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FACTORS IN THE ESTABLISHING OF  
A FREE METHODIST MISSION TRAINING SCHOOL  
IN PARAGUAY

By  
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## INTRODUCTION

## INTRODUCTION

### A. The Subject

#### 1. Its Statement and Explanation

The genius of Protestantism is her faith in the Bible as the revelation of God's will to man. In order that he may fully receive that revelation, it is desirable that each individual be able to read the Bible for himself. That its message may be presented to those who do not read it, and that its truths may be expounded to those who, reading, may not properly understand what they find within its pages, teachers and preachers of the Word have been ordained.

But teachers and preachers must be trained. Thus at the outset is seen the important role which schools must play in the development of missionary work. They go hand in hand with evangelism; and many who have given serious thought to missionary policy believe that effective evangelism cannot be done until the influence of the school in the training of native workers has begun to be felt.

In 1946 the General Missionary Board of the Free Methodist Church of North America, having bought property just outside the city of Asuncion, Paraguay, sent missionaries to begin the task of developing the field. Some preliminary evangelism and teaching have been done, and commendable progress has been made toward the making of

friendly relations with the people and by way of the construction of buildings and the general improvement of the property. The actual establishing of a mission school, however, is still a goal to be attained.

The purpose of this thesis is to investigate those conditions in Paraguay which have an important bearing on the founding of a mission training school on the level of secondary education in that country, and to make clear the goals, location, organization, and administration which such a school should have.

The proposed school will be established to prepare Paraguayan young people to take their places as lay and ministerial bearers of the gospel of Christ to the people of their own land. Whatever may be thought necessary to further that end will be included in its curriculum and program.

## 2. Its justification

Whether one is going to war or building a tower it is best first to plan wisely and carefully, lest one later be found unable to carry the project to completion, or lest, completing it, it be found to be unnecessary or else inadequate for the needs. Inasmuch as the General Missionary Board of the Free Methodist Church has asked the investigator and his family to go to Paraguay in 1950 to establish a mission training school, research and thought such as are necessary in the writing of a thesis on the subject are an



essential first step. Although it is not to be supposed that the plan outlined in this thesis will be perfect, nevertheless much general information will be gleaned; and the overall plan, as well, it is hoped, as some of the specific details, will prove helpful in the founding of the school.

#### B. Method of Procedure

In order that something may be understood of the conditions which have a bearing on the subject, a brief study will be made, in the first chapter, of the country itself: its geography, people, economic conditions, health, prevailing religion, and form of government. The first part of Chapter II will be an analysis of the public school system in Paraguay, and its latter part will describe the privately controlled schools, especially those which are similar in organization, discipline, ideals, or other important respects to that which is desirable in any project sponsored by the Free Methodist Church. Special emphasis will be given to the discovery of those conditions which make the establishing of a Free Methodist mission training school desirable. The criteria for planning a Free Methodist school, which are listed in Chapter III, will be an outgrowth of the conditions discovered in Chapter I and Chapter II, and of important aims of Protestant missions around the world; the last to be briefly presented at the beginning of Chapter III. In the plan certain details, such as the goals, location, organiza-

tion and administration, the relation of this school to the governmental system of education, entrance requirements, the financial policy, and student help will be considered. In the fourth and concluding chapter a restatement of the problem in view of the foregoing data will be given, and a general summary and conclusion of the study will be made.

### C. Sources of Material

Source materials for the first two chapters include a number of books, reports, and periodicals written in recent years, which are devoted entirely or in part to Paraguay and to missionary problems and activities in that land. A complete list appears in the Bibliography of this thesis. Data for the third chapter will be gleaned from the above sources, insofar as that may be possible, especially from articles appearing from time to time in "The Free Methodist" and "The Missionary Tidings," publications of the Free Methodist Church through the Light & Life Press of Winona Lake, Indiana.

Especial thanks are due Dr. W. Stanley Rycroft, Miss Mae Yoho Ward, Rev. E. Harold Ryckman, Dr. Alfred W. Wasson, Miss Elizabeth M. Lee, Dr. Byron S. Lamson, and Miss Mabel W. Cook for their assistance in gathering data.

Although the writer's success as administrator and teacher in Free Methodist mission schools leaves much to be desired, many of the conclusions reached in this thesis will be influenced by his association with "El Instituto Evangel-

ico," Santiago, Dominican Republic (1941-1945), and with  
"La Escuela Biblica de Nogales," a Mexican training school  
at Nogales, Arizona (1947-1949).

CHAPTER I

NATIONAL CONDITIONS

WHICH HAVE A

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A. Introduction

An institution established in any country or locality without its founders' first having acquainted themselves with the area and people to be served -- their origin, history, characteristics, economy, religious beliefs, health, government, and general culture -- has little likelihood of success; for there will be unforeseen factors which, in spite of commendable qualities which the enterprise may inherently possess, will contribute to its fall. Consequently, this chapter will survey those general conditions within Paraguay which are believed to relate to the founding of a Free Methodist mission training school in that country, especially those conditions outside the field of education.

A study of the history of Paraguay will reveal the characteristic points of strength and weakness of the people whom the school will serve; knowing its geography will give a grasp of the possible development of the country and emphasize those forces which may contribute to or retard its progress; a knowledge of the economy of the republic will have much to do with a determination of the financial policy of

the school; the climate will affect, among other things, the length of the school year; health conditions will help to determine the school's curriculum and staff and the work which students, especially those of the first year, will be expected to do; knowing the culture will affect the school's social life and the contacts on and off the campus; and a study of the religious conditions will emphasize Paraguay's need for a purified religious approach and program, giving, in short, the paramount reason for establishing the school.

#### B. Location, Topography, and Climate

Paraguay is one of the two inland countries of the South American continent.<sup>1</sup> It is bounded on the north by Brazil and Bolivia, on the east by Brazil and Argentina, on the south by Argentina, and on the west by Argentina and Bolivia.<sup>2</sup> It has an estimated area of 171,815 square miles, one third of which lies north of Capricorn and is, therefore, in the tropics, and the remainder in the south temperate zone. Much of the eastern boundary is formed by the Parana River, while the Paraguay River divides the territory into eastern and western zones. The eastern sector is known as Paraguay proper, the west as the Gran Chaco. On the western

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1 The other is Bolivia

2 The New International Encyclopaedia, Vol. 18, p. 39

boundary of the Chaco flows the Pilcomayo River.

East Paraguay is a plateau of no great elevation, subsiding in the west and southwest to grassy tracts, morasses, and lagoons, which hardly rise above the fluvial level. The plateau has an average height of about 300 feet; and the hills and ridges rarely rise over 1,600 feet above sea level. The northern part of the republic has much country which is still unknown, due to the dense tangle of vegetation which covers its slopes.

The Gran Chaco, west of the Paraguay River, is mostly a great level plain, sloping slightly toward the river and having large areas subject to frequent inundations.

The climate is sub-tropical, the average temperature being around 70°F. That of the summer months (December, January, and February) ranges from 55°F. to 100°F. Between May and August (winter) it occasionally falls to 40°F., often rising during the day to 86°F. Nine of the twelve months are said to be perpetual spring, while the remaining three<sup>3</sup> are very hot. The rainfall averages about 60.5 inches for Asuncion, the entire country having an average of about 50 inches per year. This is distributed over about one fourth of the days of the year, but comes chiefly between August and October. On the whole the climate is considered healthful for Europeans.

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3 Ibid, p. 40

## C. Historical Background

### 1. The early period (1526-1814)

There is a difference of opinion regarding the details of the discovery and partial exploration of Paraguay. It seems clear, however, that Sabastian Cabon, in 1526, sailed several hundred miles up what are now the Parana and Paraguay Rivers. In 1529-1530, Diego Garcia explored the same region. <sup>4</sup> Juan de Ayolas, in 1536, founded the town of Asuncion, which is now the capital. He was soon murdered; but his successor, Martinez Irala, put the colony in a prosperous condition, and it gave promise of becoming one of the most important in South America. Because his power was largely personal, a period of anarchy followed Irala's death, destroying the Spanish influence over the natives. The country was considered a dependency of the vice-royalty of Peru, a relationship which was little more than a nominal one.

An early distinguishing feature of Paraguay was the dominant influence which the Society of Jesus held over the people for over one hundred and fifty years (1609-1767). During much of this period the Jesuits had assembled about one hundred thousand Guarani Indians in thirty-two towns (Reducciones). Through their control of these they were able to dominate much of the domestic and foreign commerce of the

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4 Arthur Elwood Elliott says that Asuncion was founded on August 15, 1537, by Juan de Zalazar y Espinosa. Cf. Paraguay: Its Cultural Heritage, Social Conditions, etc., p.1



country, thus arousing the jealousy of the Spanish settlers in other Paraguayan towns. They taught the Indians to question neither them nor their religion, and their wards learned perfectly the mechanics of the Faith: to obey, to go to church, and to cross themselves. This condition continued until in 1767 the king of Spain drove the Jesuits from all South America. They were permitted to return to Paraguay in 1928.

## 2. The period of the dictators (1814 - )

The road for the dictators was prepared, in part at least, by the fact that the Guarani had been taught submission to authority for so many years under the Jesuits. Don Jose Gaspar Rodriguez de Francia got control of the government in 1816 and ruled with a rod of iron for twenty-four years. Independence from Spain had been won without bloodshed in 1810; and Paraguay proclaimed her independence from the United Provinces of the River Plate, under which she had been ruled, in the following year. In order to make this independence secure, when Francia got control, he forbade anybody to enter or leave the country except under extraordinary circumstances. In his book La Guerra del Paraguay George Thomson writes that everybody

"was shot who endeavored to leave the country or export his money. Once in awhile a ship was permitted to reach Asuncion so that Francia could buy goods in exchange for the yerba mate of Paraguay, but any other foreigner who fell in his claws was forcibly detained." 5

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5 Ibid, p.4

Because he considered a well-educated subject a danger to his power, no kind of education was encouraged, and only a very elemental kind was permitted. This was a great crime against the Paraguayan people.

When Francia died Don Carlos Antonio Lopez took over and held the dictatorship until 1862. Although Lopez made some attempt to foster education, there were fewer who could read and write at his death than when he came into power. Those who could had learned to do so before his term of office began. Not one Paraguayan doctor of medicine, lawyer, teacher, or scientific agriculturist existed when Lopez died.

In 1862 the marshal, Francisco Solano Lopez, son of Don Carlos, and educated in France, obtained control of the government, having just returned from France at the time that his father died. By 1865 he and Madam Lynch, his French wife, had plunged the country into war with Argentina, Brazil, and Uruguay in what is known as the War of the Triple Alliance. So fanatically was this war waged that by its end nearly all the men of Paraguay had been annihilated. Most historians agree that of the 228,000 to 300,000 inhabitants of Paraguay at the end of the war, only about 28,000 to 30,000 were males, and most of these were either old men or boys under twelve years of age.

