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THE REPORT OF COMMISSION IV  
ON  
LITERATURE

Presented to the Congress on  
Tuesday, February 15, 1916

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# THE REPORT OF COMMISSION IV ON LITERATURE

## CHAPTER I

### THE NECESSITY AND IMPORTANCE OF CHRISTIAN LITERATURE

The printed word competes with the spoken word for the attention of mankind. It is less moving but more permanent. It reaches the mind by way of the eye, perhaps the most acquisitive of all the senses. The mechanical appliances of our day multiply it indefinitely. It will have a still wider field of influence in the future than it now has or ever has had. A nation's consumption of printed matter is a norm of its civilization. Many among the Latin-American peoples cannot now read. Their children will not rest content in that state. In most of the countries, and notably so in some of them, public opinion is aroused and popular desire is keen with respect to education. Governments are devoting increased attention to it. And when these nations shall be able to read, there will be a throng of non-Christian interests ready to crowd reading matter upon their attention. It will be their misfortune and our irretrievable fault if the evangelical Churches are not in the very forefront of that advance with a Christian literature that will at once charm the taste and bless the life of these coming literate generations. Since the time of Paul, Christianity has not ceased to make its literature as it advances, and

to advance by means of the literature which it makes. In the days of the early Roman Catholic missionaries to Latin America, before the printing press had become common, sermons, catechisms, doctrines, rules of conduct, etc., were reduced to writing, in both Spanish and Portuguese and in the native dialects, and were multiplied by the slow process of copying by hand. The body of that literature was not indeed large and the hard lines drawn by the Inquisition soon tended to limit its range and to discourage its production; but its history is an instructive one.

Let it be set down as fixed that when people can read, they will read. Demands will be supplied. It is the law of nature. What then will the awakening generations of Latin America find to read? Corrupt men will be prompt to supply them with matter that will lower their morals and vitiate their taste, for thus a market may be created leading to a productive traffic. Apostles of agnosticism and of atheism will not be slow to furnish books and papers for the making of unbelievers. There are many already in these lands, men and women, equipped to be intellectual leaders, who are only too ready to help forward that propaganda. They are people who have concluded that all religion is but superstition and that their compatriots should be freed from it. Christian literature will be especially needed in those countries as an antidote. Against the impact of these two evils, of salacious and vice-breeding literature on the one hand, and of skeptical and materialistic philosophy on the other, we must safeguard the coming generations of Latin America. It is no light undertaking. We must be alert and wise and persistent. It is unhappily too true that in the past much of the religious literature available for the Latin-American peoples has been inadequate and petty. One of the most essential undertakings of the missionary enterprise is the creation of a permanent, strong and choice Christian literature.

## CHAPTER II

### THE TRANSLATION AND DISTRIBUTION OF THE SCRIPTURES

#### I. THE TASK OF THE GREAT BIBLE SOCIETIES

In all mission fields and in all mission work the first book in both time and importance is the Bible. Here the Churches at work in Latin America find their needs anticipated and their work largely done by two great Bible Societies, the American, and the British and Foreign. These Societies have provided several versions of Scripture in both Spanish and Portuguese, and are of late seeking to modernize and perfect the translations in both languages. A committee representing the two Societies, and made up of members from both Latin America and Spain, as well as of English-speaking scholars, is now at work on a new Spanish translation. It is sitting in Spain. In Brazil a committee has undertaken to prepare a modern Portuguese version. The British and Foreign Bible Society has published portions of the Bible in several of the Indian languages.

The work of the two leading Bible Societies is supplemented by grants of the Scriptures by the National Bible Society of Scotland in Brazil, the Trinitarian Bible Society in Brazil, Uruguay, Argentina, Chile, Ecuador and the West Indies, the Scripture Gift Mission in British Guiana, Brazil, Argentina, Ecuador, Central America and

Mexico, and the West Indies, and doubtless some work is done by other agencies also.

The various mission Boards are deeply indebted to the Bible Societies not only for the work of translation and distribution of these volumes of Scripture, so fundamental in the work of missions, but also because these Societies furnish a concrete example of the efficiency of cooperation. By uniting their forces in these Societies the several Churches have accomplished a work in the publication and distribution of the sacred Scriptures which it is safe to say would have been impossible for any one of them alone, or even for all of them working separately.

The history of Bible translation in Latin America is intimately connected with that of the evangelical missionary enterprise in these republics. The facts given below have been taken for the most part from an address read in New York City in 1913, by Dr. John Fox, of the American Bible Society.

## 2. THE HISTORY OF BIBLE TRANSLATION FOR LATIN AMERICA

### *a. The Four Versions in Spanish.*

Casiodoro de Reina, one of the Spanish reformers, escaping from the Spanish Inquisition to England in 1557 and afterward to the Continent, began a translation apparently from the original tongues (though this is a moot point), using other translations as aids, and issued in 1569 the earliest edition of the complete Spanish Bible. Cipriano de Valera, at first a Roman Catholic monk, then a Reformed Christian, who also escaped to England, took his degree in Cambridge, married an English lady, and spent the last twenty years of his life in revising the "De Reina" version. He is often credited with having made this version, which appeared in 1596, considerably in advance of our English "King James," and has since been constantly circulated in very many subsequent editions, especially in Latin America by the Bible Societies. The later editions have included many changes from the original text of Valera. Early in the nineteenth century another scholar sought to provide a suitable version for

Spanish-speaking peoples. Henry Barrington Pratt, a Southern Presbyterian by birth and training, was the second missionary of the Northern Presbyterian Board to South America. He spent nearly sixty years of his life over the Spanish Bible, and finally in 1886-93 completed a new translation, which he named the "Moderna," intended not primarily as a classic, but as a missionary weapon in Latin America. The whole expense both of translation and of publishing was borne by the American Society, which has circulated nearly a million copies of it.

For several years a company of American, English, Mexican and Spanish scholars under the auspices and at the expense of the British and Foreign and American Bible Societies have been at work in Spain, aiming to provide a version which should blend the best in all previous versions. The translators have to find the *via media* between a literal interpretation of the accepted texts which by its very ruggedness will tend to grip the conscience and to stimulate spiritual meditation, and so will become an effective missionary weapon, and a rendition into pure literary Spanish, equipped by its inherent graces to win an affectionate reading by lovers of the Castilian. In view of the variations in language already showing themselves in the various republics quite probably no one version will permanently meet the needs of both Spain and Latin America.

*b. The Three Portuguese Versions.*

The foundations for the Portuguese version were laid long ago. There were some fragmentary beginnings under Roman Catholic auspices, but the first complete New Testament made from the originals was that of João Ferreira d'Almeida. Born of Roman Catholic parents in Lisbon, he became a Protestant in Batavia, and labored as a minister in European communities in the East. He began his work of translation as a boy of fifteen, making a version in the Portuguese from the Spanish. Later he based his translation work on the older texts, completing the New Testament, as stated above, and working on the Old Testament also. This latter he

never brought to completion, the working being interrupted by his death in 1691. His version was finished by other scholars later and published in 1748-53, and has since been published in many editions and widely used by both the British and the American Societies in Brazil. It was followed, however, by a Portuguese version of the entire Scriptures in twenty-three volumes, issued at Lisbon in 1781-83 by Don Antonio Pereira de Figueiredo, a Roman Catholic ecclesiastic, who based his work primarily on the Vulgate, but sometimes dared to follow the Greek.

The Protestant missionaries in Brazil have been active for more than a decade in making a version under the general patronage of the American and the British and Foreign Bible Societies. The purpose has been to provide a translation suitable for the work of evangelization. The New Testament has now been published by both Societies, and the Old Testament is nearing completion.

*c. The Roman Catholic Versions from the Vulgate.*

A full account of the Spanish translations made from the Vulgate by Roman Catholics, as well as the one just described in the Portuguese, cannot here be given. The most familiar are those of Fr. Felipe Scio de San Miguel, made later Bishop of Segovia. This was published in Spain in nineteen volumes, about the close of the eighteenth century, accompanied by a Latin text and commentary, but it was so large and expensive as to be inaccessible to any but the wealthy; even the priests could not usually purchase it. Another translation of the Vulgate was made by Fr. Felix Torres Amat, later Bishop of Astorga, published also in Spain at Madrid, in 1823-24, in two volumes. Of the two versions, Scio is said to be more literal, but occasionally unintelligible. That of Amat is always readable. Mexican priests in 1831-33 issued a new version of the entire Bible, the first ever printed in Mexico, in twenty-five volumes, with maps and plates. It is made from a French version and printed with the Vulgate. The Brazilian ecclesiastics have formed an organization known as the Jerome Society which has recently issued the gospel in Portuguese.

*d. Portions of the Bible in the Native Vernaculars.*

According to the best available statistics, there are in Mexico about 8,000,000, in South America about 6,000,000, and in Central America some 1,700,000 people, of native tribes, still employing their own languages and dialects. The policy of the various governments is to teach them the use of the Spanish—in Brazil, of the Portuguese. In the course of time these dialects will gradually die out. The process will be slow, however, and in the meantime it should be possible for them to receive the gospel in their own tongues wherein they were born. While they are for the most part illiterate, Christian work among them is immensely facilitated by the translation of the Scriptures. For a century the British and Foreign Bible Society has engaged in work of this kind. Very soon after its organization the American Bible Society also made a beginning. Portions of Scripture have been issued by the first of these great agencies for natives of Latin America in as many as thirteen different languages: Aztec and Maya in Mexico; Carib and Cacchiquel, Mosquito and Quiché in Central America; and in South America, Aymarará, Bribri, Guaraní, Lengua, Quechua and Yahgan, and in addition, the Negro. To these versions the American Bible Society has added two, Arawak in Central America and Zapotec in Mexico. In not a single instance has one of these versions embraced the entire Bible, and in few, if any, the entire New Testament. They are single gospels, usually the work of some devoted missionary, put into permanent form by the zeal and liberality of the great cooperative Societies.

