

2. *Methods.*

(1) *Preparing manuscripts.* Two reports state that the manuscripts were prepared by "voluntary and individual initiative"; six state that the translations were made by missionaries and the manuscripts corrected by a native or by a committee; the Methodist Episcopal Church at the beginning of its work in Mexico had an official paid translator; the Methodist Episcopal Church, South, has been using in connection with the Methodist Publishing House in Nashville, Tenn., an official translator for twenty-six years.

(2) *Publication.* (a) Five have their own printing presses, and two have used secular presses. (b) Three published the original in a periodical, and then used the same type for the book form. (c) Three reports speak about how the expenses are paid. The Methodist Episcopal Church in Mexico: expenses paid by the mission Board with assistance from the American Tract Society. The Presbyterian Church in Mexico: expenses paid by the mission Board. Methodist Episcopal Church, South: one-half of translator's salary, composition and plates paid by the mission Board, and the other half of the translator's salary and the rest of the expenses paid by the publishing house. (d) One report states that for the work of publication the authorization of a Press Committee is required.

3. *Books Published During the Last Ten Years:*

By the Protestant Episcopal Church in Porto Rico.....	2
By Lutherans in Porto Rico.....	1
By the Methodist Episcopal Church in Argentina.....	24
By the Methodist Episcopal Church in Mexico.....	41
By the Disciples of Christ in Mexico.....	5
By the Disciples of Christ in Argentina.....	1
By the Methodist Episcopal Church, South.....	19
By the Presbyterians in Mexico.....	16
By the Presbyterians in Chile.....	2
By the Baptists:	
In Brazil	6
In Argentina	2
In Bolivia, according to report from C. N. Mitchell...	1

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4. *Methods of Publishing Tracts.*

(1) *Preparation of the original.* Two reports state that most of the tracts published are translations; the Disciples have published some original tracts in Mexico. As to this, the Rev. J. W. Butler, from Mexico City, says: "Our method for publishing tracts has been as follows: Many of these have been original manuscripts, but especially in the earlier days of the mission a good part of them have been translations. Now, however, we have more originals than translations." An interesting item is given by the Rev. A. G. Baker, from Bolivia: "As a general

rule we publish short tracts and leaflets for special occasions, feasts, etc." It seems that most of the work has been done by individual initiative; but five correspondents refer to some kind of press committees. In the report from the Evangelical Union of South America, sent from Peru, mention is made of the Andean Tract Society, which comprises the foreign and Christian workers of Lima and Callao, and is supported by many in the provinces. We quote the following paragraph: "Each tract deals with some outstanding aspect of evangelical truth in its relation to the religions of the country, and is published in the form of a monthly periodical entitled *El Alba* (The Dawn), 20,000 of one tract being printed each month. Previous to the formation of the above society, tracts were written or translated from time to time by members of the staff and printed by the mission press 'El Inca.' For a number of years a system of postal propoganda has been established, whereby packets of assorted tracts have been supplied at a merely nominal figure." In Porto Rico, as the Churches have formed a federation, there is a Committee on Literature appointed by the Federation. In regard to this, the Rev. P. W. Drury of the United Brethren Church says: "A new plan has been formed whereby all of the denominations in Porto Rico have available tracts. The Committee on Literature of the evangelical Churches of Porto Rico has begun the publication of tracts in editions of 25,000 and up. These are sold to the different workers, who use their own method for distribution."

(2) *Method of publication.* Besides the methods mentioned above, three correspondents state that certain tracts were published first in periodicals and then were republished in tract form.

(3) *Expenses.* One correspondent says: "Work has been done locally, and paid for by special gifts." Another says: "Writers themselves pay expenses." The Rev. G. E. Schilling of Chile refers to one man who is financing the publication of tracts. Dr. J. W. Butler says: "In the early days of Protestant missions in Mexico, for several years we had a grant from the Religious Tract Society of London, which was made to all the missions in the country, and was distributed according to rules adopted by a local committee in this city. Our own Methodist Tract Society aided us for many years with an annual subsidy varying in amount from \$300 to \$1,000. We have also had private gifts and collections here on the field for the publication of tracts, and by all such means we have now for a long time endeavored to circulate millions of pages annually."

5. *Tracts Published During the Last Ten Years:*

By the Presbyterian Church in the U. S. Report sent from Brownsville, Tex.....	1
By the American Missionary Association. Report sent from New York: "Organization leaflets."	
By the Protestant Episcopal Church in Porto Rico....	4

By the United Brethren in Porto Rico.....	1
By the Methodist Episcopal Church in Porto Rico.....	8
By the Methodist Episcopal Church in Mexico.....	24
By the Canadian Baptist Church in Bolivia.....	2
By the Disciples of Christ in Argentina.....	2
By Lutherans in Porto Rico.....	1
By the Disciples of Christ in Porto Rico.....	2
By the Disciples of Christ in Mexico.....	33
By the Disciples of Christ in Mexico for Christian Endeavor	21
By the Evangelical Union of South America in Peru through the Andean Tract Society.....	17
By the Presbyterian Church in the U. S. A.....	7
By the Canadian Baptists in Bolivia.....	2

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6. Periodicals Published.

United Brethren: In Porto Rico, *Puerto Rico Evangelica*, in connection with the Presbyterian and Congregational Churches. *El Sendero*, *Rayos de Luz*, *El Amigo* and *Joyas* independently.

Methodist Episcopal Church: In Porto Rico, *El Defensor Cristiano*; in Argentina, *El Estandarte Evangelico*, also *La Aurora*; in Mexico, *El Abogado Cristiano*, *Hojas Bereonas*, Mexico, and a medical paper in Guanajuato; also cooperating with the Methodist Episcopal Church, South, and with the Presbyterians to supply Graded Lessons. In Chile, *El Herald Cristiano*, in cooperation with the Presbyterian Church; a monthly for the Peru Mission and a small paper printed in Bolivia.

Disciples of Christ: In Porto Rico, cooperate in the publication of *Puerto Rico Evangelico*; in Mexico, *La Via de Paz*, also *El Discipulo*.

Evangelical Union of South America: In Argentina, *El Testigo*, also *Luz y Verdad* (printed by the Victoria Gospel Press); in Peru, *El Herald*, also a complete series of International Lessons, *La Temperancia* (official organ of the National Temperance Society), and *La Educacion Nacional* (organ of the Normal Training College for Teachers).

Methodist Episcopal Church, South: In Mexico, *El Evangelista Mexicano*; also Graded Lessons, in combination with other Churches; in Cuba, *El Evangelista Cubano*; in Brazil, *O Testimio*.

Presbyterians: In Mexico, *El Fara*, *El Fanal*, and *El Eco de Coyoacan*; in Chile, *El Herald Cristiano*, in cooperation with the Methodist Episcopal mission.

American Friends: In Cuba, *El Ramo de Olivo*, *Manzonas de Oro*, and Graded Lessons in Spanish, also for a time, *El Foro Cristiano*.

Southern Baptist Convention: In Brazil, *O Jornal Baptista*, *Quarterly Review O Infantil*, *Monthly Bulletin* and *Quarterly*

for the Ladies' Society. In Argentina, *El Expositor Bautista*, also *La Escuela Biblica*.

In Guatemala, *El Mensajero*, for all Central America.

In Argentina, *La Reforma*.

In Bolivia, *El Amigo de la Verdad*.

7. Method for Circulating Literature.

Out of the thirty reports received, twenty state that the distribution is made through missionaries, preachers and other workers. Four refer to libraries or reading rooms. Four book depositories or agencies are mentioned; three in Mexico (M. E., Pres., Bapt.), two in Chile (M. E., Pres.), two in Argentina (M. E., Ev. Union S. A.), one in Peru (Ev. U. S. A.), and one in Porto Rico, under the Federation of Churches, one in Venezuela (Scand. All. Miss. N. A.), one in Nashville (M. E. So.), the American Tract Society of New York and The Religious Tract Society of London.

8 Amounts Spent Yearly for Christian Publications.

	Original	Translated
Presbyterian Church in the U. S.	\$240	\$.
World's Sunday School Association.	300	....
Bible House	308	....
Southern Baptist Convention	13,947	....
United Brethren in Porto Rico	125	425
Methodist Episcopal Church:		
In Porto Rico	900	400
In Mexico	1,000*	....
In Uruguay	1,000	500
In Chile	800	1,000
Disciples of Christ:		
In Porto Rico	200	100
In Mexico	930	50
Methodist Episcopal Church, South.	4,000	....
Presbyterian Church in the U. S. A.:		
In Mexico	from 2,800 to 3,800	1,200 to 2,000
In Chile	from 600 to 800	....
American Friends in Cuba	500	250
In Guatemala, report of W. B. Allison .....	.850 to 1,000	400
In Bolivia, report of C. W. Mitchell.	....	400
In Bolivia, report of A. G. Baker...	....	150

* Board of Missions paid one-half of agent's salary.

9. What Has Been Done to Select, Classify and Recommend Secular Material.

Four reports show that something has been done individually and through Christian Endeavor Societies. The report of the Young Men's Christian Association in Mexico says: "We have given a considerable amount of time to this. Many of the best

books available we have in our library for circulation among our members. Lists have also from time to time been prepared and posted. In a really practical way, however, we have made no beginning, because of lack of funds and lack of really usable literature. The Presbyterian Church and the Methodist Episcopal Church through their book agencies in Mexico, and in mutual cooperation, have arranged a catalogue containing useful secular literature. There is a permanent catalogue of books in stock on the covers of *El Testigo* (E. U. S. A.).

APPENDIX F

A PROPOSED PLAN FOR COOPERATION IN THE PRODUCTION, PUBLICATION AND DISTRIBUTION OF EVANGELICAL LITERATURE FOR LATIN AMERICA

Growing out of the researches of the Commission and the suggestions of its correspondents, is the following plan, presented to the Congress for its consideration :

1. A Latin-American Committee similar to the present Edinburgh Continuation Committee, except that it should be officially representative of the several Societies.
2. A subcommittee of this body appointed by it (consisting of five or more) for the supervision of literature.
3. A corps of editors.
4. A joint committee in each one of the Latin-American countries.
5. The manufacture and publication of books in the United States.
6. A single joint publishing house and periodical in each republic, and the issue of tracts and periodicals by these houses.
7. The use of these houses as depositories and agencies of the general committee.
8. An interdenominational expense account.

DETAILS OF PLAN

The plan given above is dealt with in detail below, the paragraph numbers in each case referring to the like numbered item in the plan :

1. The permanent committee on Latin America should be of the same general type as the present Continuation Committee of the World Missionary Conference, except that distinct advantage would arise from making it officially representative of the several Societies.

2. The subcommittee on literature should be appointed by this general committee. It should then:

a. Select the editors which for the general office in the United States should consist of one editor-in-chief, one editor for Spanish and one for Portuguese. It is thought that the general editor should be a scholar in English, and that the assistants should be one whose native tongue is Spanish, and one whose native tongue is Portuguese.

b. Pass upon all manuscripts submitted, whether translated or original.

c. Have supervision of the work of the editors and be responsible for their compensation.

d. Have general charge of the work of the separate agencies and committees in the several countries of Latin America.

e. Receive and dispense all funds contributed for Christian literature in Latin America.

3. The editors, consisting of one general and two special editors, should:

a. Have charge of preparing and editing manuscripts, both originals and translations.

b. Employ translators, under the direction of the committee, and purchase material for books.

c. Travel through the various countries and preside over the meetings of local committees on literature, representing before them the general committee.

d. Promote the work of literature by calling meetings of the local committees, by giving advice and stimulation to the local publishing houses in the matter of selling books and distributing tracts and leaflets, and by preparing and sending out a general catalogue, circulars and other advertising matter.

e. Edit the reports of the general committee on literature.

4. An interdenominational committee should be formed in every country where the cooperating Societies have missions. Its members shall be representatives of these missions duly elected for the purpose. Its duties shall be:

a. To take charge of the local union publishing house.

b. To select the staff for editing the church papers, the Sunday-school papers, tracts, etc.

c. To have general supervision of all local publications.

d. To select the business managers of the publishing houses and to assist in the organization of their staffs.

e. To take charge of the depository of books and the agency of publications and to promote activity in the sale and distribution of literature.

f. To pass upon the expense accounts of the publishing houses, papers, Sunday-school literature, etc., and to assign to each Society the part of this expense for which it should be responsible.

g. To see that a vigorous campaign is inaugurated for the circulation of the periodicals and the sale of books.

5. The organization provided for in paragraphs "2" and "4" is for the purpose of issuing books only. Whether a single publishing house should be designated for the manufacture of these books, or whether such manufacture should be let by contract to outside presses, would have to be determined by the general sub-committee on literature. It is expected that this committee and the editors would have headquarters in the United States.

6. This item is sufficiently provided for in the details under paragraph 4.

7. Explained under paragraph 4.

8. The expense of the general committee and editors should be taken care of by means of an appropriation by the several Boards as well as by such gifts and contributions as may come to this committee. It has been estimated that an assessment of one percent. of all monies expended in Latin America by the several missions would be a sufficient fund for inaugurating the work of this committee with its editors. The expenses of the publishing houses and periodicals in the various countries will be estimated by the local committees and such provision made for meeting them as may be agreed upon by those committees and by the representatives of the general committee in the United States.