As might be expected at such a time the educational situation, even before the war began, was very bad. Alfred

Du Graty had the following to say about the condition of Paraguayan education about 1860:

"There were no school buildings, not even in the capital; the houses in Paraguay give proof of this truth. In the country the schools were installed in inadequate little houses or under sheds without walls. There were no competent teachers in the country districts. Mr. Demersay says in this regard: 'The schools of the capital and principal towns receive an insignificant subsidy from the government: the teachers in the other communities do not receive anything from the State; but get a contribution from the parents of the pupils, a pittance of one "real" per month.' These teachers are almost illiterate. Their names are unknown, and have not been recorded in the records of men." 6

Some of the misery caused by the war may be seen in the following:

Powder factories and iron foundaries had disappeared; ships of war had been destroyed; naval arsenals and sheds or small temples built in the country towns were ruined; half the population was extinct; all private property had been destroyed. The people came to the capital looking for food and clothing.... The hunger, the nakedness, the poverty, the want of these unfortunates was such that they resembled people from the other world. 7

Because this unflinching struggle extended over such a long period against overwhelming odds, well might a young girl, mourning the loss of her lover, family and friends, cry to the mournful gray bird called the urutau:

Weep, weep, urutau,  
in branches of the yatay,  
no more is there a Paraguay  
where I was born, like you.  
Weep, weep, urutau. 8

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6 Ibid, p. 6

7 Ibid, p. 6

8 Harris Gaylord Warren, Paraguay, An Informal History, p. 244

By the close of the war the two Lopezes had reduced Paraguay to a level which was by all counts lower than that of any other country in South America.

Having lost the struggle the younger Lopez was destroyed. The government was then taken over by a triumvirate composed of Cirilo Antonio Rivarola, Carlos Loizaga, and Jose Biaz de Bedoya, who summoned a constitutional convention to meet on August 15, 1870. The interim was filled with decrees in an effort to recreate a government. Cirilo Antonio Rivariola was elected as provisional president on September 1, 1870. After him General Bernardino Caballero controlled the government for about thirty years (1874-1904). Revolution after revolution followed, and they continue to occur to the present day. Often a president does not stay in office more than a few months. "Before 1924, no ruler had finished his term of office without having to put down a revolution."<sup>9</sup>

Mention should be made of another and more recent military conflict known as the Chaco War and fought with Bolivia (1932-1935) over a section of land which lies west of the Pilcomayo River. This territory had been a bone of contention between Bolivia and Paraguay for a long time, although technically it belonged to the latter. Bolivia invaded Paraguay, after which the little Paraguayan army took the field, fighting valiantly and against great odds, and overwhelmed

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9 Henry Lester Smith and Harold Littell, Education In Latin America, p. 127

her rival. But although Paraguay was victorious in this struggle she lost considerable in population and in economic reserves, neither of which she had really recovered since the devastating War of the Triple Alliance.

#### D. The Present Conditions

##### 1. Natural resources and agriculture

###### a. Forest products

The forests of Paraguay yield many very fine and extremely hard woods, some of which are used for making beautiful and durable furniture. The wood of most commercial value for exportation is the dark-red "quebracho" (axe-braker). It is one of the hardest woods known, and is used for railroad ties in much of South America. An extract from this wood is also used for tanning leather. The United States imports several million dollars' worth of this wood annually for tanning and other purposes; and the International Products Company of New York City has held large tracts of land, especially at Port Pinasco on the Paraguay River north of Concepcion,<sup>10</sup> and also in the Chaco area, for it is there that the quebracho especially thrives. Another valuable tree which has much the same use as the quebracho is the curupay.

###### b. Cattle raising

Cattle raising is especially favored by the climate

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10 Ibid

of Paraguay, but has nevertheless been greatly retarded by the unsettled political and economic conditions. The best grazing is to be found in the Chaco, west of the Paraguay River; in the Misiones area, the country south of Paraguari and Asuncion; and in the Concepcion district. The grass in the Concepcion area is especially conducive to the industry because of the fact that it is both abundant and hard, producing firm meat which is not tough. The Chaco probably has the greatest future for the expansion of cattle raising.

c. Agricultural products

The importance of agriculture to the prosperity of Paraguay is seen in the words of United States Consul Scot-ten:

The government appears to be thoroughly alive to the fact that the continued prosperity depends upon the education of the farmer in improved agricultural methods, and a systematic and intelligent campaign was commenced during 1925 for that purpose.... The farmers in general are very ignorant of the conditions which cause fluctuations in the prices of crops (Paraguay, being an agricultural country and a producer of raw materials, is greatly dependent for its material prosperity upon economic conditions existing in manufacturing countries, of which many Paraguayan farmers know little or nothing) and are liable to be unduly discouraged at receiving low prices and unduly encouraged on account of especially high prices any given year. Furthermore, for the export crops, such as cotton and tobacco to develop successfully, the farmer must be educated in the best means to combat insect pests as well as selection of seeds, etc. 11

Cotton is one of Paraguay's leading crops. It has

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11 Arthur Elwood Elliott, Paraguay: Its Cultural Heritage, Social Conditions, and Educational Problems, p. 46

been grown there since early colonial times, but only in recent years has it been produced in exportable quantities.

Corn is also raised extensively for home use, conditions being very favorable for its cultivation. Nevertheless, Paraguay produces far too little for her own needs, importing much from Argentina. Since corn is an essential item of the Paraguayan diet, its cultivation should be encouraged.

A rapidly growing agricultural industry is that concerned with the yerba mate plant. This plant grows wild in Paraguay, but is recently being cultivated. From it a beverage similar to tea is produced by putting the crushed leaves of the mate tree in a dried gourd and pouring boiling water over them. The drink thus derived is taken through a hollow tube or "bombilla" (little pump) made of silver, a reed, or perhaps of a bone. The beverage is in great demand throughout South America; and although Brazil grows it, Paraguayan mate is superior. Only recently has it begun to be introduced into North America.

Oranges thrive in this land of sunshine, the trees often growing to a height of forty feet. Although they receive little or no attention, their fruit is of excellent quality and good size. They can be produced commercially, however, only near a railway.

Among other important agricultural products are sugar,

rice, mandioca, peanuts, and wheat. Webster E. Browning has the following to say regarding Paraguayan agriculture:

The soil and climate of Paraguay, combined with human intelligence, could easily convert the entire country into a vast orchard, capable of supplying not only the home market but also Buenos Aires and Montevideo, and if packing facilities were provided, Europe and the United States as well. 12

## 2. The people

### a. Racial Characteristics

The total present population of Paraguay is listed at something over 800,000, though an accurate census has never been taken. The inhabitants are roughly divided into three groups: 1) the native Guaraní Indians, 2) the Spanish, and 3) the mestizo, a blending of the first two. The great majority is to be found in the third group, though there is a difference of opinion on the matter, some believing the population to be composed principally of the European (chiefly Spanish) element. The mestizo inherited from his Spanish and Indian forebearers the better qualities of both: hardiness, earnestness, sympathy, keen intelligence, and a love of all for which his country stands. Henry L. Smith and Harold Littell say regarding the mestizo: "This typical Latin American has given ... not only many of their present-day accomplishments but also the ideals upon which the accomplishments are formed."<sup>13</sup>

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12 The River Plata Republics, p. 23

13 Education in Latin American Countries, pp. 3, 4



Relatively few European immigrants have been attracted to Paraguay in recent years, though considerable numbers have gone to Argentina and other coastal countries. There is one important exception to the above statement, however, due to the settlement, in the Chaco area, of Mennonites. George P. Howard tells about them in the following paragraphs:

These people trekked from the cold prairies of Western Canada to the tropical plains of Paraguay, and have established their homes under totally new conditions. Their coming has been heralded locally as the greatest event of the kind since the Pilgrim Fathers boarded the Mayflower at Delft Haven.

The Company, which was formed for the purpose of transferring the colony to its new quarters and for making proper arrangements for its proper development, secured from the Paraguayan Government a tract of land of some three million acres in extent, lying on the eastern slopes of the Andes and along the Paraguay River. This land is said to be ideally located and unusually fertile, and forms a part of an estate of seven million acres which originally belonged to one of the old families of Paraguay. Their neighbors are the wild Indians of the region, few in number and kept to their own reservations by a small police force of Paraguayan soldiers furnished by the Government. This guard is made necessary because of the Mennonite's principle of non-resistance. Since these Indians are not warlike, but are inclined to thieving, the function of the guard will be chiefly to protect property rather than life.

For several years representatives of the Mennonites studied the situation, and a charter was finally granted by the Paraguayan Government, which is so unusual that it deserves to be known to the world outside. According to its clauses the Mennonites are granted considerations, in accordance with their religious beliefs, which they have not been able to obtain elsewhere, such as exemption from military service, the right to conduct their own schools and churches in their own language, freedom from taking an oath, and the absolute control of the colony by their own representatives. 14

Under this charter alcoholic or intoxicating beverages cannot be sold within a zone of five kilometers from Mennonite property, unless the "competent authorities of these colonies request the Government to permit such sale and the Government accedes to the request."<sup>15</sup>

The existence of this large body of Mennonites in Paraguay will doubtless have a beneficial effect on the economic and cultural life of the country as a whole.

#### b. Languages

Spanish was brought to Paraguay by the early "conquistadores" and has come to be the official language of the land. Nevertheless, nearly every Paraguayan is bilingual, speaking, besides the Spanish language, the ancient Guarani of the Indians. Some, especially in the rural areas, do not understand the Spanish language; so in order to work with the people the missionary should be able to converse freely in either language. The fact that instruction in the schools is given in Spanish imposes a real handicap on the children from such homes, especially in the rural areas, for they must study in a language which is not their own.

#### c. Economic conditions

From what has been said it is clear that the economic life of Paraguay is at a low ebb. Besides the effect of her

devastating wars, the country suffers from the fact that there is no real middle class in Paraguay. The wealth is largely controlled by the few, principally by the old Spanish families, while the rest of the population ekes out an uncertain existence. Until she forms a middle class, which is the backbone of any nation, Paraguay cannot hope to be strong.

Sometimes laborers are contracted for the year and are paid their wages in advance. They are often spent before the men begin to work, so a considerable debt is incurred before the year is over. Since the government pays very little to its soldiers, the owners of those establishments in outlying districts win the soldiers' cooperation in the exploitation of the poor laborer. The soldiers are given money by the capitalists to force the workers to stay on the job. Thus the peon can neither earn enough to support himself nor escape from his employment.

Paraguay exists chiefly on the export of meat products, yerba mate, and quebracho. Although natural conditions favor the production of cattle, the country has to import much of its butter and cheese. Cabbage and cheese, both of which are imported, are luxuries. Potatoes are high, costing six cents per pound at the beginning of the last World War. The peons on the land get nothing but their food, and at times not much of that. John Gunther notes that a telegraph clerk received, in 1941, \$10.00 per week, and a cabinet minister

only \$125.00. During the Chaco War, a soldier could be kept for about nineteen cents a day.

While Buenos Aires seldom interferes with Paraguayan politics, economically the country is little more than a colony of her powerful neighbor to the south and is mercilessly exploited. There are two things which Argentina does not want: 1) that anything should interfere with her interests in Paraguay, and 2) that any other nation, notably Brazil, should flirt with Paraguay. Factors in Argentina's exploitation of Paraguay may be seen in the following:

They (the men of Buenos Aires) do not care a great deal who governs in Asuncion provided that the government does not interfere with Argentine interests.... What they want mostly is that Paraguay shall remain weak and self-divided....

