

given to well-equipped government libraries and laboratories; (4) a stimulus is imparted to the mission school faculty, since government rewards for merit and for long records in teaching are in some cases open to the teachers in pensioned schools as well; (5) inasmuch as in some schools which are subsidized a certain official supervision is maintained, students from such schools are accepted into government schools without previous examination. Among the disadvantages to be noted are the following: (1) In parts of Latin America there exists a deep-rooted prejudice against any seeming union of church and state; (2) subsidized schools may suffer from changes in public administration, inasmuch as in Latin countries education is not freed from politics; (3) a certain degree of independence usually is sacrificed when a school accepts government subsidies. In any case, where schools are not self-supporting, the bulk of financial support must come from an organized religious body, not from individuals, as that would be too precarious, nor from the state, lest the school be completely secularized.

The principal of a successful school in Brazil writes of experience in connection with that institution as follows: "The Lavras schools have received for several years small subsidies from the state and federal governments. The subsidy from the state government, if it can be called a subsidy, comes to us in the form of maintaining twelve boys in the school, for whom the government stands *in loco parentis*. The amount paid by the government for these boys is more than we charge for the annual privilege of the school, but it is hardly as much as would be paid at first-class colleges and preparatory schools in the United States, and is less than is paid for a year's study in schools of similar grade to ours in other parts of Brazil. Our large subsidies—received for one or two years—came from the federal government, and were especially given to aid in the equipment of the agricultural school that forms a part of our educational plant at Lavras.

"These government subsidies do not interfere in any way with the positive evangelical character and the ag-

CHAPTER VII

JUDGMENTS AND CONCLUSIONS

Having given in Chapter V the survey of the facts concerning missionary education in Latin America and in Chapter VI a consensus of the opinions of missionaries, we pass now to the conclusions of the Commission itself.

I. THE NATURE OF EDUCATION

Children grow into the likeness of those with whom they live. The family, the community, the church, the state, all impress themselves upon the growing members of the social group. On the contrary, most individuals resist some of the influences brought to bear upon them and a few exceptional ones are able to modify or to reform the ideals and practises of their fellows. This interplay of the will of the individual and the will of the social group, this interaction of a person and his environment, is the process of education. Education is the formation of habits, the acquisition of knowledge, the development of character—all these and more according to the needs and opportunities arising from the process of adjusting a person to his environment.

2. THE AIMS OF EDUCATION

When the family, or an institution, or the state sets up standards of excellence and undertakes to train the young in conformity therewith, then is the beginning of instruction; and when instruction becomes organized and wide-spread we have schools and school systems. The

aims of education may be as numerous as the individuals to be educated and the institutions which require support. The extreme of individualism permits each one to be a law unto himself; but the lesson of history is that when each man does that which is right in his own eyes the people miserably perish. Conversely whenever society imposes its will arbitrarily upon the individual personal liberty vanishes and all social progress is checked. The ancient Hellenic state furnishes the classic example of freedom overreaching itself, and Egypt is a type of relatively high but stagnant civilization lasting for thousands of years because of the subjection of the individual to an autocratic government.

Modern thought seeks to find a balance between liberty and discipline in education. No man can live unto himself alone; he needs the protection and competition of his fellows for his own best good. Civil order and social stability are founded in custom and law. The law which must be obeyed arises from the necessity of each respecting the rights of others and is embodied in the precepts of the Golden Rule. The ideal is the attainment of liberty under law when the liberty sought is consistent with reasonable law. Mental and spiritual fellowship among men, mental and spiritual initiative and independence in the individual constitute its goal.

3. THE METHODS OF EDUCATION

The methods of education are conditioned by the nature of the persons to be educated and the ends to be attained. Age-long experience shows that the way to make a man wholly obedient to authority is to break him in as the ox is broken to the yoke—having shown him what to do, compelling him to do it until the habit is fixed. So the child learns his mother tongue, the apprentice his trade, the churchman his ritual, the soldier his manual of arms. It makes hard things easy and pleasure comes from following the beaten path. It deals with the good and the bad alike, building up or tearing down character with equal facility and with unerring precision. Thus obedience to the authority of the state, the church and all forms

of institutional life becomes second-nature, and the individual subjects his will for good or ill to the will of his master.

At the other extreme is the method that seeks to assure the individual the greatest possible freedom in developing his own personality. The child may learn what he pleases and find his own way of doing it. Liberty may run into license, but on the chance that a genius may arise there shall be no abridgement of the right of any individual to shape his own future. Such an atmosphere develops inventions and innovations, creates art and literature and science, breeds giants to serve a progressive civilization, but it also germinates the seeds of anarchy and ripens a harvest of privilege and plunder and greed.

Most differences in methods of teaching and in the administration of schools arise from differences in emphasis on the ends of education. When discipline is emphasized the trend is towards a centralized system of schools controlled by a hierarchy of governmental or ecclesiastical officials, a narrow curriculum for the masses and specialized schools for the favored few that are destined for leadership in church and state, and a repetitional or catechetical method of instruction. Formation of habit and training the memory are chief desiderata. When personal liberty is emphasized the individual has a choice of many schools, many teachers, many curricula. He is invited to use them to his own perfection. Every lesson is a task in meeting a real situation; every problem is a test of his powers of observation, initiative and self-reliance; every success an achievement making for intelligent self-direction. The end towards which he strives is usefulness in a world that has need of men who can see things straight and see them whole.

4. THE PURPOSES OF THE MISSIONARY EDUCATIONAL ENTERPRISE

In stating the aim of missionary education it is necessary to recognize a threefold distinction, defining, first, the purpose of the missionary enterprise in general; sec-

ond, the particular aspects of this general purpose which are sought to be attained by all mission schools in common; and third, the specific educational aim of a particular school or class of schools.

The purpose of the entire missionary enterprise is to "make disciples of all nations"—to raise up in every nation a truly Christian people, nourished by all the fellowships and institutions of a self-propagating Christian civilization, and living in mutually helpful relations with every other people. To this end schools are an indispensable means.

Consistently with the general purpose of all missionary work, the ends which all mission schools are adapted to achieve and which they may legitimately seek to attain are four:

1. The bringing of children and youth under influences by which they may be led to adopt the Christian principles of conduct and to become disciples of the Lord Jesus.

2. The upbuilding of the Christian community, through the increase of its intelligence and effectiveness, and the development of Christian leaders of spiritual power.

3. The permeation of the community at large with the highest Christian ideas and ideals, making for the application of these ideals to all phases of human life, and for the creation of an atmosphere favorable to intelligent and sincere Christian discipleship.

4. The provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare.

5. THE ESSENTIAL OBLIGATION AND EMPHASIS OF SUCH WORK

a. *The Obligation of Efficiency.*

But neither the general aim of all mission work nor the specific aims of schools as such can release any school from the obligation clearly to define and faithfully to pursue its own definite educational purpose. It must

always do what it purports to do, although the educational institutions of the home lands may not always answer to such a test. As the fact that a hospital owes its existence to a Christian motive and purpose in no way diminishes but rather enforces its obligation to help the sick efficiently, so a missionary school must, all the more that it is a mission school and not a commercial enterprise, hold firmly to its purpose to give exactly what it professes, whether training in domestic science, in agriculture, or for the ministry. Otherwise it is a sham and not truly Christian. From this point of view the only difference between the direct aim of the missionary schools and the aim of the efficient schools of the same type anywhere lies in acting upon the deep conviction, shared by all Christian schools, that an adequate education of whatever type must be a training of the entire man, and hence must rationally include as an integral part of it moral and religious training.

b. A Strong Ethical Emphasis.

Unless education reaches the sources of action, influences the ideals of living and issues in nobler lives and a better ethical condition of society it has not achieved the proper ends of education. This is the growing conviction not only of Christian men as such, but of intelligent educators of all religions. Much more, therefore, ought it to dominate all missionary education. Whatever the specific purpose or type of a school, neither from a Christian nor from an educational point of view can the ethical element be omitted. Whether we consider the welfare of the individual student or the indirect effect upon the community, no school can fail to use its best endeavor to see that every student leaves it with high ideals and with purposes which ensure his being an elevating influence in the community of which he shall be a member. In any land the most beneficent thing any school can do and the most impressive exhibit it can make on behalf of Christianity is to produce a higher order of human life than has previously existed. This cannot be done unless in the fundamental aims and plans of the

school and in the execution of those plans the ethical idea receives distinct and constant emphasis.

Whether direct religious instruction, involving perhaps an interpretation of Christianity from a denominational or evangelical point of view, be required or optional, and whether it be given in school hours or outside, the cultivation of character by whatever means may be in a given case wisest and most effective, should always be included in the purposes of a mission school.

But the Commission is constrained seriously to raise the question whether religious instruction should be compulsory in schools of the grade of the liceo, or higher, which are open to pupils from the community at large. It is at least worthy of consideration whether a much better moral result is not achieved when courses in the Bible and in religion, of a quality attractive to students, are offered as electives than when attendance upon the courses is made a condition of membership in the school.

6. THE SCOPE OF MISSIONARY EDUCATION IN LATIN AMERICA

a. *Three Basal Principles.*

While the question is so complex and the local conditions so varying that it is inexpedient to propose any hard and fast rules which will apply to all parts of the field, certain general lines of policy may be indicated for the guidance of the various authorities interested.

(1) *Educational Scope Depends Upon Educational Purpose.*—The scope of missionary education must be determined by its purposes. These, already defined, pertain on the one side to the development of a vitally Christian community which shall be a leaven of spiritual life in the midst of the nation, and on the other to the permeation of the community at large with the highest ideals of life, and to the promotion of its general welfare. It must be the task of the missionaries on the field and of the Boards which they represent, as being more intimately acquainted with the conditions under which they are working, to decide.

(2) *Missions Not Responsible for National Education.*—It is not the function of the missionary Societies to create a complete system of schools adequate for the education of the whole people, or to cope with the whole problem of illiteracy among the Latin republics. This must be the task of their own governments and people, and the successful working out of the problem in its entirety is theirs, not that of any group of foreigners. A distinct problem, however, is the necessity of removing illiteracy in the evangelical communities. Here there is a general, urgent need of financial and administrative co-operation of the foreign Societies and their representatives until the native Churches are able to sustain their own parochial schools.

(3) *Their Function that of Standardization.*—In any case of need it is far better to show *how* to meet it than to relieve it ourselves. The missionary Societies, therefore, should aim to make their schools models in every respect, worthy of imitation by the state and by the native Church. More of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a larger number, weaker in efficiency, scattered over an extensive area, attempting to reach the immediate needs of their respective neighborhoods.

b. The Resultant Policy.

(1) *No Needless Competition with the State.*—The principles formulated above limit the field of missionary occupation. The attempt should never be made to duplicate what is being well done by the government schools. The temporary character of all mission work by foreigners should be kept in mind. Their great object should be to develop native agencies, and, as soon as consistent with permanency of results, to withdraw from the control and direction of native forces.

Under this understanding theological training will fall to the Church, while in most parts of Latin America missions will be relieved from the need of establishing medical schools, owing to the excellency of the existing

schools. Normal and industrial schools will frequently be called for.

(2) *Every Type of School Permissible.*—There is no type or grade of school which it may not be necessary under certain conditions to establish. Normal, professional, technical, industrial, or agricultural schools may be included in the proper sphere of missionary effort. On the other hand, there is no type of school which can be considered as under all conditions essential to the missionary enterprise. Adaptation to the situation must determine in all cases what schools shall be maintained.

(3) *Recognition of the Educational Policy of the State.*—It is of the highest importance that the schools maintained by missionary bodies should be so related to all other schools in the country, especially those maintained by municipalities and by the state, as to make the largest possible contribution to the welfare of the country and the progress of religion. To this end missionary schools should be organized as nearly as possible upon the same general system as the public and national schools. It is no part of the missionary enterprise to import into Latin America the school systems of Europe or the United States. The following scheme of general education is suggested as likely to be useful:

Primary, four years, ages, 6-9.

Elementary, three years, ages 10-12.

Gymnasio, colegio or liceo, six years, ages 13-18.

University, three years, ages 19-21.

In some places there may be as yet no call for the higher part of this program, in others the lower may be dispensed with. The curriculum should follow that of the national schools, in so far as this can be done without the violation of sound educational principles or the sacrificing of educational efficiency.

(4) *Maintenance of High Standards.*—The equipment, educational ideals and methods of mission schools should always equal those of the best government schools, and wherever these are low, should surpass them. Better a few schools well maintained than a multitude of low grade. It should never be true that a child

receives a poorer education in a mission school than could be had in a national school in the same location and conditions. The attitude of the mission school toward government education should always be that not of opposition but of friendliness and helpfulness. This spirit may be expressed in acts of friendliness towards the teachers in national schools and in setting an example of efficiency worthy of imitation. Rejoicing in all that is good in other schools, the mission schools should be always ready to acknowledge and emulate it. The mission school will in one respect differentiate itself from the majority of national schools, *viz.*, in the maintenance of a positive Christian atmosphere and the conduct of religious instruction. With a few teachers of noble personality and the power of begetting character they can revolutionize a people, transforming its life.

(5) *Supplementing the National Need.*—The evangelical communities should not needlessly duplicate the elementary schools of the government. Separate evangelical schools will be called for when the public schools are deficient in number or in the quality of instruction offered, or where their moral atmosphere is low. When such schools are established, they should be of such quality as to serve as models, in localities where they are needed.

(6) *Upbuilding the Evangelical Community.*—The native churches must have schools where their members can receive adequate training in any direction required to fit them to become leaders, or to train them successfully for their chosen vocation in life; and in the spirit of Christian philanthropy, model schools should be established, wherever needed to stimulate similar activities on the part of the government.

(7) *Vitalizing the Educational Process.*—The subjects of study, the content of these subjects and the methods used in presenting them are determined by the conception of education which is accepted. Traditional subjects as traditionally organized and traditionally taught may or may not secure the desired results. The danger that formalized educational results only will be obtained

is a constant one with educators everywhere. It is recognized as peculiarly a limitation of Latin-American education in its scientific aspects as well as in its moral and religious aspects. How difficult, then, is the task of the missionary educator who seeks to embody in the conduct of children these social values which are universal but are expressed in terms of an environment novel or foreign to himself. Such teachers, however, should be missionaries of a vitalized and vitalizing education as well as of religious truth and moral ideas. They must be, or the education given is a sham. Subjects of study should represent essential human values, existing social processes; the content of these subjects of study should be drawn as far as possible from the environment, physical and spiritual, of the children taught; these social processes should be possible of incorporation into the activities of the child; such education should prepare him, not for escape from his environment, but for such life in his environment as would better it for others as well as for himself; the methods of teaching should be such as to affect genuinely the conduct of the child so as to incorporate into his experience the ideals, processes and values sought. Thus only is character formed, and character-forming education is the only true education, religious or secular. Thus traditional subjects may often give way to novel or to practical ones or to school activities which have little of the traditional formal organizations, and traditional methods may give way to those which have local or individual validity alone.

