Bible teaching to their children, at least fifteen percent. of the time should be given to Bible teaching. Any parents who are willing to put their children in such a school should be accepted as patrons. All mission schools working in the same region should follow the same courses and maintain the same expense standards. If the work to be done is among the poorer classes, which are, in general, those that are reached by the evangelistic arm of our work, it is probable that most of the instruction to be given will hardly go beyond the primary courses. Even here, however, the instruction might well be divided into two classes. One would receive the children who, it is known, can remain under instruction but a short time. The teaching would be done exclusively in their own tongue and their time given almost entirely to a conquest of 'the three R's'—if we may put it in that way. In the other division the teacher could carry along the children whom he hopes to pass on to the courses of secondary instruction. Even in these courses the instruction in language should be pretty well limited to that of the country. English or other foreign tongues will be of but small use to children who, as a rule, must leave school at an early age and go out to earn their daily bread."

c. Secondary Schools.

The courses of the secondary schools will correspond nearly, as at present, to those of the high schools of the United States, substituting modern languages for the classics on which the students of North America have been wont to spend so much time. With reference to high schools designed primarily for educating children of the churches, an experienced missionary educator says: "The educational average of Latin America does not call for the high school as a universal element of education. A church with all its members primary school bred is five hundred percent. above the general community in ninety-five percent. of the regions. The

high school is not a minimum for a boy or girl of good family, but a maximum unless it be the road to some calling. Were the evangelical community of either São Paulo, Buenos Aires, Rio de Janeiro or Mexico City thoroughly united, it would perhaps be able to maintain a high school along the lines of the primary or grammar schools discussed above. As matters are, high schools for the benefit of the churches must draw their pupils from a very wide area, and in consequence must be boarding-schools; which often makes a country location preferable, as providing a more wholesome environment. These high schools should be combined with normal schools and should have annexed grammar grades for boarders and also model primary schools recruited from the neighborhood. These schools can be made largely self-supporting. One at Ponte Nova, Bahia, with an annual charge of \$85 paid all expenses except the salary of the missionary family in charge."

d. Colleges and Universities.

It must be remembered that in the American sense there is no true college in Latin America. The student goes directly from the liceo or gymnasio, at about the age that the North American boy finishes high school, to the university. Many of our correspondents refer to the lack of institutions where the best Christian education of the highest grade can be furnished the youth of Latin America in their own lands, and refer to the fact that thousands go to Europe and North America for their studies. A missionary of twenty-five years' experience in Brazil writes: "The problems developed when we treat of colleges and universities are most perplexing. It is not very difficult for the right men, well supported, to build up a purely secular institution. To build up a college or university that will be a living center of Christian life is another matter. It is clear that in Latin America the strength of evangelical Christianity with the thinkers who guide public opinion will rest finally in its ability to maintain a school in which thought is free, under such compelling intellectual supremacy of Chris-

tian intellect and character that men of every stamp *must* respect the faith and the followers of the Christ. Such a school must throw down the gauntlet in every field in which these thinkers delve. Leaving theology to the denominations, law, medicine and its adjuncts, letters and science, philosophy and engineering in all its forms are its own. Four such universities are needed for Brazil, the Spanish states from Peru southward, the Caribbean and the Gulf countries. While it would be preferable to have all the faculties for each university in a single city, this is not essential. Brazil has at São Paulo, Juiz de Fora and Lavras, the beginnings of such a group. Combined and developed they would give the beginning of an adequate institution. While money is needed for such schools, men ready to sacrifice for Christ are a better capital."

A Young Men's Christian Association secretary, writing from the Argentine, says of educational opportunities in general: "The field, in so far as Christian education is concerned, has scarcely been touched. It is difficult to understand why Latin America, where there is such keen interest in education, has not witnessed the establishment of several really great Christian institutions which could not only compete with the best government schools, but which might serve as examples for efficiency in programs, administration, equipment, and best of all in the Christian character of its output. It is stimulating to learn that plans are now being worked out for a union Christian college for Buenos Aires, the Gibraltar of Latin America from the viewpoint of missionary conquest. Time, energy and money invested in Christian educational work at this point will hasten greatly the day when this continent shall be completely evangelized. I know of a group of important government officials who for some time have been considering the establishment of a private college of superior grade, on the ground of its being a good business investment. Such facts indicate something of what men who are in the position to know think of the demands for modern education

in Argentina in addition to the present system of government schools."

The following plan for such institutions has been suggested:

"(1) The colleges of liberal arts could probably be developed from the present existing secondary schools, through the securing of liberal endowments and the proper equipment in the way of grounds, buildings, laboratories, libraries, etc. Existing courses could easily be lengthened and developed into what would take the place of college courses in the United States, keeping in mind, of course, the exigencies of the individual country.

