

1892

Roman Catholicism in South America

<https://hdl.handle.net/2144/47336>

"Downloaded from OpenBU. Boston University's institutional repository."

Roman Catholicism in South America.

Proud Spain once claimed the preeminence over the other nations of the world, but the source of her power largely was not from above, but from the abused prerogatives of a corrupt church. Through this channel of abused prerogatives Rome then ruled the world. For this abuse of the influence of the triumphs of Christianity, the papal throne, long since, has been called to give an account of its stewardship, and God through the judgement of the world has come to require a strict account, and to place these trusts into other hands. The temporal power of the pope has been broken and shall so remain.

severed forever, but the evil effects of that reign of papal tyranny still remain to curse the southern half of the Western Hemisphere.

In the midst of this tyranny, when Loyola was exercising his greatest power in Spain, his brother and other missionaries of the Roman Church, were sent hither to bring into subjection by the power of the sword and the Inquisition the heathens of South America and so effectually was this done that we have long since wished they had left this work for another nation and for other missionaries.

As we stand in the midst of the vast cathedrals of South America some of them three centuries old, we are amazed at the wealth that has been required for their erection, and we are startled at the ~~easy~~ ^{rapid} success

of those early missionaries of the Roman cross. But the secret is quickly revealed when we see that these very churches are the monuments of the greatest robberies and the most fiendish murders of the greatest tricksters that the world has ever witnessed.

As we stood at the grave of Pizarro, buried in the center of the Grand Cathedral at Lima, once the capital of the New Southern world, we wondered not that he erected the edifice costing 9,000,000 in gold, that he might in fact appease the wrath of God for his unsurpassed iniquity. We wondered not at the untold wickedness of the thousands of priests and monks of that one city when we see that much of their work is to commemorate the deeds of such men.

These innocent notions, with open

arms, upon bended knees and with upturned faces received these early missionaries as gods from the upper world, and in this attitude of worship they were slaughtered by the thousands or driven into exile, and Pizarro, the noble emissary of the church is said to have reaped 90,000,000 of silver and gold for his successful evangelical work among the Incas.

But Spain will overlook his deeds of infamy by receiving one fifth of the spoils, and the church will pardon his transgression for the larger portion of these few millions and the priests will continue to jumble mass over his grave and then quarrel over the division that is left by endowment for this purpose.

Do you wonder that we were startled as we stood looking into this dark dismal grave and when feeling the touch of hands almost fearing that it was the spirit of the grasping Pizarro that returning had

come to demand tribute for this short visit to his grave, three centuries after he is dead and gone?

But our fears subside when we see that the touch is only that of the altar boys who have left their places for a few moments to beg us a few "choucrros" (coin of 20¢) and we leave them at the grave quarrelling over the division of our gift, with a silent suggestion that the spirit of the ancient hero still reigns in this so-called sacred spot. "Sleep on Pizarro and thy spirits with me until all this property shall be confiscated by the government, until a pure Christianity shall triumph over these nations and until this now spiritual desert shall blossom as the rose."

Prescott tells us that from a single temple that Pizarro took 24,800 pounds of gold and 82,000 pounds of silver. It was this plunder of gold that erected the magnificent churches which Lima has today and

which made this capital of the New World the most impure and profane Rome in history.

Such was the beginning of Roman Catholicism in South America. With such a beginning: with millions of gold and silver in the coffers of the Church and with an inquisition more cruel than that of Spain of which you can still see the "autos de fe's" piled up until they reach the ceiling of one of the government buildings, in the capital of Peru, and a government wholly in the hands of a corrupt priest-hood, what can you expect to find other than nations groping in darkness and superstition.

The Americans know little of the doctrine and superstitions of the Roman Catholic Church. Roman Catholicism in the US seems to be an abbreviated form of that found in Roman Catholic countries

especially in the countries of South America. There we find it in its pure unadulterated form as it was taught in the Dark Ages. There we see all the superstitions of the early ages with many innovations to suit the different localities.

(a) There is a sacred shrine of the Virgin mother of God where the miners hold debauchery and high carnival for a week at Christmas time, and cast into the coffers of the priests the earnings of their hard toil in the heat of the mountain.

