

liceo for boys is an integral part. But the boys' liceo is also open to girls, as are the various faculties of the University. It is significant, however, that there are approximately two hundred and fifty girls enrolled in the "Woman's University," and very few in the coeducational liceo.

d. In Normal Schools.

In the normal schools coeducation is frequently found, and usually the women outnumber the men. For example, at Rio de Janeiro, in the Normal School, in which one thousand and seventy-one pupils were enrolled, all but forty were women and girls. A similar report comes from Bolivia. In the Argentine, approximately half of the more than seventy state normal schools are coeducational. The North American influence upon the beginnings of these schools may, in part, account for this situation, for we are told that coeducation is not here gaining ground.

On the other hand, in Peru, the state law provides for three normal schools for men and three for women, one of each in Lima, in Northern, and in Southern Peru.

The fact that women, more than men, are crowding into the coeducational normal schools does not indicate a growing sentiment in favor of coeducation. It means that men of Latin America, like the men of North America, are leaving the education of the children to women.

e. In Schools of Commerce.

In some of the Latin-American countries there is little demand as yet for the commercial education of girls, but it is increasingly being offered in connection with the already established colegios and liceos. Sometimes also there are separate commercial schools. There are several of these in the provincial towns of the Argentine in which girls are admitted, and of the three schools in Buenos Aires, one is for the girls alone. In La Paz, Bolivia, a special two-year course is offered girls, where the regular course offered to boys covers five years. In Brazil there are no national commercial schools, but they

are provided by the provinces, or the municipalities, and in some cases the state subsidizes private schools. One in São Paulo and another in Rio de Janeiro are coeducational, and the latter enrolls a relatively large number of women. In Mexico City the government maintains a commercial school for women, with a two-year course.

f. In Industrial Schools.

Commercial training is also provided in connection with industrial, or professional, or technical schools, and in these cases is usually not coeducational. For example, the Escuela Profesional Superior of Santiago, established in 1888, gives commercial training in addition to its courses in cooking, sewing, designing, millinery, painting, modelling, embroidery, woodwork, etc., and instructs about seven hundred girls and women annually, besides giving a three-year normal course to women wishing to teach in the provincial professional schools, of which it is the head.

In general, industrial schools are not coeducational, although some industrial training may be found offered in coeducational schools of other types. To illustrate: In Brazil, the Escuela Industrial de Meninas, which was established by the government at Rio de Janeiro in 1913, offers courses to large numbers of girls and women in sewing, embroidery, designing, dressmaking, millinery, corset-making, flower-making, bookkeeping and typewriting. In Magdalena, Peru, the government has just established a domestic training school for three hundred girls, which is to teach them to manage their own homes, or to take "adequately rewarded service" "in respectable families." In Lima, the Convent of the Sacred Heart, which has charge of the women's State Normal School, located at the capital, offers industrial courses to the teachers being prepared for work in the elementary schools. The Liceo Nacional de Señoritas in Buenos Aires, while not to be classed as an industrial school, offers a scientific and inclusive program in domestic arts.

Costa Rica has established a school of domestic arts for girls at San José.

San Salvador aids a colegio for girls at Sansonate, which in addition to the regular curriculum, gives courses in dressmaking, embroidery and cooking. Panama has recently established a school for women, where, in addition to instruction in the Spanish language, arithmetic, bookkeeping, national history, geography, hygiene, and home sanitation, they are given training in cooking, darning, laundry, cutting, designing and costume-making, plain and artistic embroidery, hand and machine sewing, hat-making, etc.

Latin America is clearly recognizing her duty to provide education of different types for her women as well as for her men, but does not choose to do so in coeducational schools unless pushed towards it, usually by economic considerations.

g. In Schools Not Controlled by the State.

In the non-state schools there is practically the same tendency noticeable, although coeducation may be said to be the rule rather than the exception in evangelical primary schools. For instance, the Escuelas Populares of Chile are coeducational, as is the Instituto Central do Povo of Rio de Janeiro; while, of the Morris Schools, some are coeducational and some are not. Evangelical and other non-state schools of secondary rank are for the most part not coeducational. Of the evangelical schools which attempt work beyond that of secondary rank, Mackenzie College, São Paulo, Brazil, is coeducational, although of its three hundred and sixty-six students, but twenty-seven are women. Granbery College, at Juiz de Fora, under the Southern Methodist Board, also enrolls women in all of its departments.

4. THE INADEQUATE PROVISION FOR THE EDUCATION OF WOMEN

Two facts—the rapid growth in population of some of the Latin-American republics, and the large proportion of Indians in others—of themselves create an educational problem which would tax the utmost resources of rich nations to solve. It is not remarkable that the

provision made by the governments, notable as it has been, and vigorously as it is being extended in the advanced states, is inadequate to meet the needs both of men and of women.

a. What Is Being Done To-day by Each Government.

Professor Ross tells us that "according to the Colombian census about one person in twenty-two is attending a public school;" that Ecuador enrolls one in sixteen; and Bolivia one in about forty; and Peru about eighteen percent. of her nine hundred thousand children of school age.¹ Of the seven hundred thousand children of school age in Chile, three hundred thousand are in the elementary schools, perhaps fifty thousand of these in the church parish schools. The public schools are full, and children being turned away from them. The sixty-one government colegios of Chile are also full—only one-third of them are for girls—and it subsidizes sixty-seven private secondary schools. In the Argentine, according to the figures given in 1915 by Dr. A. Colmo, Professor of Law in the University, Buenos Aires, the school population was 1,194,000, of whom 865,161 were enrolled in school, and 670,643, the average attendance, leaving forty-three percent. without education. In Uruguay the government provision for education is more nearly adequate but not yet equal to the situation. The great progress in this republic is shown by the fact that from 1890 to 1914 the public schools increased one hundred and twelve percent. The private schools decreased forty-six and nineteen hundredths percent., and a comparison of the statistics shows that this decrease is in the lay schools; in fact, the private religious schools show an increase. In the University of Montevideo, there were enrolled 1,185 in the faculties, and 1,230 in the boys' and girls' liceos connected with the university. The condition in Paraguay is not so encouraging. Statistics are difficult to obtain, but in 1913 its university enrolled 120, and in its chief cities were five colegios.

¹ E. A. Ross, "South of Panama," 259.

Most of these statistics indicate at least that there are unoccupied fields for those who wish to enter Latin America with educational institutions. It must also be remembered that the lack of provision for the girls is greater than for the boys. According to a table recently prepared, which shows the relative number of schools for boys and for girls in Ecuador, Salvador, Guatemala, Costa Rica, Uruguay, Mexico, Chile, and Argentina, the proportion is six thousand nine hundred and eight to four thousand two hundred and seventeen.

5. THE EVANGELICAL SCHOOLS

The evangelical mission Boards that have schools in Latin America were reported by Dr. W. E. Browning, at the Conference on Missions in Latin America, 1913, to have one hundred and ninety-three *Escuelas Populares*, and forty-two schools of secondary grade. In the former they had 15,300 boys and girls of primary age, and usually of the laboring class, and in the latter 3,610. He said also that these secondary mission schools generally have primary departments, and that the larger part of the pupils are there enrolled.

a. The Schools of the Methodist Episcopal Church.

When we examine more specifically the education of Latin-American girls, the Methodist Episcopal Church is seen to have done pioneer work. Its Woman's Board was reported to the above-mentioned Conference on Missions as carrying four boarding and a number of day-schools in Mexico. The strongest of these is at Puebla; it includes all grades from kindergarten to normal, and in 1916 its matriculation reached almost six hundred. Another school is in an excellent residential section of Mexico City, and has established its connection with the well-to-do classes, in 1916 enrolling fifty boarders and two hundred day pupils. Of the other two, one is at Pachuca, with an enrolment of 513, and the other at Guanajuato, with an enrolment of 284. This Board maintains also an industrial school for poor

girls in Mexico City, which, under normal conditions, is filled to its utmost capacity.

In South America this Woman's Board has a school at Montevideo, Uruguay, of about one hundred day pupils; another in a well-equipped new building at Rosario in the Argentine, with about one hundred and twenty-five boarding and day pupils; another at Flores, a suburb of Buenos Aires, with about twenty pupils; another at Lima, Peru, which is now in process of moving and re-organization.

Other schools for girls are maintained by the Methodist Church at Iquique, Santiago, and Concepción, Chile. The best known of these is at Santiago; Dr. Browning calls it "the best known school for girls in South America." It begins with kindergarten, and carries the work through primary and secondary grades, with some additional courses. It offers also an eight-years' course in music and a four-years' course in fine arts.

b. Those of the Methodist Episcopal Church, South.

The Southern Methodist Church limits its work in South America to Brazil. Granbery College, as has been already mentioned, is open to women. The Woman's Council of this church has a school at Petropolis, the Colegio Americano, with about twenty-eight boarding and sixty day pupils; another at Bello Horizonte, the Colegio de Isabella Hendrix, with ten boarding and about one hundred and twenty day pupils; another at Ribeirã Preto, the Collegio Methodista, with about twenty-five boarding and one hundred and twenty-five day pupils; another at Piracicabo, the Piracicabano Colegio, with about thirty boarding and one hundred and twenty-five day pupils; another at Porto Alegre, the Colegio Americano, with about ten boarders and ninety-five day pupils; another at Rio de Janeiro, where they are about to buy a valuable new site. These schools include from the primary to the seventh grades, except the one at Piracicabo, which gives work through the tenth grade, and offers also some normal training.

This Board maintains in Brazil four coeducational

day schools, with an enrolment of about five hundred and fifty pupils. It maintains also several schools for girls in Cuba. Its work for girls in Mexico is notable at Chihuahua, Durango, Mexico City, San Luís Potosí, Laredo, Guadalajara, Saltillo, Monterey, and also in the border schools established on the United States side, and filled with Mexican children.

c. Congregational Schools.

The Congregationalists have established schools for girls in Mexico at Chihuahua, at Parral, and Guadalajara. The Colegio Chihuahuense, a boarding school, begins with the kindergarten, runs through nine grades, and offers an additional three years' normal course. The Escuela El Progreso at Parral is coeducational, and offers kindergarten and work through six grades. The Instituto Corona at Guadalajara, a boarding and day-school, begins with the kindergarten and offers work through nine grades.

d. The Presbyterian Contribution to Education.

The Presbyterian contribution to the education of Latin-American girls is, in Chile, through the coeducational Escuelas Populares of Valparaiso and Concepcion. There is but one in Concepcion, but there are seven branches in Valparaiso, with an enrolment of three hundred and twenty-five. There is also a boarding department for twenty girls maintained in the central building. These schools reach the classes from which evangelical Christians are drawn.

In Brazil their oldest work for girls is in São Paulo, where the Eschola Americana was organized in 1870. Out of it developed Mackenzie College, of which it is now a coeducational preparatory school. It gives an eight-years' course, which is followed by four in the college. Few, however, go to college. For a number of years neither boys nor girls have finished there the course in liberal arts. They choose, rather, the professional, or technical work. Altogether there are about

three hundred girls enroled, but only some thirty boarders in the *Eschola Americana*.

In the school at Curitiba, in the province of Paraná, there is a small boarding department, but a large day-school to which small boys are also admitted.

The Presbyterians have a boarding school at Guatemala, which with the school also maintained there by the Friends, is apparently the extent of evangelical provision for the education of girls in Central America.

In Colombia they have boarding schools at Bogotá and Barranquilla; and in Mexico, at Aguas Calientes is the *Colegio Morelos*, and at Saltillo is a Girls' Normal School.

e. The Southern Presbyterian Schools.

The Southern Presbyterian Board maintains a school for girls in Pernambuco, Brazil, where small boys attend as day pupils; it has a boarding school at Lavras, which enrolls about forty boarders and thirty-one day pupils. It gives a six-years' primary training, and a four-years' normal course, of which only the last two years are of a professional character.

Another school for girls is being opened by the Southern Presbyterians at Bom Sucesso, and there is another at Garanhuns. In Cuba, at Placetas, Caibarien, Camamani, Segua, and Cárdenas; in México, at Matamoros, Montemorelos, Victoria, Linares, and Tula, are schools which are attended by girls.

f. Those of the Baptists.

The American Baptist Missionary Societies have maintained some educational work in Mexico, but their outstanding work for Latin-American girls is at El Cristo, Cuba. It is of secondary and normal grade, is fed by a primary school, and is overflowing with pupils.

The Southern Baptists maintain schools in Brazil, at Rio de Janeiro, Bahia, and São Paulo, in which girls are educated, and they plan to cooperate with the Northern Baptists in a girls' high school at Saltillo, Mexico.

g. Anglican Schools.

The Anglican Church works chiefly among the aborigines, but it has also a boarding school for girls in Temuco, Chile, with some sixty boarders. This church carries education to Indian girls at Cholchol, and Maquehue, and other points in Chile, and into the Gran Chaco of Paraguay.

h. Other Evangelical Schools.

It has not been possible to give a complete account of evangelical schools for girls in Latin America, because up-to-date information from all sections and from all bodies concerned, has not been obtainable. In Mexico, the unsettled revolutionary conditions have disorganized evangelical schools, and in some instances closed them. However, this period of apparent inactivity promises to be one of the most fruitful in their existence, because of the careful re-survey of the territory by the missionaries and the Boards working there, and the determination of most of them to cooperate in their educational efforts. This will bring, in the near future, a merging of schools in some places, and an opening of new educational centers—a great strengthening of the work through intelligent concentration and expansion.