First and foremost, Paraguayan currency is quoted only in terms of the Argentine peso. To get any foreign exchange at all, the Paraguayans must go to Buenos Aires. Even a recent \$500,000 credit from the United States Export-Import Bank had to be paid through the medium of Argentine exchange.

Second, the Argentine government owns seventy-five per cent of the Paraguayan Central railroad, which runs from Asuncion to the Parana River, where there is a frontier ferry. The Argentines could stop traffic here on almost any pretext, if they chose, and cut Paraguay from all rail connections outside.

Third, Paraguay depends on Argentina for essential food, particularly bread and wheat. The Argentines have their own mills in Asuncion; they send up their own flour, and manu, and sell bread locally. If Argentina should embargo exports of wheat to Paraguay, it might starve.

Fourth, Argentina largely controls the Paraguayan quebracho industry (though one tannin extracting company is American-owned), and is by far Paraguay's best cus-

tomers.

Fifth, about eighty per cent of Paraguay's trade is carried by the Mihanovich Company, the great Argentine ship firm. Mihanovich controls all traffic on the River Paraguay, and charges fantastic rates. Its revenue from Paraguay alone is said to be in the neighborhood of \$1,500,000 per year, and it costs more to ship some categories of freight from Asuncion to Buenos Aires, a distance of 750 miles, than from Buenos Aires to New York, which is 6,000 miles....

A final factor is emotional. To most Paraguayans, Buenos Aires is the heart of the world, just as Paris is the heart of the world to most Argentines. Socially, culturally, intellectually, Buenos Aires is as much the capital of Paraguay as is Asuncion. If a Paraguayan has once laid eyes on Buenos Aires, he has fulfilled a major ambition; he is a great traveler, and will die happy. 17

The Protestant Church cannot ignore the economic life of its people, nor of any among whom it works. How can public education flourish where many people do not even have enough to eat, or where "90% of the national budget goes for the upkeep of the army"?  
18

#### d. Health and sanitation

To the mission school the health of the student is of vital importance. Health is basic. Without it the student cannot attend school regularly; neither can he apply himself to his studies unless he is possessed of a considerable degree of mental and physical energy.

Health conditions in Paraguay are far from ideal. Prior to 1918 most of the physicians in the country got their

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17 Ibid, pp. 278-281

18 Mae Yoho Ward, Report From Paraguay, p. 13

training by apprenticing themselves to practicing physicians, these having received their preparation in Buenos Aires, Montevideo, Europe, or the United States. In the smaller towns and country districts there are, even yet, no physicians, or practically none. That means that two-thirds of the population lives beyond reach of a competent physician. Even in the capital there has been, until lately, no systematic attempt made at sanitation.

A special study of diseases was made in the region of Ita and Yaguaron in 1928 by the Paraguayan government and the Rockefeller Foundation. It was found that, although the district is above the average economically, of the eleven schools in that district only three had any type of latrines; and out of the 2,315 houses in that area, 1,642 of them had latrines. At the end of the campaign, all but twelve of the dwellings had latrines.

The most common of all the diseases in Paraguay is hookworm, twenty per cent of all deaths being traced to it alone. One of the reasons why it is so prevalent in that country is -- besides the lack of latrines -- the fact that so many of the people go without shoes at least a part of the time. Forty soldiers in Asuncion were examined for the disease, and it was found that they had an average of five-hundred thirty-one worms. True, the hookworm infection seldom kills its victim; yet it so weakens his vitality that he falls an easy prey to typhoid, tuberculosis, and other diseases

which are common to the land. How may this condition not affect the students' application to study!

e. Religion

Since the time of the Spanish explorers the official religion of Paraguay, as of all other Latin American countries, has been Roman Catholicism. The actual strength of the Roman Church in South America is not as great, however, as is commonly believed. George P. Howard has the following comparisons to offer:

Chile has only one priest to every 3,000 of the population, Peru and Mexico have one priest to every 6,000. Argentina and Brazil have one priest to every 9,000, and Guatemala only one priest for every 25,000 of the population. Compare these figures with the case of the United States of America, where there is one priest for every 3,750 of the total population, and that of England, where there is one priest for every 400 Catholics, or one for every 7,000 of the total population. These figures reveal the interesting fact that in Protestant countries Roman Catholics are better supplied with priests than in the supposedly Catholic countries of South America.

Comparing Buenos Aires with Philadelphia, two cities of almost equal size, we find that Protestant Philadelphia has 150 Roman Catholic priests, while the supposedly Catholic city of Buenos Aires has only 84 parishes and 113 churches, and this for a city of 2,300,000. 20

It is logical to assume that the facts presented in the preceding quotation are equally true with respect to Paraguay.

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19 Some common diseases which may or may not be related to hookworm are malaria, dysentery, leprosy, and venereal diseases. Also, Paraguay is known as one of the goiter regions of the world.

20 Religious Liberty in Latin America, p. 35

Religious liberty exists in Paraguay in theory at least. The actual freedom to exercise this right which a given Protestant group may have will depend in some measure on the degree of interference which particular priests may stir up against the evangelicals, or perhaps on the degree of religious sentiment which local officials may or may not possess.

Irreligion is fast becoming a factor to be reckoned with in Paraguay, as in all Latin America. This condition results from the people's associating the Roman Catholic Church with the imperialism, economic and otherwise, which has held them in servitude for some three or four centuries, without their having received, in exchange, real soul satisfaction. But man is intrinsically religious; he will worship something. Whether these who look no longer to the Roman Church for the satisfaction of their deeper needs will turn completely to atheism -- a kind of religion in itself -- and communism, or whether they can be directed to the Christ who is adequate for their every need is a matter which time alone must tell. Certainly the establishing and successful operation of a mission training school in Paraguay will contribute toward that end.

#### E. Summary

Paraguay is inhabited by a patient, peace-loving, intelligent people capable of outstanding development if given the proper conditions.



The republic is one of South America's two inland countries and is bounded by navigable rivers which give it an outlet to the sea. Natural conditions favor agriculture; certain industries such as the raising of oranges, yerba mate, hardwoods, and cattle could easily make the republic an important competitor in the world's markets and give the inhabitants the blessings of prosperity. Instead of that, however, Paraguay is considered to be one of the most undeveloped and poverty stricken of South American countries. Among the factors which have contributed to this condition are: 1) frequent external and internal wars, 2) economic oppression both from within and without, 3) spiritual darkness, and 4) a resultant lassitude which tends to make Paraguayans accept and maintain the status quo.

All these things have had a devastating effect on the educational situation in Paraguay, as will be emphasized in Chapter II; and they point to the fact that that country is in need of the help which the Free Methodist Church will be able to give through a mission training school.

CHAPTER II

AN ANALYSIS OF THE  
EXISTING EDUCATIONAL INSTITUTIONS  
IN PARAGUAY

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A. Introduction

An important principle that must guide a mission's policy as it establishes itself on the field is the principle of adaptability. It must ask itself how much of the customs and procedures of the country in which it works it can adopt, giving them a thoroughly Christian character; and it must decide how much of the prevailing manners must be replaced by a more workable, if not necessarily a more Christian, set of practices.

A mission school must be adapted to the conditions on the field; otherwise it will be out of gear with the needs of the people whom it was meant to serve, being, therefore, unable to realize the ends for which it was established.

In view of the above facts this chapter is an analysis of public and private education in Paraguay. Such an analysis should do two things: 1) reveal the pattern of Paraguayan education, and 2) make possible an intelligent understanding of the criteria for establishing a Free Methodist school in Paraguay.

The procedure will include a discussion of the public educational structure of Paraguay. Attention will then be focused upon privately owned and controlled schools in that land, especially those schools which are similar in important respects to the school which the Free Methodist Church expects to establish. Because those schools above the secondary level of education are irrelevant to the purpose of this thesis, they will not be given much consideration in this discussion.

## B. Government Schools

### 1. Their goals

The primary goal of Paraguayan education is to make good citizens of the children of that country through moral, intellectual, and vocational preparation of her youth for life. The Educational Yearbook of the International Institute of Teachers' College, Columbia University, states the aim of Paraguayan primary education, which constitutes nearly the only education in the republic, in the following words:

Educational policy, understood as the systematic action of the State for the material and moral advancement of its citizens, aims to provide the individual with a minimum of training in order that he may become a member equipped to promote the greatness of the nation with the help and cooperation of all other members.

In specific terms primary education seeks to impart to the child the knowledge necessary for his work in life by developing his intellectual and moral capacity. In recent years an effort has been made to adapt the plan to the needs of the citizen and the nation, discarding whatever may be shown by experience to be purely in-

tellectual and of little practical value. 22

The Report which Justo Pastor Prieto, one time Rector of the Universidad Nacional and Minister of Public Instruction, made to the National Congress in 1933 embodies an aim of education which has become traditional in Paraguay. He said:

Our school is now nationalist in the full sense of the word, since it goes deep into the knowledge of everything that affects the life of the nation. It seeks to discover as carefully as possible the general wealth of the country from that which is buried in the depths of the soil to that which can be developed anywhere by virtue of labor. It undertakes to teach the cardinal virtues by means of work, training the man and the citizen in order that he may deserve to rise from his primitive physical and social environment....

With this general direction and taking into account the special conditions of our environment the idea was developed to intensify education in agriculture and cattle raising, would be to teach how to work with methods that are more rational than the routine of our farmers. 23

The public "colegios," as secondary government schools are called, are maintained by the State on the theory that secondary studies should be given 1) as a supplement to the elementary schools, or 2) to provide further those elements which will prepare its youth for citizenship, or it may be 3) to prepare students for matriculation in the university. Most stress, however, is actually placed on the preparatory value, secondary education being looked upon as a stepping-stone to the professions.

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22 Edited by I. L. Kandel, 1942, p. 331

23 Ibid, pp. 331, 332

## 2. Their organization and administration

One of the ministers of the President's Cabinet is the Minister of Justice, Worship, and Public Instruction. He supervises the administration of justice, serves as the connecting link between Church and State, and is in charge of all educational matters, both public and private. Such special schools as the National University (Paraguay's only university), the School of Arts and Crafts, the School of Agriculture, the Cotton Institute, and the Industrial School are under his jurisdiction. He also is in charge of the National Library, the National Archives, the National Printing Press, the National Museum, and keeps the Civil Register of births, deaths, and marriages, and he maintains the Statistical Office.

The primary, secondary, normal (teacher training), and industrial education of the country are under a National Council of Education, composed of five members, one of whom is President of the National Council and Superintendent of Schools. Although the National Council is under the direction of the Minister of Public Instruction, it nevertheless enjoys a degree of autonomy. This body names and organizes the personnel of the primary schools, dictates the course of study, and directs the training which the schools give.

Under the National Council of Education, and responsible to it, are regional councils of education, which have

charge of primary education in their respective districts. Working under the regional councils are regional school inspectors. These, in turn, oversee the work of a corps of district school inspectors.

Until 1929 secondary education was administered by the Secondary and Higher Council of Education. From that date it began to be administered directly by the Minister himself.

By the same ruling which affected the secondary schools, higher education was placed under the direction of the Superior University Council, consisting of the rector, the deans, and an equal number of alumni of the university not in its employ. The rector is ex officio President of the Council.

Henry Lester Smith and Harold Littell present the Paraguayan educational system graphically as seen in TABLE 1, on page 30 of this thesis.

