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A PLAN

FOR A SCHOOL FOR GIRLS IN ECUADOR

by

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INTRODUCTION

INTRODUCTION

A. The Problem of the Present Study

The problem of the present study is to determine objectives and principles for a school in Ecuador. Given the desire on the part of a number of Ecuadorean families for an English school for their children, the problem is, first, to determine the type of school needed; second, to work out the philosophy of the school with regard to such issues as nationalism, religion, the Indian problem, and feminism; and thirdly, to establish such principles of organization as will meet satisfactorily the educational requirements represented in this situation. These requirements are many: that of the director, for the creating of a truly whole and spiritual environment for the student; that of the family, for the preparation of the student for practical duties and responsibilities; that of the State, for the training of the student in social and civic responsibility and leadership; and that of the modern world, for a harmonious blending of cultures hitherto largely antagonistic and the effective transmission of a second language having the advantages of a more extensive international use and of a larger literature than is possessed by the mother tongue. The present study will seek to harmonize and coordinate these various requirements into one organic structure for a school.

B. The Occasion of the Present Study

The first intimation of the need for this school in Ecuador came to the writer in the form of a letter from a veteran missionary of the Pacific-Andean region, Mr John Ritchie. Mr Ritchie has worked in Peru for over twenty years and is at present chief of the Upper Andean agency of the American Bible Society, which embraces in its parish Ecuador, Peru, and Bolivia. The letter, dated Lima, Peru, May 24th, 1934, reads in part as follows:

> "I have just returned from a trip in Ecuador. . . It is a beautiful and pleasant land, and perhaps the cheapest country to live in anywhere in the Americas at the present time. Owing to the extreme difficulties through which the Ecuadoreans have been passing, quite a number of the formerly well-to-do families which drew their income from Ecuador but resided abroad have been compelled to return -- which is a very good thing for the country.
>
> "There is in the republic quite a current of aspiration to intellectual interests, though there is not very much that is solid beyond the aspiration. But this aspiration should provide a good basis, and a valuable factor for the matter of which I write.
>
> "So far as I could find there is nowhere a really good girls' school other than those of the nuns, and it seems to me that there is a great field for such an enterprise, especially if headed by a person of adequate preparation. I write to suggest that you go into the possibilities of this."

Mr Ritchie's estimate of the situation was confirmed in a letter from D.S. Clark, chairman of the work of the Christian and Missionary Alliance, the largest of the missionary forces at present occupying the field. Aside from this mission the only societies at work in Ecuador are the Seventh Day Adventists and the Gospel Missionary Union. Except for a small Bible Institute,

there is no institutional work of any kind. Mr Clark has been in Ecuador for thirteen years. Under date of June 29th, 1934, he wrote as follows:

> "First of all, may I say that many of us here during the past few years have felt the need of a Christian school in this capital, and as it has been impossible for us to do anything as a Mission, we have been praying very definitely that God would open the way, should this be His will. . . I think this answers your question as to whether there is a demand for such a school or not."

Under date of September 14th, 1934, he wrote again, as follows:

> "After our school for missionaries' children was started I was almost daily asked if other children could not enter, and even to this day some of my personal friends in Quito do not understand why we did not let them enter when they were willing to pay the fees.
>
> "The fact of the matter is that it is not the Christian atmosphere that the Ecuadoreans want, though they do not appear to oppose our teachings, but what they want is good management and, above all, English."

This, then, is the starting-point of the present investigation.

C. The Procedure of the Present Study

The first step in the direction of establishing principles for the organization of the desired school will be an investigation of the immediate national situation. In its bearings upon the problem of the present study this will involve some reference to the history of Ecuador, its geography and economy, its society and social problems, and general attitudes as regards religion, nationalism, and education. This will be developed in Chapter I.

Ecuador is one of a group of nations having similar origins and history, and for that reason an examination of this larger field on certain general issues is pertinent. Ecuador has been retarded in her development, and for that reason, too, an examination of the more advanced nations is of all the greater importance, indicating, as it should, the various alternate lines which Ecuador may choose to follow in her future development. This survey of the general or background situation will be made in Chapter II, under the heads of Latin American Psychology, the Roman Catholic Church,[1] the Position of Women, and Recent Educational Trends.

Having in mind, then, the results of this survey of the situation in both its immediate and its background context, it will be possible to proceed in Chapter III to the setting up of objectives for the proposed school.

In Chapter IV these objectives will be elaborated into principles of organization and related to such matters

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1. On these two subjects especially, preference among sources will be given to those of Spanish and Latin American authorship, and in the latter case, to Catholic writers. It must be noted, however, that these sources, with the exception of those translated into English, are difficult to obtain, difficult to translate (writers in Spanish have not generally been celebrated for their clarity), and, having generally neither index nor table of contents, difficult to handle. For that reason they will be used chiefly as they appear in secondary sources. The secondary sources used, however, are reputable ones and, in case of doubt, they have been checked against each other.

as location, housing, teaching personnel, student constituency, and service personnel, financing, and curricula.

In Chapter V this study, which up to this point will have been a general one, will be narrowed to a treatment of the place of the Bible in the curriculum as the center of the studies in language and literature. Introduced by a study of the broad sociological effects produced by the absence or the presence of the Bible and Bible-reading, as seen by both Latin American and Anglo-Saxon writers, the next step in procedure will be to relate the values of the Bible,-linguistic, literary, and religious, to the various specific tasks of the proposed school. This chapter, then, and this study as a whole, will conclude with an outline of a six years' course in the English Bible, relating it to the psychological needs and linguistic capacities of the student and to the objectives in view as established in Chapter III.

CHAPTER ONE

CHAPTER ONE

THE IMMEDIATE SITUATION: ASPECTS OF ECUADOREAN LIFE

In order to determine the form the proposed school should take and the objectives toward which the education of the student should be directed, it is necessary to have some knowledge of Ecuadorean national life. This will be considered under six heads: physical setting, social and economic backwardness, Indian preponderance in the population, absentee landlordism, religious fanaticism, and national educational facilities.

A. The Physical Setting of Ecuador

Of the physical features of Ecuador that which has had most to do with the course of national history is its isolation. Happily, this is now largely a thing of the past, for the Panama Canal brought Ecuador 8,600 miles nearer to New York and correspondingly nearer to the rest of the world. Before the opening of the Canal in 1914, however, Ecuador had no direct communication by sea with any of the countries to the north; nor was she, like Chile, on a regular marine line from the south; nor rich enough, like Peru, to attract special attention in world shipping circles.

Cut off from the rest of the world by distance, Ecuador was also cut off, both before and after the opening of the Canal, by the state of her own principal port, Guayaquil, which until 1919 was the most dreaded yellow

fever center on the Pacific. For fifty years previous yellow fever was not once absent from the city of Guayaquil. May 1919 saw the last case, the successful sanitation of the city coming as the result of the efforts of the Rockefeller Institute. The port of Guayaquil is too shallow for the largest ocean steamers, but is now a regular port of call for smaller boats on several lines. Communication by air, too, is being developed, and highway- and railroad-building is being continued more or less steadily, branch lines having been added in recent years to the main Guayaquil-Quito line, completed in 1908. Thus its isolation is rapidly becoming a thing of Ecuador's past; but the effects of four centuries are still present, and apparent in the drowsy inertia seen among the people of the coast and the fanatical conservation of the Andean highlanders.

Its mountainous character is another notable feature of the physical setting. This Ecuador has in common with Peru, Bolivia, and Chile, and to a lesser extent, with Colombia. Its volcanoes, though, are a more distinctive feature, forming one of the impressive elements of the whole Andean panorama. Of them Enock says:

> "Due to their peculiarly symmetrical arrangement and spectacular appearance, such an assemblage of snow-clad peaks is not found in any other part of the world. Not only for their height are the Ecuadorean peaks noteworthy, but for their peculiar appearance in parallel lines, sometimes in pairs facing each other across the 'cyclopean passage' or avenue formed by the long plateau. There are twenty-two of these great peaks,

> several of which are actual volcanoes, grouped along the central plains almost within sight of each other. Built up by subterranean fires, the great mountain edifices of Ecuador are sculptured by glacier streams and perpetual snows. The volcanoes of Ecuador have rendered the country famous among geologists and travellers of all nationalities. They were the terror of the primitive Indian, and objects of awe and worship by the semi-civilized peoples of the land, and have been at various periods terrible scourges and engines of destruction."[1]

Of these peaks Grubb says further:

> "The best known are perhaps Chimborazo (20,498) and Cotopaxi (19,613). . . The latter is one of the deservedly celebrated volcanoes in the world. It presents a crater of remarkable beauty, in its symmetry rivalling Fujiyama, which it exceeds in altitude by 7,000 feet. It is the loftiest active volcano in the world, overtopping Vesuvius by 14,000 feet. In 1741 it entered on a period of twenty-six years' continuous activity, desolating the whole province of León. It is said that its thunderings were heard in Honda (Colombia), 500 miles away. Of late years it has subsided into relative quiescence."[2]

Associated with this matter of the Andean cordillera formation and its activity is that of altitude. This is of importance in view of the fact that the larger share of the population is spread over the higher central sierra region, Grubb estimating that although "the ten 'sierra' regions of the country include only 13% of the total area, or 52% of the area excluding the Oriente (jungle)... in them is found 1,250,000 persons, or 70% of the total population."[3] Grubb's estimate of the

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1. C.R. Enock, Ecuador, p. 150.
2. K.G. Grubb, The Northern Republics of South America, p. 15.
3. Ibid, p. 19.

population in 1929 was 1,785,800. The area of Ecuador is unknown, the eastern and southern frontiers being as yet undetermined. It is, however, with the exception of Uruguay, the smallest republic in South America.