This shrine is verily the "Mecca of Chile" and is visited from all parts of South America. Large preparations are made for this feast weeks before its annual celebration. Pilgrims are attracted to this place because of the miraculous cures that are said to have occurred during the times

of the annual celebration.

Not because we were afflicted with any
malady, but to satisfy our own curios-
ity, and to confirm our belief in this
superstition we made preparations
for a visit to this remarkable shrine
of the "Virgin Mother of God, the Lady of
Lindencoll". This is one of the most impor-
tant places to reach in all Chile as it
is situated about 42 miles from the coast
which can only be reached on horseback.

We are seldom afflicted with early
rising in South America but as
Christmas is the hottest part of the year
we were anxious to get over the road
as far as possible before the sun-rises,
and at two O'clock in the morning

our "mozo" is at the door, yelling at
the top of his voice "Ya esta listo su
caballo" which means in English that:
"Your horse is saddled and at the door."

A short time finds us galloping along

the track and up the valleys and over the hills, until by 9 o'clock we have reached the top of the coast range, which looks down upon the little mining town of Andacollo, and there in the heart of this mountain region is building one of the most costly and magnificent cast temples in South America and this is the place to which thousands are attracted every year to pay homage to one of the greatest myths that ever cursed the Roman Church.

We have not come all this distance of 42 miles without a variety of scenery. There are pilgrims of every description, pilgrims rich, pilgrims poor, pilgrims on horse-back, pilgrims on foot, pilgrims in carts, pilgrims on donkeys, pilgrims in health, pilgrims in disease being carried to this sacred shrine in happy anticipation of some miraculous cure if they may only

reach the home of the Holy Virgin.

But what is the meaning of so many of these black ugly looking crosses planted along the road-side? They are placed there to mark the spot where some pilgrim was and executed by his long journey has laid down and died or where some high-way robber has taken the life of some pilgrim that he may become the possessor of the gold & silver that the pilgrim is carrying to "Our Lady in Andacollo," in the fulfillment of some sacred vow.

We have listened to a number of these rows; they are related by some the little children that come from the Parochial schools. Though they may not be able to tell you whether New York or Boston is situated in the southern part of New York Patagonia or whether either of them is the capital of one of the Sandwich Islands, but they will tell

with minute exactness the lives of all the
 principle saints with all their miracu-
 lous deeds

A reference to one or two of these will
 give a sufficient idea of their super-
 stition: One of the first that they will de-
 light to see now is this: A certain
 devotee of this Andecollo saint made
 a sacred vow that if the saint would
 bless him with success in his min-
 ing & cherting, that he would walk all
 the way from Peru, a distance of more
 than a thousand miles and carry
 with him half the proceeds and lay it
 down at the feet of the Virgin: During
 the year he was successful; he struck
 the rich load for which he prayed, but
 he half being more than he could carry,
 it was easy to manipulate the vow, by
 obtaining the help of his other half who
 joins him in the pilgrimage, and
 making the entire journey on foot

to the delight of the priests (of course for the pilgrim's devotion) they lay their burdens at the feet of the holy Virgin.

We are told of another miracle: Nothing in South America is considered more degrading than sweeping the street or side-walk before a dwelling. Many of the servants refuse to perform this menial labor, and one is under the necessity of paying a few cents to some old street-sweeper that happens along that he may be charged to pay for his morning's work. A certain lady of wealth and position living in Argentine Confederation across the Andes from Chile, being sick with a severe disease made a vow to Our Lady in Audecollo, that if healed from her disease that she would make the journey across the Andes on foot, and sweep the street in front of the temple in which our Lady lives.

The prayer was heard and the request

and the lady was healed and the news was heralded all over South America of the miraculous cures and thousands gathered at the sacred shrine to greet the lady from Argentina and to worship the image of such marvellous power and to witness the great feat of sweeping the street before the sacred temple. We are indebted to the priest, Ramon Ramirez for the account of this miracle published in one of his books. The lady of whom we speak has not yet to our knowledge been canonized as a saint, but things less likely than this has occurred in that south land.

