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The religious factor in the retarded development of South America with special reference to Peru

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The Religious Factor in the Retarded Development of South America with Special Reference to Perú
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The Religious Factor in the Retarded Development
of
South America with Special Reference to Peru

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INTRODUCTION

There are two Americas - not North and South, but Anglo-Saxon and Latin. The one to the north is a powerful, industrial republic, a vast territory of rude energies and practical development. The one to the south is comprised of ten leisurely republics of unequal civilization stunted in economic and social development by the dictates of the ornamental and literary education, and the decadent traditional religion of the Roman Church.

The object of this thesis is to trace the development of these states in South America, and to seek in their history the reason for their economic, social and spiritual retardation. First of all we shall study, and try to analyze the Spanish genius, half Occidental and half Oriental, that conquering race that discovered and Colonized America. At the same time in all fairness to the question, we must study and analyze the spirit of the indigenous inhabitants of the continent. Then follow the fusion of these two peoples and their development through colonial days and the wars for independence up to the present day with the purpose of showing that the existing situation in the economic, social, political and spiritual life of South America is due in part at least to that peculiar program of religion that the Catholic Kings of Spain enforced upon the rising states of the new world.
It may seem to the reader that this is a story of social and political, rather than religious conditions. But it must be remembered that the one is essential to reveal the true character of the other. A Romanism the influence of which was conducive to social betterment, intellectual awakening and spiritual growth would call for no comment. It would be what Christendom has a right to expect. While it has been necessary to recognize the religious shortcomings of South America and to voice some criticisms, let it be understood that these criticisms are directed against the hierarchy of the Roman Church, and not against the people to whom its clergy minister.
The Religious Factor in the Retarded Development of South America with Special Reference to Peru.

Chapter I

Just as Europe, particularly England, cradled the history of the United States, so the history of South America had its origin in the Old World, and especially in Spain and Portugal. It would be quite impossible to understand the people and institutions of South America or explain their character, if we did not know something of the conditions prevailing in the Spanish peninsula when Columbus made his voyage of discovery and planted a Latin colony in the New World.

At the time of Latin colonization in the New World certain peculiar characteristics had become an integral part of the Spanish people, and the traces of these peculiarities are easily found in the South American today. These characteristics are as follows: (1) The people of the Spanish peninsula are the product of mixing races. From the earliest times, centuries before the Christian era, wave upon wave of conquest has swept over the peninsula with the result that the Spanish are the most
mixed race of Europe. (2) With the free fusion of the blood of the Jews and the Moors with that of Spain during the early mediaeval period, they are the most Oriental of all European peoples. (3) Because of the long struggle between the Christian states of the peninsula and the Moslem invader, we find the Spanish of the fifteenth century the most intolerant people of Europe. (4) Sixteenth century Spain was in a deplorable economic condition which was due to the expulsion of her industrial classes - the Jew and the Moors - and to her own arrogant contempt for labor.

The People of the Spanish Peninsula and Mixed Race

The oldest inhabitants of the peninsula were called Iberians. In the course of time other peoples, supposedly, of Celtic origin mingled with them, so that by the third century B.C. there was a number of distinct tribes, each having its own language and customs. Although tradition tells that the Phoenician traders reached Spain probably before our historical knowledge of the peninsula begins, yet the Greeks were the first to establish colonies, while the Carthaginians were the first to attempt a conquest.

This invasion was brought about by Hamilcar Barca (B.C. 241-218) who saw in the silver mines of Spain means of supporting his struggle with Rome, and in the people a larger and stronger army. Until the time (B.C. 202) of the naval defeat of
Carthage in the Second Punic War, Hamilcar Barca and his son, Hannibal, controlled the peninsula; then Rome, her conqueror, held her as a part of the Empire for six hundred years.

As a matter of fact the Roman conquest of Spain was the most important for to it Spain owes the basis of her language.

During the period of Republican Rome, disturbances were so numerous and the Roman officials in Spain so corrupt, that the native tribes revolted; and it was not until B.C. 113 that most of the country was subdued. Following this, however, complete Romanization set in; cities were built on the Roman model, Roman colonists married Spanish wives and settled down as permanent inhabitants, and the religion of the Empire supplanted that of the native peoples.

The next wave of conquest swept into Spain from the north when the Vandals and the Suevi ravaged the people, plundered the country and destroyed their cities. Before these cruel invaders had time to effect permanently the peoples and customs of the peninsula, the West Goths who under the famous Alaric had sacked Rome in B.C. 410, swept into the country and drove the Vandals and Suevi south into Africa. These new invaders, while improving conditions for the native people, were yet a disturbing
element, for they were Arian Christians, and were, therefore, distasteful to the Franks who were orthodox Christians and to the papacy at Rome. On the other hand, however, they were tolerant to the Jew who now came into the peninsula and became the tiller of the soil and cultivator of the arts. During the latter part of the sixth century things began to change, when Reccared (586-601) abolished Arianism as the religion of the court and established Catholicism, for he may have observed from the Franks that the support of the Church was a great element of strength for the crown. Out of this change in religion there came two very important and far-reaching influences. One was the increased prominence given the ecclesiastical element in the government. High church officials were now more important than nobles and officers of the government, and church councils became the legislative bodies of the kingdom. The other was the increased intolerance particularly toward the Jew whose condition gradually became more and more deplorable and finally resulted in persecution and expulsion.

The Mohammedan Conquests to A.D. 710

The event, however, which has been the greatest influence in making the Spaniards a peculiar race was the Arab and Berber invasion which took place in the beginning of the eight century. Now the West Gothic kingdom of Spain was in no condition to meet this Mohammedan coalition
of Arabs, Syrians and Berbers. A large proportion of the people were slaves, as in Roman times, the nobles and ecclesiastics owned the great estates and lived in luxury and idleness, and the Jew in his intolerable condition hated the government. This situation plus the invasion of the Arab who was incurably anarchical, a noble with no political idea except the tribal one, and who scorned the plebeian Syrian and warlike Berber turned Spain into a land of renegadoes and desperadoes. For eight centuries the fairest provinces of Spain were under the dominion of the Moslem, and for eight centuries the spirit of lawlessness, of class distinction, and of degradation of woman was ground into the very fibre of the Spanish people. So upon the original, already mixed, of the Spanish peninsula has been grafted the stock of the Roman, Goth, and the Moor to say nothing of the infiltration of Phoenician, Greek, Carthaginian and Jew.

The second dominating characteristic of the Spaniard is that he is the most Oriental of all Europeans. Spain is the connecting link between Europe and Africa. Separated from the rest of Europe by the difficult barrier of the Pyrenees, with its scanty, high passes, which has so long hovered between civilization and barbarism, is the home of a people fundamentally more African than European in character. For despite the centuries of conflict between the Cross and the
Crescent in the peninsula the Spaniards were closely related in blood to the Moors by the intermarriage of the conquerors and the converted Christians. Likewise, there was an Oriental element added to the Spanish race. As the influence of the church and church officials came to be greater, tolerance gave way to intolerance. "The church taught the people to abhor the Jew, and from time to time the spirit of persecution broke out against them." (1) Toward the beginning of the fourteenth century the popular hatred of the Jews was so great that in 1391 a cruel and atrocious massacre took place in Spain, at which time thousands of Jews were killed, and those who escaped readily confessed conversion. In time many of these conversos held high positions in church or state and had amassed large fortunes; then, due to the desire of the poor Spanish nobility to recoup their fortunes, intermarriage between these became frequent, so that soon many of the nobliest families of Spain had Jewish blood in their veins. Today, the only Jewish element on the west coast of South America is found in the families of the descendants of these historic grandees.

The influences under which the human character can be modified, for good or for evil, are abundantly illustrated in the conversion of the Spaniards from the most

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tolerant to the most intolerant nation in Europe. Apologists may seek to attribute the hatred felt for the Jews and Moors and heretics, in the Spain of the fifteenth and succeeding centuries, "to an inborn peculiarity of the race - a cosa de España which must be accepted as a fact and requires no explanation," (1) but the annals of history show that toleration for other faiths had never been a marked peculiarity of the Roman Church. It is not too much to say that for the infinite wrongs perpetrated on the Jews during the Middle Ages, and for the prejudices which are even yet rife in many quarters, the Church is mainly if not wholly responsible. "No record of human perversity presents a more damming illustration of the facility with which the evil passions of man can justify themselves with the pretext of duty, than the manner in which the Church assuming to represent Him who died to redeem mankind, deliberately planted the seeds of intolerance and persecution and assiduously cultivated the harvest for nearly fifteen hundred years." (2) Man is ready enough to oppress and plunder his fellows, and when taught by his religious guides that justice and humanity are a sin against God, exploitation and oppression become the easiest duties.

The spirit of intolerance

The Spanish Inquisition

incited by the long struggle

against the Moor, and bitter
hatred for the Jews came to completion in the Spanish Inquisition. In 1480 Ferdinand and Isabella asked the authorization of the pope for their appointment to root heresy out of the church. The request was readily granted, and that same year a special court was established at Seville, and the famous Inquisition began its work. For more than twenty years this relentless institution continued in banishing the Jews and the Moor, and rooting out heresy, and, likewise, it succeeded in suppressing all pregnant thought and passion for knowledge in Spain for more than three centuries.

Another characteristic attributed to the struggle between the Moor and Spain was the dominating interest in war and religion. Every pure-blooded Spaniard considered himself as belonging to the nobility - at least to the lower order - and there were two occupations a nobleman might honorably enter, the army and the Church. In the sixteenth century Spanish society seemed to exist for the Church rather than the Church for society. So devoted to religion and its practices was Spain at this time that there were actually more holy days than there were days in the year; so a beata (pious woman) might devote every day in the year to religious observances. As a result of this fanaticism there was created in the national spirit a passion for uniformity. The political ideal became identified with the religious. To differ from
one of the established dogmas of faith was regarded as a political crime and punished as an act of treason. In this the early individualistic hauteur of the Iberian race became transformed into national and religious arrogance, for the Church taught that individuality was rebellion and sin. Conscience, which is the individual judgment of what is right and wrong, might exist between man and man, but not between man and God. The Spanish nation regarded itself as the Lord’s Anointed to impose the Catholic faith upon mankind. Thus the spiritual integrity of Spain was achieved, but industry decayed, poverty increased and decadence appeared.

All this had a far reaching effect upon the economic life of Spain. The Spaniard felt little aptitude for steady and well-directed labor. He was not a producer of wealth and he looked with contempt upon trade; he neglected his fields, and entertained a low opinion of those industrial classes which were the producers of wealth. The expulsion of the Jews and the Moors was a great blow to the economic life. The Jews controlled certain lines of industry, and had been bankers and money lenders for years, while the Moor had been the tiller of the soil and the raiser of cattle and sheep. Never were economic laws so disregarded as in Spain when
everything had to give way to the demands of the holy Catholic faith.

Spain, it was believed, was the chosen instrument of God for the defense of the ancestral religion in every European land and for its extension into the lands beyond the seas. This belief was held with a child-like simplicity and with a great intensity of feeling. The Spaniard had an unreasonable confidence in himself, and was arrogantly indifferent to all thought and activity that lay beyond the narrow circle of his own life.

Obstinacy and idleness, and sloth and violence possessed him; and he abhorred sustained and systematic labor. He had creative power, the power of initiative, in abundant measure, but he lacked the ability to carry his enterprise through to completion. The routine toil of merchant and of manual laborer he regarded with contempt. Together with these things went the ardor of the mystic and conqueror, the cynicism of rogues and beggars, and a certain capacity for tender feeling, and pronounced love that often rose to passion for formalism, ritual and ceremony. Outwardly he seemed very religious, but inwardly he had little. The whole of the Spanish life was interpenetrated by an oriental ceremonialism whereby religion became a ritualistic habit of creeds, masses, confessions and sermons; while life in
the realm of values, supreme choices and ultimate objectives, was untouched. Learning was extended, knowledge gained, skill acquired, in short the mind was well trained, but the soul was undisciplined and undeveloped. It gained no achievement.