There are also many small day schools over Latin America, usually coeducational, under the fostering care of some individual congregation. While they are frequently shifting in location and only temporary experiments, their influence is not of a negligible character.

i. The Problems of Teacher Training.

It is the desire to provide teachers for these schools, as well as to provide evangelical teachers for the government schools, that is largely responsible for the tendency to emphasize normal training in the evangelical educational plans. It should be realized, however, that in the most progressive of the Latin-American republics, the greatest advance the state has made in woman's education has also been in the direction of normal training. The equipment and standards of the state normal

schools are setting a pace for the evangelical efforts which must be recognized.

The evangelical school graduates prefer to teach in the state schools where larger salaries are usually paid than in the evangelical schools. They are, however, finding it increasingly difficult in the Argentine and in Chile to obtain government employment. It is for them a much simpler matter to enter the state normal school in the beginning, and thus be ready upon graduation, without further examination, for appointment to a position in a state elementary school.

It seems obvious that whenever the evangelical normal training is given, it must be brought to the point of recognition by the state, or the most alert and capable Latin-American students will refuse to take it. Further, if the teachers employed in the elementary evangelical schools are not recognized by the state, we must expect it to close the schools out as fast as it can itself cope with the educational needs. In fact, this seems to be the policy already of the Argentine government.

j. The Secondary Schools.

The problem of the evangelical secondary school—*colegio* or *liceo*—is not exactly that of the elementary school, but it is similar. It has on one hand, a standard set for it by the government—state, provincial, or municipal—and on the other, by the convent, or other private school of like rank. In general, *liceo* students are drawn from a higher social class than those of the elementary schools, although the free government *liceos* tend to blur the social lines somewhat, as does also the policy of entering scholarship-pupils in the evangelical schools.

6. DIFFERENT TYPES OF LATIN-AMERICAN SCHOOLS

a. Three Influential Schools.

(1) *Liceo Número dos de Niñas in Santiago.*—This is a government school distinctly for upper class girls. One has but to visit the attractive building and note the refinement of environment, the conformity to modern hygienic and pedagogical ideas, the emphasis in

the training upon domestic economy and the understanding of children, and upon a strong physical development. to see that he is facing a consistently growing ideal for women's education. It may not conform to the North American ideal, but it is certainly well for educators in Chile to become acquainted with it.

There are two courses offered here, one for general culture, and one for those intending to enter the University of Chile. It is the first of these that appeals to the pupils.

(2) *The Convent of the Immaculate Conception, Santiago.*—For the setting in which the Roman Church places the education of girls of the upper class in Santiago, the Convent of the Immaculate Conception furnishes a good example. It occupies a large tract on the edge of the city, in which are orchards of varied fruits, great vegetable and flower gardens, vineyards, shaded walks and ample playgrounds. It raises its own chickens, and keeps them and its pigs, cows, and other farm animals under scientific conditions. It furnishes from its own place an abundance of milk, butter, fruit, vegetables, eggs, etc., for its handsome, strong looking girl boarders. Its buildings, although twenty years old, are in modern, sanitary condition, its classrooms well equipped, its dormitories spotless and airy, its baths abundant, its kitchens of the most modern type.

(3) *The Convent of the Sacred Heart, Lima.*—In Lima, Peru, there is another type of institution, the Colegio de San Pedro, in charge of the Sisters of the Sacred Heart, which has perhaps suggestions for evangelical educators. It is, in reality, three institutions in one. It definitely recognizes the social distinctions which divide its patrons, and develops its work accordingly. It may be well for us to consider whether the democratic North American teacher who feels impelled to disregard caste, can do so except at the expense of her work.

In order to keep its three schools separate, the convent is located in spacious quarters. It is built about a series of quadrangles, made beautiful with flowering

plants and shrubs and climbing vines. Although these quadrangles open into one another, the classrooms, play-grounds, assembly and reception rooms, are entirely distinct, and the children of the most aristocratic citizens of Lima are on one side, and the children of those unable to pay tuition are on the other. Both of these are day-schools, and to the poor a substantial mid-day breakfast is served free.

In the school for the upper classes the children are taken from an excellently equipped kindergarten, through an equally well equipped primary grade to the ninth. All are obliged to study English. The work seems to be somewhat akin to that of schools which cater to the same social class in North America, although the training in languages is better than in most of these.

The school for the poor children conforms exactly to the government requirements, and offers five years of primary instruction. It is the "School of Application," or practice school for the normal students, who constitute the third part of this big institution.

The normal students must have had five years' primary instruction, and be at least seventeen years old in order to enter. They come from all over Peru, one hundred and thirty-five of them in 1915, and form the boarding department of the institution. Their dormitory arrangements are as nearly perfect as sanitation, ventilation, abundant bathing facilities in tub, shower, and pool, can make them. The kitchen is up to the last date, and all plumbing, water filtration, etc., of the most approved type; in short, the furnishing and equipment for health and comfort are an example of modern completeness.

The course of study is that laid down by the government. The first year is an extension of their preparatory courses, and in the third year they begin teaching in the practice school. They are given two examinations a year by government inspectors, and their final examination consists in conducting classes in the presence of the inspectors.

The work of this school is much stronger in some di-

rections than in others. Naturally, it emphasizes those phases of education which to Peruvians seem most important, and these may not coincide with what North American judgment would emphasize. For example, it is strong in its social training—in a knowledge of the forms and courtesies which give to the Latin-American woman that admirably unconscious graciousness which characterizes her. Perhaps this type of instruction should play a more important part in first-class evangelical schools than at first thought might be given to it, and if so, the selection of teachers who can give it becomes also a consideration.

The Sacred Heart is strong in languages, in composition and style, and in handwork. This handwork is not to be dismissed from our minds as a superficial accomplishment. It continues throughout the entire course, and advances from the simplest forms, progressively, through the years, and the results show a remarkably artistic aptitude and development in the pupils. Both in variety of work and in the progressive arrangement of subjects it would seem to offer many suggestions to those interested in evangelical schools, especially in Peru.

It is also suggestive that this institution keeps up its line of communication with its graduates, and that their requests for advice, and for kindergarten and primary and industrial school supplies for use in out-of-the-way places are responded to generously.

b. Their Complete and Beautiful Equipment.

It may seem that undue emphasis is being laid in this chapter upon the physical side—upon the material equipment and environment of the school—but these things are being purposely emphasized. For it has not been possible for the evangelical schools, with the means at their command, to stress them as they should, in conformity with the ideas of the beauty-loving Latin-American people. And in addition to the artistic requirements, it should be understood that there is now to be met the requirement of proper dormitories, laboratories,

domestic science equipment, and the dawning requirement of libraries.

It is unquestionably true that the early evangelical schools stimulated the activities of other educational forces; but it is equally unquestionable that at the present time, no large returns can justly be expected from unstandardized, poorly equipped and housed evangelical schools.

c. Types of Curricula.

As illustrating more specifically different types of curricula, the programs of science, domestic arts and music of the Liceo Nacional de Señoritas, in Buenos Aires, and of the Liceo for Women in connection with the University at Montevideo, furnish good examples.

(1) *That of the Liceo Nacional de Señoritas, Buenos Aires.*—In the liceo at Buenos Aires, the first year is given to a scientific study of housing problems—air, water, light, plumbing, furnishing, etc.; the second year to foods—their values, conservation, their chemistry and the chemistry of digestion, alcoholism, etc.—and to infections and personal hygiene; the third year to the physical care of children—nursing, artificial foods, cooking for them, teeth, clothing, bath, etc.; to their intellectual and moral education—an elementary study of kindergarten, of the pedagogical ideas of Rousseau, Pestalozzi and Spencer, and of the ideals and tendencies of modern schools; to a study of fatigue and of degeneracy. Parallel to these courses runs a five-years' training in sewing, from the simplest forms to designing of the highest type. One year is given to sewing, cutting, and designing everything that a child wears. The parallel course in music runs through four years.

It is evident that in this school the government makes clear a conviction that at least some women need to learn scientifically the technique of home-making.

(2) *That of the Woman's University, Montevideo.*—In the liceo in Montevideo the course is that laid down for secondary schools, and covers four years. Throughout each year physical exercises are required,

and the gymnasium is well equipped and directed by a man from the United States of North America. Instruction in drawing also runs through the four years. In addition, in the first year the course includes: Spanish grammar, French, arithmetic, descriptive geography, zoölogy, and botany; in the second year—Spanish grammar and readings from Spanish and American authors, French, English, algebra, physical geography, physiology, chemistry; in the third year—Spanish language and literature and Spanish-American literature, French, English, German, geometry, mineralogy, geology, physics, chemistry, general history; in the fourth year—French, English, German, general history, philosophy, literature (including the Bible and illustrating types of epic, drama, lyric, etc.) cosmography, civics.

In the third year stenography and typewriting also are offered, and in the fourth, in addition to these, commercial bookkeeping.

The laboratories are adequately fitted out for individual experimentation, and the library is well started and organized.

The practical tendency in Latin-American education shows itself clearly here in the method of teaching languages. The study of French, for example, has fundamentally in view the conversational use of the language. It begins with easy oral translations into the Spanish, and simple conversations concerning the body, clothing, food, houses, cities, domestic animals, means of transportation, divisions of time, the family relationships, and enlarges its scope, while pursuing the same plan throughout the four years, teaching not only the special vocabulary surrounding different subjects, but incidentally giving a good deal of commercial, scientific, literary, or historical instruction at the same time.

7. CONCLUSIONS TO BE DRAWN

a. *Latin America Is Developing Her Own Educational System.*

It should be apparent, even from these very limited observations, that Latin America is developing her own

educational plans. She is to offer additional examples, experimenting with the Montessori method, and establishing public playgrounds, and open-air schools and theatres for children; she is, in fact, trying out for herself most of the modern ideas of education, and is adapting them to her uses where she finds them adaptable. Whatever efforts towards education may be made for her from outside, must offer an actual, recognizable contribution, if they are to be welcome and respected.

b. Few Women Take Advantage of Collegiate or University Education.

As has been indicated, the tendency of her training of women is not towards the woman's college of the North American type. In the universities, the Faculties are open to her, and she receives recognition for excellent attainment, as in the case of Doctora Leopoldina Gaviño, who took her degree at San Marcos in Natural History, 1911, and lectured on her subject in the University almost to her untimely death in 1913.

There are few, however, who have entered the universities except for pedagogical, or other professional training. This means that, in general they are preparing to earn a livelihood.

c. The Liceo Type Appeals to Upper Class Women.

On the other hand, the upper class woman has so far been placed chiefly in a convent school, had tutors at home, or has been sent abroad, and her education has not gone beyond the liceo grade. But neither has it done so in any large measure in North America.

It would seem to be the liceo type of school through which evangelical churches could best appeal to this class, but they must be liceos on which much more money has been expended than hitherto, and will probably demand a larger expenditure than any one denomination is prepared to make. Yet it is important to reach the upper class woman, for hers is the ruling class, and she is one of the most influential factors in creating senti-

ment against wrong conditions, and in bringing about measures of reform.

d. The Normal Schools Are Attracting and Developing Able Women.

It is especially in the normal schools that one notices the development of a distinct middle class. This is to be a very influential class, and certainly evangelical Christianity should exercise an influence upon it. The question is, what is the best way? The emphasis which the state is laying upon normal training, its great resources in funds, equipment, and command of positions for teachers, impels one to devise some plan by which these resources can be utilized, and at the same time students can be brought into contact with Christianity. The women in these schools have no dormitories, and whether the providing of hostels nearby, or the development of lodging houses under the control of the Young Women's Christian Association, in both of which the women might live under Christian influence, would be a solution of the problem, deserves to be considered.

e. The Elementary Schools Must Be Maintained.

The evangelical primary schools are still unquestionably filling an educational need, and are receiving recognition and encouragement wherever they have been peculiarly successful in contributing to the public betterment. They should, under no circumstances, fall below the government standard for such schools.

f. The Great Religious Problem of To-day.

The foundations of religious faith are being shaken among Latin-American women as well as men. This is particularly true of those in the university and higher normal classes. If evangelical churches would help them, they must approach along the paths of modern thought. The problem is not to bring back to their old beliefs those who have advanced to the so-called "free thinking" stage, of which one hears so much; it is to lead them further, and to bring them to see that new

facts and new points of view are to arise with the rising generations; that disbelief, as well as belief, may become crystallized and static; that evangelical Christian beliefs are not of this character, but are, instead, living and growing organisms.

In order to do this we must realize it ourselves, and the men and women who go out to influence the students in these schools must realize it. Otherwise their labor will count for little.

CHAPTER V

THE SOCIAL CONSCIOUSNESS AMONG THE WOMEN IN LATIN AMERICA

I. THE WORLD-WIDE RANGE OF THE WOMAN MOVEMENT

That the woman movement has reached world proportions was shown in the biennial convention of the General Federation of Women's Clubs, which met in Chicago in 1914. This assembly represented one million women. Delegates from India, Australia, China, the Philippines, Germany, France, Belgium, Denmark, Sweden, Great Britain, Canada and Cuba expressed their cordial cooperation in the aims and ideals of the organization. Possibly, the most thrilling message was that sent by Countess Okuma, wife of the Prime Minister of Japan. After expressing her sympathy and interest in the work the Federation was doing, not only in the United States, but for the women of all lands, she said: "It is therefore a great pleasure for me to send to you, O women of America, a heartfelt greeting at this time. May East and West join more and more in the great work for the advance of all women, and of society the world over!"