In the case of Ecuador it is altitude rather than latitude which has most to do with the determination of climate and products. Quito, the capital, has an altitude above sea level of 9,343 feet and a mean annual temperature of 59F. On the coast, and in the jungles of the hinterland, of course, the climate and products are such as would be expected of the immediate equatorial tropics, modified, somewhat, on the coast, by the Humboldt current in the Pacific. Thus Ecuador can offer the widest imaginable variety of climatic conditions and products, the Ambato public market, to take one example, offering ice from the glaciers side by side with strawberries, apples, and peaches of the temperate zone, which in turn rest cheek by jowl with bananas, pineapples, oranges, and other tropical products.[1] The principal exports are cocoa, supplying a third of the world's market, tagua nuts, for the making of buttons, sugar, coffee, tobacco, "Panama" hats, and petroleum. Aside from pastoral and agricultural occupations, the chief highland industries are weaving and pottery-making.

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1. W.F. Jordan, Ecuador, p. 49.

B. The Social and Economic Backwardness of Ecuador

In spite of a comparative wealth of natural products, Ecuador has been and remains a "backward" nation. Even by comparison with Colombia and Venezuela on such a point as the first show of strength on the part of the liberal political party Ecuador makes a poor showing: liberalism was vocal in Colombia in 1861, in Venezuela in 1870, but not until 1897 in Ecuador. But in fairness to Ecuador there must be noted along with that fact this further one, that Ecuador now has Church and State separated, whereas Colombia does not. The following table, showing the comparative development of the Pacific trio of Chile, Peru, and Ecuador, though not altogether reliable, due to inevitable discrepancies between decree and deed, will nevertheless be of interest on this point:

	Chile	Peru	Ecuador
Transportation: Completion of first and major lines	1863 1910	1851	1908
Educational Reforms	1880-1912 1920-1927	1921-24	1925 Annulled 1926
Religious Liberty	1881-86 cemeteries marriage 1925 separation of Church and State	1869 cemeteries 1897 marriage 1915 religious liberty	1902 marriage 1904 Church put under State control

C. The Indian Preponderance in the Population

This backwardness on Ecuador's part is, as already suggested, largely to be accounted for by the long isolation of the country as a whole, and the still greater and more prolonged isolation of the parts of the country from one another. It is further explained by the nature of the land -- ruggedly mountainous and volcanic, in its populated center, and in the east, impenetrable, miasmic jungle. A further explanation is to be found in the Indian preponderance in the population and in the character of the Andean Indian, in his degeneration through century-long servitude and alcoholism, as well as in his natural passivity and wantlessness. Bunge puts the Indian population at three-fourths the total, the mestizo (mixed, Spanish and Indian) at three-eighths, and Spanish at one-eighth.[1] Señor Bunge's powers of observation as a sociologist are greater, apparently, than is his facility as a mathematician, and consequently preference will be given to Grubb's figures,[2] as more conclusive. They are as follows:

Whites	10%	Lowland Indians[3]	1%
Indians	37%	Negroes	.5%
Mixed	51%	Foreigners	.5%

. . . . . .

1. C.O. Bunge, Nuestra América, p. 306.
2. K.G. Grubb, op. cit. p.19.
3. Savage Indians of the jungle, as distinct from the highland Indians.

D. Absentee Landlordism as a Feature of the National Economy

In addition to the physical cause of backwardness and the elementary sociological cause to be found in the presence of a vast inert mass of Indians, kept, partly by alcohol and partly by trickery, in a state of perpetual peonage, there is a further sociological cause, in the economic structure of the country, in the system known as latifundio. This is the holding of immense tracts of land by absentee landlords, and is an inheritance of feudalism come down in the Pacific-Andean countries from colonial days, when these lands were given as viceregal and royal favors. Its present-day consequence is an almost total lack of a middle class of small property owners.[1]

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1. It is difficult to secure precise and certain information as to the extent of this system in Ecuador. Mr Ritchie hints at its existence in the letter quoted in the Introduction; and it is a well-known and prominent feature of both Chilean and Peruvian economy. Enock, author of the most exhaustive work on Ecuador, writing in 1914, speaks of it rather obscurely but quite certainly: "As in Chile, the land of the republic is divided among them (the exclusive governing class, made up of white and near-white mestizos), and consequently is largely monopolized in a very few hands, and this circumstance to a considerable extent is responsible for the backward sociological condition of the great bulk of the population." (Ecuador,p.222.) Grubb, on the other hand, writing in 1929, remarks that "it has recently been denied...that the land question in the form of latifundio...exists in Ecuador." (op. cit.p25) An article appearing as recently as 1931 in the Revista Juridico-Literaria of Quito, and which, coming from such a source, may be considered conclusive on this subject, speaks of the system as "in use" and "subsisting in full actuality."

E. The Religious Fanaticism of the Ecuadoreans

A recent writer on Ecuadorean affairs has diagnosed the national ills as "lack of education, and fanaticism."[1] In any consideration of the religious problem it must be remembered that during colonial days the Inquisition held sway over this territory, and that this has had its inevitable effects upon the upper classes. Quito became, during those colonial days, and remains the most conservative capital in South America, "preserving," in Bunge's words, "more than any other the rancid doctrines of the Austrias."[2] The parasitical grip of the Church upon Ecuadorean national life throughout its history may be seen in the fact that as late as 1909 there were in the city of Quito alone, with a population, then, of about 60,000, or less, six monasteries, seven convents, ten seminaries, seven parochial churches, fifteen conventual churches, a cathedral, a basilica, thirteen chapels, and a Franciscan monastery which was said to be the largest in the world. At that time ten per cent of the population of the country were priests, monks, or nuns, and seventy-five per cent of the population was absolutely illiterate.[3]

. . . . . .

The writer of this article points out the impossibility of material progress as long as the nation lacks an intelligent and active farmer class of small property owners. (R. Jácome Moscoso, "La nación ecuatoriana," Revista de la sociedad jurídico-literaria, January - December 1931, pp.18-19,20,27)

1. Ibid, p. 41.
2. C.O.Bunge, op.cit. p. 306.
3. Cf. R.E. Speer, South American Problems, pp.179-180.

A religion which is half pagan and half debased-Catholic is presided over by a priesthood which, in contrast to that of Argentina or Brazil, is reactionary in the extreme. Religious fanaticism has controlled even the political life of the country. The battle-cry of one clerically inspired and guided uprising is typical of Ecuadorean political history. It was, "Down with the Constitution! Hurrah for religion!"[1] Priest-initiated Bible-burnings and stoning and jailing of missionaries are still fairly ordinary features of evangelical missionary efforts in the remote sections of the country, and even in the urban centers are not beyond the memory of the older missionaries.[2]

. . . . . .

1. C.O.Bunge, op.cit. p.310. It is interesting to note that the present power of the Church in Ecuador is due not to the clergy but to the activity, back in the 1860's and 70's, of a layman, Gabriel García Moreno, who as president of Ecuador, Bunge ironically remarks, was more Catholic than the Catholic Sovereigns, more papist than the Pope, and "more Christian than Christ". García Moreno aimed at the establishment in Ecuador of a direct theocracy through the Church (much to the embarrassment of the Pope, Pius IX), put all education into the hands of the Church, and succeeded by dint of fire and sword in consecrating the republic to the Sacred Heart. "By 'right' he understood the duty of taking to heaven, either by persuasion or by imposition, the soul of every Ecuadorean." (C.O. Bunge, op.cit, p. 321) This strain of force and fanaticism has been a permanent one in Ecuadorean religious and political history, and has left an indelible mark upon the national character.
2. The situation of the missionary enterprise is depressing, from the standpoint of numbers, but from the standpoint of quality, encouraging. In 1929 Ecuador had forty-one missionaries, including those of the three societies mentioned in the Introduction, and there was a Protestant community of between three and four hundred. Despite this low figure, Grubb remarks, "it must be admitted that the effect of the testimony and the consistent witness of in-

At present missionaries are legally debarred from the country, as are all foreign-born priests. As may be readily seen, this is essentially a nationalistic rather than an anti-religious provision. Evangelical missionaries now at work in Ecuador are registered there as teachers, professors, lecturers, and the like, and enjoy the good will of the government. The present government is itself the result of a liberal reaction against an attempted dictatorship under clerical sponsoring.