"(2) These colleges should be developed with a view to meeting the cultural and vocational needs of the youth of each country, and not for the purpose of implanting in Latin America a North American college or course of study. For example, because of the deep-rooted dislike to the study of Latin or Greek in Latin America,¹ these cultural studies, so commonly forced upon the youth of North America, would have to be supplanted by thorough courses in the modern and living tongues.

"(3) While the educational ideals and the work done should conform to the highest possible standards of pedagogy, the final end of all the instruction should be the development of Christian character.

"(4) To this end, only Christian men and women should be employed as teachers, and when one of these teachers has shown himself or herself to be a real Christian educator, every effort should be put forth to make the connection with the institution permanent.

"(5) These colleges should not affiliate with the local state government institutions or state university, but should carry out their own programs of study, these having been mapped out with the special ends of the institution in view. The recognition of their degrees by the state university would be desirable.

¹This prejudice does not have as much force in Brazil, where Greek has lately been added to the requirements for entrance to professional schools.

"(6) These colleges should try to reach and to educate the young men and women of the upper class, since this class, for many years to come, is to provide the rulers of these countries. At the same time, the spirit of the institution should be thoroughly democratic, and scholarships should be given to young men and women from the local churches who are recommended by their respective missions or pastors.

"(7) Each of these colleges should be a union institution under the joint control of the missions that are at work in the country.

"A generous number of such institutions as outlined above, scattered throughout Latin America, would exercise an influence that would quickly change the very currents of national thought and life and give an impulse to purity and nobility of purpose that is to-day too little known among these light-hearted, lovable Latins.

"The crown, the flower, of all the work of the colleges suggested in the foregoing paragraphs should be at least two, and probably three, great Protestant universities. Let them be thoroughly Christian, and so generously endowed that they will be able to offer the best university courses in all Latin America, equal to the best available in North America. Important courses in these institutions would be (a) medical; (b) engineering, civil, mining, mechanical and electrical; (c) agricultural; (d) theological."

e. Special Schools.

(1) *Theological Schools.*—The writer quoted just above continues: "If we are ever to take these lands for Jesus Christ we must look forward to and make active preparation for the preparation on a large scale of educated preachers and lay workers. There should be courses for women as well as for men. I believe there is no greater absurdity in mission work than the way in which we are preparing our young men for the Christian ministry in the missions of Latin America. We wonder why we do not make greater advance, why we do not reach the upper or educated class, and yet we are trying

to do this with workers whose preparation is limited to a few years of study with some missionary whose time is largely occupied with other duties, and who cannot be expected to be a complete theological seminary. It often happens, also, that a young man offers himself for the ministry and he is at once plucked out of his accustomed surroundings and, probably with his young wife, is set down in some country town and told to preach the Gospel. This is an absurdity. The young man, willing and consecrated though he may be, does not know how to preach, knows nothing of methods, and in a few years at the best he is compelled to leave the ministry as useless, or at best, is moved about at practically every mission meeting in order that he may continue to use on new congregations the little material that he has gathered. There is a crying need in Latin America to-day for an educated ministry and we need not even think of reaching cultured men and women until we have men of their own blood who can meet them on a social equality and can preach correctly in their own tongue. This same seminary would do a great work in the preparation of young women who could, either singly or as the wives of the educated ministers, go out to begin, at least, that work for women which is so pitiful in its present inadequacy, and the need for which is so appalling. The women of South America bear burdens that are little known, and only their own sisters may alleviate those burdens, and that only after thorough preparation. If we need men to preach the gospel, we need in the same degree women who will supplement the work of their brothers by going out to reach the downtrodden sisters among the poor as well as among the cultured women of the upper classes."

A missionary educator of long experience writes: "In view of the wide-spread skepticism prevailing in Latin America, a skepticism having its base in historical, scientific and philosophical study, the goal to be kept in view in the preparation of the ministry of the evangelical Church in Latin America is a broad, full and well-developed general course of theological training, such as is given in the best seminaries of the United States and

Great Britain. As the element that makes it all efficacious and insures that 'the man of God shall be perfect, thoroughly furnished unto all good works,' every theological school should provide for the thorough training of its students in the knowledge and ready use of the Bible in their 'mother tongue. One of the greatest defects in theological schools of our day is undoubtedly the lack of this training in the knowledge and ready use of the Bible in the student's vernacular."

