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THE DEVELOPMENT OF A PROGRAM OF CHRISTIAN EDUCATION
AMONG THE INCA INDIANS OF SOUTH AMERICA

By

MARIE HODGES
B.S., Wheaton College

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INTRODUCTION

INTRODUCTION

A. Problem of the Present Study

The problem of the present study is to construct a program of Christian education for the Inca Indians in South America. In view of the past history and present condition of these people, the problem is, first, to survey the field and ascertain the type of work which is now going on; second, to determine the type of program needed; and thirdly, to propose a program that will meet the need satisfactorily.

There are many things to consider in such a program. First, one must seek to understand the psychological approach necessary to reach this group of people. Mr. Walz, in an address made to the General Assembly of the Biblical Seminary of New York, stated that he found it necessary to enter into the experiences of the people with whom he worked in such a way that he and his co-workers understood the attitudes and habits of the lives of those people very thoroughly.¹

Consideration must be given to the part which the Indians play in the life of the country, as well as the attitude of the Latin Americans toward the Indians.

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1. Walz, William Humphrey, An address, "The Church in Wartime".

Lastly, consideration must be given to the work which is now being done among the Indians, so that as far as it is possible, this work may be incorporated into the present plan.

B. The Occasion of the Present Study

In 1941 Dr. Forest Knapp of the World Sunday School Association made an extended tour of South America and surveyed the work of the missions among the Inca Indians. In the fall of 1942 he suggested to the Commission on the Indians of Latin America that there was a great need for someone to be appointed as director of Christian education among these people. His work would be interdenominational and the field would include Ecuador, Peru, and Bolivia.

In the manuscript describing his tour, Dr. Knapp states:

"The importance of improving and expanding the program of Christian education is keenly recognized by the new National Council of Peru. This is indicated by the kind of program arranged for the period of my visit... Of course, some of these meetings were more successful than others, and complete agreement of opinion was not always reached. But progress there was, especially in the developing greater community of understanding of the work which lies ahead and of the importance of cooperation.

The missions in Peru are on a treadmill, and the best way to make an advance is to work with children - this from a missionary of over fifteen years' experience in Peru.¹

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1. Knapp, Forest: Manuscript, pp. 36-37.

In the speech made by Dr. Knapp before the Commission on the Indians of Latin America, he stated that the Peruvian Indians are getting little shacks and organizing their own program because they are tired of waiting for Protestant workers.

Again, in his manuscript concerning the trip which he took, Dr. Knapp states:

"The reason many of the boys and girls of twelve and over have fallen away from the church is that they have not been properly taught. A principal failure of the teachers is in not understanding the background of the children...Among some of the Indians in the south there are no Sunday schools at all because the groups meet in huts and cannot divide into classes. Of course the lesson is taught, but it has to be so simple that "the adult as well as the children get it".¹

Such are the facts which make the reason for this present study evident.

C. The Procedure of the Present Study

A study of the historical and religious background of the people will serve as the beginning of this survey in order that the program which follows can be built upon an understanding of the people in their present condition.

The present condition of the Indians of the once glorious and powerful Inca tribe will be of pertinent bearing upon the procedure for any plan of work among them. In order that this study may be complete, one must be aware of the attitude of the people of Latin

America toward the Indians, also the present-day educational opportunities afforded the Indians, and the type of work which is now being done by the various missions at present. This phase of the study will form the second step.

In view of the present needs of the Indians in the field of Christian education, the next step will be to set forth the proposed plan of Christian education. In such a plan, it will be necessary to elaborate upon the objectives of the proposed program, and the methods by which they will meet the need. It will be necessary, also, to determine whether such a plan should be limited to one denomination, with one restricted field in mind, or whether the program should include the whole of the Indian people, with an attempt being made to integrate it into all the present work in the fields, being thereby interdenominational in character. Finally, consideration must be given to materials to be used and the methods of presentation of these materials. An attempt will be made to recognize on every side the work now being done, and wherever it is possible, that work will be incorporated into the present program.

D. Sources of Data

Information concerning the work being done among the Indians, and the present needs in this work, have been obtained through correspondence and personal interviews with various denominational mission boards working among

the Indians.

A study of books and manuscripts written by recent official visitors to mission stations has been made, and lectures on the subject have been heard.

CHAPTER ONE

CHAPTER ONE

THE HISTORY OF THE INCA EMPIRE

A. Introduction

The history of the Inca people is one of extreme contrasts, in which there has been a regression from a great civilization which is now, for the most part, forgotten, to their present condition of life which can be described only as pitiable.

B. Ancient Origins of the Inca Empire

When Francisco Pizarro led his conquering Spanish troops against the Inca Empire in 1533, he found therein evidence of a high type of civilization among these powerful and rich people; a civilization which had been built up over the centuries and which had proven its strength in the conquering of all the surrounding tribes of Indians. Findings of archeologists and records of missionaries since that time have verified these facts in detail.

1. Extent of the Inca Empire

The mastery of the Inca Indians at that time was extended over a great territory, including what we now know as Ecuador, Peru, Bolivia and parts of Chile and northwest Argentina. Joyce, in his book on South American

archaeology states:

"At the time when Pizarro entered the Peruvian Empire, the Inca had evolved, if not a civilization, at least a very magnificent barbarism; their empire was well organized and governed according to a traditional code of laws, the various provinces were administered to by a heirarchy of officials who collected tribute and administered justice, and large armies could quickly be raised and maintained on lengthy campaigns in any part of the dominion.¹

The theory that an extensive empire existed long before the known list of Incas or supreme rulers, is almost universally accepted by historians. However, this list of names is not written. The Incas had not developed a written language, but, just as is true of many ancient peoples, they had developed feats of memory in handing down their traditions from mouth to mouth. These feats seem to us, who have learned to depend upon writing, almost miraculous.

2. Pre-Inca Period

The Pre-Inca period, as it is called, is almost always begun among chroniclers with the same myth, that which has to do with the settlement of the Cuzco valley. This area thus became the cradle of the people who later became the rulers of the whole of Peru.

The myth gives the account of four brothers and four sisters who came from a cave south of Cuzco. Manco,

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1. Joyce, Thomas A.: South American Archeology, p. 76.

the oldest of the brothers, was the ruler of the group, and he received his power by virtue of the fact that he possessed a bird-like fetish. A golden staff, which Manco carried, would sink into the ground in the spot which was to be their home. This spot happened to be Cuzco, and soon after their arrival there, one by one the other brothers of the family perished at the hands of the jealous Manco, who then alone remained to become the ancestor of the ensuing Incas.¹

3. Period of the Incas

The power of the Incas expanded rapidly over the surrounding peoples. Their leaders were credited with having done remarkable things to uplift their people; for instance, the fifth Inca, Rocca, is supposed to have improved the water supply of Cuzco and to have founded schools for the education of the children of high birth.

Such is the pattern of the history up until the time of the Spanish conquest of the Empire. Its story has been one of successive conquests of the surrounding people, and the bringing of these people into a state of servitude.

C. Governmental Practices of the Inca Empire

Much attention has been given by modern authorities

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1. Joyce, Op. cit., pp. 78-79.

to the governmental practices of the Inca Empire because of their uniqueness.

1. The Sapa Inca

In the early beginnings of the Indian tribe, the title Inca was applied to the members of the royal family, who were descendants of the founders of the tribe. The divine ruler was known as the Sapa Inca, or only Inca, as differentiated from the other members of this family. The members of the royal group who were married became known as the Atauchi, and the sons of the ruler were called the Augui. Later, however, the term Inca became the term used to signify anyone who belonged to the tribe ruled by the Sapa Inca, whether of the royal family or of the common mass.