7. THE SCHOOLS WHICH ARE PROPERLY EVANGELICAL AGENCIES

a. Elementary Schools.

The evangelical agencies at work in Latin America should, for the present, establish elementary schools for the following reasons:

Their almost uniform success has already been proved; their function is closely allied with evangelical aims, for

they bring a simple and practical message to both pupil and parent; they are the least expensive of all educational enterprises, involving small rent and minimum teachers' salaries, while the maximum of self-support is reached through the moderate fees willingly paid. Elementary education is most neglected by both church and state in South America; the rank and file of church membership is recruited from the poorer classes, but always more readily where there is a school.

If native leadership of the higher type is to be developed, a primary education should be provided for all the children of the Church. Only so will it be possible to secure the material for further training. In the present stage of the work in most of the Latin lands, no contribution from abroad is of greater importance than this.

The real contribution of such schools depends largely upon the consecration, culture and prudence of their directors and instructors. Evangelical schools ought to equal the work of the ordinary state schools and in addition should give to all their pupils a thorough training in the fundamentals of the Christian life and so furnish a basis for Christian character and activity.

b. Industrial or Vocational Schools.

While the first business of education is to give right conceptions of life, and to instil principles which assure the living of a life worth while, yet every man should be trained to do well some particular thing. One of the problems to-day demanding solution is the combination of the cultural and vocational in education. There are higher educational values in certain specific training for definite work than many culturists admit, and there is more need of training in the humanities than many vocationalists appreciate. A subject is not necessarily non-cultural, because it is useful. In projecting a system in a comparatively new soil such as we have in the Latin-American countries, we have a great opportunity for devising a proper combination of the two. Indeed, the economic independence of the Church may in some regions depend on its members receiving a training in some form

of remunerative industry. In such a case not only may the development of industrial schools be a legitimate form of missionary effort, but it may even fall to the missionary to face the whole problem of improving the economic condition of the community, beginning with the Christian elements of it, and to lead in the solution of the problem.

c. Schools for Ministerial Training.

(1) *Such Schools of Great Importance.*—No part of the missionary task demands more consideration than the discovery and training of the men who, coming from the Church itself, are to constitute its ministry. It is a commonplace of missionary conviction to-day that though the Christianization of any land may begin from without, it can be brought to achievement only by men of the country. It is, therefore, a notable day for any mission when, from the Church that is the product of its efforts thus far, it begins to create a ministry which is eventually to lead that Church in the task of Christianizing the land.

While it may often be necessary to begin the work of training men to be preachers under private instruction, the time has come, or is near at hand, in all the lands of Latin America when this work should be done in regularly established and properly maintained schools.

(2) *Their Instruction should be Thorough.*—Every such school should aim at imparting, first, a knowledge of those facts of which the young minister will need to be possessed at the very outset of his ministry and second, methods of thought and study which he will be able throughout his ministry to employ, and by which he will be prepared to deal with the situations that he will meet and constantly to increase his knowledge and his effectiveness as a Christian minister. It is of far greater importance, for example, that he be thoroughly trained in a method of Bible study which it will be practicable for him to follow with ever increasing thoroughness and success than that he acquire a certain store of knowledge in any field without knowing how to acquire more. Yet the employment of such a method will itself demand the

acquisition of a certain store of knowledge, and the two elements must therefore be combined.

(3) *The Goal an Efficient Ministry.*—It is clear that the range and extent of studies should be carefully adjusted to the existing situation, and with strict reference to the fact that the object sought is the creation, not of a scholar-class, but of an efficient ministry. In many countries at least the Church is drawn largely from the so-called laboring classes, and from these therefore the minister must come. This fact creates a double necessity, *viz.*, that the minister shall be so trained as, on the one hand, to be able to commend his evangelical message to the more intelligent elements of the community, and, on the other, not to lose sympathy and touch with the church membership, but on the contrary to be by his education the better prepared to minister to their needs. An ignorant or untrained ministry can never command the allegiance of educated people; but neither will relatively uneducated people consent to follow a minister whose education has put him out of sympathy with their experience and points of view.

(4) *The Curriculum.*—The study of the Bible in the language of the country (Spanish or Portuguese) should have a large place. The specific object should be to impart a knowledge of the contents and teaching of the most important parts, and a method of study which it will be possible for the student to continue to employ. Instruction in the original languages will rarely be desirable at the present stage of development.

To the study of the Bible should be added in such measure as circumstances permit systematic theology with special reference to those aspects of Christian truth a clear apprehension of which makes for an effective ministry, church history, apologetics, practical theology, including homiletics and pastoral duties, public speaking, religious education in its most necessary and practical aspects. Vocal music and, for those who can profitably take it, a course in instrumental music sufficient to enable them to play ordinary church hymns, will be found very profitable.

In the case of students whose preliminary training has been deficient, and where it is not yet expedient to demand these studies as conditions of admission to the theological school, some instruction in general history, psychology and elements of physiology and hygiene may well be included.

(5) *Gifted Instruction in the Bible and in Apologetics Vital.*—In no subject is it more necessary to provide thoroughly competent instruction than in the Bible. This holds even for advanced theological schools in North America. But it is, if possible, of even greater importance in schools whose students are largely men of limited preliminary training and intellectual preparation, and who will serve congregations of like character. With such, biblical forms of thought and language find a more ready acceptance than even the same ideas expressed in other phraseology, and the relation of Christian truth to modern scientific or philosophical thought is of relatively little significance and often worse than useless. Moreover, in a land where the Bible is a forbidden and largely an unknown book, it is of special importance that the teacher of the future national ministry shall open it up for the people, lay before them its unspeakable riches, and put them in the way of making efficacious use of it in preaching, teaching and pastoral work.

The teaching of apologetics will call for special and careful preparation. The aim should be to prepare the pastor to deal with the problems which his own thinking and his practical experience in the ministry will bring to him. Modern thought really or seemingly hostile to religion has found its way into Latin America and is filtering down to the less educated classes. Pastor and teacher ought in the seminary course to be put in the way of being able to deal with the questions it raises, not so much, however, by an elaborate study of these, for which there can scarcely be time, as by acquiring a firm grasp upon those aspects of the Christian religion and experience which will enable them firmly to hold and effectively to present the corrective truths. So also, while

a polemical attitude toward the other faiths is by no means to be recommended, the leaders of the evangelical movement must evidently have some understanding of the doctrines and practice of the Roman Catholic Church and be able to give a reason for the faith that is in them.

(6) *Practical Training and Spiritual Stimulus Important.*—Not only should biblical and theological teaching be practical but the training of the new worker should not be considered complete unless he has had actual experience in the field of Christian effort under adequate supervision. This may be had under the direction of one or more members of the faculty, or if the plan be more feasible, under the jurisdiction of the proper officer of the church to which the student belongs. A course of eight or ten months' study with certain times every week set apart for this work in the field is one way of carrying out such a plan, another is a six months' course each year with the effort largely concentrated on study and a six months' period largely concentrated on active service.

The training should be so permeated with the spirit of Christ as to constitute a profound spiritual preparation for the duties of Christian service. There is reason to fear that in many seminaries more attention is given to the intellectual preparation necessary for good sermonizing than to the leading of students into the secrets of access to God, the source of all power and efficiency in the service of Christ. The effects of this are seen in many pastors who have been made intellectually acute, but who are comparatively barren in spiritual results.

(7) *Union Schools of Theology Desirable and Practicable.*—Wherever practicable the several Societies working in the same region should maintain union schools, separate classes for different denominations being provided only on subjects on which these denominations hold differing and distinctive views. But whether in union or in denominational schools no undue emphasis should be laid on those doctrines which distinguish the evangelical denominations from one another; the most vital truths of religion are held by all in common and in the face of a national Church that finds in denominational divisions an

argument against their common message it is inexpedient to weaken their testimony and influence by any emphasis on their differences not absolutely demanded by fidelity to sacred conviction.

d. *Sunday Schools.*

(1) *Their Community Values.*—Long experience has shown that the Sunday school has both broader possibilities and severer limitations than the day-school. In the popular mind, its curriculum is as yet more restricted, but in its social program and in its possibilities for adapting itself to all classes and to all ages it is even more elastic than the day-school as ordinarily conceived. If properly utilized, the Sunday school may furnish a ready point of contact between the teacher and the pupil and his home. The standards are less intellectual, and more moral and social than are those of the day-school. It compels attendance only by its power to interest and to make vital and attractive its instruction and the atmosphere it creates.

(2) *Their Educational Deficiencies.*—One weakness of the Sunday school is its failure to maintain adequate standards for those who do its work as officers and teachers. Their lack of preparation, their want of pedagogical knowledge and of broad conceptions of religious truth and of the finer values of order and of beauty in worship and in music, are all stumbling blocks in the way of making the Sunday school a real educational force. But Sunday-school leaders have caught this vision, and many agencies are at work to remedy these defects and to utilize all the forces of modern educational technique in this task of religious and moral training.

(3) *Their Two Great Needs.*—The most important need among many to make the Sunday school take its true place in the program of Christian education for Latin America is the training of native leaders. This training must include on the one hand a knowledge of the Bible and the Christian religion, and on the other the principles and methods of religious education. Perfunctory outline

courses on so-called "teacher training" will be of inadequate service here. Departments must be maintained in all the seminaries for imparting the methods of religious education to the ministers who must be chiefly relied upon to introduce these into the churches. City training schools or union normal classes might be established in the larger centers. Wherever possible, institutes or short courses of a popular nature with the ablest staff of teachers obtainable should be given for select bodies of local Sunday-school workers.

The second need is for a more adequate literature for the work of religious education in the native languages. Text-books adapted to the stage of advancement of pupil and teacher cannot indeed insure good teaching, but they make it possible when otherwise it would be quite unattainable. It is imperative to carry forward what has already been begun in this direction.

The curriculum for adult classes should be studied with reference to the possibilities and needs of the Latin-American field, and text-books should be provided for use in training for Christian citizenship, social service, and missions, and for the study of the Church's various problems.

(4) *Their Real Objectives.*—A more comprehensive grasp of the whole modern Sunday-school program in all its educational and social possibilities is needed by all evangelical pastors or workers. Better training in religious educational methods and a body of strong, inspiring Sunday-school literature would go far to furnish the new vision needed by the workers as they face their important undertaking. But there are certain broad attitudes toward the educational work of the Church that need special emphasis at this time. Just as public school experts have been discovering that the school exists primarily for the child and not for the text-book or for the subject as formally taught, so Christian workers are awakening, even though slowly, to the fact that the church school which meets on Sunday exists for the pupil, and achieves its purposes when it leads old and young to a truer and higher view of life and to a more adequate

expression of its finer meanings. Every part of the Sunday-school service and environment should contribute to the total impression made upon the pupil, whether it be physical equipment, adequate programs of worship and of music or the orderly conduct of the school in such a way as to produce a total impression of harmony and of the spirit of reverent, joyful service.

A wider and more efficient use must be made of the Sunday school and of its departmental activities in Christian propaganda. In Latin America these possibilities of the Sunday school have not yet been appreciated or utilized to any considerable degree. There is no more effective evangelism than the educational work of the Sunday school. Nothing leads more certainly to a trained and responsive church membership. Great emphasis needs to be laid upon the value of adult class activities, of the home department, and of the cradle roll in gaining access to homes not in touch with active Christian influences. Careful grading of classes and the stimulation of annual promotion exercises are matters well worth time and effort in bringing the schools up to standards of modern efficiency.

The modern Sunday school will make more general the idea of normal and natural growth into the Christian life and experience. Emotional crises are opportunities, not goals. The early years of adolescence, with their new and enlarged outlook upon life and their wonderful mental and physical changes, should be made use of to press home upon the pupils their privileges and duties in the Church of Christ. Their entrance into full membership should seem to them a natural step and should be attended by such ceremonies as will lend impressiveness and dignity to so important an occasion in their young lives and in the growing circle of the Church's influence.

e. Normal Schools.

If the necessity of the thorough training of candidates for the Christian ministry deserves wide recognition among those engaged in mission work, the need of an equally thorough preparation for Christian teachers

should not be overlooked. Their character and ideals will very largely determine what the real results of education will be.

(1) *The Importance of Christian Teachers.*—It is a well-established principle of missionary policy that the evangelization and Christian education of any nation will not be effected through foreign agencies working alone. The type of Christianity finally evolved will be the resultant of native forces more or less deeply affected by the influences from without. Latin-American Christianity must be established and propagated by Latin Americans. To accomplish this, it should be the definite aim of all concerned adequately to prepare the native leaders under whose direction the native Church will assume its true proportions as a nation-wide institution to embrace all classes of society.

The Christian preacher and the Christian teacher should go hand in hand in this great work of bringing in the kingdom of God. We believe, therefore, that the establishment of normal schools is of the same order of importance as the founding of theological seminaries, and that the training of Christian teachers should be no less thorough than that of preachers and pastors.

(2) *Their Training a Fruitful Field for Cooperative Effort.*—Teacher training appears to be a field where cooperation between the various denominations at work might be carried out with the least possible objection. We therefore strongly recommend the establishment in strategic centers of four or five normal schools with the best equipment and the best facilities obtainable. These schools should be administered by joint commissions composed of representatives of the different Societies interested. These union normal schools might well be associated with the Christian universities which are so earnestly desired, and in some places could readily be the pioneers of the more varied courses to be founded later.

The large majority of the students in these schools would naturally be drawn from the young men and

young women of the evangelical Churches, few of whom can pay the expenses of their education. It is not to be expected that these schools should be self-supporting to any extent, unless located in the interior and combined with agricultural and industrial courses. While this plan has undoubted advantages, and is recommended by several of our most experienced correspondents, it seems preferable that the institutions we recommend should be situated in the centers of national life and that their students should not be so hampered by the necessity of paying their own way as to defeat the educational purposes of the school.