F. Educational Facilities in Ecuador

The other half of the diagnosis referred to above was "lack of education." The educational needs of Ecuador are being served by government, municipal, and private schools.[1] Of the latter the Roman Catholic

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dividual lives in the midst of prejudice, immorality, and outbreaks of political passion cannot be measured in figures and statistics." (op.cit. p. 35) Of the Guayaquil church and the work of Mr W. E. Reed, the pioneer missionary of Ecuador, he says: "In view of the general conditions prevailing in this country this work must be regarded as one of the most remarkable achievements in the whole region extending from Bolivia north to Colombia. Mr Reed is known and respected by the best families of the city and finds a ready entry into almost every home. The church is alive, the members actively conducting their own open-air meetings and tract distribution. More impressive even than these manifestations of the power of the Spirit of God is the godly and consistent living of the members and the humility and sincerity of their personal testimony. In Latin America such attainments are rare, and are only sustained at the cost of much sacrifice." (op.cit. p. 36)

1. The other private institutions include a German school, serving the German colony particularly and subsidized by the German government, a small primary school run by the

Church maintains the greater number. The disproportion to be observed between the fact that in addition to the Church academies there are seventeen national secondary schools and four universities in this small country, and this second fact, that Ecuador has an illiteracy proportion of forty to sixty per cent of the population,[1] makes only too patent the need for elementary education. According to law, primary instruction is compulsory for children between the ages of six and twelve; but provision on paper and provision in actuality are, unfortunately, two quite different matters. The same general Latin American weakness is seen in the disproportionate emphasis given by students to the traditional professions: in Ecuador, in 1927, for example, 296 university students were enrolled in the faculties of Law, 287 in those of Medicine, and only 44 in Science.[2]

In summary of the intellectual and educational conditions, Browning says:

> "The impression gathered after a careful survey of the intellectual conditions in each of the Latin
>
> . . . . . .

Seventh Day Adventists, and a Bible Institute under the auspices of the Christian and Missionary Alliance, having in 1929 eleven students, and possibly, a Japanese school, serving the Japanese population. A recent educational development has been the Daily Vacation Bible School movement, headed by Miss Gladys Shepherd. Under Miss Shepherd's direction thirty-two schools were held in 1935, with a total enrolment of 1641 children.

1. Cf. K.G. Grubb, op.cit. p. 29.
2. Ibid, p. 29.

> American republics is that Ecuador should be placed far down if not at the very foot of the list. A few men of undoubted ability have been produced, but the general intellectual situation of the people is far below the average. . . The history of the people of Ecuador is one of the darkest pages in that of the modern world, since it has been exploited for the benefit of the few, and more often than not led to slaughter in the support of this or that pretender to power. And the Church which should have been engaged in the intellectual and moral uplift of the people has not only been supinely negligent, but has loyally and eagerly abetted every effort to keep them in ignorance and make them a tool for their own use in the incessant struggle for the subjugation of the nation."[1]

G. Summary and Conclusions

This study has brought out the fact that Ecuador has suffered in the past from isolation, both as a whole and within her parts, and that she is burdened with a large inert population of semi-civilized Indians, with a still larger proportion of illiterates, both Indian and mixed, and with a ruling and directing class which is, to a large degree, irresponsible and inept. Religion to the upper classes may be summed up as a matter of rites, and to the Indian as rum.[2] Educational opportunities are inadequate, and so far as meeting the real needs of the country is concerned, misdirected.

Summing up the whole situation, W. E. Browning says, referring to the past:

"Its needs, social, spiritual, intellectual, and

. . . . . .

1. W.E.Browning, The Republic of Ecuador, pp. 14-15. Quoted by K.G. Grubb, op.cit. pp. 29-30.
2. Cf. R. Jácome Moscoso, op.cit. p. 24.

> even material, have cried more loudly and more insistently than those of any other land that lies to the South of Rio Grande, but they have heard no response other than the echoes of their own cry."[1]

And of the future, he says, recommending a solidly planned and financed program of mission education:

> "This is also the line of work which would meet with the greatest acceptance on the part of the Ecuadoreans, and unqualified approval from the representatives of our own country who are residents in Ecuador. There is a tragic need of instruction, and especially of Christian education, which will build up character at the same time that it instructs the mind."[2]

Enock, too, at the end of his exhaustive study on Ecuador, writing from a purely secular point of view, stresses the same need of character and of education for character and for the development of leadership, at once national, intelligent, and public-spirited. Even Grubb, normally biased against institutional missionary work, concludes his survey with this expression of conviction: "There is little doubt that there is imperative need for educational work in Ecuador."[3] In view of the real problems of the nation as a whole, such educational work, although

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1. Quoted in K.G. Grubb, op.cit. p. 40. One single attempt has been made to introduce evangelical schooling into Ecuador. Sometime before 1900, Dr Thomas Wood obtained the consent of President Alfaro, Ecuador's first liberal president, to start normal schools in connection with the government educational program. Methodist missionaries arrived in 1900 for this purpose, the arrangement being that two schools should be opened with the government paying the expenses and the mission supplying the staff. These schools "only lasted three or four years, and then collapsed on the withdrawal of all the missionaries except one, who went into business." (Ibid, p. 32)
2. Ibid, p.42.
3. Ibid, p.45.

carried on among the upper classes, must keep constantly in view the larger and more elementary needs of the country and train its students for leadership in meeting them.

CHAPTER TWO

CHAPTER TWO

THE BACKGROUND SITUATION: ASPECTS OF LATIN AMERICAN LIFE

In the preceding chapter the situation was surveyed in its immediate national setting. But Ecuador has herself a much wider setting, in the group of nations to which she belongs. What, then, is to be said of this wider setting in its bearing on the problem of establishing satisfactory educational principles?

First, it must be said that the day is past for speaking of these nations without differentiation. In 1847, representatives of the Latin American nations, meeting in conference in Lima, declared that in view of their common origin, language, religion, and customs, and their present needs and interests, they "could not but consider themselves as parts of the same nation."[1] But subsequent experience has belied this statement, and these nations have yearly, by wars or by conflicting interests, or by the irresistible course of their own national evolution, grown apart. Dr John Mackay has very aptly observed that Mexico and Argentina mark the poles of this development, with the other nations occupying varying positions between them: Argentina representing the most extreme form of Europeanization, with only a slight Indian element to begin with and with a constant influx and blending, during the last

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1. Quoted by S.G. Inman, Christian Cooperation in Latin America, p. 167.

century, of various European strains; and Mexico, at the other extreme, become fanatically Indian-minded in her attempt to work out a national salvation which will at once do justice to the original Aztec and Toltec heritage and maintain cultural integrity before the inrush of American industrialism.

Yet even with these modifications, there is a recognized similarity among these nations sufficient to repay the effort to discover and define their most common and outstanding psychological traits, and to determine to a degree their sources and causes, racial and historical. This general study is of particular value in the case of Ecuador, which, being a small and comparatively undeveloped country, is likely to follow lines of evolution already marked out by one or other of the greater powers.

It is axiomatic to say that to found a school in a foreign land, or in any land, it is necessary first to know that land. This acquaintance was begun in Chapter I. The racial type, too, and its psychology must be known, for such an enterprise, and something of the historical and sociological elements which have gone into the formation of that type. One of the most prominent of these influences will be found to be the Roman Catholic Church, and another the traditional educational system. Both of these will be examined briefly, and to this examination will be added a review of recent substitutes for both. Finally, it is of special import, in projecting

a school for girls, to have in mind the position of women in this society, their needs and their capacities.

A. Latin American Psychology

What kind of personal material will the educator find to work with? What attitudes of resistance or of reception must be met within and without school walls? What prejudices and preconceptions will be encountered? Upon what innate capacities and natural inclinations may the educator rely and build? What defects must be corrected? What deficiencies supplied? These are the questions to be answered in the present section.

1. The Universal Outlook of the Latin American

The first trait evident in the Latin American is the universality of his outlook. This may appear combined with the highest general culture and knowledge of the world, or apart altogether from contact with the usual traffic of modern life and in total ignorance of world history and geography. Mrs Miller, for instance, tells of a little society far in the interior of Brazil which sent this telegram to the representative of the Woman's Missionary Council: "Give our love to the women of the world."[1]

This ecumenical-mindedness has been part of the Iberian nature for centuries. It was part of the Messianic

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1. M.R. Miller, Women Under the Southern Cross, p. 99.

passion of sixteenth century Spain; it was a major element in that strange mysticism which was Columbus's and that stranger still which characterized the Conquistadores. It has been embodied over and over again in individual figures in Iberian and Ibero-American history: in Father Vitoria, father of international law; in Cardinal Cisneros, moving spirit in the publication of the first Polyglot Bible, as well as in the endeavour to save all the souls of Europe by Inquisitorial methods; and in Simón Bolívar, the South American Liberator, who in his Congress of 1826 proposed a plan for a federation of nations, antedating the League of Nations by almost a century.