2. The Royal Family

All governmental authority was in the hands of the Sapa Inca. His work and word was supreme, and the classes under him were distinct and never changing. Following the Inca in authority were the members of the royal family who held the principal offices of the state; the class which may be known more or less as the "bridging" class was called the Cutaca; these were not Incas, but were often allowed to adopt certain of the Inca insignia, notably the ear-studs. Beneath this group of Cutaca were the

lesser members of the hierarchy, and the most humble group of all was the general populace.

3. Evaluation of Governmental Practices

There has been much said on both sides of the question concerning the relative value of the type of governmental program which the Inca empire had developed at the time of the invasion by the Spanish Conquistadores. Generally speaking, it would appear that the missionary group as a whole believed, in those early days, that the civilization of the Incas had almost reached perfection; and, whereas before the onslaught of the Spaniard, the people knew nothing of want, poverty and mistreatment, since that time they have been reduced to living almost like animals. Poverty, disease and misery, once conspicuous by their absence, are now evident on every side. On the other hand, historians are more or less inclined to point out that this very type of government, in which there was no freedom for individual self-betterment, was the cause of its own downfall. The people were more or less machines for whom all thinking, planning and living were taken care of by someone of higher authority. However efficient that system may have been at the time, it was not able to cope with the drastic change of affairs effected by the conquering European.¹

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1. Enock, C. Reginald: The Republics of Central and South America, p. 256.

Labor was in the hands of the state and everyone was compelled to work. The aged, deaf, blind, and young children worked according to their capacities. Every man did agricultural labour and military service except those who were crafts masters in such lines as mining, metallurgy, stone-working and similar things, at which crafts they worked, exclusive of other tasks. A highly developed system established by the state, existed for the collecting of tributes received from the cultivation of state-owned property. This work was carried on by members of the populace along with their own work needed to maintain their own individual families. The produce of the state lands was stored for use on expeditions, or for relief of famine, and other emergencies.

Deported colonists and peoples from congested areas were sent to uncultivated districts and they established these areas. Their tributes were remitted until they had had an opportunity to establish themselves. Shepherds, who watched flocks in sterile pasture lands also received aid from government operated store houses.

Conquered tribes were brought into complete subjection to the Inca group, and even though their ruler may not have been completely disposed of for a time, at least, he was not permitted in any way to interfere with the governmental authority of the ruling Inca people.

These facts seem to bear out the idea that, just as in the case of the feudal system in Europe and other such

systems down through the history of the world, the very failure of the plan is the price it had to pay for such practices of utilitarianism.

D. Religious Practices of the Inca Empire

The Inca tribe had four objects of worship; they were creator gods, the heavenly bodies, earth and sea, and personal fetishes; interwoven with these were practices of ancestor worship. A belief in the continued existence of the soul after death is evidenced by the offerings of food and drink made at the tombs of the dead.

1. Creator Gods

Their worship of the creator was spiritual rather than material; they are said to have worshipped him in their minds. Uircaocha is the name given to the creator-god worshipped by the rulers of the people at the time of the settlement of the Cuzco valley. He is believed to have not only created these people, but the sun and the moon as well. Also, he had power over the lightning and the thunder. Joyce tells us of the fate of this god:

"After creation he travelled northwards through the country in the guise of an elderly gentleman with a long beard, and performed various miracles with the aid of a magic staff, finally disappearing over the sea in the neighbourhood of Porto Viego."¹

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1. Joyce, Op. cit., p. 149.

2. The Sun-Cult

At the time of the Spanish conquest, the state religion of the Incas was the Sun-Cult. At Cuzco the Indians had built a glorious temple to the sun; the walls were covered with precious metals studded with costly stones, and in the apsidal portion there was kept the image of the sun, a huge circular plate of gold which has since been lost and never recovered. Near this temple to the sun there were similar temples to the moon and to various of the planets.

3. Fetishes

Although, as in all other such tribes people, there were found gradations of belief and practices from the lowest to the highest individual, even the Sapa Inca carried some form of personal fetish, the lowest type of the four objects of worship already mentioned. These fetishes consisted of such articles as bright and peculiar stones and crystals, and they were believed to exercise influence on every action.

4. Types of Prayer

Some of the prayers to the creator-god, Uiracocha, still exist today, and these prayers give evidence of the spiritual worship attributed this creature:

"O Creator! O conquering Uiracocha! Ever present

Uircacocha!" Thou who givest life and strength to mankind, saying, let this be a man, and let this be a woman; and as thou sayest, so thou givest life, and vouchsafest that man shall live in health and peace free from danger!" Thou who dwellest in the heights of the heavens, in the thunder and in the storm cloud, hear us, and grant us eternal life! Have us in thy keeping and receive this our offering, as it shall please thee, O Creator!"¹

5. Universality of Characteristics of Worship

Strikingly enough, these people had their own tradition of a great deluge which was accepted as having taken place immediately before the coming of Uircacocha. This story of the flood pervaded the whole of the Andean region of South America.

When viewing these religious beliefs of the once great Inca people, beliefs which still exist among them to some extent today, one is struck with the universality of many ideas among all ancient peoples; they then, are not so different from other continentals in many fundamental religious practices; they only seem to give evidence of the common origin of all.

E. The Transition From the Ancient Power to the Present Condition of the Inca People

With the coming of the European to South America the door of opportunity was flung wide for many people, but the advent that meant opportunity for one group spelled almost complete defeat for the poor Indian. The Inca

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1. Joyce, Op. cit., p. 160.

civilization disintegrated under the Spanish conquistadores; where once they lived in peace and plenty, they now dwell in misery and suffer from both neglect and exploitation.

1. The Place of Francisco Pizarro in Inca History

Four hundred years ago, ninety years after Columbus discovered America, Francisco Pizarro, a peasant boy from Spain, conquered Peru and liquidated the mountain empire of the Incas. Since that time the Indian has been a "beggar seated on a bench of gold".

2. Mistreatment by Landowners

After the Indians were subdued by conquest, they were robbed of their land. They came into ownership of the land again, however, by being given a title to a large tract of it in pay for working in the mines. The conquistadores had felt that this land was worthless. Later, when they found that it was valuable grazing land, they used unlawful means to wrest it again from the Indians. These conquerors either took advantage of the lack of education on the part of the Indians, or would forcibly remove boundaries, thus causing the Indians to bring suit against them. In an effort to defend his ownership the Indians were kept poor. This sort of procedure usually dragged on for month upon month, and after the Indian would finally return home, happy in the fact that

he had at last won the right to his land, he would soon find that another landowner had started the same type of suit, and that he had to go through the same sort of procedure all over again. In many of these cases it has been necessary for the Indian to "win back" his land over and over again, continuing until at last, by reason of so many suits, he had to sell his homestead in order to secure money. Finally, when the Indian was worn out and discouraged, the landowner would tell him that he could continue to remain on the land if, in return for such a privilege, he, his wife and his children would give certain days every week to the tilling of the masters soil. This debt was never paid, since only the owner himself could understand accounts.¹

It is thus that the Indian has been kept in slavery for the greater part of the 400 years which have ensued since the conquest.

F. Summary and Conclusions

To reiterate the opening statement of this chapter, the history of the Inca Indians has been one of great contrasts. People who were at one time conquerors and rulers themselves, are now virtually slaves. Leaders who at one time worked out a system by which there was

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1. Stahl, F.A.: In the Land of the Incas, pp. 106-107.

little or no poverty or want, have disappeared, and have left in their stead a stricken, down-trodden people who have been able to do no more than the bidding of the intolerable landlords.