THE PRESENTATION AND DISCUS-
SION OF THE REPORT

At the Meeting of the Congress on
Tuesday, February, 15, 1916

AGENDA FOR THE CONSIDERATION OF THE REPORT

I. In each principal area of Latin America what literature is most urgently needed: (1) for the educated classes who do not accept the Christian position; (2) for less educated non-evangelicals; (3) for the building up of evangelical church members; (4) for the training of ministers and other Christian workers?

II. What can be done to raise up able writers, both among Latin Americans and missionaries? To what extent would setting apart workers for specified pieces of writing for a limited time meet the case?

III. Is there need in any area represented in the Congress for consolidation or federation of existing agencies in order to prevent overlapping and to promote the preparation of the literature most needed?

IV. What are the most serious obstacles in the way of some such plan as that outlined in Appendix C? Is it desirable to ask the "Committee on Cooperation in Latin America" to take necessary steps to put into operation some such plan?

V. What causes you most solicitude regarding the existing translations of the Bible, and also concerning Bible circulation?

VI. Suggestions in the light of experience as to how to insure the better distribution and use of Christian literature.

VII. How far are the existing church papers meeting the needs of the situation, and how may they be improved?

VIII. How may the Christian forces make larger and more effective use of the secular press?

Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subjects considered in the Report. It has not been found possible in many cases to submit the Report of the addresses to those who delivered them for their revision.

THE PRESENTATION AND DISCUSSION OF THE REPORT ON LITERATURE

Dr. R. E. SPEER: It was the expectation until just before the Congress assembled that Prof. Osuna would be able to present the report of Commission IV on Literature. But he has been assigned by the Government of Mexico to what is perhaps the most responsible position in connection with education in that country and is unable to be present. Through Dr. Butler, he has sent his greetings to this Congress with many regrets that he cannot be with us. The report on Literature will be presented by Dr. Winton.

REV. GEORGE B. WINTON, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): I desire first to bring to your attention several aspects of the work of the Commission not embodied in the printed Report. One of these is before your eyes in the literature exhibit. Another is the completion of a full bibliography of works already translated into Spanish and Portuguese, of such a character as we may appropriately recommend. That work is in process and will be published later in a separate pamphlet. The third element of activity is the correspondence. A questionnaire was sent out by Dr. Patton of Boston on the subject of cooperation in publishing plants, and an extensive body of information has been accumulated in reply to it.

I would not seem to apologize for the Report, to which a good deal of attention has been given. I think it only right, however, to say that the chairman of this committee has been obliged to depend much on those who were corresponding with him. There was a lack of coordination which we all feel. There was a failure of the mails, so that the Report is less complete than it should be and will be in its final form. I might say also of Mr. Osuna that while he makes a very free use of English, he is rather timid about writing the language. So he secured con-

tributions from many other persons who would write for him, and there is a slight lack of unity due to that fact.

This Commission prides itself on having a topic of which there is only one view to be taken. Our whole outlook is rosetate. We have no difficulties that are real obstacles. They are such that we do not worry about them. We present to you a subject, which, more than any other, is practically the same in the minds of us all. That this is the line of missionary activity in which cooperation is easiest may be seen in the fact that it has already largely begun. Take, for example, our group of Sunday-school publications, the beginning of the system of graded lessons as arranged by the denominational houses for the use of all. Plans were made for the distribution of the whole of the graded course of lessons among the several presses, so that there would be no duplications, denomination preferences or politics. Again, our outlook is rosetate for the simple reason that we feel that we know our ground. We know the literary achievements which will be of the most benefit to Latin America. We have already tested nearly all of these problems in our own and other countries. We begin on the great foundation stone of the Bible, and on that we can build a literature for Christian nurture. I am glad to believe that it is the purpose of God that the minds of men shall be aroused. I read some years ago a magazine article by that strange genius, Lafcadio Hearne, who had spent some time in the West Indies, and had absorbed the atmosphere of the life there. He told how his Negro nurse, during the time he was convalescing from malarial fever, would slip into the room with her bare feet, making almost no noise, and speaking to him in her soft, gentle patois would say, "Ne pense pas" ("Don't think"), and I have felt that that was often the word of the religious teachers of Latin America. "*No se caliente la cabeza*" ("Don't get your head hot") they say in Spanish. But men *must* think. The movement arousing the minds of these peoples is a movement that cannot be stopped. It grows out of modern commerce and modern life. The present situation demands that men shall be aroused intellectually, and I am glad that the religion of Jesus Christ also does arouse the mind of man. In fact, it is presented to us as the religion of light. The light of the Sun of Righteousness burst on the world when Jesus came. The great apostle Paul, when he looked over the nations with whom he had to deal, and saw how they had been submerged in deadly slumber, called out, "Awake thou that sleepest and Christ shall give thee light." We are to be the hearers of that light, which is not spread abroad without full assurance that God's providence will take care of it. We trust that this literature that we are beginning to prepare will send rays of light abroad into Latin America. I have been riding about the city in my host's automobile. He told me yesterday how the gasoline cylinders can be made to serve as a brake, if the chauffeur does not send a spark through them. I

suspect that the human mind is like that car. We do not get any satisfactory results without the spark. I am looking forward to the time when the life of all nations shall be more and more stimulated because of the spark that we proposed to send among them, a shock which we shall send abroad in the world through the influence on men of Jesus Christ and His religion.

LITERATURE FOR THE UNEDUCATED.

REV. ROBERTO ELPHICK (Methodist Episcopal Church, Valparaiso, Chile): The uneducated does not necessarily mean the ignorant. There are many uneducated people in South America who are thinking and are striving to understand things. These men belong to the artisan class, and in spite of the bad conditions of their occupation, they are thinking a little more than about the way of getting their daily bread. They are thinking about economic problems and social problems, and they want to know how best to bring their ideas into real use. They devour the literature circulated by the anarchist and the socialist classes. They are not very much attached to the Roman Catholic Church, nor wholly under the influence of the priest. They think with independence. They are not depending on the upper classes, since they live by the work of their own hands. We can go among them with our literature with great hopes of success. The books we put in the hands of these uneducated people should, no doubt, be very simple. There are three kinds to recommend. First, of course, the New Testament. It should be put in the hands of these people rather than the Bible, because they need the simple story of Jesus. We should make it attractive by good printing and binding and pictures. Then there is another kind of literature which is of religious value, but published in cheap form, like "Que Debemos Creer," "Razones Sencilas," "Estudios Religiosos," "El Peregrino" and "El País del Sol." Thirdly, in the way of controversial books I should like to recommend "Pepa y la Virgen," which has made more conversions than any other book I know.

REV. ALEJANDRO TREVIÑO (Baptist Church in Mexico, Monterey): Much good work has been done in Mexico, but there are still some deficiencies. My first recommendation is that simple tracts should be published that will reach the homes that are in Mexico close to the mission. Many families have been converted by such tracts, which are simple statements of the gospel truth. In the second place, I would recommend for the middle class periodicals well edited, not translations in bad Spanish like some that have been made. Whoever tries to write in Spanish should not make their document half English. And thirdly, I would recommend for the upper class good evangelical books. The country is flooded with pernicious translations which are poorly translated and poorly written and with French novels and such literature, but we need good evangelical books.

SEÑORITA JUANA PALACIOS (Methodist Episcopal Church in Mexico, Mexico City): I desire to say a few words about the way in which the Bible should be presented in Mexico to the educated classes. We want everybody in Mexico to read the Bible, but the Roman Catholic Church has accustomed the people to think that not everybody can understand the Bible and that it is a very queer book. We must realize that there is some truth in what they say. Unless there has been special preparation for the reading of the Bible, very many persons might be shocked in reading it the first time. I was talking with the president of the University of Puebla, speaking with him about the Word of God, and he said, "Don't you know the Bible is a book that I would never put in the hands of my daughters?" I thought he would go on to speak about the historical difficulties, but it was not that. When I asked him why, he said, "It is a very immoral book." Now he is a man of great culture. I said to him, "Why do you say that?" He said, "You know that many of the psalms are immoral; they teach vengeance and I do not care to put them into the hands of my daughters." The Old Testament can not be understood as we understand it, unless there has been some preparation for the use of it. I think therefore that we should not put the Old Testament stories into the hands of persons who have not had that preparation. The gospels are very different. I shall always remember with pleasure the experience that I had not very long ago in the State Normal School of Mexico City. I was trying to explain to some students certain details and referred to the words of Christ. Among the students was a girl who asked, "Who wrote those words?" and I said, "Those are the words of Christ," and she said, "How beautiful." It was her first impression but exactly the right one.

WHAT LITERATURE IS MOST URGENTLY NEEDED FOR THE TRAINING OF MINISTERS AND OTHER CHRISTIAN WORKERS?

REV. JOHN HOWLAND, D.D. (American Board of Commissioners for Foreign Missions, Chihuahua): My theme does not mean literature for theological seminaries, because we have no institutions that are really worthy of that name. One of the sorest and yet the most urgent needs in all this Latin American world is the preparation of workers and ministers. We are getting some strong men, but it is very hard to get enough of them. It is hard to keep them when we have got them, there is such a tremendous current drawing them away. Men have to educate their families. They can get double, yes treble the missionary salary in other work. We must raise up more Christian workers, not more ministers necessarily, but leaders of some sort. One trouble with the native ministry is that Latin Americans consider it to be a profession to which its members are destined from their earliest youth. They need to feel acutely that they are in the pulpit for no other purpose than to convert souls.

I would therefore emphasize, first of all, books on the spiritual life which will touch the heart and develop the longing for souls that gives one no rest when he sees his countrymen drifting,—and some of them are very rapidly drifting down towards destruction. Another important need is for commentaries. It is a fearful condemnation of the work of the missionary in Latin America that we have not any good commentary for use. The four Gospels and the first three books of the Bible are the only ones on which comments are available. The Tract Society has put out a valuable little commentary on the New Testament, but it is very meagre. And then we need something in the line of exposition. Some men are trying to furnish help by way of the suggestions of the *Homiletical Review*. It is a very convenient publication. It is very nice to be able on Sunday morning to take up a book, take out a little outline and go into the pulpit and preach. But the habit of doing this is dangerous, particularly for young men in the ministry.

REV. W. H. TEETER (Methodist Episcopal Church, Santiago): We need whatever literature is required for the development of a Christian ministry. I wish there might be some good books translated. One of the first I would like to see is Dr. King's "Ethics of Jesus." We should eliminate the denominational in all books that are translated, so that they may be of interest to all. I have occasion once in a while to teach a certain book. It is by a Methodist author and in the class I have some Presbyterians. There is one chapter about the middle of the book given up entirely to pointing out the errors of Presbyterianism. That book takes up problems that were placed on the shelf almost a century ago and should be eliminated entirely. What we want is to get together. We have enough points of contact now, so that we can develop a literature of the Christian church. The literature needed for the training of preachers ought to be tried out in the classroom, not merely once or twice, but for a term of years before being printed in final form. Then we will have a result which is worth while. We ought to do our work and our thinking in twentieth century terms. The nineteenth century was all right, but its literature is not that for the present day. If we are going to lag behind a century in our theological books, then we are going to have theological teachers who are a century behind.

MRS. LEMUEL C. BARNES (Woman's American Baptist Home Mission Society, New York City): In Chapter II of the Report of Commission IV, on page 15, we read: "According to the best available statistics, there are in Mexico about 5,000,000, 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 Spanish—in Brazil of the Portuguese. In the course of time these dialects will gradually die out." The figures here quoted total 12,700,000 Indians, unacquainted with

the language of the country in which they live, and consequently unreached and unreachable through literature or oral teaching in those languages. Likewise, in the third section of Chapter III of the Report of Commission I, page 86, it states: "Dr. Leon, the most recent student of the linguistic families of Mexico, has divided them into seventeen families and one hundred and eighty dialects," and that "at least two millions of them do not speak any other language than their tribal dialects." We note that these statements are made concerning a single one of the Latin-American republics, Mexico. Had it been practicable to secure equally reliable statistics of all Latin American countries the number of individuals and tribes so conditioned would have been found to be vastly greater. For the most part these people are entirely illiterate. Needless to say, the process of putting literature into their languages and dialects is almost prohibitively slow, since many of the dialects have never been reduced to writing. Even the British and Foreign Bible Society and the American Bible Society together, with all their facilities, with all their devoted courage, report translating and publishing merely "portions of the Scriptures," and in only fifteen of these hundreds of dialects, during the last one hundred years. In view of the time, vitality and money required for such work and the relative meagreness of the results, shall we not cooperate with the various governments in teaching the Indians the dominant language in the countries in which they live,—the only countries which they can claim as in any sense of their own? Were this done, not only the Scriptures in their entirety, but all other Christian literature which may be published in the two dominant languages, Spanish and Portuguese, would be available for Indians, as well as for all other elements in the populations of those countries. Would not this be better from every point of view than to wait for the hundreds of dialects to be reduced to written language form, then to teach them the art of reading, unknown to them in any form, then to translate Scripture and other literary material into that form, and finally to teach that form to those who are to be teachers of the Indians? Were it possible to accomplish all this within the lifetime of any who now are living, would it be the most desirable method of approach to the Indian "problem" in any country? Would it not foster in the Indians a habit of separateness, of segregation from the common life and common interests of the republics to which they belong?