The financial support of these schools could be met by productive endowments. This method would seem by all means the best way, if attainable. The friends of Christian education who have so freely given millions of dollars to the schools and colleges of North America may find in the needs of their southern neighbors an equal opportunity for their philanthropy. An almost untried source of such aid is to be found in the large number of European and North American business men who have financial interests in Latin America. Their active cooperation in the work of education in these lands may rightly be solicited. Another method is that of appropriations from Board treasuries. Resources of this kind now scattered far and wide with only partial satisfaction in results might suffice for support of a few schools adequately equipped and entirely devoted to the complete preparation of Christian teachers for all parts of their respective lands. The establishment of the schools recommended need not involve the suspension of normal schools already in successful operation. These might become the feeders of the central schools, sending to them their most promising students for fuller instruction, while continuing to prepare as best they may the rank and file of the teachers needed in their immediate neighborhoods.

f. Institutions for Higher Education.

The regret is often expressed by missionaries that there are no Latin-American schools of "college rank."

While it is true that the American college with its four years' arts course has no parallel in the southern continent, it is a question whether it would be wise to attempt to transplant this system and to reproduce it in these lands. A better plan would seem to be to adopt the system already in use in Latin America and which has shown itself suited to its civilization, rather than to insist on one which is to be found nowhere else than in English-speaking lands. We would advise, therefore, that the development of higher education in mission schools conform in general to the system already in vogue, with its colegio or liceo followed by the university, but with the former so modified that its six years would correspond in general to the four years of high school and the first two years of college.

The lack of adequate preparatory courses has led to the general adoption of a five years' course in the government professional schools. Our suggestion would transfer all strictly preparatory subjects to the last two years of the gymnasial course, at the end of which the conferring of a bachelor's degree would seem not quite so incongruous as at present. This would lead to a three-year university course. It is much to be desired that to the professional faculties of medicine, law and engineering there should be added a faculty of education and a faculty of philosophy, giving a non-professional course in history, literature, sociology and philosophy.

There are two elements in the present situation which seem to emphasize the need of Christian universities in the leading national centers of Latin America: (1) The attitude of the vast majority of the students towards religion is indifferent or actively hostile. Their ideas of Christianity are based on what they have seen of the state religion which they have discarded as an active influence in their lives. Rationalistic and materialistic philosophies have replaced religion in their scheme of thought and life. The experience of the successful work of the Young Men's Christian Association among university students in the Argentine shows conclusively that these young men, the future leaders of national thought

and action, are accessible to the gospel truth. How much more so would they be in the atmosphere of a Christian university where sound philosophy and Christian ethics and sociology were part of the curriculum and found living witness in the personality of their instructors. (2) That students would not be lacking to such institutions is shown not only by the success of the few mission schools already existing which offer higher education, but also by the larger numbers who flock to Europe and North America for the sake of greater educational advantages than can be enjoyed at home. Many of these would doubtless attend a Christian university in their own land, if it offered them professional training of the type they would otherwise seek abroad. It is greatly to be desired that at an early date effort should be made to found Christian universities meeting these needs, but that in the interest of economy and effectiveness such efforts should be limited to not more than three such institutions; one in Spanish South America; one in Brazil, and one in Spanish North America.

g. Advanced Schools for Women.

The importance of schools for women cannot be overestimated. The women of Latin America are in even larger proportion home-makers than are those of Europe and the United States. But many of them are beginning to desire a broader culture than is provided in the schools now open to them. This ambition both deserves to be fostered and requires to be guided. We commend heartily the earnest and consecrated work being done in the girls' schools of the various missions in Latin America and endorse the recommendations of Commission V which refer to the desired advance in schools for women. It would be a serious mistake to confine the work of higher education to men. In Latin America no less than in the United States and Canada the best the schools can give should be within the reach of women as well as of men. Schools adapted to the needs of the women in Latin America should not be copies either of boys' schools in Latin America, or of girls' schools elsewhere, but should be

so organized as to meet the needs of women in Latin America.

8. THE EDUCATIONAL MISSIONARY

a. The High Standards of Preparation Demanded.

The reasons that are leading all missionary Boards to set a higher standard of preparation for foreign mission service in general than was formerly regarded as requisite apply to Latin America scarcely less than to any other country. That this work will be done in a land where a religion historically of Christian origin requires to be vitalized, spiritualized and made ethically effective, or to be displaced by a type of Christianity having the qualities which it lacks, will indeed affect the character of the work, but will scarcely make it less responsible, or call for a preparation materially less extended. Despite the large numbers of people of primitive American or mixed blood, the civilization of Latin America is essentially European with an intellectual ancestry akin to that of the United States. Literacy is relatively low in most of the republics, but the number of educated and cultivated people is in all of them such that for this if for no other reason, the evangelical missionary must come to his work with the advantage and prestige of a good education. This would mean in practically all cases a broad and thorough college course which should include Latin, French, European and American history, sociology and political science, psychology and philosophy, and in the majority of cases a thorough theological course also. The latter should include special attention to the Bible, church history and apologetics, and would frequently demand four years for accomplishment. Teachers going out for special work and for short periods may go with less preparation, and men assigned especially to the industrial field may do with less theology but with more political economy and other technical preparation. Teachers in women's schools may somewhat abbreviate the theological training, but should not fail to have had a good course in the Bible, and some work in Christian theology, church history and apologetics. Latin America

is in no case a field for the uneducated missionary. That beside all that the schools can do, the missionary should be a godly man or woman, unselfish in purpose, devoted in life, loving God and his fellow-men, and because of this fact diligent, courteous and tactful needs scarcely to be added.

b. Intellectual Freedom Essential.

In few if in any countries in which Christianity is being propagated by missionary effort is it more important than in Latin America to maintain the liberty of the Christian teacher to be guided by his own conscience and conviction as to the substance of his teaching. Reckless disregard of the common convictions of the Church at home or of one's missionary colleagues is to be deprecated as showing one to be lacking in one of the essential qualities of the Christian missionary. But the teacher must hold fast to his right of private judgment and teach his pupils to exercise it also. Only as the Latin Americans learn to follow the apostolic injunction to "prove all things; hold fast that which is good," can they as individuals and as communities develop a strong religious life. And nowhere are they so likely to learn to practice the precept with the discretion and judgment that make it safe as in the Christian school. On the other hand, in no other way can Christianity make so strong an appeal to so-called freethinkers as by its clear announcement and practice of the principle of intellectual freedom. It is by this that evangelical Christianity can make one of the largest contributions to the spiritual welfare of Latin America.

9. FOUR STEPS OF EDUCATIONAL ADVANCE

a. The Development of National Support.

As a general principle it seems manifest that a school enjoys greater independence when free from government aid. It is the judgment of the Commission that in Latin-American countries, where governments seek the cooperation of missionary Societies in education or are ready

to cooperate with them, subsidies or grants of land may be accepted, but that the circumstances must be very exceptional to justify any restriction of religious education in connection with such a subsidy.

The case is quite different with the question of soliciting or accepting financial aid from the community at large for the endowment or support of mission schools. Always postulating that the evangelical character of the institution be strictly maintained, it would seem to be a decided advantage when the people of a community become so convinced of the benefits conferred by the school as to aid in its support and growth. The sooner the idea is eliminated that the mission school is an exotic sustained by foreign gold for some motive not clearly understood, the better for all concerned. We are of the opinion, therefore, that the members of the native churches should be stimulated to recognize their duty and privilege to contribute to the cause of Christian education as freely as many of them are already giving towards the support of the gospel ministry.

b. The Promotion of Cooperative Enterprises.

One of the most important facts emphasized and re-emphasized in the investigations of the Commission is that a closer cooperation is absolutely necessary for carrying out an adequate educational program.

(1) *The Special Reasons for Cooperation in Latin America.*—Aside from the reasons applicable to other parts of the world, the following additional ones emphasize the demand for cooperation in Latin America: First, there is the tremendous task of general education, too large for governments to cope with alone in countries where illiteracy ranges from forty to eighty percent. Then we must recall the very great cost of equipping and maintaining higher educational institutions in the larger Latin-American cities, where property and living expenses are probably higher than in any other part of the world, and, finally, there is an imperative demand for a better support of the few existing secondary schools, for the multiplication of these in other needy centers, and for

the establishment of at least three great Christian universities necessitating large endowments. Such measures are all the more essential because of the general lack of interest in Latin America on the part of those who give generously to education elsewhere.

(2) *Preliminary Steps to be Taken.*—It is desirable that all the mission Boards at work in these fields should come together to study frankly the educational problems of each field with a view of working out a complete educational system embodying primary and secondary schools, industrial, normal and theological schools, all heading up in a central educational organization. Whether this central organization be manifested in a physical way by these various schools occupying buildings on a single campus, thus taking on the form more or less of a North American university, or whether, as is more common with governments in Latin America, it be a coordination of several schools each working with a certain degree of autonomy, yet all working under the same general plans, is a question requiring consideration in each country.

(3) *Cooperation Not Necessarily a Union.*—Cooperation may precede union. It may be accomplished by the assignment to different missions of certain kinds of schools and the working out of certain educational problems as their part of a harmonious general program agreed to by all. Union, on the other hand, means the actual working together in the same institutions of faculties representing the different Communions involved, each of which has its proportional amount of financial responsibility and exercises a certain power in determining the policies and management of the institution.

The higher the grade of education the more need and the greater scope there is for union. In primary schools there is but little danger of overlapping or duplicating. Each mission may well support its own schools. But in higher education students are fewer and more critical, equipment is more costly, and an adequately trained faculty more difficult to secure, in an ever increasing scale. These facts make it practically impossible for

any one mission adequately to maintain professional schools that will stand comparison with similar institutions backed by much larger funds of governments or of established Churches.

(4) *Three Practicable Lines of Effective Cooperation.*—(a) *The Careful Coordination of Courses.* This will not involve ecclesiastical and other difficulties sometimes felt in closer forms of cooperation or union. A common course of study should be adopted from the elementary up through the secondary schools, with common text-books, uniform requirements for promotion, an exchange of credits, and equal standards for issuing diplomas, but with due caution against suppressing the individual characteristics and initiative of individual institutions. Great opportunities are offered for the improvement of the teaching forces by the organization of union summer schools, to which the best instructors from the faculties of mission and government institutions may be drawn.

(b) *The Combination and Uniting of Existing Schools.* One of the first impressions made upon those who make an educational survey will be the number of schools of the same class in certain centers and the meagre number in others, as well as the great emphasis on certain kinds of education and the failure to utilize others. The Cincinnati Conference on Mexican Missions pointed out that in the city of Saltillo, Mexico, there were three girls' normal schools, while in other whole states there were none, and in all northeastern Mexico only one boys' boarding school and one industrial school. When more than one secondary school of a certain kind exists in a certain district these should be united, with a faculty from the several missions involved, or an agreement should be recorded whereby one of the institutions is to be made responsible for this field in order that the others may be released for certain other definite responsibilities. Such combinations or unions should never be considered as a surrender of rights to others, but only as a means of releasing forces for additional effort carefully planned at the same time that such agreements are made.

In no field is there greater need of combination of faculties and union of institutions than among theological seminaries. While these are not generally located in the same center, as is often the case with other schools, yet no more pitiable thing in all our survey has come before us than the condition of the theological education in these lands, where professional training is usually on such a high basis. In all probability the poor equipment of the theological schools explains in large part why so few of the intellectual classes have been won to evangelical Christianity.

Elsewhere we speak of the imperative need of a better theological education, the *sine qua non* of any considerable growth of evangelical Christianity in Latin America. Individual missions have struggled long enough with these problems clearly to prove that it is impossible, in most cases, for any communion to provide the high grade theological education demanded in Latin America, where culture is so highly honored. Notwithstanding, then, the difficulties felt by some in uniting in this class of schools, we feel that the exigencies of the case are imperative enough to require that efforts in this direction be among the very first to be undertaken in the way of cooperation. It should be clearly understood, of course, that such efforts must not be forced. It is not union for the sake of having the name, but union for strength and efficiency that is so desirable.

(c) *The Establishment of New Institutions.* Missions in Latin America have not been able to respond by any means to all the insistent calls for educational work both in the great centers and in districts where instruction is neglected by the governments. It is quite impossible for any one mission to provide an adequate institution that will command the respect of the community and to set high standards of education, without which no attempt should be made. We commend such work as that of a committee representing the missions in Buenos Aires which has been making a thorough study of cooperation with a view to establishing in the third largest city in America an institution which will stand out prominently

as a representative of evangelical Christianity. We devoutly hope that no new institution of higher grade will be planned by any mission Board without due consideration as to whether it should not be a union enterprise.

Such a study as we have proposed by interested Boards might well be arranged through the "Standing Committee on Cooperation in Latin America," under whose auspices the Panama Congress was called. As its members already officially represent their Boards it might appoint a subcommittee on Education, which could initiate the organization of committees of investigation in each one of the countries in connection with the regional conferences to be held following the Panama Congress. These local committees could consider the advisability of employing national superintendents of education, jointly supported by mission Boards, so persistently urged by a number of our most experienced correspondents.

c. The Placing of Christian Leaders at the National Universities.

In any land, the university teacher who is at the same time thoroughly competent in his subject and a man of high Christian character is an invaluable educational asset and the strongest possible argument for, and influence in favor of, the Christian religion. It is vain to discuss which does more to diminish the good influence of the professor, incompetence in his subject or lack of high character, for either is a very serious handicap. But to help to place men who possess the requisite moral and intellectual qualities in educational positions of responsibility and influence is to render a great service to institutions and students alike. The Commission is of the opinion that a definite organized effort to render this service to the state institutions of Latin America might under proper conditions wisely be made.

d. The Use of Endowed Lectureships.

The Commission is of the opinion that great good might be accomplished by the establishment, in Europe

or the United States, of endowed lectureships, the lecturers to deal with the great questions of religion and philosophy from a scholarly point of view, and the lectures to be delivered in the principal cities of Latin America.

10. THE BEARING OF CHRISTIAN EDUCATION UPON THE EXISTING TYPES OF CHRISTIANITY IN LATIN AMERICA

That education under evangelical auspices must in the end necessarily exert an important modifying influence upon the type of religion prevailing in Latin-American countries, there can be no doubt, nor can it be questioned that the result is one of those which is to be sought by the educational work of Protestants in those countries. Yet it is well to exercise much patience in reference to such a result. Change of ecclesiastical relation is of far less importance than change of character and point of view; and the primary effort of the Christian teacher should be really to educate his pupil, giving to him the truest possible intellectual point of view, and imparting to him the principles and the spirit of the religion of Jesus, and leaving it to his own conscience and the development of divine Providence to determine the question of ecclesiastical relations.