This tribe of Indians built their power over the surrounding tribesmen by unscrupulous methods of greed, and for the last four hundred years they have suffered at the hands of that same greed and ruthlessness. "Dwellers in a land of plenty, children of the soil, the Indians are a downtrodden, sad, and dispossessed mass of humanity".¹

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1. Rycroft, W. Stanley: On This Foundation, p. 154.

CHAPTER TWO

CHAPTER TWO

THE PRESENT NEED FOR A PROGRAM OF CHRISTIAN EDUCATION

A. Introduction

In order to determine the value that such a program of Christian education as is being proposed will have for the Inca Indians, it is necessary to make a survey of the present conditions in which these people find themselves. This survey should disclose not only the attitude of the Indians toward their superiors, but the attitude of the ruling class toward the Indians as well. Also, there should be an understanding of the advantages afforded the Indian youth, both by the government of the countries and the present day missionary enterprises in their behalf.

B. Attitude of Latin America Toward the Indians

Having been almost destroyed by the Spanish conquerors of the sixteenth century, the Inca Indians are now both neglected and exploited. The methods which have been introduced into that country to elevate the standards of the general Latin populace have not, as yet, benefitted the Indians. They had been enslaved by the Spaniards, and the result of this enslavement was so debasing that when the South American republics overthrew the yoke of the Spanish government in 1821, the native Indians were not

able to take any active part in the new order which arose. Indeed, it was the desire of the governments to keep the Indians in ignorance and poverty to prevent any possible threat of revolt and domination.

The Latin American governments have always realized this danger, since these people constitute about 60% of the population of Peru, while Bolivia and Ecuador are likewise overwhelmingly Indian. Some believe that there are more Inca Indians today than there were at the time of the discovery of the South American continent by the Europeans.

The Latin Americans have attempted to justify their attitude toward the Indians by saying that they are absolutely incapable of self-government, by reason both of their race, and their intellect.

C. Reaction of the Inca toward the Latin American Attitude

The Indians have rejected the "civilization" which was forced upon them in the name of the conquering Spaniard and the Pope, Christ's representative on earth. In the countries which are overwhelmingly Indian, namely Peru, Bolivia, Ecuador, Guatamala and Mexico, there are 17,000,000 Indians who have never been absorbed into national life. They have no concept of nationality or democracy, and when asked where they live, they reply, "I am from Senor Blanks estate".

Frequently, also, it may be noted that it is the

Indian who absorbs the Latin American, rather than the latter absorbing the former. The Latin Americans in these three countries in which the Inca Indians live, namely Bolivia, Peru and Ecuador, have succumbed to compromise after compromise; for example, the newcomers could introduce Spanish loan-words into Aymara and Quecha¹ only when the Indians were able to introduce some of their own words into the Spanish language. This occurred not only in the language, but in all other customs as well.

D. Present-day Trends of Missions Working Among the Incas

The work among the Inca Indians can be most effectively understood in the light of the influences of the effort made in the past by various missions in their behalf.

1. Effects of Catholicism

When the Spanish conqueror entered South America, he was accompanied by the Catholic priest, and together they had two aims in mind; they were first to obtain gold, and secondly to secure religious dominance. They accomplished both these aims, and it is said that today the Catholic church in Peru is stronger than it has ever been.

However, this religious dominance has not been a means of spiritual freedom for the Indian. In the year

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1. The terms "Aymara" and "Quecha" are used to denote the language divisions of the descendents of the Inca tribe.

1554 the Catholics raised the first church, and after that time, wherever the soldier went with the sword of conquest, the priest went along to establish a church. To say, though, that the country was christianized, is erroneous. These 17,000,000 Indians who are outside the pale of civilization, never really accepted the Christianity offered them. As W. Stanley Rycroft states, "Their religion is pagan, with a thin veneer of Christianity in the form of ritual and symbols".¹ Men who are outstanding as Latin Americans, and who are Roman Catholics themselves state that the world should be enlightened as to the fact that the whole of Latin America, including the Indians, is neither Catholic nor Christian.

To show just how inadequate a grasp the Indians have had of the religion forced upon them, perhaps it would be well to examine some of their customs which still exist today. These customs are a strange mixture of pagan and christian, some going back to the pre-Incaic times. For instance, they still believe in taboos, and evil spirits. Ceremonies of varying degrees and details are performed for the children at different times in their childhood. Girls become "trial" brides for a year before the church marriage. Likewise, burial customs are a strange mixture of pagan and European.

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1. Rycroft, Stanley W.: "Toward a New Church in Latin America," "Lutheran Woman's World, February, 1943, p. 54.

Of all the professions which have survived from the pre-Spanish days, the medicine man is the most important. Aside from the powers of healing, they possess powers of rain making, of providing success in hunting and fishing, and in the discovery of lost articles.

Paul Radin, in his book, *The Indians of South America*,¹ states that one extreme type of medicine man, usually spoken of as a wizard, is regarded as the real head of the tribe. To this individual various names are given, among which are hacha-tata and chamakani, but the possible significance of them all is that he is one who keeps the several secrets which are passed on to him by his predecessor. These secrets concern the creed and lore of the dark past. He is the real power behind the throne, and it is he who, in the final analysis, appoints, in a very quiet and unostentatious way, the Indians who fill the civil posts which the landowners and government officials think that they appoint.

There is one hacha-tata in every community and all are equally independent. They come into their position by inheritance from another hacha-tata who trains his pupil in the powers of magic, and who, at the end of his own life, passes on all final bits of information which he considers should be in the possession of only one person at a time.

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Radin, Paul: *Indians of South America*, pp. 285-296.

This person becomes the richest in his tribe, but in order to conceal his wealth, he makes an effort to appear to be abjectly poor. Even though he may be feared and even disliked by the members of his Indian community, he is at all times protected from harm by the landowners and members of the government.

His field of work is varied, but of the functions which he performs, one of the most important is that of finding out how the soul of a recently deceased individual feels a week after death. It is believed that there are two reasons for this practice. One is the Catholic belief in purgatory and the other is their own ancient belief in the long journey that the soul must take after death before arriving at the final destination. In this inquiry the hacha-tata goes to the home of the deceased and communicates with the departed soul alone and in the dark, finding out what this soul may desire of those who are left behind.

The role of the Catholic church has not been that of educator for the Indians; rather, they have permitted the Indians to become confused and enchained in superstitions. It has been said that the Indians who have built the beautiful churches throughout the land, have not been taught to build for himself decent homes and schools.

In the life which is led by the Indians, under the influence of the Catholic church, the one thing which they

look forward to is the religious festivals, which take the form of either a fiesta or a funeral. At all such gatherings alcohol plays a most important part. A striking story of such actions is told by Samuel Guy Inman.¹ He states that it is not uncommon to see men and women, inflamed with cheap alcohol, reeling and cursing and fighting, as they carry a corpse to be buried. They may even lay the body down and fight over it, falling on it in a drunken stupor from which they are unable to arise. These burials often constitute their only holiday, and they take full advantage of the fact. If they are fortunate enough to have sufficient funds, they can obtain the services of a padre to administer the last rites, otherwise, they must bury their dead without the benefit of the church.