When the conqueror came to America he was driven by three chief motives: (1) Curiosity, a hunger for adventure, stimulated the veteran of Moslem wars who saw in America new fields for the exercise of arms, and rich territory to be added to the Spanish Empire. (2) Infinitely poor, and with no means of gaining wealth in Europe, the Spanish hidalgo came to America with an insatiable desire for gold, and (3) the conquistador imbued with the typical religious ideas of his country came to spread religion and to convert the natives to that peculiar religious program of the Catholic Kings of Spain.
Chapter II

The Indian Background

While Spain was assimilating the various peoples who swept her country, and was beating the infidel from her shores, and expelling her industrial classes, and rooting out heresy by cruel inquisitorial methods, on the bare, bleak hills of an unknown continent, there lived and grew a people, the Indians of South America, who were to figure prominently in her next great encounter.

In pre-hispanic days, and, doubtless, in days prior to that epoch, South America, that vast territory extending from the tepid waters of the Caribbean to the glacier fields of the Antarctic, and ranging from the malarial swamps of the equatorial valleys to the frigid heights of the Andes, was inhabited by various tribes of Indians that can be easily grouped into two distinct classes: (1) the naked savages living east of the Andean range, and (2) the semi-civilized Indians inhabiting the territory west of the Andes.

The chief tribes inhabiting South America east of the Andes were the Caribs in the north, in what is now Venezuela; the Arawaks, occupying the Guianas; the Tupi Indians, found in Brazil along the Amazon Valley; and the Pampas Indians, in Argentina.
The Caribs were fierce, war-like Indians of cannibal-like customs for which reason they were most terrifying to the earliest explorers along the northern coast of the continent. The Arawaks were much milder than the Caribs. They were peaceful agriculturists, weavers of cloths and workers in metals, and were the most civilized of all the races east of the Andes. Of the Amazon Valley the most important tribe was the Tupi. These Indians were very numerous, and inhabited all the territory from the Amazon to the south of Brazil. The Pampas were the tribes inhabiting the great plains of Argentina. Although varying in certain traits, these Indians possessed common characteristics. They were aggressive and war-like, and by their hostility kept the Spanish conquistador from the south-eastern coast of South America for many years.

An extremely war-like and brave people called Araucanians lived in southern Chile. Their form of government was a military aristocracy, and their long wars with the Spaniards, in which they were never completely conquered, have given them a distinction beyond any other native tribe. They followed agriculture and built houses, but on the whole they remained cruel and savage. North of the Araucanians lived the Indians of Peru, Bolivia and Ecuador to whom the tribal name of "Incas" is incorrectly applied. Of this group the two chief tribes were the Quechas of Peru,
and the Aymaras of Bolivia, while in Ecuador were the Caras and in Colombia there lived the Chibchas. All of these peoples west of the Andes had reached a high point of civilization, but it is generally conceded that the Incas of Perù had developed to the highest degree.

The Civilization of the Inca

The history of Perù is, perhaps, more interesting than that of any other American country. It was here that a remarkable civilization evolved, isolated from, and independent of the rest of the world; of unknown origin, and superior to that which had developed in other parts of the Americas. This was the civilization of the Incas, that strange people who inhabited the Andean ranges when Columbus sailed from Spain.

Whence this civilization came, or whether it was autochthonous, is a problem which has intrigued more than one historian. Different students and writers have assigned, as its origin, at various times, Egypt, China, Japan, Judea, Carthage, Norway, etc. The arguments sustaining each one of these views, however, tend to disprove the other, although it is generally agreed that the source was Asiatic. Be that as it may, the origin of the Incas and their civilization is wrapped in mystery and fable, a strange secret of their own that was sealed from the knowledge of mankind with the death of Atahualpa, the last of the noble line.

The generally accepted story
is that the first Inca was a child of the Sun. The sun in its course looked down upon the savages inhabiting the vast regions of the Andes who were living in barbarity and indency; and so, sent down from heaven a son and a daughter to instruct these people. These two were placed upon an island in Lake Titicaca. As a symbol for the founding of their capital, they were given a sceptre of gold, and at whatever point this should sink into the earth they were to choose for the site of the city. The son was called "Inca", and like the myths of Greece and Rome, the daughter was both his sister and his wife. By the marriage of the Inca and his own sister, then, was the line of the Incas ever afterwards perpetuated. The prince and princess journeyed northward setting forth their heavenly origin and mission, and advanced to the present site of the city of Cuzco where, as the story goes, the sceptre of gold buried itself in the ground and disappeared forever. The people worshiped these strangers as the children of the Sun, and obeyed them as rulers, and followed them in great numbers. This is the legend related by the first historian, the Inca Garcilasso de la Vega, who was born in 1540, the son of a Spanish captain who fought under Pizarro, and an Inca princess. Whatever may be the basis for this fable, it points to the miraculous origin of a redeemer for mankind of those regions. The Inca was called Manco Capac, or Almighty Child, and he grew up marvellously wise and prudent. (1)

The total duration of the Inca dynasty has been estimated from four to six hundred years. Manco Capac, the first of the line, must have ruled at the end of the eleventh, or the beginning of the twelfth century of the Christian era. Succeeding him were twelve emperors, the two last of whom were disputants to succession, so that the empire was divided against itself at the time the Spaniards arrived, a circumstance which did not strengthen the cause of the Incas.

The government of the Incas was a mild despotism in character. The sovereign was placed at an immeasurable distance above his subjects, and as representative of the Sun he headed the priesthood and presided at the most important of the religious festivals. He raised armies, and usually commanded them in person. He imposed taxes, made laws and provided for their execution by the appointment of judges. He was the source from which everything flowed, all dignity, all power, all material resources. Without need of the declaration, "he was the state". Although this monarch was far removed from his people, yet he traveled up and down the empire year after year, making and administering good land and social laws, extending the cultivation of the land, and helping to civilize the barbarous tribes surrounding his empire.

The first task of the Inca was the extending of the arable land, and to accomplish this in the hilly and broken country,
andenes (canals) were made. These were terraces upon the steep hillside, the soil being kept in place by retaining walls on the lower side. Thus whole mountain slopes were covered, like a flight of stairs, and every available space was utilized. The Inca engineers were expert in matters of irrigation, and formed channels for the watering of the barren, rainless coast. Today the traveler marvels at the skill of the Inca engineer as he observes the use of the same system and concrete canals that the Inca built centuries ago.

When the provinces and villages were laid out, each Indian received a certain measure of land sufficient for his sustenance, and as his family increased, further measure was given for each member. No one received any preference, and idle persons who neglected the cultivation of their land within an allotted time were punished. Nor was there any such thing as poverty or destitution, for the infirm and incapable were cared for by their neighbors according to law. Every estate was divided into three parts: the first part was for the Sun, and was cultivated first of all; the second for the Inca, and the third for the people. In the process of cultivation, the order changed, and after the service and duty to the Sun were made, the land of the people, the widows, orphans, sick, or aged, was worked; then, last of all the lands of the Inca were cultivated, the Incas believing that the welfare of their people should be preferred in service to them. The people considered this cultivation of land for the Sun and the Inca.
as a labor of love and honor. The crops belonging to the Sun and the Inca were kept in separate storehouses, and formed provision for the army, and for distribution among the people in time of famine, or other need. The crops of the people were stored in large granaries, each village having its own common storehouse.

Relative to the life and activities of the various communities, there were certain definite laws:

"a municipal law, bearing on the administration of the different tribes and villages; the agrarian law, dealing with the measurement and proper division of land; a common law, which obliged the people, except children, the aged, and the infirm to work on the land of the state, all arranged by a fair and equitable quota; a fraternal law, by which the inhabitants of each village were obliged to help each other when necessary; a law against extravagance in dress and living, which also ordained that the people of each locality should meet and feast together several times each month in order that friendship might be preserved and relaxation afforded; a law that no one should be idle, even the very young and physically incapable being apportioned tasks suited to their capacity." (1)

Even though the Inca was primarily interested in his home and village, yet the conquest

(1) Enock, C. Reginald - "Peru" Page 22
T. Fisher Unwin, London, 1910
and civilization of the peoples surrounding him were his policy and mission. War was waged only in case of self-defense, or to reduce barbarians to civilization, and then, it was not declared until terms were offered for the third time to the enemy. When captives were taken, the Inca did not destroy their false gods, but ordered one of the principal idols together with the ruler and some chief families brought to his own capital, Cuzco, where they were shown great kindness and favor. After these had become thoroughly imbued with Inca civilization, they were returned to their former dignity, and lived peaceably under the protection of the Inca. Such wise and liberal treatment, or beneficient use of their powers is not recorded in the history of the deeds of any other ancient ruler. The extension of the empire was the bounden duty of the Incas, so every one of the royal line in manner described above went forth and subjugated new provinces, and returning to Cuzco, was received with pomp and triumph.

Unique as was the Inca in his manner and custom of warfare, still more unusual were his arts and industries which, today, in the grandeur of their decay show evidences of an advance stage of progress and remarkable civilization. The works by which the Incas have retained most lasting fame are their structures, roads and buildings. Today, the traveler is grateful to follow the trail of the Inca roads, as he makes his way over the
high passes of the Cordillera. These roads are trails partly hewn out of the rock, and partly built up of rude steps; and bridges were formed of cables woven of osiers and of prairie grass in the form of suspension bridges.

The buildings of the Incas were really worthy of admiration, and their ruins still command such. The most famous and enduring are those of the cut-stone edifices, such as the Temple of Tiahuanaco, the Temple of the Sun at Cuzco, and the ruins of Ollantaitambo. The most remarkable features about them are the enormous monoliths of which they are composed, and the cutting and carrying and placing of these by a people without mechanical appliances. The extraordinary system of stone-masonry by which the stones of the wall, irregular polygons - one at Cuzco is 38 feet long, 18 feet wide, and 6 feet deep, and of twelve angles - so exactly fit their fellows that the joint does not admit of the finest blade of a knife, is a source of wonder and admiration. Another fascinating chapter in the history of old Perú, is that of their work in gold and silver as is seen today in the interior of the temples at Cuzco and Pachacamac; and the life-size statues of sheep and turkeys, and of gradens in exact imitation of nature, now found in El Museo de Lima.

The Religion of the Incas

The religion of the Incas was in keeping with the morality and philosophy of their customs and laws. True, it is, they
adored and offered sacrifices to the Sun as a visible god, yet they sought for and imagined a Supreme Being, as "the unknown god" of all-pervading power and influence, who could have no visible or tangible form, and whom they enshrined in their hearts and temples under the names of Pachacamac, "He who gives animation to the universe", and Virococha, "the foam of the sea". They admitted the existence of the soul hereafter, and connected this with a belief in the resurrection of the body which led them to preserve the body with so much solicitude. The chaste religion of the Incas was far superior to that of any of the tribes they conquered, and soon the gross idols, savage rites, human sacrifices and cannibal-like customs disappeared before the civilizing influence of these unusual people.

The Inca social régime consisted of a successful system of organization, and distribution of the products and wealth of the country according to the needs of the people. It was philosophical and just, for it not only recognized that every citizen had a right to live, but it afforded him the means by which to live. From another point of view, its weakness may be detected in that personal initiative was discouraged, for while the Inca watched with unwearied solicitude over his subjects, provided for their physical necessities, was mindful of their morals, and showed
throughout the affectionate concern of a parent for his children, it yet regarded them only as children, who were never to act or think for themselves, but whose whole duty was comprehended in the obligation of implicit obedience.

But the end of the Inca empire draws near. The two royal brothers, contestants for the throne have disregarded the prudence of their fore-fathers, and are engaged in civil strife. Already rumors of strange white men bearing fire-arms have been brought from the coast. The isolation of the New World has passed, the sovereign Inca and his obedient child-like people face a new world, for the shadow of Spain, of the sword and the crucifix, is descending upon them.
Chapter III

The Spanish Conquest of America

The soul of the conquistador combined audacity with covetousness, superstition with cruelty, the pride of the hidalgo with the rigor of the ascetics, a rigid individualism and a thirst for glory with an infallible faith in the greatness of its own destiny. A group of adventurers enslaved the empire of Mexico, destroyed the power of the Incas and defeated the indomitable Araucan.