Latin America has from the first warmly promoted the program of the League of Nations and has given three presidents for its Assembly, in addition to supplying the leading international jurists of the last two generations. In news service, too, it has often been observed that the great daily papers of Buenos Aires put to shame the press of both New York and London for the space and attention given to world news. Furthermore, there are no racial antipathies among these peoples. In Brazil, for example, a great deliberate experiment in miscegenation is going forward on a national scale. The phrase "cosmic race" was coined a decade or so ago by a Mexican writer and has become a watchword. When in the first Pan American conference (1889-1890) the United States delegation wished to promote a customs union with the slogan "America for

the Americans," the other America, headed by President Sáenz Peña of Argentina, is said to have replied with the rallying cry, "America for Humanity."[1] In less serious but equally revealing matters the same conception prevails. In a recent book by the Venezuelan woman novelist, Teresa de la Parra, the heroine, Paris-gowned and scented and Spanish-convent educated, plumes herself openly on her ability to express herself clearly and with elegance in three languages. An important publication of 1928 by the Peruvian Communist, José Carlos Mariátegui, strikes again and conclusively the same note:

> "But... a new feeling, a new revelation are beginning to make themselves known. By the universal ways, the ecumenical, that they reproach us with so much, we are drawing nearer daily to ourselves."[2]

2. The Inertia of the Latin American

The Iberian character itself, not to mention the Indo-Iberian, is difficult to analyse. Indeed, it is quite probable that all national types are unintelligible in analysis,--the paradoxical combination of sentiment and utilitarianism in the English man of action, for instance. Yet the Spanish national genius seems even more than others to abound in paradox. Its most fundamental elements would seem to have been arranged by some giant G.K. Chesterton, for they consist of

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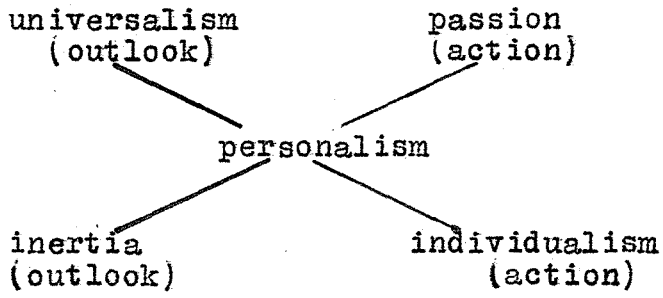
1. C.H. Haring, South American Progress, p. 228.
2. Siete ensayos de interpretación de la realidad peruana, p. 264. Writer's translation.

absolute polarities,--universal outlook and individual action, passion and inert indifference. The following diagram brings out the contrasts and interrelationships of these opposing forces.



Various writers have stressed the inertia of the Spaniard and the Latin American. North American business men have called it laziness, but other observers have treated it more gently.[1] National writers like Bunge, de Onís, Ortega y Gasset, and Ganivet have spoken scathingly and with prophetic thunders.[2] Probably Salvador de Madariaga has shown most surely its sources. The Spaniard, he says, is the man of passion par excellence, the man of spontaneity and integrality; what he does he must do wholly, and passionately, and this is even truer of what he feels. Inertia, thus, is not the opposite of passion but its necessary counterpart. It is to the man of passion what self-control is to the man of action; that is, as self-control in the man of action is "a psychological mechanism which ensures the discipline of the

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1. See, for example, J.A. MacKay, That Other America, p. 69 ff. (See for example)
2. In Nuestra América, Ensayos, España Invertebrada, and Idearium Español, respectively, for example.

passions in order to safeguard a maximum efficiency," so "an analogous phenomenon may be observed in the man of passion, that is, a mechanism for the protection of passion against all actions which might hinder its full manifestation"--"a selective attitude, an instinctive filter which bars access towards the will to all solicitations to action from which passion may have anything to fear."[1]

Thus it is because of his universal outlook and his spontaneous wholeness in response that the Latin American is content so often, out of self-protection, to remain indifferent to action. In this connection Madariaga says:

> "Indifference, laziness, passivity, are but various appearances of passionate life quietly flowing. For in reality, the man of passion is normally indifferent because the calls on his activity do not appeal to him as sufficiently universal to stimulate him to action."[2]

3. Individualism and Amorality in the Latin American

Normally "synthetic and contemplative,"[3] the Latin American is also capable of being synthetic and active. This comes about when, under the pressure of strong appeal, passive passion is turned to active. The sociologist calls this the emergence of gana,--the volcanic impulse. In the individual it is his very inertia which has stored up in him reserves of energy

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1. Englishmen, Frenchmen, and Spaniards, p. 103.
2. Ibid, pp. 43-44.
3. S. de Madariaga, op. cit. p. 52.

against the time of action; and in the social group it is the inertia of the mass that gives opportunity for the emergence of the dominating individual. As in art and in history and literature, Spain has been characterized by the appearance of isolated geniuses of extraordinary achievement, so in politics Latin America has been characterized by the appearance of dictators of commanding energy and will.

Such individual action on the part of the man of passion will often assume anti-social forms: action, even in collective life, will be ruled by purely subjective standards, all the more subjective for rising in the spontaneity and energy of an integral man. As in Madaraſga's analysis, noted above, the individual guards his life of passionate contemplation, so now, aroused at last to passionate action, he will guard this life too from any drains upon it or interference with it on the part of the social group. It is because of this fiercely jealous guarding of his life of passion by the individual that group action in Iberian countries is so difficult. Its outcome thus is a completely amoral view of life, with little thought and less concern for social consequences and moral responsibility.

To such individualism all things are possible, and all things are lawful,--the greatest achievements and the greatest aberrations. Combined with the tendency to

dramatize life, which will be treated presently, it is at the source of many of the sociological ills of South America.

4. The Sense of the Dramatic in the Latin American

The phrase "All the world's a stage" should have been written by a Spaniard. For with the Spanish classical title, "Life's a dream," it would have epitomized another of the polar dualisms of the Iberian mind, the tendency to dramatize life in action, and the tendency to observe life in spectator-contemplation. For in reality both passive contemplation and individualistic action grow out of the feeling that life is drama. As suggested above, this sense of the dramatic is also at the source of both public and personal amorality. One of the explanations of the individual's action is that he sees himself the hero of the play,--grandiloquent, strutting, imperious or gallant, mercilous, fierce, tempestuous, or extravagantly noble and generous, as his conception of the role may be. The dramatic standard, in its double action, is at the root of the Latin American's greatest faults, envy and arrogance, and of his greatest virtue, generosity. In public life, too, the dramatic sense still holds sway, this time, however, in the form of an audience-psychology, and is responsible for public indifference to scandals of dishonesty, governmental irregularities, and devious or non-operative administrations of justice. It may not

be ethics, but it is good drama. Madariaga sums up this tendency and its social effects when he says:

> "In a conflict between the individual and the community, the religious reaction of the Spanish soul tends to the side of the individual. Sin, fault, crime are felt rather as valuable sources of human experience enriching the individual, than as injuries inflicted on the community."[1]

5. Personalism in the Latin American

Along with this sense of the dramatic in life, and inseparable from it, is a sense for persons as persons--of their worth, their individuality, their uniqueness, their indivisibility, and their superiority to principles and institutions. With an abstract sense of justice, Dr Mackay has observed, the Iberian combines a concrete sense of man.[2] Their interest in persons is the source of the charm of Latin Americans, of their ceremonious etiquette and genuine courtesy and hospitality. "What's a constitution between friends?" is another putting of the principle, somewhat cynical but not untrue. It is the secret of the caudillo[3] and of the revolution. In questions of crime and irregularity it is always the protagonist and the victim -- people, that is, who are the objects of feeling, rather than the principle transgressed, or the rights of society in the abstract. It is because of this sense of the personal, and of the dramatic in the

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1. Op.cit., p. 234.
2. The Other Spanish Christ, p. 17.
3. Political "boss" or military leader.

personal, that Latin Americans almost invariably refer to a criminal as a desgraciado -- not bad primarily, but unfortunate; and it is this too that has had its fruitful issue in the work for delinquents which is being carried on in Brazil and Argentina.

6.The Sense of the Artistic in the Latin American

With universalism, individualism, inertia, passion, and the sense of the dramatic and the personal, all the major traits of Latin Americans have been accounted for except their sense of the artistic and their love of beauty. This is difficult to relate to the other traits diagrammatically. It may very well be connected, deep in the intricacies of personality, with the sense of the dramatic or with the life of passion. Or it may be part of the life of contemplation, since it is self-evident that the contemplative type of personality will tend to place a higher premium on beauty than will the active. In any case, whatever its sources, it is a conspicuous Latin American trait, evident in the ornate public buildings, in the universal love of poetry and oratory, in state-subsidized opera seasons, in the numerous art schools, in the carefully planned streets and parks, and even in the inevitable and carefully cherished flowers at the door of the Indian workman's hut.