We have abundant testimony to the possession by the Indian, however illiterate, of native qualities which under instruction would make them valuable citizens. They need education and moral idealism, and the shortest way of attaining both is by teaching them Spanish or Portuguese, as the case may be, giving them, from the first day, literature and life together. I should not dare to raise these questions if there was nothing more substantial than theories with which to answer them. For

six years I have been watching the solution of similar problems in the United States of North America. In New York City more than sixty languages and dialects are spoken. Many of the people speaking them are illiterate when they reach our shores. Most of the illiterates come from countries in which the Bible is not an open book. I have seen half a dozen different nationalities represented in one class, no member of the class knowing one word of English. I have seen them all making excellent progress under the instruction of a teacher knowing only English. The text-book used in those classes is composed entirely of Biblical material rendered in the simple terms of everyday life and common need. The work has been carried on very quietly and experimentally but the stage of experiment has been passed. The Baptist City Mission Societies in New York City and elsewhere have established the teaching of English through Biblical material as a regular part of their program. They use the "Direct Method," basing their work on such passages as the stories of the trees (Luke 6:44, 45), of the seeds (Luke 8:5-8), of the builders (Luke 6:48, 49), of the lost money (Luke 15:8-10), or of the prodigal son (Luke 15:11-20). These stories arouse no controversy and have proved to be efficient media for use in giving first lessons in language and for awakening dormant spiritual life in various parts of the country. Why may not similar service be rendered in Spanish and Portuguese to the people in Latin America who need Biblical ideals of life?

REV. MERRIT B. WOOD (Christian Woman's Board of Missions, Bayamón, Porto Rico): I came this morning to make an appeal for a type of lay worker that I have not distinguished clearly as yet, the one whose mental and material education and experience might correspond to the last year of our boys' high schools. On their behalf I ask for the type of book which corresponds to Dr. Gordon's book on "Prayer and Power," the type of book which comes into use when the world is shut out and the heart seeks to find something which will touch it most seriously. Another type of book which we need is a good missionary text-book or something which will develop a missionary spirit in our people. Then we need books for the devotional life. We need aids that will help us to interpret the will of God. In the Scriptures the eunuch said to Philip, "How can I understand except some one shall guide me?" From this platform we have heard of some of the difficulties of certain people with the Word of God. These difficulties are hut natural when we understand how the Bible is viewed in Catholic lands. Understanding that, we will wish to produce some helps for its interpretation, something which will help us appreciate the efforts which men have made to reach out in faith after God.

MISS CLEMENTINA BUTLER (Methodist Episcopal Church, Providence, R. I.): At Cincinnati a resolution was passed concerning the publication of books for young people. Since then the idea has become increasingly attractive. We need something

available for our students, and something to go into their homes. This would call for much expense, if attempted at four different centers. May we not, however, use the syndicate idea with one general editor who might be located in New York, where all of the best reviews of the Latin world are available? This editor could secure articles from the best Latin as well as from the best English writers and make translations into Spanish and Portuguese, furnishing this material to four editors, one in Brazil, one down on the West coast, one in the West Indies, and one in Mexico, who can determine the questions of publication. These articles might fill three fourths of the customary space, leaving one fourth to be provided locally. Bright clean fiction would displace the miserable fiction that is now in circulation. Strong, scientific, historical and philosophical articles commanding the respect of all readers will set them to thinking. Such journals should not be obviously Protestant, but rather human and of universal interest. How could we start a publication of this sort? Somebody would have to give a very large subvention of money for the first few years. A large subscription list could be gradually obtained. The journals would be self sustaining in five years, and in ten years they should make money. Meanwhile we should be publishing serials, which would be available in book form later on. Since President Butler says the world needs something of an international mind, would not this syndicate method help the young people of Latin America to discover and accept it?

MR. R. E. MAGILL (Presbyterian Church in U. S., Richmond, Va.): We have found in the Sunday School Council of the Evangelical Churches of North America representing thirty-four different churches that we have much more in common than we have apart. Consequently one new series of lessons is now going to six different denominations, all edited by the staff of one periodical. Each denomination gets them under its own name. Every one thinks he has his own church publication, but they are actually prepared by one group. Another series is being used by four different denominations. In our own church I am furnishing our editorial matter to six denominations. In the foreign field this is the only possible solution. Syndication produces just what is needed in a very effective way. It will solve the problems of reaching the children and of educating the ministry. There has never yet been any obstacle in the way of appealing to children. The one problem of the Sunday-School is to send the living word through the voice of the living teacher. Let this power be multiplied by the printed page and you have all the machinery for efficiency.

THE TRAINING OF COMPETENT WRITERS

The RT. REV. CHARLES B. COLMORE, D.D. (Bishop of the Protestant Episcopal Church in Porto Rico, San Juan): Without question there is a great need of able writers among us and

of better literature. This last year I had occasion to study the rapid growth of the Spiritualist movement in Porto Rico. I found that while there was not so much written on the subject of Spiritualism, there were numerous novels of the kind interesting to the people, which brought that question in. The people can be reached readily if one takes the right course. The able writers we are looking for must, first of all, be Latin Americans. The more Spanish one knows, the more he realizes how poorly he knows it. In order to bring these books to the view-point of the people whom they are expected to reach, it becomes absolutely necessary that the real book shall be written by Latin Americans. There are two sorts of literature, original and translations. The statement has been made here this morning that we do not desire translations. We certainly do not want any translations that are perfunctory, literal renderings from English into Spanish, but we do need real translations, made by one who can take a book, can make it a part of himself, can put it into real idiomatic living Spanish, and give it to the people who need it, in a form which he knows they will appreciate. But how are we going to raise up these able writers? We will get them some day through Christian colleges established throughout these countries. People will then know what our work is and will understand the evangelical view-point. Among our students will be from time to time a man who will begin to write in the way that people need. For the present we must depend on Latin Americans who going to the institutions in the United States or in England, there to imbibe the culture and spirit which they will be able to transfer to their people in their own way.

SPANISH TRANSLATIONS.

SR. GUILLERMO DELGADO DE VARGAS (Barcelona, Spain): There is an enormous amount of valuable time, money and personal effort lost in the work of evangelizing Latin America through lack of linguistic efficiency on the part of those men and women through whom Christ's message is delivered to the people. Latin Americans are as proud of their mother tongues as any other race of people in the world. When, therefore, this message is given to them in clumsy speech we should not wonder if they feel contempt for the speakers and indifference for the message itself. They see only the form, they miss the real substance. What do you think would happen, if any Latin American went over to England or to the United States to convert people to some new political or religious creed, who had no mastery of English? Would he find people ready to accept his message? It has been my privilege to visit many of the foreign Christian missions in Latin America and with few exceptions I have found that the men at the head of such missions were handicapped in their work through their inability to speak and write fluently the language of the people among whom they were working. Much

of the Spanish Christian literature which is circulated in Latin America never serves the purpose for which it is written, because it cannot be called Spanish in the proper sense of the word; it contains thoughts and ideas conceived by a foreign mind and, therefore, although put into Spanish words, it fails to find a response in the minds of those who read it. To a large extent such publications are meaningless for a vast majority of the people. Even when they do convey the exact meaning of the authors, they are lacking in that beauty of form which alone can make them attractive. The Christ and the religion thus presented are a foreign Christ and a foreign religion; and people wanting to understand and appropriate them will have to come out of their normal and natural sphere of thought, and struggle in their attempt to seize the essence of the message before them. When original literature cannot be obtained, translations are to be made, of course, but this part of the work must, of necessity, be entrusted to natives who alone can translate both the letter and the spirit of the books in question.

Attempts have been made to translate books into the respective vernacular of every Latin-American country, overlooking the fact that all classes in Latin America strive to attain the highest possible standard in the use of their national tongue, and that they look even with indifference upon any book in which no effort is shown to attain that literary standard. There are no such languages as Peruvian, Chilean, Venezulean or Mexican. Portuguese and Spanish are the languages of the Central and South American countries; therefore, any literature meant to nourish the minds of the inhabitants of these countries must be written in the purest possible Spanish and Portuguese. The version of the Bible published by the American Bible Society, the Moderna, cannot be and will never be the cherished Bible of the people in Latin America because it is not what the Bible ought to be in every country, not only a sacred book, but also a literary monument. The version referred to may be closer to the originals than that of Cipriano de Valera, but it is full of anglicisms, and often descends to the common if not the vulgar, as is the case in Galatians V; where the word "jaranas" is given for "contendas." Valera's version of the Bible is to Spanish speaking people what the King James version is to English speaking people. The highest possible compliment was paid to it by Father Scio in the introduction to his translation of the Latin Vulgate, where he calls it one of the purest and best examples of Spanish literature. In fact, Valera's Bible is considered (at least in Spain) as the best model of classic Spanish after Cervantes' Don Quixote.

The Spanish hymn books used in the churches throughout Latin America exemplify even better the inferior linguistic equipment of many of the missionaries at work in these countries. Most of them are translations in which the most elementary

laws of poetry and even of rhyme have been outrageously trespassed. When singing such hymns the mind is invariably driven to criticise both their shapelessness and the boldness of the translators, but no spirit of praise or prayer is inspired by them.

The only remedy to this state of things is a better preparation. Thoroughness and efficiency alone will produce the fruits which Christ has a right to expect in His Latin-American field. More than half the members of this Congress speak neither Spanish nor Portuguese, have never lived in the countries which we are studying and therefore have never had an opportunity to become acquainted with the moral, social and racial conditions and peculiarities of the people they want to Christianize. But every one can realize that only those can evangelize Latin America who sympathize with the inhabitants of its countries, who are able to reach their hearts through their language, their idiosyncrasies, their thoughts and ways of expressing them. What Latin America needs are those who will show nothing at all foreign in their work. Such men and women are not plentiful, but some can be found, and the rest can be made.

COOPERATION IN THE PRODUCTION OF LITERATURE

REV. A. G. BAKER (Canadian Baptist Foreign Mission Board, La Paz, Bolivia): One of the departments of Christian endeavor which seems to offer least resistance to cooperation and also the most alluring prospect of success is that of Christian literature. It is for this reason that the Commission has been pleased to submit for our consideration a certain plan of cooperation which it hopes may serve as a solution of the situation. I need not explain it in detail. You will find it fully outlined in Appendix F. Some of its details, however, seem to demand slight notice. First of all, note the recommendations for the cooperation of all the laboring forces at present under the direction of one properly appointed executive or central committee on literature. It has been felt by all who have given any consideration to this matter that certain departments of literary activity would best be served by unifying them, for example, those of the publication of books and of Sunday-school literature. Our report reveals the astonishing fact that for all the labor of half a century we evangelicals have only at most one hundred and thirty or one hundred and fifty books to show. Now how can this great lack be remedied? I have no doubt that a much larger proportion of our best Christian talent will devote itself to literary work if assured of the backing and cooperation of some such committee. Furthermore, in order to meet the local and national conditions of various countries, it is recommended that the mission forces of each country organize a national committee. The report recognizes the fact that there are so many divergent conditions in the several countries, Argentina, Venezuela, Brazil, Panama, etc., that the particular form of organization for these national bodies must be left to the dis-

cretion of the mission forces laboring in each district reported in this Congress. I am convinced that there are no insuperable difficulties in the way. Let me enumerate briefly some of these advantages which would follow such united action. In the first place, I see here the only immediate solution for this very perplexing problem of editorship and authorship of which we have heard so much. We all know that an editor is the life of his paper, and that an author is the very soul of his book. But when the life and soul are ground under a crushing burden of varied responsibility too great for one man to bear, how can we expect a literary output to be other than slightly insipid? When one man must preach the gospel on Sunday, on Monday visit his flock, on Tuesday serve as a business administrator, on Wednesday write editorials, and possibly be obliged to set up type on Thursday, can we expect, when the last Friday of the month rolls around and the paper makes its appearance, that it will measure up to our highest ideals? Let us arrange for a proper division of labor and it will be possible for talented and clear-headed men to render the sort of brilliant service to which they have been especially called. And in performing such service they will find a supreme personal satisfaction which will give them the stimulus which will quicken, broaden and deepen their lives. In the next place this cooperation in literature will have a definite unifying influence among our Christian forces. Where we are already unified, such cooperation will increase efficiency. In a city where two or three Christian bodies are employing the same Bible, the same hymn-book and the same Sunday-school literature, there will be no necessity for any one to preach on unity. Common Christian literature will speak louder than any human words.

And there is another matter that should not be overlooked. Why should two printing establishments, for instance, be maintained, half-manned and under-equipped, when the amalgamation of the two would supply the deficiencies of both? Surely ordinary business judgment demands not only the pooling of our common interests to-day, but also the avoidance of similar duplications in the future. What the world is demanding of missionaries to-day is ordinary business judgment in their administration of affairs. Shortly we will be going before our various home constituencies, pleading for the money essential to the carrying out of our larger undertakings. Believe me, it will not be sufficient for us to plead the unspeakable needs of which we have just heard and which we so well know. If we are to open up the pocketbooks of the men who have gained their thousands and their millions by applying strictly business principles, then we as missionaries, when we go to them, must give abundant evidence that we are able to administer these funds wisely and well. No capitalist, if he knows what he is doing, will give a hundred thousand dollars over into the hands of a five hundred dollar man. And the best way to convince

him is to show him that we are willing to submit our missionary endeavors to the keenest business scrutiny. If we are to be able to do that, there must be an elimination of this needless duplication in our work. The Christian church speaks its message in the first place through Christian literature and in the second place from the Christian pulpit. As a general rule our publications have been speaking in altogether too feeble tones, some of them almost in a whisper. This should not go on. There must be such a concentration of time and money and of thought upon our publications that they shall be dignified, representative, and able to commend themselves to the attention of thinking men. In this world we find that every man receives the attention and respect which is his due, no more, no less. If we as mission workers expect to receive the attention of these peoples we must obtain it by the intrinsic merit of our publications, and we have no other way of attaining this more speedily than by cooperation.