### 3. Their curricula

#### a. Curricula of primary schools

In spite of the fact that the mission training school which the Free Methodist Board will establish in Paraguay will not emphasize the first six years (or primary level) of training, attention must be given to the curricula on that level in order that a more intelligent grasp may be had

TABLE I  
24  
EDUCATION IN PARAGUAY

President		
Minister of Justice, Worship, and Public Instruction		
National Council of Education		
National Superintendent of Schools		
Regional Councils of Education		
Regional Directors of Education		
Regional and District Inspectors		
24	H	E
23	i	d
22	g	u
21	h	c
19	e	a
18	r	t
17	i	i
16	o	n
15	n	
14		
13		
12		
11		
10		
9		
8		
7		

(Adult Education)

Normal  
Schools

2 to 7  
years

Vocational  
Schools

5-year  
colegio

Superior Primary (6 years)

Intermediate Primary (5 years)

Lower Primary (3 years)

Note: Arrows indicate sequence from lower to higher  
types of educational endeavor



of the basic curriculum needs of the Free Methodist school. In other words a knowledge of the curriculum on the primary level will make it possible for the committee which will set up the curriculum for the Free Methodist mission training school to do so without undue duplication of those studies already pursued by the students; and, by the same token, such a knowledge will emphasize the need for the other studies which the new mission training school should include in its curriculum.

25

As is seen in TABLE I, primary education is on two levels: 1) the intermediate primary (years one to five), and 2) the superior primary (year six). Rural schools, however, offer but three years of training, the lower primary.

The curriculum of the rural public schools is seen in TABLE II.

The rural school is in session three hours daily and the student has normally thirty twenty-five minute recitations per week.

An outstanding feature of the rural schools is the emphasis that is placed on practical subjects, especially agriculture. The better rural schools have eight or ten acres of land where gardening and farming are done. Animal husbandry, home economics, and industrial work are also stressed.

TABLE II

## LOWER PRIMARY (RURAL) SCHOOL CURRICULUM

Subjects	Years		
	I	II	III
Spanish (reading and language)	*	*	*
Writing	*	*	*
Arithmetic	*	*	*
Practical Knowledge	*	*	*
Agriculture	*	*	*
Stock Raising	*	*	+
Manual Training	*	*	*
Singing	*	*	+
Physical Training		*	*
Anecdotes		*	*

The curriculum for the intermediate primary schools may be seen in TABLE III.

The pupil load per week at the intermediate-primary level is thirty-nine twenty-five minute periods. Each school day is of three and one quarter hours' duration.

A limited number of primary schools offer a sixth year, which is chiefly for students who expect to attend secondary schools. The satisfactory completion of the sixth year obviates the necessity for entrance examinations if the student wants to matriculate in a school on a higher

TABLE III

## THE INTERMEDIATE-PRIMARY SCHOOL CURRICULUM

Subjects	Years				
	I	II	III	IV	V
Spanish (reading and language)	*	*	*	*	*
Writing	*	*	*	*	*
Arithmetic	*	*	*	*	*
Practical Knowledge	*	*	*	*	*
Manual Training	*	*	*	*	*
Singing	*	*	*	*	*
Physical Exercise	*	*	*	*	*
Anecdotes			*		
Geometry				*	*
Geography				*	*
History				*	*
Civics and Morals				*	*
Drawing				*	*
Physics and Chemistry					*
Natural Science					*
Music					*

level. The sixth year duplicates the studies offered in the fifth year, except that it omits Singing and adds Natural Science and Music.

To those who complete the primary course (intermediate

primary or urban, five years; lower primary or rural, three years) a primary school certificate is given. It merely shows that the holder has met the requirements, imposed by law, of school attendance.

b. The curriculum for secondary schools

According to the revised school curriculum, which went into effect in 1931, provision is made for a five-year secondary course followed by a year of semi-specialized professional study. Upon completing the fifth year the student is entitled to the degree of "bachiller." With this degree students may enter the university schools of Pharmacy, Dentistry, Notarial Training, or Surveying without further examination. It does not, however, entitle the holder to enter the schools of Law, Medicine, or Mathematics. To enroll in these schools the students must have taken an additional year either in the Humanities or the Sciences, completion of which also enables them to teach in the secondary schools and at the lower normal level. The curriculum for the first five years of the Paraguayan secondary school is seen in TABLE IV.

The Humanities course of the sixth year includes the following subjects: General Literature, Latin, General History, Logic, Composition and Exposition, and Pedagogy, the special emphasis in Pedagogy being put on the teaching of the Humanities.

TABLE IV  
THE CURRICULUM FOR SECONDARY EDUCATION

Subjects	Years				
	I	II	III	IV	V
Spanish, English or French	*	*	*		
Spanish, English or Fr., Lat.				*	*
Arithmetic	*				
Algebra		*			
Plane and Solid Geometry			*		
Trigonometry, Topography, and Cosmography				*	
American History	*				
History of Paraguay		*			
Greek History			*		
Roman and Medieval History				*	
Modern History					*
Geography of Paraguay and America	*				
Geography of the Old World		*			
Drawing	*	*			
Drawing, Anatomy and Hygiene			*		
Botany, Geology, and Mineralogy *					
Zoology		*			
Physical Education	*	*	*	*	*
Bookkeeping			*		
Civics				*	

(continued on next page)

TABLE IV (continued)

Subjects	Years				
	I	II	III	IV	V
Psychology				*	
Physics					*
Chemistry					*
Political Economy					*
Philosophy and Ethics					*

The Science course of the sixth year embraces Latin, Chemistry, Natural Sciences, Mathamatica, Pedagogy, and Methods Pertaining to Scientific Studies.

Thus it is seen that secondary education in Paraguay is divided into two cycles.

#### 4. Their educational problems

Various factors have combined to hinder the progress of Paraguayan education. One of the most serious of these is a lack of funds -- a universal need, but particularly accentuated in Paraguay -- with which to promote education. One has only to consider that "90% of the national budget goes for the upkeep of the national army"<sup>26</sup> to know that

26 Mae Yoho Ward, Report From Paraguay, p. 13

such a condition would create a grave problem for the nation's educators. This lack of funds for education is not a recent development in that land. In 1931 Arthur Elwood Elliott had the following to say regarding it:

The educational budget of Paraguay has increased very rapidly since 1921. However, it remains an important and sobering fact that if her entire National Budget...were used for education, she would still be spending less for this purpose than is Porto Rico with one-fiftieth of Paraguay's territory and less than double her population, and the educational conditions of Porto Rico are considered quite backward." 27

A second discouraging factor is seen in the poor school attendance. In 1925-1929 as many as seventy-five per cent of all the children in Paraguay's primary schools were in the first grade. This means either that many never get out of the first grade because of a lack of intelligence or because of the inadequate educational facilities, or it may mean that the majority of Paraguay's children never go to school for more than one year. In either case they can learn but little.

Senor Cardozo, in his report to the Minister of Education in Paraguay, is the author of the following, which explains the poor attendance in Paraguayan schools:

(The cause for the poor attendance is) first, the great poverty that exists in certain regions of the country; second, lack of cooperation of the authorities

in enforcing the compulsory law; and third, the lack of schools in certain districts, which makes attendance impossible for many because of the distance from home to the nearest school house. 28

Another problem which retards the progress of education in Paraguay is the state of health of the children.

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As was pointed out earlier in this thesis, many of the children, especially in rural areas, are suffering from hookworm infection, which seriously cuts their vitality and lowers their resistance to disease. Smith and Littell state:

The health problem among school children has reached such a stage that it was not so much a question as to whether a child could learn but whether he was physically able to learn. 30

Then there is the language difficulty. According to Paraguayan law, instruction must be given in the Spanish language, notwithstanding the fact that many of the children, especially in rural areas, speak only the Guarani.

A more serious problem, however, has to do with the preparation of the teachers for their profession. Of 2,321 teachers in the primary and secondary schools, Arthur Ellwood Elliott says:

Of this number, 48 had had seven years' training beyond the primary school and had diplomas of Normal Professor. This is as much special training for teaching as can be secured in Paraguay. It represents about fourteen years of school work.... Of the 2,321 persons

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28 Ibid, p. 88

29 See page 18 ff. of this thesis

30 Henry Lester Smith and Harold Littell, Education in Latin America, p. 133



teaching in the primary and normal schools, 348 had had either three or four years training beyond the primary school course, 83 had special diplomas for teaching manual training, and 1,469, or 63.29 per cent, had no diplomas as all, which means that 63.29 per cent had had less than two years beyond the primary school. Just how much preparation this 63.29 per cent had, is not known. It is reasonable to assume that many of them had only finished the sixth grade and that at least a few had not even attained that distinction. 31

Mr. Clement Manly Morton makes some interesting comments on the subject. He says:

Of course the teachers are ridiculously unprepared. Some can barely read and write. But what else could you expect? The story is told of a foreigner who complained to the teacher of a village school because his boy had never gotten beyond addition in arithmetic. He said: "This boy knew addition when he started to school to you and here he has been coming for almost a year and is still in addition. I want him to know subtraction, multiplication, division and fractions." The teacher looked at the man for a moment in bewilderment and then replied: "You must think I am crazy. Do you suppose I would be teaching school for two hundred and fifty pesos (about \$4.00 United States currency) if I knew multiplication and division?" It quite frequently occurs that country teachers do not know how to fill out their report blanks, and have to ask some foreigner who lives in the community to help them. Of course there are some who are not only well prepared, but who have much ability and aptitude for teaching. Their willingness to stand by the task under the foregoing condition proves that they are not only prepared teachers, but that they are born teachers and real martyrs to the cause they love. Were these given a living wage and proper equipment, they would be able to do much more far-reaching work than is at present possible. 32

Professor Cardozo, in presenting a plan for primary and normal (secondary) schools to the Minister of Justice, Worship, and Public Instruction, saw clearly the seriousness

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32 Ibid, p. 83

31 Paraguay: Its Cultural Heritage, Social Conditions, etc., p84

of the lack of teacher preparation. He said:

Undoubtedly the lack of preparation of fifty per cent of the teachers has contributed much to bring to pass the present state of affairs. We should never forget that it is not plans or programs that perform miracles, but solely the teacher of the school. To realize the benefits of educational reforms, it is necessary to take account of the fact that the teacher is the soul of all educational work. Whatever be the reform, which is introduced in primary education, it would find the identical difficulties until a competent teaching force be prepared. 33

Paraguayan secondary education reflects the inadequacy of the country's scientific and industrial development, there being little demand for preparation along these more practical lines. The curriculum is very academic; and the course, which has but one elective, language, concentrates on the preparation of the students for entering the university. The university courses in turn prepare them for the professions. Consequently, as Professor Frontanilla in an address at Colegio Internacional, Asuncion, December 30, 1927, said,

The majority of Paraguayan youth continue in the secondary instruction for admission to the university or remain with the rudimentary knowledge of the primary schools. 34

Dr. Eusebio Ayala, former president of the university and chairman of the Commission on Secondary and Higher Education, sees the lack of a practical approach to life in Paraguayan education, which asserts itself in the various unhealthy attitudes and conditions on the part of the students after they leave school. He says:

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34 Ibid, p. 115

33 Ibid, p. 83

Our secondary education is lacking on the moral side. Our young men learn many things, but we do not inculcate in them the essential principles of human conduct. Furthermore, the encyclopedic learning which fills their brains inspires a disdain of all activities which are not puerile or an empty lyricism.