APPENDIX A

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APPENDIX B

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THE PRESENTATION AND DISCUS-
SION OF THE REPORT

At the Meeting of the Congress on
Monday, February 14, 1916

THE AGENDA FOR THE REPORT OF COMMISSION III ON EDUCATION

I. Of the aims mentioned in the Findings of the Commission (pages 503-504) which should receive primary emphasis?

II. What measures or plans are necessary to insure the higher efficiency of the Christian educational work from a technical or pedagogical point of view, that is, from the point of view of the science of teaching?

III. What facts and tendencies in government education do you consider most significant from the point of view of missionary education? What principles should govern our relation to government education? In what ways can our Christian influence be made most effective in the existing government institutions?

IV. Do you accept as wise the policy recommended by the Commission (page 507), namely that "more of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a larger number weaker in efficiency, scattered over an extensive area, and attempting to reach the immediate needs of their respective neighborhoods?"

V. What are the greatest weaknesses in our educational work from the point of view of its religious results, and how can they best be overcome? Is it wise to make use of instructors who are indifferent to our dominant aims, and, if so, to what extent?

VI. Is there a well thought out and generally accepted missionary educational policy in the different Latin-American fields?

VII. Should there be a central committee of missionary education in each main division of Latin America, to consider the whole educational problem in that area, to work out a common educational policy, and to decide what the different agencies can do in combination to carry it out?

VIII. What are the chief weaknesses in our present system of theological education in Latin America, and how can they best be remedied?

IX. In what phases of Christian educational work is interdenominational cooperation most necessary and practicable?

Considerations of space have made it necessary to abbreviate the remarks made in the discussion. No pains have been spared to preserve everything that sheds fresh light on the subjects considered in the Report. It has not been feasible in most cases to send the stenographer's minutes to each speaker for correction.

THE PRESENTATION AND DISCUSSION OF THE REPORT ON EDUCATION

Dr. Robert Speer in the Chair.

PRESIDENT HENRY CHURCHILL KING, LL.D.: I need not say how deeply I regret the absence of Professor MacLaren, the Chairman of this Commission, as well as that of Professor Burton, the first Vice-Chairman, for both have put so much time and labor into this report that it would be peculiarly appropriate that the report should be presented by them. Let me also recognize, on behalf of the Commission, the very large amount of preliminary work done by the Secretary of the Commission, Professor Jasper T. Moses, and by Mr. Vann of the Commission. We are particularly indebted also to Professor Paul Monroe, of Columbia University, New York. The Commission has profited by many papers from the field, some of them particularly comprehensive and able, the results of which are to be found not only in the chapter devoted to the consensus of missionary opinion, but also in the findings of the Commission itself.

This is a very long report. Its only rival in this respect is the report of the first Commission. It has aimed to present as complete a statement as could be presented, within the limits assigned, of the educational situation in Latin America. The introduction calls attention briefly to the three classes to be profited by the report of the Commission. Chapters II, III, IV and V are historical summaries. Chapter II sums up the obtainable information regarding state systems of education in Latin America. If we are to undertake education on any large and statesmanlike scale there, we need to know precisely what is being done officially. Take, for example, a single statement (on page 390): "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 legal profession, and the dominance of these professions in the social life of the country." That is a clear intimation that, for the most part, our Boards will not have to undertake work along those

lines. Note again on page 391 the passage, "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." This reveals a situation, which from the point of view of the missionary, of course, is a very great loss and lack, a situation which our missionary schools must hope in some way to make good.

Or, take the remark about state education, on page 398: "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.'" Much of our testimony corroborates this statement of Dr. Brandon's, and it suggests the sort of ideal a missionary school in Latin America should have before itself—the combination of the best in these two systems of education.

The next step, of course, in a survey of the educational situation in Latin America is to determine the educational activities of the Roman Catholic Church; and to this Chapter III is devoted. This part of the report is least satisfactory, because it has been almost impossible to get at the actual facts. The Commission has been obliged to rely for the most part upon a rather brief, somewhat comprehensive and unverifiable statement made by Catholic authorities. This is one place where the survey ought to be carried very much further. We ought to know exactly what the Roman Catholic Church is doing in the way of education, if we are to do our work most economically. A third aspect of the historical survey is presented in Chapter IV, "Students from Latin America in Foreign Countries." Here, I would ask your attention to the statement on page 426: "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." Stop for a moment to think what the education in North America of certain Chinese and Japanese leaders has meant to their countries when they have returned; and think of what Robert College has done in the Near East, and you will see how tremendous is the opportunity that is given to our Christian forces through the presence of these Latin-American students in North America. It would be the height of folly to ignore that opportunity, and we may rejoice that the Committee on Friendly Relations among Foreign Students is trying to make sure that at least some of these men sent from Latin America to North America for study shall get a new conception of Christianity as real and rational and vitally ethical. The last historical chap-

ter is Chapter V, the Survey of Evangelical Education in Latin America. The survey covers what is being done in various departments,—elementary education, secondary education, education above the high schools, theological education and popular educational movements. It is to be supplemented, of course, not only by the statistics contained in this Report, but also by the fuller statistics found at the end of the third volume. These chapters, I to V, then enable us in scientific fashion to get the facts before us.

Chapters VI and VII contain conclusions based upon the chapters which precede. Chapter VI was intended to present the consensus of missionary opinion upon the aims and methods and problems of evangelical education in Latin America. It contains material of the first importance. Chapter VII contains the findings of the Commission,—the judgments to which its members have been led in the light of all that has been presented to them. That chapter will naturally be the basis of much of our discussion during the day. I would also call your attention to the appendices and the valuable bibliography. In its findings the Commission considers the following topics: The nature and aim of education; the aim of missionary education, that is, the spiritual objective of all the educational work of the Societies; the scope of missionary education or the kind of education that the missionary may wisely undertake under the circumstances. That involves an attempt to lay down some kind of an adequate educational policy for the entire missionary work of Latin America. Other topics were: the use the missionary may make of different types of schools,—elementary, industrial, theological, the Sunday school, the normal school, colleges and universities; the education of women; and finally, that which is the great, single, logical outcome of the whole consideration of educational policies, the need of a far larger degree of cooperation among missionary agencies than has yet been brought about.

Let me refer briefly to the Commission's discussion of these topics: First regarding the nature of education (page 501): I have sometimes thought that Herrmann, in his statement of the moral law, summed up very adequately the whole statement of education at the same time, when he said: "Mental and spiritual fellowship among men; mental and spiritual independence on the part of the individual,—that is what we can ourselves see to be prescribed to us by the moral law." There must be fellowship, there must be docility, and there must be just as certainly initiative on the part of the individual. You have no education without the combination of these two influences, mental and spiritual fellowship, mental and spiritual independence. You must have both of these, or you have no progress. The Commission naturally says later on (page 502): "Modern thought seeks to find a balance between liberty and discipline in education." The two aspects correspond very

largely to the two psychological temperaments of the Latin-American world and the North American world. There is a different emphasis in each. Both must be brought into education; both liberty and discipline, both self-assertion and self-surrender, both mental and spiritual fellowship on the one hand, and mental and spiritual independence on the other.

As to the aim of missionary education, the Commission has sought to make a very careful statement on pages 503 and 504 under four heads, none of which can be eliminated: The bringing of children and youth under proper Christian influences; the upbuilding of the Christian community; the permeation of the community at large with the highest Christian ideas and ideals; and the provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare. To this fourfold aim the Commission adds one noteworthy emphasis: "But neither the general aim of all mission work nor the specific aims of schools as such can release any school from the obligation clearly to define and faithfully to pursue its own definite educational purpose A missionary school must hold firmly to its purpose to give exactly what it professes, whether training in domestic science, in agriculture, or for the ministry. Otherwise it is a sham and not truly Christian." I think we cannot make too clear to ourselves as Christians engaged in the process of education, that we are bound to do what we pretend to do, and that is no simple task.

As to the scope of missionary education, the Commission defines the kind of policy, which it believes should be adopted, on pages 507-508. It urges a very high standard: "The missionary Societies should aim to make their schools models in every respect. . . . More of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a large number, weaker in efficiency, scattered over an extensive area, attempting to reach the immediate needs of their respective neighborhoods." Just because the missionaries are not attempting the whole problem of education in any of these countries but only a portion of it, the Commission is the more sure that it is our business to make these schools so good, that they cannot help stirring the conscience and ambition of the people to bring into existence other schools like them. In the proportion in which we can do that, we have the more truly accomplished our task. Quality and self-propagating power are what we should impart to our schools. It follows that "the attempt should never be made to duplicate what is being done by the government schools." The great objective should be the development of native education, and the earliest possible withdrawal from its control and direction. "With this general policy in view, there is no type or grade of school which it may not be necessary under certain conditions to establish."

The further recommendations of the Commission elaborate the educational policy. They thus define, on pages 508-509 the proper

relation to government schools: "The equipment, educational ideals and methods of mission schools should always equal those of government schools, and wherever these are low, should surpass them. Better a few schools well maintained than a multitude of low grade. It should never be true that a child receives a poorer education in a mission school than could be had in a national school in the same location and conditions. The attitude of the mission school toward government education should always be that . . . of friendliness." The mission school shall differentiate itself from the majority of national schools by maintaining a positive Christian atmosphere and the conduct of religious instruction. Yet even these are but means to an end. The Christian school should gather in as teachers those who have what I have called character-begetting power. Not all good men and women have it; certainly not in the same degree. But it is very desirable that in our educational centers there should be those who have in marked degree this power of contagion of character; and the success of the school, as a Christian school, will be measured largely by the degree in which they are successful in developing noble personalities.

It seems to the Commission impossible for the missionary in Latin America to ignore the problem of industrial education: "One of the problems to-day demanding solution is the combination of the cultural and vocational in education. There are higher educational values in certain specific training for definite work than many culturists admit, and there is more need of training in the humanities than many vocationalists appreciate. . . In projecting a system in a comparatively new soil such as we have in the Latin-American countries, we have a great opportunity for devising a proper combination of the two. Indeed, the economic independence of the Church may in some regions depend on its members receiving a training in some form of remunerative industry" (page 511). One may go further, and say that the economic conditions are such in many of the fields, that the missionary is simply bound to take up this industrial problem, because he cannot put ideals into the people without raising their economic condition.

The Commission registers on page 512 its further deep convictions, that far more attention should be given to the training of Christian leaders. I do not think it is possible to overestimate the importance of this consideration. Teachers are molding in no small degree the young people of their communities. Their character and their ideals are very largely to determine the permanent success of the missionary enterprise. What kind of people are these teachers to be? The Commission, therefore, well said: "The Christian preacher and the Christian teacher should go hand in hand in this great work of bringing in the kingdom of God. We believe, therefore, that the establishment of normal schools is of the same order of importance as the founding of theological seminaries, and that the training of Christian teachers

should be no less thorough than that of preachers and pastors.

... We strongly recommend the cooperative establishment in strategic centers of four or five normal schools with the best equipment and the best facilities obtainable." That ought not to need argument, and it carries with it the demand for a similar cooperative policy for strong theological training schools.

Finally, there is only time to call further attention to the emphasis, on page 524, on intellectual freedom: "In no other way can Christianity make so strong an appeal to so-called free-thinkers as by its clear announcement and practise of the principle of intellectual freedom. It is by this that evangelical Christianity can make one of the largest contributions to the spiritual welfare of Latin America." The Christian Church—even the Protestant Church—has never done justice to the fundamental insistence of Jesus upon inner intellectual integrity. Jesus wanted us to see for ourselves, to think for ourselves, to reach decisions that are our own. He does not want an idle, mechanical echo even of Himself and of His spirit and vision. He seeks rather that His disciples should really share in all these things. This is basic in spiritual growth. So it is that Herrmann says, "Religious tradition is indispensable for us, but it helps us, only if it leads us on to listen to what God says to ourselves." That willingness to give heed to what God has to say to ourselves, involves intellectual freedom.

REV. JOHN HOWLAND, D.D. (American Board of Commissioners for Foreign Missions, Chihuahua, Mexico): Too much approval cannot be given to that which has been said time and again on this platform with reference to the Latin-American peoples and knowledge of them. If they are backward, it is because of lack of opportunity. The outstanding leaders have come to understand that the education of the masses is the key to the situation and are determined to use every means to promote it. If our missions attempt to compete in equipment and instructional efficiency with each government, they will be playing a futile and losing game. We have a higher purpose than merely to impart instruction. We seek to impart a true education. Every normal human being has much latent capacity. The Latin American with his quickness of perception, his acuteness of analysis, his high flights of imagination, has many qualities indeed that make us willing to sit at his feet as pupils, but there are some other qualities that need to be awakened in him. In no Latin-American language can we find a word which will fitly render that word "will" which is of such importance to the Anglo-Saxon races and in the history of the world. Their conception of will is simply volition. We Anglo-Saxons try, looking up into the face of God, to realize more and more fully day by day that there is a power in every human being to say "I will," and to bring about the thing that ought to take place. Self-consciousness, also, the realization of self, with all its responsibilities and opportunities, is something we must awaken

in these people among whom we live. I believe we missionaries must devote more and more attention to the method of visual instruction. We can get to-day many instruments for showing slides or moving pictures. With these we can go into villages and awaken quickly in many minds the desire to know something of the greater world and its progress, and a desire at the same time to get out of the bondage of mere toil and suffering and death. We must have not only a great educational program, but also great central institutions. There are three missionaries here who met twenty-five years ago, and after careful consideration formulated a plan for an interdenominational college. Every Society to which we sent it either put it into a pigeon hole or stopped our mouths. We come back, however, now with a new and greater plan. We then asked for half a million for an interdenominational college, now we want five million dollars. Some group of men should come over to Mexico and enable us to found an establishment that will be a center of truth and light and strength for that people. If we had the price of one battleship, here and there, all down through Latin America, we could soon send our navy to the scrap heap

THE IMPROVEMENT OF INSTRUCTION

DR. EDWIN G. DEXTER (Rector National Institute of Panama): Along the lines of instruction there is very little difference between the problems of the public schools and of the mission schools. Each desire good teachers, as well prepared as possible. In the religious schools there should be an eligibility prerequisite, perhaps membership in a Christian Church, and then within that group a selection should be made of those who are likely to become good teachers. This world's progress is held back fully as much by persons who have good intentions as by those who have bad intentions. There is hardly a word or expression that more definitely puts a man on the rubbish heap than to say that "he means well." To enable teachers to be effective we ought to have normal schools where they may have an adequate preparation for their work. The race question must be given consideration, I believe. My years in Latin-American countries have led me to believe that the Latin-American teacher is better, for the lower grades at any rate, than the teacher from abroad. There are racial differences which are hard to define, but which, perhaps, can be illustrated. I remember some years ago in Porto Rico that a teacher was secured from the United States who seemed to be of considerable promise. He was a college graduate and one who seemed especially adapted to educational work among the Porto Ricans. I sent him to an interior town. Things moved along very well for some weeks. Then it came to my attention that the enrolment in his school had dropped almost to the vanishing point. I sent a district superintendent to see what the matter was. He reported that some little time before the teacher had noticed that one of the

pupils was not attending school regularly and made investigation. The excuse of the pupil was that he had no shoes to wear. That teacher, out of the goodness of his heart and in order to encourage the pupil, appeared the next day in school barefooted. The children looked at him with some surprise, but stayed through the morning session. At the afternoon session one-half were present; the next morning only a quarter. In short order he was requested to wear his shoes and go to work, and the trouble ended. The children had concluded that their teacher must be a peon, because only a peon in Porto Rico goes barefooted, and they were not going to school to a peon. If nationals can be prepared to do the higher grades of educational work, they should be freely used. They know the Latin child better than we do. In all cases and situations we must maintain our highest standards.