One must not fail, however, to give honor where honor is due, for there were many of the Franciscan, Augustinian, Dominican and Jesuit missionaries and priests who went to that country to convert and teach the Indians, and many braved peril and hardship to carry the gospel to the most remote part of the land. W. Stanley Rycroft characterizes their work and failure in this statement:

"But this missionary ardor in many cases did not last long, especially among the priests. As time wore on they settled down to a life of ease and dissipation or at least idleness, for the church as an institution

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1. Inman, Samuel Guy: Latin America, Its' Place in World Life, p. 164.



became very rich through the gifts of the pious as well as from tithes and fees, which brought in large sums."¹

Thus it is that the Indians really paganized the Catholic religion, and that socially and morally they are little different from ^{what} they were in the beginning of the sixteenth century. Again, Dr. Rycroft states:

"The converted Indian incarcerated the old divinities in the new persons of the Christian deity. He worshipped Christ as he had worshipped the sun, attributing to Him the character of his own gods. He did not worship a universal God, he worshipped the Lord of this city or of that church, the Lord of Mercy, the Lord of suffering. He only adhered to the letter and the ritual of the new religion and transformed its spirit until it became practically that of the old pagan gods."²

2. History of the Evangelical Missions

It was in the early part of the nineteenth century that evangelical missions were opened in the countries in which the Inca Indians live.

a. Peru

The first outstanding missionary in Peru was James Thomson, who went to that country in 1822. Because of unsettled social and political conditions of the times, he was unable to do much in the way of founding schools, but he was able to circulate large numbers of Bibles and portions of the scriptures. Also, he made possible the

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1. Rycroft, W. Stanley: On This Foundation, p. 51.
2. Ibid., p. 52.

translation of certain books of the Bible into the Indian tongue.

The first mission in Peru dedicated solely to the Indians was founded at Cuzco by F.J. Peters, A.R. Stark, and Thomas B. Wood, in 1895, under the name of "The Peruvian Mission". In 1897 this mission merged with "The Regions Beyond Missionary Union", founded by Dr. H. Grattan Guinness. The Catholic church clergy threatened this work, and after much difficulty, the mission merged again in 1898. This last merger was with the Evangelical Union of South America. This still exists in Cuzco, and "is one of the most important Evangelical centers in all Peru".¹

b. Bolivia

In Bolivia, the first work of which there is any record is that of Captain Allen F. Gardiner, Royal Navy of Great Britian, in the year 1846. He worked exclusively with the native interior tribes. Early attempts on the part of this man, and his party of followers, known as the Patagonian Mission Society, were rendered ineffective by the delay of supply ships, mismanagements, accidents and misunderstandings. Every member of the little group perished from hunger five years after their voyage was begun, and just twenty days before the arrival of the rescuing party which would

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1. Browning, Webster E.: The Romance of the Founding of Evangelical Missions in Latin America, p. 130.

have saved their lives.

The second group of workers was organized to carry on the work so heroically begun by Captain Gardiner. Among the members was a son of Captain Gardiner, and the boat on which they began their expedition was called the "Allen Gardiner". However, this party, too, was destined to a tragic end, and in 1859, the entire party, with the exception of one member, was massacred by the Indians to whom they went to bring the Word of Life.

It was not until 1860 that another attempt was made in behalf of the Bolivian Indians. This time it was Jose Monggardine who went to them under the auspices of the British and Foreign Bible Society.

Though his life was threatened by the hierarchy of the Catholic Church, that did not stop Mr. Monggardine's attempt to evangelize the Indians. He, also, was murdered in a lonely mountain pass not long after his arrival. It is not known to this day whether he lost his life at the hands of the Church or by brigands who then infested the mountains, but the latter is felt to be the more probable explanation.

Both the American and the British and Foreign Bible Societies sent out representatives to continue this effort in 1883. Two outstanding names are Andre Milne, "The Livingston of South America", and Fransisco Penzotti.

Following these beginnings, work was established by

Canadian Baptists, the Methodist Episcopal Church, and the Peniel Mission, this latter work having been taken over by the Canadian Baptists in 1920.

The first Protestant Sunday School in the country was opened by Reverend Archibald Brownlee Reekie of the Canadian Baptist Mission, in 1898. The total attendance on that first Sunday was three, but the number soon jumped to 100. Likewise, the same man opened the first Protestant school in 1899, but the attendance never exceeded ten boys. The second school was opened in Cochabamba in 1902, with 65 boys in attendance. It is quite evident, however, that these early Bolivian schools, as well as those in Peru, were founded chiefly for work among the Latin populace of these countries, rather than for work among the Indians.

c. Ecuador

"Ecuador, in comparison with its size and population, has been the most neglected of all countries of South America in the occupation of its territory by the evangelical forces."¹

This statement by Mr. Browning characterizes the history of Evangelical missions in Ecuador. He explains this condition by the fact that the climate is a difficult one in which to live; also, because of the severe persecutions of the Evangelicals by the Catholic Church.²

The name of James Thomson is the first to come to

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1. Browning, Op. cit., p. 134.
2. Ibid., p. 134.

our attention in this country as well as in Peru. He came in 1824 and disposed of several hundred New Testaments. His work was followed by that of Luke Matthews in 1828 and William Taylor in 1877, each one of whom distributed Bibles. There is no record of any preaching services.

The first lasting mission to be founded was the "Gospel Missionary Union" in 1896, which originated from Kansas under the direction of Mr. George Fisher. Others connected with this mission were Francisco Penzotti, the Bible agent, and Mr. and Mrs. W.E. Reed, who are still working there under the Gospel Union.

In 1920, the Christian Missionary Alliance was asked to occupy the entire field, and are now perhaps the strongest organization of Evangelical missions there.

Schools founded by Methodist missionaries in 1900, in cooperation with the state, have since been closed.

d. Work of the Seventh-Day Adventists

Perhaps the most extensive work done among the Indians of the Lake Titicacan region at the present time, is that which was founded by Mr. and Mrs. F.A. Stahl, in 1911, under the name of the Lake Titac Mission of the Seventh Day Adventists. Their work is looked upon with highest regard by the Peruvians, and it is said that they are "making men out of the Indians". H.B. Lundquist, who until recently was working among the Incas, gives this

account of their work:

"Our denomination has about one hundred twenty-five mission schools giving work to about sixth or seventh grade level, containing two training schools for teachers and native evangelists in that area. There are perhaps four hundred students enrolled in these training schools. The work offered is a professional course of about four years of secondary training. The graduates, under American supervision, work for their own people as teachers or evangelists. They labor for about one-tenth of what an American receives. The teachers consider their work as an apostles work; i.e., as a sacred mission. The school work is thoroughly done."¹

In his book, "Glimpses of Indian America", W.F. Jordan shows the importance of their work by the following statement:

"This mission, which is succeeding beyond the dreams of the founders and friends, bids fair to revolutionize the Lake District. These missionaries seem to have found the way to the problem of winning the Indian's confidence and faith and stirring up his enthusiasm and ambition, qualities which he had been supposed to lack entirely."²

3. Contemporary Work of the Evangelical Missions

The work of the Evangelical missions among the Inca Indians has similar characteristics and problems in each of the three countries in which these Indians are located.

a. Bolivia

Educational work among the Indians in Bolivia is of several different forms. There are Bible institutes, day schools, and daily vacation Bible schools.

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1. Lundquist, H.B.: Personal Letter
2. Jordan, W.F.: Glimpses of Indian America, p. 118.

The Canadian Baptist Mission opened a Bible institute in Cochabamba in 1940. It was founded for the purpose of training pastors and other workers, and is open to students of all denominations and groups. There is a short-term Bible institute of three weeks duration held by the Bolivian Mission. Dr. Knapp gives the following account of this work:

"Last year twenty-six Indians were present for the Institute, held on a farm. Some of them walked for five days from their homes. The purpose of the Institute was to prepare persons for preaching and related work, the emphasis being upon giving them knowledge of the Bible and of the principles for working out their message. Hygiene was also taught. Some of the students had to learn to read before they could be taught anything else."¹

There is a large co-educational Methodist American institute at La Paz. The enrollment here is 650 students of primary and secondary level. The programs of Christian education have been described as follows:

"The principle problem is the lack of Evangelical teachers to offer courses on the Bible and related subjects. But there has been almost no opposition to the religious activities on the part of the laymen or the parents. There has been some opposition from clerics which has often provided free advertising for the work. Very interestingly, a recently enacted Bolivian law requires religious education in the schools, but the American Institute is specifically exempt."²

There is a day school at Cochabamba; it is known as the American Institute of Cochabamba, and is under the direction of the Methodist mission in that city.