(2) *Training Schools for Lay Workers.*—Two distinct classes yield candidates for Christian workers: (a) The children of church members, or young men or women who have been trained in the evangelical schools. The aim should be to give these the most thorough and complete course of training possible, as already suggested. (b) Another class, and in many fields at present a larger class, is composed of young men already grown up, with little or no education, who feel called to give themselves to evangelistic work. Their service should surely be utilized, but they require a far different kind of training. In some cases, such young men have been placed in classes with children of grammar or even of primary grade. One correspondent recommends that in case "of overgrown boys and girls ambitious for an education, but without any preparation, an ungraded room should be established where such students may receive individual attention and be prepared for the regular classes in the least possible time." Our correspondents agree that there should be special training schools for students of this class, usually recommending that they be of an industrial type, and with location in the country. One writer says: "The institution proposed should be a feeder to the other schools in the case of such as feel called to study for the ministry or other higher intellectual calling. Our colporteurs would do better work if they had a year or two of instruction in the common branches together with Bible teaching, and methods of organizing and leading groups of Bible study. Teachers for local schools, who could also lead small groups of converts until a pastor could be provided for them, would

here be able to get the needed training. Young men who feel a call to the ministry, but who have never had the opportunity to get even a common school education, could be put upon their feet and tested as to their aptitude for the ministry, without the mission having to carry them at considerable expense during a term of years, only to find out later that they are not naturally equipped for leadership. Such an institution would gather men of independent character, who do not wish to be a charge upon others, and would give them an opportunity to increase their usefulness along Christian lines. The privileges of this school might well be extended, whenever possible, to those of Christian character who wish to increase their usefulness in their own secular occupations. Probably the most feasible and remunerative work that could be undertaken would be agriculture, possibly vegetable gardening, along with the cultivation of such staple articles of food as would serve for the maintenance of the inmates."

(3) *Normal Schools.*—With regard to the need of schools of this type, and the demand for their graduates, the correspondence at hand shows that conditions vary somewhat in different countries. Graduates of mission normal schools often find a large opportunity in government schools. "Evangelical forces should not overlook the importance of preparing teachers for government schools. Here questions of character are more directly involved. Evangelical effort may well be expended in the preparation of teachers so highly equipped pedagogically and of such high character as to compel their acceptance in the government school service. Perhaps numerous normal schools might well be established all over Latin America under evangelical auspices. They would prove far more effective than the same amount of effort and expenditure in the establishment of mission day-schools. Every influence should be brought to bear upon the governments throughout Latin America to extend and raise the standards of their educational systems. This can be done far more effectively through inspiration and through the supply of teaching ability than through what

often proves a pauperizing and blighting method of duplicating or supplying a substitute for the government school system."

On the other hand, a very different condition exists in some other quarters. Take for example the State of São Paulo, Brazil, which is generally acknowledged to have the best developed public school system in the republic, a system largely influenced in its inception by an American missionary, and now taken as a pattern by other states. In the capital and in various centers throughout the state the government maintains excellent normal schools. Public school teachers receive larger salaries than the mission schools can afford. Certificates from the government schools are needed to qualify for public positions. As a consequence, normal graduates of mission schools can find employment only in schools of the missions, and young people of the church, pastors' daughters and others who might be expected to enter normal schools of the mission, prefer to take the government course and so secure government positions.

The demand, however, in other parts of Brazil for Christian teachers in evangelical schools is so great that expressions like the following are common: "I cannot urge too strongly the importance of these normal schools. Our native teachers are crippled for lack of pedagogical training and our schools are crippled for lack of teachers. Some good normal schools would lead to more of our students deciding to take up teaching as a profession and students trained in such schools would find many open doors." "The crying need of the mission work in Brazil is for a well equipped normal school for the preparation of teachers for other mission schools." The suggestion has been made that hostels may be advantageously established at which Christian students in the government normal schools could have not only the advantages of a home but also tutoring by trained teachers, thus enabling them to attain high grades and desirable appointments.

Several of the leading missionary schools, as the Methodist School in Piracicaba, and Mackenzie College in São Paulo, have long conducted normal courses in which

Brazilian girls have been trained to supply these schools with their own teachers. The time seems to have come in Brazil when a union normal school sustained by all the Boards engaging in school work would find ample support. The trustees of Mackenzie College have recently taken the first steps toward the establishment of such a school in appointing a specialist in pedagogy who, it is expected, will eventually devote himself entirely to this branch of work. A Brazilian missionary thinks that graduates of such a school "will be called from time to time on their merits, not on their diplomas, to positions of influence, for they will have something the world needs and the state schools cannot give. The training we give should be near enough that required by the program of the state to give graduates this possibility of interchange." An educator in Spanish America writes: "If we cannot establish one such union school for normal education in each country, there ought to be some arrangement by which we could send from one country to another the students who show special ability for the teacher's profession—just as the liberal governments are educating their future leaders in secondary and university education abroad. It would pay the missions to get together on this point and to establish at least one thoroughly good normal school—to be duplicated later in each country—and to fill it as quickly as possible with young people who will later on fill the chairs in our schools."