MR. HARRY WADE HICKS (Missionary Education Movement, New York City): The need of cooperation in literature work is more apparent to workers in Latin-American fields than to the home churches, and therefore there is a greater preparedness in the fields to cooperate. It must be remembered that at the home base the work of Christian literature, as an integral and necessary part of the missionary enterprise, is less known and appreciated by the rank and file of the churches than any other chief phases of missionary endeavor. It has never come into prominence. The scope of cooperative literature work now possible in Latin America is sufficiently extensive to warrant immediate steps to organize for advance.

The present time is opportune to propose practical measures at the home base. The Committee on Christian Literature of the Continuation Committee of the World Missionary Conference through the activity of the American section has stirred many into real interest. The longer cooperation is carried on, the more extensive will the field of cooperation become. What now may seem impossible will soon become practicable and necessary. By working together, many difficulties that once may have seemed formidable will disappear without comment or debate. There is no line of cooperative work that can be more easily undertaken, provided the plan in the beginning is limited to those lines of work upon which enough denominations agree to warrant common action, and provided the cooperation includes opportunity for editorial approval by representatives of the denominations desiring to use the material to be published. Furthermore cooperation here leads directly, rapidly and naturally into other important lines of cooperation. No lines of cooperation in the field will command more instant and hearty approval of men and women supporters at the home base than economies in editorial production, in publication and in distribution, in greater efficiency in use, in higher standards from literary and

educational points of view, allowing the corrective of many minds and view-points, and in the wider circulation because of responsibility assumed in the process of preparation. If these advantages lead on the fields to the adoption of a comprehensive businesslike and bold program, a basis of appeal for larger financial support will at once be provided.

There will be obstacles: Such as the coordination of cooperative work with that of the existing literature agencies, both denominational and interdenominational or independent, and the publication of a distinctive denominational literature for which provision must be made. The separate publication of denominational literature should not be considered as a breach of cooperative etiquette, but perfectly proper, and in the case of some lines of literature, a necessary course. By making this plain from the start the cooperation of some bodies can be secured that otherwise would be reluctant to enter upon the federative work. It will be necessary to secure interdenominational editorial approval in advance. This strengthens the matter printed, and greatly multiplies circulation. The process is trying, causing delay and raising some critical issues. A fourth difficulty is that of financing the enterprise on an adequate basis. It calls for appropriations by Boards and for independent gifts. There is little hope of securing largely increased approval from Boards without cooperation and practically no hope of securing larger independent support without cooperation in preparation, publication and distribution. With such cooperation understood, there will be a sound basis for the hope that funds can be secured for a large advance.

MR. WILLIAM E. SWEET (American Board of Commissioners for Foreign Missions, Denver, Col.): There is a very important department of Christian literature which has not been mentioned from this platform this morning. A brief reference is made to it on page 27, "Much remains to be done toward bringing within the reach of the growing youth of the evangelical churches in these lands the stimulating helpfulness that comes through Christian biography." Next to meeting a man of powerful personality is reading his biography written by a competent writer. I know whereof I speak, because I am identified with the Student Department of the International Committee of North America, and we find that the publication of stimulating biographical works, such as the life of Horace Tracy Pitkin, has been very helpful in our student work. When I find that certain intelligent young men in Latin America are inquiring about the Christian life, I long to see just such books put into their hands. They can get apparently, a "Summary of Christian Doctrine" and "The History of the Reformation," but I would like to put before them "A Young Man's Questions," "The Marks of a Man," "Christian Service and the Modern World," the books written by Dr. King on character building and the two books written by Dr. Fosdick, which have had such a tremendous sale

in North America, "The Meaning of Prayer," and "The Manhood of the Master." Here is a splendid opportunity for the missionaries of Latin America to consult with the Missionary Education Movement to see if it cannot cooperate in a movement to raise the standard of available Christian literature along the line of biography.

REV. JOHN RITCHIE (Evangelical Union of South America, Lima, Peru): I am so keen regarding cooperation that I wish this morning to criticize. I would be exceedingly sorry to see the cooperative scheme suggested in the appendix of the report go through just as it is, and to justify my criticism let me say that I started a little book store several years ago on thirty-five pounds that I borrowed. That book store to-day has a shop in the main street of Lima; its business has grown considerably. The proposed scheme does not seem to me sufficiently economical. Economy and efficiency should, I believe, be the tests of it or of any other scheme. First, as to the committee in North America, even the committee which planned this present Congress has aroused much suspicion among the very men who are running the book stores and periodicals in South America. They understand that it will be necessary for those of us down here to consult this proposed Committee on Literature about all matters relating to book distribution and sale. It will have control of all the books we handle. In that case we may as well shut our shops. Then there is the suggestion of a general editor who should be a scholar. I think he ought to be a skilled administrator. Where would the book stores in North America be, if they were managed by scholars? Then the scheme proposes that the committee "take charge of the several separate agencies." But why should the committee manage my business? The average foreign administrator arrives at eight o'clock on Monday night, and immediately announces that he will sail at ten o'clock Tuesday morning. I have labored on Sunday-school books for three years. As they have been given to us from North America they are utterly beyond the reach of our people in Peru. It is a mistake to print books in New York. I can not sell them down here. Spanish books can be printed more cheaply in Spain than in New York. And the very fact that they have been printed in Spain helps to get a Spanish-speaking community interested in them.

DR. JOHN R. MOTT (The Advisory Committee, New York City): In determining a policy we need to combine both the experience of the various foreign fields and the experience at the home base. During the last three or four years some thirty churches and mission organizations at work in Japan have united in one Christian Literature Society. Just now they are serving that community of fifty millions of people. Then in the last three or four years the workers on behalf of the Moslems in all parts of the world, on behalf of that great population of two hundred million, have united to found and manage the Nile Mission Press with its headquarters in Egypt in the very heart

of the Moslem world. Just at this moment earnest and constructive efforts are being made to pool the experience, to unite the activities, both denominational and interdenominational, that have to do with Christian literature. Only the week before I left New York I received the detailed minutes of the National Missionary Council of India, Ceylon and Burma, showing that they are now dealing in a most constructive way with what should have been handled long ago in some adequate manner, the bringing together of almost countless little agencies that have been producing literature for about three hundred millions there in many languages and dialects. The discussion we have heard this morning is right in line, not only with these tendencies but with the constructive judgment of the leaders everywhere. To produce the kind of literature we need, three or four things are required. One is what I might call first-hand, intimate, rich personal experience; secondly, a style which appeals to those who are to read the books; thirdly, sufficient time for the production of good books; fourthly, in many cases money for setting apart men who have the experience, who have the style, and who, if they had the time, could produce these works. Obviously we need the cooperation of all the agencies at the home base and we need properly constituted committees on the principal fields, if we are going to set apart men and women to give their entire attention to this work. We will require some people as directors, some for boards of editors. Some of the best writing will be done by people who are so busy and so successful in the work they are now doing that it would be nothing less than a calamity to set them permanently aside from their work to make them secretaries or editors. How are we going to get them? We must have committees whose business it is to discover such men and women and then to negotiate with their Societies or churches so as to secure their temporary assignment to the task and the money that will make this possible. When I was in Japan one of the keenest, clearest minds in that country was that of Dr. Uemura. He was set apart to prepare a life of Jesus Christ, a Japanese interpretation of the Master. He is now at Oxford studying under the greatest living authority in that line, Dr. Sanday, and being in occasional contact with leaders in Scotland. This man has left Japan and isolated himself in the British Isles, in order to write a book which will make Christ loom larger to his own people. We ought to have coming from every language and every nation a similar interpretation of Jesus Christ. I wonder where the man or woman is to give us this adequate interpretation of Christ in the Portuguese language? And of course we need it also in Spanish. When I think over all that is required, there seems to be no subject upon which we should bestow more prayer than that He should thrust forth laborers for this highly specialized work. We have in existence in Latin America both Latin-American writers and missionary writers who have had wonderful

experiences. But they are so busy and so useful in what they are doing that only some large cooperative plan will detach them and break away from their present work and send them to some other land where they can utilize the best of their experience and place it at the disposal of all the various churches.

THE BIBLE SOCIETIES AND THEIR WORK.

REV. A. R. STARK (British and Foreign Bible Society, Valparaiso, Chile): For nearly one hundred years, the British and Foreign Bible Society has been making attempts to perfect the Spanish version of the Scriptures, known as the Valera. There has been criticism of the results, and to a certain extent I am in hearty accord with what has been said. These versions are not always judged on their strict merits. If a book bears the imprint of Madrid the Latin-American people are eager to get it. At present we are busily at work at all these revisions. Certain missionary workers in Latin America, and their fellow-workers in Spain are to-day engaged in making a new version at Madrid. They have completed the four Gospels and the Acts of the Apostles. A revision is also going on of the Portuguese version. Furthermore translations are being made into the various dialects of the Quichuas of Bolivia, Peru and Ecuador. The Bolivian Indian missionaries are at work over the New Testament and have already translated the four Gospels and the Acts of the Apostles. In a rough draft the whole New Testament is ready in the Quichua. The circulation work of the Bible Society can be illustrated by the following incident. A little girl in Bolivia heard the message of Jesus made very real by a colporteur. Early the next morning he was about to leave, when the child knocked at his door, walked into the room and said, "O, sir, will you give me an introduction to Jesus Christ? I am so often hungry and cold and my mother is cruel and I have no one to love." Our colporteurs are going around this great continent of Latin America giving introductions to Jesus Christ.

REV. H. C. TUCKER (American Bible Society, Rio de Janeiro, Brazil): The history of Bible circulation in Brazil is one of the most illuminating chapters of missionary history in South America. Many native churches have been founded upon the reading of the single volume of Scripture that may have gone out far ahead of the missionary or the native preacher. We have fully completed the new translation of the Bible into Portuguese from the original Hebrew and Greek. In this work we have been greatly indebted to members of the Congress, to Bishop Brown, Dr. Eduardo Pereira, and others. The New Testament has been in circulation for several years, growing in favor and popularity with the missionaries, native preachers and Bible students. The Old Testament is now being printed in New York by the American Bible Society, and is eagerly looked forward to by all. This work of Bible translation and circulation helps all classes of the people, not only in building

up a strong evangelical community, but in widening the influence of that community in Roman Catholic circles. Not a great while ago, the first Roman Catholic Congress held in Brazil discussed this question: "What shall we do in the face of the Protestant propaganda of the Bible?" It was decided that the only thing to do was to translate their own Scriptures, sending them out with notes and comments. In his preface to one of the resulting books (Sarmiento's translation of Carrier's French paraphrase of the Acts of the Apostles) the Cardinal Archbishop of Rio de Janeiro said, "At the moment in which we write these words of approval of the work of popularizing the reading of the Holy Gospels, we judge it convenient to make very clear, that this our attitude can never be confounded with the propaganda that our separated brethren, the Protestants, are actively making. They, faithful to their principles, wish to substitute the Gospels for the Church. They claim to find directly and exclusively in the Gospels the dogmas of faith and the rules of living." Then he goes on to state the Roman Catholic position in this matter. Not only has this work of Bible circulation and translation stimulated interest in Roman Catholic circles, but it is reaching out to the educated classes, among whom are many Bible students to-day that have not come within the organized circles of Protestantism. A remarkable example is that of one who is now engaged in writing an introduction to the Old Testament and to the New Testament, giving a good deal of attention to the manuscripts and the sources, a short introduction to every book of the Bible and chapters on the doctrine revealed in the Old Testament and in the New. The editor in chief of the *Jornal do Commercio* of Rio de Janeiro, when recently asked for an appreciation of the work of the Society responded with a learned and effective recognition of the place of Bible reading in the growth of the Christian Church and in the Christian growth of Latin America. He declared that his own life radically changed after reading a little book sold to him half a century ago, by a colporteur. The millions of the Scriptures spread abroad in Brazil have been really heavenly showers, making certain abundant crops in Latin hearts.

REV. WILLIAM H. RAINEY (British and Foreign Bible Society, Callao, Peru): The Bible Society employs an army of colporteurs to scatter the Word of God throughout Latin America. The colporteur is not simply a book-hawker nor a commercial agent. To be that would not be dishonorable but he goes as a pioneer evangelist, a pathfinder, a scout of the great militant Church of Jesus Christ. He goes where the pastor does not go. He goes to open the door for the pastor. Again he cooperates with the missionary. He goes to a town and visits every house. He finds those who are interested and gives a list of their names to the nearest pastor. Sometimes he calls the people together and preaches to them, so that when the pastor comes he finds a church all ready for him to organize.

The pastor in turn cooperates with the colporteur. We have lost some very good men because missionaries and pastors, in place of encouraging and stimulating them, have discouraged them, treating their work as purely secular. They tell the poor man that he is just a book-hawker. He returns to the central station and gives up his pack. But the colporteur is really an evangelist. He must work alone a great deal of the time; he must travel the dusty roads in the broiling sun; he must climb the mountains; he must go down the rivers in open boats, tormented by mosquitoes; he bears the heat and the burden of the day in order that the way of the missionary and the pastor may be made more easy. Let us recognize his work as true evangelism and the colporteur himself as a real missionary, and thus dignify his task.