Other deeds and other marvellous things are told in connection with this holy shrine, but we desire to give you a glimpse of other shrines ere we close this account.

But we have only reached Andecollo and we cannot leave it without

taking another view of the place itself. We have paused a moment on the crest of the range and are looking down upon an insignificant little village town of four or five hundred inhabitants, but we see a magnificent temple with a beautiful dome, representing in architecture that of a modern edon mosque.

The brisk ride over the mountains on the back of the Chilian "trocco" has given us an excellent appetite for a morning meal and we spur our horses down the mountain side and make inquiries for a hotel. We would never have taken the building for a hotel if we had not been so informed.

Things in Chile are not always what they seem. Notwithstanding this seeming deception, on the interior it does not seem unlike an American hotel on a holiday for every one seems

to be preoccupied. Every room is taken and beds are scattered promiscuously over the barnyard. Every chair is taken and the only thing (in the way of a seat) is occupied except a punk skin, upon which we are perched while the cook is preparing us a "biflake a caballo" which literally means a breakfast on horseback which is rather an ambiguous term for it simply means a breakfast cooked with an egg on top of it.

We are here for information concerning this feast, and there is no time to lose, so from our elevated position, for most of the group around me accepted upon the ground, we begin to ply them with questions like this: "Who is this lady of An. de. collo?" to be answered with an amazed look that plainly says: "Not then a stranger among us and knowest not these things?"

"But when did she come to these parts and from where?" Most of the group are silenced by our questions, perhaps by the impossibility of ever being able to enlighten me as ignorant in matters which they have known from childhood, but an elderly resident, upon whose mind may have flashed the idea of the great reward that is promised to the one who shall be able to lead a heretic from the error of his way, the reward of the abolition of all their own sins, or perhaps from sheer sympathy of one ignorant answers all my questions.

She informs us that ¹²years ago, ¹³years ago, ¹⁴years ago, no one knows exactly when there came down from heaven this identical message and as a proof of lightning upon this mountain, later in the day we see shown the scarlet or coral upon her face, which yet remains to remind them of the accidental plea

met with when descending from heaven upon this magnificent place. From this it well appears that she came as lightning from heaven.

But we are not yet satisfied as we humbly ~~say~~ ^{say} that we cannot understand why it is that such a vast amount of money must be spent to erect a temple in this inconvenient locality; and that we cannot understand why it would not be much better to take this saint down to Serena or Loggins where the people might attend services every week or of every day if they choose, instead of as now only once a year and then with so great difficulty. Then we are informed that we were not the first to entertain such ideas, that long ago, (the year of course could not be given) some good people thought that it would be much better to carry

This saint down to the city of Lerma, and place it within the Cathedral at that place, and the journey being more than the carriers could accomplish in one day, they placed the image upon the ground and laid down to rest for the night, and when they awoke in the morning they found to their great astonishment that the image had departed; later they found that she had returned to Aca de Collo, where she remains to this day refusing all entreaties to leave this sacred spot.

Our questions are all answered and our breakfast is eaten and we elbowed our way through the crowd until we have at last reached the plaza in front of the sacred temple. We had not yet reached this spot when we hear the most hideous moaning that ever reached mortal ears. If when passing we were upon the "Region of darkness," we could

only reproduce that morning melody
the altar would surely be filled with the pen-
itent "fleeing from the wrath to come".

When we have reassured ourselves that
we are still upon earth and not in
some other world we begin investi-
gations to find the cause of these strange
sounds. The noise is still in the dis-
tant and we make very little headway
in moving in that direction for the
crowding to obtain a seat in Beethoven
Symphony cannot be compared to
the serging of this great mass of human-
ity. We can move us further but our
curiosity is soon satisfied; we see the
Footman parting the crowd and
we behold two rows of curiously dressed
men each dressed in glaring bright
colors (red and yellow predominating)
girdled with belts, cut in a triangle
lar shape, beginning at one end
with about two inches in width of