(4) *Industrial and Agricultural Schools.*—There is general agreement that the need of industrial and agricultural education is wide-spread, especially in the interior, and in countries where poverty is general among the lower classes. Missionaries in Mexico, Chile, Bolivia, Brazil, Porto Rico and Cuba dwell upon the need of this type of school. A synopsis follows of the views of our correspondents: "Industrial training would tend to elevate manual labor to its proper dignity and would, if extensive rather than intensive in its method, fit students to take up, with little added training, any trade to which circumstances might direct or their taste attract them.

It would also help to bridge the chasm between the rich and the poor by building up an intelligent middle class which would ultimately become the chief factor in the social structure. Scientific agriculture is unknown. Farmers do not practice diversified farming, but each depends on his neighbor to supply that which he himself does not produce. There is general ignorance of soil chemistry, of the use of fertilizers, and of modern methods of farm management. There is a wide field of usefulness for the agricultural school.

"Industrial and agricultural training may also be introduced into the curricula of ordinary mission schools. Classes in sewing, drawing, music, bookkeeping, stenography, and experimental gardening are features whose introduction is held to be both practicable and desirable. The recommendation of the Committee on Education at the Cincinnati Conference, 'that domestic and manual arts are to be taught in all schools as far as practicable,' is heartily endorsed. One industrial school in Mayaguez, Porto Rico, not only gives the ordinary instruction, but undertakes to dispose of the work of those who are able to present finished products. Women and girls are called in, material is provided for them, the school sells their product, and pays them for their labor. Thus a helpful community work is accomplished and the religious influence of the school is correspondingly increased."

Those who are without experience in this kind of work feel that heavy endowment is necessary. A fully equipped manual training school calls for large initial expense for machinery, it is true; but an agricultural school may be started at comparatively low cost and be made self-supporting by its products, and much may be done in teaching trades with slight expense for equipment.

We close this section with a quotation from a paper sent by the principal of an industrial school: "As work restrains vices, it also prepares one for clear thinking on higher things. Just here enters another phase of industrial training, for mere work is not of itself regenerating. It is only a means to an end. It will certainly become

burdensome, laborious, not to say irksome, unless done in the right spirit. The industrial school should generally have agriculture as its basic course. Agriculture is the base of the labor of the world, and most of our people are farmers and stockmen. Agriculture should not be theoretically taught to the exclusion of the practical. Preferably every boy should have a plot for his own cultivation in addition to that which is cultivated by the class. Outside labor should not be employed in the upkeep of the property. The dining-room, kitchen and household work should be carried on by students only under proper supervision. The products of the country should be cultivated to help pay the expenses of the school as well as to train pupils. By thus combining agriculture and household economy, the institution may find it possible to provide most, if not all, food consumed by the students. Here in Porto Rico coffee, sugar-cane and grapefruit are the most lucrative crops. Every country will have its distinctive products. To cultivate these for the support of the schools will mean a large reduction of operating expenses."

(5) *Night Schools*.—Nowhere in all our educational program is there greater opportunity of rendering a real service to the community and of bringing those ordinarily outside the circle of our influence to an interest in our religious message than by means of night-schools. These schools may be very simply organized for teaching reading and writing and the elements of arithmetic and composition to young and old who toil with their hands during the day and who, as children, have been deprived of the most elementary education. Two or three volunteer teachers in a rented room in the central part of the city might serve as a beginning. Of course the better the organization and equipment the larger the influence of the school. One of these schools in Mexico gives some fifteen different courses in commercial, industrial and cultural subjects and stands high in educational circles of the state. Public school teachers and others interested in the education of the people will often volunteer their services if the teaching is given *gratis*.

A public reading-room can easily be maintained in connection with the classes. Such efforts begun in the most humble way may easily grow into movements of wide influence on the community at large as well as on the evangelical church. Much of the efficient educational work carried on by the Young Men's Christian Association is through the agency of night classes.

(6) *Correspondence Schools*.—While the Scranton schools have managed to secure pupils in various parts of South America and some of the mission schools report efforts to carry on this kind of education, it seems as yet to have accomplished little. "As a rule the student depends almost entirely on what he hears in the class-room rather than on doing any original work or on studying texts to any great extent." Correspondence school instruction for native preachers has had no full trial. Many think it would offer decided advantages.

(7) *Special Schools for Women*.—The discussion of this topic will be found in the Report of Commission V on Women's Work, to which the reader is referred.