DR. JOHN FOX (American Bible Society, New York City): I would like to say a word about the modern version, recalling what was said by our distinguished friend from Spain. Of course Mr. Pratt, its translator, is an Anglo-Saxon. He did his very best. His version has been exceedingly useful, but no doubt the new version will be an improvement. Mr. Speer has told us about some of the great books he brought down with him. I brought down some with me, Augustine's Letters and Confessions, Martin Luther's commentary on the Epistle to the Galatians, and a part of the Apologia by John Henry Newman. I wish I had time to read some passages from them. They would justify us in standing up boldly to say that we are both Protestant and evangelical; each will be equally meaningless, however, if we keep on. Only God can make a great book, such as He has made for the Church in the Bible. There are other books well worth while, like those of St. Augustine and Luther. It means much to be able to reproduce and circulate them. It is needless to say that I disagree with Dr. King when he declares that modern historical criticism will prevail in the Christian Church. That means in my opinion that the Bible is true in spots or false in spots. Those who hold such a belief soon find that the true spots are becoming fewer and fewer and the false spots more numerous. I hope that Latin-American students in the universities and seminaries are not to be placed under the influence of men who teach, however sincerely, that the Gospels are only half true.

THE DISTRIBUTION OF EVANGELICAL LITERATURE.

REV. J. P. HAUSER (Methodist Episcopal Church, Mexico City): There are only twelve different agencies or depositories in Latin America where evangelical books are being sold. There should be more and better ones. I have in mind four or five suggestions for the getting of books into the hands of the people. First, we should have attractive book stores in every large central place with attractive show windows, and books in attractive bindings which appeal to the eye. We should also use

the secular book stores. A number of good books which every one should own, have been referred to. These book stores would keep them, if we really tried to have them do so. In the third place, we can use colporteurs for the sale of books. I have heard in Mexico of sales amounting to over 100 pesos just by taking attractive literature from house to house and personally presenting it. Again, we should advertise our literature through our church papers and through a general catalogue, which ought soon to appear. Then there should be special circulation for our new books as they come out. In every possible way we should bring them before the people. Finally, by far the best method for securing the reading of our books is that we read them ourselves; and then when we come to know what they are and realize their value, we will lead the people to buy them and give them to others.

MR. FLEMING H. REVELL (Presbyterian Church in U. S. A., New York City): There are three matters to which I would like to call your attention. The first of these is translation, the next is interest, and the third is production. As regards translation I have had experience in connection with the arrangements for translations from several different languages through men who had the reputation among us of being very capable translators. I discovered that though they had not been for any long period away from their home land, not over five or six years, these men had unconsciously lost their native idiom to a considerable extent and could not properly translate into their own language. If it is true that a large proportion of the translations now current in Latin America are unsatisfactory, it would certainly suggest the wisdom of having an editorial committee use unusual care to see that the books are translated by men who are thoroughly conversant with the languages in which these books are to be printed. In the second place, there is no question that, whether North or South or East or West, there must be a vitally attractive interest, if you are going to get people to read. I question whether a volume of sermons has ever been found, even in North America, among the best sellers, and yet most of the literature you wish to scatter through the Latin countries is of that distinctively religious nature. I was in Boston at the time of the "The World in Boston," that great missionary exhibit. I was being shown through that exhibit by one of the secretaries. I was trying to learn from him what was likely to be its probable effect upon the country and upon the city. I asked whether it would interest the members of the church as well as the people of the town. Just at that moment one man behind me, evidently a laborer, said to another, "I never knew that religion could be so — interesting." Many are like him. They never know that there is anything interesting in religion. Again, as to production, both men and money are too valuable to waste. Unless there is an actual positive need, a need that cannot be met otherwise, I venture to say that the presses that are now

established in South America are sufficient, and there is no necessity for placing a large sum of money in a great printing plant. Editorial work may be done anywhere and plates of the books can be made. Both processes should be under the control of the committee, so that the work may be done economically and the results sent everywhere.

REV. JUDSON SWIFT, D.D. (American Tract Society, New York City): I am associated with a publishing house which has issued three hundred distinct publications in Spanish and Portuguese. Let me discuss briefly one or two underlying obscure facts. I feel that this is a serious stage of the Congress because it is the munition stage. Without munition an army is utterly helpless. We have heard that during all these years the Christian Church has been playing at missions in Latin America. The reason is that we have neglected to furnish munitions or Christian literature. The purpose and the mission of the Church is to preach the gospel of Jesus Christ to unsaved people. What saves them, if not the word of the living God? We do not go to the mission field primarily to build colleges or universities or to carry on social work. All these are the outcome of the converting of men and women, boys and girls. The Christian university has primarily the purpose to build Christian character, to make Christian men and Christian women. But what can it accomplish, if there are no converted hearts to start with? So I repeat that we must become more alive to the primary need of promoting Christian literature and utilize to the full all agencies, old and new.

IN CLOSING.

REV. GEORGE B. WINTON, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): It seems to me that this Commission has had one of the most attractive and satisfactory sessions of the whole Congress. One of the paragraphs in the report that has called forth not a little criticism is that on hymnology. I wrote that paragraph originally, and after I had read all the criticisms I did not change it. My friend from Spain has substantiated what I said in even stronger words. The poetry in Spanish and Portuguese employs a different metrical scheme from that in English. Our hymns are written in iambic measure. The trochee and the anapest are the measures of the Romance languages. You may take up any book of Latin-American poetry and you will read page after page without finding a solitary iambic foot. Music written to fit iambs will never fit trochees. Some member of the committee in New York remarked that we would have to wait a long while to get a good Spanish hymnology. I do not believe that to be true. Translations are a makeshift. I do not believe that a man can quite dispossess himself of his own idiom. He will always be better as a composer than as a translator. Even some of those translating into their own language are so affected by the idiom of what they

are rendering that their Spanish or Portuguese is not of the first quality. We must continue to use translations for some time to come, but I am convinced that they should be made by a "national," not by a missionary. My Church adopted this principle nearly thirty years ago. I was then given general charge of such work, and am more than ever convinced through experience of the wisdom of the principle. It was a little denominational literary enterprise and in comparison with the present far-reaching plans, like Ezekiel's little trickling stream that scarcely made a murmur as it came out from under the altar. But the waters began to flow until they reached up to the ankles. Soon we found them about the knees and they continued to rise, and now a little way ahead I hear the murmur of a mighty river, "waters to swim in."

THE REPORT OF COMMISSION V
ON
WOMEN'S WORK

Presented to the Congress on
Wednesday, February 16, 1916

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- Mrs. FRED SMITH BENNETT, Vice-President Council of Women for Home Missions; New York City.
- Miss LAURA CLAY, Protestant Episcopal Church, Lexington, Ky.
- Mrs. C. E. CONWELL, American Baptist Home Mission Society, Mexico City.
- Srta. ELISA CORTÉS, Secretary Young Women's Christian Association, Buenos Aires.
- Miss IDA W. HAYES, Madero Institute, Saltillo, Mexico.
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- Mrs. ARTHUR YEAGER, San Juan, Porto Rico.

THE REPORT OF COMMISSION V ON WOMEN'S WORK

CHAPTER I

THE SOURCES OF THE REPORT

The task undertaken by the Commission on Woman's Work in Latin America has never before been attempted by any body of women. The Commission has felt keenly the lack of precedent to guide it. Its members are fully conscious of the shortcomings and limitations of the Report, and can only hope that it may help to point the way to a more scientific and satisfactory study of the great subjects entrusted to it.

The Commission sent out its lists of questions to many missionaries in Latin America and to a number of specialists in the United States. It regrets deeply that war conditions in Europe have prevented conference and cooperation with the British and Continental Societies working in these lands. Eighty correspondents have responded with papers of great length and value; ten of these were from the West Indies, eight from Brazil, eight from Argentina and Uruguay, twenty-seven from Chile, three from Peru, fifteen from Mexico, and nine from the United States. Twelve of the missionaries who have cooperated through correspondence have labored in Latin America twenty years, and two have served for more than thirty years each.

It is regretted that no reports have been received from Central America, and from several of the South American

republics. However, the responses that have come constitute an invaluable mass of material from expert sources on the little known subject of the women of Latin America.

The Commission desires to express its deep appreciation of the work of these correspondents who have laid the treasures of their experience before it, and its feeling that the report would have been impossible without their aid.

In addition to these contributions from the field, the Commission has found it necessary to read much of the large amount of literature on Latin America that is being issued by the press, in order to obtain the sympathetic and intelligent point of view that the Pan-Americanism of to-day demands. Very many volumes have been carefully consulted, the great majority of them written within the last decade. The Latin point of view has been sought in recent books by Señor F. García Calderon, M. Georges Clemenceau, ex-Premier of France, and in publications of the Pan-American Union; the historic perspective in books by Professor Bernard Moses, Reginald Enock, and Thomas C. Dawson; the modern social, educational, and political problems in books by James Bryce, Albert Hale, Professor Hiram Bingham, Professor E. A. Ross, Edgar Ewing Brandon, and others; and surveys of its religious needs in books by Francis E. Clark, Robert E. Speer, Harlan P. Beach, Melinda Rankin, and in the reports for the year 1915 of Boards, both general and of women, working in Latin America. Besides these, articles in many magazines and in the new Catholic Encyclopedia have been freely consulted. In much of this literature, however, the Commission has found but a minimum of information in regard to the women of Latin America, and has secured from it only a background for this Report. The Commission feels, therefore, a sense of diffidence in presenting this Report, and claims for it only a sincere purpose to seek a sympathetic angle of approach to the women of Latin America, and a desire to make them better known to the women of other continents so that all the womanhood of the world may love and understand each other better.

CHAPTER II

THE WOMAN'S MISSIONARY MOVEMENT AND ITS EARLY PIONEERS IN LATIN AMERICA

I. ITS ORGANIZED BEGINNINGS

The century for missions and the century of woman's uplift were coincident periods, so when the call came to women to bear an independent part in missions, the psychological hour had come for them to launch out into the deep of world evangelization. It came from the lips of missionaries, both men and women, but these only voiced the exceeding great and bitter cry of the women of the Orient. Social conditions in Eastern lands made it impossible for any but a woman's hands to minister to the healing of the diseased bodies of women, or any but a woman's lips to carry the gospel to their sin-sick souls. This clear call was answered by the organization of the Woman's Union Missionary Society in New York City in 1861. Its timeliness and vitality were shown by the fact that even the throes of Civil War could not arrest it; auxiliary societies sprang up in many different churches in other places; and this new legion in the army of the Prince of Peace kept on multiplying throughout the four dark years of wasting war.

This movement was especially significant in two ways—it enlisted a new and almost unused element in the spiritual forces of the Church for the advancement of

the kingdom of Heaven, and it was an earnest of the closer union among Churches that the missionary enterprise was to bring. It is an increasing joy to every woman to know that the first step in woman's distinctive work for missions was thus promotive of larger interests.

2. ITS RAPID DEVELOPMENT

At the close of the war between the States, there came a fresh impetus to woman's work for missions, resulting in the formation of the great denominational woman's Boards. This was not due to any divisive or sectarian spirit among women, but was owing to a widening appreciation of the greatness of the task, and was an effort toward more adequate organization, in order to attain to greater efficiency. In the period from 1868 to 1874, practically all of the large evangelical Churches in the United States organized Woman's Boards of Missions, and the work entered upon a new and splendid era of service and achievement.

The call of Eastern women to their sisters in Western lands has grown in depth and volume with the passing years. We know now the futility of attempting social and religious uplift in any land with the home and the family untouched, for any effort to help the men of a race must begin with the mothers of men. While the great field of the woman's Boards is the home, the woman, and the child, yet that work links it with all society, and with all missionary enterprises, and while their work began with the prisoners of the harem and zenana, it now embraces in its ample reach all women and children, and all that affects them, throughout the world.

The directory of Societies, in Volume III, gives a total of thirty-two Woman's Boards of Missions, either independent or auxiliary, having headquarters in the United States, Canada, Great Britain and Germany and maintaining work in Latin America. The summary of statistics as given by Commission I indicates that there are 418 unmarried women and widows (not including physicians) who are at work under all Boards and Societies in Latin America. The number of women mis-

sionary physicians is not stated. At least two of the woman's Societies support men and their wives as well as single women.

It must not be forgotten how this elect body of laborers is still further swelled by the 580 wives of missionaries in Latin lands; many of these mothers and home-makers have been bright and shining lights in mission history, and this Commission is proud to claim them as important factors in women's work in Latin America. This Report is especially indebted to the wives of our missionaries for invaluable contributions to its pages. The various mission Boards have, in addition to these women sent to Latin America, 1,055 Latin women in their employ. Surely the women that carry the tidings in that magnificent domain have become a great host.

3. SOME HEROIC PIONEERS

In order to show the spirit and the quality of the noble army of workers who have devoted their lives to Latin America, a few of the pioneers will be mentioned who have been called to their reward, and whose lives of heroic self-sacrifice lend lustre to the annals of missionary achievements.

(1) *Melinda Rankin of Mexico*.—One woman's name is written large in the history of Latin-American missions; to her must be given the place of pioneer in Mexican missions. She was among the early Protestant missionaries in Latin America. While missionary work among women was still in the stage of the little local society, she determined to leave her New England home and to devote herself to the extension of the Kingdom of God.