As soon as the Spanish monarchs, Ferdinand and Isabella, heard of the discoveries made by Columbus, messengers were dispatched to the pope, Alexander VI, who was himself of Spanish birth, and requested that he grant them the Indies, just discovered. Whereupon the pope issued a bull conferring upon the Spanish sovereigns all lands discovered and hereafter to be discovered in the western ocean. "In this famous document the pope states that he has done this 'Out of our pure liberality, certain knowledge, and plenitude of apostolic power,' and 'by virtue of the authority of omnipotent God granted to us in Saint Peter and of the Vicarship of Christ, which we administer upon the earth.'" (1) Soon after another bull

(1) Sweet, William Warren - "A History of Latin America" - p. 38
New York, Abingdon Press, 1919
was issued fixing the line of demarcation between the possessions of Spain and Portugal.

From all the provinces of Spain adventurers poured into America.

Triumph lay before them, for with their mediaeval ideas,

their religious fanaticism, their marvellous ships and powerful weapons, they terrified these people who were still dwelling in the age of bronze and polished stone.

The story of shame and wrong that accompanied the Conquest of Perú need only be mentioned here. Fired by the spirit of conquest and lured on by the rumor of untold riches, Francisco Pizarro, the illegitimate son of a Spanish officer, a man utterly without principle, who scrupled at nothing, but who, with all, was made in a great mold and as Kipling puts in his "Gunga Din", "He didn't seem to know the use of fear"; Almagro, a dare-devil of fiery disposition and unknown parentage; and Luque, a priest who served as financial agent of the undertaking, made their way amid unparalleled adventures and vicissitudes down the west coast of South America and finally landed at Tumbez in 1524. Undaunted, however, by the various conquests they encountered with the Indians on the coast, and their thirst for riches, as yet unslaked, they determined to work inland to the rich and populous cities of Cajamarca and Cuzco where, they understood, was the wealth and splendor of the Inca empire. How they crossed
those desert coast regions, and scaled the precipitous walls of the Andes is a story that never loses its fascination; and how they invaded and took possession of the empire never ceases to excite our interest, while, likewise, the wanton murder of Atahualpa and the stamping out of a noble civilization never ceases to arouse our indignation and censure.

Conquistador and the Inca met at Cajamarca with all the ceremonies known to each. Fray Valverde, a priest who accompanied Pizarro at once began in Spanish a long discourse before the Inca, summing up the history and theology of the church, and concluded by handing a Bible to Atahualpa who in disdain tossed it in the dust. Upon this provocation, the Inca was imprisoned, but later promised his freedom upon the receipt of a room full of gold as a ransom. This pledge was consummated within three months, but the Inca was not released. Information had been given Pizarro that a force of Indians was advancing from the north. It was a false pretext framed up by the wily Spaniards, but the Inca was brought to trial. Pizarro and Almagro served as judges, and in accordance with the conniving and treacherous orders of Fray Valverde, Atahualpa was ordered to be burned at the stake. Twelve honorable men among the Spaniards protested, but by the decree of the Fray and the judges, he was strangled to death. Despot, though the Inca may have been, Pizarro is not excused--the murder of Atahualpa is one of the blackest stains on the Spanish escutcheon, and forms one of the darkest chapters.
of her colonial history in the New World.

The Inca was dead. Panic spread at the news. Strength failed at the word, while the conquistadores swept southwards sacking palaces, destroying temples, and scattering havoc and desolation as they went toward Cuzco. So the downfall of the Inca empire was completed without even the rights of contest: the excellent system of government under which millions of simple people lived a happy and contented life was succeeded by the turbulent factions of the Spanish civilization. From that period to the present day, the indigenous inhabitants of South America have been doomed to oppression and spoililage and fated to be kept in ignorance.

Upon receipt of the royal portion of the Inca's ransom, Don Carlos V made Pizarro, Marquis of the northern territory to be called New Castile, Almagro, Marquis of the south, or New Toledo, and Fray Valverde was made Bishop of Cuzco. During the following years difficulty arose between the two sections over the possession of the city of Cuzco. Finally, in poetic justice, Francisco Pizarro was treacherously killed by the Indians of Almagro's faction. South America's period of conquest was over, and her colonial life began in 1551 under the first viceroy, Don Antonio de Mendoza.

The Conquest of Chile

New Toledo, or that territory south of Cuzco which today comprises the countries of Chile
and Argentina, was given, we remember, by Don Carlos V of Spain to Almagro. In 1535 with an army of Spaniards and Peruvians, he made his way south along the summit of the Andes. This attempted conquest was a failure, so he abandoned the expedition and returned to Perú.

In 1540 another Spaniard under Pizarro was sent south to conquer and colonize the territory. He met with a determined resistance on the part of the natives, but succeeded in founding the cities of Santiago and Concepción. As he advanced to the extreme south he met the fierce and warlike Araucanians. General after general and army after army were sent to subdue these Indians, but still they remained unconquered. Three times treaties of peace were provided, but each time war eventually broke out; not until 1780, was peace actually effected. In no country of South America did the Spaniards meet such persistent opposition as they experienced in Chile from the invincible Araucanians.
Chapter IV

Colonial Administration of America

"The degradation of man for the glorification of God" (Alvarez)

The colonial government instituted by Spain for her American holdings was in many respects the most highly developed system of colonial control ever put into operation. To say that it was the most highly developed, does not, however, imply that it was the most successful. Spain was one of the first modern nations to establish a colonial system, and for three hundred years she governed an empire as great in extent as any that has ever existed. But for the development of this thesis it is neither essential nor feasible to enter upon a discussion of all the fine points of this highly developed colonial system, but rather to get a synoptic view of the period dealing chiefly with those factors which are found indelibly stamped upon the life and customs of South America today.

The period of colonial development was an age of creation; races and cities; new rites and customs; all were the result of the mixing of Iberian and Indian blood. The vanquished and victors as has been shown differed greatly from one another; so together with the unification of political and moral ideals, there arose different
characteristics and incipient antagonisms. The Spanish conquistadores took Indian wives or women, and founded provisional homes in the colonies. Wherever the native Indian was more numerous, and the political organization more complex as in Peru, its influence on miscegenation was more potent than in the colonies as Uruguay and Brazil from which the Indian was rapidly disappearing before the advent of civilization. The climate, severe on the plateau, and favorable to an energetic existence, warm and enervating on the coast, contributed to the variety of human types. The first families, sprung from the sensuality of the conquerors, already revealed the elements of future development. Then, the importation of the Negro for the cultivation of the tropical lands, added another complication to the already extreme admixture of races. Grotesque generations with every shade of complexion and every conformation of skull were born in America from the unions stimulated by the kings of Spain.

To acquire new

Colonial Government

Replica of the Traditional Civilization of Spain

empires for the monarch, to cause the Indians to live in the

knowledge of the Catholic faith, America was conquered, and to the New World was brought a political regime, economic system, religion and social order, according to the traditional civilization of Spain. Absolutism in government, monopoly in the matters of commerce and finance, intolerance in
questions of dogma and morality, tutelage and rigorous isolation formed the foundations of Spanish colonization.

The viceroy, the king's representative in the colonies, exercised full powers of government. He presided over the Real Audiencia, the legislative and administrative tribunal of the king, was superintendent of finances, protector of the Church, and chief of the army. To him all power was subordinate, whether ecclesiastical, military, or civil. A royal and luxurious court surrounded him, the adulation of courtiers and courtisans intoxicated him, and the possession of power over-whelmed him. Sometimes, these viceroys represented the real aspirations of the colonists, and were serious leaders, as Francisco de Toledo in Peru; or they defended the colonists from the expeditions of many soldiers of fortune. At other times they enriched themselves by the sale of offices, and drained the treasury, or passed in processions through the cities of their state, haughty overlords surrounded with luxury and gold.

In addition to the political despotism, the viceroy proved a strong commercial agent for the rights of his monarch in the colonies. Humboldt defined the ancient ideal of the colonizing races in his "Essay on the Government of New Spain": "For centuries a colony was regarded as useful to the metropolis only in as much as it furnished a great number of raw materials and
consumed plenty of goods and merchandise, which were borne by the vessels of the mother-country. " (1) Commercial liberty and industrial competition were condemned on the same grounds as rebellion and heresy.

In reference to this colonial period, Bancroft in his HISTORY OF MEXICO says, " the mercantile restrictive system was the superstition of the age "; certainly the colonies were considered to exist for the benefit of the mother-country, and no nation was more successful in carrying out this mistaken idea than Spain.

As is the case in any civilization that is based upon two distinct classes of society, one is the over-lord who holds the other in subjection; such was the position of the hidalgo of noble origin of the Spanish colonies. He held vast domains, and governed great numbers of slaves. For generations from his Spanish ancestors he inherited a contempt for labor; a belief that it was a punishment imposed by God for sin dominated his whole being. He could neither be merchant or manufacturer, for commerce and industry were low callings. Rather he was attracted by the bar, medicine, art and poetry. His time was spent in the cafes where he whispered criticisms of the viceroys and the bishops, or winked at the illegitimacy and blood of the Padre's children.

(1) Volume IV, page 285 - Paris, 1811
A conventional attack, a balcony scene, or a bull fight, would fill him with ecstasy. After an evening with bold Carmen of the plaza, the haughty lord would return to his gloomy house, where his wife would be telling her beads.

With such an attitude toward life wherein trained minds would not consider the development of practical affairs, it was little wonder that the principal pursuits as agriculture, mining and road-building, came practically to a stand-still in the process of their development. The Spaniard made slight advance over the native in their methods of farming. The sharpened stick, the wooden shovel, the copper hoe and sickle of the Incas were no more primitive than the rude plow brought by the Spaniard, and still in use today. Likewise, they made little improvement on the native mining methods, and the returns from the first mining ventures were not large.

As to road-building, a survey of Old Spain will soon prove that the Spaniards were always bad road-makers, and the means of transit from the seat of natural wealth to the coast were practically neglected during the whole period of Spanish domination. They were content to carry their outfit on the backs of mules, and have not insisted that their settlements be connected with the rest of the world by carriage or motor roads.

The Exploitation of the Indian

Since the ruling classes would not work, labor in colonial South America fell upon the
Indians and Negro slaves. At first the Spaniards depended upon the Indians to work their plantations and mines. The encomienda system, whereby colonists were granted Indians to cultivate the land, became universal throughout Spanish America. The mita was a bodily service demanded of the Indians. The Indian population was divided into seven parts and every mine-owner had the right to demand from the district the number of Indians he required. Every male had to render this service, which lasted six months. At the end of the time, if the Indian survived, he had accumulated a debt to the proprietor, which he could not pay, and as a result he remained in perpetual servitude. Even to this day there are Indians whom the writer knows who are trying to pay off the mita of their great-grandfathers. So destructive of life was the mita that the calling out of an Indian for this service was considered equivalent to a sentence of death, and before setting out he disposed of his belongings, and his relatives went through the funeral service before him. It has been estimated that in Peru alone, in the course of three hundred years, the mita claimed eight million victims. The average wage under this system was about ten centavos a day. In Peru and Quito the mita system was extended to the farms and factories, and here the Indians were reduced to practical slavery. They were under-fed, over-worked, and in every way mistreated.

The conquest of America was apostolic. Politics and economics were subordinated to religion. The imperialism
of Charles V. and Philip II. had a religious character. To preserve the colonies from heresy it closed the ports, prohibited all traffic with foreigners, and imposed a conventual seclusion upon the whole continent. The Church was the center of colonial life. She governed in the spiritual order; imposed punishments, excommunication, and delivered unbelievers and heretics to the purifying care of the Inquisition. In the department of morals she kept a watchful eye upon the people, but a closed eye upon her own officials. She was a formidable power; she helped to discipline the unruly natives, to unite classes and races, and to form nations. The cities were adorned, yea, cluttered by her chapels, shrines, and convents, and to these convents many a hidalgo in pious mood left all his possessions. In this manner property became the monopoly of the Church; monks and nuns out-numbered the lay-population, and enormous wealth was accumulated in the capitals, Lima and Mexico. In Perú, the annual income of the archbishop amounted to Lp. 8000. A pompous and sensual Catholicism satisfied the imagination of the creoles, the superstitious fears of the Indians, and the cheerful materialism of the Negroes. Novel and sumptuous rites were added to the traditional religion. Processions and festivals, a kind of religious carnival united all races. The people loved the cult of religion, with its external manifestations, its
virgins loaded with heavy "ex-votos", its "sweating Christs", its fantastically bedecked saints and the glitter of gold and rustle of silk.