### 3. THE DISTRIBUTION OF THE SCRIPTURES

*a. The Remarkable Success of the Early Efforts of Dr. James Thomson.*

The beginnings of Bible work in Latin America are distinguished by some extraordinary features. One of the most interesting facts in the whole story is the brilliant success that attended the first efforts. The British Society had a magnetic and energetic representative in James Thomson, D.D., whose story is almost as wonder-



ful as that of George Borrow in Spain, and perhaps with more striking results in Bible circulation. Thomson arrived in Buenos Aires in October, 1818, labored in Montevideo in 1820, went to Chile in 1821 and arrived in Lima in June, 1822. Starting from Lima in 1824, he made his way along the coast to Guayaquil and, crossing under the shadow of Chimborazo, pushed on to Quito.

Mr. Canton, in his history of the British and Foreign Bible Society, tells how governors and ecclesiastics were his aids, friars not only were hospitable, but also aided him in the sale of the Scriptures within monastery walls, and engaged to take Scriptures on consignment, and governors of provinces supported them in it. Arriving at Bogotá, there was held on March 24, 1825, a public meeting of clergy and laity, who voted that it was compatible with their obligations as Colombians and Roman Catholics to establish a National Colombian Bible Society, to print and circulate the Holy Scriptures in approved versions. At the meeting, held at the principal Dominican convent, distinguished foreigners were present; dignitaries in church and state accepted office in the society. This was the most striking aspect of what seemed then a general movement, especially in the more enlightened countries, where many were cordially willing and ready to welcome the Scriptures. The managers of the American Society at once shipped 800 Spanish Bibles to Bogota. The British and Foreign Bible Society was also quick, of course, to respond to the appeal of its own agents.

Mr. Thomson went to Mexico in 1827, where, with a retinue of twenty-four mules loaded with Bibles and Testaments, he made his way through the mountains and forests from Vera Cruz to the Mexican capital. Here he was received by the highest Roman Catholic dignitaries and his progress at first seemed like a triumph.

*b. The Bitter and Successful Opposition of the Hierarchy.*

After a journey through the country, when Dr. Thomson returned to the capital, the Dean and Chapter is-

sued an edict forbidding the sale, purchase, reading, or even possession of the Bibles published by the Society, and in spite of Mr. Thomson's appeals, the remonstrance of the civil government and the evident desire of the people to have the Bible, the clergy successfully enforced the edict among their own parishes. Then revolution broke out, and Mr. Thomson reluctantly retired from the country.

When the next Bible agent visited Colombia he found that the National Colombian Bible Society had vanished into thin air and that the brilliant signs of promise had faded away.

The Roman Catholic Church has ever since been fairly consistent in resisting the introduction of the Scriptures into Latin America on the two well-known grounds that the "Protestant" versions are defective and that ignorant people ought not to be trusted with the Scriptures in the vernacular.

*c. The Importance to Missions of the Work of Distribution.*

Most missionaries are of the opinion that the Churches in general do not set enough store by the work of the Bible Societies. Perhaps not many of them would go the length of using such language as was employed by Bishop Mitchinson. After returning from Barbados he deplored in a public address "the absolute ingratitude of the Church of England as a body" to the great organization which was serving them at every turn in the mission field. But it is certainly true that if Christians at home appreciated as keenly as do their representatives abroad the generous and absolutely fundamental work of these Societies, they would support them far more enthusiastically than most of them now do. That that work is both generous and fundamental demands no proof. While it is the policy of both Societies to insist on the sale of the Scriptures rather than on their free distribution—since the latter cheapens the books in the eyes of those who receive them—it is still true that the returns from sales is rarely equal to fifty percent. of the total cost of

distribution. Even when missionaries give their service without charge as local managers of depositories and colportage, with free rental and other facilities, the Societies always have deficits to cover, and their work, however successful, is yet a constant drain upon their treasuries. Happily the cooperation between these great agencies and the missionaries is almost invariably hearty. Most of the versions are the work of missionaries. Generous aid is always ready for any individual who finds it in his heart to make the sacred writings available to his people in their own tongue.

The unflagging zeal of the Bible Societies and the persistence of their agents and colporteurs have fertilized every field for the later coming of the missionaries. Had the Churches been under the necessity of themselves supplying their missionaries with Scriptures, their work would have gone forward far more slowly. In numerous cases not only has the way been prepared for active evangelization, but the Bible has itself brought the good news home to the hearts of the people. Long after he has passed, the colporteur may often be traced by the groups of devout believers who are found gathered about some neighbor fortunately able to read, listening joyously to the story of the gospel.

*d. The Official Roman Catholic Policy To-day.*

The persistence of the two great Societies in circulating vernacular Scriptures, "without note or comment," has, however, caused the ecclesiastical leaders of Roman Catholicism to deal afresh with the whole subject of the Bible and its use. As already stated, they have themselves issued new versions in both Spanish and Portuguese, and have authorized their circulation, once they are duly annotated. These editions have been usually expensive and cumbersome, and have therefore not obtained a wide distribution. Their chief value has been in that they furnish an unanswerable reply to the claim that the Bible Society versions are "defective," since a word-by-word comparison makes it clear that there are no essential differences.

## 4. THE TWO GREAT SOCIETIES COOPERATIVE

The British and Foreign Bible Society and the American Bible Society, after some measure of competition and overlapping, have begun the task of distributing the territory of Latin America so as to avoid further waste. It is important that these plans be carried to a full consummation. These Societies are also working together in the effort to produce satisfactory versions in both Spanish and Portuguese, and are exchanging facilities in the production of minor versions. In all this, as need not be pointed out, they are setting the example and blazing the way for the Churches and are promoting one of the great ends for which this Congress was brought together.

## CHAPTER III

### OTHER TYPES OF CHRISTIAN LITERATURE

#### I. THE NEED OF A BETTER LITERARY APPROACH TO THE LATIN-AMERICAN MIND

With reference to the whole spirit and method of approach to the Latin-American mind through Christian literature, a correspondent writes: "Few races of mankind have a more distinct social inheritance with all that this implies of temperament and of prejudices than have the people of Latin lineage who speak Spanish, whether they live in Spain, Mexico, South or Central America, or in the former Spanish island possessions. Looking at the missionary task from the modern viewpoint, one of our first problems is the adaptation of our literature to meet, so far as may be possible, these native peculiarities and predispositions. This brings up many questions that were scarcely thought of when our older missionary literature was produced, and that have only begun to enter in the editing of some of the material that has been published in recent years. The forging of an opening wedge for the evangelical message that will not depend so patently on an appeal to the authority of the Bible and on its private interpretation, is a task we might well consider. To whatever school of evangelical thought we may belong with respect to the degree and kind of inspiration of the Bible, however firmly we may adhere to the conviction

that only by bringing our hearts ultimately to a profound reverence for the place of the Bible in the scheme of salvation can we really help them, the fact must be faced that much of our literature is of little value for initial propaganda, as it depends for its appeal so wholly on an acceptance of biblical authority. Our whole evangelical scheme, as we have been presenting it, is too much a logical argument from premises which are unacceptable to those who hear or read. One is never so forcibly reminded of this fact as when looking over a large body of evangelical literature for propaganda. Some of the longest and profoundest of our argumentative works have been circulated for many decades with little apparent result. The whole approach needs to be reconsidered. Suffice it to say our labors should be confined to constructive channels.

## 2. THE CONTENT OF THAT MIND

### a. *It is Non-Biblical.*

To catalogue advisedly the best available evangelical literature for use in the Latin-American republics, as well as to counsel wisely as to what should be prepared, we have to bear in mind not only the intrinsic value of that literature, but also and principally its point of contact with and its acceptability to those who are to read it. For lack of this important qualification some excellent books, tracts and pamphlets, which have accomplished a great deal of good among English-speaking peoples, have failed to produce any impression upon the Latin-American mind, when translated into Spanish.

"With our Bible-saturated social inheritance, it is almost impossible for us to realize the absolute contrast to this in Spanish-speaking lands. Where our literature is rich in allusions to the Scriptures, and our great orators and writers gladly acknowledge their debt to the English Bible for inspiration, for figurative allusions and for style, Spanish literature, in this regard, is almost a blank. Take the great classic, 'Don Quixote,' for example. In the prologue the only Scripture quotations are in Latin and are used in Cervantes' railings at the affec-

tations of his great rival, Lope de Vega. The inference is that only a pedant or a poseur would quote from such a scholastic source. To this may be added the well-known fact that for centuries the mass of the Latin peoples has been taught that the Bible is a dangerous book, not to be owned or read except under priestly guidance."

*b. It Is Not Literate.*

To begin with, it is necessary to create a demand for such literature on the part of those who are not accustomed to it. Even where by reason of the liberal policy of the government in public education, illiteracy is fast disappearing, few people have developed the reading taste or habit. The Roman Catholic Church of to-day does not greatly stimulate reading and indeed produces little good literature. It has been declared that this has been the case for more than a century. In France modernism has somewhat stimulated religious thought, but even modernism has left Spanish thought and feeling largely untouched. The tracts and books most used are manuals of prayer, many of them composed of special orders for the observance of the nine-day festivals of Saint Joseph and of the Virgin Mary, or of the months of spiritual services, known as *Month of Mary*, or *Month of Saint Joseph*. An astounding fact about the matter is that in the fifteenth, sixteenth and in a part of the seventeenth centuries the religious literature of the Roman Catholic Church in Spanish-speaking countries was very rich, and even to-day we would find in it much that is commendable. Few writers reveal deeper religious experiences and fuller devotion and consecration than many of those belonging to what is known as the Spanish school of mystics. Friar Luís de León, Friar Luís de Granada, Friar Juan de la Cruz and Teresa de Jesús published books which were read and are full of genuine, individual religious experience.

In the opinion of many, one of the most deplorable results of the influence of the Roman Catholic Church has been the suppression among its followers of any individual desire to think about religious problems. Its follow-

ers. tend early to become either automatic in their obedience to the Church or unreasonable in their enmity to it. In the very schools and colleges in which they have received their education many young people have learned to regard religion as being suitable only for women.

Illiteracy among the older people in these republics ranges from forty to eighty percent. To many literates reading seems to bring no pleasure or profit. Some seem incapable of getting spiritual nourishment through reading, and others seem to lack incentive to use the power of reading they have acquired. Moreover, the minds of many of the youth have been filled with sensational, emotional and degrading romances. Nothing that fails to appeal powerfully to the emotions and the imagination touches them at all.