While but a girl, in the thirties of the last century, she wrote of herself: "Had public sentiment been my guide, I should probably have settled down in my New England home with the belief that it was highly improper for me to undertake any signal enterprise for the advancement of Christ's kingdom. But when the light of the glorious gospel of the Son of God shone into my heart, the desire for its extension throughout the whole world took entire possession of me."

She tells this in her book,¹ and says that her reason for writing it was, "to prove by actual facts which have occurred in one woman's life, that our divine Master has still work for woman to do in His kingdom on earth."

In those early days, women went to the foreign field only as wives of missionaries, and it was not until later that the way was opened for single women to go out alone. In 1840 she went South to teach, and was in Mississippi while the Mexican War was going on. She wrote at the close of the war, in 1847: "I learned through returned soldiers and officers much about the moral destitution prevailing among the people in Mexico. Here . . . was a country right upon our border from which the light of the Bible had been excluded for centuries. . . . My sympathies became enlisted in behalf of these long-suffering and neglected people.

I wrote several articles for publication, hoping to enlist an interest among the churches and missionary Boards; but my appeals met with no response, and I resolved, God helping me, to go *myself* to Mexico, and do what I could for the enlightenment of her long neglected people."²

And so this quiet, timid young woman made the hard and perilous journey to Texas alone, without help or encouragement from any one. In 1850, she started a school in Brownsville, on the Rio Grande, just opposite Matamoras, Mexico, for the children of the large number of Mexicans who lived there. She could not go into Mexico, because at that time the law forbade teaching the Bible there. In addition to her school work, she began visiting the Mexicans in Brownsville, giving Bibles to those who could read, and many copies of the Word of God found their way over the river to Matamoras, where the people received them gladly.

Her method of dealing with the Mexicans was full of love and wisdom. "I believe it wise," she wrote, "as far as possible, to avoid exciting prejudices in our labors

¹ Melinda Rankin, "Twenty Years Among the Mexicans," 17.

² *Ibid.*, 16.

³ *Ibid.*, 22, 23.

among Roman Catholics. . . . It has been a fixed principle with me not to attack their religion, but to present the truth, and let that do its work. . . . If you wish to enlighten a room, you carry a light and set it down in it, and the darkness will disperse of itself."¹

In two other respects, she anticipated the view-point of our day; she said: "Mexico should become evangelized mainly through the instrumentality of Mexicans themselves, yet they need to be guided into the best manner of working."² She also aimed to make her work un-denominational, so as not to perpetuate the divisions of the Church at home in this new territory, and to avoid confusing the people with doctrinal distinctions about which they neither knew nor cared anything.

In 1857, when religious liberty was declared in Mexico, she went over first to Matamoras, and later to Monterey, and from then until 1871, when broken health forced her to give up the work, she labored with single-hearted devotion in this difficult field. She found no Board which would support her work, or would send others to help her, so several times she had to make the long journey back to the States to solicit funds herself. Her work was mainly that of teaching and distributing the Word of God, but in this way she undoubtedly laid the foundation of missionary work in Mexico. Under her supervision, her pupils established and ministered to fourteen little congregations; after her retirement, these were taken over by the Presbyterians. In this brief outline, no fuller statement can be made of her abundant and heroic labors, but she opened the way into that near and needy field, and deserves to rank as the pioneer woman missionary of Mexico.

(2) *Mary Hartman of Surinam*.—Another courageous woman should stand out preeminently in the earlier annals of Latin-American missions. In 1826, Mary Hartman went to Surinam in South America, with her husband, and labored in Paramaribo and other stations

¹ Melinda Rankin, "Twenty Years Among the Mexicans," 197.

² *Ibid.*, 196.

with him until his death in 1844. In 1848, she volunteered to go alone to Bergendal on the upper Surinam, where there had once been a small mission which had been abandoned, and here she ministered like a prophetess. From there she would go now and then into the land of the "bush negroes," and finally made her home among them, thus voluntarily cutting herself off from those of her own race and color. Once in the ensuing four years she left her heroic work to visit friends in the city, but she soon returned to her self-appointed task in the bush. With the patience of a saint, she kept alive the spark of religious life in these humble negroes, and maintained a Christian station amid a wilderness of heathenism. Industries were promoted, especially the manufacture of earthenware and the weaving of cotton cloth, and a quiet, peaceable life was led in this lonely and remote spot. She fell a victim to elephantiasis, and had to be taken to Paramaribo, where she soon died in December, 1853.

(3) *Martha Watts of Brazil*.—Another example of devoted work under different surroundings may be cited as an indication of the spirit and temper of the women missionaries to Latin America. The first missionary sent to South America by the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, was Miss Martha Watts, who went to Brazil in 1881. She opened a school in Piracicaba in a rented room, and for months taught with only one pupil, then for months more with only three. Her patience of love and her steadfastness of purpose laid the foundation, not only for the splendid college for girls that now stands on ground formerly devoted to bull fighting, but for the great work that the Board is now doing in Brazil, with its thirty-two missionaries and forty-five Brazilian workers, and with its ten schools, representing a value of more than \$300,000. Her works do follow her in the lives of her spiritual children, who rise and call her blessed; the methods and spirit of her school have been an example and a model for the public school system of Brazil. The first elected President of Brazil, Prudente de Moraes, was

a citizen of Piracicaba, and a great friend of the school there, and when he began to advocate a public school system for Brazil, he conferred with Miss Watts, because he had found in her institution the methods and ideals that he desired for education throughout his own land.

(4) *Mrs. Frances S. Hamilton of Mexico.*—And the race of heroic pioneers continues to this day! On June 5, 1915, Mrs. Frances S. Hamilton died at the Bible House in New York City—a woman belonging with that elect company. She went to Mexico in her young womanhood, as a missionary of the Presbyterian Church, and married the Rev. Hiram P. Hamilton, the representative of the American Bible Society for that country. Her fine command of the Spanish language, her business ability, as well as her rare tact and grace, made her an invaluable assistant to her husband. At his death, in 1905, though it was an unprecedented thing for the Society to consider a woman as an agent, yet her unusual fitness for the place, and her familiarity with the details of the work, made them appoint her as successor to her husband, with full authority and salary.

Her ten years' administration of the duties of her office fully justified the confidence reposed in her. The *Bible Society Record* for August, 1915, bears this tribute to her work and efficiency: "The duties of the agent required the oversight of a large staff of Mexican colporteurs journeying amid discouragements and perils all over the republic. It required the careful handling of considerable sums of money, from twenty to twenty-five thousand dollars annually sent from New York alone, as well as all the sums collected from sales, and the gifts of the people all over Mexico. It required the selection and appointment of a Bible House or headquarters in Mexico City, and all the dealing with the authorities both of the city and of the nation in matters of business, exchanges, the law of the land, etc. It required an intimate and sympathetic fellowship with all the various missionary bodies in the land. And above all, it required a true Christlike love for the people of Mexico and sympathy with them and their best and highest aspirations.

"Nobly, in the storm and stress that came on this land of her love, she was true to this trust. Again and again as the storm gathered fury, the Board advised her to retire to the United States; but she would not, and only at the command of the Board did she come away at last in May, 1914. In the interests of the Society she travelled all over the Republic of Mexico. She was known and honored in all the Mexican churches. In our own country she spoke with great acceptability, when she was on furlough, before delighted congregations. Her colporteurs she knew by name, and over her desk in her office in Mexico was a map of the country on which the movements of each man were noted. Daily she remembered these workers in prayer. To Mrs. Hamilton belonged the unique distinction, so far as is known to us, of being the only woman in the world entrusted with the full and responsible care of a Bible Society agency, and the American Bible Society was proud of this fact."

(5) *British Pioneer Women*.—The Commission regrets that it cannot give the details of the noble pioneering work of Mrs. Burleigh, who with her devoted husband spent eleven years in charge of an industrial school for boys at Keppel in the Falkland Islands. They then volunteered to open a work at Wollaston Island near Cape Horn among the Yaghan Indians. They already knew the language spoken by the degraded inhabitants, but faced physical difficulties of great magnitude. The solitude is hardest to bear. In a recent report of the South American Missionary Society it is stated that the single missionary family now located in that distant mission has had only one visitor in five years. Matching the loneliness is the privation and the close contact with degraded life. After some four years at Wollaston station, Mr. and Mrs. Burleigh moved with their people to Tekenika Sound, where the conditions of success seemed more realizable. Here the work of the mission began with much promise, but within a short time Mr. Burleigh lost his life by drowning and Mrs. Burleigh with her children was obliged to return to England, there to become a continual spur to interest in missions to pagan Indians.

The missionary wives and mothers in the Paraguayan Chaco and in Araucania endure hardships in similar fashion for the Lord's sake and for the gospel. They are heroines and martyrs indeed.

CHAPTER III

THE POSITION AND INFLUENCE OF WOMEN IN LATIN AMERICA

I. THE SCANTY SOURCES OF INFORMATION

One of the baffling things that confronted this Commission in the preparation for its report was the almost complete omission of any mention of the women of Latin-American lands in the large number of books that are now being written about those countries. One member, having procured bibliographies of recent Latin-American literature, both from the Pan-American Union at Washington, and from the National Bureau of Education, the latter having prepared a comprehensive list for the use of high schools and colleges, found that not a single one of these books was written about the women of those lands, and in the large number of books read, scarcely a chapter was devoted to them. Both volumes and chapters were written about the wonderful products of those countries and efforts made to establish trade relations with them, with accounts of their heroes and patriots, and their struggles for liberty; about their men in all relations of life—but hardly a word about the mothers of men.

2. THE SHARE OF WOMEN IN THE STRUGGLES FOR FREEDOM

But while sources of information are scanty, yet there is enough to show that we may say of them, as the Jews said of the Centurion, "they are worthy for whom thou shouldst do this." One of our correspondents, Miss

Clementina Butler, Methodist missionary to Mexico, writes: "The women of Mexico, while deprived to a great extent of broad educational opportunity, have considerable influence through their social charm and undaunted courage. In the history of the revolutions of Mexico, the names of various heroines are found and to their valor general recognition is given by the nation. In fact, the Mexican Republic has shown its respect for the prowess of woman in many ways, such as by placing upon its two-cent postage stamp the image of one of the heroines in the struggle for liberation from Spain. In the present revolution there are tales of many women who have shown their courage and their devotion equally with their brothers. This characteristic will prove of inestimable value to the Christian Church when young women of such temper are won for active service.

"In the Plaza de Santo Domingo in Mexico City is a monument to the memory of Señora Josefa Dominguez, the heroine of Mexican independence, at whose home in Queretaro the first meetings of the patriots were held. When the viceroy learned of these meetings he sent her and the patriots to prison, but with woman's wit Señora Dominguez contrived to communicate with a trusted servant to whom she gave orders through the keyhole of her dungeon door to go with speed to Aldama, and tell him to convey to Hidalgo the news that their plot had been discovered by the viceroy.

"When the venerable patriot priest, Hidalgo, received the tidings near the hour of midnight on September 15, 1810, he went into his church, called his parishioners together by the ringing of the bells, took from the altar the banner of Guadalupe, and became the standard bearer of independence. Making known to his ardent followers his plans, he ended with the shout, 'Long live Mexico,' which was taken up by the crowd, and carried with ever-increasing enthusiasm to other towns and states. Señora Dominguez was carried a prisoner in a cart from Queretaro to Mexico City where she was confined in prison for several months. Posterity has rewarded her patriotism with a monument, thus extending

her influence, as an incentive to this generation to emulate her fidelity to the cause of freedom."

Dr. John W. Butler of Mexico says: "In the early stages of the present revolution in Mexico, women entered enthusiastically into the work of political clubs, and even into army service. There have been several cases where women have risen to the grade of captain and even colonel, and have won laurels on the battlefield."

Examples of this high courage and patriotism are beginning to emerge from this same unhonored and unsung part of South American life. Elizabeth Fitzhugh tells of the Brazilian women of São Paulo, who in early colonial days, when their husbands on one occasion returned to them after a crushing defeat at the hands of the Indians of Minas Geraes, scornfully rebuked the vanquished warriors with the imperious command, "Go back and conquer, and as victors we will receive you."

One of the first victims of Colombia's early struggle for liberty was the beautiful Policarpa Salabarrieta. She was executed with seven men, and died exhorting them to meet their fate with courage. Dawson, who tells the incident in his "South American Republics," says that under the name of La Pola, her memory is preserved in the songs of the people. Sixty years after her death, the Colombian Congress voted a pension to her surviving relatives.

3. THEIR INFLUENCE TOWARD PEACE

Not only have women been constant and courageous in war, but an Argentine woman has been a distinguished advocate for peace. The colossal statue of Christ on the summit of the Andes, at the border line between Chile and Argentina, commemorates the conclusion of the most remarkable treaty of peace and arbitration ever made between two spirited nations. The statue is cast from bronze of old cannon which the Spaniards left at the time of the achievement of Argentine independence. On the monument is the inscription, "Sooner shall these mountains crumble into dust than

the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ, the Redeemer." G. F. Scott-Elliot says that King Edward VII. of England was arbiter in the dispute about the boundary lines when Chileans and Argentines, rising above the vain-glory of national self-love, renounced the solution by force, and instead of asking the decision of the dispute from the unconscious and brutal mouths of cannon, agreed to receive it from the line of an international tribunal.