(8) *Sunday Schools*.—A former missionary to Peru writes: "My own conviction is that the Sunday school is at the very center of the educational problem in Latin America. Education through day-schools, however widely extended, cannot alone raise the mass of illiterate folk in Latin-American countries to a higher intellectual plane. As the Bible Societies have been the pioneers in the work of evangelization, Sunday schools should be the pioneers in the work of education. Due to the magnificent work of the former, the best text-book, suited to all ages and conditions, is already in the hands of a great number of the people.

"The modern Sunday school originated in a noble effort to instruct neglected children in England when the religious life of that country was at a low ebb. Religious life in Latin America is not only at a low ebb, but is in danger of disappearing altogether before the prodigious advance of indifference and unbelief. Young and old who have the Bible in Latin America are sitting, like the Ethiopian eunuch, unable to understand it, unless some-

one should guide them. The Sunday school is ready to give that help. Both educated and uneducated Latin Americans are in need of it.

"Factors favoring religious education through the Sunday school are: practically free opportunity for the Sunday school everywhere, public officials generally being friendly, and the public attitude favorable; it is vitally related to the home life; parents and relatives are reached through the children; as in the home lands so in Latin America, it can prepare the way for the establishment of churches; day-schools also may follow where the benefits of Sunday-school teaching are seen and appreciated."

The newly appointed Sunday-school secretary for South America writes as follows of the needs of Sunday schools and the steps which may lead to their improvement: "It cannot have escaped the careful observer that the renaissance of South America is expressing itself in a hunger for education. It is not at all uncommon to hear popular orators declare: 'The temple of our national greatness is the public school. At no other altars will we worship. Our teachers are an elect priesthood that shall show future generations the way to greatness.'

"Since Christian morals cannot be taught through the public school, the Church and the Sunday school are the special institutions which seem to be providentially delegated to minister to the religious and moral needs of South America. Present day tendencies in education, among other things, are impressing these convictions upon us: (1) that education should fit one to be a good citizen, to be a happy and useful member of society; (2) that there should be systematically organized curricula dominated by this social aim.

"The graded system as used in North America perhaps cannot be applied in every detail among South American Sunday schools. It may, nevertheless, be adapted in part to conditions among those schools, and this partial application of the system will bring lesson material to the young convert which his mind will be able to grasp. However, the problem will never be satisfactorily solved until a competent committee with the Latin viewpoint

compiles and prepares a course of lessons based, perhaps, on the American graded system and suited to conditions among Spanish and Portuguese-speaking peoples. There should be interdenominational cooperation on the part of the different publishing houses on the field. The task is too great for any one denomination or for any one publishing house. Cooperation in this matter will be the key to success.

"There is imperative need that the teachers should be better trained. The picture is dark indeed if we describe the lack of preparation and fitness on the part of the majority of the Sunday-school teachers in South America. They seldom are required to have special qualifications. They are often chosen because necessity dictates and not because they possess any preparation for their work. The formation of teacher training classes in all Sunday schools is imperative. This will insure a higher type of teacher in future years. Any movement toward a scientifically conducted Sunday school may be expected to receive its impetus from the pastor. Any work for the improvement of the Sunday school must begin by arousing the pastor. The initial impulse in this direction must come from the theological schools. Every theological school should have a course of lectures on religious pedagogy, on child psychology, on the principles of teaching, on religious literature for children and on Sunday-school management. It would be advantageous if this department of religious pedagogy had charge of a Sunday school in which there might be practice in the art of teaching and where students might observe model classes. After such a training a pastor might be an efficient director of his own Sunday school and be in a position to reorganize the curriculum and to give his teachers invaluable suggestions in lectures or in personal interviews. Sunday-school institutes should be held at the annual meetings or at conferences of native pastors and missionaries. One day might well be set apart on these occasions when a Sunday-school expert would by means of a Sunday-school exhibit and by lectures bring the latest

and best ideas and methods to the attention of these workers.

"What has been done with unscientific methods and poorly trained workers in South America heartens us to believe that undreamed-of results could be gained with proper preparation. The Sunday school has been a factor in the growing life of these young republics. It is not uncommon to meet a senator or a representative or even a cabinet minister who in his boyhood days once attended an evangelical Sunday school, an experience which has left an indelible mark on the young statesman. To save South America, save her children."

3. THE WEAKNESS OF MISSIONARY EDUCATION

a. *The Highest Standards Desirable.*

Our correspondents agree in emphasizing the importance of following the best modern methods of instruction. Says one of them: "Whether the school is to emphasize primary, secondary, university or technical education, the curriculum, the methods, the standards of discipline, the general *esprit de corps*, ought to be better than in any other school of the locality. A mission can hardly afford to try to win its students to a higher plane of living, based on Christian standards, at a school where the discipline is bad or where the entire teaching body lacks enthusiasm for the welfare of the student and for the upbuilding of the school." The lack of good text-books in Spanish and Portuguese is spoken of as a hindrance to effective work, and it is recommended that the missions use their influence with large publishing houses to secure the translation of standard text-books. A good beginning along this line has already been made.