Sunday schools have been established by two of the

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1. Knapp, Forest L.: Manuscript, p. 31.
2. Ibid., p. 33.

denominations, the Bolivian Indian Mission, and the Oregon Yearly Meeting of Friends. The Bolivian Mission has two Sunday school classes in Quillacolla and one in Oruro. Of the two classes in Quillacolla, one is for adults, and one is for children. In Oruro, the pastor holds weekly meetings in which he instructs the teachers about the lesson for the coming Sunday.

The Oregon Yearly Meeting of Friends has a church in the Indian section of La Paz in which there is a Sunday school. It is felt by this church that a person who has been superintendent of the Sunday school is a more helpful member of the church, therefore it is their habit to select a new superintendent every three months. Frequently these persons can neither read nor write, but they preside with dignity, and select hymns from memory. In this church there is a week-day school for children, and once a year the pastor of each of the churches of the whole area of Friends work meets here for a study period of about one month.

Daily vacation Bible schools have been opened by the Canadian Baptists. It is their practice to establish these schools first when opening up a new field of work.

b. Peru

The story in Peru is much the same as in Bolivia. There are five missions working there with the Indians, namely the Evangelical Union of Latin America in Southern Peru; the Pentecostal Mission; The Peruvian Inland Mission;

the Methodist Episcopal Church, Foreign and Women's Foreign Board; the Nazarene Mission; and, the Free Church of Scotland Mission.

The work takes the form of permanent institutes, short term Bible institutes, day schools, and young peoples societies. Of the permanent institutes there are four at present; the Bible Institute of the Church of the Nazarene, at Monsefu, is the largest; it has an enrollment of about 30, and the only prerequisite is that the student is able to read. The others are, the Lamas Bible Institute, the Pentecostal Bible Institute of Lima, and the Peruvian Bible Institute.

The short term Bible institutes are operated in connection with the Peruvian Church, and are five in number. Likewise, the Methodists devote two months of the year to the young men of their churches in Lima and Huancayo for study. The young women of these churches are also offered a two weeks course of study each fall.

Day schools have been established by three of these missions. The Evangelical Union of Latin America has several in Peru, among which is the International School of Arequipa with about 125 students in four grades. The Methodists have two schools, one at Lima, the Lima High School for girls, with an enrollment of about 600, and one at neighbouring Callao, which is co-educational and enrolls around 900 students. The third mission with an established day school is the Free Church of Scotland Mission with a

boy's school at Lima. This is known as the Anglo-Peruvian College, and has about 650 students. All of these schools are of primary and secondary grade levels. The National Educational Council of Peru feels keenly the need for expanding the program of religious education, hence several meetings were arranged for Dr. Knapp in which the main topic of discussion was how to meet this need.

The work among the young people seems to be the most limited of all. The Nazarenes have eleven societies in northern Peru which are organized into what amounts to a federation, as a part of the general church organization. There is a youth federation among the Methodist young people consisting of nine leagues, which hold meetings of their directors, and which also has an annual congress. The Free Church of Scotland fosters the only other young peoples work, and their only plan seems to be having the young people prepare their programs about three months in advance. Their societies are known as Christian Endeavor Societies. Record was found of one mission group holding a young peoples camp.

The value of the Sunday school in the life of the church has not been recognized by the churches. Division into classes by ages has not taken place in many of the groups, and frequently there is no Sunday school at all because there is no place where it can be held.

When Dr. Knapp made his survey of the field, he

found the following to be true: (1) There is too much improvising in the Sunday school.

"A superintendent selects a hymn at the last minute, and he may get a funeral march. Seldom is there anyone who can play a musical instrument. Often a person who is introducing a new hymn forgets the correct tune and teaches an incorrect one."¹

(2) In one church an attempt was made to contact the children by weekly lessons in such subjects as arithmetic. (3) There is a great need for proper lesson materials; and in the majority of the Sunday schools the uniform lessons are used. There is only one mission at Lima that uses the graded materials. (4) The offerings from the Sunday schools are frequently used in the support of the church and not for the Sunday schools themselves. (5) There are no hymn books for children, and there is great need for such materials as maps and pictures. (6) Generally speaking, there is a lack of systematic training for teachers in the Sunday schools.²

Along this same line, Dr. Rycroft, in his book, "On This Foundation", states:

"The Sunday school presents a new challenge... Sunday school is very poor and of an elementary kind, because of the lack of trained teachers, a scarcity of materials, and a totally inadequate knowledge of what a Sunday school should be and do. One of the great weaknesses of the Evangelical enterprises is the lack of any systematic training of teachers. On the whole there are few leaders or national leaders with sufficient preparation to give this training."²

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1. Knapp, Op. cit., pp. 38-41.

2. Rycroft, W. Stanley: On This Foundation, pp. 88-89.

c. Ecuador

There are three Evangelical missions now at work in Ecuador; they are the Christian Missionary Alliance, the Church of the Brethren, and the Gospel Missionary Union. The work is very limited, and the only work done by them specifically for the Indians is that of the Christian Missionary Alliance's, Two Rivers Evangelical School, for Indian boys. There is an enrollment of about 60 of the Inca boys, who range in ages from five to twenty-five. Their aim is to develop Indian teachers for schools to be operated in other parts of the district.

D. Present Educational Opportunities Among the Inca Youth

In a personal letter received from the Pan American Union, Francisco Cespedes makes the following statement:

"The problem of "civilizing" and educating the Indian is one to which much thought has been given in recent years by the governments of Peru and Bolivia, as well as in other countries in which there is a predominant Indian population. There have been efforts to protect the Indian's legal interests and to improve his social and economic status."¹

The aim of the governments in educating the Indian has been to teach him arts and crafts and improve many of his methods in farming and animal husbandry, as well as teaching him better habits of hygiene, how to build better homes, choose better foods, and combat vices.

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1. Cespedes, Francisco: A Personal Letter.

Travelling schools and boarding schools, as well as stationary rural schools have been established for both children and adults. In 1940, 35.15% of the Indian children of Peru, between the ages of six and fourteen, were attending schools. Of this number, 83.44% were in elementary primary grades; 15.56% in the higher primary grades; 1.89% in secondary schools; and .11% in commercial or technical schools.

In Bolivia the effort is to establish indigenous schools to meet the need of the Indians. In 1940 there were 16 of these Indians centers with 75 small sectional schools, each one dependent on one of the centers.

Progress in the schools is determined by the individual student, and therefore there is no specific age-limit for any of the different levels. These study levels are termed kindergarten, primary, orientation and arts and crafts. Among the Inca Indian children in Bolivia, in 1942, there were 692,757 of school age, yet only 6,185 of these were enrolled in any school.

Mr. Cespedes¹ states that the condition of the Indian education in both of these countries is admittedly deplorable, but the hope is that in the field of education something concrete will be accomplished in the not too far distant future.

D. Summary and Conclusions

The work of the Evangelical missions is admittedly

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1. Ante., p. 36.

inadequate, as is the whole program of education for the Indians. The need is for trained workers with a knowledge of how to plan and execute a program that will meet the needs of the Indians.

CHAPTER THREE

CHAPTER III

THE PROPOSED PLAN OF CHRISTIAN EDUCATION

A. Introduction

The program of Christian education must grow out of the needs made manifest by the study of the situation existing among the Indians, and must be planned in such a way as to include the whole life of the Indians.

B. Objectives of the Proposed Plan

An effective program of Christian education must have objectives in two fields; these fields are, the missionaries now working among the Indians, and the Indians themselves.