7. Summary: The Resulting Society

Up to this point psychological traits have been treated in more or less neutral terms. They have their

historical and sociological sources, which it has been impossible to discuss in detail here. Little has been said of the Indian strain. These suggestions may be made here in that connection.

First, the Indian, in his reserve and dignity and stolid passivity and melancholy, is difficult to know.

Second, the Indian of to-day, after four centuries of serfdom, catechizing, and alcoholism, can hardly be said to be a fair representative of the original Indian stock.

And thirdly, the Indian has many traits in common with the Spaniard. In his present state he lacks the Spaniard's arrogance, and seems to lack his acquisitiveness. He is, however, superstitious, fatalistic, cruel, and concrete- and personal-minded.

Not only do these traits have their sociological sources but they have as well their sociological outcomes, in the structure of society and the standards of social intercourse. Some of these have been indicated in the review of psychological traits. Bishop Every, as a typical Anglo-Saxon, speaks of the "debased moral atmosphere of Latin America,"[1] and again, of "dishonesty, the curse of South America everywhere."[2] Latin American thinkers themselves have been as critical. Alfredo Colmo,

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1. Twenty-Five Years in South America, p. 50.
2. Ibid, p. 36.

for instance, finds two great Argentine sins of decisive importance: first, the general lack of will, the almost universal absence of moral character and energy; and second, the habit of lying. This latter, he says, "is so general and so intensified that it seems to be a subconscious predisposition, so that there is nothing about which one does not lie."[1]

The debased moral atmosphere of which he speaks, Every analyses into these separate elements:[2] (1) universal dishonesty (2) sexual immorality (3) public indifference to transgressions of law and order (4) gambling and (5) cruelty. The last can be traced to both Spanish and Indian strains; the fourth to the sense of the dramatic, including in it the expectation of Messianic events, and to the traditional Spanish contempt for labour; the third to the inertia resulting from an exaggerated sense of the dramatic; and the second and the first to rampant individualism and, on the part of the public, an almost complete absence of the pressure of social sanctions as usually exerted in civilizations of the European type. As regards sexual immorality, this absence of standards applies only to men and to lower class women. Upper class women live under a code as rigorous as the other is lax.

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1. Cited by S.G. Inman, Problems in Pan Americanism, P.86.
2. Op.cit. Chapter VI.

In Chapter III reference will again be made to these traits, not this time in connection with their misdirection, but with regard to their use by the educator and their re-direction. For the present, a study must be made of the institution, and the spirit, to which many Latin American thinkers point as they admit these diagnoses. The institution which they indicate as the source of many of their ills, social, national, and personal, is the Roman Catholic Church.

B. Roman Catholicism in Latin America

1. The Historical Sources of Latin American Catholicism

In any discussion of the Roman Catholic Church in South America, its history must be called to mind and the fact that in the exploration and conquest of America friar and soldier marched hand in hand. The Catholicism they brought to America was that of the Reconquest and the Inquisition, a Catholicism of legal and dogmatic formula and of military force, and on the other hand, a Catholicism of emotional fervours, centered in Mariolatry and a debased conception of the Host, and issuing in Don Juanism and the evils always inherent in a material and magical view of religion.

At the time of the exploration and conquest of America, Spain had not yet recovered from the effects of seven long slow centuries of unceasing conflict with the Moors.[1] During those centuries the spirit of Christ and the spirit of Islam had by some strange twist of fortune become peculiarly interchanged, so that by the time the Reconquest was an accomplished fact, the "Christian" Spaniard, in spirit and in mode of propaganda, was more Turk than Christian. Habituated by centuries of

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1. 1492 was the year of the surrender of the last Moorish stronghold in Spain to the Christians, as well as of the discovery of America. Conflict with "non-Christian" elements went on in Spain for the next century or so, though on inquisitorial and boycott lines rather than military.

warfare to suppose that belief could be compelled by force, the missionary friar who went out to America had not yet had time to re-think missions.[1]

This religion of force became in time the religion of the Inquisition, and to this day, throughout vast sections of Latin America, the Church, by means of a bureaucracy of formidable power, maintains a totalitarian control of life. It is the prevailing factor in society, education, and government, and holds the keys not only to heaven but to prestige and preferment in every walk of earthly life and ambition as well. A prevailing and pervasive political machine, South American Catholicism has been limited to this type of activity by its very lack of ethical and intellectual content and its consequent lack of spiritual power. In its transfer from Spain all spiritual values were left at home, and thus it came about that the religion of South America is predominantly Mariolatrous and hagiolatrous, a religion of showy rites and of superstition, full of petty juggling of divinities. With obeisance to a divinized material Host and a divinized human Mary, who could be cajoled,

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1. There were, of course, exceptions to this rule of force. In addition to the notable Padre de las Casas, first champion of the Indian, there were others, some known to us and doubtless others unknown, who followed rather the spirit and method of Ramón Lull than of Mohammed; but it is a well-attested historical fact that all too generally catechism and baptism were enforced and reinforced by fire and sword.

an ethically and morally demanding Christ was superfluous. Of South American Catholicism's ingenious incorporation of local Indian deities into its calendar of saints and Virgins, everyone knows who is versed in the life of Peru or Mexico. As regards its generous admixture of superstition, Count Keyserling observes, in his South American Meditations:

> "The Catholic Church in South America is no more than an institution of sorcery, such as are most of the objectivations of Indian religious feeling. What in Europe is faith, has turned to pure superstition in South America."[1]

2. The Lack of Ethical Content in Latin American Catholicism

In this system of superstition and magic, rites are fulfilled, and images entreated, scolded, or punished, according to the whim of the worshipper, not from faith but out of a desire to get, -- to get things, generally, and very material things, a lottery prize, for example -- or to get eternal life, in the sense of a mere prolongation of existence. As Dr Mackay remarks, this is not a craving for regeneration but for immortality, a dread not of sin but of death. The Cross and the Host, consequently, have become but the major elements in an elaborate fetichism for the warding off of death.[2]

Thus, in view of this religion totally lacking

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1. P. 311. Quoted by J.A. Mackay, That Other America, p. 71.
2. Cf. J.A. Mackay, The Other Spanish Christ, p. 101.

in ethical content, a South American university president has been able to write:

> "In so far as religion signifies that kind of pure spirituality which has its analogy in science and art, something that creates imperative duties with no other sanction than that of conscience, while exercising over life the controlling force of a feeling, we may say that Spanish America is that part of the Western World which possesses religion in the lowest degree."[1]

In his "Creación de un continente", the great South American historian, F. García Calderón, has expressed himself in even bitterer tones:

> "We do not find in Latin America either an elegant skepticism, a puritan religion, or even a mysticism like the Spanish. . . The robustness of creative convictions, which is the strength of the Biblical men of North America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin American Catholicism, sensual and lymphatic. . .
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> "In the political and economic order, our religious indifference is the cause of indecision in opinions, of hatred of ideas, and of immorality. . . These different republics lack a creed. Their ancient life was linked to a severe religion. The abandonment of Catholicism in democracies without moral culture means retrogression to barbarism. . . In the United States, puritanism is the perpetual defense against the plutocratic immorality. In the Latin South, only a renovated and profound faith can give to accumulated riches a national sentiment. An American servant of Caliban, without clear ideals, coldly atheistic because of mental laziness or indifference, would be an immense mediocre continent, that could submerge, as did Atlantis, without leaving in human annals the memory of a secret unrest, a hymn to the gods, or even a passionate skepticism and tragic doubt."[2]

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1. J.B. Terán, President of the University of Tucumán, in La salud de la América española, p. 68. Quoted in J. A. Mackay, op.cit. p. 120.
2. Cited and quoted by S.G. Inman, Christian Cooperation in Latin America, p. 15.

3. The Lack of Intellectual Content in Latin American Catholicism

Lacking in ethical and moral content, this Creole Catholicism lacks intellectual content also. It was during the early years of the conquest of America that Ignatius Loyola set aside and refused to read further Erasmus' New Testament "because it interfered with 'his devotional emotions,'" stimulating to thought rather than to passivity.[1] Thus to this day Spanish and Spanish American Catholicism has been a religion largely devoid of intellectual content and activity.

> "To think for oneself has been considered the sin against the Holy Ghost! 'One has heard it said in this Spain of ours,' writes Unamuno, 'that to be a liberal, that is, a heretic, is worse than to be an assassin, a thief or an adulterer. The greatest sin is not to obey the Church, whose infallibility defends us from reason.'"[2]

4. The Failure of the Church in Education

Lacking ethical passion and intellectual content, there is little cause for wonder that the Church during its three hundred years' free scope has not been a great success educationally. A Mexican educational leader and reformer is reported to have said:

> "The entire matter of education was turned over to the Church. Though there were five or six colleges in Mexico City, the first being as early as 1553, the work was limited. As educator the Church had all the

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1. See J.A. Mackay, That Other America, p. 147, and The Other Spanish Christ, p. 22.
2. Ibid, p. 100.