As confessor the Padre influenced the family and directed the education of the sons of the hidalgos; as preacher he condemned immorality and judged the governors. The colonial monk, speaking in the name of the exploited populace, was a stern director of virtue. The creole admired his ecclesiastical learning, and his invincible attitude before the powers of this world, while the Indians found in some of them protectors.

Although the American colonies differed in social composition, Spain tended to destroy this variety by uniform laws. Originality was as odious to her as heresy. Customs and creeds, laws and privileges, all must be uniform. Under such an order the life of the colonies was dull and monotonous. The cities slumbered, lulled by the murmurs of prayers and fountains. Life was hushed, and the cities knew long hours of silence. Sensuality and mysticism were the chief pleasures of the colonists. The convents themselves, despite their high walls, were not able to shut out these violent delights. Licentious monks, and nuns with lovers figure in the chronicles of the period. The cloister with its exquisite arabesques, the patio fragrant with jasmine and verbena, and fascinating with the murmuring jet of the fountain, evoked the passion of the gay cabelleros.

A mystical and devout people filled the convents with gold
and maidens, while passion and unruly desires, bored by the
dead cities, found welcome in their cells. The woman
veiled and guarded in the fashion of the Orient in houses
gloomy and strong as fortresses was ever resourceful in her
means of attracting society. She was famous for her
suavity and subtlety. While her lord was away from home
with his host of concubines and clandestine amours, she
listened to a lover's perjury beneath her Moorish balcony.

The autodafe was the supreme feast of blood.

"The funeral procession advanced towards the pyre, sur­
rrounded by burlesque and fanatical groups. Groaning monks
hemmed in the sorcerers, the blasphemers, the heretics;
some bearing a yellow and others a green veil, and lugubri­
ous draperies on which were paintings descriptive of the
infernal torments; others wore dunces' caps which excited t
the cruelty of the people. As the victims proceeded to
the pyre a crowd thirsting for the sight and sound of martyr­
dom, drunken with the heat of the sun, acclaimed the holo­
caust beneath the impassive tribune of the Inquisitors.
Farce and grotesque invention mingled with tragedy, Oriental
luxury with a mystic terror; and the great lady who at
night would be dancing the pavane in her salon now devoutly
sniffed the acrid stench of charred flesh and blood ".

Today, this thirst for blood is slaked by the bull-fight
which occupies the attention of the aristocrat, while the
laboring man spends his leisure hours in applauding the

(1) Calderon, E. Garcia - Latin America: Its Rise and Progress
Trans. Bernard Miall - p. 57
T. Fisher Unwin, London, 1913

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bleeding champions of the cock-pit: the thirst for the sight of martyrdom is quenched by the means of funeral processions as described above. The only difference being the substitution of a body filched from a pauper's grave for the ancient heretic or unbeliever.

The work of education was, likewise, in the hands of the Church, and was based on ecclesiastical form and discipline. Instruction was dogmatic, there was no liberty of thought, no free study of history, no practical curricula, and the methods used were intimately in accord with those then in vogue in Europe, especially in the countries in which the Holy Office of the Inquisition had secured possession of the educational systems. The medieval practice of confining it to the few who were supposed to possess superior intellectual ability and to those of wealth, high social position and influence, was carried out.

The great mass of the population received no training except such as was given in the public exercises of the church. Indians and half-breeds in some instances received rudimentary teaching at the mission schools which the Franciscan and Jesuit monks built. However, crude their work and narrow their field of thought, it is to the everlasting credit of these ecclesiastical warriors that their first efforts were addressed to the building of centers of instruction. It must be remembered, also, that
they received little encouragement from those in authority in Spain. Don Carlos IV., much later on, reflected the spirit of those who had preceded him on the throne, when he said, "It is inexpedient to educate the Americans." And one of the generals writing to a subordinate, advised, "Do there what I've done in Nueva Granada - cut off the head of every one that knows how to read and write, and thus will be accomplished the pacification of America." (1) Twelve universities were founded in Spanish America during the colonial period. All were located in strategic cities ranging from Mexico down through Colombia, Perú, Bolivia to Argentina. The first still active university founded in the Western World was La Universidad Mayor de San Marcos, Lima, Perú. This was in 1551 while the Virgin Queen of England was still a girl in her 'teens, or more than fifty years before the first English settlement was made in North America - at Jamestown. This was eighty-five years before John Harvard made possible the university that bears his name, and one hundred fifty years before a charter was granted to that which is now Yale University. In each of these early universities instruction was offered in theology, civil and canon law, medicine and the arts.

Spanish Colonial Literature

One who has not especially studied the literature of Spanish America in the

(1) Quoted in Inter America, December 1923, p. 149
sixteenth and seventeenth centuries is simply overwhelmed when he discovers not only its abundance but its merit. "La Araucana" by Ercilla is one of the most remarkable epics ever written. It tells the story of the struggle of the Spaniards in Chile, where after all their sacrifices they were compelled to acknowledge the impossibility of conquering at least one tribe of Indians - the sturdy Araucanians. This long poem was completed in 1590. Juan de Castellano's poem entitled "Eulogies on the Illustrious Men of the West Indies", written in the sixteenth century, contained 150,000 lines. Then, too, there was a literary contest held in Lima in 1585 in which three hundred poets took part. Has ever such a contest been heard of in North America? And could three hundred poets be found here before the landing of the Pilgrim Fathers? The eighteenth century produced little or no literature, but taken as a whole the colonial period in South America was as fruitful, if not more so, in a literary sense, as was the colonial period of the English colonies.

Bunge, in his work, NUESTRA AMERICA, which the noted Argentine writer and thinker, José Ingenieros, considers one of the greatest books on South American sociology ever published, regards the fundamental trait in Spanish American character to be what he calls "la arrogancia española". All other traits he regards as
a modification or effect of this primary quality. The classic arrogance or hauteur of the Spanish race is shown in a great many ways. It is characterized by an extreme individualism, egoism or selfishness. Sometimes it takes the form of idealistic aspirings; sometimes that of materialistic grovellings.

We find this arrogance illustrated first in the military and colonial history of Spain. In the romances which treat of the exploits of that legendary warrior, El Cid, one of the chief goals of endeavor is always el botín (the booty). The famous pact of Panama, between the warriors, Francisco Pizarro, and Diego Almagro, and the priest Luque, centers in the quest for gold. The conquest of Perú, just as the conquest of Mexico before it, originated in the selfish search for booty. Later when the administration of her conquered territories devolved upon imperial Spain, the latter initiated a policy which has well been called one of "anarchic justice". There can be no doubt but that Spain made a serious effort to benefit her colonies, but she did so in accordance with that hauteur inherent in the national character, refusing to take into account the legitimate desires of the governed upon whom she imposed her own abstract conceptions of justice.
Chapter V

Casting Off The Yoke Of Spain

As we survey the government of colonial South America in the light of the twentieth century democracy, we wonder why the Spanish colonists, badly governed and heavily taxed for the mother-country, and in every way exploited, did not rebel long before they did. But as the political and economic oppression grew heavier, the aspiration of the colonists for independence grew stronger; so that finally, a general disaffection became apparent, and almost simultaneously, the peoples of the various sections of the continent revolted from Spain's unjust national, and bad economic policies.

The government of South America, at best, was extremely despotic, but when a despotic government is carried on by inefficient officials the despotism becomes unbearable. Then, too, a marked distinction between the Spaniard of European birth and the Creole always existed. Practically all officers appointed by the king were Spaniards, while the Creoles had little part in directing the affairs of either church or state. "Down to the year 1810 there were 160 viceroys, and 588 captain-generals, governors, and presidents of audiencias, and out of this large number of officials only 18 had been natives of the colonies." (1) So arbitrary was Spain in her govern-

(1) Sweet, William Warren - A History of Latin America - p. 141
The Abingdon Press - New York - 1919
ment of South America that even when she gave aid to the revolting English colonies of North America, she tried to keep out liberal ideas from the Spanish colonies by instituting a crusade against suspected books, by more rigidly restricting education, and by greatly increasing political imprisonments.

Even worse than her bad government of her colonies, were Spain's unreasonable, tantalizing economic policies. We have already given an account of the manner in which she exploited her colonists, especially the Indians, through the mita, taxation of all kinds, through the granting of monopolies, the buying and selling of offices, and through the exactions of a corrupt clergy. So in matters of economics the colonists condemned excessive taxation and monopoly, and attacked slavery, the Inquisition and moral tutelage.

But shrewd and watchful as Spain was in her restriction of education and freedom of thought and action, doctrines of revolution and ideals of independence seeped into the spirit of the Spanish colonists. The example of North America gave the moral courage. Washington and the federal system served the South American statesmen as models. To enter into a detailed account of the long struggle, of battles and individual leaders, would carry us beyond the scope of this subject, so suffice it to summarize the influences working upon the South American mind and spirit at this time. Bolivar was one of the greatest, if not
the greatest of South American liberators. He surpassed some in ambition, others in heroism, and all in multiform activity, in prophetic insight and in power. The influence of Jefferson, likewise, was seen in the first constitutions of the new republics. They copied the political organization of the United States, destroying the privileges of nobility and establishing equality of class. To the example of North America came the influence of French theory. The hidalgos of the old colonial cities revelled in Voltaire, and they adopted the essential ideas of Rousseau, the social contract, the sovereignty of the people; democracy, human rights, equality and liberalism stirred the hearts of the colonists like a new gospel. The Revolution, the Terror, the eloquence of the contesting parties, all exercised an immense influence upon the rising democracies of America. So in the early part of the nineteenth century all things conspired to aid the cause of South American liberty; revolution in France, English commerce, the independence of the colonies of North America, the decadence of Spain, the romantic faith of the liberators, and the hatred which all classes in the Spanish colonies held for the Inquisitors and the viceroys. The genesis of the southern republics was rude, but heroic; it is little wonder that the next period was a revolutionary orgy.

During the first period of independence, South America was ruled by ignorant soldiers. Anarchy and militarism were the universal forms of political develop-
ment. A brilliant Peruvian statesman has summed up these years as follows: "The political comedy is repeated periodically: a revolution, a dictator, a program of national restoration; and this provokes immediate counter-revolution. From spontaneous disorder we pass to a formidable tutelage." (1)

Compared with the economic development of the United States, or the countries of Europe, the South American states are extremely backward. We may remember that the Spanish race was never noted for its industry; and depended wholly upon the down-trodden Indian to perform its manual toil. Another factor which has retarded the economic development has been the lack of a middle class among the population. But two classes of society existed, and still exist, of which the well-trained, moneyed aristocrat would not build up trade and industry, and the ignorant, poverty-stricken Indian could not do it. Conditions in this respect will not change until a middle class is formed and educated to become the back-bone of these new republics.

The Religious Factor

From the beginning South America has been devoutly Roman Catholic. As has been mentioned previously, one of

the chief motives of the Spanish conquest and colonization was religious. Characteristic of his race and true to form the conqueror imposed his religion on the natives by force, so that through all the centuries following even to this day the religion of the natives is a timid and superstitious submission, without confidence and zeal. Bolivar opposed the union of church and state, on the ground that "no religious creed or profession should be prescribed in a political constitution", but in spite of his opposition every state when it drew up its constitution declared the Roman Catholic Church to be the established church and outlawed all other creeds. Unaffected by the passing years, Roman Catholicism in these lands has remained a depository of the traditions and superstitions, the hatred and the intolerance of mediaeval Christianity. There are not lacking among its partisans those who would gladly return to the bloody methods of the Middle Ages and prevent by rack and flame the entrance and spread of ideas and teaching that do not completely harmonize with their own. A fellow passenger, a priest of Rome, once said to the writer and a group of evangelical educators, on a boat on Lake Titicaca, "If I had my way, you'd never reach your destination, and all of those whom you are going to visit would be quickly disposed of". It is true that not all South American priests show this spirit of intolerance, but those who do are numerous enough to wield a decided influence.