The conception of such a monument came from the hearts of Bishop Benavente and a noble woman, Señora de Costa; and it was she, who, as president of the Christian Mothers' Association of Buenos Aires, undertook the work of securing funds and of having the statue erected. This was accomplished and the colossal statue on a great column, in a pass about thirteen thousand feet above the level of the sea, was dedicated March 13, 1904, in the presence of more than three thousand persons. The Bishop of Ancud on that occasion said: "Not only to Argentina and Chile do we dedicate this monument, but to the world, that from this day it may learn the lesson of universal peace."

In the *Independent*, Señora de Costa tells the story of the monument, and the following quotation is given from this account, because it brings a lesson and a rebuke at this time of universal war, and shows the spirit of the woman in whose heart and mind it was conceived: "The penetrating idea of the commemorative monument was in the national atmosphere, and I had but to condense it in my spirit to give it tangible form. If the idea is mine, it is in the same way as to the sculptor belongs the statue which he brings forth from the block of marble where it was sleeping invisible, and I even dare to think that the idea had to issue from the brain of a woman, because it is an idea of sentiment, and in all time men have reproached us for thinking with the heart.

"Moreover, everything which tends to perpetual peace by its prestige and glorification especially interests and affects us women, that is to say the mothers, wives,

daughters, the betrothed of those who must fall, sacrificed on the battle fields. War may dazzle men with its lightning flashes of military glory. For us women, it represents only tears and pain; that is why the Latin poet called it 'accursed by mothers.'

"It may be said that I had to contend with obstacles which seemed insurmountable for a woman. But I have a moral quality which I may call Saxon. I am persistent and tenacious in all that I believe true, good or just. I have always thought that there is no force more powerful than an energetic will, which knows how to desire with faith."

This article closed with an appeal for money to build a monastery near the statue, to serve as a refuge for lost travelers, thus showing the devotion of Señora de Costa to deeds of love and mercy. She fitly represents in her lofty spirit and natural powers the ideal in position and influence which might be placed as the goal for the young women of Latin America.

4. THEIR COLLECTIVE TRAITS

It seems hardly fair, in writing of the women of Latin America, to speak of them collectively. In that vast territory we should aim to become so familiar with the history, the traditions, and the peculiar institutions of those twenty republics, that we may be able to recognize the identity and individuality of each one of them. But the limits of this report require that they be treated collectively, and in a certain sense, the word Latin-American does convey a true and broad generalization—a people of Latin origin and traditions, of Latin speech, of a common religion, an inherited understanding and appreciation of art and beauty, and an inborn and charming courtesy. Albert Hale says: "You cannot travel through South America without finding an appreciation of art, education and good manners; boorishness is practically unknown; kindness, courtesy and breeding characterize the people, from the village shop-keeper and the cowboy to the cabinet officer."¹

¹ Albert Hale, "The South Americans," 297.

5. THE WOMEN OF THE LEISURE CLASS

For the purpose of this report, then, we might divide the women of Latin America into three classes, the higher, the middle and the lower. Of the higher class, it may be said that in them the exquisite courtesy of which Dr. Hale speaks has reached its full, consummate flower. M. Georges Clemenceau, ex-Premier of France, says of the higher class women of Argentina in a recent book: "The family tie appears to be stronger in the Argentine than, perhaps, in any other land. The rich . . . take pleasure in having large families. . . . The greatest affection prevails and the greatest devotion to the parent roof-tree. . . . The women . . . enjoy a reputation, that seems well justified, of being extremely virtuous. I heard too much good about them to think any evil. . . . In their *rôle* of faithful guardians of the hearth they have been able to silence calumny and inspire universal respect by the purity and dignity of their life."¹

Professor E. A. Ross says that "in the higher classes of tropical South America the women are distinctly brighter than the men," and that on the West Coast they "have more character."² He attributes this to the early immorality of the men, which affects unfavorably both body and mind.

Another writer, Nevin O. Winter, has this to say of the high-born Mexican women: "They are sympathetic to an extreme. They are almost invariably watchful for the needs of their poor relations, and are everywhere supporting numerous charities. Even when their means are limited, it is common to see in a household several children outside the immediate family, taken in from time to time, and cared for by the tender-hearted lady of the house."

It should not be forgotten with respect to a class where women are dependent, because the custom of their people as well as their own lack of training forbid their

¹ Georges Clemenceau, "South America of To-day," 150 ff.

² E. A. Ross, "South of Panama," 183.

earning their own livelihood, that fidelity to the ties of relationship often lays a heavy burden on the heads of families.

One of our correspondents, who has been for twenty years a missionary in Brazil, relates the following: "One man often supports his own family and a number of relatives. I have never known or read of any people so kind and generous as the Brazilians. A few years ago, a prominent physician died, and to the surprise of many, left his family in very modest circumstances, for it was understood that he had made a great deal of money during his lifetime. One day, a friend of his was at our college, and in speaking of him said, 'He was a true saint—one of the great souls of our country.' During our conversation, I asked her how he spent all of his money, and she answered quite simply, that he could not possibly accumulate wealth, because he had to support forty relatives." Surely such loyalty to a sense of duty to the ties of blood is worthy of all praise!

Remnants of the old Spanish and Moorish seclusion of women linger in this class, though great changes have taken place in the more advanced republics, Argentina, Brazil, Chile and Uruguay, in the last twenty-five years. Young girls remain on the edge of society until their marriage, when they enter into their heritage of social freedom and leadership. They are trained sometimes in the convents of their own land, sometimes in Europe, but their education is generally superficial. Like most other women, they are generally loyal to the religion in which they have been reared, and are the stronghold of the Roman Catholic Church. This is only to be expected in a sex notable for loyalty to ideals, and in which long ago devotion was expressed in being last at the cross and first at the sepulchre. The educational and other influences which have alienated the men from the Church of Rome have not yet largely affected the higher class women. Before such estrangement comes, it should be our sacred task to give them something better than they have, so that they may not have to repeat the pathetic cry of the woman of old at the sepulchre, "They have

taken away my Lord, and I know not where they have laid him."

The correspondents from the field are practically unanimous in recommending that greater efforts be made to reach the women of the higher class through both religious and social agencies, though in the past women of other classes have been more largely reached by missionary work. For one thing, it is the right of these women—it is their Christ who stands knocking at the door, as well as the Christ of the burden-bearers among the poor. Again they are the natural leaders of their people, both by the position that is accorded them everywhere, and by the better opportunities their station has given them. It is a method that was used by the first and greatest of Christian missionaries. We read that at Thessalonica, of the chief women "not a few became followers of the Apostle," and at Berea "the Greek women of honorable estate" became obedient to the gospel; and when the enemies of Paul in Galatia wished to stir up persecution against him, we are told that they followed the same eminently practical plan—they urged on "the devout women of honorable estate," as well as the chief men—with the result that we all know.

The tribute of Dr. Albert Hale to the women of this class of people seems so fair that it is here given: "I have had an intimate acquaintance in Latin-American homes for years, and nowhere in the world have I seen a purer domesticity . . . a sincerer love of children or an honest attempt to lead the life which according to their interpretation God intended them to lead. . . . Our ways may not be their ways . . . but it is a shocking error to withhold just praise from a pure-minded sex at the other side of the equator."

6. THE WOMEN OF THE SELF-SUPPORTING CLASS

There seems to be a conflict of opinion among writers of to-day about the middle class. One author says: "The greatest obstacle to improvement of political life of South America is want of a middle class." The truth

¹ Albert Hale, "The South Americans," 301.

seems to be in regard to women, that in the more forward republics, where new opportunities are opening before women and a better education is given them, this class is just emerging. In the annual report of the Young Women's Christian Association of Buenos Aires, is this statement: "To the women of the Old World, with its social restrictions and its crowded employments, the New World offers a tempting home for freedom, for adventure, for earning a livelihood. Thousands of women come yearly to the cities of South America, seeking posts as teachers, governesses, professional nurses, artists, private secretaries, dressmakers, heads of department stores, hair dressers, milliners, office help and shop girls." Another correspondent, also from Buenos Aires, says: "There is a large and ever-growing number of business women in our city and province at least. An immense army of school teachers leads, and stenography is becoming very popular. Teachers of languages, special branches, dressmaking, etc., abound. I should say that for the most part, instead of introducing new elements into the problem of womanhood, they help to solve it. When even intellectual labor among women is respected, to say nothing of that which blends the intellectual with the manual, it is a very encouraging sign." The correspondents from Brazil show that practically the same conditions prevail there as in the Argentine.

In Chile our correspondents write that the business world is just beginning to open its doors to the women. While they have not entered into as large a number of wage-earning occupations as in some of the countries of Latin America, yet they have introduced an element of greater independence into Chilean womanhood, as, formerly, they were barred from such work, and were entirely dependent upon their families for support. Their entrance into the industrial world has put a new emphasis on the dignity of labor, and has made them more open to foreign ideals. In the large cities they are mainly in factories and stores, but they are earning an entrance into government and business offices. In Santiago, practically all the street car conductors are women. Sten-

ography and typewriting are now being taught in the girls' professional schools, and an increasing number are being employed as telegraph and telephone operators. The main profession open to them is that of teaching, and one correspondent says there are a few women doctors and dentists.

The movement to give woman more opportunities to develop her abilities, to express her personality, to receive higher education, and to exercise equal rights with men in public affairs which affect the home and the life of the child, has gradually spread until it has reached Peru. It came late and will have a hard struggle before it prevails. The great gulf between the laboring and well-to-do classes makes it especially hard for women to enter into business. A correspondent from Lima writes: "The young woman who has to work for her living has to suffer much disdain, and this makes her lot far from easy. Many prefer to sew at home for big commercial houses, which pay fifteen cents gold for the making of a man's shirt, or twelve and a half cents gold for working buttonholes in a dozen shirts, thus barely eking out a miserable existence. Even women teachers have very little social standing. It has only been in the last ten years that any number of women have taken positions in the stores as clerks, cashiers, or stenographers, and a very few are telegraph operators. One Peruvian woman is at the head of a company, composed mostly of women, which is trying to bring moral moving picture films into the country, and to run a cinema that shall make for the uplift of the public, and serve the educational interests of the schools. Of the handful of women graduated from the university, one is practising medicine, two dentistry, a few pharmacy, and a few others are running private schools. There are many more midwives here than in the United States, because, as a rule, doctors do not take obstetric cases, unless called in on account of serious complications. These women, trained in the local hospitals, lack thorough training for this profession. Recently an American trained nurse has been given charge of the training classes for nurses in one of the hospitals, and the plan is to

place the classes in the women's hospital also in charge of a foreigner—so there is hope for improvement. As yet the problems of Peru are not much complicated by the entrance of women into business. The hope of Peru lies not with the idle well-to-do, but with the women who are gradually forming a middle class, women who are intelligent, and who, because they are not afraid to work, are developing intellectually and morally."

The idea of women in business does not seem to have arrived in Ecuador, Colombia and Bolivia. Professor Ross says of the women of the tropics on the West Coast: "As yet there has occurred no such emergence of unincumbered women from the confines of the home, no such entrance into the industries and professions, no such participation of gifted women in public discussions and public life as has taken place in the United States since the middle of the past century. There is scarcely any paid work for women outside the home."

In Mexico, the middle class, which is the business class, is not only emerging, but has already arrived. For a number of years, women have acted as clerks in the stores, and as teachers in public and private schools, but of late years, schools have been founded for giving a business education to women, and now there are many stenographers, bookkeepers, telephone girls and private secretaries, employed in government and other offices. All of our correspondents speak most highly of this class, as one of the hopeful signs of the times. A Mexican leader says: "The highest moral development is to come from the middle class," and others speak in the same strain.

One of the strange things about progress is, that every step upward and onward brings us new dangers to face and new problems to solve, and so it is in the case of the Latin-American business woman. Two experienced missionaries speak of the problem of safeguarding these new conditions as one of the urgent duties of Christian women.

¹ E. A. Ross, "South of Panama," 200.

One of the findings of the Continuation Committee Conferences in Asia in 1912-1913, in regard to the women of the Orient, might as truly be said of the women of Latin America who have entered the industrial life of to-day: "The walls which guarded the young girl are being demolished rapidly, and the spiritual walls which can protect her purity and peace are rising only slowly. The girls who leave Christian homes and schools to enter these new conditions must know more of the world than their mothers did, must have more poise and self-control, and above all they must have the spiritual power of the indwelling Christ and the sense of a divine call to service."¹ May we be able to help these young and heedless spirits, who are venturing into untried and unknown paths, in the complex and difficult times in which we live!

7. THE WOMEN OF HUMBLE CLASS

When we come to the lower class, then we need the heart of the Master, who had compassion when he looked on the multitude; for here we have the great mass of humanity who bear the heaviest burdens of the race. Professor Ross in his recent book writes of the women of tropical South America on the West Coast: "One woman, bent under a burden, carries a child at her breast, and is soon to become again a mother. Another laden woman plies distaff and spindle as she creeps along. Here is a file of barefoot women bent under loads of earth or bricks, escorted by a man with a whip."² On the West Coast, the birth rate is large, but the death rate among infants is also great. From forty to ninety percent die under two years of age. "The causes are an unguarded milk supply, an appalling diffusion of venereal diseases and a state of morals which leaves half of the children to be reared by an unmarried mother without aid from the father."³ Miss Florence E. Smith, a

¹ "Continuation Committee Conferences in Asia: 1912-1913," 359.