> money it wanted, real estate and endowment. Some authorities say that the Church owned about fifty per cent of all the real estate. Without doubt it did possess from thirty-five to forty per cent. In spite of the enormous wealth of the Church and its vast resources, three hundred years of the colonial regime left, at the time of the Juárez revolution, not more than one-half of one per cent of the common people with the ability to read and write, even though the natives are always eager and able to learn. Out of six million mestizos and Indians, only thirty thousand were literate. They had the religious instrucion of the Church but they had not been taught even the fundamental moralities of Christianity. The majority of the people were just as pagan as when the Spaniards came three hundred years before."[1]

It was Indians who, under the supervision of skilled architects and priests, built the thousands of beautiful churches which are to be found throughout South America, but they were not taught to build schoolhouses nor decent homes in which to live. After three hundred years of unlimited opportunities on the part of the Church, this task still remained for the evangelical missions, and even yet has hardly been more than touched.

5. The Sources of the Failure of the Church in Latin America

The sources of the Church's failure to accomplish its educational task are not far to seek. Part of it is inherent in the system; a much larger part must be laid

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1. Salomao Ferraz, As Protestant Latin America Sees It, pp. 71-72. Cf. the statement made in a debate in the Bolivian Congress in 1930 to the effect "that Evangelical missions had done more for the education and emancipation of the Indian in the past twenty years than the State & Church had done in four hundred years". "The declaration was heartily applauded and, though published widely in the press the following day, was never refuted." M.R. Miller, Women Under the Southern Cross, pp. 131-132.

at the door of an inferior clergy.[1] Of their greed, ignorance, abuse of the confessional, and immorality, there is no need to speak at length, since they are well known to students of missions, and admitted by Catholics of North America and Europe.

Those of fairest balance of opinion, both Catholic and Protestant alike, have uniformly remarked upon the low state of the Church in South America and its wide variation from English and French Catholicism, and along with this, upon the variability of the Roman Catholic faith according to nationality and environment. The opinions of Dr Terán of Argentina and García Calderón of Peru have been cited. Bishop Every, writing as a representative Anglican, after twenty-five years' observation, says:

> "No other church shows such a range of variety between true saintliness and the merest superstition, the loftiest ideals and the most degrading practice, the best and the worst."[2]

6. The Possibilities of Spiritual Renewal

In his classic "Idearium español", Ganivet makes the striking remark that Spain's decline was due not

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1. Cf. the observation made to Dr Mackay in 1929 by a Spanish priest in Chile: "Of some six hundred priests whom I have known in different South American countries I calculate that five per cent are sexually pure." J.A.Mackay, The Other Spanish Christ, p. 120.
2. E.F. Every, Twenty-Five Years in South America, p. 60. Happily, however, the Church on the East Coast is at present undergoing a profound rejuvenation, especially in Argentina, with a Catholic Youth Movement, in close imitation of the YMCA; the Cardinal Ferrari Movement, with

to her intransigence in religion but to her use of force and consequent uniformity of opinion and belief; and that Spain's greatest need is for Protestants, a need which he felt to be so marked that he said it would be worthwhile to pay them to come in![1] The Spanish philosopher, Unamuno, has repeatedly expressed the same opinion in very similar terms, as have also other Catholic laymen who are less well-known;[2] and even a few Catholic ecclesiastical officials have been just as outspoken with regard to the beneficial effects which an introduction of Protestant thought and standards of life might have upon their own people. In this connection,

> "it is related on good authority that Cardinal Gasparri's successor as Papal Secretary of State, a churchman who had spent nine years as Nuncio in Germany, made recently the significant remark: 'The only type of Catholicism in which I have any faith is the Catholicism to be found in Protestant countries.'"[3]

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a program of social and cultural activities; and the still more highly intellectual neo-scholastic tendency and party. But again the principle of variability comes into play, and the Catholic Church in Ecuador or Peru or Bolivia presents an altogether different aspect. Indeed, aside from the Cardinal Ferrari Movement in Argentina, the Church all over the continent seems to be continuing unvarying and intransigently its reactionary way as regards its attitude toward modern movements of social uplift.

1. Cf. Angel Ganivet, Idearium espanol, p. 27.
2. For such expressions of opinion on the part of Latin American thinkers, see those cited in T.B. Neely, South America: Its Missionary Problems, pp. 283-284; E.M. Haymaker, "The Need for the Gospel" Missionary Review of the World, October 1935, p. 459; and S.G. Inman, Problems in Pan Americanism, p. 94.
3. J.A. Mackay, The Other Spanish Christ, p. 89.

And again,

> "When a prominent French abbé who visited Mexico last year (1931) was asked his opinion as to the Protestant missionary movement in Latin America his reply was: 'The best thing that could happen in the spiritual life of the Continent would be an increasingly strong Protestant movement; that would oblige the Church to put her house in order, and get ready to fulfil her mission'"[1]

Thus the evangelical cause, simply by its presence and quite apart from its own inherent positive qualities, has a real contribution to make to the spiritual renaissance which is beginning to make itself felt in these Latin lands. It will be one of the tasks of the proposed school to further this renaissance in every way possible and especially to do so by introducing among the upper classes of Ecuador the study of that great revolutionary and 're-thinking' Book, the Bible.

7. Summary

The Catholicism brought to South America was one of outward rite, compelled and passive belief, and military force. It was lacking in both ethical and intellectual content and value. Its activities at present, aside from a rejuvenation limited to the cities of the East Coast, are those of an omnipresent political machine. Many Catholic thinkers, both Latin American and of other countries, see the defects in their official religion and welcome other religious influences and agencies, in the

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1.J.A. Mackay, The Other Spanish Christ, p. 264.

hope that, by either imitation or competition or both, the Church may see fit to bring in a new day.

This Creole Catholicism, coming out of a Moorish-moulded Spain, has been a major element in determining the forms of the social structure, the relation of the classes and the sexes, and, in particular, the position of women.

C. The Position of Women in Latin American Society

The first requirement of an educational system or institution is that it be based upon a knowledge of the student. In the case of the Ecuadorean girl, this knowledge must include not only the racial and cultural traits of the Latin American, and their prime source in religion and the religious institution, but also the position of woman in Latin American society, the restrictions placed upon her and the opportunities she may have for leadership.

1. The Social Status of Women in Latin America

The opinions expressed by sociologists regarding the women of South America are on the whole distinctly favorable. Of the upper classes Albert Hale writes:

> "You cannot travel through South America without finding an appreciation of art, education, and good manners; boorishness is practically unknown; kindliness, courtesy, and breeding characterize the people."[1]

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1. Cf. H.P. Beach, Renaissant Latin America, p. 124.

M. Georges Clemenceau, late Premier of France, says of these women:

> "The family tie appears to be stronger than, perhaps, in any other land... The rich...take pleasure in having large families... The greatest affection prevails and the greatest devotion to the parent roof-tree... The women...enjoy a reputation, that seems well justified, of being extremely virtuous."[1]

Professor E. A. Ross says that in "the higher classes of tropical South America, the women are distinctly brighter than the men," and that on the West Coast they have "more character."[2]

In thinking of the position of women in Latin American society, two important considerations must be born in mind. The first is the fact of the great gulf between the upper and lower classes. The second is the Spanish structure of upper class society life, and in that Spanish structure a predominating Moorish element. The Moors, it will be remembered, did not think highly either of women or of their education.

The charm of the upper class woman is proverbial. Her generosity, her courtesy, and her devotion to her family she shares with women of the lower classes as well. Even the poorest woman will stint herself to make room in the home for some neglected waif or for a distant relative fallen on hard times. The upper class woman shows high natural intelligence and when given real

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1. Cf. H.P. Beach, Renaissant Latin America, p. 124.
2. Ibid. p. 124.

educational advantages is not inferior to her European or North American sister. It is generally agreed that in all classes of society, the women are the mental and moral superiors of the men.

In spite of this superiority, however, women occupy a conspicuously subordinate position. In both upper and lower classes they are compelled by the conditions of their society to lead restricted lives: in the upper class by the force of masculine rule and petty conventionalism and tradition; in the lower by economic want and lack of educational opportunity; and in both by fear. Of the general condition of upper class women in Lima, Carleton Beals writes, probably with the exaggeration of over-emphasis:

> "They live by hoary shibboleths of religious and male domination, seldom are well educated (rarely beyond a few grades of grammar school) though usually trained to tinkle the piano, embroider and keep house. They have all the virtues, are fine mothers, but rarely succeed in becoming companions for their husbands... The tacit formula is: the woman to the churches and charitable societies; the man to the gambling den and the whore house."[1]

Yet with all the restrictions upon her life outside her home, the upper class woman within her home quite often reigns supreme, loved and protected and served by the men of her household. The woman of the lower social level, on the other hand,

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1. Fire on the Andes, p. 391.