Beardless youths get possession of daily papers and magazines, and write on social, literary, and historic themes, with all the gravity of academicians grown grey over their books.

This is not the fault of the youths, whose ambitions are noble, but somewhat mistaken, simply because their teachers have not been able 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 our youth to a noble and austere conception of the reality of life. 35

Still another cause for the stagnation of Paraguayan secondary education is seen in the fact that when a teacher is once appointed to a teaching position it is difficult to remove him; the position becomes his property. The appointments are political; hence the professor may look upon teaching simply as an avocation, while his major energies are dedicated to politics, law, medicine, or commerce. Teachers often feel little responsibility for the welfare of the school; concern for it is dismissed with the ringing of the closing bell. Some professors have assistants whose duty it is to keep order in the class room, take the roll, and attend to all details beyond the actual teaching.

The inadequacy of financial support from the government is felt almost as keenly at the secondary level as in the field of primary education. The total budget for one

year is often less than \$50,000; and this sum includes salaries, repairs, library equipment, uniforms for the keepers, etc. This sum is far below the minimum amount required for the proper support of secondary education in any country.

In the light of the above data, it is clear that Paraguay, if left to solve her own educational problems, must struggle against almost overwhelming odds for many years to come. In the meantime this and succeeding generations of her youth must go on in intellectual darkness. Assistance from some source is badly needed to augment that which is being done through public education.

### C. Private Schools

Some help for Paraguay's intellectual need is being given by a number of private schools which have sprung up in the land. Most of them are on the primary level. There are a few private secondary schools, but even these have primary departments. Although a few other private secondary schools with special courses exist, this study will take account primarily of those institutions doing regular academic work.

#### 1. Kinds of private schools

##### a. Private schools controlled by Paraguayans

By far the greater number of private schools (some fifty perhaps in all outside of Asuncion) are controlled by citizens of the republic itself who conduct schools as a means

of livelihood. Besides the little which the families of the pupils are able to pay for such instruction, these institutions are usually subsidized by the National Council of Education. National help is extremely small, however; and because of lack of resources the schools are often ill equipped and without permanent quarters, and their faculties small, poorly prepared, and over-loaded. As a consequence the quality of instruction is generally inferior.

b. Private schools controlled by Europeans

Another type of private primary school is that owned and controlled by Europeans. These schools have been conducted for the benefit of European children in Paraguay and to propagate European ideals and culture among the citizens of Paraguay. A part of their support is provided by interested groups or individuals in the European home land or even by European governments.

Of a somewhat different character are the Mennonite schools of the Chaco area.<sup>36</sup> They aim not to propagandize but to build in their own children the culture of the parent group. Gerald Stuckey, who recently visited the colony, reports that the rigors of obtaining a livelihood for the group, which is still receiving new members from abroad, are such that educational progress has been slow; neverthe-

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36 Cf. pp. 14 and 15 of this thesis

less, education is by no means neglected. They have even been able to establish a rudimentary school among the surrounding Indians.

#### c. The Artigas School

The Artigas School is controlled by the Uruguayan government, and is located in Asuncion. Miss Heloise Brainerd tells of its founding in the following lines:

Uruguay also maintains in Asuncion, Paraguay, the "Artigas School," named for the Uruguayan national hero -- a notable expression of friendship toward a neighboring country. A few years ago the Paraguayan Government gave to Uruguay the plot of ground where Artigas, the exiled Uruguayan leader, had lived for thirty years, and on this spot the Government of Uruguay erected a school to serve as a permanent link between the two countries. Four Uruguayan teachers and all running expenses are provided by the Government of Uruguay. 37

The Artigas School has three large class rooms besides the living quarters for the principal, its construction costing, it is said, about \$40,000 in gold. Besides teaching Paraguayan history and geography, the school has the three upper grades of the Uruguayan primary school system. Some of the teachers are Paraguayans who received their training in Uruguay. Excellent pedagogical methods are used in the Artigas school.

#### d. Private schools controlled by the Roman Catholic Church

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37 Arthur Elwood Elliott, Paraguay: Its Cultural Heritage, Social Conditions and Educational Problems, p. 127

An important class of private schools is that established and directed by orders in the Roman Catholic Church. Because these institutions do not need to depend entirely on tuition fees for their support, they have a more permanent character than many other private schools in Paraguay. The chief concern of the Catholic schools, some of which are for boys and others for girls, is that the Faith be propagated; and great care is taken that the pupils be indoctrinated in the dogmas of the Roman Church, whether they learn much beyond that or not. Since Roman Catholicism is the prevailing religion in the republic -- and it has been since the days of the Spanish conquests <sup>38</sup> -- it is only natural to assume that these schools should be strong, which is true. Various of them include both the primary and secondary levels of instruction.

e. Private schools controlled by evangelical church groups

1) General survey

The last schools to be mentioned in this study are those controlled by evangelical churches. These schools are few and their number changes from year to year. Besides the little school which the Mennonites conduct among the Chaco Indians, another school in the Chaco has been reported, con-

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<sup>38</sup> Cf. p. 5 of this thesis

trolled by the South America Missionary Society. Outside the Chaco the South America Inland Mission has had a few very rudimentary schools: one in Concepcion, one in Villarrica, and one in Encarnacion.

Practically the sole aim of these schools seems to be to further the particular religious beliefs of the supporting groups. Learning to read is especially important in order that the pupils may be able to read the Bible. Along with reading, some arithmetic, writing, and Spanish are included. Another evangelical school, Colegio Internacional, which is under the control of the United Christian Missionary Society, a missionary agency of the Disciples of Christ Church, is of such importance for this study that it deserves special consideration.

## 2) Colegio Internacional

This school, having both primary and secondary departments, was founded in 1920, with Mr. Clement Manly Morton as its first director. It is located on a plot of ground about ten acres in size on a hill overlooking the capital city, Asuncion. Boarding and day students of both sexes are received.

Robert Lemmon was named Principal of Colegio Internacional in July, 1926; and although Fred Hughes seems to have shared the responsibility with him when Mr. Lemmon was on leave of absence, Mr. Lemmon holds the office



at the present time.

After her visit to Paraguay in 1947, Mae Yoho Ward, Executive Secretary of Latin American Missions under the Disciples of Christ Church, reported concerning Colegio Internacional that "it is a school of more than 400 students<sup>39</sup> ranging from grade one through high school". Nearly fifty students lived in the dormitories at that time, and they were under competent supervision. Since the closing of the boys' dormitory, that dormitory building is used for the primary department. A kindergarten, the first in Paraguay, is operated in connection with the primary department, fifteen children having been enrolled in it in 1949. Colegio Internacional draws students from northern Argentina as well as from all parts of Paraguay. They come from the homes of business men, professional men, and farmers, the number being limited by the parents' ability to pay tuition and board.

Colegio Internacional has become a leader in Paraguayan education. One important reason for her scholastic success has been the careful attention given to the health of the students. Another factor is the high moral tone of the school. Character building has gone hand in hand with intellectual attainment as an end to be realized.

The institution's philosophy of education may be seen in the "Prospectus del Colegio Internacional" of 1929. These are the objectives which it states:

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<sup>39</sup> Mae Yoho Ward, Report From Paraguay, p. 7

1. Preparation for life in the home.
2. Health--physical and mental--of the body and mind.
3. Intelligent use of the basic elements of knowledge.
4. Preparation for finding one's place in life and for making one's best contribution to the public welfare.
5. Preparation for becoming a conscientious and responsible citizen.
6. Preparation for the use of leisure.
7. The development of character according to the highest moral ideals. 40

In spite of the fact that the school is under the control of an evangelical denomination, a persistent effort has been made from the first to make it non-sectarian. The Bible is included in the curriculum, but religious instruction is believed to be inculcated more effectively by example than by precept. Accordingly, the students may be adherents of any faith that they may choose, or they may even profess no faith at all. In the prospectus of 1931 Mr. Lemon says:

As the ideal, we present the life and teachings of Jesus as found in the Gospels. There is no obligation on the part of any student to accept the idea of any professor, nor to profess any religion whatever. The period of indoctrination of beliefs of any kind, especially of religion, has already passed. 41

As a further indication of the principles by which the school is guided, the following words from the prospectus of 1930, prepared by Clement Manly Morton, are given:

The school will be a truly national institution in sentiment and spirit, even though under foreign direction and using the most modern methods of Europe and America. We will glorify national dignity, defend the honor of

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40 Arthur Elwood Elliott, Paraguay: Its Cultural Heritage, Social Conditions and Educational Problems, p. 131

41 Ibid., p. 130

the home, insist on personal purity, and we believe in the principles of Christianity. We shall always teach these principles with a liberal spirit and never sectarian. It is not our purpose to make propaganda of any inclination, either political or religious. 42

On page 15 of the prospectus of 1922 it is stated that those in charge of the school desire that it should fill two needs: first, that of practical instruction; second, that of high moral training. Later on in the same prospectus the idea is further developed:

The moral ideals of Colegio Internacional are based on the teaching and the life of Jesus Christ, as they are presented in the New Testament. It is our idea that the Christian life does not consist solely in believing certain doctrines and dogmas and in performing certain rites, no matter how good these may be, but rather in living day by day manifesting the spirit of Jesus. Thus, even though each pupil has a class where he receives instruction in Biblical principles, and where the professor and the pupils can converse about moral questions and the duties of each individual, effort is made to develop the character of the child by means of all the school activities. In the classroom the pupil learns the necessity of fulfilling faithfully his duties, to look for the truth, and to respect the ideas of others. During recess, in a virile and healthy atmosphere, the child learns that in life he must receive many knocks and it is not worth while to waste time complaining. 43

The curriculum of Colegio Internacional includes the regular program outlined by the National Council of Education.<sup>44</sup> Special features, apart from work done in regular Paraguayan education, are the English classes, the study of the Bible and sacred literature, and special gymnasium classes. Then there are many beneficial influences which the

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42 Ibid., p. 129

43 Ibid., p. 129

44 Cf. pp. 38 and 40 of this thesis

students receive through the dormitory life, play periods after school, religious exercises for boarding students on Sundays, a student organization, and the cultural contacts which come through association with the foreign personnel of the faculty. Besides North Americans, Englishmen and Argentines sometimes serve on the staff; though it is chiefly composed of native Paraguayans.

#### D. Summary

Public education in Paraguay is divided into primary, secondary, and higher education; and it is under the Minister of Justice, Worship, and Public Instruction, who is responsible to the president of the republic. It has as its chief end the preparation of students for citizenship.

Emphasis is placed for the most part on the cultural rather than the practical aspects of life, except in the rural areas where animal husbandry and agriculture are also stressed. Graduates from the Paraguayan public schools too often manifest an over-supply of rote learning untempered by a practical grasp of the problems of the actual life of the nation and without the rudder of strong moral fiber.

Several important handicaps to the development of education are seen. Important among them are: 1) a lack of funds for the promotion of education; 2) inadequate health and medical facilities; 3) the lack of sufficient schools to accommodate Paraguayan children and youth of

school age; 4) improperly prepared teachers; and 5) the fact that many children, especially in the rural areas, do not know the Spanish language, which is the language of the schools.