REV. ALVARO REIS (Presbyterian Church in Brazil, Rio de Janeiro): I would express my profound gratitude to the mission Boards for the educational work that they have done in Brazil and for the advantages that I enjoyed from my earliest life in these schools. Until fourteen years of age I was in a Presbyterian school at São Paulo and afterwards received a theological education at Campinas. In the Catholic schools throughout Brazil there is marked prominence given to religion in education. They carry it so far that many of their pupils become disgusted with the emphasis that they put upon the worship of images and such objects. I would urge the mission schools to put the needed emphasis upon real religious instruction which will permeate the whole life of college or school with the spirit of the gospel. I would appeal for the open Bible in every department of every school, throughout the entire system; and would emphasize the fact that this open Bible ought not simply to be on the table or on the desk before the student to be read, but that it should become incarnated in his life. Not infrequently the influence of a non-evangelical teacher in these schools is greater than the influence of his evangelical colleague, because he is less selfish and more capable. I liked Mr. Mott's expression when he urged the necessity of giving Christ prominence in all things. This is the motive which develops out of a student body leaders who study their pupils and try to make their influence felt outside of the class room.

REV. FEDERICO A. BARROETAVEÑA (Methodist Episcopal Church in Argentina, Rosario): If we should consider the results of sending some of our students to North America or to Europe to study we would observe that foreign instruction is not the greatest need. It has been said with reference to the irreligion of some students that it is started in the secondary schools and completed in the university. I believe that a great Christian university should be established in some central location where the highest standards could be maintained. Along with it should be established good secondary schools here and there, in order

that our evangelical students may be carried through the high school and on through their professional training without the loss of their Christian character.

REV. EFRAIN MARTINEZ (Presbyterian Church in Chile, Santiago): No school has a right to exist, if it does not educate as well as instruct. The universities of Latin America often make atheists of students. Every school, also, should have a strategical plan of study. Foreigners who come to these Latin-American countries almost invariably become Roman Catholics. I could mention a long list of names in Chile of members of Congress and notable diplomats, almost all of them descendants of English, Scotch, American or German forefathers who were Protestants, who have identified themselves with the Roman Catholic Church. The reason is that there have been no schools to take them as boys and girls and educate them in their own faith. We ought to have secondary schools and universities that would take the children of such people and educate them amidst proper surroundings.

THE CHRISTIAN TRAINING OF ELEMENTARY SCHOOL CHILDREN

MR. SYLVESTER JONES (American Friends Board of Foreign Missions, Gibara, Cuba): I desire to discuss our Christian service in the primary schools. We should, if possible, make them agencies by which we can give religious instruction to the children. For example, in the municipality in which I live there are some ten thousand children of school age, and, with the exception of some two hundred that are in our Sunday schools, they are absolutely without religious instruction. We were reaching only two percent, through the Sunday school. The problem has been to reach these children whose parents were willing and glad to have them receive instruction. Of course in the Cuban public schools religious teaching is not allowed in the school buildings. But we are carrying on this work in private houses nearby, sometimes using the *sala* of a private home, sometimes a dance hall which is always on hand. In one place or another we gather the children before school, which begins at ten o'clock, or after it closes at four in the afternoon, and give them religious instruction. The principal part of this work has been carried on by a young man, who is a candidate for the ministry. He gives three days each week to this work, going to six schools. In this way we are enabled to reach almost as many as are in the public schools. Of course, the attendance is entirely voluntary, but we have the confidence of the parents and the interest of the children. Catholic opposition must be met in a spirit of fairness. In one of our towns there was a teacher, a devout Catholic. At first she tried to discourage the children from attendance, but soon she came to see something of what we were trying to do and began to encourage her children to attend. I believe that often with patience we can overcome such difficulties. We use in these schools the

graded lessons of the International Sunday School Council, translated into Spanish. In one of these schools the teacher of the public school has been converted. She now conducts her own class for religious teaching during hours outside her school period.

REV. P. FLORES VALDERRAMA (Methodist Episcopal Church, Puebla, Mexico): The most efficacious factor in the work in Mexico is the Bible itself. Our work reaches out among various classes. We have an illustration of the appreciation in which our work is held in the fact that a priest who had no teacher of physics and science in his school, employed one of our Protestant teachers. Our schools are well supported financially. Often they are able to furnish the funds for other lines of mission work. The constant revolutions in Mexico have been a hindrance to all work, but a war between Mexico and the United States is very unlikely, because of friendship among their educators. I would ask that the United States send a battalion down to Mexico to settle our troubles, not a battalion of soldiers, but one of missionaries and school teachers.

REV. JUAN ORTOS GONZÁLEZ (Presbyterian Church in Cuba, Sagua la Grande): I think that our mission primary schools and also our high schools should in some way be formally recognized by the government. If a school is not thus recognized, the state can claim that its boys are not in a school satisfactory to the state, and the parents will be liable to punishment. As to the best method of bringing Christian influences into higher schools of the government, I would favor an extension of the plans of the Christian Associations. If the Young Men's Christian Association could build boarding houses near the universities, near to the government high schools, the Boards could send to these localities two or three good missionaries well qualified to teach Christianity. I am sure that in this way the leading classes could be readily reached at the great government schools. I was for some seventeen years a Roman Catholic educator and it was very sad to me then to see how the student boys, after leaving the universities, lost their faith. The better way, in my opinion, to develop thoughtfulness, is to grant students freedom. Let them hear what an unbeliever has to say, but at the same time put forward some good and learned man who can answer the questions that may arise in their minds. Thus you may hold them; otherwise, they will laugh at a Christian teacher or pastor, because they think that such men do not know what the men of science think. But if you are prepared to give them an answer, then you not only attract and hold these students, but influence the learned professors, too.

AGRICULTURAL EDUCATION

REV. C. E. BIXLER (Board of Foreign Missions, Presbyterian Church in U. S. A., Lençoes, Brazil): I wish to say a word in favor of agricultural departments in our missionary schools.

It is the desire of every missionary and native pastor that the native Church attain the point of self-support as soon as possible, and perhaps in no one of the South American countries has greater progress been made along this line than in Brazil, especially in the city churches. But the country churches meet with serious difficulties. The gospel has made its greatest progress among the poorer classes who are generally very poor. They may have an abundance of land, but be unable to cultivate it. There are many, too, who live in houses built on large sugar plantations and ranches, who work most of the time for wages which average from twenty-five to thirty cents a day. The greatest success of the gospel has been among a little higher class, which may be described as a middle class, composed of those who generally own their own land and live on it. They are but little better able to contribute liberally to the church than are those who work for wages, for the reason that all farming in central Brazil is done with the hoe. There are no plows and harrows and cultivators. About the most that the ordinary laborer can do is to cultivate four acres of land. We can imagine the problem of feeding and clothing a large family on the profits of four acres of poorly cultivated ground. The solution of the problem is the increase of production by the use of farm machinery. The government is trying to do this, offering free farm implements and instruction to the people for a certain time. But in that part of Brazil where I have worked, the people say with a shrug of their shoulders, "That is all right for an American but it won't work with us Brazilians." We must not only introduce farm machinery, but give instruction in its use. We should plan to have a course in agricultural instruction in the central schools that now exist and in those yet to be established. We can do much toward preparing people for self-support in this way, because one man with a machine can do the work of five or ten working with a hoe; if we can increase their production at little cost they will have something to give. They are faithful, even sacrificial, in the discharge of their duties. We have many among these poor people, living daily from hand to mouth, who tithe their incomes. I remember, about a year ago, coming upon a family of half a dozen members in one of our country congregations, who were thus tithing, although they did not have enough for food and clothing. I do not believe there is any better way of helping this problem of self-support than by teaching these people what they ought to know about agriculture.

AGRICULTURAL SCHOOLS

MR. SOLOMON TICE (American Friends Board of Foreign Missions, Tamaulipas, Mexico): I am in hearty accord with the aim of missionary education as expressed on page 504 of this Report. Its first objective is the conversion of the pupils. Another is the training of native leadership for the Church, a

distinctive aim of some mission schools. A third is the diffusion of Christian ideas throughout the community. The influence of the mission school may be felt in the surrounding native community, or in the adjacent English-speaking community, or in both. I wish to show how the teaching of agriculture can contribute toward these aims. I speak from my own experience in our school at Tamaulipas. The majority of our boys are the sons of plantation owners. The tendency of these boys, when they go to school, is to aim at a profession, at law, medicine, engineering, or something of that sort. The result is that our own missionary aim is in danger, at least, of being obscured, even where our dominant purpose has been to Christianize these boys. Few boys who reach the third year above the common school grade fail to become Christians in our schools. But if we cannot get these boys to return home to their own communities, we are not going to do our work of evangelization through them. If our boys could learn agriculture they would see that their own fathers have the means of economic independence right at hand. They would desire to stay in their own home communities and would become leading men in those communities, whereas, if they go to the cities to practice medicine or law or engineering, their individuality becomes merged in that of the great city. Some of these students take up work voluntarily, holding Sunday schools or even preaching services in their own home communities. By directing such men to these communities and supporting them there, the teaching of agriculture would assist in accomplishing the aim of missionary education.

EDUCATIONAL CENTRALIZATION

PROFESSOR GILBERT K. BRINK (American Baptist Home Mission Society, New York City): On page 507 of the Report appears the judgment that a few centrally located, well equipped schools will be of far more value in mission strategy than a larger number, scattered over an extensive area and less efficient. I desire to support this declaration with all my heart. We have wasted our energies and our funds in the past in too many little plants incapable of doing large service and hardly capable of doing any permanently valuable service. One well organized, finely equipped, adequately manned institution is a creative, standardizing influence for all time, welcomed by the government and the people alike, and affording missionary progress at all points and stages.

WEAKNESSES IN EDUCATIONAL WORK

REV. WEBSTER E. BROWNING, PH.D., D.D. (Presbyterian Church in U. S. A., Santiago, Chile): I wish to discuss the greatest weaknesses in our educational work from the point of view of its religious results and how they can be overcome. One of the reasons why we have had comparatively poor re-

religious results is to be found in the timidity of the Christian missionary himself. Many of us should confess that we have been cowardly in dealing with our students, especially in the matter of teaching the Bible. The teacher who puts the Bible into the hands of his students openly, trying to teach it to them as best he can, is respected by the Roman Catholic Church. We are hindered in our educational work by the lack of a permanent faculty. If any educator here had his complete force of teachers changed every three or four or five years he would give up in disgust. It is impossible to do good pedagogical work and to get the best religious results under such conditions. We have men and women who come to our faculties; some are called missionaries, some, missionary teachers, some, contract teachers. They come from two to three or four, or at most five, years; many go home at the end of one year. We cannot hope to get permanent results in schools under such conditions. Just when they have learned the language and are able to speak to the students in their own tongue, they go home and someone else takes their place. Another weakness is the lack of competent teachers. I would not attack the great body of splendid men and women who have come to Latin America to help solve the problem of education, but it is true that a good many have come who would have done better if they had stayed at home. Some good people will recommend almost anybody to our missionary Boards for work in Latin America. They send their choicest to India and China; anybody will do for us. About four years ago I was asked to look up a man for work in Latin America. I wrote to a noted school for a man. Finally I got a reply: "Our men go to China. There is only one man who might go to you. He is rather uncouth and awkward. He reminds me of a great, awkward Newfoundland pup, but I think he would just fit into your work." That letter came from the center of Presbyterian culture in the United States. Of what help would such a man be in meeting atheism and Catholicism and the thousand and one problems of our field? Another weakness is in equipment. No one can go through South America and not be impressed with the pitiable lack of it. Some of the great church and state schools are investing millions in their plants. In one of the great Catholic universities in Chile they are just now spending twenty million pesos, while we lack buildings and grounds and everything that we need to make our religious education forceful. Again there is the lack of cooperation on the part of the churches. Our educational work should be closely supported by our evangelistic work. Last year we graduated a young man from one of our institutions. His father is a man of great wealth, with many cattle and much land. He could give his boy any desired advantages. The boy wanted to go to the United States for further education. After graduating, he took a professor home with him to spend a few weeks. They discussed the question with his father, who was unwilling to

assent. His father could not speak a word of English, boasted of his immorality, and would not allow a Roman Catholic priest on the farm: He was unable to see the value of further study. There was no Christian influence within miles of him. We send out these young men and young women into the little towns and villages and into the large cities, where there is not a single elevating influence. Do we wonder that they lapse and become discouraged? I verily believe that the young men in South America could cry out with the psalmist, "No man careth for my soul." We give him nothing except from our schools and do not follow him up.

MISS MARTHA BELL HUNTER (Presbyterian Church in U. S. A., Barranquilla, Colombia): One of the weaknesses that must be overcome before we can accomplish the permanent religious results for which our hearts yearn is the failure to follow up the relationship established between the school and the homes, especially in the case of primary children. Naturally that would seem to be a phase of woman's work. It must, however, be done by someone who is in sympathetic contact with the children, who knows them in the class-room, and can follow them to the home. Again, we should have boarding schools for elementary grades. If we were able to choose their inmates from among our own children of special promise, I believe we would see vastly greater results. Over a year ago a young girl came to us in fear and trembling. She had no idea of what she was to meet. During the first days of her stay with us she sang her songs to the Virgin and kept her medallions very much in evidence. No one hindered her, but gradually she entered into the life of the school. A teacher visiting where that child lived wrote me somewhat later: "I want to tell you of the wonderful change in that girl. She herself does not realize the effect of her one year of life with you." That girl developed later on into a Christian leader. On a third point it is not easy to speak. We feel a great lack in ourselves. Who more than the educational missionary needs what the old monk called the "practise of the presence of God" in the constant struggle to make ends meet, to make the school worthy of its educational aims, while distracting duties overwhelm the teacher who cannot give herself to any one line of achievement? A young man said to me last year, "I might just as well be teaching in the United States." I said, "What is your ideal of teaching in the United States? Have you any less obligation, when standing before a group of Colombian children?" We must keep before our eyes the holy calling of the teacher.