> "must very largely fend for herself; and she is generally looked upon as the lawful prey of the men about her, especially by those of the younger set of the gilded youth. Probably no girl babies in the world are born into more inevitably distressing social conditions than those which surround the average girl in the great interior of any one of the Latin American republics, but more particularly in the lands that lie in the tropics."[1]

It is estimated that out of every hundred "wives" sixty are legally unmarried.[2] This estimate is for the continent as a whole. Ecuador, being tropical in situation, predominantly Indian in population, generally backward sociologically, and thus among the worst in this regard, would doubtless have a higher percentage than the average.[3] There are, however, several modifying circumstances always to be kept in mind in connection with Latin American illegitimacy: first, the disabilities of married women under existing laws, discouraging legal marriage in all except the highest social station, where the pressure of custom outweighs other considerations; second, the excessive fees charged for religious marriage, fees which the Indian is altogether unable to pay; third, the actual stability of many irregular relationships; and fourth, the impossibility of divorce regardless of the conduct of the husband. Many lower and middle class women are

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1. W.E. Browning, New Days in Latin America, pp. 72-73.
2. Cf. M.R. Miller, Women Under the Southern Cross, pp.23-24.
3. In a land the boundaries of which are as yet undetermined and which has never taken a census of its population, there are, of course, no official records of illegitimacy.

said to prefer to remain legally unmarried in order to keep the whip hand in the relationship. Yet "after allowances are made," writes Professor Ross, "the marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mussulman countries, or in the societies of India, China, and Japan."[1] This conclusion is based on evidence from all classes, whereas Clemenceau's quoted above, was based on observation of the upper class only.

Summing up the situation, in both its aspects, Mrs. Miller says:

> "Everything said about the one hundred per cent probity of high-class women is true. Everything said as to the easy virtue and high illegitimacy and appalling infant mortality is also true of the other social extreme. All that is said of masculine incontinence and lack of control is true of all classes beyond the influence of Evangelical Christianity, with, of course, exceptions supplied by high-minded and noble-living men here and there among all kinds and conditions of people."[2]

2. Feminism in Latin America

Reference has been made to the fact that even the upper class woman in Latin America has few civil and political rights. The degree to which these have been extended to her vary from country to country, but in general it may be said that where feminist movements have arisen they have aimed at cultural, social, and philan-

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1. E.A. Ross, South of Panama, pp. 201-202, quoted in W.E. Browning, op.cit. p. 74.
2. M.R. Miller, op.cit. p. 27.

thropic ends rather than political.[1] Of the cultural-philanthropic type, however, there are several strong movements. In Argentina, Brazil, and Chile, women are carrying on extensive programs of education, social uplift and reform, aristocratic society women giving their time and active interest to poor relief, child welfare centers, maternity institutes, and training centers for working girls. In Peru the movement is of a more aristocratic type, without observable interest in social problems. There are women, however, in the Apra political party, and they are at the center of the reform and uplift activities of that movement. Ecuador seems not as yet to have produced an appreciable feminist movement; but in her neighbour to the north, Colombia, the women have been very active in recent years, establishing a Women's Athenaeum for their own improvement and carrying out a program of popular education aimed at the reducing of illiteracy and the teaching of wholesome use of leisure.

Of the problems confronting the women's organizations of these lands, probably the major one is infant mortality. In 1919 the proportion of children dying between two and five years of age was 35% to 80%, varying

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1. The popular novelist, Teresa de la Parra, is reported to have said in the course of a lecture in Bogotá, that "there just was no way to thank the men for their having monopolized a thing so dirty (as politics)" (Letras y encajes, June 1930.)

according to the country.[1] Ecuador, again, would be near if not at the bottom of this scale. The causes are not far to seek: alcoholism, ignorance, illegitimacy, and poverty. In addition to movements for popular education, there are also strong temperance movements in several countries, although these have been weakened somewhat in recent years by the example of the North American repeal of the Eighteenth Amendment.

3. The Leadership of Women in Latin America

This rapid review of the Latin American woman, her social position, her problems, and the manner in which she has begun to go about their solution, leads directly into the question of leadership. Were there absolutely no opportunity for the Latin American woman to be a leader in her community, her education would be of value only to herself, and of relatively minor importance. It has not been customary to think of the Latin American woman as a leader. It is forgotten that the servant of all may be the greatest, and forgotten, too, that though apparently ruled by priest and father and husband and male relatives, and restricted as to her sphere of action, the Latin woman has often been in reality not the one dominated but the one dominating, all the more superior for her use of intelligence rather than force.

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1. Cf. M.R. Miller, op.cit. pp. 27-28.

In addition to the evidence of the actual feminist movements in the more progressive of the South American countries, there is the testimony of Spanish and Spanish American history, with a long and brilliant series of women leaders and administrators: the daughter of the great grammarian Nebrija taking her father's place in his classes in the fifteenth century; Queen Isabel in the same century, present and active in the center of operations at the Conquest of Granada, and herself financing Columbus in his expedition to the West; Santa Teresa, in the next century, Spain's patron saint, who in addition to her power as a religious genius was a major originator of modern Spanish prose style, reformer of an ecclesiastical order, founder of a series of convents, administrator and traveller; Fernán Caballero (Cecilia Böhl de Faber) writer of the first modern realistic novel in Spanish; and in recent years, the Condesa de Pardo Bazán and with her other women outstanding in the fields of literature and social reform, too numerous to record.

In South America women are leading at present in poetry, and are at the center of all the movements for educational reform. There are also a number of capable women doctors and lawyers. Typical of present-day leadership are Gabriela Mistral of Chile and Señora Angela de Oliveira César de Costa of Argentina.

Gabriela Mistral is the best known poetess of Latin America and a well-known prose writer. She was

an obscure rural school-teacher when her work first came to public attention. In recent years she has been in great demand as a lecturer, teacher, and writer, and as adviser in cultural and educational programs up and down the two Americas. The greatness of her nature is evident in her literary work, especially in the well-known Teacher's Prayer, in prose.[1]

Señora de Costa, as an organizer of the type so frequently and helpfully drawn into the service of idealistic projects in Anglo-Saxon lands, has exercised a somewhat different kind of leadership, but one very characteristic of and suited to the Latin American woman. Wherever international ideals are honored the Christ of the Andes is known; it is not so widely known that it was a woman who, as head of the Christian Mothers' League of Buenos Aires, carried through the work of securing funds and made the erection of this statue possible. In her remarks on this occasion there occur the following words, significant to all those who would see new days for Latin American womanhood:

> "I even dare to think that the idea had to issue from the brain of a woman, because it is an idea of sentiment, and in all time men have reproached us for thinking with the heart... It may be said that I had to contend with obstacles which seemed insurmountable for a woman. But I have a moral quality which I may call Saxon. I am persistent and tenacious in all that I believe true, good, or just. I have always thought

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1. For a translation of this Prayer into English, see J.A. Mackay, The Other Spanish Christ, pp. 201-202.

that there is not force more powerful than an energetic will which knows how to desire with faith."[1]

These are two types of leadership, the one literary and cultural, the other social and organizational. But both, it must be noted, are international in outlook. Herein is seen the ecumenical-mindedness of the Latin American. Denied official national leadership, the Latin American woman assumes as her rightful sphere the international.

These are the possibilities as they have been demonstrated in other lands and as they may some day be realized in Ecuador. At present, beyond the very scant number of Ecuadorean women who have come under foreign influences, there is no such movement and no such interest. Questioned as to why she and other Ecuadorean women, to whom the franchise was extended six years ago, did not vote, the wife of a prominent Quito doctor said, "It is not the custom for women here to go to the polls."[2]

4. Summary

The Latin American woman, though generally restricted so far as political and civil rights are concerned, is yet, because of the unity of the Latin household and her supremacy within it, a major element in any scheme of social or spiritual regeneration. In

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1. Quoted in H.P. Beach, Renaissant Latin America, p. 137.
2. Quoted in M.R. Miller, Women Under the Southern Cross, p. 46.

her health and in her hands, in the managing of her home and the training of her children and servants, are the sources of national well-being. In both upper and lower classes she is the key to the situation: in the lower, to illegitimacy and ignorance and infant mortality; and in the upper, to the death-grip of an anti-social, anti-intellectual religion and the turning of the "energetic will which knows how to desire with faith" into new channels of human service. Such leadership of works and faith has not been wanting in the history of Iberian nations in the past. There remains for the present the opportunity of further freeing and developing like will and desire and faith. This is the task to which any school for girls in Ecuador must address itself. It will be discussed further in Chapter III in the development of Objectives.

D. Recent Educational Trends in Latin America

In the founding and organizing of a new school, it is necessary to ask these questions: what are the educational traditions of this country? Wherein have improvements been made in this country or elsewhere upon this traditional type of education? What are the prevailing tendencies in education at present? An attempt will be made in the present section to answer these questions.

1. Traditional Latin American Education and Its Evaluation

Latin American education has generally followed

the European concentric system, by which nearly all subjects are begun in a simple way in the first years and gradually expanded. This system is thought to make for thoroughness. To the North American it would seem likely, unless careful attention were given to proper coordination of studies, to make for great departmentalization and diffusion of interest.