Largely as a result of the liberalizing
influence of contact with more progressive countries of the world, and of the evangelical education within their own countries, some of the republics are gradually advancing in religious and civic freedom. Liberty of worship has been secured in all countries, if not by constitutional changes at least through the protection afforded the missionary by representatives of liberal governments. In four republics, Brazil, Uruguay, Paraguay, and Chile, the Roman Church has been completely dis-established. Civil marriage laws now make possible the celebration of that rite without the intervention of a padre; and civil cemeteries are opened to the dead of all faiths, or those of none. No intelligent Roman Catholic citizen, while still remaining loyal to his religion and the authorities of his Church, would advocate any suggestion of a return to the narrow and oppressive legislation of past years which gave the priests almost supreme power, not only in matters of religion, but also in the civil and social life of the people.
Chapter VI

South America Today, a Church-directed Civilization

To understand fully and to interpret faithfully present conditions in South America, in both Church and State we once again must hark back four hundred years to the time of the conquest of these lands, and remember the kind of men who stamped their character and their habits upon these peoples.

Although marked changes have taken place in the attitude of the Church in South America toward the problems with which it is particularly concerned, and while the curve in the line of these changes has, on the whole, been upward, the present situation is still very considerably affected by past conditions. This evil inheritance is particularly noted in (1) the educational systems and methods of the majority of South American countries, in (2) the political and economic conditions that prevail, in (3) the social and moral codes accepted, and in (4) the religious life and practice of the people.

The educational traditions of South America are at once very ancient and quite modern. They were transplanted four hundred
years ago from Latin Europe by the priests who accompanied the Portuguese and Spanish conquerors and settlers. Their schools were aristocratic in membership and ecclesiastical in character, aiming to train leaders who should be loyal to the mother countries and to the Roman Church.

While the older universities (1) and their preparatory schools (1) support the current educational policy of each state, they tend to perpetuate certain traditions which have come from their own past. One is the over-valuation of the brilliant, literary, professional type of education which pre-supposes leisure, security and social distinction. Another is that a thorough education is for those only of superior ability, the leaders of state and society, not for the average youth or for the masses. A third tradition, the most harmful of all, is that religion offers no essential foundation for thought and conduct. Consequently, the average thoughtful, aspiring and even earnest student, like the average national leader in South America, is indifferent to religion or else hostile to it. This is pre-eminently true in the state institutions.

The education provided is cultural rather than practical. While the grade of instruction is often of a superior type, it is frankly admitted by many of the best teachers, as well as government authorities, that the education which the student receives is, at best, of but negative quality. Professor Monteverde of La Universidad de Montevideo at the Pan American Congress in Chile in

(1) Cf. page 37
December, 1924, said, "We are able to instruct, but we do not seem able to form men. We can not educate." In consequence, and in consonance with the Latin temperament, professional training very largely predominates over that which is practical. Dr. Villaran, Rector of La Universidad de Mayor San Marcos, Lima, Perú, and national representative of the Advisory Council of the Lima High School where the writer taught for three years, said in an interview in October, 1924:

"We still maintain the same ornamental and literary education which the Spanish governors implanted in South America for political purposes, instead of an intellectual training capable of advancing material well-being; an education which gives brilliancy to cultivated minds but does not produce practical intelligence. It can amuse the leisure hours of the rich but does not teach the poor how to work. We are a people possessed by the same mania for speaking and writing as old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining, or incur the risks and cares of commerce and trade. Instead we like the tranquility and security, the semi-repose of public office and the literary professions on which the public opinion of our society puts a premium. Fathers of families like to see their sons, lawyers, doctors, office-holders, literati and professors. Peru, like China, is the promised land of functionaries and literati."

The upper social classes are favored. In every South American republic a certain small section of the population, mainly found in the Capital, is as highly cultured as any similar group in any other city or country of the world. Legislation is always in control of representatives of this group, and it would be contrary to all experience to expect them to enact laws unfavorable
to their own interests. Public instruction is, in theory, both free and compulsory in most of the republics. In actual practice, only a small minority of the population is literate. The proportion of illiterates runs as high as 90% in Colombia and Venezuela, and drops in Argentina only to 38.8 which exactly that of Louisiana, United States' highest. The countries of Venezuela, Colombia, Ecuador, Peru, Bolivia and Uruguay have eight times the population of the state of Kansas; but Kansas has 20,000 more public school teachers. In spite of this situation, but little interest is manifested by the upper classes in bettering it. The great mass of the people present the saddest state of illiteracy. In most of the cities reasonable provision is made for the instruction of the children of school age, but in the country districts, the home of the bulk of the humbler classes, school privileges are woefully lacking. The wealthy classes are able to keep their children in school as long as they may wish, for if government schools are lacking, they place them in private institutions or provide instruction at home. The child of the working man, however, must begin to earn his living so early that the parents, themselves illiterates, will not submit to the sacrifices necessary to keep him in school; but the Indians who make up 57% of the population of the West Coast and Andean Range have little or no opportunity for an education. They are neglected, and in many countries not even included in the stated population, because they are the "hewers
Then religion offers no essential foundation for thought and conduct. The professors and teachers are in open and, indeed, pardonable revolt against the only type of Christianity known to them, and they boldly endeavor to carry their students with them in their thinking; hence it follows that a large majority of those who are in the secondary schools and universities of the continent have no interest in religion. The system of education is lacking on the moral side. The students learn many things, but do not gain the essential principles of human conduct. Mere boys get possession of the daily papers and magazines and write on social, literary and historical themes with all the gravity of academicians grown hoary over their books. The boys, whose ambition is noble, if somewhat mistaken, are not so much at fault, as the teachers who have not endeavored to inculcate in them that sense of reality which is essential. Unfortunately, those who have the care of souls are more interested in their work of proselytizing than in elevating the mind of the youth to a noble and austere conception of the reality of life.

From the side of the serious thinking students, we may quote the words of one but recently graduated from one of the universities. In what we would call his commencement address, he voiced his sense of the lack of moral education in words that should move to action those who have the assumed the responsibility of training.
these young people. In part he said:

"There is a universal profession, which is that of being a man. To be a man is the final end of every human creature. To form a man is the primary function of the university. And yet we, newly-admitted to our professions, say farewell to these scenes of our labors in the class-room with the bitterness of spirit which comes from being obliged to confess that we have received no such instruction. Masters of a world of ideas, we are yet wandering in search of a moral ideal. In our march toward the Unknown, will our gross natural instincts be a sure guide? Although we are to exercise a tremendous influence in our contact with others, our teachers have failed to point out to us the ethical end of our own personality. Thought is a force, a force that builds up or tears down. In order that ideas may have a constructive value, it is necessary that they have a healthy and solid orientation. For this, I believe, and it is my most fervent desire, that the university should develop a more efficient program in the moral education of the youth......The university, if it will but place virtue on an equality with science, will have done much to harmonize moral values and will have made its most splendid contribution to its graduates as they set out on the rough highway of life."

Probably the whole situation may be summed up by saying that the South American school system is purely intellectual, rather than educational and social. Proficiency in art, science, or whatever branch of knowledge is being pursued is the end sought in all instruction, with little thought of inculcating in the students the idea of service to their fellow-men. It would be unfair and absurd to claim that the present situation in educational

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(1) Ayala, Eusebio, quoted in "La Mañana", Montevideo, Feb. 1, 1921.
affairs in South America is altogether due to the influence of the Roman Church. Yet no unprejudiced observer, who really studied the situation, could fail to agree that back of all the present religious unrest among the intellectual classes, and religious inertia of the masses of the continent, lies deep distrust of the only expression of Christianity with which they have been familiar. Obscurantism has been greater in Spanish-American lands, even than in Italy, Spain, and Portugal, where the great mass of the people retain a certain affection for the church, even when they do not yield blind obedience to it.

So thoroughly did both state and church in the old days imbue the colonists with the spirit of submissiveness to monarchic authority, that the citizens of the republics established more than a hundred years ago, have not been able to evolve republics in the true sense of the word. This is particularly true of the smaller republics. Statecraft is unduly exalted, and there is the most extraordinary belief in the power and social standing of the office-holder. In many countries, offices seem to be hereditary, for the highest and most remunerative offices have a way of falling to the members of certain families, so long as they remain faithful to the Roman Church, through successive generations, that is hardly consonant with the spirit of genuine democracy. In this
way a small army of political retainers and friends of the members of the government are taken care of, and their interest is enlisted in keeping their party in power. Where there is a large Indian population, the white people are in complete control, the natives of the soil having no part whatever in making or executing the laws. In some of these countries the large majority of the inhabitants are in no sense fitted to be responsible citizens, nor are they ready for self-rule.

As to this apparent lack of stability in South American government, it seems to be due chiefly to a lack of experience in self-government, as well as to a lack of certain characteristics which self-government tends to create in the individual. In the first place the South Americans have little conception of toleration in politics. They have all been educated in the Roman Church and have brought into politics the absolutism of religious dogmas, and the idea of complete subordination to the ecclesiastical hierarchy; the belief that civil callings are merely indirect service of God through the intermediary of the Church; and, finally, the utter disregard for the "rights of man" and freedom of conscience which is a fundamental idea of modern political life. Regarding intolerance, each party thinks the opposing faction is completely wrong, and so must be annihilated. The party of smoothest diplomacy or greatest violence comes into power regardless of merit or fitness. Then, because of the great financial
backing and power of the Church, the State, dependent and lacking autonomy, moves on in its subordinate position as it has through all the previous centuries. And, it can be added that in this Church-directed position the officials of the State have never felt the responsibility for the moral or ethical development of the commonwealth, nor have they reached a point of considering their civil services as directly ordained and called of God as they understand the services of the ecclesiastics. With such lack of spiritual vision and vital purpose, it is little wonder that the civil authorities have no thought or care for the ignorance, poverty, immorality, disease and death that thwart the progress of their people. And finally, that fundamental idea of modern political life, the "rights of man" and freedom of conscience, is in most of the republics a dream to be realized some day when the coercive Church-and-State civilization gives place to individual civilization free from Church dictation. In theory state constitutions may grant the right to the individual to hold what religious beliefs he desires, or the right to vote as his conscience directs, but in reality the state offers no protection, grants no office, or, in many cases, safety from deportation, to those who do not blindly follow the dictates of the authority of the Church. There is really no such thing as public opinion in South America. The right to vote proves almost a delusion, because governments or parties substitute their wishes for the will of the people by means of fraud or
revolution. Elections are carried on in form, but the keenly intelligent detecting the fraud do not waste time casting a ballot, and the masses who are not counted as citizens, only add force to the melee that takes place as the necessary form of political activity.

When we turn to the development of economic life and thought, we again become aware of a powerful influence. Laveleye points to this as a fundamental significance of Protestantism in referring to the backwardness of the Catholic populations.

At the bottom of all the economic problems of these countries is the land question. In 1493, immediately following the discovery of the new world, Pope Alexander VI conferred upon the Spanish Empire all the lands and the tribes inhabiting them, discovered in the western ocean; and from the days of the conquest to very recent times, lands were given generously, even recklessly, as rewards to those who have distinguished themselves in battle, or have rendered distinguished political service. With these grants were assigned whole tribes of native people to be educated and to furnish the labor necessary. The landowner generally forgot about his duty to educate the Indian, but never his duty to make him work. In this latter interest were the church authorities particularly active, for they worked the Indian unmercifully in building great cathedrals, churches and monasteries. Only when one

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(1) Cf. page 14

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understands this system of enforced labor can one understand how it was possible to have so many magnificent churches built. Since the establishment of the republics, lands have been given for political favors, so that all over South America their exists more or less a feudal condition. The patron of these landed estates pays ten cents a day for labor, but charges twenty cents a day for failure in work. In addition to this the peón is required to make all his purchases through his patron, and for what he buys in this way, he pays double. With such a wage, a peón is soon in debt, but that condition is encouraged for debt holds the peón and his posterity to the farm. When the farm is sold the workmen are sold with it.

There are farms in Perú which it takes all day on a railroad train to go through. The Peruvian census for 1910 showed that 7600 families owned nearly all the country. The Leguia estate in the Chancamayo contains some twelve million acres, an area as large as Holland and Belgium combined. In Argentina there are 12,000 tracts of land containing from 25,000 to 62,500 acres, and 1,000 which contain more than 125 acres. In Chile the tillable soil is held by seven percent of the population. The hindrance to all economic and social progress caused by this system of latifundia (large landed estates) is far more serious than appears at first glance. The ramifications of this evil run out on economic, social, political and religious lines, baffling the
legislator, puzzling the banker and defeating the educator. Among the blighting effects the following may be noted:

1. **It keeps down the population** - The owner of these large estates with his family lives in a port city or Europe. The manager and his two or three assistants rarely have legitimate families in residence, so on all the estate there will be but a few hundred peons living in hovels which no North American farmer would consider fit for his horses and cattle. With territory as large as the United States east of Nebraska, this handicap of the land system has held the population of Argentina below the total of the state of New York.