18 or 20 inches, which are perforated with holes of different figures, of hearts and diamonds and crosses &c with bits of bright tinsel in the background, so arranged that with the dancing they will glitter in the sunlight. The two rows are marching about four feet apart and at every step blowing at the same time blowing in the end of a reed three or four feet in length which produces the strange sound that we heard in their distant. Between the two rows of "chirios" as they are called we beheld a devotee doing penance: walking for squares upon his knees over the rough gravel and stones, until reaching the temple door, prostrate and bleeding he throws himself before the holy image, which is now carried and placed in the door of the temple that looks out upon the open plaza. Other "chirios" bringing other

penitents come from all directions and they two prostrate themselves in the full fulfillment of some sacred vow made to the Virgin

But to our delight the morning has died away and we see others grouped dancing carrying in their hands tamborins, triangles, drums and fifes preparing for the great dance by which they are to charm the virgin that she may be compelled to leave the temple that she may read in their great procession. Without this dancing and without this music and without the raising of a certain sum of money so designated in the Virgin by the bishop she will not come forth from her seclusion. She is supposed of course to know the amount that has been promised her through the vows of the people. It was \$30,000 the year that we attended the feast. The dance is performed by groups of

about 20 and is a sort of a caravan and it was something of a mystery to us to understand how it could promote a devotional feeling.

The image is about the size of an ordinary woman; she is dressed in a beautiful flowing silk dress, trimmed in gold braid and decked in fancy jewels and upon her head is placed a crown of pure gold. She is apparently indifferent to all her surroundings, but we are informed that she bows in her approval of the burials paid her by her devotees.

We have waited until six o'clock for the procession for it is during this that one is expected to witness the miracles of healing but the government, because of the murders of the preceding years while crossing the mountain passes, has issued a proclamation that no one will be allowed to leave the place after six

O'clock; so because the next day is Sunday and because of the governor's proclamation and because we do not wish to be the means of another black cross by the way-side, we leave this sacred shrine with the priest exhorting the pilgrims to come forward and pay their sacred vows

(b) There is another sacred altar where the tillers of the soil bring their long guarded silver pieces and heap them in cartloads to purchase the healing of body and soul

(c) Over there stands a rude cross bearing a hammer, pincers, red and sponge and other implements which may have been used at the crucifixion and long periods of indulgence are granted to those who kneel in prayer before this cross and repeat the "Ave Maria".

(d) Yndu is a church so blessed

that on a certain day whoever passes
 its portals receives full and absolute
 pardon and indulgence for every sin
 and each succeeding time
 that he may enter on that favored
 day a soul escapes from the purg-
 ing fires of purgatory and
 ascends to heaven.

Decline of Romanism.

As to these South American coun-
 tries no one doubts that today a transi-
 tion is taking place; the conditions of
 things is not as it used to be, but
 there is rapid progress. Not many
 years ago the archbishops were greater
~~in power~~ than the state in author-
 ity in matters of politics as well
 as in things spiritual, but the
 Roman Church like the Spanish
 Kings ruled unwisely in these
 South American dominions, and

instead of keeping pace with the progress of the 19th Century endeavored to enforce upon the people the dogmas and practices of the middle ages. And the final result cannot be other than the overthrow of Romanism.

Every man sees that the Romanish Church in South America is growing weaker every year and that Clerical political parties are being defeated in every Spanish American country except Ecuador and Bolivia.

In Chile there are three political parties: - the Clericals, the Radicals and the Liberals. The great struggle has been between the Clerical party which represents the interests of the Romanish Church and which has ruled for centuries and the Liberal party which represents

the progressive element. These two elements are found in all these countries and every year witness to new triumphs of the latter.

In fact, in Mexico, in Central America in Columbia, in Venezuela, in Peru, in Argentine Republic, in Uruguay and in Chile, the liberals are foremost and have control of the State. Ecuador and Bolivia alone are still in the hands of the priest and are ruled by the pope at Rome, and in no country of South America is it more noticeable than in these two countries that the curse of Romanism: - illiteracy and superstition rests upon them.