Secondary schools are attended by few of Paraguay's youth. In fact the majority of the nation's children never continue beyond the first grade. Those who matriculate in secondary schools usually do so with the intention of entering one of the professions.

A number of privately owned and controlled schools have been established in Paraguay. Most of them are weak, and their number varies from year to year. The Artigas School, supported by the Uruguayan government, and Colegio Internacional, under the auspices of the Disciples of Christ Church, are making valuable contributions, however, to the intellectual and moral life of Paraguay.

Colegio Internacional has as one of its guiding principles a non-sectarian, indirect presentation of the Christian life, it being believed that Christianity can be more effectively caught than taught.

CHAPTER III

THE CRITERIA AND PROPOSED PLAN  
FOR A FREE METHODIST MISSION TRAINING SCHOOL  
IN PARAGUAY

## CHAPTER III

### THE CRITERIA AND PROPOSED PLAN FOR A FREE METHODIST MISSION TRAINING SCHOOL IN PARAGUAY

#### A. Introduction

Chapter I of this thesis was a survey of those national conditions which have a bearing on the founding of a Free Methodist mission training school in Paraguay; but it did not include a study of the educational situation, which was reserved for Chapter II. In view of the conditions and needs which have been brought to a focus in the first two chapters, the next step must now be taken. It involves the actual presentation of a plan for an adequate mission training school to be established by the Free Methodist Church. The plan must be broad enough to minister, at least indirectly, to all of those needs which have been brought to light so far in this study; yet it must be sufficiently narrow to accomplish the chief end for which the school is being established, namely, the training of lay and ministerial workers for the propagation of the gospel of Christ in Paraguay.

In the presentation of the plan attention will first be focused on the aims of missionary education in Protestant missions around the world in order that the wisdom derived by the Christian Church through the years may serve as a

guide in the establishing of a Free Methodist school. After a brief consideration of the aims, the criteria for planning a Free Methodist mission training school will be presented. Then will come the plan itself. It will include such factors as the location of the plant, the organization and administration of the school, its curricular and extra-curricular activities, and its financial policy; for it is believed that these items are essential elements in the formulation of a plan.

#### B. Aims of missionary education

Statements of aims for which missionary schools have been founded show those aims to have been evangelistic in character. The mission school is looked upon as a potent arm of the mission for the spreading of the gospel. The exceptions to this point of view are relatively few.

Mr. Rajah B. Manikan, who completed his doctor's dissertation at Teachers College and Union Theological Seminary, New York City, on Missionary Collegiate Education in the Presidency of Madras, says:

It will hardly be challenged when it is stated that the specific function of mission schools and colleges and the main justification of their maintenance is that they provide an education, Christian in character, for the students of the Christian community and for others who desire to avail themselves of that education. In the early days of missionary activity in the Madras Presidency, the mission schools had, as their aim, the conversions of non-Christians, the training of men for the church, and the leavening of the nations with Chris-



tian principles. 45

In his book, Democracy and Mission Education in Korea, Dr. James Earnest Fisher has this to say:

The primary aim of missionary activity is not educational, in the formal sense of the word, but religious. This desire to spread the Christian religion has been so much at the center of missionary thinking that in stating the aims of missionary education it is often the case that this is given as the fundamental activity. 46

Colegio Morelos, Kindergarten, Mixed Primary, and Girls' Normal School at Aguascalientes, Mexico, states the aims for its program as follows:

The aims of the institution aside from giving instruction are three: (1) to train Christian teachers; (2) to produce Christians through the conversions of the pupils and to give some Christian ideals to those who are actually converted; and (3) to increase the constituency of the church by interesting children of non-Christian families and by striving to influence parents through their children. 47

Dr. B. Foster Stockwell, president of the Facultad Evangelica de Teologia, Buenos Aires, recently made a survey of biblical and theological teaching in Latin America. Twelve schools cooperated in the survey. They were:

1. Instituto Biblico Buenos Aires, Pampa 2975, Buenos Aires
2. Instituto Biblico de la Iglesia Evangelica Menonita, Bragado, FCNLFS, Argentina
3. Instituto Biblico de la Iglesia Evangelica del Nazarino, Donato Alvarez 884, Buenos Aires
4. Seminario Concordia, Libertad 1650, Jose Leon Suarez, FCNGEM, Argentina

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45 Arthur Elwood Elliott, Paraguay: Its Cultural Heritage, Social Conditions and Educational Problems, p. 150

46 Ibid., p. 149

47 Ibid., p. 148

5. Instituto Biblico Femenil Bautista, 9 de Julio 2775 Rosario, Santa Fe, Argentina
6. Seminario Evangelico Bautista, Ramon L. Falcon 4100, Buenos Aires
7. Facultad Evangelica de Teologia, Camacua, 282, Buenos Aires
8. Instituto Tecnico de la Federacion Sudamericana de Asociaciones Cristianas de Jovenes, Colonia 1084, Montevideo, R. O. del Uruguay
9. Colegio para Oficiales, Donato Alvarez 467, Buenos Aires
10. Seminario Biblico Latinoamericano, Apartado 901, San Jose, Costa Rica
11. Seminario Evangelico de Guatemala, Apartado 333 Ciudad de Guatemala, Guatemala, C. A.
12. Instituto Biblico, Alianza Cristiana y Misionera, Cassilla 297, Temuco, Chili.

Of these schools Dr. Stockwell says,

All these institutions dedicate themselves to the preparation of the workers who are lacking in their respective organizations -- pastors, evangelists, deaconesses, nurses, officers of the Salvation Army, secretaries of the ACJ, and lay workers. More than half of them have courses for lay workers, and some have correspondence courses in order that they may reach more laymen. 48

In keeping with one of the primary aims of most mission educators, Dr. Byron S. Lamson, general secretary of the General Missionary Board of the Free Methodist Church of North America, told the writer that it is expected that the Free Methodist mission school which is to be established in Asuncion, Paraguay, shall have as one of its chief objectives the preparation of ministerial and lay workers for the Christian ministry to Paraguay.

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48 Ensenanza Biblica y Teologica En America Latina, p. 3, 1949. (Translated from the Spanish)

In order to realize these great missionary aims, however, certain other aims of lesser value to the church must be included in the objectives of the school. The following will illustrate. International understanding and good will may be considered by the supporting church to be of secondary importance, while leading young men and women to a definite decision for Christ is considered of primary importance. Nevertheless, serious reflection will convince one that few if any students of a foreign controlled school will be won for Christ through that school unless a reasonable degree of understanding and good will prevails between the nation of the students and the country of the teachers. Thus while the promotion of international understanding and good will may not be a primary objective of the school, their promotion must not be neglected lest those greater aims, without these, become impossible of attainment. Other secondary aims which a mission training school should not overlook are: 1) the preparation of students to make a better living; 2) the improvement of the health of its students, also preparing them to minister to the physical needs of others; 3) the building of good citizens; 4) the raising of the cultural level of the students; and 5) the impartation of that historical knowledge which is so essential if the students are to profit from the experiences of others, and all history contributes to that end. It is obvious, however, that this

mission training school will be unable to impart to its students all historical knowledge. In fact, but little history can be presented. It remains, then, that the school must strive, through the limited amount of history which it will be possible to crowd into its curriculum, to inspire in its students such a thirst for the further study of history that will cause them, after graduation, to seek and imbibe that knowledge without the assistance of teachers.

#### C. Criteria for planning the school

A survey of chapters I and II emphasizes the criteria for planning the Free Methodist mission training school. Because much of the country is uncivilized and inaccessible, it would seem a felicitous circumstance that the Free Methodist Church plans to locate its mission training school at Asuncion. That city marks the point of the nation's greatest concentration of population and wealth. Here, too, the climate seems to be about as cool as in any other part, there being no important elevation in the whole country. It may be stated, then as the first criterion, that 1) the school should be located at Asuncion. The following tests will also apply: 2) the characteristic points of strength and weakness of the Paraguayan people must be taken into account, for the school will do well to honor their courage, determination, and loyalty even in the face of overwhelming odds; and it must disparage their immorality, thievery, and

their contentment with conditons as they are, teaching them ways to remedy the undesirable features of Paraguayan life while retaining the desirable; 3) the school must inspire its students with a sense of the dignity of honest toil and the place which work holds in the building of any people; 4) it must in some way show its students the way to a sounder national economy; and, as the aim of the school, in this respect, will be not only to lift the nation's economic level through lifting its individual citizens but also the establishing of an indigenous church, its founders must include in the curriculum and program those studies and activities which will help its graduates to support themselves and their dependents and inspire in others a desire to emulate their example; and the school must, furthermore, show its students that much information which will contribute toward a sound personal and national economy remains to be attained outside the curriculum and program of the mission training school, if they will but look for it; 5) the academic program must be geared with the climate of the area with respect to the school's yearly calendar as well as regarding its daily schedule; and it must be recognized in the planning that rainy seasons, hot winds, the topography of the land, vegetation, etc. will affect the evangelistic, agricultural, recreational, and other projects which the school may desire to sponsor; 6) the school must contribute to the development of Paraguayan education; 7) it must make possible to the deserving poor

a Christian education; 8) it must serve to raise the physical and moral levels of the people of Paraguay; 9) it must foster international understanding and good will; 10) since it is a mistake to suppose that the schedule and procedure of the Free Methodist mission training school which is to be founded in Paraguay can be patterned exactly after an American school, for Paraguayan students will not have had the same educational background as students on about the same level in the United States, the student load cannot be so heavy nor the tempo of activity so accelerated as they might be in American schools; and because Paraguayan culture as regards social life among the sexes is different than that of American social life, social regulations on the campus must be stricter than they would be in the United States; 11) the mission training school must take into consideration the subjects which its students will have studied in the primary schools; it must emulate and endeavor to excell the rural schools of Paraguay in presenting subjects which will be practical for its graduates, although it will not be expected that the particular subject of Agriculture will be emphasized to the same degree as in the government schools; but in the fields of manual arts and domestic science the mission training school will be able to make a significant contribution, as well as in the training of its students in the principles of health and first aid; 12) the mission school must, at the

same time, specialize in the building of Christian character, after it has led its unconverted registrants to an acceptance of Christ as their personal Savior, and in the preparation of Christian ministers and lay workers, for these are its sponsoring church's major aims in establishing it; and to accomplish this the teachers who are appointed must feel a real sense of responsibility in their profession, giving their best energies to the furtherance of the school program, and not, like the teachers in many government and private schools of Paraguay, look upon the teaching profession simply as a side-line or as a means of livelihood; and the character building program of Colegio Internacional, as well as that and the Artigas School's friendly relations with the community and government, should be emulated, while Colegio Internacional's policy of indirect evangelism must be augmented by a positive program of evangelism within the Free Methodist school; 13) in conformity with Paraguayan custom, all instruction must be given in the Spanish language, especially since all students at the level on which the mission training school is to be established (the secondary level) will already know the Spanish; but inasmuch as the Guaraní language will also be spoken by the students, it is highly advisable that all teachers learn to converse freely in that language as well as in the Spanish; and 14) because of the scarcity of evangelical literature in the Spanish

language, especially that literature that conforms to the teachings of the Free Methodist Church with respect to the privilege and necessity of believers in Christ being filled with the Holy Spirit, diligent effort must be made to procure textbooks which agree in principle with the doctrines of the Free Methodist Church, eliminating thus that confusion which attends the presentation of conflicting doctrines.