REV. CHARLES C. MILLAR, D.D. (Presbyterian Church in U. S. A., Tamaqua, Pa.): Our religious work has not been weak, nor has our educational work been weak on its religious side. It might be stronger and I think it would be stronger, if greater and more definite emphasis were placed on the teaching of the Bible, using it as a text-book, day by day, year by year, in every

school from the lowest to the highest grade through our whole educational circle. This would produce far greater and better results than have been attained hitherto. It would reach the children with the stories of the Gospels and of the Old Testament, stories that are just as interesting to childhood as any stories that the world has ever heard. Such teaching is no waste of time. While the children are hearing the stories, they will be learning truths which will stay by them as they grow older. A little persuasion will cause the pupil to commit to memory great amounts of Scripture which they will always carry with them. One youth whom I trained in that way was very apt in committing the Bible. When he went to certain places where he was thrown in with many university students and had many questions asked of him, he had plenty of ammunition. I received word a short time ago that he had received forty persons at one time into his congregation on confession of faith. It pays. The majority of our pupils now going to our higher schools and colleges will have families of their own. They will be lay workers, also, whom our pastors will urge to do personal work. If they have not mastered the gospel story, they cannot and will not do this work. Furthermore, stress ought to be laid upon the teaching of the catechism by those denominations that have such a compact body of doctrine. These students will then have a good fund of definitions, helping them to understand and to convey theological thought in the right way. While doing this let us help them to present Jesus as the greatest leader and teacher, the giver of liberty and the consoler of the heavy-hearted. Men and women in the little houses and huts of Latin America, and in the finest homes, are seeking "some sweet word from our dear Lord"; but they will never get it, unless we teach them that Word in our schools.

DR. ANTONIO ORDUZCO (Mexico City): Education ought to mean a leading out of ignorance and inefficiency into knowledge and competency. It is not a mere training of the memory, not acquiring a few tricks in habits, manners, customs and traditions, not merely developing manual dexterity or technical skill in any art, not merely becoming familiar with natural and applied sciences, not merely the unfolding of mental powers. It is, as James Freeman Clarke says, the unfolding of human nature. "It is growing up in all things to our highest possibilities." Man's education proceeds along certain definite plans. First, by means of his senses he learns to observe and become acquainted with his environment; later, his mental faculties are awakened and he adds to his observation the powers of reasoning; still later, if so he wills, his spiritual faculties are opened to the enriching influences which develop great qualities of heart and soul. In my opinion the European war owes its existence to the imperfect education of humanity, in spite of the fact that those chiefly responsible for it are university men. No one can claim that it was brought about in a spirit of

benevolence, or of altruism, or of brotherhood or even from love of truth, or in a spirit of charity. It does not exhibit Christianity. We are here to emphasize this higher plane of education and to acquire knowledge of the things pertaining to Christian education. To accomplish this, we need not only developed powers of observation, keenness and accuracy, retentive memory, wisdom and judgment; we need also to be educated in Christian principles, and to know them we need to know Christ. Without Him all the knowledge of science, art, theology, or philosophy does not give an education.

BISHOP A. T. HOWARD, D.D. (United Brethren in Christ, Dayton, Ohio): If we were able to take a vote of those here this afternoon as to the agencies that have led us to the Lord, the Christian home probably would receive the largest vote. Probably the Christian School would receive the next largest vote. In these lands under consideration how can a certain phase of Christian home life make a definite contribution to the life of their students, and again, how can a certain type of education sustain and contribute most to the Christian home? Those of you who are interested in kindergarten work will be somewhat disappointed in what the Report had to say on that subject. I think it was left with an emphasis rather doubtful or negative. But after eighteen years of connection with the Japanese field, I am sure that the Japanese kindergartens—and there are more than a hundred Christian kindergartens in Japan—would merit great enthusiasm. These Christian kindergartners have a very unusual opportunity. They hold a key which opens exclusive homes, homes that Christian workers would not otherwise find it easy to enter. The Report suggests that women in Latin America are going to do the actual teaching themselves. It has been found expedient in Japan and China to train native girls to do the actual teaching, the missionary leaders simply supervising the work, and this will be the right policy in Latin America. Properly managed, no other agency has greater possibilities than a Christian kindergarten.

I desire also to speak of a form of Christian home that is going to be used with great results among government students. I was at a Young Men's Christian Association convention in Zanesville, Ohio, in 1890, when Dr. Mott presented the needs of a Christian dormitory in the city of Tokyo. Later on I saw that dormitory and knew its work. Because of its success fifty thousand dollars was afterwards spent for the development of other dormitories for other groups. Other men saw the advantage of this form of work, the advantage of giving a Christian home to young men who never have known one. There are sometimes just a few men, ten or fifteen or twenty, sometimes not more than seven, who meet together, but they have a Christian home of untold value. Those who have high aspirations are glad to be with a group of like-minded men. Such a group becomes a center for Christian activity in any college or university. 1

know of no other agency that has developed more Christian workers than these Christian dormitories among the students of Japan. Young men get in the habit of leading a small group in Christian ways and then find it far easier for them to get out and lead in larger enterprises. There is just one caution. Down in the Philippines are large dormitories, some containing eighty men; in Japan and China it would seem quite unwise to start on so large a scale. Whoever begins with a dozen or fifteen men and works on that little nucleus, making it thoroughly Christian, can add to it as necessity seems to require. In ten years from now, I hope to hear that in these South American countries we have kindergarten schools in every large city, where girls can be trained as teachers. Also I hope that in all these university centers there may be established Christian dormitories that will give to the young men and young women some of the advantages of the Christian home.

MR. JOSEPH ERNEST MCAFEE (Presbyterian Church in the U. S. A., New York City): I wish to endorse what the Report says about the value of industrial education in promoting the economic independence of a church. On Saturday evening I was appointed to speak to a congregation here in the city of Panama composed of English-speaking Negroes from the West Indies, drawn largely from Jamaica. This congregation is in the midst of a similar population of ten thousand. I had a very interesting conversation with the pastor. He is struggling with a problem, found in various forms throughout all our communities. His people have contributed brawn as well as some brain to the construction of the Canal. The main work is now over, and there is a profound industrial depression. His congregation, in the main, is out of work. There is a population surging about his church that is entirely destitute of daily employment. He has already gone so far as to secure from the Panama government a considerable block of land, where he has already located two hundred families. He hopes soon to have five hundred families located there. He is doing his best to lead his people on to economic efficiency, and is more and more counting that a part of his Christian ministry. His wife, during the conversation, spoke up to say, "What we need most of all here is an industrial school," one which will teach agriculture, furniture-making and industrial arts. Think of the natural resources of these jungles, the valuable timber, for which there is an unlimited market, if the transportation facilities are good. Think of the commissary department at Ancon, drawing upon the ends of the earth for supplies, many of which might be produced here. I never was more deeply impressed with the religious significance of this phase of our task. It calls for North American leadership. In a conference that a number of us were holding yesterday, someone from the United States put this pointed question, Why is it that throughout the South American republics we hear of such marvelous

wealth and yet of such amazing poverty? In a flash several were on their feet to say that the resources are not in the hands of the people. Two or three of my friends have said to me that the industrial revolution rolling over the world is rolling now with ominous rumblings throughout the life of Latin America. Is it not our task as North Americans to help in the solution of the problem down here as long as we have been grappling with it already?

THE SUNDAY SCHOOL AS A MISSIONARY FACTOR

REV. GEORGE H. TRULL (World's Sunday School Association, New York City): The evangelical church has in the Sunday school a marvelous agency both for evangelistic and for educational work. If we are really to fulfil our task in Latin America, we must in much larger measure make use of this agency. May I remind you of some of the statements in the reports of the Commissions in order that you may see the emphasis therein given to the Sunday school? First, the Sunday school is the line of easiest advance. There is practically free opportunity for the Sunday school everywhere, officials and the populace in the main being favorably disposed. Secondly, the Sunday school is a great evangelizing agency. This is referred to in the following significant statement from the Report of Commission I, page 143. "The religious instruction of children is second to the organization of churches only in immediate contribution to the main objective. No other institution of the Church has larger possibilities for Latin America, or finds greater opportunities for efficient, enlightening and soul-saving service than the Sunday school." It reaches the children directly, at the most responsive period of life, before prejudices are formed, and through the children contact with the home is secured. Again, the Sunday school is a forerunner of the day-school and opens the way for the establishment of the church. Fourthly, the Sunday-school is at the very center of the educational problem. It is a pioneer in the work of education.

The Sunday school as an educational factor is at present largely one of potentiality. It must be a reality. There are three urgent needs of which the first is the training of leaders. I quote from the Report of Commission III, page 488: "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 practise in the art of teaching and where students might observe model classes." But the laymen must also be trained, which can best be provided in training schools in large centers. These are prov-

ing very successful in North America. The second need is the provision of adequate equipment. In all Latin America there are just three suitable buildings, which are reported, on page 461 of the Report of Commission III, as having been designed especially for the purpose, two in the Argentine and one in Brazil. Suitable furnishings are quite as imperative; blackboards, biblical and missionary maps, tables and chairs suitable for different ages, class rooms, etc. An adequate curriculum and extra-curriculum material must be worked out. The curriculum must be governed by the needs of the child at each stage of his growth and also by the needs of the kingdom of God which the pupil should be trained to promote. Such extra curriculum material as choice reading books for different ages and weekly illustrated papers for children and for young people are greatly needed. The third need is the systematic enrolment of pupils. Mr. J. H. Causey, a successful Sunday-school Superintendent of Denver, Colorado, will speak on this point. Now how shall we meet all these needs? In a sentence, by cooperative, intensive and extensive effort. You may know that the World's Sunday School Association, in view of the needs of Latin America, is addressing itself to the task. There are two significant facts to be noted: First, the recent appointment of Rev. George P. Howard of Montevideo, as Sunday-school Secretary for South America, and second, the reorganization of the Executive Committee of the World's Sunday School Association, so that twelve members are appointed by the Foreign Missions Conference of North America and six by the Sunday-School Council of Evangelical Denominations. There is, therefore, now joint representation upon this important committee by the three organizations most vitally concerned in the promotion of efficient Sunday-school work in foreign lands. It marks a new era for Sunday-school work in Latin America. It means the outlining of plans and policies in a cooperative way never before attempted.

MR. JAMES H. CAUSEY (Denver, Colorado): A layman and business man needs to walk humbly and speak softly here, but after listening to your discussions I don't fear that the Young Men's Christian Association or the university or the theological seminary will lack emphasis. I do have some fear, however, that the fruitfulness and value of the Sunday school may lack emphasis, and on that I will speak. I believe in universities; I am a trustee of one. I believe in theological seminaries; I am a trustee of one. I believe in the Young Men's Christian Association; I am officially related to the movement. But after twenty-five years of active work in the Sunday school I believe it to be one of the most potent forces in the world for reaching people. I was down street the other day with a few friends and we saw some boys playing baseball with a piece of paper tied up with a string. Well, we played with them a while and finally got them to let us help them with their baseball equip-

ment. As we rode on I felt that the institution that ties us to the children was a point of contact that ought to be used by everybody interested in the church in Latin America and over the world. The Sunday school does a work out of all proportion to its cost. It is simple, comparatively easy to operate and successful in a great many different ways. What you cannot do with the Sunday school I have hardly been able to discover, provided you lay proper emphasis upon the things that should be emphasized.

OUR EDUCATIONAL POLICY

REV. ED F. COOK, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): Such investigation as I have been able to make leads me to the conclusion that there is no well defined nor generally accepted missionary educational policy in the three Latin fields to which I am related. The absence of such a policy results: First, in the lack of coordination (*a*) in the work of the several schools of different grades operated by a given denomination, (*b*) in the educational work done by Woman's Boards and that of general Boards, (*c*) in the educational work of the several denominational Boards in a given field. In the absence of a system properly correlated few of the pupils who enter our school are really educated. In the absence of such a system there is no satisfactory basis of cooperation on the part of the denominations when this important question comes up. Again, the absence of a policy results in a lack of balance in the work being done for girls and that for boys. A conservative estimate shows five schools for girls to one for boys and in school seven girls to one boy. Ten dollars are expended in the education of girls, to one dollar invested in the education of boys. The result is that much of the best output of the girls' school is lost. They go out educated, Christian or in sympathy with Christianity. They naturally marry and establish homes. There are very few educated, Christian young men for them to marry. They therefore marry Catholics or agnostics or men wholly indifferent to religion and hence drift back into the darkness from which they came. Through this lack of coordination and lack of balance in our educational work we are failing adequately to establish the Christian family, the essential unit of a Christian civilization. There is here a waste in money and a waste of result. I naturally would not recommend closing the girls' schools, but would urge establishing more boys' schools, even if this has to be done through the help of the women's organizations. As an economic proposition our home constituency will demand a missionary educational policy which will guarantee a correlation of schools, a cooperation of agencies and a conservation of results. The present haphazard method, waste of money and dissipation of results, can no longer be justified in view of this Congress and its promise

of a better understanding of our common problem and the promise of better method and results.