² E. A. Ross, "South of Panama," 27.

³ E. A. Ross, "South of Panama," 194.

missionary to Chile, in her striking article on "Woman's Work in Missions in Latin America," speaks of the women of Colombia, as they work with pickaxe and shovel on the highway, or stagger under burdens too heavy to be borne—of the sixty out of every hundred women in the whole continent who have lost honor, self-respect and hope—of the mothers of the 40,767 babies who died in Chile alone in 1909, less than one year old, because of alcoholism and unhygienic conditions.

These women bear not only the physical loads of life, but the cruelest burden of all—that of sin; the burden of illegitimacy, brought about by the lack of any high standard of male chastity, falls most heavily on them. The official records of these countries, especially of the more backward republics, give an appalling rate of illegitimacy. Dr. Robert E. Speer says: "It is safe to say that from one-fourth to one-half of the population is illegitimate."¹ Miss Smith, in the article quoted above, gives the lullaby that one of these sad young mothers sings to her newborn babe:

"In a night of torment was I conceived.
Therefore, I am like a cloud which, dark with bitterness and
grief, dissolves in tears at the slightest breath of the wind
of adversity.
Thou, little one, hast come to a sad refuge.
The rain and torrent have been thy cradle.
Abandoned and alone, I erred, seeking a loving heart.
No one pities my misery.
Cursed be my birth! Cursed my conception!
Cursed the world! Cursed all things! Cursed myself!"

Miss Smith pleads thus for these poor fallen girls: "Immoral? Perhaps, as we count immorality. But who of us dares to say that, given their heritage, their ignorance, their temptations, we should not have sunk so low? Listen: 'I was only fourteen. I knew nothing; my mother sold me.' 'The times were hard; I had no work, and a sick sister to feed.' 'I was an orphan; my aunt tired of me and connived with an evil woman, who caused me to be drugged.' 'My own father seduced

¹Robert E. Speer, "Missions in South America," 151.

me.' 'I did not know how to work; to beg I was ashamed.' 'He promised to marry me, if I proved good and obedient after six months.' Or as the Indian mother's lullaby says, 'Abandoned, and alone, I erred, seeking a loving heart.' These are not suppositious excuses. They are actual statements, written in letters of blood in God's book of remembrance. Who will deny that there is a work to be done for the women of Latin America?"

The people of the lower class, as well as those more fortunately placed, have many noble traits; they have strong natural affections, both to their families and to their friends. Filial love is universal, and brings about a gentle attitude to old age that we do not always find in our land. A correspondent says, "Elderly and married women obey their mothers like little children." Another, for twenty years a missionary in Mexico, writes: "Obedience and deference to parents, or to the head of the family is universal. Grown sons and daughters, who are working out, take all their earnings home, and are satisfied with the part that is allowed them by their parents. Children upon meeting or leaving father or mother, invariably kiss them either upon the hand or the forehead."

A new era has dawned in Latin America, and one expression describes most accurately the present and the possible future of those fair lands, "the Continent of Opportunity," a title given to South America by the founder of the Christian Endeavor Society during his visit some years ago. Statistics show that the percentage of illiteracy has always been high in Latin America, but the hopeful feature is that it is constantly growing smaller. In former years women were little more than prisoners in the home, and in many parts of South America it was customary for the careful husband and father to lock them in the home when he went to business that they might not come to harm or enter into any entangling alliances during his absence. Women have now a larger amount of social freedom and greater opportunity for intellectual and moral development. With the

new freedom have come new problems and new dangers, but light is breaking everywhere and there is ground for hope and even certainty of wise solution of these problems.

8. INDIAN WOMEN

In addition to the women already mentioned in this chapter, there is another group, belonging to a distinct class by themselves; these are the native Indian women, descendants of the early races of Latin America. Few Christians have any idea of the vast numbers of these unevangelized multitudes. No one can say accurately how many Indians there are in Latin America to-day—recent statements range all the way from eight to seventeen millions. The Rev. Gerhard J. Schilling of Argentina, in an article in the *Missionary Review of the World* for November, 1915, pleads for the "ten million neglected Indians in South America." He says that in Ecuador, Peru and Bolivia the last census reveals the fact that more than one-half of the population is Indian, and no man living can tell how many of the aboriginal tribes still roam the unexplored regions of Brazil. In North America there are less than three hundred thousand Indians, and many mission Boards carry on work among them. In Latin America there has been no general and concerted work for them—the majority of missions to them are of a sporadic character, and are distressingly few in number. The call of these millions of fellow Americans, many of them in pagan darkness, is one of the most compelling of our day.

It must be remembered that many of these Latin-American Indians, notably the Aztecs of Mexico, the Mayas of Central America, and the Incas of Peru had reached a stage of civilization and social development far in advance of the North American Indian, when the white man landed on the continent. They dwelt in cities of imposing architecture, some of them had acquired a written language and excelled in various arts and handicrafts. Their descendants show that they are not unworthy of their ancestry. Many of the Indian women show an inherited dexterity in various crafts and indus-

tries. A Mexican correspondent says the Indian women in that country live in villages by themselves, and cultivate their little plots of ground; they carry their flowers and fruit and vegetables to the city, and sell them on the streets, or from stalls in the markets. These daughters of the Aztecs weave blankets, mold pottery, and make beautiful lace and drawn work, and still offer for sale feather work like that for which their forefathers were famous.

Charles M. Pepper says of the Indian women of Bolivia, descendants of the Incas: "The Indian woman in Bolivia occupies a plane on an equality with man. She has no lord and master like the North American Indian. She works, but he also must work. She accompanies him with the pack trains, all the while as she trudges along, twirling her spools, and winding the wool into yarn; it is rare to see her without her spools, unless she is weaving at the loom." He speaks also of the fact that marriage bonds are not loose among them, and that, on the whole, the women seem superior to the men.¹

A missionary from Lima writes: "Children from the mountains of Peru, who are of almost pure Indian type, often show exceptional artistic ability, and frequently surpass the coast children in ability to draw, to appreciate good designs, and to develop original decorative motives from nature forms." The Rev. Alan Ewbank writes that among the Mapuche Indians of Chile, there is a woman priesthood, and the machi, or witch doctor, is a woman. She has some knowledge of herbal remedies, and practices healing, but is a priestess, as well as a physician. If a man aspires to become a witch doctor, he must assume the dress of a woman.

These probably represent the highest type among Indian women in Latin America, and promise a hopeful field for missionary effort. But the great multitude of Indian women are still in heathen darkness and in primitive savagery. The missionary world has no greater need than for messengers to carry the gospel to these waiting millions, who are born in paganism and who die without any knowledge of the Christ who died for them.

¹ Charles M. Pepper, "Panama to Patagonia."

CHAPTER IV

THE EDUCATION OF WOMEN IN LATIN AMERICA

It is difficult to make general statements concerning the education of women in Latin America, that will have distinctive value. The work done by Commission III, on Education, must necessarily include the general lines upon which the southern republics are developing their institutions and systems, and in so far as women have been included in these, they have also been considered in the report of that Commission.

But there are details wherein the education of women diverges from that of men, and the state and private provision for women differs from that for men, and where, in consequence, the needs of women and men vary. It is in these details that this chapter, it is hoped, will supplement the report of the Commission on Education.

There has been no body of information accumulated on this subject. A little here and there may be extracted from volumes written upon other subjects; additions may be made from the reports of missionaries and teachers; further additions are possible from the state reports; yet, when brought together, these total small, and one is forced to conclude that if the subject is worth studying at all, it is worthy of the attention of an educational expert who can speak after first-hand investigation.

And even then, so fast are these southern republics moving that specific conditions described may have been changed before the printed report reaches its public.

Bearing this rapid progress in mind, as well as the necessity of keen statesmanlike supervision which it implies, the subject still seems to be an important one to consider, for on all sides we are told of the great influence exercised by Latin-American women.

I. THE INFLUENCE OF LATIN-AMERICAN WOMEN

In the report of the United States Commissioner of Education for 1909, Professor Rowe, of the University of Pennsylvania, assures us that in no other portion of the world is woman's influence as far-reaching; he tells us that the training of the children is almost exclusively in the mother's hands, and that the father's authority becomes prominent only when his son would choose a calling.

Professor Ross (1915) states that nearly a third of the elementary school teachers of Colombia are women, that further south the relative number rises, until in Chile it is seventy-five percent., and in Argentina it is eighty percent.¹ He quotes a young Chilean matron as saying that the mother controls the education of the children and disposes of the hand of her daughter. He repeats also the remark frequently heard from observers of conditions in tropical South America, that the women there are distinctly brighter than the men, higher in intellectual grasp, quicker of comprehension, but less schooled. Like testimonials to these might be multiplied many times.

It is the character of the Latin-American woman, whether it be disciplined or undisciplined, it is her standards, whether they be high or low, that leave the indelible imprint upon the children's most impressionable years. In other words, it is she who largely fashions the national ideals. It is obvious that her education is a matter of supreme importance. It would seem to be

¹ E. A. Ross, "South of Panama," 200.

obvious also that any projected evangelical effort in Latin America should take into account both her achievement and her failure, her opportunity and her need. But before any expenditures on the education of women in Latin America can be most helpfully undertaken, there are certain fundamental questions to be considered.

2. CONSIDERATIONS PRELIMINARY TO ANY ORGANIZED EDUCATIONAL ADVANCE

a. *The Type of School Needed.*

The locality in which a school is placed can best be served by some particular type of institution; it may be primary, or it may be secondary in rank, or it may be a combination of the two; it may be a liceo or a normal, or an industrial school. To illustrate: In the Argentine and in Chile there is a rapid extension and standardization of normal schools by the government, accompanied by strict supervision and even discouragement of private normal schools. This does not seem to be the case in Peru or Ecuador. The difference in the national policy would suggest a difference in the policy of Boards or individuals wishing to invest their funds most advantageously. Again, the government provision for elementary schools has in some places been less adequate than its provision for secondary schools. It is to be expected that a warmer welcome will be accorded to work which adapts itself to the recognized need of the locality, than to that which does not. And this welcome is accorded in the Escuelas Populares of Valparaiso and Concepcion, under the conduct of the Presbyterian board, and in the Morris Schools of Buenos Aires, which are largely supported by private contributions, and in the Instituto Central do Povo of Rio de Janeiro, under Southern Methodist control, all of which admit both girls and boys. They have found a comparatively unoccupied field.

b. *The Special Object of the School.*

Is the object of the projected school to train deaconesses, Bible women, and other social workers? Is it to

furnish teachers adequately prepared for elementary or secondary schools? Is it to give wage-earning efficiency? Is it to fit wives or mothers for more intelligent supervision of homes? Such questions as these must be considered in the light of the locality and of the social classes concerned. There must be definite, clear thinking on the part of the promoters of a school, and absolute sincerity in the quality of the work done. It should be kept in mind that the training of a deaconess may not fit her for a teacher, or the training for the home meet the requirements of the wage-earner; further, that it is extremely difficult to combine these different kinds of work in one institution and retain standards that will command the respect of the community in which it is located, or the support of the different classes to which it would appeal.

c. Shall it be National or North American?

Is the school to be founded as closely as possible upon North American lines, or in conformity with the national type of the country in which it is located? This question is, of course, in a large measure answered by the government itself in the Argentine, through its minute specifications of curricula and schedules, but elsewhere the type is less definitely prescribed and must in some way be determined, either by the people in charge on the field, by the proper authorities at home, or by both in conjunction. In any case, a continuity of policy is to be safeguarded.

3. THE QUESTION OF COEDUCATION

In regard to coeducation, there are widely divergent expressions of opinion, but the attitude of the Latin-American peoples themselves seems to be one of toleration rather than of sanction.

a. In Primary Schools.

Vice-President Edgar Ewing Brandon, of Miami University, shows that the prevailing sentiment is against it in the large cities of the states, even in the primary

schools, although in the country, for financial reasons, or convenience, it is permitted; some states, however, forbid the enrolment of boys beyond a designated age in mixed classes.¹

b. In Secondary Schools.

The colegios and liceos (secondary schools) are rarely coeducational.

c. In Institutions for Higher Training.

The higher education offered by the state is coeducational. For instance, the Escuela de Educacion Fisica of Santiago, which is almost of university grade, enrolls both, although there are many more women than men. It especially prepares teachers of household arts, physical culture and manual training.

In the Instituto Pedagógico also, which is a coeducational normal college for the state university at Santiago, the women very largely outnumber the men; but when it was opened in 1890, no women were expected, and the few who at first asked to enter were admitted on sufferance. The graduates from this institution are nearly what we in the United States of North America call "college women," and are prepared to teach in the secondary schools for girls.

In the Argentine a similar institution was provided by the founding of the Instituto Nacional del Profesorado Secundario in 1904.

The State Universities are everywhere open to women. In the University of Buenos Aires, the Department of Education in the Faculty of Philosophy and Letters, and in the University of La Plata the Faculty of Pedagogy, attract them in large numbers. In Lima women are welcome in San Marcos, and are expected to enter in increasing numbers as the new Faculty of Pedagogy develops its courses. In Montevideo, while the "Woman's University" is really a liceo, it is an integral part of the University of Uruguay, just as the

¹"Latin-American Universities and Special Schools," p. 126. U. S. Bureau of Education Bulletin No. 30, 1912.