No school in Paraguay is successfully achieving all these goals, especially those which relate to the conversion of its student body and the preparation of its registrants for the ministry of the gospel. Although Colegio Internacional has succeeded in a larger way perhaps in reaching some of these objectives than it will be possible for the Free Methodist school to do, that school seems to have failed at the vital point of winning its students for Christ. After Mae Yoho Ward, Executive Secretary of Latin American Missions to Paraguay under the Disciples of Christ Church -- the organization that sponsors Colegio Internacional -- made a trip to Paraguay in 1947, she wrote:

There is no doubt that Colegio Internacional has had a tremendous influence upon young people who have graduated. There is no way to measure the changed beliefs and attitudes but it is safe to say that whatever exists in the country of democratic belief has been stimulated if not actually implanted, by the school. It was hoped when the school was opened that it would form the opening wedge for the entrance of the gospel. The faculty believed that when a church was started young people would be ready to accept membership. This has not been true although the church in Asuncion has grown slowly. It appears now that students of the better families, al-



though admiring and respecting the missionaries, do not intend to become members of a Protestant church. 49

#### D. Plan

From the foregoing it is evident that a mission training school such as the Free Methodist Church expects to establish in Paraguay must conform to the needs which exist in that land. The time has now come to present a plan for such a school.

##### 1. Location of the plant

The General Missionary Board of the Free Methodist Church purchased, in 1946, from the Samaritan Missionary Association, Inc. property located about four and one half miles north by northwest of the city of Asuncion, Paraguay, terminating negotiations between representatives of the two corporations which had been under consideration since 1938. The purchase included some four and one half acres of ground and several buildings, one of which housed twenty-two orphan girls who, through the transaction, became the responsibility of the Free Methodist Board. Of the property Bishop Mark D. Ormston of the Free Methodist Church wrote the following when he and Dr. Byron S. Lamson visited the site in 1946:

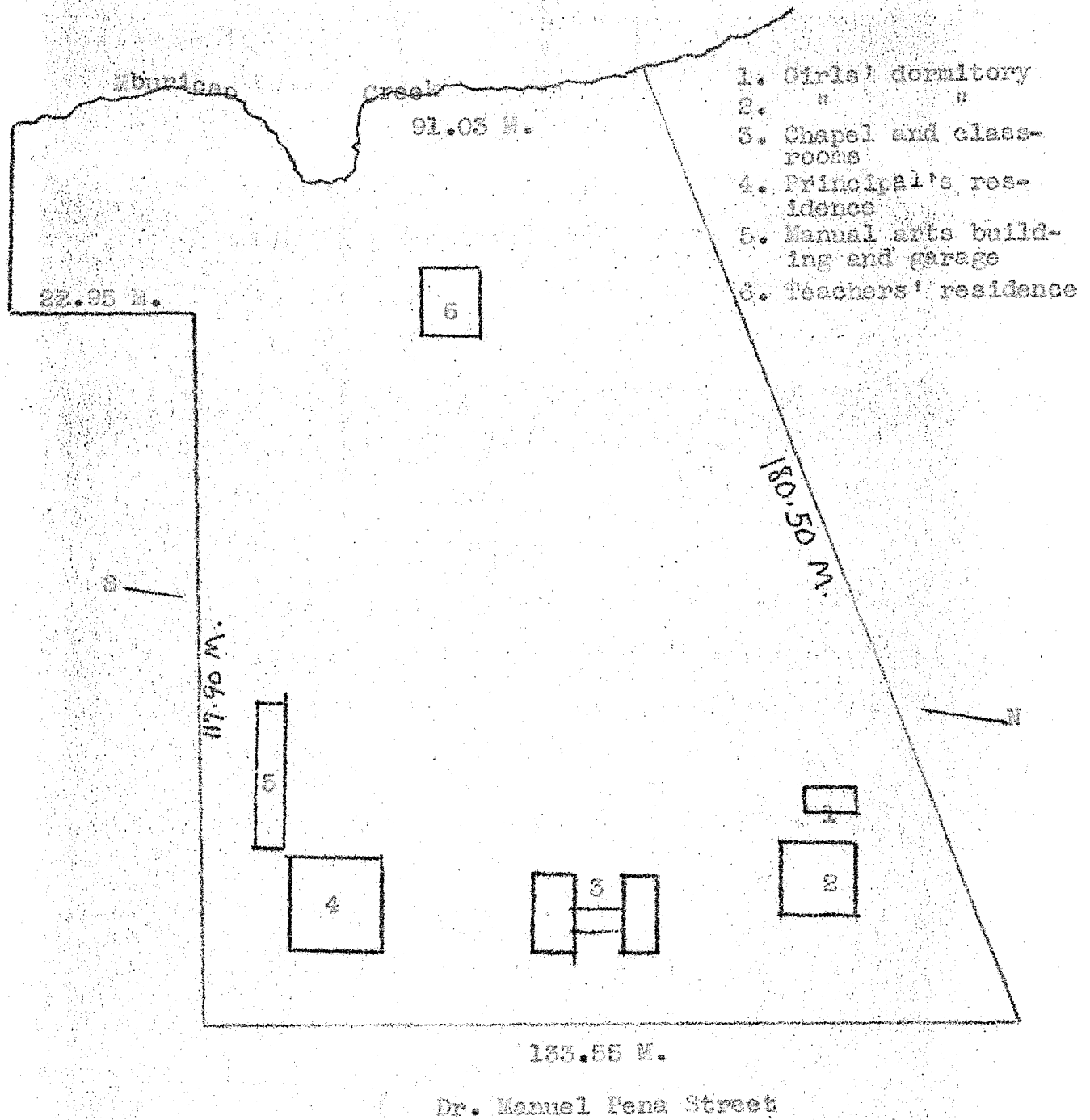
We...drove about two and one half miles out to the Samaritan Orphanage which our Church is taking over.

It is a beautiful spot, and we could truthfully say it had not been too highly represented. There are about four acres of land, four main buildings, and some small-

er ones. These buildings are substantially constructed of masonry and in good condition. The grounds are well kept, there being a garden spot, a variety of fruit, and an abundance of foliage. There are now some twenty-two orphan girls living here, some of whom are fine Christian girls who have completed their education and are helping to train others. There are facilities to accommodate about forty, but lack of workers has made it impossible to do more. 50

A sketch of the buildings and grounds appears in the diagram on page 65. The buildings are indicated according to their present or probable use. Before the purchase of the property by the Free Methodist Board some school work on the primary level had been done there for the girls of the orphanage. Consequently, the plant is ~~more~~ or less adapted to the needs of the mission training school which is to be located there. The church which appears in the foreground of the sketch on page 65 was recently constructed and was dedicated in February, 1950. With its three Sunday school rooms, which measure 14' x 16' each, and its auditorium, measuring 44' x 22', it will be a valuable asset to the school. The rooms will be used for classrooms, and chapel services will be held in the auditorium. Until further building can be done the boys' dormitory will probably be located in the teachers' residence, the teachers (ladies and perhaps a couple) living in the girls' dormitory. Meals will be served for the school family at the girls' dormitory building. Ad-

SKETCH OF THE PROPERTY AT ASUNCION  
PURCHASED BY THE FREE METHODIST CHURCH



justments in the housing of the various units of the school will be made according to the needs of the school.

## 2. Name of the school

No name has been officially given to the proposed school as yet. Forthwith it will be given, for the sake of convenience in this thesis, the name, El Instituto Biblico de Asuncion (The Bible Institute of Asuncion). If this name should later be officially adopted, the school will doubtless be known locally as "El Instituto" or, perhaps, as "Instituto Biblico."

## 3. Organization and administration of the school

El Instituto Biblico de Asuncion will be under the direction of the General Missionary Board of the Free Methodist Church of North America which is sponsoring it; and it will remain under that body's control until the Church in Paraguay becomes sufficiently strong to assume complete responsibility for the school, including its finances; though for the sake of policy and in order to train Paraguayans for that leadership when the time comes, certain members of the national church will doubtless serve with Americans as administrators of the school. Since the coveted goal of complete Paraguayan control will in all probability be impossible of attainment for some time to come, only the original plan of the school's organization and administration will be pre-

sented in this thesis.

The over-all plan of administration will be outlined by the General Missionary Board through its executive secretary. That body will control the action and decisions of its representatives on the field, the Board of Missionaries in Paraguay. The Board of Missionaries will in turn instruct the principal of the school regarding the immediate direction of the policies of the school. The principal will seek the cooperation and advice of the members of the school staff in working out the details of the school's administration.

The administrative bodies will meet as follows: 1) the General Missionary Board or its Commission on Missions, semiannually; 2) the Board of Missionaries in Paraguay, quarterly; and 3) the Faculty of El Instituto Biblico, monthly.

Certain administrative committees will be appointed by the faculty in its monthly meetings, and these will assist the principal in the administration of the school. The committees will be as follows: 1) the Committees on Curriculum, composed of the principal and two teachers, its duty being to review the curriculum from time to time and to suggest to the faculty any changes in the curriculum which should be made; 2) the Committee on Admissions, which will be composed of the principal and two other teachers, and will be in charge of the admission of students; 3) the Committee on Discipline, composed of the principal and the teachers or

other staff members who are in charge of the dormitories, whose function it is to handle all major student disciplinary problems; 4) the Social Committee, composed of two teachers and of two students whom the Student Body will name, who will arrange for all those activities on the campus which are purely social; 5) the Chapel Committee, which will have as its personnel two teachers and two students elected by the Student Body and shall arrange and be responsible for the chapel programs; 6) the Committee on Community Service, which will be composed of a teacher and two students appointed by the Student Body. The local pastor will be invited to work with this committee. It shall be responsible for the direction of all off-campus religious and charitable work. The principal will be an ex officio member of all committees to which he is not specifically named. All committees will be amenable to the Board of Teachers, of which the principal will be chairman and chief executive.

The principal will also be assisted in the administration of the school by staff members who in some cases will not be formally designated as teachers, such as deans of the respective dormitories, a buyer for the dining department, a kitchen and dining room supervisor, a superintendent of buildings and grounds, and a school nurse. In the beginning years of the development of El Instituto Biblico the principal will serve as registrar and business manager of the school, with the assistance of a secretary if a competent

one can be found. Staff members will be appointed by the Board of Missionaries in Paraguay or, if it fails to do so, by the principal. More than one office will in some cases be held by the same individual.

#### 4. Curriculum

In keeping with the chief goal of the school, its curriculum will aim primarily at the preparation of young people to take their places as lay and ministerial leaders in the Church of Jesus Christ in Paraguay. The secondary aims of the school as expressed in the criteria listed earlier in this chapter will be realized in part through the curriculum itself and partly by means of extra-curricular activities as well as through the policies, attitudes, and spirit of the personnel and the student body both on and off the campus.

The course of study will cover a period of three years. Students who do not expect to become gospel ministers will complete their studies at the end of the second year, while prospective ministers will be required to continue through the third year. Certificates of graduation will be given to those students who earn sixty credits under the two-year plan. Students earning ninety credits under the three-year plan will receive diplomas. A grade of seventy will be required for passing any given course.