Take up the statistics of illiteracy in these countries and read of Rome's love for education and the public schools in the 20% of the people

that can read and write. You can see how she shows social purity in over the 45% of illegitimate births. You behold her charity in the care for the poor in the swarms of beggars that infest the streets; and in the ¹⁰⁰ pomp and show with which she buries the dead when large sums are paid into the laps of the church; you behold her sympathy for humanity when you see how she buries her poor, when you look into the pits where multitudes of the bodies of the poor are cast without cloak or coffin. But even these priest-ridden countries there is a growing tendency toward liberalism, and the day is not distant, and we expect to see it when the power of the church in politics in these countries is completely overthrown.

Pern.

Of these countries ruled by the Liberal party Pern. alone is the only one that has raised in the strength of her power.

at the prostration of the Republic of Peru, at
 the close of the Peruvian-Chilian war, the
 clerical power revived and notwithstanding
 claiming the Liberal party is still in
 power, the balance of power has not been
 sufficient to defy the arrogance of the
 church as she has formerly. A
 illustration of this is given in the
 prolonged imprisonment your friend
 and colabourer, Francisco Perogotti.
 His priests monks and priests that were
 once excluded from the Republic have
 taken advantage of the prostration of
 Peru and have returned to resume
 their authority over the common people
 and to intrigue for an adminis-
 tration more favorable to their own
 interests but when the prejudice of Chile
 shall have died away she too will break
 forth into the light and follow more closely
 the example of her sister Republic.

Chile

The advancement of Chile in the last decade has been simply marvelous.

From Chile the Jesuits have been expelled for engaging in a conspiracy against the government, and it is not likely that they will be recalled.

Another matter of congratulation to this enterprising Republic is that of completely severing her relations with the pope at Rome. A few years ago a dispute arose between the archbishop in Santiago and the president of the Republic which caused the former to retire from Chile. At this retirement the pope sent over a nuncio to try to arrange matters, but the representation of the pope so criticized the government from the pulpit, that he was given a passport and a military escort to the nearest seaport, Valparaiso where he sailed for Rome. And today there is no relations

wholeness between the pope and Chile, although Romanism is recognized by the constitution as the established religion of the Republic, but it is not likely that this official relation will ever be established.

The Liberal party which has ruled in Chile by a working majority for the last decade has passed several laws by which the authority and influence of the church has been greatly crippled. They have proceeded so far that they have taken the appointment of the bishops out of the hands of the pope and given this prerogative into the hands of the Republic; they have changed the reading of the law as to the monies paid to the priests and have designated these salaries which may be either diminished or withdrawn when their services are no longer considered valuable to the Republic. They have taken the matter over

riage out of the hands of the priests, from
 which they reaped a large revenue and
 declared civil marriage to be the only
 legal one; they have taken the cemeteries
 consecrated grounds in which only the
 Roman dead were buried and open-
 ed their doors to both Jew and Gentile.
 They have taken the register of births,
 marriages and deaths out of the
 hands of the church and placed them
 in the hands of the civil magistrate,
 they have taken the schools out of the hands
 of the monks and nuns and estab-
 lished non-sectarian schools, passing
 a compulsory education law declar-
 ing that all citizens who patronize the
 parochial schools must pay a fine to
 the state for a breach of confidence.
 The clergy did not look upon the passing
 of these laws with indifference; they
 fought them bitterly, but were defeat-
 ed in every instance. And this

too marks not the progress of a century,
but mostly of the last decade.

In the triumph of the Liberal party, the
establishing of the Civil Marriage Act
was the great "bone of contention" and caused
the bitterest struggle between State and
Church. This act recognized the legitima-
cy of those children born of parents mar-
ried by the Civil Law, which of course illegal-
ized all the "nephews and nieces of the
priests."

Before the passing of this law the priests
extorted a large part of the revenues of the
Church from this source. Fees were ar-
ranged according to the station and
wealth of the applicant. Even the "peon,"
the day laborer of Chile must pay \$25,
which he was almost sure never to have
at one time, and it seems that most
of them cohabited without the blessing(?)
of the priest for more than 50% of the births
of Chile were at one time illegitimate.