While this movement has reached world proportions, its routes of travel have not always been along ways that we should have anticipated. It does not seem strange that women have secured full suffrage, for instance, in eleven states and one territory in the United States, and in Australia and New Zealand, Iceland, Norway, Finland and Denmark, but we were hardly prepared to see the

woman's movement make such advances in Oriental lands.

A striking article by Agnes de Sélincourt on "The Place of Woman in the Modern National Movements in the East," says: "In India . . . the woman's question grows steadily in importance. In a district in Eastern Bengal . . . where, six years ago, there were four girls' schools, to-day there are 300. . . . Not only in the quickly increasing percentage of girls attending school do we find traces of the new spirit, but in every department of social life. Clubs are being started, women's periodicals launched, philanthropic activities undertaken, all carried on by Indian women. . . . Times of transition are always difficult, and the changes which we see taking place in the thoughts and ideals and opportunities of Eastern women are such as cannot but give food for serious reflection. And yet the dangers of advance can only be met by still further advance, and surely there are none who care for the progress of humanity, whose hearts do not throb in sympathy with these women, struggling, sometimes crudely, often mistakenly and yet passionately and sincerely, for light and knowledge and liberty. Who would not respond to the appeal lately voiced by a Hindu lady before a Western audience: 'It is clear that our advance as Indian women must be based on our national literature, our national history, our national ideals.'"¹

The women of India have been fortunate in having such leaders as Pandita Ramabai, in her community work for women and children, the lamented Lilavati Singh, president of the Woman's College at Lucknow, who made such a profound impression at the New York Ecumenical Missionary Conference in 1900, and others who cannot be mentioned here.

In no eastern country is the new woman more in evidence than in China; one of the unexpected results of the revolution there was the rising of Chinese women to demand greater liberty and wider opportunities. To the

¹ *International Review of Missions*, Jan., 1912.

first provincial parliament of the Kwangtung Province, held in its capital, Canton, ten Chinese women were elected as members. The first three things considered by this assembly were foot-binding, the opium traffic, and the sale of young girls for immoral purposes.

2. WHAT IT MEANS IN LATIN AMERICA

A gentleman of South American birth wrote the Commission: "The new woman's movement has in many ways, happily enough, not touched the women of South America." The woman movement, however, is deeply touching Latin America, a fact which is evidenced by the invariable accompaniments of the changing status of women—their entrance into industrial life, and the new education that is being accorded to them. And there are not wanting the leaders and forerunners in the good work, who are necessary to guide and guard these new conditions, though, as yet, our information concerning them is far from adequate. Elizabeth Fitzhugh, in her article, "South American Women," mentions several of these pioneers who are opening a path in which others can follow: "The Señorita Enriquita Compte was sent to Germany to study kindergartening in its home, and was installed at the head of a school of practice for kindergartners in Montevideo; that was the beginning of the greatest of all reforms in South American education. Señora de Pando, an earnest South American, is known for her advanced ideas on the uplift of women. The movement for equal rights, and an open door to all professions and callings is not so strong in South America as in the United States of North America, but it is coming, and the dignified and courageous Señora de Pando is the leader in the movement.

a. *Women in the Professions.*

"In the professions, there are three Argentine women who were pioneers in the medical profession, two having added to their preparation by study in Europe. Doctora Cecilia Grierson, who established a large practice in Buenos Aires, took up the work of training male and

female nurses and aided the propaganda for organizing a 'Society for First Aid.' Her efforts were strengthened by the cooperation of the Señorita Gracia Lagas, and Señora Delores L. de Lavalle, the latter a member of an old historic family. She was for a long time president of the woman's branch of the Red Cross Society, and was prominent in other works of beneficence. Señorita Adela Zamedo is one of the most distinguished female poets in South America and also a fine artist."

A missionary, who has served for years in Mexico, writes of the changing outlook for women there: "The influence of Mexican women has always been great, whenever they have been interested enough to exert it. Until recently their interest centered in the home, and their religious influence there has kept Mexico a Roman Catholic country, in spite of the fact that a large part of the thinking men no longer accept the teachings of the Church of Rome. The influence of these women now extends beyond the home, and is continually broadening. They are interested in public sanitation, and serve as committees to inspect conditions in public schools, and to do service of like nature. Outside the regular church activities, women now attend meetings of missionary societies, temperance unions, working women's clubs, and mothers' clubs—all of which are helpful and tend to development of character." Another worker in Mexico tells of a number of successful women doctors in that country.

An experienced missionary in Brazil writes of conditions there: "In Brazil, the traditions that surround her unfit woman for leadership in the destinies of her country. Few of the professions are open to her; but her position to-day is not the position she will occupy to-morrow. She is reading, studying, thinking—and with her new-found knowledge she will aid her country in securing more perfect freedom; and with redemption from sin in her individual life, she will seek to leaven the whole lump by her influence and work. But even here the new movement is gaining headway. There are several women in the professions, who without any ostentatious display of advanced views are quietly making their way to the front

rank. São Paulo has a successful woman physician, and there are two who have good practices in Rio de Janeiro. In the law, there are women attorneys who enjoy an assured standing among the best. There are also women students of pharmacy and architecture."

Other correspondents tell us that the organization of women is also developing in many parts of Latin America. A correspondent from Mexico says: "I believe that there is a great field, not only in Mexico, but also all through Latin America, for some new organizations properly conducted which may do more effective work. As necessary steps to develop such organizations, I recommend a careful study of social conditions in each field, so as to find out the greatest needs and the special conditions and preferences of the people. Then must come the framing of good plans to organize the required societies, and the furnishing of good literature for definite and practical programs to secure the required ends."

b. Women's Clubs and Societies.

A missionary writes: "The field of the club seems to be as large in Latin-American countries as in any others, and there is no reason why it may not be developed to an indefinite extent, bringing about the same results as those to be obtained in any other part of the world. It may be regarded as a legitimate part of mission activity, to be developed in connection with church and school work, with the expectation that the results will be so telling that the 'club idea' will grow more and more among all classes of society. There have recently been organized women's clubs in the interests of woman suffrage. There has been for some time in our field a native Woman's Christian Temperance Union. This has done splendid work in bringing forth leaders among our Christian women of various denominations in the much needed temperance work. This society, besides carrying on its meetings, visits the different native hospitals, especially the one for prostitute women and girls, giving talks on morality, purity, honesty, temperance, and on all related lines of social uplift. There can be no

doubt that such organizations as the ones just mentioned have a vast field before them. Other organizations looking toward the benefit of the people, the encouragement of unselfishness, and the raising up of leaders among the Christian women, should be encouraged."

A correspondent from Lima writes: "The organizations of women in Peru seem to be mainly for the purpose of promoting better education. Recently, outside of the church, a number of organizations have sprung into being which have for their purpose social betterment and broader educational facilities for women. The oldest of these was formed many years ago by a group of ladies of the upper class, with religious, educational and industrial purposes. Gradually the original founders have dropped out, the religious purpose has been lost sight of, and all that remains of 'El Centro Social' is a commercial school. This school has an appropriation from the government which helps to support it, and for a nominal sum teaches stenography, telegraphy, typewriting and bookkeeping. One cannot say that these girls go out very well prepared, but the school helps to prepare the public mind to receive them, and they get their most valuable training in the offices they enter, where the most apt and intelligent often rise to positions of considerable responsibility. Occasionally married women take one or two of the courses, in order to be able to help their husbands in business.

"A society called 'Evolucion Femenina' was founded in March, 1914, to encourage the formation of public high schools (colegios) for women, the dissemination of practical knowledge about the care of children, domestic science and industrial work suitable for women, the development of the idea that all honest labor is dignified and honorable, and to secure civil equality before the law for women, and the right to manage their personal fortunes and property, even though married. This society has established a school for the little girls who work all week in commercial establishments, or who sell papers or lottery tickets on the streets, to be held on Sundays. At the inauguration exercises, held July 18, 1915, sixty girls presented themselves as pupils.

"On May 10, 1915, the women's section of the 'Liga Agraria' opened a woman's exchange, which receives articles made by women of any nationality, from any part of Peru. Its aim is to help the woman who has to work in her home, and to do away with the exploitation of woman's work. Hints are sent out, explaining how to make the articles sent in more artistic and salable. As soon as it is well established, classes will be formed to teach new trades and arts for women.

"There is no work in Peru such as is carried on by the Young Women's Christian Association in the United States, but in time it should be established. The women respond to attempts to help them, but while the great hold the Roman Catholic Church has over them exists the most successful general work done among them must be done through schools and agencies, absolutely non-sectarian in character. There is room for all the organizations of the individual evangelical missions, but the work which will effect a general uplift among the women of Peru must be such that any Roman Catholic, as well as any evangelical, would feel free to avail herself of the opportunities offered."

"The Señora Juana Alarco de Dammert has organized in Lima a 'Society for the Protection of Children,' which is composed entirely of Peruvians. They have founded a Children's Hospital, and are recognized as an authority on child problems in Peru."

Women's organizations seem to be more numerous and advanced in Argentina than in the other South American republics, and the following are a few examples of them.

The National Council of Women, with sixty-four affiliated societies, have headquarters in Buenos Aires. Their building is a center of hospitality, of instruction and of practical assistance. Their library is open to girls and women for reading and research. It has a department of traveling libraries, sending out books to each of the sixteen night schools in Buenos Aires, and to many needy places in the provinces. They have an employment bureau, an information bureau, and conduct a woman's exchange. The scope of the Council's work is

shown by its departments of Education, Emigration and Employment, Legislation, Civil Rights for Women, Public Hygiene, Peace and Arbitration and Public Morality.

As an illustration of the philanthropic work of Argentine women, the "Society of Beneficence," founded in 1823, might be cited. It has in its charge some of the largest charitable institutions in Buenos Aires, and dispenses state appropriations for orphan children, hospitals, an insane asylum, and the great Rivadavia Hospital. In 1913, there were 18,560 persons assisted, and one thousand children were born in the maternity ward of the hospital. Its budget for that year, in Argentine currency, was \$4,936,856.22—of that, \$3,872,416.23 was given by the government, and all of this great sum was dispensed by these women.

There is also in Buenos Aires a "Society for Child Welfare," in which men and women work together, and this too is handsomely subsidized by the government. Its object is to help the needy classes of children, and it has schools, industrial work, kindergartens, day nurseries and asylums for them.

This year of 1916 is the Centenary of Argentine independence, and one of the celebrations of that event will be a Congress on Child Welfare; held at Tucuman in July. The President of the Society is a woman, Doctora Julieta Lanteri de Renshaw, and the program will be conducted under the following departments, all considered in their relation to the child:—laws, industrial legislation, hygiene, education, psychology and sociology. Some of the topics for discussion are:—

Domestic and Social Causes for Infant Mortality.

Child Play.

Types of Education Before Adolescence.

Tuberculosis.

Insufficiency of Legislation.

In both Argentina and Uruguay, there are organizations of women for various lines of social uplift. Effective work is being done for the censorship of moving picture shows. The antituberculosis leagues are con-

ducting campaigns of education, and taking practical steps for helping those who have contracted the disease.

The growing appreciation of the evils of alcoholism is finding expression in temperance organizations in both countries. The Woman's Christian Temperance Union in Uruguay, founded in 1892, conducts a vigorous propaganda by both the written and the spoken word, and reaches clubs, schools and Sunday Schools. In 1915 a National League Against Alcoholism was formed, in which men and women work together. Its constitution was approved by the Minister of the Interior, and by the Minister of Public Instruction before being adopted by the League. It numbers among its members cabinet ministers, national deputies, directors of the public schools, physicians, and ladies prominent in social life. The women members have largely assumed the practical administration of the society.

c. The International Woman's Congress.

The International Congress of Women held a notable meeting in Buenos Aires in 1910, at which representatives from most of the South American countries were present. The program was divided into sections on sociology, law, education, science, letters, arts and industries. Some of the topics discussed were:—

- Character as the Supreme End of Education.
- Professional and Industrial Schools for Women.
- Physical Education of Women.
- Schools of Horticulture and Gardening for Women.
- Esthetic Culture in Education.
- The Education of Immigrant Children.
- Teaching Sub-normal Children.
- Compulsory Education.
- Woman as an Economic Factor.
- Union Labor as Affecting Women.
- Delinquent Women.
- The Political Rights of Women.
- Universal Suffrage for Men and Women.
- The Legal Status of Women.
- Legal Position of Women in Countries Represented in the Congress.

A missionary to Argentina says of Buenos Aires: "There are women's clubs in the city, but I am not fa-

miliar with them. I know there is one especially, counting among its members many families of high rank. Philanthropic work is the strong point. I do not know whether this question excludes the Young Women's Christian Association or not. I believe we have the only one on the continent not connected with a church or school. This one has a large Argentine department, and holds a regular religious service once a month. It also gives classes and social opportunities.

"I should say there was a larger field for women's clubs here than at home. If they could be led, not to lessen their charitable work, but to take up regular study, and to interest themselves in civic reform, it would be an inestimable gain. I believe some such work has been attempted, but not enough to count."

d. The Young Women's Christian Association.