The importance of an adequate course of Bible instruction is felt. There is as yet no uniform practice among the missions reportable.

b. *The General Lack of Endowments.*

No mission school in Latin America reports any endowment. The support of the schools aside from the annual appropriations of sustaining Societies, must come

from their own receipts for tuition and board. This has been found to be a serious handicap. A school principal of large experience writes: "The problem of financing a mission school that is trying to make all expenses and at the same time to do honest work, to pay its teachers a living salary, to add to its equipment, and to provide healthful board, is no light one. There is but one remedy that I can see, and this lies with the supporters of our work in the home-base lands. When the mission school can count on sufficient endowment to pay its teaching force, at least, and when it is provided with adequate quarters which will not suffer in comparison with those of the great church and government schools, I believe that we who are in the school and are responsible for it, can begin to do our best work. A letter from a teacher who served faithfully a term of years in a mission school which has been able to pay all its expenses, says, with all frankness, that he believes that no such school should be expected to pay its expenses and that the financial problem is the real solution of all other problems in the school. More than one person who has studied the work of the mission schools in comparison with that of their well-equipped state and church competitors, has remarked that it seems almost miraculous that mission schools should have any students at all."

c. The Lack of Permanency in the Faculty.

It has been the custom of most of the higher missionary institutions in Latin America to engage young men just graduated from a college abroad for a term of two or three years. This leads to frequent changes in the teaching force. Experience shows that teachers should not be engaged for a shorter term than five years, while it is greatly to be desired that educational missionaries should go out with the purpose of devoting their lives to the service.

d. The Alleged Failure to Accomplish Their Religious Purpose.

The native Brazilian pastor, already quoted as dissatisfied with the results of missionary education, finds this

lack of success to be attributable to the following causes: (1) the use of methods adapted to Oriental countries; (2) the concealment of religious purpose in order to attract elements otherwise hostile; (3) compulsory attendance on religious worship; (4) the decided predominance of antievangelical elements among the students. He says further: "Religious instruction ought to form an integral part of the curriculum of a mission school. Under the present plan of these schools in Brazil, however, such instruction has been ineffective and often productive of a result opposite to the one desired. The cause of so unexpected a phenomenon we consider to be chiefly the predominance of the antievangelical element. Nearly all the students come from Roman Catholic families of wealth; the religious instruction which has the character of a propaganda produces in them an unfortunate reaction which not only tends to harden them, but also has an unfavorable reflex influence on their believing fellow-students. The result of this inevitable conflict, when the college tries to take its religious mission seriously, is more unbelievers, often atheists, for society and more apostates for the Church. If, however, the evangelical element rules in the faculty and is in a decided majority among the students, the contrary may be expected. In education, the environment or atmosphere is the main thing. Without this atmosphere frankly evangelical, the missionary institutions will continually beat the air. With it, the assistance of missionary education in the national propaganda is most valuable."

The remedy suggested by this native leader for the defects which he sees in the present system is contained in the following paragraphs: "The orphanage is the ideal opportunity for missionary effort. It offers ample scope in its benevolent activity, and better than any others, it reveals the charitable nature of Christianity, and interprets the purpose of the divine Master for the little ones. The orphanage is the most fertile field of all fields of evangelization, and the most efficient of all educational institutions. The religious orders of the Roman Catholic Church, especially the Jesuits, understand this and mul-

tiply lavishly their asylums for helpless infants. Unhappily the evangelical missions which work in Brazil have not entered upon a work so holy and so charitable.

"I believe that the great missionary colleges of Latin America can alone realize their noble purpose by developing into great orphanages and small evangelical colleges. From these colleges designed for the children of the Church will issue forth the leaders of the native work; they will serve as feeders to the theological seminaries, and will assist efficiently in the great problem of the native ministry. From these leaders and from a trained native ministry may come, in the providence of God, those who will conquer the higher classes and plant the gospel in the life of the nation."

Differing testimony comes to us, however, from others who point out the deep failure of some of the orphanages to develop their charges into efficient and moral assets to the Church and the community. This was due undoubtedly to the defects of their plan of education.

4. THE PROBLEMS OF MISSIONARY EDUCATION

a. *The Need of Cooperation.*

The need of cooperation between the various agencies engaged in education is keenly felt in many parts of the field, and the earnest desire has been expressed by several that the Panama Congress should make definite progress towards unifying and uniting the various forces now at work. Missionaries in Porto Rico report plans in successful operation. From Mexico comes hearty endorsements of the program suggested by the Cincinnati Conference, but the workers feel that progress in carrying out these recommendations has been slow, due in great measure, doubtless, to the distraught condition of that unhappy republic. In Chile definite steps are reported toward the coordination of all mission schools. In Brazil a project is under discussion whereby the higher institutions now at work shall be united into a Christian university.