Classes will meet Mondays through Fridays. Each class

period will be forty five minutes in length, the school day beginning at 9:00 a. m. and closing at 3:55 p. m. A daily chapel service will be held from 9:50 a. m. to 10:20 a. m., and there will be five minute periods between classes. Classes will close each day at 12:00 a.m. and resume at 1:30 p. m.

The school year will begin in March, and will be composed of two semesters of eighty school days each.

#### 5. Extra-curricular activities

A limited number of extra-curricular activities will be encouraged in the school. Through them it is hoped that, directly or indirectly, the students will develop strength, poise, leadership, and self expression. Among those extra-curricular activities which will be promoted will be athletic games; music and literary clubs, class functions, and religious activities. Each student will also be assigned tasks about the campus which involve manual labor. He will thereby learn many practical arts as well, it is hoped, as learning the dignity of common work and how to bear responsibility in the care of tools and property. Furthermore, it is deemed proper that students be encouraged through this means to feel that self respect which comes through the knowledge that they are making some contribution to their own schooling. This will be important in Paraguay, where so many of the students will be unable to pay their school expenses.



TABLE V

CURRICULUM FOR EL INSTITUTO BIBLICO DE ASUNCION  
(Christian Workers' Course)

Subjects	Year	Semester	Credits	
Elementary Study Methods	one	one	2	
Bible Survey	"	"	5	
Practical Hygiene	"	"	3	
Manual Arts (or) Domestic Science	"	"	5	
Physical Education	"	"	$\frac{1}{2}$	15 $\frac{1}{2}$
The Life of Christ and the Book of the Acts	"	two	5	
Spanish Grammar and Composition	"	"	5	
Agriculture and Animal Husbandry (or) Psysiology and Home Nursing	"	"	5	
Physical Education	"	"	$\frac{1}{2}$	15 $\frac{1}{2}$
Public Speaking	two	one	2	
English Grammar	"	"	3	
Christian Doctrine	"	"	3	
Pauline Epistles	"	"	3	
Sacred Music	"	"	3	
Personal Evangelism	"	"	2	
Physical Education	"	"	$\frac{1}{2}$	16 $\frac{1}{2}$
Christian Doctrine	"	two	3	
English Reading and Composition	"	"	3	
The Free Methodist Church	"	"	5	
Sunday School Methods and Child Evangelism	"	"	2	
The Minor Prophets	"	"	3	
Physical Education	"	"	$\frac{1}{2}$	16 $\frac{1}{2}$
Total credits				64

All students living on the campus will attend the following religious services: 1) the Sunday school and Sunday morning worship service in the local church; 2) the Young People's Missionary Society hour on Sunday evenings; 3) the

Sunday evening evangelistic service; and 4) the mid-week devotional service. Attendance at special religious services will also be required from time to time. Permission to be absent from required services must be procured from the deans of the respective dormitory groups.

TABLE VI

CURRICULUM FOR EL INSTITUTO BIBLICO DE ASUNCION  
(Third Year Course for Ministers)

Subjects	Semester	Credits
Homiletics	one	3
History of the Christian Church	"	3
Christian Evidences	"	3
Comparative Religions	"	2
Isaiah (or) Jeremiah	"	2
English Reading	"	3
Physical Education	"	$\frac{1}{2}$
		<hr/> 16 $\frac{1}{2}$
Pastoral Theology	two	2
Practice Preaching	"	2
Latin American Problems	"	2
Methods of Bible Study	"	3
History of Modern Missions	"	2
Typing and Bookkeeping	"	3
Modern Sects	"	2
Physical Education	"	$\frac{1}{2}$
		<hr/> 16 $\frac{1}{2}$
Total credits		33

## 6. Entrance requirements

On the basis of the writer's study in connection with this thesis, and on the basis of his experience in other Latin American schools, the entrance requirements given below are

51 See pages ix and x of the introductory chapter

suggested.

a. In order to enroll in the Bible Institute of Asuncion students must present a certificate of graduation from an approved intermediate primary school. If for some reason such certificate is not available the applicant may be admitted upon the satisfactory completion of an entrance examination. Applicants not having lived in areas where they could attend an intermediate primary school will, upon the recommendation of the Committee on Admissions, be allowed to reside on the campus while they finish their intermediate primary studies in Colegio Internacional or some other approved school in Asuncion.

b. No student will be admitted for a second year if his return is disapproved by the Committee on Admissions. No scholarship student will be admitted for a second year except upon the recommendation of this committee.

c. Applicants must have a reasonable degree of health if they are to be admitted into the school family. All applicants will be examined by the school nurse before they present themselves for registration.

#### 7. Regulations on the campus

a. Students will not be permitted to use obscene or unbecoming language.

b. Students shall not use tobacco or alcoholic beverages or practice vices of any kind.

c. Attendance at unapproved theatricals or moving picture shows and at all other functions of an immoral nature shall be forbidden.

d. All literature which students bring, receive, or read on the campus must be approved by the heads of the dormitories.

e. Because of the rigid social standards in Latin America promiscuous social intercourse between the sexes will not be permitted. Certain special social privileges will be allowed to individuals of the upper classes upon the recommendation of the faculty.

f. All students will be expected to respect their superiors and to cooperate in the school program.

g. A student may be dismissed by the Committee on Discipline at any time that his continuance on the campus is considered to be detrimental to the purpose and program of the school. His reinstatement will be at the discretion of the Committee on Admissions with the concurrence of the Committee on Discipline.

## 8. Financial policy

The Bible Institute of Asuncion will be supported principally, in its earlier years, by the General Missionary Board of the Free Methodist Church of North America, which will purchase all equipment, finance all building repairs, furnish all utilities, pay all salaries of the staff, pay

the medical expenses of staff members who are appointed by the General Missionary Board, and guarantee funds for the culinary department of the school.

Boarding students will be charged one hundred dollars (\$100.00) or its equivalent per year, twelve dollars and fifty cents (\$12.50) of which shall be paid upon registration and at the beginning of each successive month of the school year until \$100.00 have been paid. Non-resident students shall pay one dollar and fifty cents (\$1.50) per month. Since many of the students will be unable to pay their school expenses, it is expected that they will be assisted by relatives, interested personal friends, or by church groups in Paraguay who will provide cash or produce for the school kitchen, for which the students will receive credit. Each student, of course, will be expected to pay a part of his school expenses by means of work which he will do on the campus. For such work students will be allowed credit at the office in keeping with the current wages of the country. It is expected that the remaining student fees will be contributed by interested American friends of the school, by means of scholarships paid through the General Missionary Board. When such assistance is lacking it is hoped that the General Board will appropriate a student assistance fund. The available scholarships from America may determine the number of students which can be admitted to the school. All

monies received from students or for them will be subtracted from the sum which it will be necessary for the General Missionary Board to include in its annual appropriation to the school. A complete financial report will be made to the General Missionary Board at the end of every school year.

#### E. Summary

This chapter first presented general missionary aims in Protestant education, in which it was found that Protestant education on mission fields is directed primarily toward the conversion of students and preparing them to carry the gospel to their own people. It is also felt that the mission school breaks down prejudice and serves as an opening wedge for the preaching of the gospel.

The second step in this chapter was the drawing up of criteria which, in the light of those missionary aims and of Paraguay's needs as pointed out in the first two chapters of this thesis, should govern the plan for the establishing of a Free Methodist mission training school in Paraguay. Since no existing school is adequately meeting these tests, it is evident that another school such as the one which the Free Methodist Church is expecting to found in that land is needed.

A detailed plan for a Free Methodist mission training school in Paraguay was then presented. This plan is not

static; yet it is believed to incorporate the necessary elements for a much needed mission training school on that field.

## CHAPTER IV

### SUMMARY AND CONCLUSION



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#### A. Restatement of the problem

The General Missionary Board of the Free Methodist Church of North America purchased in 1946 the land and property located outside the city of Asuncion, Paraguay and known as Instituto Samaritano. Instituto Samaritano was an orphanage for girls, operated under the auspices of the Samaritan Missionary Association, Inc. by Mr. and Mrs. Ford Hendrickson. With the transaction the twenty-two interned girls became the responsibility of the Free Methodist Church.

The purchase was made with the expectation of making the orphanage property a mission training school. A missionary family and two single ladies were sent to care for the girls, to learn the language and customs, to make valuable contacts in the community, to evangelize, and to care for the property and prepare it for use as a mission school. In the spring of 1950 a registered nurse is to be sent to Asuncion to assist with the general work of the mission, especially by means of medical aid to the Paraguayans. Later, it is hoped that a couple can be sent to Asuncion for the purpose of assisting with the work of opening a Bible training school.

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52 During the writing of this thesis it has been necessary, because of the affliction of one of the writer's children, to postpone the sailing of the writer and his family for Paraguay.

The purpose of this thesis has been to investigate the conditions -- the history, geography, economy, health, language, education, and religion -- which might have a bearing on the establishing of a Free Methodist mission training school in that land, and on the basis of this investigation to set up criteria which should guide the founding and administration of a school, together with a proposed plan based on these criteria.

#### B. Summary

It has been shown that the Paraguayan people have many excellent qualities which they have inherited from their ancestors, such as bravery, a love for peace, intelligence, determination, and patriotism. Although much of the land is fertile and the climate favorable to agriculture, insufficient food is produced for the people's needs and the economy of the land is very low. These conditions cannot be attributed to the fact that Paraguay is an inland country, nor to the enervating, torrid summer winds; but it is due 1) to a long oppression by ruthless dictators and aspiring politicians who have decimated and impoverished the country through a series of bloody wars; 2) to the economic exploitation of the mass of the population by their wealthier Paraguayan neighbors; and 3) to Argentina's strangle hold on the economy of the nation. These crushing burdens discourage enterprise and result in exceedingly unfavorable health and

educational conditions. The Roman Catholic Church has failed to leaven Paraguayan society with a gospel of hope.

Various evangelical groups are working in Paraguay, and they are doing much good; but their efforts for the most part have not been far reaching. Colegio Internacional, sponsored by the Disciples of Christ Church, is making a significant contribution to the moral and educational uplift of the Paraguayan people. It, however, is not succeeding as had been hoped in leading its students to actually accept Christ as their Savior and to live according to his teachings. Neither is its program geared to the actual preparation of evangelical ministers and Christian workers. No school, in fact, is at present ministering to this need. It is felt that a mission training school which the Free Methodist Church hopes to found at Asuncion will more successfully minister to the needs of Paraguay, especially with regard to the work of evangelism through the conversion of youth and sending them out, after training them, to spread the gospel to others.

### C. Conclusion

A mission training school established and administered according to the plan outlined in Chapter III of this thesis will, it is believed, lead young men and women to accept Christ as their personal Savior; it will nurture them in the Christian graces; and it will prepare them to leaven Paraguayan society with the gospel, that spiritual energy which

will transform, purify, and lift all the nation's decadent powers into a growing, vital, progressive force for good, if that gospel is accepted, which will in time result in the peaceful solution of all the republic's major problems. Furthermore, the associations and training which the school will afford will help in a small way to provide education for the poor, instilling in them information and ideals with respect to morals, industry, and health, and developing in them those qualities of leadership that cannot but result in much general good to the people of Paraguay.

In view of these things the Bible Institute of Asuncion should be established as soon as to do so is conveniently possible.

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