Rev. G. B. WINTON, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): It seems to me that Latin America stands in immediate and urgent need of a few colleges, using that word in the sense that is given to it in the United States. I am aware that there is no definite place for such institutions in the system of education generally accepted in these countries, which is European rather than American. Any European system, however—the French, for example—will have to suffer a measure of modification to adapt it to the needs of the Western Hemisphere. Why should not the best and most distinctive educational institution of the great republic of North America, born of the intellectual travail of its people, be permitted to exert its influence? In any event, it must be evident to students of the educational affairs of these Latin republics that there is at present a wide gap open that ought to be closed. The national universities care well for the process of finishing, especially in professional studies, and the primary work is equally well organized. But already the evangelical missions have properly seen the need of intermediate training. The schools which they have established are principally high schools in grade. This gives the students into the hands of the churches at that age when they especially need religious guidance. But precisely for this reason it seems deplorable that they should have to fail of further studies or else take the risk of a plunge at a still tender age into the atheistical atmosphere of the state universities. These students are the men and women who should be the future moral leaders of their countries, but only too often they either miss their higher training or in the attempt to secure it make moral shipwreck. They lack access to that best of all training, four years in a happy and helpful college atmosphere. Could they have that first, they might then risk taking their technical and professional studies in the university. Besides this group, there is another which would profit greatly by the proposed colleges. From the institutos of Mexico, the colegios and liceos of South America—which are mostly of preparatory grade—a very large number of young men and women would go to these American type colleges, in preference to taking the studies of the departments of literature or philosophy in the universities, departments which are universally less satisfactory than are the professional faculties. The competition of an independent college would, no doubt, tone up and differentiate these now discounted segments of the universities. I trust that I shall not be misunderstood if I add that it is better that the institutions I am proposing be established as independent colleges. They should be on a broadly Christian basis, properly safeguarded, but not denominational nor even interdenominational. There is not time to develop the reasons, but my own judgment on this point is clear. College teaching is, in our

day, almost wholly in the hands of Christian men. So also is college administration. It will be safe, therefore, to set up independent colleges, after the manner of Robert College, in Turkey, trusting them to remain true to our Christian ideals and to do the work for Latin-American youth which so much needs to be done.

EDUCATIONAL STRATEGY

REV. SAMUEL GAMMON, D.D., (Presbyterian Church in U. S. A., Lavras, Brazil): I approve of central committees of missionary education to serve as boards of strategy for each area in Latin America. First, such careful study and full cooperation are needed to cope with the educational needs of the peoples and especially with those of the church. Illiteracy ranges from forty percent. to eighty percent. in Latin America. While the percentage is very much smaller in evangelical communities, still there is great need everywhere. Again, there should be such a central committee to bring order out of the confusion and anarchy that reign in this department of missionary work. The statistics given by Commission I show that we have in Latin America thirty-five seminaries and training schools with six hundred and fifty-six students, ninety-one boarding and high schools with five thousand four hundred and sixteen students, and nine hundred and ninety-seven primary and day schools with one hundred and six thousand two hundred and seventy-nine pupils, giving thus a total of one thousand one hundred and twenty-three schools with one hundred and twelve thousand three hundred and fifty-one students. There is little standardization in the classes of schools and in method of work among the various denominations, or even, in many cases, among schools of the same denomination. Coordination in classes of schools and courses of study is sorely needed to enable students to pass from one school to another of equal grade, or to another of higher grade. Such coordination can come only through cooperative study and planning. In the third place, such a central committee might prove the ready means of securing the cooperation among the various agencies at work that is absolutely necessary for the proper solving of the problems of secondary and higher education in Latin America. The supreme aim and purpose of mission work here is to bring to bear on the individual and social life of Latin America the saving influences of the gospel of Christ. The natural and necessary agent for the complete realization of this aim and purpose is an efficient, self-governing and self-perpetuating native church. I hardly need to add that the indispensable condition of establishing such native churches is a thoroughly prepared native ministry. Without such a ministry all efforts will fail. To the securing of this ministry all energies should bend. For its preparation, we should have—under positive and aggressive Christian influences—secondary and professional schools in the principal centers of Latin America: one for the Antilles,

one for Mexico and Central America, one for the northwestern republics, one for the southern republics, and one for Brazil. And these schools must be ably manned and thoroughly equipped. I may add that we believe we have already the beginnings of such federated action in Brazil, where six professional courses are now in operation. Fifthly, this central committee should be able, also, to solve another most important problem, viz., that of placing the benefits of Christian education within the reach of our Protestant children. When we have provided schools and made them effective agencies for the training of youth, only one-half of our great educational problem has been solved. What advantage is there to the native Church in our having well-equipped schools, if they are not within reach of the native Christian families? We must prepare and send out teachers to conduct schools among our country churches. These schools should be conducted and supported by natives. And, finally, provision must be made by which the choicer spirits discovered in these small schools may enjoy the advantages of the institutions of secondary and higher learning.

PROFESSOR ERASMO BRAGA (Presbyterian Church in Brazil, Campinas): I wish to speak concerning the weakness of theological training in South America. The first cause of this is the lack of a proper organization and equipment in our training schools for students for the ministry. Our seminary at Campinas had been open twenty-two years before a thorough curriculum was provided with the requisite training for students who were to enter the seminary. This lack of definite strength leads to haphazard methods that are hazardous. Again, there must be correlation between the training schools and seminaries and the system of national education in our country. We ought to agree that mission schools cannot monopolize the training of good young men. We ought to begin to expect to draw from the government schools by voluntary action some candidates, and good ones, too, for the work of the ministry. Again, our methods of recruiting students are defective. We have many good ministers of high standing in society working all over the Latin-American countries. Some people think that after dedicating their children to God in their early days, that they will surely go into the ministry if they go very early to a missionary school and are educated by the missionaries. They throw the whole responsibility onto the mission school. This brings varied and uncertain results. We pastors must select and train. We sometimes select our young men as candidates for the ministry, just because they appear to be good, and sometimes we make a bad mistake. Alongside of this tendency is that which prevails to suggest short cuts to students, not requiring from them a very thorough secondary and college education. In our seminary, at least, pressure is brought to bear upon me and upon

my colleagues to let students go out of the seminary without a proper theological education. We have, too, many differences of opinion and policy on the field among the several denominations and among the leaders of the individual denominations. Hence we have too many seminaries in Latin America, small institutions that added together would hardly make a regular seminary in any other country of the world. We ministers sometimes are self-willed, but if we try to realize our plans, people often call us blockheads. The situation is further complicated by the ideas prevailing concerning the different standards of training for candidates for the ministry and candidates for evangelistic work. Many feel that it is not worth while to keep a man several years in college and in the seminary, when the churches are loudly calling for them. We also have differences of opinion regarding the location of theological schools in a large country like Brazil. There are several centers of theological education, under the guise of Bible schools, which overlap the work properly done by the seminary. As to the preparatory training of the candidates for theological education, you can find seminaries, so-called, that pay little attention to it. Some of them do not even deal with the shirkers as they should. The result is insufficiently trained ministers, who attempt to go out and work among the leaders of South America. We must be very careful that only leading men do this work.

REV. WILLIAM WALLACE, D.D. (Presbyterian Church in U. S. A., Coyoacan, Mexico): It has been well said that one of the finest products of the present age is the constructive critic. His genius is behind all the successful enterprises, whether in science, government, or business. The work of the Panama Canal was facilitated by the very efficient work of our French predecessors. Our force recognized their weaknesses and accomplished what they had failed to do. The report of the Commission brings before us a great deal of good work accomplished along the lines of the preparation and education of our ministers in Latin America, but we must not be satisfied with what has been accomplished; yet it will require a constructive genius, not only at this Congress but also upon the different Boards and different committees, to develop the much larger and wiser and more successful work which is needed today. Now, every constructive genius must have an aim, an objective, and that has been indicated to us in what the Report has said about the preparation of the minister. In our great system of theological education we must hear in mind first, the preparation of a select body of religious leaders, men of sufficient brain capacity as well as men of spiritual equipment, whose previous preparation has given them the mental poise necessary to make them real leaders. For this picked corps we should furnish, first, a course as good as can be given anywhere in the world, so that our graduates in Latin America will have all the mental

the articulation and standardizing of Christian schools. Every effort in education should have an objective and a program, so that every item of activity will contribute to the realization of that objective. Again, interdenominational cooperation is essential for supervision. The one great need of Christian education is suitable supervision of each college area in order that standardization and articulation shall be realized and maintained. Without such supervision, efficiency is impossible. It is even necessary for the higher education. It would be amusing, if it were not pathetic and tragical, to hear people talking about higher education, and then saying that they do not need to unite with other denominations in order to establish universities in Latin America. Just consider what the governments are doing in Latin America. At Montevideo the university has an annual budget of about \$325,000, and the large university in Chile has an annual budget of about \$375,000. At Lima there is an annual expenditure of one million dollars. That great university has ten million dollars invested in grounds and buildings and equipment. Now, if one million dollars expended annually were capitalized at five percent, it would call for capital of twenty million dollars. Some denominations are proposing to put three or four institutions by the side of such a university to compete with it. What we really need is a thoroughly organized and amply equipped system of Christian education for Latin America, the fundamental principle of which should be that each institution shall be thoroughly first class and the best of its kind. Such a plan will make a larger contribution to the cause of Christianity than forty institutions working below the line of efficiency. When we have fewer institutions but infinitely better coordinated and standardized institutions, then we shall not need to work for recognition. Our excellence will compel it.

REV. EDUARDO CARLOS PEREIRA (Presbyterian Church in Brazil, São Paulo): The purpose of the college is to educate, the purpose of the pulpit is to evangelize. There is this clear distinction. I would appeal for increased force and efficiency in educational work for the sake of the preparation of a native ministry, which will fulfil the function of the pulpit. There is, it seems to me, a lack of evangelical influence throughout the system of education. It should permeate the whole life and work of the educational system. I hope that the women present will remember that there is a great field and a large opportunity for educational work in the way of orphanages among the children of my country.

REV. WILLIAM H. RAINEY (British and Foreign Bible Society, Callao, Peru): We need a great university to be situated at some strategical point in Latin America. This university should be interdenominational for two reasons: first, because there is no one mission Board that has sufficient funds to equip such a university properly. The Christian university, because it is

Christian, should be in no wise inferior to those already existing on this continent. It should rather be superior in every sense, and cover a broader scope of work. Secondly, it should be inter-denominational, because otherwise there would be the danger of the graduates leaving the school with a denominational bias or prejudice, which would be nothing short of a calamity for the work in Latin America to-day. We do not wish to perpetuate in the mission field the denominational differences which disunite us in the home lands. God is saving us from denominational fanaticism and probably this Congress is a proof that we are very nearly saved in this respect. But now and again we do meet people who have no good word for any other Communion than their own. Such people are very few indeed, but the damage they do is out of all proportion to their numbers. If the evangelical work in Latin America is not sufficiently developed to support such a university as I have in mind, I would like to suggest that we supplement the curriculum of the state universities by putting religious instruction within the reach of these students who wish to take advantage of it. This can best be done, in my opinion, through the Young Men's Christian Association. We have masses of students in cities like Lima and Santiago de Chile. In Lima we have the oldest university in Latin America. In that city there are literally thousands of students. In Santiago we have a similar situation. Nearly all the students are agnostics and unbelievers. They have long ago dropped the beliefs of the Roman Catholic Church, and there can be no question whatever that they constitute a legitimate field for missionary effort. I have been working for ten years in South America now in four different republics; and in the capital cities of these republics where I have dwelt I have tried to make friends with one or two intellectual men, to influence them and, if possible, to bring them to Christ. As a point of contact I have given free English lessons or lessons in other subjects. In one town where the youths had a craze for boxing, three of them came to me and asked me to give them lessons in the "manly art of self-defense." I felt it worth while to go outside of my own particular work to establish a point of contact with this almost inaccessible student life. It gave me a free and friendly relationship. I asked a Christian worker the other day how other workers among students presented the Bible to them. "I don't know," he said, "but I expect they water it down a good deal." I hope that is not generally true. A watered-down Gospel would not have sufficient strength in it to change the life of a person. There is a real danger here that in our keenness to reach the intellectual life of the country we shall be tempted to lower our standards and make the gospel more easy than it really is.

THE PEOPLE'S INSTITUTE

MISS JESSIE L. P. BROWN (Christian Woman's Board of Missions, Piedras Negras, Mexico): I want to tell you something of the unique (so far as I know) educational work we are doing and planning in Piedras Negras, Mexico. Mr. Inman told you on Saturday of the start of the People's Institute, which combines the work of a social settlement, the public library, an Organized Charities, a society for the prevention of cruelty to animals, and all other benevolent, educational and reform organizations of the ordinary American city. Our educational work has been mainly with the young men and women beyond school age, of the middle or artisan classes, though a wide and intimate social contact has been established with the upper classes, and our relief work, consisting of a free clinic and organized charity, brings us in touch with the poorest. Though there is no important social or civic occasion to which we are not invited or in which we do not assist, thus far our active emphasis has been placed on the educational and civic points of view. The first four week-nights (and may I say that the program that I am going to describe has been somewhat interrupted by the disturbed conditions) the Institute has classes in fifteen subjects, including Spanish and English, shorthand, typewriting, Spanish language, Spanish grammar, English, ethics, hygiene and gymnasium. During the public school vacations the school children have afternoon club meetings, at which lessons in sewing and in music, games and readings are given. Each night, between classes, there is a short public conference, at which current events, philosophy, or history are briefly discussed. The program may be musical or literary, or on some subject of popular interest by local or outside talent, but it always aims to be informational, educational and inspirational. Friday nights are given over to concerts, public club and society programs or to games. The national Mexican and American holidays are always celebrated, one important work of the Institute being to interpret the two nations on the Rio Grande to each other. A circulating library encourages and keeps men at home evenings, while their families may play the games we loan them. The reading room and games at the Institute are always open. Moving pictures, public baths, domestic art and science, a printing press, minister to a many-sided education and give us a point of contact which distinctly and exclusively religious education would not. Every one in the community has learned that, while we are Evangelicos, he or she—and especially he—is in no way compromised religiously by attending any activity of the Institute—and the citizen has learned also that we are there to help solve his any and every problem and to try to meet his every need. It was the need of the Mexican woman as I saw it, that led me to make a series of investigations in New York and other eastern cities last summer on the possibili-

ties of industrial training for the Mexican—the Latin-American—women. The position of the European woman after the war and her relation to the man worker, whose place she has been forced to take, is being widely discussed. In Mexico, not the position of woman, but her condition must be studied, especially the poor woman. The Mexican woman is not efficient. I doubt not that this is true of all Latin-American women of the poorer class (as well as Anglo-Saxon, may I add). The Mexican woman is a good mother so far as she knows, but she is seldom an efficient mother, housekeeper or wage-earner. Industrial efficiency and so industrial education has a vital relation to the missionary problem. When the economic support of thousands of families falls on the wife, or widow, or deserted mother of a family, who has no industrial efficiency, the moral condition is very apt to be below par. The world-old problem of the easiest way too often is the only way to get bread and butter for the little mouths. I am convinced that one great factor in the solution of the moral problem of Latin America is to give the woman an economic value, a trained efficiency that will put her above the parasitic life of immorality or the idle dependence on the male members of the family. I believe our duty is to give the Latin-American girl a value in the "home" market, where she will be the trained ancestor of right thinking and right living generations, and in the industrial market, where she can make a place for herself in the hundreds of native and importable industries that can be started and that are adapted to women workers. With marriage or unskilled tasks as her only outlet, her only available career, we cannot hope to raise the standard of womanhood. I believe we ought to have systematic industrial training for women, work adapted to Latin-American women, which means that there ought to be some artistic appeal or chance for creative genius to exercise itself. It should not be a training in grafted or imported industries. Each mission should study the possibilities of the soil, the crops, the climate, the inhabitants, the markets of his community, to choose whatever industrial education will be most profitable and adaptable to the people, especially to the women of the community. Nearly every industry I might mention is being carried on in some section,—jewelry making, garment and candy making, preserving fruit, lace, drawn-work, basketry, but these could be utilized elsewhere and new industries commenced, if the missionaries had the eyes and constructive imagination of a David Livingstone. I am not urging that we introduce the factory, nor the sweat shop to the Latin-American woman. I merely hope to give a trained skill to her naturally clever fingers, to open wider her vision and create in her a self-respect, because she has a real value, a real place in the world. I would not defeminize her to make her a mere cog in the industrial world. The Latin-

American woman is essentially feminine; by education I would make her efficiently so.