One of our Latin-American correspondents who has had wide experience both in mission schools and as su-

perintendent of public instruction in a Mexican state gives the following reasons for cooperation: "(1) To avoid duplication of work. There are several places in the missionary field in which two or three missions are supporting schools which are doing practically the same work. The classes are small, especially in the upper courses. These schools could be united with a saving of one-half or two-thirds of the administrative expenses and with a marked raising of the standards of the faculty. (2) Our schools are at present without any connections with the Church, even when supported by the same mission Board. The isolation is such that many persons do not even believe that they form part of the same Christian Church. Many persons do not send their children to such schools because their work is not recognized by other institutions, and they are afraid to injure their children by placing them where they will not be properly prepared for their future work. It would be very advantageous if there could be a complete and well-connected system of evangelical schools, embracing the high schools, the college and professional as well as primary and elementary schools. (3) Experience has shown that many pupils, who begin their education in a missionary school, lose their religious convictions on entering some other school where religion is criticized and ridiculed. It is time that something should be done to retain the fruits of our educational work, and so keep our young people in the Church. The best way of securing this is to establish our own schools where our young people can finish their education and be made ready to take their places in society or in public life. (4) Missionary schools are generally isolated. In many instances the teachers working in the various missionary schools of the same city do not know each other, because the schools belong to different denominations. Few of these teachers have any intercourse with the teachers of the public schools or of other private schools. There is no exchange of ideals, no interchange of experiences, and not even sympathetic encouragement of one another. Good teachers tend to fall into educational ruts, to grow discouraged

and to become prematurely exhausted. Their work grows irksome and barren of results, whereas it should be increasingly pleasant and successful. (5) Our present missionary schools can do very little to standardize the selection and promotion of teachers, since they are employed, as a rule, in one school and in limited positions. A teacher who seeks promotion has to go to a government school and is lost to the missionary enterprise. A well-organized system of schools would offer an opportunity for promotion to every good teacher who is wide awake and ambitious to improve. (6) Very little work has been done so far in the way of original investigation of educational or religious problems, but great opportunity exists. To develop this someone must be in the field who can direct such work. Our teachers are ready to render important service of this sort if they are given a chance. (7) No educational specialists have as yet been developed, notwithstanding the need and opportunity. Only a reorganization of our schools into a complete system can develop them. (8) The question of text-books has been annoying principals and teachers of our missionary schools for years. The only way to secure the best selection of text-books is to combine the experience of all the missionary educators of one republic or even of several. (9) In Latin America the Church has always presented a solid front. When Christianity is mentioned, people in Latin America naturally think of a great and united Christianity. Our denominational work in missionary fields has developed a large number of different churches without much unity. Our missionary schools are not only unconnected as between denominations, but are often unrelated to other schools of the same denomination. The people naturally have very little respect for such schools. Organized into one organically adjusted system they will command respect, and be far more efficient. (10) Under the present organization of our schools, it has been impossible to spread new ideas, to work for new methods of teaching or to do much for the betterment of teachers. With a proper organization of all our missionary schools, many ways of

awakening our teachers, of encouraging them in their work, of helping them in the solution of their problems, of imparting new views and new ideas, would become available."

b. The Question of Coeducation.

No other topic has shown greater diversity of sentiment among our correspondents. One says without reserve: "Coeducation is impossible in Latin civilizations." Others are strongly of the opinion that a method so contrary to the practice of Latin-American countries should not be attempted at present. A correspondent writes from Chile: "The mission school in Spanish-speaking America that would attempt to inaugurate the system of coeducation would, in the judgment of the writer, be incurring a grave risk of bringing down on itself a public condemnation which would destroy its influence, and of fostering conditions that might result disastrously for the moral life of the institution."

On the other hand, reports come from other quarters which show that with careful supervision it is quite feasible in some localities to teach boys and girls in the same classes. A Mexican missionary writes: "The problem of coeducation is attracting considerable attention, not only in our mission schools but in the state schools as well. Here in Chihuahua we have tried it in a limited way and all connected with the school feel highly satisfied with the results. Personally, this meeting of the boys and girls in the classes seems to me to bring an element into the lives of these young folks that is highly desirable."

Another correspondent declares Palmore College (Methodist Episcopal Church, South) has had twenty-four years of very successful experience in coeducation. In consequence of this demonstration the State Board of Education introduced the plan in the state schools of the capital, besides putting the model school on the same basis.