1. For the Missionaries

The objectives for the missionaries are two-fold; first, to give them a more thorough knowledge of the materials available for use in the field of Christian education ; and second, to prepare them for the carrying out of the principles of teaching in the field of Christian education.

Dr. Knapp, in his manuscript, points out that the National Evangelical Council of Peru recognizes the importance of improving and expanding the program of Christian education. This recognition was made manifest by a series of meetings which was arranged by this council for Dr. Knapp.

The meetings were held to discuss several things, among which were the following: available literature; preparation of missionaries for religious education, especially of children; preparation of pastors for religious education, by the missionaries; and, preparation, by the missionaries, of Sunday school superintendents and teachers. He also points out that the missionaries have expressed a desire for correspondence courses in the field of Christian education.¹

2. For Indigenous Leaders

The objectives for the indigenous leaders have three aspects. First, indigenous workers must be trained in the fundamentals of Christian education. Second, these workers must be developed into capable leaders of their people. Third, these leaders must be brought to realize that they have a place in the national life of their country, and they must lead their people to this same view of national life.

Dr. Rycroft states:

"The very great problem in all of Latin America is that of adequate leadership, adequate both as regards numbers and preparation."²

On the other hand, the Indians have commendable qualities which would make leadership training fruitful.

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1. Knapp, Op. cit., pp. 35-37.

2. Rycroft, Op. cit., p. 90.

These qualities are brought out in a recent magazine article which states:

"They have commendable qualities of character and proven mental capacity. Among these qualities are frugality, industry, tenacity of purpose, and trustworthiness."¹

3. For the Home

"Children are born into homes, not into church nurseries or kindergartens. Those earliest years are most important. Study of child nature and of how persons develop and become what they are, traces basic influences back to cradle years."²

The third objective, that for the home, works in two ways. First, the aim is to lift the standards of the home to a higher level; and secondly, the aim is to promote cooperation between the home and the church.

In describing the home of the Indians, Dr. Rycroft states:

"In the Andean highlands the natives live in miserable hovels, erected in the most primitive way, with practically no opening other than the door for light and ventilation. The cold is so intense they have found it necessary to build this way in order to keep warm. The whole family, with its pigs and chickens, huddle together in the unhealthy, smoke-laden atmosphere of their one room."³

On the other side of this picture, he describes the reason for the hope with which missionaries attack this problem:

"Evangelical workers are not overlooking the Indian woman in their efforts to improve the lot of the natives.

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1. Savage, John: A Call for Prayer, South America, Oct.-Nov. 1942, p.22.
2. International Council of Religious Education: Home and Church Work Together, p.5.
3. Rycroft, Op. cit., p. 172.

She represents the key to the situation. Taught elementary hygiene and how to care for her home and her children, she could effect great changes in the Andean hinterland in a decade or two...Remarkable success has been attained in this connection among the Araucian Indians in the south of Chile. Missionaries (usually a man and his wife and a nurse) travel from village to village by oxcart for three months every year, teaching the girls the elements of hygiene, cooking and baby care, and giving them the gospel."¹

As for the value of the cooperation between the home and the church, a pamphlet on this subject has been prepared by the International Council of Religious Education, in which it is stated that the church needs the home to share in the teachings given in the church, such as the Christian attitudes, devotional life, and stewardship. The home needs to give the incentive for regular church attendance. On the other hand the home needs the church to teach the families the fundamentals of Christian faith, and help families to live at their best.²

4. For Interdenominational Cooperation

The final objective is also twofold. The first aspect is that of cooperation among all the missionaries who are working among the Inca Indians, in promoting the proposed plan of Christian education. Secondly, the aim is to further cooperation among the Indians themselves.

The effort toward interdenominational cooperation

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1. Rycroft, Op. cit., p. 172.
2. International Council of Religious Education, Op. cit., pp. 9-22.

is not without a hopeful outlook. At the Annual United Convention in Huantura, the largest gathering of evangelicals in southern Peru, there were over thirty churches represented, and 95% of the people in attendance were Indians.¹

Other evidences of this need for cooperation are given by various groups at work throughout the territory. The Evangelical Union of South America states that there is "imperative need for a great augmentation of the missionary forces at work throughout the Indians territory."² In a meeting held by this same organization for Dr. John R. Mott and Dr. Rycroft on a recent visit of theirs to this country, the following conclusion was drawn:

"It was agreed unanimously that the urgency and magnitude of the task called for the elimination of party and sectarian differences, and the unification of thinking and planning, and full cooperation on the part of all those who are called to accept the challenge of this Indian need and opportunity."³

Likewise, in the annual report of the Christian Missionary Alliance Mission, concerning their work among the Inca Indians, the following statement was made:

"Our missionaries in Peru need not only the gifts and graces required for the conducting of successful missionary work, but the added ones necessary to harmonious working together with missionaries of other Societies."⁴

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1. Hawley, A.H.: Peru, South America, Oct.-Dec., 1942.p.38.
2. Savage, Op. cit., p.22.
3. Ibid., p. 22.
4. Annual Report, 1941, Christian Missionary Alliance, p.56.

The need for cooperation among the Indians themselves has been expressed by Dr. Knapp in his manuscript. He states that the young people's societies in Peru have only limited cooperation. They tend to keep within themselves. Stress has been laid on the necessity for inter-church fellowship. According to one worker in the field, the pastors have stood in the way of cooperation and fellowship.

Again, Dr. Knapp points out that there is a growing feeling that the Evangelical forces of Peru will derive benefits from their interchange of experiences and ideas, and from a common effort.¹

In Bolivia there is an interdenominational youth organization, called the Christian Youth Fraternity, and there have been fellowship meetings of missionaries and of national pastors.² Ecuador has had limited cooperation and informal fellowship. Limitations are felt to be due to the small number of missionaries at work in the field.³

Cooperation among the various denominational groups of Indians will, it seems, be a starting point for giving the Indians a view of his responsibility to the country around him. It has been pointed out previously in this study that the Indians have no concept of nationality or democracy.⁴

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1. Knapp, Forest L.: Manuscript, pp. 43-44.

2. Ibid. pp. 34-35.

3. Ibid. p. 48.

4. Ante, p. 17.

C. Problems of the Proposed Plan

Problems met in the development of a program of Christian education concern the way in which such a program should be promoted, for instance, how much of the total area inhabited by the Indians should be included in one program; and, who will act as the leaders in the field.

1. Extent of Its Involvement

The question which arises is, should such a program be confined to one Evangelical denominational mission now at work in the field, or should all the missions be included. Again, should the program be confined to one country, or should it include all three of the countries in which the Inca Indians are found.

In view of the fact that surveys of the field involved show that the problems are universally similar, it would seem advisable to include all three countries in which the Indians live. As for the question about the missionaries, it has been shown before in this study that they have universally acknowledged the need for more training in methods of Christian education,¹ therefore it would seem advisable to include them all in the program being proposed.

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1. Ante.,p. 38.

2. Educational Background of the Inca Youth

"Scarcely one percent of the Indians of the Altiplano can read or write. It is with intimate knowledge of conditions among the Aymara people of the Altiplano that I state that they are burdened to an intolerable degree by ignorance, superstition, and poverty."¹

Thus Dr. Knapp quotes Mr. John S. Herrick, a Methodist missionary in Bolivia. As has been shown in the section dealing with the educational opportunities afforded the Inca youth by the governments of the countries, a very small percentage of the children are at present touched by the secular schools, even though effort is being made in that direction.²

The proposal of a program of Christian education will have to be made with these educational disadvantages kept in mind.