### 3. THE VARIÉD LITERATURE NEEDED

#### a. *A Good Modern Commentary.*

It is greatly to be desired that there should be accessible to Spanish-speaking readers a sound, modern commentary on the whole Bible. It may be that some work already existing in English can be found to meet this demand if in the process of translation it be adapted to fit the Latin modes of thought. The need is voiced by correspondents from all parts of the field. A few satisfactory volumes on separate sections of the Scriptures have already appeared. There are large portions, however, that have not yet any representative commentary existing in either of the languages of Latin America.

#### b. *Books for the Training of Christian Leaders.*

It is to be taken for granted that one of the fundamental activities of the churches in Latin America will be the establishment and maintenance of schools. Books for the use of students then will be of prime necessity. The one department of such literature that must be supplied by the churches is that of theological textbooks. There is a great shortage of such books in the Spanish and Portuguese languages. The several denominations have at least begun the work of supplying their



own students for the ministry with treatises on theology. There are various summaries to be had, in both Spanish and Portuguese. It is greatly to be desired, however, that a standard work of a somewhat general character, suitable for use by all the churches, should be prepared. With such a standard work available for all, the several denominations could issue supplementary material as might seem to them desirable.

In addition to the treatises on theology mentioned above, there will be an equally keen demand for works on homiletics, on the whole field of Sunday-school instruction, and on other departments of pastoral activity, besides some sound treatises on history, sociology and philosophy. If the literature is properly used for the creation of ideals among those who are in a position to mold the thought of a nation, it should become a very powerful factor in building up life as well as thought. A leading Brazilian says that every book of real value published in French or Latin immediately affects the Brazilian mind. The higher strata know quite well the philosophical literature in German. William James is widely read in Brazil in a French translation. A Portuguese translation of any good philosophical work would reach the public mind if it were well written and were sold through the leading book distributing agencies in the large towns. A similar affirmation can doubtless be made of most Spanish-speaking countries.

*c. School Text-books.*

To what extent the Christian agencies should attempt to prepare miscellaneous text-books may be an open question. Suffice it to say that the future development of educational work in the countries using the Spanish and Portuguese languages is sure to make a profitable market for acceptable text-books. Moreover, it is manifestly important that in all the schools, state or private, text-books should be employed that meet two requisites: first, they should be strictly modern and in line with the best pedagogical and scientific developments of our day, and secondly, their attitude toward the Christian view of man and the universe should not be unfriendly.

To aid in providing a supply of such text-books would be a real service to the countries which we are seeking to benefit.

*d. Books Which Present and Explain Christianity.*

Here is the field in which the Churches are primarily interested. Books are munitions for their campaign. They are "fixed ammunition." To convince the opposers, to persuade the vacillating, to defend positions taken and to vindicate claims, is the work possible to the printed page. Much has been done to supply such books, chiefly through translations. But the field is one that demands original work. The questions at issue, though old questions, vary constantly with the setting in which they are presented. The manner of treating them must be modern or it will not appeal to the modern mind.

The Roman system of to-day is the carefully thought out product of many of the greatest intellects of the past. By this product of the centuries we are confronted. Nevertheless, after sixty or seventy years of work in Spanish-speaking countries it is claimed by some that we have not produced a satisfactory comprehensive exposition in Spanish of the Christian religion from the evangelical standpoint. What is more, some of our missionaries, and even members of the native ministry, are far too ignorant of the viewpoint and teachings of Roman Catholic divines, and of the best ways of meeting these.

It is especially to be desired that in the realm of controversy our efforts shall be primarily to establish the truth, and only secondarily to combat error. On the whole subject of ecclesiastical controversy let it be said that it is always important to preserve a Christian spirit. It may be assumed, as a general rule, that the truth once clearly stated will ultimately vindicate itself as against error. Our prime purpose is not proselytism, but so to present Christian truth as to persuade those not now Christians at all, or only nominally so, to become Christians.

A frank recognition of so much of the Roman Catholic teaching as in good conscience we can recognize as truth

will be an advantage to our cause rather than otherwise. Indeed a failure on our part to recognize such truth, however fragmentary it may be, which may be validating itself in the Christian consciousness of sincere souls, will react upon us in the end.

It has been suggested that a book pointing out the striking resemblances in the thought, life and writings of the greatest men of the various sections of the Church universal, would appeal powerfully to the best class of devout Roman Catholics. Here the materials are abundant and illuminating. These will go far in helping such individuals to understand the true spirituality of evangelical Christianity.

Simple treatises for making clear the meaning of Scripture and for helping forward the work of inadequately equipped pastors and teachers will be of great service in spreading Christianity. It is important that these books, as well as books of propaganda, should not be merely translations. There is no likelihood of finding already prepared treatises of this type so helpful as those written for the purpose and on the ground.

*e. Books for the Cultivation of the Spiritual Life.*

Devotional books from the beginning have exercised a wide influence among Christian people. The writings of men and women who have the gift of spiritual insight, to whom the unseen world is real and who know how to make it real for others, are greatly needed and will be exceedingly useful among the people of Latin America. The spiritual life of these countries is suffering in two different ways. On the one hand, the intelligent and educated thinkers are being drawn into a barren and lifeless materialism. In their thinking the spiritual world scarcely seems to exist at all. They need not merely a reasoned philosophy which will enable them to see the fallacy of their conclusions, but even more, perhaps, they need vivid and profound spiritual meditations, exhibiting an insight that is in a sense superior to philosophy and that will appeal to their own profound religious instincts. At the other extreme is the marked tendency toward crass superstition. It is not merely the

ignorant and untrained who yield to this tendency. Spiritism and kindred delusions have made inroads even among the educated classes, marking apparently a reaction from the unsatisfying philosophy of materialism. Of the superstitions of the uneducated, it is unnecessary to speak. Their one redeeming aspect is the revelation they offer of a real reaching out towards a spiritual expression of life on the part of the masses. Unfortunately there is little in the way of literature which offers for these prevailing superstitions a substitute which will lead the people to a nobler spiritual life.

Among books yet to be written, but for which a felt need exists, are the following: "The Message of Evangelical Christianity"; "The Essentials of Religion as Found in the Bible"; "Helps for the Devotional Reading of the Bible"; "The Nature of Church Authority," and "Helps to Character Building." Concerning this last mentioned book the following remark is made: "We need a work which shall set forth the main things to be pondered by children as they grow up. There should be some systematic instruction of our children, either in catechetical form or in some other desirable way. I feel sure that, though it would be difficult to write, a textbook might be prepared which might meet the approval of all the different Churches."

Much remains to be done toward bringing within reach of the growing youth of the evangelical Churches in these lands the stimulating helpfulness that comes through Christian biography.

A valuable work might be written especially with the object of impressing on the minds of intelligent professional men the humanizing influences resulting from the Christian religion—its effects in general in developing the spirit of kindness and of human brotherhood. Such books in English are "Gesta Christi" by Brace, and "Religion in History and in Modern Life" by Fairbairn.

#### *f. General Literature.*

Several correspondents urge that the evangelical Churches recommend to the reading public of Latin America a list of clean and high-class novels and other

popular literature. The reason for this is the fact that there exists a mass of objectionable fiction which has been translated into Spanish and Portuguese. It is thought that the evils done by these books ought to be counteracted by the wider distribution of works of a better character. A number of wholesome short stories already translated into the Spanish have been acceptably received. It is probable also that books of the popular type, not necessarily fiction, could be prepared in the several countries themselves that would find a large sale and be of distinct service to public morals. The preparation of books for boys, and of others of a similar type for girls, offers a large field of opportunity. This reading constituency has developed immensely in the countries making use of the English language. Book depositories that are established by the Churches will do well to consider the advisability of securing the production of such works and sets of works as these, and should also make a point of handling cheap editions of those works of wider merit which have already appeared in the Spanish and Portuguese languages.<sup>1</sup>

*g. Hymnals.*

Wherever the gospel goes it sets the people to singing. Nowhere has this been shown more clearly than among the music-loving nations of Latin America. The effort to supply hymns to express the newly-found emotions and experiences of the converts in these lands, to voice their aspirations and their worship, has resulted in the compilation of numerous hymnals. Without hypercriticism it may be said that these collections leave much to be desired. The root of the difficulty doubtless is to be found in the fact that the poetry of the hymns is not indigenous. Translated verse and imported tunes can never properly express the spiritual life of a people. Indeed, in the effort to adjust lines to tunes, it must be confessed that the canons of Spanish

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<sup>1</sup> A list of books in Spanish and Portuguese will be found in an appendix to this Report. This list, while not complete, yet will indicate a few of the very best available books.

and Portuguese versification have often been rudely violated. The genius of Latin poetry is not, at least in form, the same as that of a language so strongly Saxon in structure as the English. But the tunes were ready to hand, and by rather violent paraphrasing it was possible to frame lines based on the English but made up of Spanish words at least, that could be sung to them. To make these verses all the less "Latin" in their type, the translation or paraphrasing has often been done by Anglo-Saxon missionaries. A sense of the poetical genius of a language is one of the last and most difficult of a foreigner's achievements, and when one's attainment of it is still an open question and he is seeking, besides, to render verse from his own language, his mind charged with the time and rhythm of it, his success is most problematical. It must be admitted, therefore, that while the people in Latin America sing well and lustily, many of the hymns are in shockingly bad verse—so bad indeed that the taste of those who sing is in danger of becoming permanently vitiated.

It is this fundamental difficulty which more than anything else accounts for the ephemeral quality of the numerous hymnals and collections of songs, especially in the Spanish language. Few of them have lasted. In Portuguese these collections have not been so numerous. Nevertheless, despite all difficulties and defects, a considerable body of available hymns and sacred songs has come into use. To what extent it will be possible to secure a common hymnal in Spanish that will meet the demands of all the Churches and of all the several nationalities, it is impossible to say. Apparently the new hymnal published by the American Tract Society is the most satisfactory thus far produced. In Portuguese the task should be simpler, since only one nationality is involved. A prime object in the compiling of such a hymnal will be to incorporate as large a percentage as possible of selections that both in verse and in music shall reflect the genius and the taste of the peoples in Latin America. Doubtless the emergence of hymns which are both uplifting to the Latin people and express the best in their

spiritual experience must wait somewhat on the development of a rich Christian life on the part of considerable numbers of people. The coincidence of a deeply spiritual experience and a poetic genius is too rare an occurrence in Christian history for a quick development of a rich hymnology to be expected.