EDUCATIONAL CONDITIONS

REV. TOLBERT F. REAVIS (Christian Woman's Board of Missions, Buenos Aires, Argentina): Ten years ago, when the Student Volunteer Convention was in session in Nashville, a cable was received from Japan which read "Japan leading the Orient—but whither?" Educationally speaking, we might apply that same expression to Argentina. She leads, but whither? Argentina has over six thousand five hundred schools, seventeen thousand teachers, and pupils in the schools amounting to eight hundred and seventy-two thousand out of a student population of a million and a half. The university has an attendance of some five thousand, mostly young men. The budget last year from the national board of appropriation amounted to forty-five million pesos. Four million pesos went to the great university. I am not reciting these facts to boast but to call attention to the real situation. When we read such books as those of Lord Bryce and Col. Roosevelt, we must be careful to use our judgment. The reality is often obscure. There are curious contradictions in Argentina. There are over six hundred and sixty-eight thousand school children out of the school population of a million and a half who do not attend school. Over one-third are not in school. The material civilization of which we hear so much is now on trial in Argentina; and, many are finding that there is something yet wanting. One of the great men of Argentina has found out that the growth of population in the last twenty-seven years has been threefold, while the growth in crime has been sevenfold. Out of fifteen thousand criminals, one third is below the age of twenty years. This same author draws a telling picture of the life of children in the city of Buenos Aires. According to him the majority of the wrong conditions should be laid at the door of imperfect education.

REV. SILAS D. DAUGHERTY, D.D. (Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): I was much interested by what has been said on the importance of kindergarten education. I am convinced that it should be given much emphasis. It is important for the reason that we must change the moral conceptions of children in South America, and unless we do it at the primary age, it cannot be done at all. Again, let me emphasize coeducation. Every student of educational conditions in Argentina and Uruguay must agree with me that the time must be hastened when coeducation will be common. We cannot much longer keep the boys in one school and the girls in another school. The fierce prejudice among the boys in favor of separate education has paralyzed the judgments of educators in South America. But it is possible to have boys and girls respect each other, just as well as in North America. Finally,

a word about the native minister. To get a good minister anywhere, we must implant ministerial ideals and ambitions in the life of the boy in childhood. This is as true in Argentina as in Pennsylvania.

REV. JAMES HAYTER (American Bible Society, Guatemala City): Little has been said in our discussion to-day with reference to educational conditions in Central America. We have five millions of people there without a single normal, or training or theological school. In the city of Guatemala there are two boarding schools, one in the capital and one on the coast. We also have one very small boarding school for the boys. We do not have any elementary schools. Among these five millions of people there is not even one elementary school for the children of believers, of which we have at least four thousand. I am here especially this afternoon to plead for that million and a quarter of Indians that we have in Guatemala. The Bible Society can do nothing for them, because they can neither read nor write, yet there are openings on every hand. There is not a single village or town throughout Guatemala where we could not plant mission schools; in fact, the president of that country and the government would help us, if we would only send men and women there to do the work. President Estrada Cabrera has promoted the construction of school buildings all through the country, and there are magnificent university buildings; but for the supply of teachers there is not even one normal school. What we need to do in Guatemala, as well as at Nicaragua, is to establish schools amongst the Indians, where they can be taught to know Spanish and will therefore have access to the Spanish Bible and to Spanish literature.

THE CLOSING ADDRESS

PRESIDENT HENRY CHURCHILL KING, LL.D.: I would call attention in closing this discussion to certain great outstanding impressions that this whole survey has made, at least upon me, and I am sure upon many of you. Notice in the first place, six significant facts: (1) The enormous illiteracy, from forty to eighty percent., with whole sections of the population quite un-reached educationally; (2) yet in many places a well organized system of education from elementary to university; (3) the strongly marked leadership of the highly educated man in Latin America, a fact generally conceded at this Congress; (4) their wide-spread rejection of religion as being out of date; (5) a very inadequate training of the Christian community, especially of Christian leaders, both teachers and preachers; and (6) the dire need of industrial and agricultural training for the economic uplift of the people, a need increasing in urgency the more we carry our message to the native Indian populations. Secondly, corresponding to these six outstanding facts are corresponding demands: (1) The enormous illiteracy means that

there can be no doubt that our help is really needed. Missionary elementary schools are obviously called for and are likely to be for years to come. (2) We are face to face with a well organized system of education from the elementary school to the university. That certainly means that we must be able to place our schools next to the best of the government schools and enable them to stand the comparison. Such a situation is not peculiar to Latin America; it holds true in India and Japan and will be increasingly true in China. If our schools are to stand comparison with the government schools, we must revolutionize our educational policy. (3) We face the outstanding leadership of the educated classes and cannot but realize the necessity of reaching them somehow. It almost seems as if this achievement was the great strategic objective suggested by the situation. A comparatively small number of educated men are exerting an influence, according to unanimous testimony, altogether out of proportion to their numbers. If we are to make the ideals of Christianity prevail in any measure in Latin America we must succeed somehow in reaching these educated leaders. (4) These educated leaders are said to be generally abjuring religion as out of date. That means unquestionably that we must use the modern approach to these men. We must make it plain that there is no necessity that any man, however highly educated, should abjure Christianity. To this point I will return. (5) The inadequate training of the Christian community and especially of Christian leaders, must be exchanged for a genuinely adequate training. That will mean that we must stand for higher education of the first order, permeated by the Christian spirit. This is the very essence of self-preservation for the Christian community in Latin America, or anywhere else for that matter. One of the first things the early pioneers in North America did, as you will remember, was to establish a university for the training of their ministry. Here again Latin America does not stand alone. I came back from the Orient with a very clear conviction that the weakest spot in our whole missionary enterprise there was the training of the native ministry, and it is equally true here in Latin America. (6) Finally, in answer to the need for industrial and agricultural training, it is obvious that the churches must establish some adequate means of meeting such dire economic needs. Thirdly, we are at present meeting these demands only in an utterly inadequate way. There can be no doubt, I think, about this conclusion. Someone said the other day that it seemed to him that we were still simply playing at missions in Latin America. I came back from the Orient with that very conviction. It follows that we must develop a missionary educational policy in Latin America that will be pretty nearly revolutionary. Fourthly, for any adequate meeting of these demands, it is absolutely essential, as the Commission says in its findings, that it should be done by cooperating

and on the largest scale. I wonder if any of us quite understand the degree to which cooperation on the part of human beings has increased, say in the last fifteen years. Going back for fifteen years, none of us would have believed that it was possible to get cooperation enough in any city or village to abolish the mosquito, or the common house fly. But we are seriously setting out to abolish these two insects, and we mean to add public spitting to the list of things to be abolished. We expect to cooperate enough to do that. But are the engineers for the kingdom of God to lag behind the sanitary engineers? We have seen how Gorgas and his lieutenants secured sufficient cooperation to abolish the pests that stood in the way of the digging of this Canal. Can we not get sufficient cooperation among Christian forces to take the one course that can conceivably bring us to any adequate meeting of this educational challenge in Latin America?

Let me emphasize several fundamental positions. As a Christian duty, our educational institutions must do honest work. They must do what they pretend to do. But such work cannot be done without cooperation to an extent of which we have as yet hardly dreamed. That means a common educational policy; and that in turn means the common establishment and superintendence of union elementary schools, union normal schools, union theological seminaries, and union industrial schools. Just think of the cost of one efficient college. I hold in my hands a pamphlet that contains the report of a committee from the Association of American Colleges that met just a few days before I came away. It declares that an efficient college, even on the minimum scale, for 100 students demands at least \$200,000 in equipment and \$300,000 productive endowment. Then it goes right on to say that that much is inadequate. Bearing such facts in mind, take also into account the increasing government provision for many schools in the very fields in which we are to work. Or think of such an industrial school as Tuskegee with an endowment of more than two millions, and as much more invested in buildings and equipment, and try to realize that such plants represent one of the most useful types of school for Latin America. Again, if ever we are really to reach the educated leaders of Latin America we must use a modern approach. I came back sick at heart from the Orient, because for one thing I found that in India and Japan there were, naturally enough, included in the missionary forces many excellent and godly missionaries, who quite unconsciously were standing squarely across the upward path of many educated Indians, Japanese and Chinese. They were virtually saying to these men that they could not have anything to do with evolution or historical criticism and be Christians. But these educated leaders need another conception of the relation to the modern intellectual world than the one they have been cherishing. We gain

nothing religiously by inveighing against modern knowledge. I do not know anything in the modern intellectual world that forbids a man being in the deepest and most real sense of the word an honest and consistent follower of Jesus Christ. I do not know any established fact in modern science that need bar his confession of Christian discipleship. This we must make clear to these men. Two or three suggestions along this line may not be amiss, for I know that the difficulties at this point are serious for many. In the first place, it must be clear that there are always two questions to be asked concerning anything: On the one hand there is the question, How did the thing come to be? That is the question of process, of mechanical explication, of immediate casual connection. On the other hand, there is the question, What does it mean? That is the question of meaning, of ideal interpretation. These two questions are quite different. The business of science is to ask and answer the first. But after that question of process has been answered, the question of meaning, of ideal interpretation is still utterly untouched. It must be answered by religion, which is concerned with the meaning of the world and of life. It is hardly possible for science and religion truly conceived to come into conflict; though religion may come into conflict with false philosophical inferences from science. In the second place, it is worth bearing in mind that a scientific theory of evolution is a question of process, and that it is also of the very essence of evolution that at successive stages something new comes in. I sometimes think that Courtney, a member of the British Parliament in the days when many of us were face to face with evolution and its relation to religion as new problems, put the thing in a nutshell when he said, "I was an anthropoid ape once, a mollusc, an ascidian, a bit of protoplasm; but, whether by chance or providence, I am not now. When I was an ape, I thought as an ape, I acted as an ape, I lived as an ape; but when I became a man, I put away apish things. Man's moral nature is what it is, not what it was." Now, there is a good deal to be said along just such a line, in recognition of the fact that any true conception of evolution must recognize that at every stage something new comes in; something that cannot be wholly accounted for by any mere analysis of the preceding stage, and no materialistic interpretation of evolution can meet this demand. A third suggestion is connected with the very nature of education. Huxley years ago gave a definition of education that seems to me still to be very admirable: "Education is the instruction of the intellect in the laws of nature—under which name I include not merely things and their forces, but men and their ways—and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with those laws." Is there anything in that definition that Christianity need to find fault with? Is it not rather an occa-

sion for thanksgiving that in this whole modern world we have so much light upon these laws? Do you believe God is Creator of the world? Then He has expressed His will in this world. Do you believe He has created your being? Then He has laid down something of His law in that being. What does modern science mean, except a further and fuller discernment of God's laws and of the way in which we can cooperate with Him? In modern physiology, we have the laws of the body. In modern psychology, we have the laws of mental development. In modern sociology, we have the laws of the development of human society. All these modern sciences are simply light on these laws of God, in which we may all rejoice.

Finally, it seems to me that this discussion puts before us four special educational opportunities in Latin America. First, there is the opportunity of the solution of the paradox of discipline and freedom in education. It seems to me we have a very enticing chance in our mission schools in Latin America to combine in a more perfect degree than ever before, these two sides of education, deference and self-assertion, mental and spiritual fellowship on the one hand, and mental and spiritual independence on the part of the individual, on the other. In the second place, there is an opportunity to make a real educational contribution in the solution of the paradox of the vocational and the cultural. Thirdly, there is the opportunity for the establishment of true union theological seminaries which will contribute enormously to a continental or at least to a national evangelical Church. You remember how strongly the Commission has rated professional education in Latin America, while declaring that theological training is below the standard. Evangelical Christianity cannot expect to make an adequate impression while that condition continues. In India I found a great mission giving its native medical helpers a stiff six years' medical course, and at the same time, having in its one theological school only four pupils, not one of whom had finished in an elementary school. Such differences of standard are dangerous. Fourth and lastly, there is the opportunity of establishing, as the Commission pointed out, three great Christian universities. You know that much can be said upon that. My heart ached in India to get hold of money enough to put down beside these great government universities at least one Christian university of such high grade that it would bear comparison at every point, and bring the pressure of a genuine Christian environment and spirit to bear upon the national universities. There is a similar need in Japan, and it is equally apparent in Latin America. Just think what it would have meant to our higher education in America, if it had all been from the beginning in the hands of the state universities. I believe in state universities; but I believe that in North America our private colleges and universities have rendered a great service to the state universities, and like-

wise have done for the nation what could not have been rendered by the state institutions alone. I have the happiness of being the president of a college one of whose alumni left more than two millions for educational work in Asia, Japan and the Balkans. There was a time when his sole charitable beneficiary was Oberlin College, but I am glad that that will was changed. I am glad he put two million dollars into this educational work on the foreign missionary field. I believe that his gift is the forerunner of many similar gifts. How significant a thing it would be, if any men, who have gotten great wealth out of these Latin-American countries, would awake to their opportunity to establish three great Christian universities in Latin America. Of course I put first for them, and for us all, the determination to do justly, and to love mercy, and to walk humbly with God; but if they have any money after they do that, I hope they will put it back into these countries in educational work.



TROPIC OF CANCER

TROPIC OF CAPRICORN

LATIN AMERICA

0 100 200 300 400 500
Scale of Miles
0 100
Scale of Kilometers

PALKLAND IS.

SOUTH GEORGIA IS.

Cape Horn