3. Approach and Appeal to the Inca Youth

As has been pointed out previously, since the downfall of the Indians at the time of the invasion of their lands by the Spaniards, they have remained outside the pale of civilization.³ The reply of the first conquered Inca to the demands laid upon him by his conquerors, seems to typify the attitude which has kept the ensuing generations from being absorbed into national life. Paul Radin

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1. Knapp, Op. cit., p.33.
2. Ante., p. 36-37.
3. Ante., p.19.

tells of this reply when he states that the Inca who was head of the tribe at the time of the conquest, answered his conqueror's command of obedience by saying that he was a free man, and would never pay tribute to anyone or recognize anyone as his superior.¹

Both the government and the missionaries recognize the challenge of the rehabilitation of the Indians; however, both also recognize their seeming failure in the task. For instance, Dr. Knapp points out the following:

"The reason many of the boys and girls over twelve have fallen away from the church is that they have not been properly taught. A principal failure of the teachers is not understanding the background of the children."²

On the other hand, the work of the Seventh-Day Adventists among the Indians has succeeded because these missionaries seem to have found the secret of winning the confidence of the Indians.³ Mr. Jordan accredits this success to the fact that they seek the need of the Indians first, such as the treatment of disease; they meet that need, and then they teach the Gospel.⁴

A program of Christian education must be built on an understanding of the background of the Inca Indians, and must be prepared to meet the need of these people.

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1. Radin, Paul: The Indians of South America, p. 294.
2. Knapp, Op. cit., p. 38.
3. Ante, p. 30.
4. Jordan, W.F.: Glimpses of Indian America, p. 119.

4. Problem of Leadership

One of the greatest problems among the Indians is the problem of leadership. Dr. Rycroft states that the reason why the Sunday schools are of such an elementary and poor type is that there are so few leaders to train Sunday school teachers.¹ Dr. Inman points out this need also, when he quotes Alcides Arquedas as saying that one of the three aspects of Ecuador's great problem is the nullity of the indigenous group.²

With a look at the possibilities for developing leaders from among the Indians, however, Dr. Inman states:

"The peoples of the Peruvian and Bolivian cordilleras are still capable of cultural development and creative contribution to the future, if but given a chance. Though deprived for centuries of every normal opportunity for economic, intellectual and spiritual advancement, these ragged mountaineers have preserved many of the personal qualities by which in pre-Columbian times their race dominated almost the entire Southern continent. Although outwitted and overcome by the deceit and savagery of the Spaniard, the highland Indian has frequently proved himself stronger than his conqueror, and has compelled his despoilers to conform to his ways, to recognize his race, and to learn his language in order to converse with him."³

D. Proposed Materials

In view of the problems and objectives of the proposed plan of Christian education, the materials will

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1. Rycroft, Op. cit., pp. 87-88.
2. Quoted by S.G. Inman, Problems in Pan Americanism, p. 65.
3. Inman, Samuel Guy: Latin America, Its Place in World Life, pp. 164-165.

have to be varied to meet the needs of the different groups.

1. For the Missionaries

One of the problems which Dr. Knapp states is that of getting suitable materials, and the missionaries suggested to him that, "a bibliography of available materials with a description of each item would help."¹ The first step in this proposed plan will be, therefore, to prepare such a bibliography. It will include books in each of the following subjects: teaching methods in Christian education of children; leadership training; the Christian family, with special references to the obligations of parenthood, Christian family life, and devotional materials for use in the home; materials for young peoples work; guides for wholesome recreation; guides for personal counselling; suitable stories; and hymnals for children and young people. This bibliography will not only include books, but magazines and pamphlets issued by the leading denominations.

Not only will this bibliography be furnished the workers, but an effort will be made to have available for their use a travelling library which will contain a cross-section of the most important books on each of these subjects. The library will make the rounds of the mission

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1. Knapp, Op. cit., p.30.

stations and schools at various stated intervals, and efforts will be made to encourage use of the books. This idea of travelling equipment has been used in this territory before with success. One missionary, Mr. John Savage, of the Evangelical Union of South America, has what he calls a "Caravan", which goes out from the Bible school in Lima. This enables him to transport a number of the students, ^{with} books and other equipment, to the various centers of work.¹

Since the missionaries have expressed a desire for more extensive training, when one of them is ready to return home on furlough, he will be given a list of the schools that offer courses in Christian education. He will thus be able to avail himself of the opportunities afforded by these various schools for further training.²

2. For the Indigenous Leaders

Since many of the Indians cannot read, the materials will have to be varied to meet the needs of the individual churches. For those who are able to use them, there will be made available source materials on methods of Christian education, with special reference to the responsibilities of the leaders, the place of the children in the church, and the relationship of the home to the church. The

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1. Savage, John: Peru, South America, January-March, 1943, pp. 38-39.
2. Ante., p.40.

materials for those who can not read will be those appropriate for visual and auditory education. Emphasis will be placed on the knowledge of the Bible as the chief source material.

3. For the Home

The picture of the Indian home which Dr. Rycroft gives us¹ shows that the Indians live in most primitive conditions. The materials used in these homes, therefore, will have to be correspondingly simple. Dr. Rycroft tells of the work done by John Ritchie, secretary of the American Bible Society among the Indians in their homes. Mr. Ritchie told stories and made tracts about the very simple things which are known to them; for instance, they understand the story of the lost sheep because they have lost sheep of their own.²

The materials will have to be confined to very simple pictures, and graphic tracts, just as Mr. Ritchie has used, with simple printed materials introduced where the members of the family can read.

The importance of reaching the home-maker has been recognized by all the missionaries. The article by Mr. Savage referred to previously, states that the Evangelical Union of South America recognizes the need of workers

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1. Ante., p. 41.

2. Rycroft, W. Stanley: Address, South America.

who are specially equipped for teaching in the home.¹

4. For Interdenominational Cooperation

Purposing that the program be worked out through the medium of interdenominational cooperation, the natural procedure for selecting materials to be used would seem to be by a committee representative of each denomination. This committee will work under close guidance, and upon the consideration of all principles involved in the methods of Christian education of children.

5. The Use of Music, Drama and Art

With the limited possibilities for the use of printed materials in view, more emphasis will have to be placed on visual, auditory and dramatic materials in education.

It has been said that the Indians are not very musical, and one missionary has found that in the fifteen years of his experience, not one of the Indians has learned to play the reed organ.² There will be extensive use of portable victrolas, with records of hymns and other appropriate music. These victrolas will be of the portable type so that they may be transported from one place to the other and used in many different phases of the work. The church and Sunday school will benefit not only by the addition

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1. Savage, Op. cit., p.22.

2. Knapp, Op. cit., p.32.

of accompaniment to the singing, but by the atmosphere created. This will eliminate the problem of which Dr. Knapp spoke when he stated that the person who introduces the hymns often forgets the correct tune and teaches an incorrect one.¹

These victrolas, as part of the equipment used in the home visitation and teaching, will be of value in showing the mother the place of music in the life of her child. They can be used in week-day religious education and in daily vacation Bible schools to create in the children the appreciation of music and sense of rhythm, both of which qualities are said to be lacking.²

Hymns for children and young people will be made available. Where funds are not adequate for books, mimeographed copies of hymns can be made and put into attractive notebook form. Hymnbooks for children are at present lacking.³

The value of music in this work has been recognized by the Evangelical Union of South America. In the newly organized American Radio Mission, the leaders have expressed a desire to purchase good sacred music for a part of the program. Mr. A.H. Hawley, one of the promoters of this work, found that good music attracted listeners because it was out of the ordinary.⁴

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1. Knapp, Op. cit., p. 38.