## CHAPTER IV

### TRACTS AND LEAFLETS

#### 1. THE POPULARITY OF THE LEAFLET IN LATIN AMERICA

In all countries the leaflet has been used, ever since the invention of printing, as a means of winning access to the public mind. In the more highly organized nations it is now to some extent giving way to the daily paper, but among those peoples which have not yet accustomed themselves to this latter agency of advanced civilization, the tract has yet a wide field. In most of Latin America, reading matter is still exceedingly scarce. A Mexican historian complains mournfully because owing to the scarcity of paper many old books that would now be invaluable for throwing light on past times, have been torn up to be used as wrappers on the counters of grocers and chandlers. In nearly all the countries under consideration in this Congress, outside the important cities, something to read is at a premium. Well edited leaflets can, therefore, be widely and advantageously used.

#### 2. THE WORK OF THE TRACT SOCIETIES

The production of such tracts has hitherto been rather desultory. The Religious Tract Society of London and the American Tract Society of New York have done excellent work in the printing of tracts in Spanish and other modern languages. Indeed, the workers in all of



Latin America will recall with gratitude the contribution of both of these Societies not only in the way of supplying excellently edited and printed leaflets, but in providing other kinds of literature. A Sunday-school paper for children has long been issued by the American Society in Spanish, and the list of bound volumes in both Spanish and Portuguese brought out by it is a long and important one.<sup>1</sup> Two principles should direct the future production of tracts and leaflets. The work should be coordinated and made cooperative. There are many advantages in this, such as on the one hand, the avoidance of duplication, and, on the other, the achieving of economies in production, due to the increased size of editions. This will make possible a greater typographical attractiveness without increasing the cost above that involved in issues published apart from cooperative action. Cooperative editing may naturally be expected also to improve the quality of the tracts. The second principle should be the encouragement of the production of tracts on the field. When the inspiration to writing comes from actual experience of a vital sort, the tract is far more likely to be vigorous, pertinent, well-timed and well-aimed, in a word, effective, than if the leaflet grows out of a matter-of-fact recognition of a general need.

### 3. THE LEAFLET LITERATURE NEEDED

#### a. *Simple, Uncontroversial Presentations of Religious Truth.*

What kind of tracts are needed to meet the present conditions of the peoples of Latin America? The great majority of the people are Roman Catholics—nominally so at least. They are in unfortunate ignorance of the

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<sup>1</sup>The American Tract Society has published and circulated in the Spanish and Portuguese language 536,983 volumes and 4,051,205 copies of tracts and leaflets, making a total of 4,588,188 copies of volumes, tracts and leaflets in the above languages. The *Manzanas De Oro*, a Spanish paper for the children in Latin America, has reached a total circulation of 10,160,400 copies, making a grand total of all publications in the Spanish and Portuguese languages of 14,748,588 copies, including 126,000 Spanish hymns, at a total value of \$663,546.

simplest gospel truths. Tracts should be prepared to meet this need sympathetically and fairly. Those that violently attack the Roman Catholic Church will not reach the most positive results; those written in the spirit of love and fairness do more good. When Romanists receive tracts of the nature of controversial attack on their inherited religious system, resentment rather than respect is likely to be engendered, and not only is an opportunity for real helpfulness lost, but also a hearing for the evangelical message is less easily won by the next personal or printed messenger of the truth.

*b. Arguments against Atheism, Indifference or Pseudo Faiths.*

Throughout Latin America there are many atheistic and rationalistic thinkers who have their followers. Sane and carefully written tracts which expose the unsoundness of these types of thought prove of great value in evangelical work. There is also in Latin America a wide-spread indifference to all religion. Multitudes have broken away from the Roman Catholic Church and are practically irreligious. Tracts are needed which will arouse the conscience, teach Christlike conceptions of God and point to the Way, the Truth and the Life.

It should be said, also, that not a few of the "isms" that are undermining the faith of many in Protestant countries are getting a hold among Latin-American people, also. Tracts should be produced to meet the approaches of Christian Science, Spiritism, Mormonism, and like cults.

*c. Prepared by Experts.*

The production of a vernacular literature of the above kind, definite in its Christian message, varied to meet the needs of race and class and adequate to the demands of the times, must needs be a work of much detail. To carry the same message suitably to the educated Latin-American, the Mexican peon, and the Indian of the Andes, calls for varied knowledge, for experience, for aptitude and for insight. Such tasks confront missionaries within the limits of each geographical division. The

West Indies, Mexico, Central America and South America each present a complexus of varied problems.

For the most part the tracts published in our Latin-American work have been produced by missionaries already overworked by other and more direct duties pertinent to their office. Many of these tracts have been translations from the English. It is natural that this should be so. The pioneer missionary in a new land must be his own author and perhaps his own compositor and printer, at least until the earlier stages of the work are past. It is impossible that the best work should be produced under such conditions. More men must be set apart for the work of authorship alone. Excellent results are often gained by men released for short periods from an active missionary life. The demands for emphasis on service through authorship are especially compelling when Christian leaders are face to face as they are in the whole of Latin America at present, with intellectual, social and political difficulties. Writers should be given ample opportunity to acquaint themselves with the trends of thought and with the latest literature.

*d. Salable at Small Cost.*

The question whether tracts should be sold or given away elicits a variety of replies. The prevailing conviction seems to be that leaflets issued at small cost should be used widely in the work of propaganda, and often money returns should not be expected, but that as soon as a demand arises for a more formal or elaborate literature the cost should be covered at least in part through sales. It is the opinion of some that tracts distributed without charge should have the cost price marked thereon.

#### 4. THE TASK TO BE ACCOMPLISHED

With respect to the whole background of the writers who are to prepare the new Christian literature for Latin America a correspondent writes:

"Our new apologetic must not only have a scholarly attitude toward the great literary monument of God's

dealings with men; it must also preserve that balanced relation of religion toward all the interests of life which so distinguishes Jesus from the rest of earth's teachers. Our intellectual presentation of the evangelical message as a group of doctrines to be believed, must be reinforced by the ethical and social content of Christ's teaching concerning the kingdom of God which he came to establish.

"In probably no class of men in the civilized world today is infidelity so rampant as among the professional and student classes of Latin America. As suggestive of their attitude toward religion, Dr. Robert E. Speer quoted a Brazilian professor of law: 'The Catholic faith is dead. There is no longer confidence in the Christian dogma. The supernatural has been banished from the domain of science. . . . God is a myth. . . . Man invented gods and God that the world might be ruled. The simple spirit refrains from all criticism and accepts the idea of God without resistance. The cultured spirit repels the idea in virtue of its inherent contradictions.'

"Another aspect of the attitude of the educated Latin American to religion was expressed in a recent address by a Mexican litterateur before the Hispano-American Society of Chicago. The speaker divided the field of cultural interests into three great realms. The first was scientific or material, where all was exactness and precision; the second was the abode of beauty, poetry, art; and the third was the gloomy limbo of mysticism, where ghostly shades from the past reign supreme, and where religion is the dominant interest as represented by St. Francis of Assisi. Kipling's 'Tomlinson,' who said:

'And I have patted my God on the head  
That men might call me brave.'

has many imitators in Latin America. The attitude of amused and patient tolerance, of regarding religion as a legitimate and harmless amusement for women and children, is, perhaps, even harder to deal with than downright opposition and attack.

<sup>1</sup>"South American Problems," p. 93.

“The practical wisdom of our missionary pioneers led them to see the necessity of education as the surest hope for establishing evangelical Christianity in the Spanish-speaking world, and this contribution of theirs has been a most worthy one, so far as it has gone. Splendid workers have been trained in evangelical schools and in the Christian environment which these created, and have toiled nobly as preachers of truth and righteousness. But they have not been given an equipment that would enable them to meet the scientific skepticism of the educated body of their fellow countrymen. The Churches seem to have given this up as a hopeless task, and have consoled themselves with quoting, ‘Not many wise and not many great are called.’ The time is ripe for the introduction of scholarly Scripture study, as it is carried on in our best schools, and for a more complete provision for broad, Christian culture.

## CHAPTER V

### PERIODICAL LITERATURE

If we are to plan wisely for cooperation and for highest efficiency in the realm of Christian newspapers and magazines on the mission fields of Latin America, we must consider these as a whole, and so give to each one its proper place.

#### I. THE PLACE OF THE CHURCH PAPER

By the church paper is meant the whole group of evangelical periodicals edited and published under the supervision of evangelical agencies. Their importance will not be doubted by those who have been engaged in missionary work for any length of time. In Mexico, the Presbyterian, Methodist and other missions have from the very beginning of their work founded fortnightlies (quincenales) and weeklies of a fair standard of excellence. These have, unfortunately, shown little improvement, nor have they been able very considerably to increase their circulation. Four of the denominations at work in Cuba have each its own church paper. It is to be hoped that the Commission will be able to secure a complete list of all the evangelical papers published not only in Latin America but in Spain and the Philippines as well. The investment of missionary time and talent and money tied up in this form of Christian activity shows that it is considered to be of great importance by

those on the field. Much literature of this kind has been produced in Latin America. While a church paper of a really high order has not yet appeared, yet much talent has been developed and much experience acquired which should serve us in good stead in the future.

## 2. PURPOSES OF THE CHURCH PAPER

The evangelical Churches everywhere have tended to express their religious-social consciousness and to foster this consciousness through church papers. The primary stimulus towards the production of such a paper may arise from various felt needs, and in the course of its history, there may be variant emphases from time to time, but the scope and purpose of such a paper, considering the various objects it may have in view, may be treated under the following topics:

### a. *As an Organ of the Church.*

Numerous religious papers of Latin America are of this character. Each mission, each Church desires to have some means of communicating its actions and policies to its own constituency. Conferences, associations and presbyteries wish to develop a group consciousness among their congregations, and to guide their common activities.