Buenos Aires, says in its annual report upon its very interesting work for 1914: "The first and only city in South America in which work was undertaken by secretaries from the United States is Buenos Aires. It now has two secretaries on its staff from the United States, also one Mexican and one Uruguayan, besides other members. Since the arrival of the first secretary, the Association has become a powerful influence in the social life of the community. Physicians, clergymen, ship captains, consuls, merchants and officials are constantly referring young women to the care of the Association. Every day women of several nationalities find their way to our rooms for advice, for companionship, and for home influence. The board of management is international in its personnel, and the membership includes women of twenty-three nations." It will be seen from this, that one of the main lines of activity of this Association is to deal with the large number of young women who are going to the New World in search of opportunities denied them in the crowded conditions and conventional surroundings of Europe. When request is made, steamships and trains are met, and travelers are assisted. The Association often furnishes in its building a home for girls from a distance who may be unprotected or un-

provided with a lodging. It has an employment bureau, which carefully places as many young women as it can assist. It has a savings' bank, to promote thrift among them. In many instances young working girls have no home worthy of the name, and face a dangerous existence in a single room, or in a cheap boarding house, with no one to whom they are responsible, and no healthful outlet to their craving for a happy social life. The Association attempts to meet this natural want; their building is a place where girls can go with their friends to spend their evenings, under the inspiration of the secretaries, who are experienced women of the world, in the true and good sense of the word.

As their work under modern industrial conditions throws these girls constantly with men, evenings are arranged to which they can bring their men friends; with the ideals of gracious and self-respecting womanhood held up by the Association, a new basis of congenial companionship between the sexes is created—that they may work and play together as human beings, with equal standards of purity for men and women, which will result in a fuller and more perfect life for both.

Not only in Latin countries, but in all lands, the greatest liberty that has come to woman, industrially, socially, educationally, has brought a brood of new enemies, especially to young womanhood, that cannot be ignored. Those who have reached their fifth or sixth decade have never been exposed to the dangers that assail younger women, especially in city life. Their daily work in public places, the new social liberty that has come to them, brings them into contact with all sorts and conditions of people, and often hideous wrongs are perpetrated on them, because they are not safeguarded from without, as well as forewarned and forearmed from within.

Such organizations as the Young Women's Christian Association, whose scope embraces "the young womanhood of the world," and others of like noble aims, are indispensable agencies for social service in the times of transition in which we live. The object of the Association is: "To bring young women to such a knowledge of Jesus Christ as Lord and Savior as shall make for

fulness of life and development of character, and to make the organization an effective agency for the extension of the kingdom of God among the young womanhood of the world." To accomplish these ideals, the spiritual life of the Association is full and rich. At its Sunday afternoon meetings and daily Bible readings, clear and constant witness is borne to Jesus Christ and His salvation as the only foundation on which character can be built and service can be rendered.

The radical changes in social life that modern economic conditions have brought about have forced women, in a greater degree than ever before, to leave the sheltered home life, and to work as a member of the community; this altered position, with its new social relationships, has been followed by new duties, and by higher claims on the intelligence than ever before.

To meet these thronging needs, the Commission not only recommends cooperation with the Young Women's Christian Association with its broad Christian social program, but believes that the missionary enterprise would lose none of its depth and spiritual power by working for definite purposes with women's organizations, whether these be religious in name or not, which are striving for the growth of righteousness.

c. Their Common Social Interests.

While these organizations are so numerous, yet a study of them shows that they all have the altruistic note in common, and though they may seem to be following widely different lines of endeavor, yet in the deep, underlying motive of every one of them is the desire and purpose for social service. Sometimes the watchword is temperance, yet we all know how the Woman's Christian Temperance Union has widened its lines of effort, until it embraces every kind of beneficent work for the betterment of society.

The Women's Club movement, while it began with culture for its dominant note, now ranges in its national committees along all the main lines of social service—education, civics, industrial and child labor, social hygiene,

pure food, household economics, libraries, forestry, good roads, civil service reform, art and literature.

The persuasive note in the woman suffrage organizations to-day is not so much the right of woman as a human being, with a mind and soul, to have her share in the state with which her interests are so closely interwoven, but, by the use of the ballot, to help not only the weak, but also the erring and criminal among women and children, who have fallen by the wayside in these days of change and transition.

One of the needs of to-day is a vision which looks beyond the superficial and extraneous, and sees the secret springs that are moving the women in their united efforts to do their part in the betterment of the land and of all mankind. What we need most is a mutual recognition of the nobility and similarity of our aims, and a resulting cooperation for the removal of the age-long evils that have afflicted our whole social structure.

With the great tasks before us—tasks which need the united voice and influence of the womanhood of all the world for their accomplishment—should we not cultivate a fuller appreciation of our common aims, and seek a closer cooperation and fellowship than ever before in the history of women's organizations?

The Commission believes that one of the main functions of the movement is to give expression to the collective voice of the womanhood of the world. What you think or what I think may be of small importance, but when your thought or mine is lined with that of hundreds of women in our community, when our club's thought is shared by thousands of organizations all over the land—then our thinking becomes a collective influence, and a tremendous factor in shaping that subtle thing we call public opinion.

Through this organized influence a new point of view is being brought to bear on age-long evils, like that of the differing moral standard for men and for women, the atrocities of war from the viewpoint of the mothers of the whole of the human race, a demand for the persistent repression and ultimate abolition of the social evil

and its inevitable social diseases, and other things that closely affect the welfare of society.

Believing that these multiplied organizations of women are the modern expression of their efforts for the betterment and uplift of society, the Commission can, in all good conscience, recommend them to the women of Latin America as an effective agency for Christian social service.

CHAPTER VI

THE WORK OF WOMEN'S MISSION BOARDS IN LATIN AMERICA

In the splendid growth and development of mission work, women's Boards are no longer limited to the one line of ministries to women and children. In the closely correlated life of to-day, the interests of the woman and the child are inevitably and inextricably linked with those of the state, and of society at large. How can we separate the interests of men from those of the mothers of men? So, in the general movements toward cooperation to-day, the trend seems to be that on the mission field women should be associated with men in the administration of the general problems of men's work, and that men should be associated with women in the administration of the general problems of women's work. For the purposes of this report, however, which is limited to the work of women's Boards for the women of Latin America, we limit ourselves to the question of the women and children of Latin America.

I. THEIR SPECIAL INTEREST IN EDUCATIONAL SERVICE

Education has always been a key word in the work of women's missionary organizations in all lands. In the marching orders of missions, the command was to teach as well as to preach; the two are inseparable—what Christ hath joined together, let not man, or woman

either, put asunder. Nothing shows more plainly the blessing of the Heavenly Father on the work of women in missions and His guidance than the fact that they have been granted this vision of the mind of the Master.

One reason that makes them know so well the value of educational work is that childhood is the sacred charge of womanhood; during the child's school life, and through it, the mother knows intimately, and prizes highly, the functions of the school. Again, woman does not despise the day of small things; the greater part of her life is devoted to patient, quiet ministries, and the mission school in its beginnings is almost always a small thing; it deals with children, and results with them are things of the future. She is content to toil without large returns for the present, that she may reap a harvest of transfigured lives in the future.

It is especially gratifying that the missionaries have been so sympathetic with the efforts of the republics in South America to establish public school systems for the training of their future citizens, and a number of these missionaries have made valuable contributions to this end. "When General Sarmiento was elected president of Argentina, one of his first official acts was to give Dr. William Goodfellow, an American missionary returning to the United States, a commission to send out a number of educated women to establish normal schools in Argentina. In Ecuador, the Rev. Thomas Wood, also an American missionary, gave the president of that republic a plan of public instruction, which was adopted by the president and his cabinet. Congress also passed a bill adopting it, and giving one hundred thousand dollars to carry it into active operation."

That these systems have not yet attained efficiency is not surprising; this leaves a large field of educational effort, especially for schools for women and children, to the mission Boards. The very heart of the study of Latin-American womanhood in this report is the need for distinctive Christian education, from kindergarten upward, that shall not only make for culture, but for character and for service for Christ.

2. TYPES OF THIS SERVICE

a. *The Kindergarten.*

Miss Phoebe Thomas, a self-supporting missionary, opened in 1882 the first kindergarten in Brazil, if not in all South America. This was in successful operation for a number of years, and several Brazilian girls were here trained to be kindergartners. Its far-reaching value is shown by the fact that a family of high social position was converted to Protestantism through their children, who attended the school. Miss Marcia Brown, after several years of fine work in teacher training in the *Eschola Americana*, was appointed to a position in the state normal school, and began the work of training kindergartners there. It is to be regretted that of late the mission schools have all but discontinued the use of kindergartens; the competition of free government kindergartens, the lack of funds and of space have all doubtless contributed to this unfortunate policy. The kindergarten should stand at the threshold of the elementary school; by simple plays and songs it teaches the value of work, the ideals of purity, unselfishness, morality and truth—in a word, the very elements of Christian character.

An experienced missionary strongly urges the need of the kindergarten in Mexico: "For the improvement of the education of the children, American kindergarten methods are greatly in demand. As a people the Mexicans are musical, and the children respond readily to the songs and games; the admirable devotion of the people to their children makes them appreciate such opportunities when afforded by the missions. Possibly there is no better way of breaking down prejudice than through the kindergarten under mission auspices." What is true of Mexico, seems to be true of Latin America generally.

b. *The Day Nurseries.*

In localities where the pupils, whether of kindergartens or of graded schools, are largely the children of working people, day nurseries for the little ones would be a valuable annex. The little children of the poor, almost as

soon as they can walk, care for the baby brothers and sisters that follow so fast after them. One missionary writes: "I have seen children so small carrying babies on their backs that the little ones had to be tied across them diagonally, so that their feet would not trail on the ground." Day nurseries would relieve these little burden bearers of their charges, so that they would be free to go to school; such nurseries would take a load from the minds of the mothers as they toil for their daily bread; they would be blessings to the health, the happiness and the character of the babies themselves—for who can tell how soon the seeds of truth, of purity, and of love of God can be sown in the little minds and hearts!

c. Provision for the Needs of Children.

The high rate of illegitimacy, which robs so many of these little "children of shame" of the normal ties of orderly family life, and the deplorable rate of infant mortality, should make an incomparable appeal to the mother heart of other lands, as it is increasingly making it to the hearts of the womanhood of Latin America. When Jesus set that little child in the midst as an ideal of character for His selfish, ambitious disciples, He announced the Bill of Rights of childhood: "*It is not the will of your Father in heaven that one of these little ones should perish.*" And now that we are following His example and setting the child of our day in the midst, we are realizing that it has its inalienable rights in the social structure, as well as the man and woman—the right to be happy, the right to its wonder world of play, that world wherein lies the beginning of knowledge; the right to grow unburdened, unhindered; the right to an education, which shall equip it adequately for the coming duties of citizenship; the right to be shielded from the soiling touch of sin, which will rob it of its divine inheritance of innocence. May it be our happy task in these days of child study to minister to the children of Latin America, in the spirit of Him who

lifted the childhood of all the race when He took the little ones of long ago up in His arms and blessed them!

d. Secondary Schools.

But not only must mission Boards minister to the child in the day nursery, in the kindergarten, and in the primary grades, they must have adequate secondary schools for the formative and critical period of adolescence. And these should be planned to reach the young women of the high-born and influential class, as well as the daughters of the poor and of the middle class. The woman's Boards have established a few such schools in the past, and have thus reached families that would not enter an evangelical church. The graduates of these institutions are carrying into their homes the high ideals and Christian principles gained from the instruction and example of consecrated teachers. As the Bible is taught in every grade in most of these mission schools, the Word has been hid in the heart of the student, and has often in later life fulfilled the promise of God, by bringing forth the fruits of Christian character and service.

While the public school systems of Latin America have not attained full efficiency, yet they have set new and high standards for education. Christian missions, in order to keep abreast of these growing demands, must greatly expand their educational work, especially in the development of liceos. These should be established on a scale and with an equipment that has not been reached hitherto, involving large expenditures of money, both for an adequate plant and for a faculty, that will be beyond the capacity of any single Board to accomplish alone. The higher the grade of education, the more need is there for union; equipment is more costly, and an efficient faculty more difficult to secure; and moreover, the institutions must stand comparison with others which are backed by the unlimited resources of the government. Women's union Christian colleges should be planted in large centers of population, where there are already primary and secondary schools of sufficient size to furnish a constituency for them. The Ginling College for

Women at Nanking, China, which is owned, controlled and maintained by the woman's missionary Boards of five different Churches, is an illustration of what can be done by Christian cooperation. Such colleges would not only furnish higher education for women on a scale hitherto impossible on the mission field, but would be an object lesson in Christian union.