The civil law brought a happy change for
 now a marriage certificate could
 be secured for 25¢ and those married
 in any other manner are subject
 to fines. Thousands of the poor who had
 hitherto been unable to pay the high
 marriage fee demanded by the
 priests, turning in open adultery, now
 picked to the public office that they might
 register their marriage and be pro-
 nounced man and wife. For this
 a time there was nothing festive
 in all Chile. Orange blossoms
 became scarce because the children
 born of the pre-marriage state as
 well as the bride & groom joined in
 the festivities, and a nation of il-
 legitimate children was born in
 a day.

The priests now were wild with rage; they
 could not look with complacency upon
 such a triumph of the opposing party.

The archbishop issued a decree excommunicating from the church all persons who would be married by the civil marriage law. For a while, all Chile was in an uproar, and for a time they must choose between excommunication and imprisonment but Rome was forced to yield and to submit to the civil authorities. and be content with those who would of their own free will choose to stop on their way from the Public office to receive the benediction of the priest. But they yielded not their asserted prerogatives tamely but fought every issue until they were forced to submit. They say that a law was already proposed to expel from the country every priest who would intermeddle citizens from observing the "civil marriage act"; they saw that priests and

~~men~~ would be driven into exile if
 they continued persistently in their
 course, and that a general con-
 voca^{tion} of the property of the church
 would soon follow

Outlook.

No one doubts that Protestantism is
 making rapid progress in
 South America. Who can fail to
 see that the Protestant churches have
 had much to do with moulding
 its progressive element that is
 manifest from the Patrimones to
 California?

A few years ago (1887) the Methodists
 of that enterprising republic, Argentine
 Confederation celebrated their 25th
 Anniversary of their missionary
 work in that country, and this was
 emphasized by an incident that
 attracted a great deal of comment

which will illustrate something of the power of Protestant missions.

As a matter of courtesy, formal invitations were sent to the President of the Republic and to other prominent officials, with no expectation that any of them would attend as a large majority of the people were Roman Catholics. (Could these public men like American politicians and supposed to be 'expolitic') and it would naturally be supposed that they would certainly avoid such places that would throw them open to criticism. But to the astonishment of those in charge of the anniversary, just as the services were about to commence we walked the president followed by his cabinet. Conspicuous seats were given them and they seemed quite interested in the address and to the avowed purpose of all

after the superintendent of the mission had finished his address, the president arose and pronounced a eulogy upon the work of Protestant missionaries of America.

Our own church in Chile has upwards of forty missionaries stationed in the different parts of that republic. We hold as much as \$1,000,000. worth of property in the capital and about the same in the other provinces combined. We have the finest college for Translates that is known in all South America.

Of our mission schools bishop Walden says: "That he has not found their equal in any mission school in any country that he has traveled in our church or in any other."

The daughters of the president of the Republic and the children of other prominent officials of State receive their education in our college in Santiago.

It is of this school that Theodore Child has described in the work just published: "The Spanish American Republics" and -
 deducing from his criticism it is
 apparent that he must be either an
 infidel or a Catholic.

Hee has just come from the "Convent of the Sacred Heart" and the mother superior has told him that: Now-a-days in Chile if you know the English language you are supposed to be sure of "going to heaven"; then he says "I found the confirmation of his remark both in the actual experience of men and women in Chile and also in the success of a private school called Santiago College, which is, in high favor with the authorities and prospers only because it gives a good high school course with English text books and English teachers." So much for the success of the school; it is a success; it is in high favor

with the Liberals, which is the ruling party in Chile. But he adds: "This Santiago College was built with funds given by the Bishop Taylor's Transit and Building Fund and doubtless exists in the eyes of its New York Methodist patrons as a missionary enterprise. In reality the institution does no missionary work, takes care to hide its missionary connections and in so doing acts wisely. Missionaries are not wanted in the civilized parts of South America. The country is Catholic and wishes to remain Catholic. The pupils of Santiago college simply receive there a good Academic education, which has nothing to do with Methodism, and they obtain their religious instruction outside, and it comes good to Catholics, boys and girls alike; for it would be a social, if not a moral disadvantage to both, if they did