### b. *As a Source of Inspiration.*

The church paper should keep in mind the culture of Christian manhood and womanhood on the part of its readers. Biographical materials pertaining to the great Christian leaders in life, thought and action, including the missionaries, will be of value, for like begets like. Devotional articles which direct thought to the great Source of all life may likewise be of the highest significance to the end sought. The editorial columns may be equally constructive if the keynote of uplifting optimism be set.

### c. *As a Source of Information.*

Few of its readers will have access to sources of general information, hence the church paper should furnish

a reliable survey of current events, correlating and interpreting the social, political, commercial and scientific news of the day. The news will be threefold in character, news of the larger world, news of the Church universal and news of that particular group of churches which the paper serves.

*d. As a Source of Scientific and Religious Instruction.*

In this department should appear many popular, interesting articles on commerce, industry, invention, art, hygiene, sanitation, etc. Judicious use may be made of a type of periodicals appearing on both sides of the Atlantic which mediate between the experts in political and social science and in the pure and applied sciences on the one hand and the classes of people who are deeply interested in the modern developments in these varied fields, but who are non-technical in their knowledge of them. One such periodical, *e.g.*, is *Popular Mechanics*. The temptation to devote large space to these interesting topics of human enterprise and thought is to be resisted, as the secular press, including the great dailies, employ able writers who treat of these subjects and it must not be forgotten that the chief emphasis must be upon the religious aspects of the paper. Nevertheless, there are many people living in out-of-the-way places, including our own members, who never read any paper except the religious one, and they must not be sent away empty. To this department belong also sermons, homiletical articles and Bible studies. As the Sunday-school literature, young people's periodicals and homiletical monthlies include these, it is not necessary for the weekly paper to give them as large space as formerly.

*e. As an Agency of Propaganda.*

(1) *In the Work of Pioneering.*—One value of a religious paper as a mission pioneering agency is very great. Many cases might be cited of persons who were led to the reading of the Bible, to attendance on stated services, or to conversion by the reading of an evangelical paper. The handing of a church paper to a



neighbor by a church member is frequently the first step in getting him interested. People are wakened out of religious lethargy, prejudices are dispelled, errors are successfully combated in this way, when other means are ineffective.

(2) *In Conducting Debates Upon Religion.*—The articles which give permanent and wide-spread value to such a paper will need to be thoroughly prepared. Controversial material, it is needless to say, should be free from bitterness and bigotry and should be verified as to statements and quotations with the utmost care. No one should be permitted to appraise the practices of the Roman Catholic Church who is not well informed with regard to its history, teachings and spirit.

Controversy with infidelity is just as real, certainly as necessary, and often more difficult to conduct than that with Romanists. Rome has always spoken clearly, and her position is unmistakable. In combating skepticism, evangelical artillery often fires into a fog-bank, which collects as densely as ever after the shot has been discharged. Dialogues "con el Sr. Cura" or "con un libre pensador," such as have appeared in *El Evangelista Cristiano* of Colombia, win their way where more serious articles are passed by.

(3) *In the Clear Presentation of Evangelical Christianity.*—The positive presentation of evangelical Christianity in an attractive garb is a third and very important aspect of our propaganda. Controversy is likely to open deep wounds. Evangelical truth is the balm poured in to heal those wounds. Let the whole emphasis be placed on those doctrines on which evangelicals are in substantial agreement. The place for denominational instruction is in the school and in the home. Some denominational organs, feeling the deficiencies in these circles, or impelled by sectarian zeal, have tried to make up for it in the church paper. It is easily possible to put such a disproportionate emphasis on these matters as to destroy perspective for non-evangelical readers. The safest procedure is to make the paper unmistakably and unavoidably constructive on those aspects of truth and conduct

with respect to which there is common agreement among evangelicals.

### 3. THE PRODUCTION OF A CHURCH PAPER

The first thing in the production of a church paper is to find an editor. The second is to give him a chance to develop. Once discovered and developed he must be kept free from other heavy responsibilities. Editorial talent and instinct are not qualities often found among missionary workers, as may be seen from the character of a large number of periodicals. The editor is the soul of the paper. There doubtless exists more editorial talent than we suspect; but what there is needs to be cultivated. The Madras (India) Sectional Conference of 1912<sup>1</sup> made the following recommendation: "Since effective literary work can as a rule be best done by those who have already had considerable missionary experience and who in their daily work are in close contact with the people, the Conference urges that the right policy is, not to bring out fresh men from home for the purpose, but to make arrangements whereby those best fitted should be set free for a limited period to prepare literature." This same thought runs insistently through the recommendations of the large majority of the twenty-one conferences, held in Asia, during 1912-1913, under the supervision of the Continuation Committee of the World Missionary Conference.

In order to utilize available editorial ability, cooperation among the different missions is necessary. No one Society can set aside an editorial staff, and most Societies have been unable to release even one man for this work. The editors of these papers are almost always pastors of local churches, or superintendents of districts.

This matter of cooperation is the crucial question. As will have been seen, all our studies of the subject of Christian literature for Latin America lead back to it. This is generally the one department of missionary endeavor in which cooperation is most easily attained. The demand for it is so general and so insistent that no rea-

<sup>1</sup>"Continuation Committee Conferences in Asia," 1912-1913, 36.

sonable plan is likely to meet with serious opposition. It is believed that in each of the Spanish-speaking countries and in Brazil, where Portuguese is spoken, it will be possible to combine on a single general church paper, to be edited and published by a national joint committee on literature and issued from a common publishing house.

The general editorial work would be under the supervision of the cooperative committee for that particular country. In this way all the subscribers to the paper can secure the benefit of the higher class of periodical which will be made possible by the enlarged constituency and increased financial resources, but can also get with each issue the denominational news and announcements with which the denominational paper has hitherto supplied them.

An exhibit of all the church papers now or recently issued in Latin America will disclose two striking facts: the real excellence of many of these publications, in view of the slender resources out of which they have been produced and of the numerous other cares that have weighed upon their editors and contributors, and the inevitable waste which duplication involves, since in many a country there are several struggling little sheets, where one of real strength would serve every purpose better and would be far more economical to produce.

#### 4. TYPES OF PERIODICALS

##### a. *A Theological Review.*

Any of the great denominational quarterlies furnishes a suitable pattern for a periodical of this sort. In Argentina a review of this character, though on a more modest scale, has been published for some years called *La Reforma*, a monthly review in its fifteenth year, edited by an Anglican clergyman, the Rev. W. C. Morris, director of the Escuelas Philantropicas Argentinas, of Buenos Aires. It has attained a remarkably high standard. Such a magazine might eventually be published as an interdenominational enterprise. Its editor should be a man who could give his first attention

to the magazine, and have his other work so subordinated as not to distract his energies.

b. *Monthly Magazines.*

The monthly is in many ways peculiarly adapted to the promotion of special lines of Church activity. At present we have *Esfuerzo Cristiano*, published in Spain and dedicated to the interests of Christian Endeavor societies in that country. It has had a long and successful career. *El Esfuerzo Cristiano*, in Mexico, tried to fill a similar need, had a rather checkered career, did a good deal of good, but finally ceased publication.

In a number of instances denominational periodicals have been issued as monthlies. This has been due to the pressure of time upon the part of their editors or to the economic difficulty of bringing them out oftener to serve a small and widely scattered constituency. Such monthlies as the vehicles of Christian doctrine and meditations, of the explanation of Scripture passages, of sermons and at times even of extended works published in instalments, have done a noble service and have carried the truth to many remote sections of Latin America.

c. *Weekly Papers.*

This classification includes the great majority of denominational papers. Some of these like *El Faro* and *El Abogado Cristiano*, and *La Luz* (now succeeded by *El Faro Cristiano*), published in Mexico City, were founded and continued for many years as fortnightlies (quincenales). The *Porto Rico Evangélico*, a semi-monthly published in Ponce, as the organ of the United Brethren, Presbyterians, Baptists, Christians, and Congregationalists, is a well-established paper. *El Heraldo Evangélico* has been the organ of the Presbyterian mission in Chile for over forty years. In 1914 it was combined with the Methodist Episcopal organ, *El Cristiano*. The two now appear as one publication under the name of *El Heraldo Cristiano*. These papers have reached a wide circulation and have done an immense amount of good. A few of them have had editors of marked ability, but they failed to attain a really high excellence be-

cause their editors, like Martha, have been cumbered in serving about many things. Moreover, too much responsibility has generally fallen on the shoulders of one man in preparing articles, as the work of unpaid collaborators is a very uncertain quantity.

*d. A Philosophical and Literary Review.*

A number of correspondents have expressed a very great interest in the suggestion that a general and philosophical review be published in the Spanish language. We can say in reference to these suggestions only that such a publication could undoubtedly be made of very large value. The numerous practical difficulties involved in its production, editorial and fiscal alike, are of such a character as to preclude any satisfactory discussion of them at this time.

*e. Periodicals for the Sunday School.*

Sunday-school helps are published in most of the Latin-American countries. In the case of Mexico, the Presbyterians, the Methodists and the Disciples have been cooperating for the last three years in publishing graded lessons for children under thirteen, a common quarterly for adults, following the Uniform Lessons, and a magazine for teachers. We believe that similar arrangements could be made in every country or in given sections comprising several small countries. The ideal for this kind of publication as well as that for church papers is to have a set of publications for each country, or group of countries, well adapted to local conditions and needs.