2. Ibid., p. 32.

3. Ibid., p. 40

4. Hawley, A.H.: Peru, South America, Oct.-Dec., 1942, p.39.

In working with the young people, the missionaries have suggested that music festivals are of value in creating proper social opportunities.¹

Dramatization materials will be made available for the leaders for use in their work with the children. This will be done with two purposes in view; first, to stimulate self-expression among the children; and secondly, to make the materials which are being taught, both Biblical and other types, more vivid in the minds of the children. Along this same line, in relation to the leaders in the work, both the missionaries and the indigenous leaders, there will be an attempt made to develop their initiative so that they can improvise such work for their children, and not have to depend entirely upon published materials, after they have learned the principles of leading the children into these activities.

Pictures will be used extensively in all phases of the work. They will include both mounted and projected types. The type of picture will vary with the age of the group and the amount of education which they have had. Maps and picture grafts and charts will be used in the classes in Sunday schools, week-day religious education and daily vacation Bible schools. A need for this type of material has been expressed by the missionaries.²

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1. Knapp, Op. cit., p. 38.
2. Ibid., p. 40.

Emphasis will be put on the value of initiative in the use of materials at hand, however limited they might be. Nature itself supplies much available material, and an effort will be made to teach the children an appreciation of the beauty in the world in which they live.

E. Proposed Methods

The program is to include the Sunday school, the home, young people's work, week-day religious education, daily vacation Bible schools, leadership training courses in the individual mission centers and their churches, and departments of Christian education introduced into the programs of the mission schools already in existence. These mission schools, with their departments of Christian education, will be the source of supply for the leaders who will go out into the communities and train the workers there for the work in the individual churches. They will be the outstanding indigenous leaders in the fields.

1. For Training Leaders

The program of Christian education in the mission schools will be on a cooperative basis; that is, the students in this department of each of the schools will have periods of supervised work corresponding in length to the periods of study, in which they will go into the local communities and organize programs of Christian ed-

ucation for the churches and homes, and train the church leaders in proper principles and practices. This plan of supervised work of students has been carried out by the Evangelical Union of South America; Mr. Savage, of the Bible School in Lima has used his Caravan to distribute students and supplies to various areas. He then spends his time in visiting each of them in their work and aiding them in the solution of problems as they arise on the field.

The work of these leaders in the various churches will be to train the church members in leadership of their own group, in teaching methods, in worship services, in home-visitation, and in setting up week-day religious education programs and daily vacation Bible schools.

2. For Training Home-Makers

Each church, or small group of churches, will have training centers for mothers and home-makers of the congregations. It is here that they will be taught the principles of carrying the Christian religion into every phase of the home life. Whenever it is possible, the home teaching will include, in addition to the above, the fundamental elements of health, including personal hygiene, care of children, and hygienic principles of the care and preparation of food. The mothers will be taught methods of child-training; also, she will be trained in the understanding of the growing child, and in fostering the development of the inherent characteristics of the child.

For those mothers who cannot read or write the effort will be placed on teaching them simple Bible verses, stories and songs which they can memorize and teach, from memory, to their own children, or to those mothers whom they know, and who are still apart from the church.

The following method will be followed in an effort to reach the scattered people in the rural districts. Workers will be trained in home visitation and personal witnessing in an effort to reach the unchurched. These trained workers will go into the home of an interested church member and invite several neighbors in to listen to the teaching; these women will be told stories and taught Bible verses. The above mentioned Christian home principles, hygiene and child-training will also be taught. Portable victrolas and pictures can be used extensively in this work to teach the mothers the value of music and other expressions of beauty in the lives of their children. The main principle in this method of teaching is to make an effort to inculcate into the thinking of these mothers the things which are being taught. If any of the mothers are able to read, suitable materials will be given them also.

In the churches themselves, emphasis will be placed on the value of the Christian family, through such means as child-training classes, posters, pictures, and family social activities. In all these means, the stress will be placed on the family as a unit, and the responsibility of each member to the rest of the family.

3. For Working With Children

As for the classes among the children, there will be several emphases. As far as materials are concerned, the curriculum in the various training centers and in the church schools will be Bible-centered. A knowledge of the Bible and how to teach it is one of the major lacks among the people there today. "They have no Bible background", states Dr. Knapp.¹

Another emphasis will be upon handwork. These Indian children need to learn how to do constructive work and to be creative. This development of the creative ability in them will not only broaden their own personalities, but will give them a valuable asset to carry into their home life, since there is a need for such appreciation in the homes.

Still another emphasis will be upon the place of music. Since it has been stated that the Indians are not musical,² this part of their lives will have to be developed. This will be attempted through the use of rhythm classes for the children, with an effort to get them to express themselves in music. The children will be encouraged to compose their own simple songs, since it has been pointed out that they have no appropriate music. Of course, the entire musical program will not be dependent upon the songs which they create, but they will be recognized and used when possible.

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1. Knapp, Op. cit., p.32.
2. Ante, p.52.

In the emphasis on reaching the whole life of the child, stress will be placed on the necessity of expressing the Christian motive in every action of life.

In general, the main emphasis in all this work with children will be that of self-expression and creativeness, with the view of guarding against the sense of being downtrodden, which the adults seem to acquire. It is hoped that these efforts will bring out their leadership qualities. At all times, however, the sense of the authority of God, and the principles of right and wrong will be kept in mind.

4. For Young People

Out of the young people will come the leaders of the near future. The main emphasis with them will be upon the study of the Bible, with the view of teaching it and causing its principles to be carried over into the life of their fellow man, as well as into their own lives. They will no doubt form the mass of the leadership training classes, and thus will receive the emphasis upon teaching methods and working in the churches.

For their own benefit, and to meet one of their great needs, there will be an emphasis on wholesome social life, with summer camps and conferences, and such activities as will take the place of those which are provided outside the church. They need to be given help in making friends and in establishing relationships with others.¹

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1. Knapp, Op. cit., p.38.

They too, will be taught, in as far as possible, the value of music, through such programs as music festivals. They will be encouraged to learn how to sing in choirs and in other groups, and how to play available musical instruments. Whenever it is possible, use will be made of their own native folk music, with supplementation where it is needed.

F. Molding the Proposed Program into the Present Mission Work

The very fact that the program will have grown out of the needs and desires of the missionaries of all the denominations represented on the fields, as they themselves have expressed these needs and desires, will make it a part of them all. They will all be called upon to share in the development of it; it will be, in a measure, their program. Their representatives on the central committee will have agreed on the main issues before the program will have been begun. It will be molded into the present work because it will have grown out of the needs manifested in the present work.

G. Summary and Conclusions

The proposed plan of Christian education will attempt to meet the needs of the Indians and the missionaries. It will attempt to raise the teaching standards of the missionaries and both the leadership qualities and the living

standards of the Indians. The means of achieving these ends are through the development of a comprehensive program to include all these various aspects; and the selection and creation of materials suited to the present limited situation.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSIONS

A. Summary

The methods of developing a program of Christian education for the Inca Indians of South America has been the subject of this study. For the general background a brief study was made of the ancient origins of the Empire, the governmental and religious practices of the people, and the transition from the past to the present conditions.

This was followed by a survey of the various countries in which the Inca Indians live, with a view of bringing to light the needs of these people, and the work which is now being carried on by various missions in their behalf.

In view of these needs, a plan for promoting Christian education among them has been offered.

B. Conclusions

The conclusions of the study were that the program being proposed must, of necessity, include not only the Inca Indians, but the missionaries who are now working among them. It must also take into consideration the churches and homes.

Ways were suggested for improving the quality of the leadership of the missionaries, and the training of the Indians themselves for such leadership.

Ways of dealing with both young peoples and childrens groups were also suggested, as well as means for bringing about interdenominational cooperation and fellowship.

Various methods by which the home life of the people can be improved were dealt with.

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