2. THE SIMILAR NEED FOR EVANGELISM

a. *Following up the Elementary School.*

While the great preponderance of educational work done by woman's Boards in Latin America, and indeed in all lands, is such as to fill our hearts with gratitude, yet we feel that these splendid achievements should be supplemented by equally vigorous evangelistic efforts. A missionary in Valparaiso, Chile, makes this effective plea for women evangelists, to follow up the work of the schools: "Every school opened in Latin America means an entrance *at once* into scores of homes. The teachers cannot do this work—it is not fair to expect that they should. All mission schools are undermanned, in both educational and domestic departments. Most teachers have extra classes or social work for evenings and Saturdays. It is physically impossible for them to follow up the avenues of influence opened to them through the school. Take, for example, the Escuela Popular in Valparaiso, with 300 children in the central school, and 200 more in the five neighborhood schools, scattered over a radius of ten miles. The principal of that school teaches half of the day, and visits and teaches English in each of the neighborhood schools every week; she is without help in the oversight and management of the boarding department, and she holds a weekly normal class for her teachers, a mid-week evangelistic service, and a Sunday school of 100 children on Sabbath morning. Can she work also among the families of the school children? And yet at least one-half of the effectiveness of the Escuela Popular, as a missionary agency, is entirely lost, simply because there has never been a young woman who could give her entire time to following it up.

The Escuela Popular draws children from the upper middle class who can be reached by the gospel in no other way. Many of them are socially superior to our humble chapel services. Some, having become disillusioned in regard to the professions of the dominant Church, have drifted to the extreme of open indifference and godlessness. In the school, each child has his Testament and hymn-book. He takes them home. Who shall open them up, and explain their message to the mothers? The child has advantages which his mother has not, superstition loses its hold upon his opening mind; too often this reacts upon his home and parental authority—he . . . rebels against parental restraint and discipline. The fault is not with the child—it is the misfortune of the mother.

“How often one hears it said, ‘O let us work for the children—the old folks are hopeless!’ My heart goes out to those hundreds of thousands of women, ignorant and superstitious if you will, but many of them toiling on day after day, faithful to the light they have, uncomplaining, never dreaming of overturning existing social conditions by revolt, sacrificing themselves, that their boys and girls may have advantages they never dreamed of. Shall nothing be done for them?”

b. Home Visitation.

But while the work of following up the students of the mission schools is so urgent and important, yet the task of the woman evangelist is greater than that. One of the Continuation Committee Conferences, held in Asia, 1912-1913, recommended to woman's Boards working there the organization of groups of women to do evangelistic work under the direction of the missionary Boards, giving especial attention to former students of Christian schools, to the visitation of their homes, and to the extension of work into unoccupied fields.

Home visitation is but another form of evangelistic work, and the Commission's correspondents from the mission field are unanimous in recommending that more

of it should be done. In this way, many women can be reached who would never enter an evangelical church. One of the most experienced missionaries says: "Visiting in the home is one of the very best methods of Christian work. The sick and afflicted in our congregations need to be visited, and the parents of all children in the day schools and in the Sunday school. New families should be followed up and wider relations sought. In many cases the way is open for instruction in the care of children, home hygiene, temperance, in placing good books, and in unnumbered lines of influence. The great aim should be, as in every phase of missionary work, to bring all into personal relation with Jesus Christ as their Savior and friend, and to help to give true ideals of life and work, showing how to make the most of what is in the possession of each family. No kind of work gives better results in bringing people into the church and in stimulating the Christian life of those who are already members. It brings the missionary or Bible woman into closer relations with the people, helping her to enter into their joys and sorrows, and thus to gain a helpful influence over their hearts and lives."

A correspondent writes: "I firmly believe that home visitation is almost the only way to get at the older and aged Mexican women. We reach them in their homes to a certain extent through their daughters when we have their daughters in our schools, but that is only indirectly, and not as forceful as getting at them first hand. The daughter is at home only in vacations, or she teaches or marries and sets up her own home. I should think a visitor's aim would be to make clean, orderly, Christian homes and I believe the results would be astonishing if we could have more than one visitor for every sixteen thousand homes, which is about the proportion of ordained missionaries we have to every sixteen thousand Mexicans. If we might have one visitor at every mission station, one who knew how to show Mexican women how to be visitors, it might be worth while to experiment. Have one trained woman who could give *all* her time to the work and then with missionary wives and

native women as assistants, we could create quite a little revolution in the land."

Our large number of Chilean correspondents give this form of work strong emphasis, and speak of the warm welcome they receive in the home. A missionary says: "In all the years I have visited in Chile, I have never been rudely received in a single home, though I have gone to many where the gospel is bitterly opposed."

c. The Use of National Workers.

The use of Latin-American women for this delicate and important work of home visitation is undoubtedly desirable. They know their own people as an Anglo-Saxon can not, and they can often reach them and meet their needs in a way impossible to one of a different race.

An example of efficiency among Latin-American women workers was given by Mrs. F. S. Hamilton, until her recent death, agent of the American Bible Society for Mexico: "Another energetic Bible worker in the capital city is the blind colporteur, Guadalupe Rosillo, who goes fearlessly about offering her Testaments on the streets, in the stores, and houses. When she enters one of the typical tenement houses, consisting of rooms built around a large open court, the children, of whom there are always many, gather around and escort her from door to door, listening to her explanations of the little books she offers, and calling others to come and listen to the story. Her great anxiety is that whoever purchases her book should recognize it as a very precious treasure to be studied and heeded and used as a guide to a better life; so when she offers a Testament she at once begins, in her wonderfully musical voice, to describe its contents, telling some of the stories and getting her hearers deeply interested. She has sold 511 books during the year, and that means hard, exhausting work, where money has been so scarce, and poverty so bitter."

A missionary correspondent in Mexico writes: "There have been some really talented native Bible women, visitors and workers. A few have received their training in

¹ American Bible Society, "Annual Report for 1914," 241.

the United States, but the majority of them have learned all they know in the mission school. A number who have proved excellent, Spirit-filled workers, have gained much from association with, and from being tutored by, the American missionaries."

That Latin-American women should be trained for this intimate, personal work seems a most reasonable service. A Bible woman's training school, opened in some of the great cities, seems a desirable and needed branch of church activity.

In fact, it should be our policy to give these women workers positions of increasing responsibility, and an effort should be made to give those of marked mental and spiritual qualifications an equal rank with that of the foreign missionary; for it is true of Latin America, as of all the great mission fields of the world, that its ultimate redemption must be wrought out by its own people. The missionaries must feel that they have no right on any mission field, except the right to help in the name of the Lord Jesus Christ; their aim should be to make themselves unnecessary as soon as possible, and their attitude toward the work they have toiled so hard to establish should be that of John the Baptist to Jesus of Nazareth, "He must increase, but I must decrease."

d. Visiting Nurses.

The use of visiting nurses in mission work in Latin America is a new branch of service, but seems to meet with general favor. Mrs. Arthur Yeager, wife of the governor of Porto Rico, writes of the successful beginning of this work in that island: "Visiting nurses from the Presbyterian Hospital are doing a peculiar, effectual work here, in and around San Juan. One young woman has made during three months of 1915 (January, February and March), 1131 visits in the homes, treating 130 different patients. She works in the diet kitchen of the hospital in the mornings, and spends three hours every afternoon in outside nursing. A visiting nurse in San Juan has made during these three months 1,118 visits to the sick. She is a graduate nurse, and the Porto Ri-

can doctors find her work very acceptable. She has given out 1,138 quarts of milk and five dozen eggs to the poor children and sick adults. After the terrible fire she distributed clothing to sixty children, and aided the mothers in finding employment. There is a wide field in the island for many visiting nurses."

One woman, for twenty years in missionary work in Peru and Chile, writes: "In Chile, there are no visiting nurses. In Peru there are a few in Arequipa and Cuzco, and they have done excellent work in winning the trust and confidence of the people. This line of work is invaluable as a missionary adjunct, and further development would meet a great need in both countries." A number of Mexican correspondents strongly endorse this branch of service, and urge that district nurses be added to the mission forces there.

In addition to ministries to the sick, especially in the homes of the poor, the visiting nurses could teach mothers how to care for infants and children, and give instruction in sanitation and the general laws of health. The visiting nurse is now considered an essential part of an up-to-date municipal equipment; she is surely as necessary in the mission station as in the modern city. When day nurseries are established in connection with a kindergarten or school, the visiting nurse could have them under her supervision.

e. Evangelism Through Literature.

Possibly the lack of good literature is one of the greatest weaknesses in missionary work for Latin-American women; the whole range of wholesome fiction for young people and stories for children are wanting. There comes from Peru a plea for a woman's magazine, voiced by a correspondent: "A Roman Catholic priest has said that his Church has full control of Peru because it has the women entirely in its power. If we wish to win Peru for Christ we must reach the women. The same is true even in a stronger sense of Bolivia, and no doubt applies to all Latin America. While many women here cannot read, those who have been

educated enough for that eagerly read all the books and papers they can find. Their intellectual life is starved, and their whole life is very narrow. To relieve this, not only should more books be translated into Spanish and Portuguese, but a real woman's magazine is needed, published for Latin-American women. It should do the work for these women which the great magazines in the United States do for the women of that country, dealing with the problems of the home life especially, and having departments of fiction, hygiene, sanitation, cooking, home decoration, clothing the family, care and training of children, religion, woman's duty toward the public, etc. It should provide wholesome fiction to replace the bad variety of Spanish novels and stories now extant. While not a church paper, its tone should be decidedly religious, even evangelistic, and it should eventually serve to propagate our religion.

"Hygiene and sanitation as we understand them, are almost unknown among the poorer classes, especially in the interior. Children are very poorly cared for, so that the death rate among them is very high; this is due to the ignorance of their mothers. They are also poorly trained. Houses here are decorated with furniture and other articles which are neither useful, comfortable, sanitary nor ornamental. These women need to be influenced toward independent thinking; their religion dictates to them just what they shall believe and much of what they shall do; the laws of the country give them very little recognition, and among themselves they have little to talk of except gossip, which makes them afraid to do anything not strictly conventional. They also need good common sense articles treating of many subjects to broaden their view and do away with their superstitions.

"The magazine should be a good one, printed on good paper, well illustrated, such as would command the respect of all; if not, it would be likely to fall into disfavor at the start with the higher class of women, and then it would have difficulty in winning its way. It should be of such a high class and so very practical that

it will be read in spite of its religious department. If well conducted it would soon become very popular, judging from the experience of other publications, so that with subscriptions and advertising it would soon pay for itself. At first all articles would have to be submitted free of charge, but if missionaries and friends at home would take enough interest in the enterprise to send enough for the first numbers, and permission could be secured to make translations from other periodicals, there would be little difficulty in starting it.

"A competent woman editor, one who is a real missionary with the interest of the work at heart, and who knows the Spanish language and people, a secretary, a business manager, and a board of managers would be necessary. Lima would be a good place for the publishing of the magazine on account of its central location; also the work of publication should be done right here to arouse the women and draw their attention to our work. Evangelical work has no distinctive enterprise in Peru.

"There is no magazine especially for women in Latin America, so far as I know. All the secular magazines of any kind in Peru and Bolivia are sensational, sensuous and often vicious, but they never lack readers."

How helpful would be a series of well written biographies of women, who have been pioneers and leaders in new lines of social service in our day. Who can tell what inspiration to higher thinking and fuller living might come from well-written biographies of Florence Nightingale, Elizabeth Fry, Frances Willard, Susan B. Anthony, Clara Barton, Jane Addams, and of other noble women of our times?

CHAPTER VII

THE CONCLUSIONS OF THE COMMISSION

I. THREE GENERAL CONVICTIONS

The Commission, after studying the conditions of women and children in Latin America as given in the literature and in the correspondence from many missionaries and other workers, have come to the conviction: (1) that the Christian forces now at work in these fields are wholly inadequate, for as yet large areas are untouched; (2) that a closer relationship of the two Americas should be the earnest desire of all Christians; (3) that now is the opportune time for advance, for the woman's movement, Christian at the core, of which our missionary work is an integral part, has begun its leavening power in Latin fields.

This is a testing time for the womanhood of the Church. Will their work keep pace with the new commercial life, with the growth of educational opportunities, with the advance of civic movements opening up to the women of Latin America? If so, the forces must be increased in number and efficiency, and must be backed by greater loyalty, more real sacrifice, and more intelligent prayer on the part of the women in the home church. The responsibility, the privilege, the ability are ours, the victory also may be ours in His name.

2. SPECIFIC FINDINGS

a. The Women Commissioned for Service in Latin America should be Gifted, Cultured and Specifically Prepared.

In view of the position and influence of Latin-American women, and the new opportunities and responsibilities opening out before them, we think it imperative that the missionaries sent to those countries should be women of courage, faith, adaptability, special gifts, thorough training and marked spirituality, who will help to develop the wealth of material in the women of Latin lands. They should be women of tact, with the ability to be all things to all women, whether the burden bearers of the poorer class, or the women of finished social graces of the upper classes. In a word, we crave the finest and highest type of North American womanhood to go to this great and promising field. They should be women of culture and refinement with the ability to enter into the life of the beauty-loving artistic, impressible Latin women. They should be broad-minded, and should seek a sympathetic approach to those whom they would help. Their methods should be to present the truth as it is in Christ Jesus, and let it do its work, rather than to attack the Roman Catholic faith.

The Commission thinks, in addition to a broad and thorough college course, that a study of the history of the Roman Catholic Church, of the Latin-American countries, of the Romance languages, especially the Spanish or the Portuguese language, before going to the field, would also increase efficiency. Some should have training in journalism, because there are many opportunities for the presentation of the work in the press, and because there is a growing need for the development of Christian literature.

b. Their Number Should Be Increased.