The Publishing House of the Methodist Episcopal Church, South, has been publishing in Nashville, Tenn., the Primary and Junior Courses of the International Sunday-school Graded Lessons. Both Methodist Churches have furnished originals and also the Church of the Disciples working in Mexico. The Presbyterians undertook the publication of the Courses for Beginners, and though they have been obliged to suspend their work because of the war in Mexico, it is believed that they will continue

as soon as conditions will allow the missionaries to return to their field of labor. According to the plan adopted by the Churches working in Mexico, which are cooperating to publish the Graded Lessons, the Manuals for Teachers are to be published together, forming an attractive volume bound in cloth which will be a real contribution to the permanent literature of the Sunday School. The Methodist Publishing House has already on sale the three years comprising the Primary Course and two years of the Course for Juniors. This house has made arrangements to publish the other two years of the Course for Juniors. The field secretaries for South America of the International Sunday-school Association have welcomed these graded courses in Spanish, and most of the missionaries and other workers in Latin America who have had a chance to examine the courses have heartily approved them. There is already a movement on foot to undertake similar publications in Portuguese, and the anticipated sub-committee on Literature will doubtless see that the work is continued in the future. The historical interpretation of the Scriptures, the adaptability of the lessons selected to the development of the child, the pedagogical principles employed in this kind of teaching, also the excellent devices utilized, such as collections of beautiful and artistic pictures, are among the things that commend this graded literature to Christian workers through the Latin countries. A really satisfactory children's paper for Sunday-school use would be very valuable.

The Commission recognizes that the Christian Churches working in Latin America have paid much attention to the important work of the Sunday School, and have endeavored to furnish the best kind of Sunday-school helps. But it is the common opinion of the correspondents of this Commission that there is still room for improvement and that intelligent cooperation is the best way to supply this demand. At the same time such cooperation will result in economies in the production of Sunday-school helps, which will release funds for other greatly needed departments of the work.

*f. An Evangelical Daily Paper Impracticable at Present.*

At interdenominational conventions in Mexico, and doubtless in other Latin-American republics, the idea of founding a great evangelical daily has been repeatedly proposed, and committees have gone so far as to draw up plans and solicit funds. But these plans have always remained "in the inkstand," to use a Spanish phrase, and have failed of accomplishment for lack of a solid financial basis. The impracticability of founding such a daily for Latin America in the immediate future seems to be confirmed by the lack of a constituency.

Any daily paper to be effective must reach its readers the day of its publication, or at most with no more than twenty-four hours of delay. This limits its range to some two or three hundred miles from the place of publication. There is probably no place in Latin America where within that range could be found a constituency friendly to the evangelical position sufficient to sustain a daily paper, no matter how effective and attractive it may be made.

## CHAPTER VI

### LITERATURE IN PORTUGUESE

Most of what has been said in the earlier chapters of this Report pertained primarily to the Spanish-speaking countries. Very little literature is available in any of the other languages except the Portuguese. Conditions in Brazil are not dissimilar to those obtaining in the Spanish-speaking countries; but Brazil is so vast a field that the following special study of the needs of Brazil, prepared by a member of the Executive Committee of this Commission seems worthy of separate publication.

#### I. MEAGRE RESULTS OF THE FIRST HALF CENTURY

Leaving out of account the Methodist mission which was begun about 1837, and was discontinued some five years later, it is just sixty years since the present evangelical movement in Brazil was begun. Only about fifty years ago, however, the first effort was made to provide evangelical literature in the Portuguese language. Before that time there had been published the Book of Common Prayer, various tracts and a small collection of hymns. There were also a few books, certain great classics, such as "The Imitation of Christ," by Thomas à Kempis; the "Confessions of St. Augustine," and a poetical paraphrase of the Psalms, which were available to evangelicals, but were never widely read by them.

During these fifty years there has never been a systematic and united effort to prepare evangelical books



in Portuguese. With the exception of the work done by the Religious Tract Society of London through its agency in Lisbon, and the books and tracts issued by the American Tract Society, this work has largely been left to private initiative, working to meet local and temporary demands. The evangelical constituency has not been large enough to enable any publishing agency to cover the expense of publication and distribution save in rare instances. For this reason there has been little incentive to embark upon the publication of a book in the hope of reaping financial profit.

During the early years when more funds were available, colporteurs were employed to canvass for the sale of books and tracts, and where this work of colportage was given careful oversight, much seed sowing was done. Stringency of funds gradually compelled the giving up of this form of work, so that the sale of evangelical books and tracts is left to private enterprise, to the initiative of missionaries and of Brazilian pastors who are interested in this form of effort, and to the bookstores maintained by one or two of the missions.

There have been several hindrances to the growth and spread of evangelical literature in Portuguese in a way truly commensurate with the progress of evangelical religion.

## 2. VARIOUS HINDRANCES TO GROWTH

### a. *The Lack of Literary Attractiveness.*

Too many of the earlier books and tracts were lacking in literary grace and were unattractive to those who had a knowledge of Portuguese literature. This was blameworthy only so far as it was due to carelessness. Some of the translations were either too slavishly literal or were prepared in a careless manner. Since the evangelical constituency has grown in size and intelligence many of these older books and tracts have lost much of their value.

### b. *The Changing Interests of the Reading Public.*

The ever-changing attitude and interests of the reading public and the requirements of the growing Church

are not met by the earlier publications. At first, works of a controversial character were in demand. Questions of local and ephemeral interest had to be met and too often claimed attention to the exclusion of subjects of wider and more permanent interest. Little was done, for instance, in the preparation of manuals for theological students and workers, to say nothing of histories, commentaries and other works which are essential for the building up of an intelligent Church.

*c. The Lack of Effective Cooperation.*

There has been an almost continuous lack of cooperation among those of the same Board, to say nothing of different Boards, in forming definite plans for providing the needed publications. What was everybody's business was nobody's business. If, in spite of these difficulties, and after much effort, a book was prepared, the funds for its publication were often so grudgingly given that the individuals interested became discouraged.

*d. The Publication of Books of Temporary Value.*

Much too often a desire to prepare books of a popular character which would meet with a large sale, led to the publication of books which, however useful in their way, consumed funds which should have been used in part in providing other books of a more lasting value.

*e. The Lack of Funds.*

The two reasons of supreme importance in determining the slow growth of a suitable Christian literature have been the lack of cooperation and the lack of money. Because of the small amount of money available several valuable books have been allowed to remain out of print when the first editions were exhausted. If literary work is to be taken up in an adequate way by the mission Boards working in Brazil, plans must be laid for the preparation of new books, for the republication of books now out of print, for the proper distribution of literature now available, and for the preparation, publication and distribution of new books in far larger numbers and covering every department of religious interest.

## 3. THE OUTSTANDING NEEDS

*a. Proper Organization and Coordination of the Work.*

What has been done so far, largely by individual initiative and without any broad plan, should be placed in the hands of a competent committee representing all of the Boards, with power to select men qualified for original work and also others to be translators of standard works from the French, English and other languages. Funds should be provided for compensation for this work and possibly the entire salaries of some men should be given to enable them to devote themselves exclusively to this task. This committee should also be charged with the duty of providing for the publication of all approved works and should make arrangements for their sale and distribution.

When it is remembered that no small part of our religious literature in English consists of lectures given under various foundations, it would be well to provide for a lectureship in Portuguese, with the condition that the lectures should afterwards be published. A variety of subjects could be treated in this way and the results given to the public. Such a lectureship would act as a stimulus to Brazilian Christians and would lead them to give their best efforts to literary work. Prizes might also be offered for the best original treatises presented on certain designated subjects. Some such stimulus is necessary in order to overcome inertia. The impression has been general that it was useless to prepare a book of any kind, for the reason that the means for its publication could not be obtained. The assurance from the committee in charge that a book of merit would be published and widely circulated would encourage some pastors to spend their spare hours in preparing the necessary manuscripts.

In the religious press there are many articles of permanent value which should be gathered up and issued in book form, under a proper editorship. From the files of the older periodicals can be collected material to make several volumes of real value.

*b. The Work of Printing.*

The committee in charge of publication work should be ready to cooperate in every way possible with the existing interdenominational tract Societies of New York and London. We are indebted to the American Tract Society and to the Religious Tract Society of London for many of our best books and tracts. These Societies have an undoubted interest in this work and we should avail ourselves of the many facilities which they offer.

All books and tracts of permanent value should be printed in sufficiently large editions, or plates should be made from which new imprints can be had at small expense. This has the advantage of providing for the purchaser freshly printed books instead of those which are shelf-worn and time-stained.

An effort should be made to keep down the price of books to the purchaser, in view of the fact that so large a part of our constituency is in moderate or in poor circumstances.

*c. The Work of Distribution.*

No less essential than the preparation of new books is the work of placing them, when ready, in the hands of those who most need them. This will require, not only the cooperation of the mission Boards and tract Societies, but also the active interest and cooperation of every evangelical missionary, pastor and worker. Pressure must be brought to bear upon those who are indifferent, or who neglect this kind of work. If books and tracts are not put into circulation, all previous labor and expense are rendered futile. It is most important that the duty, as well as the privilege, of having a part in this work, be impressed upon the minds of all Christian leaders. It is vain to establish bookstores and depositories, if the new books and tracts are to lie year after year on their shelves. A persistent, tireless, tactful effort must be made by all to place religious literature in every evangelical home and to spread it among the multitudes who can be reached in no other way. Missionaries and pastors should be convinced that their usefulness will be greatly

widened by the spread of Christian books and tracts. Spoken words fly, but the printed page remains, a silent witness to the truth.

(1) *Evangelical Bookstores*.—These can be established in the larger centers under the direction of the proposed interdenominational committee. The management of these stores should not be given to already overworked missionaries, but to laymen who can devote to it all their energies and can promote, in every way the circulation of the books.

(2) *A Colportage Association*.—Colporteurs should be employed to sell books from house to house. Students should be encouraged to sell books during vacations. Most missionaries lack time to distribute tracts or books outside the areas of their own activities. Nor can Latin America be evangelized by mail. Colporteurs of general literature who are also evangelists must be trained and set to work. A Latin-American Colportage Association is an indispensable corollary to the whole scheme of literary production and distribution. The existing missions will aid these colporteurs, but cannot handle their task. A colporteur of general literature would probably find the Bible Societies ready to utilize his services. Experience in other lands has shown that the most satisfactory service can be secured by paying all such colporteurs a minimum wage plus a percentage on all sales. The colporteur is thus protected against the financial distress that may accompany persecution or work in barren fields, yet he has the advantage also of a financial motive leading him to do his best at selling his literary wares.