2. **It prevents the formation of villages and towns.** One can travel for a half day or more just from one town to another in South America. A few little stations, mere sheds, may be seen, but these are simply stations from which to ship grain or cattle. By preventing the life of the village and small towns, a deadly blow is struck at the social opportunities for the people of the land.

3. **It prevents the growth of a middle class.** So long as the chief wealth is held by absentee patrons, and the chance for free agricultural labor is denied to all the rest of the population, South America can have no middle class to hold the real balance of power, and to serve both as spur and check.

4. **It robs a nation of the initiative which comes only from personal possession and control of property.**
"In as much as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government and requisite to any sound social order." *(1)*

The chief incentive to labor springs from the right of personal ownership in that which labor produces. Rob all laborers of this incentive and you reduce them to a dull and dispirited mass. This is a God-given instinct, and humanity never has reached its best where that instinct was smothered by such systems of property ownership as are here set forth.

*(5)* It creates contempt for labor. From the beginning this system has demanded that all tasks of field and household should be performed by the Indian. This has given to labor a menial character in the eyes of the people. Labor is a disgrace, a punishment from God. No self-respecting person will appear in the street with a parcel; a traveler who blacks his own shoes is as dirt in the eyes of the hotel staff; and new students in science laboratories are aghast at the idea of doing the experiments themselves.

In this economic and political situation the South American priests with the landowners have resisted the

*(1)* Cell, George G. - *The Decay of Religion* - p.218

(Quoted from Lincoln)

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introduction of schools, and the reception of new ideas. They have endeavored to keep intact a complete and supine submission to authority and customs of the Middle Ages. When the Church, an organized religion itself has made work contemptible and knowledge a risk, it is time for either reforming the organization or admitting that religion is a hindrance, and not a help to life itself. Agustin Alvarez’ phrase "the degradation of man for the glorification of God" (1) is an intolerable charge for Christianity to rest under. But such is the case in Spanish America, for when northern Europe, the British Isles, and finally, the colonies of North America came under the influence of the Reformation, the Industrial Revolution and Wesleyan Revivals, influences which carried the motives and energies of religion into all the lines of secular activity, the Catholic kings of Spain guarded the conventual retirement of Spanish America with the crucifix and sword. In the past the Church was the center of gravity of all human experiences, and as it was in the past so the old Church has maintained it for the present, and hopes to retain it for the future in South America. She has yet to realize her losing battle, and retrieve herself by getting into the main channel of the intellectual, political and economic development of the race. The South American mind has yet to face the struggle to throw off the shackles of the

(1) Alvarez, Agustin - ¿Adonde Vamos? - p. 36
"La Cultura", Buenos Aires, Argentina.
assumptions of Roman Christianity, and thereby gain the right to work, and the right to vote, and the inestimable right to worship God according to the dictates of one's own conscience. Then Señor Alvarez shall perforce change his intolerable charge against Christianity - "the degradation of man for the glorification of God", and with Dr. Cell show that "the will to work taught a man humility before God, but in so doing made him a child of a King." (1)

A greatly increasing number of South Americans are coming to the conclusion that the greatest of all their problems is the moral one. Alfredo Colino in his "Los Paises Latino-Americanos" (The Countries of Latin America) says: "These are the defects which I will show are found in the morality of the individual South American: lack of initiative, lack of punctuality, a continual looking for the turn - that is how to evade contracts and agreements - doging all that places upon one an obligation and a duty." To the close observer and student of South American morals two sins stand out with decisive importance. The first is the habit of lying. This is so general and so intensified that it seems to be a subconscious pre-disposition, so that there is nothing about which one does not lie. In fact it is rather plebeian, not gente decente, to tell

(1) Cell, George C. - The Economic Influence of Religion, Methodist Review, No. 587 - p. 398
the truth. The second thing is more general. It is a lack of real men; men who have sentiment, will, morality, character, all that makes the individual a force, an efficient driver with energy, honesty and a superiority of aims.

The work of developing honesty, of making it a religion of the masses and consolidating it with the work of forming men is a great problem. It calls for leaders of great strength and noble characters. In the religious history of these nations the Church alone has been their leader, and too frequently has she slurred over, if not absolutely obscured the essential sinfulness of lying and deceit. In her assumption to define what is sinful and what is not, besides many other things, she (1) grants indulgences, a custom that has dulled the sense of sin wherever it is taught and practised. In Browning's The Ring and the Book, we hear Count Guido Franceschini, the wife-slayer, say as he pleaded for pardon:

"It must be, Frown law its fiercest, there's a wink somewhere."

The fact that this titled criminal had long served as private secretary to "Rome's most productive plant - a Cardinal," gives edge to the statement. It came from a mind fixed in the conception that sin is not serious; that there is always a way out, "a wink somewhere." (2) She authorizes the doctrine of the double sense. This is nothing less than teaching that deceit is justifiable.
under certain circumstances. Incredible as it may seem the Roman Church has this black mark upon it. "Cardinal S. Alfonso Maria de Liguori whom Pope Pius VII. made a saint less than thirty years after his death in his book, Moral Theology, teaches this perversion of Scriptural truth. In chapter 4, page 172, we read: 'If a man makes a false promise and swears to it, what sin does he commit, and to what is he bound? A man may make a false promise with an oath in three ways: 1. Not intending to swear. 2. Not intending to bind himself. 3. Not intending to fulfil the promise'. "(1) Additional items are not necessary to prove this point. The South American is of brilliant and precocious mind, but he lacks the robust virtues of self-domination, sacrifice, patience and will. Character seeks one aid - good customs to oppose sensuality.

Closely allied to the moral problem are other social problems such as the so-called social evil, looseness of family relationships, alcoholism and vagrancy. In the status of womanhood we see again the profound influence of the Moor over the Spaniard and his descendants with almost no change. As among the Moors, so in South American social code, man becomes the center of all domestic and social life and woman is a toy or helpless ward. The girls of the more prosperous families are brought up in sheltered idleness, and are led to believe from infancy that the two most important things in life are dress and marriage, while the daughters of the peon are kept as the property and

lawful prey of the sons of the patron. Few of these reach a marriageable age without experiencing motherhood. The Social Code protects men but not women. The husband owes his wife protection, while she owes him obedience. He is legally responsible for her acts, but not for her crimes. Without the husband's consent, a wife can not bring a lawsuit, make or dissolve a contract, forgive a debt, take or reject a gift, inheritance or legacy, be executrix, or buy or mortgage productive property. If the husband should object, even a deserted wife may not pawn her personal jewels to buy herself bread, nor may she take employment as a servant, needle woman, or stenographer. The writer knows of a situation where the abandoned wife of a man who has since lived with three other women and established three other families, can not draw one cent of her own ancestral wealth without the permission of the vagabond husband; for by law all the woman's wealth goes to the husband upon marriage.

In close relation to this subject of the status of womanhood is the ugly fact of the low estimate of the marriage relation. According to the government census in Brazil, taken in 1920, one fifth of the entire population is reported as illegitimate. The official statements given out the same year by the government of Venezuela shows the same situation in 68.8 percent of the population; and in 1923 the city of Lima, Peru, showed an official statement that illegitimate births were 71.4 percent of the
total. Considering once again the laws for men as against women, in this phase of the law, an illegitimate child may start an inquiry to find out who his mother was, but not to ascertain who his father was, because this would threaten the peace of the home and the church. What is the explanation for a state of things so fraught with peril? Much of it can be traced to the mischievous notion of the place and function of womanhood. Much can be traced to the high price demanded as wedding fees by the priests who have had control of marriage ceremonies. Marriage was a sacrament only to be celebrated by a priest in regular orders. The priest of a parish can, and all too often does, refuse to marry a couple until he has extracted the highest possible fee that he believes he can collect. It is unbelievable to what lengths this priestly extortion is carried. So laboring men look upon marriage as impossible, and consequently a custom has grown up known as contract marriage; but in view of the social heritage and the attendant social conditions, this custom slides into a very deep gulf of opportunism and sensualism. Then much can be traced to the indirect protection of the church with its sacrament of baptism and system of orphanages. Next in number to the churches in South America no institution is so large or the buildings so numerous as the Orphanages of the Sacred Heart. At the entrance of these buildings there is a contrivance known as The Basket, a receptacle into which a parent without knowledge of any one else may place a child which she
wishes to abandon. The Basket revolves and the child is forever the property of the Church. In return, after an interim of fifteen minutes, the parent receives from the same Basket a certificate of baptism, and full promise of the eternal salvation of the child; so contented that her child will grow in the service of the Church, the Magdalene turns back to her lewd and infamous life.

Another social evil is alcoholism that is decimating the population, especially the Indian. In a survey made by a committee on Prohibition and Public Morals of which the writer was a member, it was pointed out that in 1924 there was one saloon for every twenty-four men in Chile, and in Lima, Peru, one for every nineteen families, while there was but one school for every 1,025 families. As a rule only soft drinks will be taken by the aristocrat in the cafes, but in the clubs, drinks of a more fiery character may be freely ordered; yet one seldom sees a gentleman of the upper classes under the influence of liquor. Men in the humbler walks of life, however, often congregate in drinking places where indulgence in the fiery native drinks is a prolific cause of quarrels and bloodshed. The funeral procession of a friend, or a Sunday or any other Feast-day of the Church, is the occasion of the greatest debauchery. Led by the priests the drink-maddened Indians go reeling and cursing and fighting along the streets. Finally about the regular siesta-hour in exhaustion they sink to the ground, so drunk they can not
rise; and so, the mad brawl continues making it too dangerous for women or girls to venture upon the streets. Alcohol is considered the gift of Christianity. A group of missionaries were examining the altar of an old Inca temple in Tiahuanaco one day, when an Indian approached and asked if we had a new religion to teach. Then he asked if he might put a question to us. The question was, "What has St. Peter left us?" One of the group drawing a New Testament from his pocket showed the two very precious epistles that St. Peter has left us, and began reading from them. The Indian interrupted for he felt that he was being humiliated, and said, "Now, I will tell you what St. Peter left us," and drawing from under his blanket a bottle of cerveza (Peruvian beer), he shouted, "This is what St. Peter has left us." Any one who wishes to understand how the Indians are exploited by government officials and priests, and literally murdered by the poisonous alcohol offered, and required as a part of their religious service should read, "Aves sin Nidos", (Birds Without Nests), a novel by Clorinda Matto de Turner, a native of this district. The plot is developed around a brilliant young lawyer, supposed son of the governor, and a young Indian girl, who is being reared by a philanthropic Spanish family. When they fall in love with one another and are about to be married, it is revealed to them that they are both children of the same priest. "We were born Indians, slaves of the priests, slaves of the governor, slaves of the chief, slaves of all who have a club
to drive us. Indians! Yes. Death is our only and beautiful hope of liberty." (1) Madame de Turner paid the price of her writings in banishment from her native country until her death.

As a prelude to the discussion of this subject, we quote the words of Dr. Amaranto Abeledo, of Buenos Aires, regarding religion as a source of influence and interest in South American life. He says:

"Religion as such does not influence, and I doubt that it ever has seriously influenced, the lives of the peoples. So-called believers never could see in it other than rites and ceremonies; unbelievers, nothing more than superstition. Consequently, religion has never furnished to the first named any efficient control of conduct, nor to the second any matter worthy of serious attention. Hence it is that the expressions of religious fidelity, which now and again appear on the pages of our histories, either have no real significance or are children of a false historical interpretation, or respond to the desire to favor the continuance of certain practices, which in spite of everything to be said against them, are deemed useful for the weaker vessels of society, i.e. for women and children. Thus Quiroga could inscribe Religion on his war banners but not therefore be any the less one of the most sinister figures in the anarchic period of our history. And Belgrano, illustrious and virtuous patriot, who is always classed amongst sincere Catholics, whilst making mock of the infantile religious superstitions of the masses in the Highlands of Peru, did nevertheless omit no effort to placate them, delivering the flag he himself had created to the custody of the Virgin." (2)

(1) Turner, Clorinda Matto de - _Aves Sin Nidos_ - p. 126
  "El Inca", Lima, Perú, 1915
(2) Christian Work in South America - Vol. II, p. 310
  Montevideo Congress, 1925. Fleming H. Revell, N. Y.
An analysis of the available data on the subject of the religious consciousness reveals the following points in the existing situation.