The work must be developed with reference to all phases of social service, education and evangelization. To that end, the number of missionaries and teachers

must be increased, and the plants now in operation must be enlarged and more fully equipped.

c. Provision Should Be Made for Varied Types of Educational Service.

The Commission finds the educational work of the woman's Boards so splendid in its results that it would emphasize the need of enlargement, and of better equipment, that adequate provision may be made for all ages, from the child of tender years to the woman in the university. Provision should be made for kindergarten, primary, secondary, vocational, and college training, not forgetting that many must be trained as teachers and many more as social and evangelistic workers.

The opinions of our correspondents vary a good deal in regard to coeducation. Some of the missionaries who believe in it theoretically, doubt the wisdom of using it in Latin America at present; we have, therefore, no definite recommendation to make, but would trust our teachers on the field to adopt it or not, as the conditions surrounding the schools may warrant.

d. Inter-Board Cooperation Is Desirable.

The women of Latin America, in the great tasks before them, should have the best preparation that the Christian nations can give. Since no one Board is able to furnish the facilities and equipment for higher education that conditions to-day demand, it is recommended that in large centers of population, where there are sufficient primary and secondary schools to provide a constituency, that the various woman's missionary Boards cooperate to establish woman's union institutions to afford the desired higher education.

There should be not only cooperation between women's missionary Societies working in Latin America, but the fullest coordination of the work of men and women in Christian education, with an equitable representation of women in counsel and administration.

e. The Work of Evangelization Should Be Pressed.

Conditions that have been found in the homes of the children who attend our schools make it evident that

some steps should be taken to increase the evangelistic work done by the women. It should include not only the old lines of Bible-women's work, but also visitation in homes, and following up the students of our mission schools on a scale never before attempted. Every church, chapel and school represents an increasing number of open doors, and every one of them should be entered, and the claims of Him who stands at the door and knocks should be presented.

Not only should there be the personal approach through home visitation and district nursing, but wherever the way is opened, women evangelists should seek to save the women and children, both by teaching and preaching. Latin-American women should be trained in larger numbers than ever before to carry Christ's message of love, not only to those in our missions, but to the great unoccupied fields of Latin America.

f. Literature Should Be Freely Utilized.

The ministry of the printed word should be used on a scale never before attempted. This should embrace the issuing of translations of the best books available, and the establishment, as soon as possible, of well edited magazines for women and children.

g. Latin-American Workers Should Be Used in a Greater Degree.

Because of the temperamental differences of the races, and the difficulty in acquiring a ready use of the languages, as far as possible Latin-American women should be employed in the social, evangelistic, and educational work of the missions. Lack of training has partly accounted for the few that have been used. At many more stations, training schools and conferences should be conducted for the native workers and for the wives of the native pastors. It is universally conceded that if the women of Latin America are to be reached and helped in any large way, it must be mainly done by their own countrywomen.

h. Organized Christian Social Service Should Be Promoted.

As an effective means of helping the women of Latin America to a larger outlook and greater efficiency, we recommend active cooperation and participation in the following lines of organized Christian social service:

(1) A cordial cooperation of all woman's missionary agencies with the formation and activities of Young Women's Christian Associations, and of the woman's temperance societies.

(2) The formation of parent-teachers' associations in the Christian schools, where the mothers and teachers can meet at regular times for the study and discussion of problems relating to the child, the family and the home. If possible, in connection with such associations visitors should be employed who are well equipped to enter the homes and there teach the high ideals for which we are striving.

(3) The formation of alumnae associations in the schools that are sufficiently advanced to grant diplomas or degrees. This should be done that the educational and cultural advantages of these more fortunate women may be put into active use for the broadening of the educational ideals, for community betterment and for national advancement.

(4) Since few of the higher class women who are the logical leaders in their communities have been reached by evangelical forces, there should be more definite cooperation in the employment of women of sufficient social graces to reach the leading class and to engage their increasing interest in the world movements among women. Whatever form these societies may take, they should stimulate in the women a social conscience that will impel them to study the new perils to young women, brought about by the education and industrialism of to-day. This study should bring a sense of responsibility for the safeguarding of the womanhood of the nation. In every instance Latin women should be made the leaders in these movements for they must come to realize that the liberty they enjoy as cit-

izens of republics places heavy responsibilities on them for the solution of the difficult problems in the life of the women of the nation. No greater achievement can be hoped for than that the growing womanhood of Latin America shall find the expression of its larger life in service to her sisters.

i. Cooperation Is Essential.

The great note of unity in service should run through all our work—social, educational and evangelistic, for this is a day of conservation. The urgency of the task should permit of no waste. The Latin people are already familiar with the outward and visible unity of the Roman Communion, and no less with the weakness resulting from the division in that Church in the past. Over-stressing denominationalism will bring a similar weakness in our work.

The great task of bringing evangelical Christianity to Latin America cannot be accomplished with divided ranks. It demands the combined forces of Christianity to develop a statesmanlike policy for the accomplishment of the task.

As we push forward to make Jesus Christ King and Saviour of our western hemisphere, we should remember that it can be done only in answer to His prayer—"That they may all be one . . . that the world may believe that Thou hast sent me."

APPENDIX A

CORRESPONDENTS OF THE COMMISSION

ARGENTINA

- Mrs. Harry E. Ewing, Buenos Aires.
Miss Carrie A. Hilts (Methodist Episcopal Church), Buenos Aires.
Mrs. B. A. Shuman, Buenos Aires.
Mrs. S. H. Strachan (Evangelical Union of South America), Tandil.

BRAZIL

- Mrs. D. G. Armstrong, Bom Successo.
Miss Layona Glenn (Methodist Episcopal Church, South), Rio de Janeiro.
Miss Eliza Perkinson (Methodist Episcopal Church, South), Petropolis.
Dr. Marie Rennotte, São Paulo.
Mrs. A. C. Salley (Presbyterian Church in the U. S. A.), Florianopolis.
Miss Ida Schaffer (Methodist Episcopal Church, South), Piracicaba.
Miss Sophia Schalch (Methodist Episcopal Church, South), Piracicaba.
Miss L. A. Stradley (Methodist Episcopal Church, South), Piracicaba.
Notes by a Brazilian Man, also Notes by a Brazilian Woman—
Translated by Miss Glenn.

CHILE

- Miss Elizabeth Cronin (Methodist Episcopal Church), Santiago.
Mrs. W. A. Shelley (Methodist Episcopal College for Girls), Santiago.
Mrs. C. M. Spining (Presbyterian Church in the U. S. A.), Valparaiso.

Mrs. A. R. Stark (British and Foreign Bible Society), Valparaiso.

Mrs. A. E. Turner (Paper on Mexico), Valparaiso.

(Twenty-one names listed on paper, sent by Miss Smith. Three contributors not listed.)

COLOMBIA

Miss Martha Bell Hunter (Presbyterian Church in the U. S. A.), Barranquilla.

CUBA

Miss Anna M. Barkley (Woman's American Baptist Home Mission Society), Santiago.

Miss Beulah B. Hume (Woman's American Baptist Home Mission Society), Victoria de las Tunas.

Miss Belle Markey, Matanzas.

Miss Frances B. Moling (Directora, Colegio Eliza Bowman), Cienfuegos.

Miss Mabel V. Young (Woman's American Baptist Home Mission Society), El Cristo.

MEXICO

Miss Ellen After (Woman's Missionary Council, Methodist Episcopal Church, South), San Luis Potosi.

Miss Blanche B. Bonine (Presbyterian Church in the U. S. A.), Mexico City.

Miss Jessie L. P. Brown (Christian Woman's Board of Missions), Piedras Negras.

Miss Esther Case (Woman's Missionary Council, Methodist Episcopal Church, South), Mexico City.

Mrs. C. E. Conwell (American Baptist Home Mission Society), Mexico City.

Miss Effa M. Dunmore (Methodist Episcopal Church), Guanajuato.

Mrs. William Wallace (Presbyterian Church in the U. S. A.), Coyoacan.

Miss Jennie Wheeler (Presbyterian Church in the U. S. A.), Saltillo.

Miss Victoria Wikman (Woman's American Baptist Home Mission Society), Puebla.

One unknown contributor.

PERU

Mrs. J. A. MacKnight, Lima.

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

Mrs. H. A. Nordahl (Methodist Episcopal Church), Callao.

PORTO RICO

Mr. Marshall C. Allaben (Woman's Board of Home Missions, Presbyterian Church in the U. S. A.), New York City.

- Miss Bertha Lacock (Christian Woman's Board of Missions), Bayamon.
 Miss Mary O. Lake (Woman's American Baptist Home Mission Society), Ponce.
 Miss Adell N. Martin (Woman's American Baptist Home Mission Society), Caguas.
 Miss Nora E. Siler (Christian Woman's Board of Missions), Bayamon.

URUGUAY

One unknown contributor.

OTHERS

- Miss E. Jean Batty (formerly of Buenos Aires Young Women's Christian Association), Providence, R. I.
 Miss Clementina Butler (formerly missionary in Mexico), Providence, R. I.
 Miss Florence Nichols, Lynn, Mass.
 Miss Martha Nutt, New Orleans, La.
 Miss Mary L. Thomas, Ft. Smith, Ark.
 Miss Lois Joy Hartung (Methodist Episcopal Church), Puebla.
 Miss Elma Irelan (Christian Woman's Board of Missions), Piedras Negras.
 Miss Fannie Malone (Christian Woman's Board of Missions), Piedras Negras.
 Dr. Andrés Osuna (Director of Public Instruction, Federal District), Mexico City.

THE PRESENTATION AND DISCUS-
SION OF THE REPORT

At the Meeting of the Congress on
Wednesday, February 16, 1916

AGENDA FOR THE CONSIDERATION OF THE REPORT

I. In view of the changing social customs and industrial conditions as they affect the life of women, what should the Christian agencies do to safeguard the welfare of the community? Chap. V, page 29.

II. How may Christian ideals and the Christian spirit most profoundly and extensively influence home life? Chap. III, page 12.

III. What can be done to correlate the work so that men and women may together face the task of reaching all classes of people and bring all the work to the highest state of efficiency? Chap. VI, paragraph 1, page 35.

IV. In what ways can the present methods of education of women in Latin America, as conducted under the auspices of missionary agencies, be improved so as to make them contribute more effectively (1) to the home and community life, (2) to the national aspirations and ideals, (3) to the new industrial conditions and requirements, (4) to the developing church. Chap. IV, page 35.

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 WOMEN'S WORK.

Miss Belle H. Bennett of Richmond, Kentucky, Secretary for Women's Work of the Methodist Church, South, introduced the report as follows: I shall take but a brief time to outline the report which is in your hands. Let me express the obligation of the Commission to Dr. Ida Harrison and to Dr. Irene Meyers for their important shares in producing it, as well as to many others.

The introduction declares that it is the first report of the kind which has been attempted at any great missionary conference. The Commission had no precedents and little literature on which to rely. During the past year there have probably been published more and abler books on South America than in any previous five, or perhaps ten years. But most of these books had nothing to say with regard to woman. She has been practically a negligible quantity and quality in the scientific literature of the world until this Congress was held.

The Report begins with the pioneers of Latin-American Missions, considering only a few out of the many. I was in Brazil three years ago and heard men, now acknowledged leaders of South America in politics, education and literature, who spoke with the greatest reverence of Miss Watts, who was their honored teacher. We next dwell upon the education of womanhood in Latin America, despite all that has been so well stated in the report on education. Dr. Meyers brings out many details we need to know better with regard to educational work in Latin America. No educational system, however well it looks on paper, makes an educational spirit nor does it guarantee an educated nation or community. While in South America recently, I passed magnificent school plants, with a student body that was scarcely worth while. I also went into many institutions where the faculty was unworthy of the fine plant which

had been entrusted to them. In too many institutions throughout Latin America reports are made for the reader. They are truly "scraps of paper." The chapter discusses coeducation in the government schools. In Latin America, as in the United States of North America, the school room has been the first professional opportunity open to women. All over that land, as in our own land, women are entering the school room, but many of them are not prepared for their work. One of Latin America's greatest needs is an abundance of thoroughly cultured and well trained teachers. Notice what the report has to say about normal schools in Argentina and in the other republics. A great effort is being made for education. Now these normal schools are often crowded with women. In one, in the very heart of Rio de Janeiro, I spent a quiet day, and of the more than a thousand students only forty were young men. The others were all young women. In the graduating class there were five young women and three of them were from one of the mission schools. In that land, as in our own, women are making an effort to become teachers that they may be able to support themselves and their families. Others, especially in Argentina, Chile and Uruguay, are establishing commercial and industrial schools. I found a very fine school of this type in the city of Rio de Janeiro. At its head was a woman of refinement and culture, belonging to one of the best Portuguese families of Rio. Her social standing brought into the school some young women who otherwise would not have gone. Economic independence is a live issue all over the world. Some have said here that woman is the real key to the evangelization of Latin America. If we can utilize as leaders in education and in social service these high-bred, cultured women of Latin America we can solve the problem of reaching the people effectually.