(3) *The Use of Trade Channels*.—Liberal discounts should be given to private firms which are willing to carry a few books in connection with their business. Other methods, such as mail-orders, the encouragement of ministers and laymen to serve as unsalaried agents, etc., should be tried out.

#### 4. PERIODICAL LITERATURE IN PORTUGUESE

A bi-monthly religious review or magazine should be issued in charge of an interdenominational committee, for

the publication of articles, Biblical, theological, historical, which would be of interest to all ministers and educated laymen.

The various denominational publications which provide lesson helps for the Sunday Schools should be united into one interdenominational monthly, in charge of a co-operative committee.

A union religious weekly should be issued under the auspices of the cooperating missions, giving the more important items of church news of general interest, but having for its main province the promulgation and defense of the principles of our common evangelical faith. Subscriptions for this union paper should be solicited from the public in general. Provision could be made, however, for denominational editions in which the articles and news items would be provided by a representative of each of the cooperating missions.

In the secular papers space may be purchased and articles of evangelical propaganda given to the public. This should be done persistently and systematically, and money so used would bear much fruit. Thousands of people would be reached who are largely inaccessible by any other means. Clichés or electrotyped plates of statements of evangelical belief and similar selections should be prepared. These plates can be inserted at a minimum cost in the secular papers both of the large cities and of the provincial towns. We need to learn wisdom from the children of this world. Certain proprietary medicines, for instance, have been advertised from one end of Brazil to the other in this way, and at a comparatively small cost to the proprietors. Many able journals may be induced to print contributions regarding Christianity in the form of information respecting the growth of the Churches, the progress of ideas and reviews of important new books, if these are in a style attractive to the general reader.

## CHAPTER VII

### COOPERATION IN THE PRODUCTION OF CHRISTIAN LITERATURE

The need and the possibility of effective cooperation in the production of evangelical literature are voiced on every hand. A British correspondent, for example, remarks in regard to certain suggestions as to specific kinds of literature needed: "I cannot help thinking that these come second. The matter of first importance is to get a strong interdenominational and international organization that is well financed, then we can deal with the problems of authorship and distribution and the character of the publications to be issued."

#### I. IN PERIODICAL PUBLICATIONS

Considerable space was given to this matter above (Chapter V. 3). It seems to be generally agreed that it should be possible for the several missions in each Latin-American republic to unite for the publication of a single periodical of dignity and worth that would take the place of the special "organs" hitherto issued. Certainly if it is possible for a union paper to be made to serve this need, such a paper would be serviceable in a larger way than has been possible to the separate publications. By virtue of united endeavor it could be made of a type to appeal to many intelligent persons outside the membership of the Churches. Liberal postal facilities in several of the republics encourage all periodical publications, in some instances free carriage being provided. It

will not be easy to smooth out all of the difficulties in the way of a union church paper. Many will think it impossible for such a publication to serve denominational ends as well and as satisfactorily as a special organ would.

There will be, moreover, obstacles as to the budget, the editorial staff, etc. No doubt all these will prove rather serious, but as the object sought is so well worth while, there is all the more urgency that the difficulties be attacked as promptly and as vigorously as possible.

Another line of cooperative endeavor in periodical literature has been suggested, and that is the publication of a high class magazine in the languages of Latin America. It is believed that such a publication would meet a warm welcome in those republics, not only among the evangelicals but also among intelligent and progressive persons generally. It seems to be felt that it might be brought out in New York, since that city offers better communication with all Latin America than any other. It might well be the care of a commission on literature, should such a commission be organized in accordance with suggestions of this report. (See also below, paragraph 5.)

## 2. IN GENERAL LITERARY PRODUCTION

Some books on apologetics are good, and some of them are useless. It is evident that the translators of some of these books were not conversant with present-day conditions and underestimated the hold which skepticism has upon these countries. This is a field which should be continually under the survey and supervision of a commission on literature, which should seek to furnish the missionary forces with suitable, modern books on apologetics. If it is left entirely to the enterprise of the individual missionary, much precious time and energy will be spent on the translation of books which are of but little value.

The lack of an adequate missionary literature is forcibly brought to one's attention by a survey of the catalogues of the various *depositos* in connection with the



missions. Here we find at our disposal only about 130 books, big and little and on all subjects. In some departments there is a greater deficiency than in others; but it must be apparent, even to the blindest, that one of the very first duties of the various missions is to unite their efforts in some way so as to secure an ample and satisfying literature. The individual effort of the past, while it has done much, has utterly failed to cope with the situation.

It is of the utmost importance that the most cordial cooperation should exist between missionaries and the Latin-American leadership in productive authorship. Some go so far as to feel that so long as the literature is primarily the output of foreign authors it will be inadequate for the end sought. A correspondent writes: "It is impossible for Christian literature to meet the needs of the people, if it is to be the work of foreigners. Everywhere there is need of Christian literature written by Latin-American Christians presenting Christian verities and Christian ideals according to their modes of thought and feeling as well as in their own languages. It is to the Latin-American writers that we must look, not only for the interpretation of Christian doctrine to the Latin-American mind, but also for the exposition of Christian ethics and ideals by means of fiction.

"The Christian Church should have its own authors capable of producing tracts which show the marks of the native mind. Translations are of secondary value, especially translations from the English. If translations are used, let them be from one Latin language to another. But originals are the best and these should be written by Latin-Americans themselves, or by foreigners who have lived, eaten and suffered with the Latin-American peoples, and who have so far become Latin Americans. There are multitudes of translations which have perhaps given the translators practice in a foreign language, but which are of little value to the people.

"There should certainly be in our schools special training for vernacular authorship. Manifestly authorship

will need encouragement and training. The convert who in his pre-Christian days was a man of learning may readily turn in his Christian days to authorship, but other men of capacity and aptitude may need to be helped both in the furnishing of the mind and in the technique of authorship before satisfactory work can be expected.

"Our very strongest men should be encouraged to write tracts and suitable literature for the popular mind, and not to spend all their energy in preparing the more solid literature for leaders and teachers. Men equipped for this work should be urged to write on subjects which have been for them favorite subjects of study and meditation. Prize essays by able men should be valuable. But prize essays, although strong and scholarly, are sometimes lacking in that vitality which comes with the expression of life purposes and convictions."

### 3. IN THE CONDUCT OF A PRESS BUREAU

Another correspondent suggests that a press bureau be organized in each field. There should be an editor in charge who would make assignments to missionaries and ministers and other workers with the idea of covering different kinds of news. The bureau should be in touch with the several sources that supply material for the press so as to distribute news according to its nature. Such a bureau, ably conducted, would no doubt result in getting much more church news before the public.

### 4. IN THE MAINTENANCE OF BOOKSTORES

The evangelical work in any of the larger cities needs a well located bookstore. It should present a display effect on a par with that of the better stores of other types. Such an establishment would give an added influence and standing to the evangelical work. Convenience and economy would be promoted. In certain cities the present agencies could be combined.

### 5. THE MONTEVIDEO PLAN

In May, 1914, in Montevideo there met some sixty workers representing fifteen denominational and inter-denominational missionary bodies, in a conference of

secretaries of the South American Young Men's Christian Associations. One of the problems up for discussion was that of literature needed for work among young men in these countries. Because of the crisis growing out of the war, and the reduced force of workers since that meeting, the plans there laid have not been carried forward, but those plans show the results of the careful deliberation of a very representative group of evangelical leaders. The decision was to establish but one publication headquarters, and that in Montevideo, bringing from Brazil workers needed for the publication of material in Portuguese. The periodical it was proposed to publish was to have had identical editions in both Spanish and Portuguese, since the fields and conditions and problems of the different countries are similar. If such an arrangement could be made for this international and interdenominational publishing house of which we are writing, there would be, of course, a great saving in administration, rent and other expenses, besides the advantage of having the combined experience on all publication problems of the leaders in the whole of the Latin-American field.

#### 6. CONDITIONS OF EFFECTIVE COOPERATION

Any adequate plan for cooperation must begin with the naming of a board of control or literature commission, made up of representatives of the various missions, a sufficient proportion of them to form the executive committee being resident in or near the city chosen for headquarters or central office and depository and publishing house. Such an organization would require from the first the services of an editor-in-chief, a business manager, and of others whom the experience of those given to this kind of work would recommend. Authorship would not be limited, but the cooperation of many outside the circle who have thus far made contributions could be secured. Many strong men of different countries would welcome the opportunity to cooperate, especially on the lines of civic, social and national righteousness, and with reference to many of the gravest problems

that confront any student of the vital needs of these peoples.

This plan presupposes, of course, a disposition to back financially and adequately such an enterprise, by initial and annual subvention. Estimates of such needed subsidies can be given only by those of some experience in this line, and would depend, too, on the results of the enterprise, but these subsidies should be sufficient to place both books and periodicals within the reach even of those whom ignorance or station or misfortune or the high cost of living keep in the ranks of the poor. But however small or large the subvention may be, we shall have made a great advance when there is a joint committee and some authoritative information and when that which is done can be made to serve all. (See below, Appendix F.)

## APPENDIX A

### THE CORRESPONDENTS OF THE COMMISSION

#### ARGENTINA

The Rev. ROBERT F. ELDER (Evangelical Union of South America), Tres Arroyos.

#### CHILE

The Rev. W. E. BROWNING, Ph.D. (Principal Instituto Inglés), Santiago.

The Rev. James F. GARVIN (Presbyterian Church in the U. S. A.), Concepcion.

#### MEXICO

Prof. JASPER T. MOSES (Christian Woman's Board of Missions), formerly President Instituto Christiano, Monterey, Mexico.

The Rev. CHARLES C. PETRAN (Presbyterian Church in the U. S. A.), Mexico City.

#### PERU

Dr. ROBERT M. FENN (Evangelical Union of South America), Cuzco.

The Rev. W. T. T. MILLHAM (Evangelical Union of South America), Lima.

The Rev. W. H. RAINEY (British and Foreign Bible Society), Callao.

## APPENDIX B

### A SELECTED LIST OF HOUSES WHICH PUBLISH OR SELL SPANISH AND PORTUGUESE PUBLICATIONS

American Bible Society, Bible House, Astor Place, New York City.