(1) **Women are generally faithful to the Church, while men are alienated from it.** - The large majority of the women of South America, especially those of the upper class are devout and zealous Roman Catholics. Many attend mass regularly; not a few attend the confessional every day. However, when considering the status of women and their opportunity for education, we realize that their proverbial devoutness is often no more than the power of custom.

While this is true of the women, the exact opposite must be said of the men. Those who belong to the intellectual class, who are brilliant, attractive and often of the highest honor and ideals, are with few exceptions utterly indifferent to the claims of Christianity. In the minds of most men religion tends to be classed as a sort of mediaeval philosophy which has been tried as a remedy for soul hunger and found wanting and has been consigned to the limbo of useless and wornout theories. For this attitude of mind the Roman Church itself is responsible. From the beginning of its hold on South America it has laid undue stress on blind assent to its teachings, and on the externalities of worship; and its ministers have been neither models in conduct nor intellectual leaders. The Church has made no effort to interpret religion as something which should transform daily life or rouse the soul of the...
people. It has, long ago, lost hold on the conscience of the thinking class.

(2) Mary, Not Her Son, is the Center of Worship. A distinctive feature of Roman Catholic worship in all lands is what one may term the undue reverence paid to the Virgin Mary. In South America this reverence is carried to an extreme not known elsewhere. Her image is found on every post of honor or lofty tower, and her altar is most gorgeously bedecked before which the greatest number of worshipers bow in prayer. She is a woman and realizes human weaknesses. She easily forgives. The Son is Judge and Saviour, but yields to the intercession of the mother. "Come unto Mary, all ye who labor and are heavy laden, and she will give you rest," are the words placed above the entrance to the church of the Jesuits in Cuzco, Perú, in order to keep them before the eyes of the entering worshipers.

It must be admitted, however, that in recent years efforts have been made to give the sermon a more prominent place in worship, and portions of the Scriptures are regularly read in the religious services on Sundays. At the same time, it has been stated over and over again, by men who are sentimentally favorable to the Roman Catholic Church, that the priesthood exercises no prophetic mission from the pulpit, that no guidance is given to the people on the great moral and spiritual issues that agitate the modern mind. "The hungry sheep look up and are not fed." (1)

(1) Milton, John - Lycidas
(3) **The Bible Lacking.** - The settlers of Anglo-Saxon America brought with them not only a heritage of great memories and a religious conviction deep enough to send them into voluntary exile in the midst of the new and distressing conditions that prevail in an unknown land, but also that great classic, the English Bible, rendered into our tongue when the English language was a fountain of fresh and invigorating speech; it became woven into the lives of the early settlers and English colonists, and largely shaped their political, ethical and social organizations. South America has never been permitted the inspiration of this book.

It is well known that the early Fathers of the Christian Church, such as Clement,Justin,Tertullian, Chrysostom, Jerome and Augustine recommended the reading of the Bible by all classes of the people, but during the Middle Ages, when the Waldensians and the Albigensians began to quote Scripture in criticism of the abuses and errors of the Vatican, the ecclesiastics began to forbid the Bible to the common people. So the "Magna Charta of the poor and oppressed, the most democratic book in the world" has not been placed in the hands of these peoples and they have lost thereby.

(4) **A Sense of the Responsibility of Stewardship is Lacking.** - No one will question for a moment that the Roman Church knows how to secure contributions to its work from both rich and poor. To test the truth of this one
has only to note the immense number of churches, hospitals, orphanages, monasteries and convents, and other institutions that are found in bewildering confusion. It also, holds title to enormous tracts of land from which it derives a substantial income. However, this has not inculcated among its people a sense of stewardship. Much money is given through fear or in exchange for favors which only the Church can bestow. So while the Church may secure great sums of money, the methods by which it is obtained kill the selfless element which is the heart of the principle of stewardship.

(5) Intellectual Assent, Not Conversion, Demanded by the Church. Conversion, change of heart, rebirth, as understood by the Evangelical Churches, is not deemed necessary by the Roman Church. According to the latter, the sacraments of baptism and ordination impress on one an indelible character which will not be blotted out, even in the life to come. The reality of the risen Christ and the note of triumph associated with His resurrection has had practically no meaning. The truth is that the historic Jesus has always appeared to the Spanish Catholic mind as an essentially shadowy and bloodless figure, immeasurably removed from ordinary life, a figure so charged with divinity as to be bereft of humanity. The divine has been exalted at the expense of the human. By regarding Him simply as an actor in the drama, or as a divine automaton lacking self-determination, a gulf has been established between
the Son of God and the struggling and sinning sons of men.

(6) **Rome is not Missionary; Note the Pagan Indians.**

During the first hundred years following the Spanish Conquest, the missionaries of the Roman Church expended great effort to reach the Indians of the interior valleys of the continent. Great admiration and high credit go to such men as Bartolome de Las Casas, Pedro Clavier, and José de Anchieta, as leaders and champions of the Indians, but with the death of these men the real missionary effort of the Church in South America ceased and has been static ever since. Millions of pagan Indians of today and their descendants of tomorrow seem destined to go down to their graves in ignorance of the gospel unless some other agency of Christianity heed their call.

As a mere statement of fact in proof of the point in question and not as a criticism let us offer some figures of the existing situation. Paraguay has but 84 priests to minister to a population of one million. More than half of these are located in the capital, Asuncion, which has a population of about 100,000, leaving the others to minister to their 900,000 fellow country men scattered over a territory as large as that of New England. In Perú, the city of Lima with a population of 150,000, has 6000 priests, while throughout the rest of the country there is but one priest to every 15,000 people. In the city of Buenos Aires, with two million inhabitants, there are but thirty-five parochial churches, and, counting all the
chapels, but 116 places of Roman Catholic worship. Philadelphia with approximately the same population, in addition to 790 Protestant Churches, is said to have 285 Roman Catholic places of worship.

(7) The Inferiority of the Priesthood. - Reference has already been made to this fact which is so evident to all who know the religious situation of the Roman Church in South America. One of the heaviest liabilities of the Church in that continent is to be found in the appalling lack of even moral decency on the part of an unfortunately large proportion of its ministers. There have been and there are priests among the thousands who labor in these countries who would honor the priesthood of any land. But they are exceptions. Outside the large centers where there is generally a considerable European and American population that does not look with entire complacency on the moral lapses of its spiritual guides, their conduct is practically uncensored and unpunished. The most loyal representative of Rome can not deny that the priesthood as a whole has lamentably failed to set a high standard of pure living and that many of the thousands of illegitimate children who throng the orphanages of the Church or live to burden the lives of their mothers are the off-spring of licentious priests who stand as the moral and spiritual guides of the very ones whom they seduce. All this is shameful. But the most tragic, most shameful part of it is the fact that the Church as such has done nothing through its higher authorities to
curb the passions of its representatives. One never hears of a crusade in favor of purity conducted by the clergy of the Roman Church. No protest has come from the Church against the tremendous immorality that exists. It could not protest. Its own records are not clean. In spite, however, of the widespread religious indifference, there has made its appearance in South America in recent years, and in some countries more than in others, a decided interest in religion and in the things of the spirit. This nascent religious interest is due to a series of causes. One has been the philosophic influence of such thinkers as Bergson, Boutroux, Emerson and James, who have routed the systems of Comte and Herbert Spencer, the men by whom the last generation swore. The idealism of the thinkers mentioned has made a place for religion and for spiritual values in life. A second cause has undoubtedly been the recent popularity, especially among the younger generation, of the work of men like Tolstoy, Unamuno and Romain Rolland. It has dawned upon the youth of the continent that intellectual and religious interest are not incompatible, nor mutually exclusive, but that there are great progressive thinkers, for whom religion constitutes the chief source of their mental energy and the chief object of their spiritual preoccupation. And one might specify as a third cause the deep-seated feeling that one of the lacks of South American life hitherto
has been the absence of a spiritual ideal. For the supply of this lack men look wistfully towards religion. Let us consider some of the forms in which this hopeful phenomenon expresses itself. We find it first in an intellectual interest that expresses itself in a new human passion, a new sense of destiny and a new intellectualism. A new human passion has made its appearance within recent years, particularly among the student class. The traditional absorption of students in pettifogging politics, in scholastic hair-splitting, in the enervating indolence and artificiality of social functions is giving place to new interests. In a recent editorial entitled "Student Renaissance in South America", the writer says:

"The first characteristic of the new student generation in South America is that it is less intellectualistic and more human than its predecessors. Purely academic problems create little enthusiasm. The traditional oracles are dumb. The writers who awaken a response are men of human passion, men in whose writings intellectualism serves the heart, in whom enthusiasm for humanity and social justice predominate. The Spanish prophet, Miguel de Unamuno, Antole France, Romain Rolland, Leo Tolstoy, these are some of the men by whom the new generation swears. Occasionally the prophets of Israel are quoted in student magazines as champions of social justice in their day. More frequently will one find citations from the gospels, particularly those passages in which the Master utters His fiery denunciations against hypocrites and oppressors." (1)

(1) The Student World, April, 1924.
These young men and the great masses of workmen with whom they are in contact and whose spiritual leaders they are, are strong internationalists, are opposed to militarism and refuse to have anything to do with professional politicians. If the new movement continues and gathers strength we may witness in the future, under the impulse of a new ideal, the modification of the traditional arrogance and individualism of the race.

The debacle in European affairs and the discordant solutions offered to remedy the existing chaos, have produced a new sense of responsibility in the young republics of South America. The sickness and agonizing cries of the mother countries upon whom they depended so entirely for intellectual sustenance and guidance, have turned the new thoughts of the new republics into channels and opened their eyes to behold new horizons. Europe is sinking! America is the hope of the world! If so, she must put her house in order to be worthy of her providential mission. Thus a new sense of destiny and a concomitant sense of responsibility are being created.

Closely connected with the foregoing is the appearance of a new intellectualism which revolts against the traditional Hellenism of intellectual life on the continent. The champions of this new mental attitude proclaim that intellectuals
should not be spectators only of life's drama, but actors in it. They should live their lives not among the monuments which commemorate the past, but amid the thoughts and events which will determine the future. They should be prophets of glories to come and not priests of glories spent. "The philosophers," as Plato puts it, "must become kings"; they must apply their theorizing to the solution of living problems.

One of the leaders of this new crusade is José Ingenieros whose monthly newspaper, Renovación, may be regarded as the chief articulate expression of this new attitude towards life. Another leader, and perhaps the most dynamic of all, is José Vasconcelos, later Minister of Public Instruction in Mexico. Although a Mexican, Vasconcelos exercises enormous influence on the new generation in South America. The students of Colombia and Perú have proclaimed him "Master of Youth." The discourses of Vasconcelos are the Magna Charta of a new idealism for men of thought and letters. Inspired by the principles of Jesus and using language of strong Biblical flavor, this Latin American prophet opens new vistas of worthy endeavor before the educated youth of the continent.