The girl in Latin America is in the hands of her mother almost exclusively until she is ten or twelve years of age. The mother has the right to control her education, invariably controls her religious and social life and according to many witnesses has the right to determine her marriage. The girl in North America has much more independence, perhaps too much, but in Latin America the clinging together of the child and mother makes it absolutely imperative that, if we would win South America to the Lord Jesus Christ, we must win the motherhood of that great land. Of the education of the upper classes let me say just a word. What we need in South America, if we would reach the leading people, are splendid school plants that will attract attention. They are accustomed to beautiful homes and to magnificent buildings. Our insignificant little school plants do not seem to them well equipped. Greater attention to externals will be a really profitable investment. Some have said that many women, especially in Chile, are to be found in the state universities. I do not believe that there is any great number of them that enter the universities except for professional

courses. At least I could not find them. I pass now to social service. It was the desire of this Commission from the very beginning to indicate a way whereby the North American women might enable their Southern sisters to join in this great movement for uplift. This must be done by reaching their natural leaders. A class system controls Latin America as perhaps no other region, unless it be in the Orient. Along with many high-bred, cultured ladies there are great masses of women who have had no education but appeal to us by their great needs, which demand womanly hearts and consciences. But their appeal is not alone to the women of more favored lands. As the great apostle Paul acknowledged that he was indebted to Greek, Hebrew and barbarian, is it not true that we all, men and women alike, are debtors to motherhood and womanhood and bound to make them reach fullest fruition?

REV. JUAN ORTIZ GONZALEZ (Presbyterian Church in Cuba, Sagua la Grande): I would like to mention two good reasons for the work of women for women. The first is the power of the confessional in Spanish-speaking homes. Through it the priest rules quietly and secretly and gets at every section of society. No Protestant clergyman can possibly duplicate this sort of influence. Again, Latin Americans have a very exalted idea of personal honor. They will put up with almost anything else, but they cannot forgive anything that implies a lack of honor. In family life in the best society this means an unwillingness to allow outsiders to have any private conversation with the women. It would be considered something that could not be done. Thus it is that men cannot do the work that must be done for women. Women must do it. I know well the mass of women, high and low, in Spanish-speaking countries. There is much sweetness and fineness about them, and yet a firmness in maintaining standards that cannot be matched in any way. Whatever we plan on this behalf must be done by women if it is to succeed.

SRTA. ELISA CORTÉS (The Y. W. C. A., Buenos Aires, Argentina): Probably every one has read of the white slave traffic we must constantly fight in Buenos Aires. It is a never-ending menace to those who come to Argentina as strangers. Our main resource in meeting this danger is the travelers' aid department in our Young Women's Christian Association. Through it we keep the girls from Europe who for economic reasons or because they wish to see the world or are attracted by tales about Argentina come to Buenos Aires. They start without a knowledge of Spanish or of the country. Many a girl has reached the city with perhaps a single pound in her purse. We have a secretary who gives part of her time to meeting such travelers. She welcomes this girl, makes her feel that she has a friend in the city, and brings her to the Young Women's Christian Association Building, where we try to make her feel at home. We never talk about our boarders there, but say "transients" and "our

family." She becomes really a part of our family. Our employment secretary studies her abilities and helps her to find a position which will give her economic freedom. A similar service is being rendered to the young women of Argentina. When one writes to us that she thinks of coming to Buenos Aires, whether she is looking for work or is a teacher who comes to take final examinations, we make her a part of our family. So in case of students who are taking professional courses at the University, they too may become a part of our family. When these girls come they are taken around, so that they may know both the attractions and the dangers of the city. They are made to feel entirely at home, and yet are quickly given their share of responsibility, as in a real family, for the good fellowship and benefit of all. Our lunch room likewise meets a great need. We make it possible for young women to come to our lunch room at the building instead of going to a milk shop. We have a comfortable rest room and serve an attractive lunch for 45 cents, Argentine. There is a piano and a reading room as well as a safe guardianship from the dangers to which any unprotected young woman is exposed. These advantages few can realize who do not live in Latin America.

MRS. THEODORE S. POND (Presbyterian Church in U. S. A., Caracas, Venezuela): It was said here, a day or two ago, that mission work in Colombia and Venezuela has had meagre results, considering the long occupancy of these fields. Knowing the hardness and difficulties and the inadequate way in which they have been occupied, I do not consider the results gained meagre. Much has been accomplished; and far from being disheartened and discouraged, I see a bright and hopeful outlook. In visiting Barranquilla, on the way to this Congress, I was impressed by what had been accomplished there in twenty-one years, particularly in the work of the schools. It only needs following up in the homes. The Presbyterian mission in Venezuela had, up to three years ago, only one missionary family and now has but two. No great sweeping success can be chronicled, but much prejudice has been broken down, and the doors are wide open. The opportunities for woman's work in Caracas are very great. We need a boarding school there badly. In our two day schools the Bible is taught. They are really Sunday schools, open every morning every day of the week. The children from both Roman Catholic and Protestant families are taught the Bible. They are taught to pray to God in the name of Jesus. Some of them come to our home, where they are taught Old Testament history, the life of Christ and the way of salvation. No child leaves our school without a saving knowledge of the truth, and many of them are effective, though unappointed missionaries. House to house visiting is systematically carried on, not only by the missionaries but by the native Christian women, who go by twos. Wherever possible they read a passage from the Bible, interpret it and offer prayer. Then they distribute tracts or

Christian literature, both in the homes and on the streets. We have developed some industrial work among the poor women, hoping to keep them through economic independence from lives of sin and shame. If we could dispose of the finished work satisfactorily, we could help to-day a hundred women instead of twenty or thirty. While they are thus working, the opportunity is seized for presenting the Bible and many other important lessons to them. There is great need for visiting nurses, for hospitals, for dispensaries, and work of this kind. We have good doctors in Caracas, but no nurses, and the sick are always with us. The physicians tell us that one-half of the children born in Caracas die before they are five years old. A quarter of that number die not because of the climate, but because of the ignorance of the mothers. We need greatly a teacher who could train these ignorant young women.

MISS CLARISSA H. SPENCER (World's Committee, Young Women's Christian Association, New York City): If any one at any time knows of Latin American young women or girls who are coming to the United States to live or to study, who would like to have the Young Women's Christian Association take an interest in helping them, send their names and the date of their arrival or their addresses at home or in North America to the National Board, 600 Lexington Ave., New York City. It is our business and very great pleasure to be of any service to them. I have unfortunately never visited Latin America, but wish to say a word of our experience as an Association movement in Latin Europe, where we have studied the problems involved in the care of young women. The section of the Report relating to Christian social service (pages 163 to 174) in Latin America suggests one remark. In many of the problems which agitate our Anglo-Saxon world of women, the strong Christian women of Latin Europe take little interest at present, but just as soon as we placed emphasis upon social service, these ladies were aflame with interest. Some of the finest contributions at our World Conference were made by leaders from Latin Europe whose hearts were very tender toward the social problem, social injustice against women, and the special wrongs of the working girl. In France they recognize that a girl should be prepared not only for her life as a business woman or as a working woman, but also for her life in a home as wife and mother. They also have a wonderful plan for training them in saving and in keeping money. In many ways these French ladies set a fine standard.

The Association found just a few years ago, that it had to face this woman's movement, for it was really a movement of women who were trying to follow the leading of the Holy Spirit, and had been brought about in many countries by Christian teaching, prayer and service, so that as Christian women, we could not stand apart from it, if we were really to be true to our responsibilities to women. We find that our members in Latin Europe are very alive to the responsibilities of Christian women.

If the Christian social gospel set forth in this report is put before the union of Latin America, I for one feel sure that there will be a response. It will uncover leadership; it will make new friends for all Christian enterprises and will help to promote a new order of things.

MISS ANNIE COOPE (Missionary to the San Blas Indians, Republic of Panama): The San Blas Indians are located on a small island off the coast of the Republic of Panama about one hundred miles from Colon. Six years ago I went there at the request of an Indian chief, who was willing that I should teach the Bible and English. The priest in control there heard about my presence and sent two Indians with rifles to order me to get off the island. He said to me that he was there to reach the people and to help them, and that I had no right to be there at all. I replied I had a perfect right there, because I was sent of God to preach the everlasting Gospel of our Lord and Savior, Jesus Christ, which had saved me and would save the Indians. He forced me to leave the island, but as I went away, I told him: "You have done your best to put me off the island, but by the grace of God I will be back here again and you will be out of it." All that has come true. He is now out and I am in. I have a little church with a wooden frame which was built by the priest who was there, but I occupy it and he is elsewhere. The island is very small with a population of about six hundred. I do a great deal of work with the children, having two schools on the main island, and a small one on another island a little way off, where there are about fifty scholars. In all I have about one hundred and seventy boys and seventy girls. There is one Christian man there now who has given his heart to Jesus. He can speak and read and write English. He was taken by the captain of a vessel when a boy and given a little education. There are many Indians in the mountains who are coming down occasionally to visit the island. I do not know how many Indians there are in that region, because no white man is allowed to go among them. President Poras of Panama told me when I was going out there that I would better not go because the Indians would kill me. I said: "Well, sir, I am going in the name of Jesus with the sword of the Spirit which is the Word of God." When about a year ago, His Excellency risked his neck among the Indians and knocked at my door, he found me all right. Some day I hope to get up among the Indians in the mountains to preach the Gospel to them. Perhaps one of the boys with me will become their messenger. I am so glad that I have had the privilege of living with those dear people. They are eager to learn. They come to my school in the morning as soon as the sun rises and stay sometimes until eleven or twelve o'clock at night. For the first two months I was there I taught school three times a day, and had some private scholars besides. As soon as one group of children went out, another group came in. They seemed to think that I could live without

cating. I almost live by teaching, for I have never been sick. Let me tell you something of the results of this work. There are results in sanitation and morals just as well as other results. When I went to that village the houses were so close together that you could hardly walk in a straight line, but now we have broad streets and fences. There were ten saloons on the island, but now there is not one. I teach the Bible a great deal to these people, and they like it more than anything else. We call our school a Bible School. If I ask the people "Which book will you have?" They say, "I like the Bible. I like to read about Jesus." The women at first did not want the girls to come, but after talking to the chief, he said to the people, "You want your boys to be educated. Then you want your boys to be married. They will want wives that can read and write just like themselves." Now I have twelve married women that come sometimes and they are doing very well. My experience shows what plain straight-forward teaching and preaching can accomplish.

REV. A. B. HOWELL (American Baptist Home Mission Society, Oriente, Cuba): I feel especially qualified to speak on the work of women for women, because in the first place the two persons who have had the largest influence on my life were women, a Roman Catholic mother, and a Sunday-school teacher. The opportunities which are offered the teacher and missionary in making known the truth of the Gospel in Latin America are magnified in importance, if we believe that Romanism considers the women its true champion and defender. As long as Romanism can keep its hold on the women it has no fear of losing its power upon the men. The thing to do is to get the Gospel into the home. The way to the heart of any parent is through the child. The teacher in the school wins the love and confidence of the child and the child brings the teacher into its home under conditions of honor, esteem and confidence, which she could never control as a missionary alone. There is another approach to every woman by the way of sisterly comfort in sorrow and affliction. What comfort has a Roman Catholic mother in the sad hour of bereavement? Her only hope for that dead one is the hopeless and distressing thought of purgatory! Is it any wonder that a broken-hearted mother will give all that she has, even pawn her clothes, in order to have the means of mitigating the punishment of her loved ones in purgatory? There is no better opportunity than the hours of bereavement to show the real teaching of Jesus Christ about the future life and that of the Church of Rome.

THE EXTENSION OF CHRISTIAN IDEALS

Mrs. WM. B. ALLISON (Presbyterian Church in U. S. A., Guatemala City): When I went to Guatemala City I had no way of knowing how to go and buy things and had to depend upon servants. I soon found out there was a servant problem

even in Guatemala. But I also made up my mind that through it there was a point of contact for me with these people; while these people were in my home as servants I tried to get Christ into their lives so that they would live Christ before the women who employed them. Well, these servants went out from our home into prominent homes in Guatemala. It was not very long before I began to hear of their influence. One would have thought, as the applications came in, that I was running an employment bureau. I was often asked if I knew where more servants could be found like those. It proved to be a very good way of making the lower and upper classes get together. You can tell a home in Guatemala, where one of our faithful Christian servants has gone, because they preach Christ through their service just as well as a pastor. We have a prayer meeting in connection with my Bible Class. A Christian servant went into the home of a sister of the ambassador of Guatemala to the United States. He at one time was very much opposed to the priesthood. This servant went into her home and was set to work. At first she made the beds very well, and then became careless. One day the ambassador became very angry about his poorly made bed. He called up the servant to scold her. She denied making it that morning. As she went on with her work she felt very badly because she had told that lie. She confessed it to me and finally went to the ambassador himself and told him that she had told him a lie. He was surprised at her coming to tell him, and asked her why she did it, and she said: "Because I am not going to our Bible meeting with a sin-scarred conscience and a bad heart, so I felt I ought to come and tell you." Is it strange that that man afterwards respected Christianity? The mother of that home came and wanted to have prayer, and brought the girl with her, kneeling down and praying together with the servant girl.

We can do a very important work by getting at the children through the nurses. In Guatemala the nurses have a great deal to do with the children, so that there is a peculiar opportunity to spread the gospel in that way. Women of this class do not work as common servants in a home, so we have organized a nurses' training school with a small hospital in connection. There we have five girls; three will soon form our first graduating class. In our girl's school we have also many girls who are being trained to go out and live as Christians in their own homes.