Coeducation has been a feature of the work in Mackenzie College for many years. It is carried through the high school with excellent results. The principal of a

coeducational institution in Porto Rico writes: "It is a common belief in Latin America that boys and girls cannot be associated in school life without grave and serious trouble resulting therefrom. This is a great mistake. In our institution here in Porto Rico we have never had the slightest indication of the abuse of this association. This can be true, however, only where the standard of faith and practice is the Bible, where Christ is the model and where all recreation, work and study are done as a service rendered to God. The student must seek to have the divine direction in order that he may glorify God in everything that he does. Do not think for a moment that the students here are saints. They are far from that, but in their failures they learn how to remedy their lives, and grow stronger with each failure. The boys have the highest respect for the girls at all times. I feel that did our institution do nothing more than teach young men the proper respect for womanhood we would be doing a tremendous service for the kingdom of God."

c. The Employment of Non-evangelical Instructors.

There is general agreement that the ideal arrangement for mission schools would be to have none but active Christians on their staff of teachers. The exigencies of the service, however, have often made it apparently necessary to call in others. We give several extracts bearing on this topic. The first two express the views of native leaders in Chile and the Argentine: "I consider the practice perilous and only to be admitted in special cases, and then only with the distinct understanding on the part of such teachers that it would be dishonorable for them to spread anti-Christian ideas among our students." "This is a subject which is quite complex. Possibly it would not be desirable to make a fixed rule. The employment of teachers of undoubted fitness, whose sympathy with the work is beyond question, ought to be of advantage to the cause. There are some of excellent gifts as educators who have not yet reached the degree of faith shown by others."

"Our mission has employed many non-evangelical teachers, some with most excellent results. On the other hand, it was once called together to consider the question of employing such teachers when one non-Christian employee was exerting a more or less detrimental influence. It is highly desirable that our young people should have strong, winsome Christian leadership."

"No hard and fast rule can be laid down concerning the employment of non-evangelical teachers in mission schools, but it is easy to set up an ideal toward which to work. Few schools, especially among those doing work above grammar-school grades, will be found that have not been compelled, at one stage of their history or another, to employ teachers who were not professing Christians. This will be found to be especially true in countries where mission work is in its initial stages, and in sections far removed from the centers of native church work. But while all schools may have to depend at times upon the services of non-evangelical teachers, experience clearly shows the necessity for a corps of teachers in full sympathy with the principles and practices of the Christian life for the sake of spiritual atmosphere so necessary to the accomplishment of the purpose in view. Happy the man who can gather about him a corps of devoted fellow Christians as helpers in winning the pupils for Christ and in training them for service in His Church. Fortunate the school in which the teaching force is a unit in devotion to Christ as well as in devotion to learning."

"Most of the missionary schools with which I am acquainted employ non-evangelical teachers, nor does it seem to me a bad thing. In the beginning and even until now in most places it has been necessary because there were not missionaries enough to do all of the teaching and evangelical helpers among the natives were also lacking. I do not think the proportion of non-evangelical teachers should ever be very large in any school, but one or two in a school of eight or more teachers has the good effect of showing that we are not narrowly sectarians and also gives the missionaries an opportunity of

contact with and perhaps influence over the more cultured natives who as yet have not been reached by our churches. Of course it goes without saying that these non-evangelical teachers should be chosen for character as well as for learning."

"It is often necessary and generally advisable and beneficial for the work to employ some such teachers. To do this is good for the teachers, for the institution and for the country. The headmaster or mistress is always the directing and determining factor, not the class teacher. All work of a distinctly spiritual type, as distinguished from the general Christian moral tone of all the teaching and atmosphere, should be solely under the charge of the head of the school. Non-evangelical teachers can be gradually transformed into sympathetic enquirers and thus gently be led to Christ."

d. Compulsory Attendance at Religious Instruction or Worship.

Many institutions report little or no difficulty in the matter of required religious instruction as a part of the curriculum. On the other hand, we have the following opinion from La Paz, Bolivia: "Students should not be compelled in any way to take part in or to attend evangelical services. Evangelical Christianity thrives on goodwill and practical friendship, not on force. Boys in the priests' schools go to mass so much that the patches on their knees become their trademarks. These boys become the bitterest enemies of the Church. Their hearts become as calloused as their knees."

e. The Acceptance of Government Subsidies.

In many of the countries represented in our Report this is only an academic question, as there is no disposition on the part of the government to give financial aid to mission schools. The advantages and disadvantages of accepting government aid may be summarized from the papers of our correspondents as follows: Among the advantages are: (1) official recognition gives the school a desirable moral support; (2) the increased means makes increased work possible; (3) access is often