not follow in the steps of their forefathers
 who but a child or a Catholic or one
 entirely ignorant of the work of San-
 tiago College could write such a crit-
 icism. We are told that we do no mis-
 sionary work. Nothing is further from
 the truth. The work of Santiago College
 is the truest foundation for real mission-
 ary work. And the work of the school is not
 only educational but missionary in the
 simplest sense of the word. In the class-
 room the Bible is read, comment is made,
 citation is given and prayer is of-
 fered for God's blessing upon the pupils.
 The pupils gather together in the spacious
 parlors for religious services, prayers and
 class meetings and religious songs
 and addresses to the students on
 religious subjects and sometimes
 there is a preaching service held
 in the parlors or reading room. After
 these services some of the pupils have

conversions come to the teachers
 asking of them religious advice.
 Several conversions have taken
 place within these walls. Had Mr
 Child visited this College and made
 as close examination as he ap-
 parently did of the "Covenant of the
 Sacred Heart" he would not have been
 ignorant of these things.

We are told, that care is taken to hide
 its missionary connections. Ask
 the people of Santiago of the character
 of the Santiago College as to whether
 it is Catholic or Protestant and
 they (except here and there a Child.)
 will tell you that it is Protestant.

Moreover, the priests visit from home
 and do us all the detriment they can.

The patrons are solicited by the clergy
 not to send their children to this
 school and the daughters of Bol
 macedo who met with such a tragic

and a few months ago were kept out of this college a whole year at the intercession of the priest through the president's mother. If care is taken to hide the missionary connections of the college this effort so far has not been successful.

"Missionaries are not wanted in the civilized parts of South America" we are told. If what is meant is that they are not needed then we are not needed anywhere on the face of the earth. If what is meant is that we are not wanted by the people in our educational work we ask you to judge by the success of our schools. If what is meant is that we are not wanted by the people in our evangelistic work, we are not discouraged. If we are told that there is not a demand for this kind of work we are not faint. In the history

missions we have yet to learn that the call must first come from those sitting in darkness.

We were told in Bogotá that there was no demand for special preaching. In our conversation that followed we spoke of the success of the special work in Argentina: that over 500 attended services at a certain place. Then we were informed that when they came in such numbers seeking the light then it was time to preach the gospel to the natives. We insisted that the work in Argentine Confederation was founded in 1836 more than 50 years previous and that it was apparent that what they had to do in that country was to create the demand by first introducing the light. That they must see the effect, when they would seek for

greater illumination. The Spanish preaching began and the attendance grew from 6 or 8 to 40 in the first year and the second and third under the effort of one who had been educated for the priest-hood, but who was converted through a short conversation with the founder of our mission, Bishop Taylor, to five or six hundred. His preacher beside two others receive his support from the surplus over and the teacher's salaries, of Santiago College. Who dares to say: that we do no missionary work.

But all our missionary effort is only a small beginning. The people yet sit in darkness; the great mass of the people are tied hand and foot. When will the true church of the living God, say emphatically with a united voice that there

prison doors shall be opened and
that the bound shall come forth free?

When the chains of slavery shackled
men it was said that the church would
shully come forth to proclaim their
freedom; and she came. May
we expect less of her when we look
with open eyes upon a slavery of a
priest-ridden people, a slavery with
which the other cannot be compared
a slavery that is holding in bond
aye the souls of men. a slavery
that is cursing a continent.

Will she come? She is already com-
ing, the Lord of heaven has promised
it. We see her coming in the benjoms
her heralds are already here prepar-
ing for the proclamation of the emanc-
ipation from of error and supersti-
tion of nations now held in darkness.

A Roman Catholic who we well
knew, and who had been under

the curse of Rome for years sought
 the freedom of the gospel; the light
 broke in upon her darkened mind,
 she arose from her knees and
 pitching her hands towards the
 heavens exclaiming with a shout
 of triumph, that sent a thrill
 through our whole being: "Oin
 free Oin free". Will not the day
 soon come when South America
 will reach forth her longed hands
 towards the heavens and be able
 to say as the result of her petition
 that she is free, forever free from
 the curse of Romanism.

Harry Compton.