MISS MARY IRENE ORVIS (Christian Woman's Board of Missions, San Antonio, Texas): It is undeniable that it is harder to reach the Latin-American women than the Latin-American men. While the man goes abroad with his mind open for things that are new, she stays at the entrance of her home guarding its traditions and its religion from foreign encroachment. The key that will open that door to the gospel message is what we must find. One approach which has been scarcely mentioned in

this Congress, is the free clinic with its station for the free distribution of milk and ice for children. We have tried this in El Instituto Mexicano. In that country only eighteen out of every hundred children born live to reach the age of six years. There are many causes for this. One of the principal causes is the ignorance of the mother and her lack of proper food for the child. In our free clinics we open our door to all. We have doctors who come in from the outside to examine these people and prescribe for them. We have a resident nurse to prepare the modified milk as each child needs it. While the people are at the station, waiting their turn to see the doctor and the resident nurse, the other young woman of the institution walks about among them, speaking to this one and that, inquiring after their homes or their children or about the parents, telling them what they should do, and pointing out what they ought not to do. We have received at our doors women bearing in their arms their very sick children and saying, "Señorita, I am a Catholic, but my neighbor said that did not make any difference here. My child is very sick and I do not know what to do. May I come in?" Later, we have seen that same woman leave our doors with joy in her heart, bearing medicine and food needed for her child, and calling down upon us the blessings of all her saints. In all my experience in this work I have never known a home of any of the people who came to the clinic to be closed to our workers. We have been trusted and honored guests in their homes, whenever we had time to go there. Another effective approach to the hearts and homes of the people is their growing interest in societies and clubs. One of the most effective has been the Charity Club. Charity is no new thing in Latin America and the grace with which the Latin-American woman dispenses charity is one of her most lovely characteristics. So we have brought together women of different creeds and nationalities to join in preparing clothing and food for the poor. In these societies we have been able to discuss at first all the problems that affect the home. The wise leader has a most marvelous opportunity. I appeal to the mission Boards represented here to send us first-rate leaders for Latin America. We do not want the women who cannot be used anywhere else, but only those who can give their sisters some idea of their heritage as daughters of the great king.

MISS ELMA IRELAN (Christian Woman's Board of Missions, Piedras Negras, Mexico): Much has been said about finding a contact with people we wish to reach. There is another method which is quite readily utilized in Latin America. I refer to the care of orphaned and deserted children. All Latins deeply appreciate Christian charity. Rich Mexicans give bazaars and balls for the sake of charity. Even little children often go without some sweetmeat in order to spend the equivalent for some worthy cause. Not only is there the sweetest kind of hospitality in the homes of Latin women, but often their doors are open

to whole families of relatives or other poor people who may need them. This sheltering hospitality is given sometimes, when Anglo-Saxons can see only useless indulgence. But sometimes this hospitality seems to disappear and the children, especially girls, become the servitors of their supposed benefactors; girls who should have no greater responsibilities than those of the class-room are made to serve in hot kitchens or to act as nurses for those who have learned to treat them as inferiors. One contribution to the solution of the problem of the care of such waifs is the establishment of Christian orphanages. It is my honor to be the superintendent of one such home, now only two years old. From the beginning of our work it has found favor with all classes of people in the community in which we live. One woman said she did not know that Protestants did this charity work. We have been helped by government officials, and by each of the three political parties which have controlled Piedras Negras since the beginning of this work. Only one has imposed duties on the articles of food and clothing brought across the Rio Grande, and then some concession was made because of the character of our work. We have been asked to look after individual girls from time to time. We have saved some of them from immoral conditions and others from filth, all of them from some form of suffering. Six lost their fathers because of the war; seven were taken from immoral surroundings; four were being raised as little servants in homes that were not their own; one was saved out of the streets; two others were children of very poor widows; three out of the twenty-two have been taken away because official objection was made to our keeping them. Three beautiful little girls were saved only by the fact that we had signed a contract that they should be left with us until they had completed their education. We found it was not best to send our girls to public schools or to private schools, so we started our own school last year, with but one teacher. Now we have five teachers and over a hundred children are in attendance at this school. Ten out of the twenty-two girls have, at their own request, given themselves to the Savior, no persuasion having been used on them. It shows the opportunity.

MISS MABEL HEAD (The Committee on Cooperation in Latin America, Nashville, Tenn.): All who honestly face the situation on the foreign field must admit that there is much wastage, that our work has not been planned to secure the highest efficiency. This is in part due to the lack of a definite policy, in part a lack of support or of sufficient well-trained workers, but there is also too much overlapping of the Christian forces in the face of great unreached areas. I do not speak of the results that come from a lack of correlation and unity of effort among denominations, but of a sadder waste that comes from the failure of different agencies in a single denomination to work together. Dr. Cook spoke the other day of the unbalanced situation with

reference to boys' and girls' schools. Let me illustrate from another phase of work. In a certain town the Board I represent has a large and flourishing girls' school. In the same town there is, in its poorest part, a small church served by a good man who has had few advantages. That church cannot properly serve the religious interests of the school. Not far distant is a smaller town where there has recently been built a good church, served by a strong, vigorous, earnest young man, who has a small, struggling congregation of rather illiterate people. The last mentioned church and pastor could cultivate the interests of the girls' school successfully, and the church and pastor first mentioned would do well the work in the smaller town. The results at present are not attained as they should be. The woman's Board that planted the school and the general Board responsible for the church did not have any united policy. They never sat down together to study the whole field and plan the work, so that it would fit together each part strengthening every other part. I would to God that our Board was the only one open to this criticism, but we have plenty of company. The Boards at home are really responsible, not the missionaries. Too many decisions are made and policies fixed in sheer ignorance of the real situations. Men are needed on women's Boards to give the man's viewpoint, just as women are needed on men's Boards to give the woman's view-point. There is often in women's Boards a lack of due consideration of those things that men would see and bring to the fore, and there is just as surely in Boards made up of men a lack of attention to those things that women would see and bring to the fore, call it good house-keeping or what you will. Just here let me say that there is evidently some misunderstanding abroad about women's Boards, for I have heard it said that there are no such Boards. But there are several independent Boards wholly responsible for the conduct of the work. Some send out both men and women. Others only nominally supervise the missionaries at work and still are merely auxiliary to the Board made up of men. If women need to take up the education of boys in a larger way, and some are ready to do it, then they must send out men for such work. Our own woman's Board, when it was an independent Board had boys in the schools up to the age of twelve, but there was an understanding that we should not do any work for older boys. The time has surely passed when women and their Societies are only collecting agencies for Boards made up of men. One woman now at this Congress, the officer of a large Woman's organization in a church where the mission Board is made up of men, said to me that she has been asked to represent her Board in one of the regional conferences. She said, "How can I represent the Board? I am not a part of it. I only know the meagre published reports and a little that some of the good men think to tell me." Strangely enough a man who is a member of that same mission Board said in speaking of one of

those unbalanced parts of the work in a certain field, "This school has been overdeveloped. This would not have been done had some women been consulted." I suggested that they appoint women on that Mission Board, but he replied that it would be a very radical step. Many a splendid advance movement on the part of general Boards, and on the part of women's Boards, has failed of its largest fruition because not planned cooperatively. Many strong women seek fields of labor, such as clubs and charities, where they have a chance for administration. Their power should be used, especially in planning the location and development of girls' schools. A Board of men and women has been constituted to control and conduct the union educational enterprises in Nanking, China, consisting of a university, a woman's full-grade college, a medical school and a theological school. This seems wise and right in the face of our great enterprises which demand the best in all of us. I renew a plea for a laying aside of all prejudice and for a reorganization that will enable all of us of both sexes to do all of which we are capable in the full administration of foreign missions.

MISS MARGARET E. HODGE (Board of Foreign Missions, Presbyterian Church, U. S. A., Philadelphia): I am in much sympathy with the remark of the Report about the need of wholesome reading for women, girls and children. Some one remarked that the mission presses have only printed books of a religious character for girls. It is wrong for us to suppose that they do not want or need anything else. Farther along in the report a plea is made for a magazine for women. I was trying to picture what that would mean to the young people of Latin America. I know how my early reading influenced me. I read almost everything that came my way, except the purely religious reading of the preposterous sort that was current in those days. Now many Latin-American girls go through the schools without having anything but religious literature. Their minds are awakening, but we have no real, varied mental food for them. A fine example of cooperation in the United States is found in the federation of women's Boards. A committee has been appointed by it to study this whole matter of literature for children. They are planning to cooperate on a magazine in China. They have announced that it has been financed for the first year and that already there is a subscription list of over two thousand. They are also successfully meeting the problem of translation and now are already on the way to getting original work. Miss Laura White of China has solved that problem to a degree. When she was asked to edit the magazine for girls, she discovered that it would be more than she could do by herself. So she said, "I cannot do it but I will make my girls help me." She, therefore, introduced a course in which the girls were to study carefully some of the good stories in English, then to translate them, and finally to reproduce them idiomatically in Chinese. And in this same magazine she is planning to get the girls to put their

literary acquisitions into form suitable for Chinese children. Think of the value of this work. When we mention the *Youth's Companion*, what a picture it raises! Grandfather, grandmother, father, mother, the sons and the daughters all seated together around the table reading! This is the ideal Christian home, and we need literature that will fit into it.

THE NATIONALIZING VALUE OF MISSION SCHOOLS.

DEAN IRENE T. MYERS, Ph.D. (Christian Woman's Board of Missions, Transylvania University, Lexington, Ky.): In what has come to us here from those who speak out of their experience with regard to Latin America, I have been most impressed by the revelation of the likeness of the men of Latin America to the men of North America. Whether we are fundamentally Latin, or Teuton, or Indian in race, we are all American; the consciousness of our likeness must strengthen the consciousness of our brotherhood. This continent is ours, and the responsibility for it is ours. May it be that we see it in the large! That we lose not the vision of the whole under the heavy pressure of the parts! On this continent we have wrought into our governments ideals that are akin. We all aspire to freedom in the expression of ourselves, whether politically, or intellectually, or religiously; and although we of the North may work towards it in one way, and you of the Latin race in another, and in yet another, the ideal is the same. We are republics. Our political tendency is democratic. Our religious tendency is, or will be democratic, for the spirit of a nation will harmonize the character of its institutions. We are not only alike in these large ideals, but in many of our experiences. The great Latin-American problem of illiterate Indians calls up the lesser but similar problem among the blacks of the southern portion of North America and among the neglected whites of the Appalachian Mountains. These likenesses bring us together to discuss the ways of mutual helpfulness. As regards the schools in Latin lands, we should remember that our great ideals are the same, and that poor or inadequate results may be due to methods which are out of harmony with the spirit of the country. High national ideals and aspirations must germinate and grow in strong men and women. Only such can mature them. Nature has decreed that the early development of the body, the first pointing of the mind, the first molding of the spirit, shall lie in the woman's hand. How can she form and fashion these in finest fashion unless she is taught? Unless she has the most enlightened aspiration, how can she kindle it in her son? Unless she be brought to the level of the best, how can the nation go forward? I covet for woman the power to lead the child up through his youth, by these various ways, into the presence of God. That our mission schools in Latin America shall fit the future mothers there to discharge, in a measure, this obligation is our ideal. To teach people to think, to demand that they

think, is to start them on the way. When women are stirred to thought, there should stand before them intelligent leaders to show them God. Perhaps this seems afar from the subject, but if our mission schools can energize their teaching with such aspirations, and can develop women who have those ideals, the nation will be the beneficiary. Only through women may these ideals be established.

MISS LAURA TEMPLE (Methodist Episcopal Church, Mexico City): About ten years ago our work in Mexico City moved from quarters it had outgrown and we were able to have a large modern building for our work. Attracted by these conditions, children were brought to us from many higher families, from people whom we had not before been able to reach. We were glad for this wider opportunity that came to us. At the recommendation of the District Superintendent, we enlarged our course of study which before had included primary, superior and five-year normal courses. We included a four-year college course, and we launched out upon this broader way. But we realized that our work was incomplete, that there was a great mass of young women and girls in Mexico we were not reaching, the children of the laboring classes. Many of these people were not prepared to send their children to school, and those who could send them for a time could not permit them to remain there more than two or three years. These girls left school unprepared to meet the demands of life. You who have lived in Mexico know something of the homes of the laboring classes, and realize how few the opportunities of the children are. We felt, therefore, that we must meet their needs. We were fortunate in securing about seven acres of land in the suburbs of Mexico City, where we began an industrial work for children of the poorer classes in Mexico. We erected a building with a capacity for sixty boarding pupils and brought down from Philadelphia a director trained at Drexel Institute. Before long our capacity was crowded to the limit. Children came to us who had never slept upon a bed or sat at a table or known anything of modern labor devices. They were delighted to receive the instruction that we were able to give them. We knew that when they went back, they would revolutionize their homes. We also started a training class to prepare teachers to go out into other schools and give this training. We have some young women from the best social circles in Mexico, who walk out two miles to take this training. In the afternoon students from the government normal school of Mexico come to take this work. The school meets a great and obvious need; training these young women and young men of an abundant but neglected class, so that they will be prepared to take their real place in life.

ORGANIZATION AND COOPERATION IN WOMAN'S WORK.

MRS. CHARLES L. THOMPSON (Woman's Board of Home Missions, Presbyterian Church, U. S. A., Orange, N. J.): We,