American Tract Society, 101 Park Avenue, New York City.

D. Appleton & Co., 35 West 32nd St., New York City.

Bible House of Los Angeles, 702 Knickerbocker Building, Los Angeles, California.

Biblioteca de "La Nación," Calle San Martín, 344-360, Buenos Aires.

Biblioteca "Renacimiento," Calle San Marcos, 42, Madrid; Calle Libertad, 172, Buenos Aires.

Vda. de Ch. Bouret, 23 Rue Visconti, Paris; Avenida Cinco de Mayo, 45, Mexico City.

British and Foreign Bible Society, 146 Queen Victoria St., London, E. C.

Casa Metodista de Publicaciones, 1a de Gante, 5, Mexico City.

Casa Publicadora Baptista do Brazil, Rua Conselheiro Magalhães Castro, 99, Estação do Riachuelo, Rio de Janeiro.

Depósito de Publicaciones Evangélicas, Apartado 423, Ponce, Porto Rico.

"El Faro," 5a de los Héroes 83, Mexico City.

Garnier Hermanos, 6 Rue des Saints-Pères, Paris.

Grant Publishing House, 2827 Hyans St., Los Angeles, California.

Henrich y Cia., Córcega, 348, Barcelona, Spain.

Imprenta Bautista, León, Mexico.

Imprenta Metodista, Calle Junín, 976, Buenos Aires.

Imprenta Moderna, Calle Moneda, 131, Santiago, Chile.

Librería "El Inca," San Cristobal del Tren, 165, Lima, Peru.

Librería Nacional y Extranjera, Caballero de Gracia, 60, Madrid.

Librería Rivadavia, Calle Florida, 359, Buenos Aires.

Livraria Evangélica, Rua Sete de Setembro, 71, Rio de Janeiro.

- Livraria Evangélica, Rua das Janellas Verdes, 32, Lisbon, Portugal.
- Mardin, O. S., 29 E. 22d St., New York City.
- Maucci Hermanos, Sarmiento 1057-1065, Buenos Aires; Mayorca 166-168, Barcelona, Spain.
- Publishing House M. E. Church, South, Smith and Lamar, Agents, 810 Broadway, Nashville, Tennessee.
- Religious Tract Society, 65 St. Paul's Churchyard, London, E. C.
- Scripture Gift Mission, 15 Strand, London.
- Sempere, Llorca y Cia., Apartado 130, Valencia, Spain.
- Sociedad de Publicaciones Religiosas, Flor Alta 2 y 4, 1º, Madrid.
- Sociedad Interdenominacional de Tratados, 730 San Pedro St., Los Angeles, California; Apartado 492, Barcelona, Spain.
- Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, London, W. C.

## APPENDIX C

### A SELECTED LIST OF BOOKS IN SPANISH FOR CHRISTIAN WORKERS

#### I. THEOLOGY AND CRITICISM

- BANKS, J. S. Manual de Doctrina Cristiana. American Tract Society. \$1.00.
- BEAUDRY, L. N. Conflictos Espirituales. El Faro. 65 cents.
- BETTEX, F. La Religión y las Ciencias Naturales. Librería Nacional y Extranjera. 60 cents.
- BUSHNELL, HORACE. Quién es el Cristo? American Tract Society. 25 cents.
- CANDLER, W. A. Christus Auctor. Smith & Lamar. 75 cents.
- DRAWBRIDGE, C. L. Está Minada la Religión? La Reforma, Buenos Aires.
- G. H. G. Innovaciones del Romanismo. Librería Nacional y Extranjera. 40 cents.
- GLADSTONE, W. E. El Papa y el Poder Civil. American Tract Society. \$1.00.
- GORE, C. Porqué Creemos en Cristo. Juan Kidd y Cia., Reconquista 274, Buenos Aires.
- HARNACK, A. Esencia del Cristianismo. 2 volumes. Henrich y Cia., Barcelona. 40 cents.
- LITTLEDALE, R. F. Razones Sencillas. American Tract Society. \$1.00.
- MAIR, A. Evidencias Cristianas. American Tract Society. \$1.00.
- NIN FRIAS, A. El Cristianismo. Pedralbes, Montevideo.
- ORTS GONZÁLEZ, JUAN. El Mejor Camino. American Tract Society. \$1.00.
- PATTON, F. L. Sumario de la Doctrina Cristiana. Presbyterian Board of Publication, Philadelphia. 45 cents.
- RICCI, C. Documentación de los Orígenes del Cristianismo. La Reforma, Buenos Aires.



- SIMPSON, P. C. Jesucristo, su Realidad y su Significado. Kidd y Cia.  
 TILLET, W. F. La Salvación Personal. American Tract Society. \$1.45.

### II. COMMENTARIES AND BIBLICAL STUDIES

- BALDWIN, J. L., and THOMAS M. Lecciones Graduadas. 4 Courses. 20 cents each.  
 EL NUEVO TESTAMENTO CON NOTAS. American Tract Society. Leather, \$1.25; imitation, 60 cents.  
 MILES, A. R. Introducción al Estudio de las Santas Escrituras. American Tract Society. 75 cents.  
 PRATT, H. B. Estudios Bíblicos (Génesis, Exodo, Levítico). American Tract Society. 50 cents each.  
 RAND, W. W. Diccionario de la Biblia. American Tract Society. \$2.00.  
 RYLE, J. C. Los Evangelios Explicados. American Tract Society. Mateo, 75 cents; Marcos, 75 cents; Lucas \$1.50; Juan, \$1.50.  
 SELL, H. T. Estudio de la Biblia por sus Libros. El Faro. 65 cents.  
 SLOAN, W. H. Concordancia. American Tract Society. \$6.00.  
 THOMSON, H. C. Historia del Antiguo Testamento.

### III. PHILOSOPHY, SOCIOLOGY AND EDUCATION.

- ANGELL, NORMAN. La Grande Ilusión. Thomas Nelson & Sons. 30 cents.  
 BERGSON, HENRI. La Evolución Creadora. 2 volumes. El Renacimiento. \$1.40.  
 COLMO, A. Los Países de la América Latina. Hijos de Reno, Madrid. \$3.00.  
 DAVIS, E. Manual Científico de Temperancia. W. C. T. U., Evanston, Ill. 50 cents.  
 DRUMMOND, HENRY. La Ley Natural en el Mundo Espiritual. El Faro. \$2.00.  
 EUCKEN, RUDOLF. Grandes Corrientes del Pensamiento Contemporáneo. Daniel Jorro, Madrid. \$1.60.  
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- MAETERLINCK, MAURICE. La Vida de las Abejas. "La Nación." 30 cents.
- MANZONI, ALESSANDRO. Los Novios. 2 volumes. "La Nación." 50 cents.
- MARDEN, O. S. Abrirse Paso. Author's address: 29 E. 22nd St., New York City. \$1.25.
- MARTINEZ, E. Julián y la Biblia. Sociedad de Publicaciones Religiosas. 12 cents.
- MARTINEZ, E. Julián y la Biblia. Sociedad de Publicaciones Religiosas. 20 cents.
- PEZA, JUAN DE DIOS. Cantos del Hogar. Bouret. 60 cents.
- RUSKIN, JOHN. Las Siete Lámparas de la Arquitectura. Sempere, Llorca & Co., Valencia. 20 cents.
- SIENKIÉWICZ, H. Quo Vadis? 4 volumes. "La Nación." \$1.00.
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YOUNG, EGERTON R. Ovikapun. El Faro. 50 cents.  
ZOLA, EMILE. Roma.

## VIII. JUVENILE.

- AMICIS, E. DE. Corazón. El Renacimiento. 25 cents.  
ANDERSEN, HANS CHRISTIAN. Cuentos. "La Nación." 25 cents.  
KINGSLEY, FLORENCE. Esteban, un Soldado de la Cruz. El Faro. \$1.00.  
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SEWELL, ANA. Azabache. D. Appleton & Co. 25 cents.  
TORRES, EMILIO. Diálogos y Recitaciones. El Faro. \$1.00.

## APPENDIX D

### QUESTIONS SENT TO CORRESPONDENTS

1. What books has your Church published in Spanish (give complete list) :
  - (1) From original manuscripts?
  - (2) Translated?
2. What has been your method :
  - (1) In preparing manuscripts?
  - (2) In making the publication?
3. What books has your Church published in Spanish during the last ten years?
4. What is your method for publishing tracts?
5. What tracts has your Church published during the last ten years?
6. What periodicals do you publish ?
  - (1) Church papers.
  - (2) Sunday-school helps.
  - (3) Any other kind.
7. What is your method for circulating Christian literature?
8. What are the amounts spent every year in Christian publications?
  - (1) From your Board of Missions.
  - (2) From other sources.
9. What has your Church done to select, classify and recommend secular literature?
10. What is the amount spent annually by your Board of Missions in Latin America?
  - (1) For general missionary work.
  - (2) For Christian literature especially.

## APPENDIX E

### A SUMMARY OF THE REPLIES

1. <i>Books published:</i>	Original	Translated
By the Presbyterian Church in the U. S. Report sent from Brownsville, Tex... ..		1
By the American Missionary Association. Report sent from New York... ..		..
By the Protestant Episcopal Church. Report from Porto Rico..... ..		2
By the United Brethren. Report sent from Porto Rico..... ..		1
By the Methodist Episcopal Church:		
In Argentina .....	16	8
In Mexico .....	35	30
In Chile .....	1	3
By the Disciples of Christ in Mexico....	2	3
In Argentina .....		1
By the Methodist Episcopal Church, South. Report sent from Nashville, Tenn. ....	6	34
By the Presbyterian Church in U. S. A.:		
In Mexico .....	7	29
In Chile .....	2	8
In Guatemala .....		1
By the American Friends in Cuba..... ..		23
By the Southern Baptist Convention:		
In Brazil .....	2	10
Unclassified Reports:		
W. C. Morris from Buenos Aires.....	39	9
C. N. Mitchell from Bolivia.....	1	..
In Argentina .....	1	1
	112	164

Note: In several of these report ; pamphlets were included.