The Spiritual Interest

Evidence is not lacking of a wide-spread spiritual unrest throughout the continent. The existing interest in religion
is much more than intellectual curiosity; there is a deep-seated hunger of the soul which expressed itself in ceaseless yearnings. We quote José Galvez as a witness to the reality of a spiritual search. In the following paragraph the Peruvian poet relates his spiritual pilgrimage from the naïve faith of childhood, through atheistic gloom, to a new dawn:

"I have passed through various stages in the matter of religion. I was brought up in an environment in which Catholic practices were strictly observed and as a child I believed with fervor and - why should I not say so? - even fear in all that I was taught at home and in the Jesuit College. Afterwards, when a little older, I began to doubt. I cannot tell why, for I can recall no particular event which motivated such doubts. I doubted to the point of suffering, and reading did the rest. It was disordered reading of every kind of book. I believe that González Prada, whom I greatly admired, contributed by means of his irreligious writing to make me a kind of radical. I was an atheist. Do not smile. I was even a half "frailefobo" (priest-hater), but afterwards my soul slowly reacted. I began, as a very young man, to look much at the sky and to look at it without any great astronomic preoccupation. I looked at it with a religious, almost a mystic, preoccupation. Perhaps I was influenced by the sadness and poverty of my infancy, and the difficulties of my youth, which gave me occasion to be more pensive than my best friends and comrades have ever been able to suppose. This stage has been very long. I believe it lasts still. I feel the need of believing, and I believe in a Supreme Power, in a force which is within and without me, but as yet there has not been formed definitely within me the religion which I need. I believe in its necessity for every one without exception, and I believe that my spirit is at bottom truly Christian. Never did man reach his highest and profoundest greatness so much as when Christianity appeared. To my way of thinking, Christianity is what has made humanity what it is in part, and what it should be entirely. I am in my own way a
Christian, and I think I live within the essential criteria of the ideology, the sentiment and the norms of Christianity, but I have not been able to return to its rites. " (1)

Another most interesting case is that of a young Peruvian professor of philosophy. This man is the author of a number of philosophic works. Some years ago he developed an intellectual interest in the religious problem, becoming interested especially in its aesthetic and metaphysical aspects. Now, however, upon his own confession, he is in search of what he describes as a "spiritual companion". For him the essence of religion has come to signify companionship, and for a divine companion he longs. In his classes in the University, he lays special emphasis upon the fact that mere idealism is insufficient as a basis for morality. Religion is absolutely necessary for life that it worth the name. His spiritual search leads him to devour every book on religion that comes into his hands. Recently he requested Dr. John MacKay, an Evangelical friend, to procure for him Harnack's great work on the "History of Dogma," and Sir William Ramsay's "Paul, the Traveler and Roman Citizen." For Paul he has boundless admiration and seeks means to understand better his thought and life, being doubtless drawn to the great apostle of the Gentiles by his combination of a sense of

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(1) Galvez, José, Peruvian poet, in an interview with the writer in February, 1923, for the Report of the Montevideo Congress, 1925.
personal companionship with Christ, and his metaphysical interpretation of Him in the scheme of things.

Two other cases are worth mentioning of seekers belonging to the intellectual class who have reached a positive faith in Christ. One of these is Señor Julio Navarro Monzó, the ex-journalist and art critic, who is now devoting his life to religious work under the auspices of the Young Men's Christian Association. The life of Navarro Monzó has all the elements of a spiritual romance. Son of a Portuguese diplomat, he settled in Buenos Aires a number of years ago. In his adopted country he occupied for some time the position of secretary to the Minister of State, and in 1918, when the memorable students' strike broke out in the University of Cordoba, Navarro Monzó was sent to reorganize the University. During this time he was art critic of LA NACION, of Buenos Aires. In this position he made a name for himself by the penetrating and lofty moral tone of his criticisms. During all this time his soul hungered for rest and purity. He became a member of the Greek Orthodox Church in Buenos Aires, but did not find what he longed for. This contact, however, served to put him in touch with the Gospels, and there he found Christ. Shortly afterwards he came into touch with the Young Men's Christian Association, of which he became a member, and of which he is now one of the Secretaries of the Religious Work Department. His latest
book, published in 1924, which he calls "HORAS Y SIGLOS" (Hours and Ages), consists of a collection of prayers from great religious leaders of the Roman, Greek and Protestant branches of Christianity.

The other case is that of José Carlos Rodriguez, the director of a leading newspaper of Rio de Janeiro, who became interested in Christ and the Scriptures. In 1921 he published a learned introduction to the Old Testament in two large volumes. This is the first book of its kind that has ever been published in Spanish or Portuguese, and may be taken as the first fruits of what may be expected when Jesus Christ takes possession of the heart and mind of intellectual men in South America, as He has done in other parts of the world.

From what has been stated it becomes evident that the contemporary religious consciousness in South America is very complex; but that there can be observed in the upper reaches of thought, a distinct tendency towards what is idealistic and spiritual. This tendency is more marked in some countries than in others. Students of religious life on the continent who are conversant with the situation in different countries have remarked that it is probably in Peru where the rising tide of spiritual interest has reached its highest in representative men. Whether this be so or not, it is a fact that there are thoughtful men in every South American country who are no
longer satisfied with the positivistic science and even idealistic philosophy. They reach out beyond the limits of verifiable facts and airy concepts. They scan the universe for a Companion. They "would see Jesus."

The fact that those for whom Christ has become the center of life and thought manifest a preponderating interest in the application of Christian principles to the solution of social problems, has led some to venture the opinion that the ecclesiastical, the supernatural and the metaphysical aspects associated with historical Christianity will never interest South American life and thought. This opinion, we believe, to be unwarrantable. Apart from what may be expected a priori as a result of true conversion to Christ, we find, as a matter of fact, concrete evidence in the lives of such men as those who we have instanced, to lead us to believe that a Christianity which has a place of worship as well as a social program; for a Divine Lord as well as an historic Teacher; for Divine inspiration in the experiences of human society as well as the record of religious musings, will be the form of Christianity that will make the deepest impression upon the South American mind and heart.
Chapter VII

Comprehensive Summary

In this chapter it is intended to summarize the chief events and dominating factors in the development of South America from the period of the Spanish Conquest to the present day. This story covers more than four hundred years, and yet it is possible to treat it in one chapter, because the Spanish government directed by the Roman Church, once established, has remained in operation with little change.

In 1494 the Church under Pope Alexander VI arbitrarily divided the possession and control of South America between two European nations - Portugal and Spain. Portugal imposed her rule and speech upon Brazil, while Spain dominated the remainder of the continent. The agents of the Iberian peninsula and conquerors of the new world were chiefly adventurers of a cruel and lawless type. Militant forms of religion had long been prevalent in the life of Europe and particularly in that of Spain. The very year that witnessed the conquest of Granada and the discovery of America, saw, also, the expulsion of 100,000 Jews from the peninsula and the forced conversion of many thousands of others. A few years later the Moors also fell under the condemnation and were forced to accept Christianity or emigrate from
Spanish dominions. Spain thus came to be looked upon as the favorite daughter of the Papacy, divinely called to carry out the policy of the Pope in all the world.

Very naturally the same spirit of cruel persecution projected itself into the colonies. Adventure and the insatiable appetite for gold were powerful motives in this colonization; but the earnest desire to extend his peculiar religious program to the new world was equally dear to the heart of every subject of the Catholic kings of Spain. Therefore, when Christopher Columbus, the discovered of the Western Hemisphere, and Francisco Pizarro, the despoiler and assassin of Atahualpa, set out to follow the trail of the setting sun across a troublous sea, in order to set up the standards of the Catholic kings of Spain on these far-off and unknown shores, the Church came with them. The caravels that carried Columbus and his little group toward the Western World bore upon their sails the Christian cross, and this example was imitated by the conquistadores who came after him. The sacred emblem was worn even on the arms of those who bore in their hearts little pity for the peoples whom they brought under subjection. The sword and the crucifix were emblems of a new and terrible power which the Inca could not understand or successfully resist. So within a year the peace-loving Inca and his happy, law-abiding, child-like people were either victims of the Spanish sword, or slaves under the Roman crucifix.
The rapidity with which the Spanish explorers overran the western and southern sections of the continent is extraordinary. In fifty years they had laid the foundations of practically all the Spanish states which are now organized as republics. One reason for the rapidity of conquest was the fact that the Spaniards had not come as agricultural settlers, but as seekers of gold; and they passed on to their children no inheritance of industrious conflict with common conditions, no disposition to seek wealth in the orderly development of common resources, no agricultural knowledge, but only the dominant ideas of quick action or feudal ease.

During two hundred and seventy-eight years, from that fateful November in 1532 when the Inca's socialistic civilization fell into utter ruin at the first discharge of European cannon, cruelty followed cruelty, and misrule and intolerance reigned. Spain forbade non-Spanish immigration into that portion of the continent which she controlled. Powerful viceroys and ambitious priests directed the government, squandered the patrimony of South America and her natural resources, and exploited the Indian to his gradual extinction. The tyrannies of the Spanish Catholic became insupportable. Leaders in every part of the continent had long felt the heavy, unreasonable staff of the Church, and had secretly resolved to seek deliverance.

The fires of revolution were first lighted in
Venezuela, but immediately followed by a like conflagration in every other section, so that within an extraordinarily short time the South American continent found herself free from the political domination of Spain. With the declaration of her political freedom and the casting off of the yoke of Spain, however, she did not free herself from the invincible hold of the Roman Church. So during the past hundred years a unique inward struggle has been going on among the people of the new republics. The awakening of a national consciousness, a new intellectualism, the demand of a stirring conscience and nascent religious interests, have chafed, rebelled, and, in part at least, disregarded the enforced seclusion, obscurantism and traditional ecclesiasticism of Roman Catholicism.

Yet today, because of the undisputed control of the Roman Church, we find these states, although representing a territory of coveted geographic location and climatic conditions, and of the greatest natural resources in the world, to be a group of misguided, irresponsible republics in political chaos and retarded in their educational, social, and religious life. As to her educational status, we know that the Roman Church is indefatigable in promoting the education in which it believes. Its program emphasizes a religious life that blindly follows and serves the Church and a knowledge of much that is out of date. At best it contributes little to the development of a new, virile body politic characterized by true
democracy, by a public conscience underlain by the sanctions of religion and by a frank recognition of the general welfare.

Perhaps the next problem of importance is that of the social life, and deepest of this is the land problem which has its roots in the intolerable usurpation of land and people by the Church in the early days of the discovery of the Western World. This problem has its effect on the whole economic life of the people and hence upon the whole of the people's life. Back into this root the problems of poverty, of extreme class distinction, of ignorance on the part of the masses and, in a very real way, most of their moral and spiritual problems. But the very special problem of South America is the religious program of the Roman Church with its all-powerful traditional force. Thinking minds have come to the conclusion that it affords no thorough solution for human spiritual problems nor is likely to do so. There is no Christian term in common use which it has not distorted or vitiated. It is too thoroughly occupied with ecclesiasticism to meet the needs of the masses. It seems to regard personality as more powerful than principles or ideals, yet for centuries in every line of its activity it has belittled and weakened the one and powerful personality who burned with indignation when confronted with organized deceit and oppression stalking beneath the cloak of religion.

However, we must not overlook the few signs
that South America is about to enter upon a new era in the matter of religious interest. The vast majority, even of thinking minds continues the old tradition, but here and there throughout the continent new voices are proclaiming, although still only in whispers that there is a religious problem connected with the universe that challenges the human mind and a religious need in the human heart that hungers for companionship amid the cosmic solitude. These whispering voices are those of José Vasconcelos, Mariano Iberico and Julio Navarro Monzo, one a Christian leader, another, a Christian philosopher, and the other, a Christian mystic. These and one or two others, with their varying accents and different solutions, are still but so many voices in the cordillera valleys — just a perceptible quickening upon the face of the wilderness.

Epitomizing the history of the religious effort upon the development of South America, we make bold to say that, even in view of the noble work of a few pioneers, and of the progress of recent scholars, she has been the unfortunate ward of an organization that has slumbered into the simple traditional pursuit of a life of empty form. Mankind must have security, and when the ancient Roman state went to pieces and ceased to function, the Christian Church as a servant of civilization took over this guardianship. For centuries supreme in the political, social, intellectual and religious life of mankind it lacked the spur of emulation which a separate and rivaling state movement would have
supplied; so at the beginning of the sixteenth century we find the Roman Catholic Church with an enfeebled priest-hood, emphasizing dogma and the externalities of worship assuming the guardianship of the Western World when the Empire of the Incas collapsed. It would be unjust and unreasonable to claim that the present situation of South America is altogether due to the influence of the Roman Church, yet the Holy Roman Catholic Apostolic Church alone has been on trial for four hundred years and alone must answer for the conditions that have been created under its aegis. It is the only expression of religion with which South America is familiar, and it considers the land and the people as belonging peculiarly to itself, and strongly resents any attempt on the part of others to modernize the civilization, or to effect a change in the development of her states. The extraordinary extension and intensification of the thought of freedom and personality which mark the progress of modern civilization in other parts of the world have been pitilessly and consistently and ceaselessly condemned, and denied the people of South America by the hierarchy of the Roman Church.
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