In regard to secondary school education in particular, it may be said that although narrower in types of activity, it is broader in intellectual content. It has not the wide range of activities, -- dramatic, journalistic, social, and athletic, which characterizes the North American high school, but on the other hand, the boy graduating from the South American colegio will generally be found to have a considerably broader grasp of world literature, art, music, and history, to have studied several of the social sciences, to be proficient in at least one modern language, and to know something of one or two others. In the average case, he will not have studied any Greek or Latin; and he will be weaker in mathematics and science than the North American boy. Here again, as in the distribution of university enrolment cited in Chapter I, emphasis is on the decorative rather than the useful.

South American educators have not been blind to the deficiencies of their system. The two principal defects to which they point are, first, failure to prepare for

useful living, and second, failure to produce moral character. Of the former Dr Villarán, a Peruvian leader in educational reform, said in a speech in 1900:

> "We still maintain the same ornamental and literary education which the Spanish governors implanted in South America for political purposes, instead of an intellectual training capable of advancing material well-being, which gives brilliancy to cultivated minds, but does not produce practical intelligence; which can amuse the leisure of the rich, but does not teach the poor how to work. We are a people possessed by the same mania for speaking and writing as old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining or incur the risks and cares of manufacture and trade. Instead we like tranquillity and security, the semi-repose of public office, and the literary professions to which the public opinion of our society urges us. Fathers of families like to see their sons advocates, doctors, officeholders, literati, and professors. Peru is much like China -- the promised land of functionaries and literati."[1]

Again there is evident an over-emphasis upon the decorative, to the complete loss of the practical, and an irreparable cleavage between elementary education, such as there is, for the masses, and secondary and university education for the classes, constituting a very small minority in these countries but an all-powerful one.

Of the second failure, the head of a university has said, "We are able to instruct, but we do not seem able to form men. We cannot educate;"[2] and another, "We turn out good scholars, but we do not produce good

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1. Quoted in R.E. Speer, South American Problems, p. 97, and in S.G. Inman, Problems in Pan Americanism, pp. 84-85.
2. Cited in W.E. Browning, New Days in Latin America, p.130.

citizens."[1] Similar remarks are attributed to a former President of Paraguay, Eusebio Ayala, and even students have pointed out the same defect in their education.[2] This has been charged principally against the universities, but has its obvious roots and counterpart in the lower ranges of the educational system.

Both these emphases, the practical and the moral, are recognized as of greater importance to new lands such as those of South America than to the old lands of Europe from which their system has been borrowed. Physical resources still remaining undeveloped and wildernesses uncultivated call for practical skill and energy, and it is best for the nations concerned that these come from within themselves rather than from foreigners. New lands, too, lacking the social pressure toward morality that comes from long established customs and standards, have all the greater need of citizens educated in moral certitudes and values. It is for these reasons of reflection as well as those of practical demonstration that Latin Americans have welcomed North American education to their lands.

2. The Evangelical Schools in Latin America

In the earliest books on Protestant missions in South America the fact is stressed that even at times when

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1. Cited in W.E. Browning, New Days in Latin America, p. 130.
2. Ibid, pp. 131-132.

feeling against such missions was so high that Protestant preachers were stopped in the midst of sermons and marched off to prison, a welcome was given everywhere to Protestant schools. The reasons for that welcome are already evident in the criticisms of the traditional system cited above and in the fact that the evangelical schools tended from the first to stress the very factors which had been neglected in the traditional system.

From their first establishment until the widespread educational reforms in the later 1920's, the evangelical schools served as both model and incentive to national educators. In some cases they followed the national system with North American modifications and innovations; in others they followed a completely North American program; but in every case they introduced new methods of teaching and organization and new ideas as to curriculum, and served as liaison agencies between the educational movements and leaders of the two continents. Mackenzie College is generally recognized as having set the pace for higher education in Brazil, Ward College in Argentina, Crandon Institute in Uruguay, the American Institutes in Bolivia, the Instituto Inglés for Boys and Santiago College for Girls in Chile, Lima Girls High School in Peru, the Barranquilla Schools for Boys and Girls in Colombia have all in past years been admired and imitated demonstration centers of North American education. South American statesmen,-Sarmiento in

Argentina, Varela in Uruguay, Rufino Barrios in Guatemala, for instance, have vied in bringing North American ideas and ideals into their educational systems, using the missionary more often than not as the intermediary in the negotiations. More and more frequently in recent years have commissions been sent to the United States to study the American public school system in operation. A large quota comes annually from both Chile and Brazil, and there are frequent delegations from Uruguay and Argentina. This program of association and study has come to pass largely as the result of interest awakened originally in the evangelical schools.

What, then, are the elements that Latin Americans have seen in North American education in their own countries and abroad which they have considered worthy of emulation? First, they have seen the educational values of play and of physical training. In this the evangelical schools were the forerunners, but they have now been outstripped by the national systems. Second, the evangelical schools introduced commercial subjects, and training for trades and for home-making. The Instituto Inglés for Boys in Chile was the first shining example of the acceptability of commercial subjects, thus offering a more satisfactory education and thereby, at the same time, saving the school from bankruptcy and assuring it financial success. The schools for girls have without

exception laid great stress upon domestic science and have been warmly commended for so doing. Trade schools, as a deliberate and definite project, are a more recent innovation in evangelical circles. Only in Chile have such schools reached permanent establishment and anything like full elaboration of program.[1]

As an attempt to carry further their purpose of complete preparation for life and to help toward a solution of the problem of the relation between the sexes, a few evangelical schools have introduced coeducation. This move has generally met with bitter opposition on the part of the public; yet though seemingly a measure of despair, it has had the happiest results. Mrs Miller writes:

> "Experience shows that the girls are fully equal to the boys in scholarship, that unwholesome curiosity gives way to normal relations, and that 'the girls study twice as hard and the boys behave twice as well.'"[2]

Yet with all their other laurels, the greatest achievement of the evangelical schools is in their moral and religious training. Mrs Miller, summing up the contributions of the evangelical schools, in addition to the features already mentioned above, says that they have inculcated in many students a Christian view of life,

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1. The El Vergel agricultural school of the American Methodists, and several farm and industrial schools under the South American Missionary Society of theChurch of England, for example.
2. M.R.Miller, Women Under the Southern Cross, p. 60. For successive discussions of coeducation, See Panama Congress Report, vol. 1, pp. 443,495-496; Montevideo Report, pp. 325-326; and M.R.Miller, op.cit. pp. 79-82.

leading to an acceptance of Christian standards of personal thought and conduct, and that those students who have returned, as Catholics still, into Catholic homes and society have taken with them moral idealism, spiritual vision, and a renewed and reinterpreted faith.

Latin Americans themselves bear witness readily to this new spirit released among them. The cultured woman principal of one of the best schools for girls in Latin America, Bishop Miller of Chile writes, remarked to him one day, "I am a great admirer of the work you are doing in your school in this city. It is in many ways unique." Asked why, she answered: "I find it hard to say exactly, but there is something you put into your students that we are unable to attain. I can tell your students by the way they walk the streets and lift their heads and look you in the eye. It is character they are getting."[1] Business men in Santiago, Chile, are said invariably to prefer boys of the Instituto Inglés as employees. There are leading business and professional men in all the great cities, early graduates of the mission schools, who give ready and appreciative testimony to the values of the schooling they received, stressing especially the laying of foundations for right living.[2]

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1. G.A. Miller, Adventures with Christ in Latin America, p.106.
2. See testimonies of non-Protestant graduates, Christian Work in Latin America, Panama Congress, vol. 1, pp. 468-470.

Consequent upon these results, and even more far-reaching, is that so often described by writers upon the work of these institutions as "moral climate-changing." In Latin America it is true, as perhaps in few other parts of the world, that the little child shall lead them, and due to the interest and affection that everywhere attends children, whole societies may be influenced through them, and drawn at least to the fringes of the evangelical community. Thus through the medium of the evangelical schools there has been released into Latin American life

> "a new spirit of service, a new dominant motive, a new standard of character values, a new international appreciation, a new appraisal of Christian virtues for their own sake, and, in a number of cases, a personal acceptance of the New Testament standard of experience and life."[1]

These influences are operative in society as ideals, proceeding from unrecognized sources, often as renewed personalities, incarnating the Christian evangel, and as institutions themselves embodying ideals and standing as a constant challenge to the community.

3. New Education Movements in Latin America

The evangelical schools served in their day as models for government educational reform. It was their leadership especially which directed the attention of official educators to the North American system. In recent years, however, influences from other lands, as

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1. M.R. Miller, op.cit. p. 78.

well as other media of communication with North America, have been effective in accelerating the movements for reform, until in the more advanced countries government educational programs, with their greater resources, have far outrun their former leaders. This is not uniformly true, of course, but only generally so in the model and experimental schools to which special attention is being given in official programs.

Aside from the mission schools, one of the major influences leading to educational reform has been that of the Decroly school of Dr Agustín Nieto Caballero, in Bogotá, Colombia. It was founded in 1913 and is now known as the Gimnasio Moderno. Throughout its twenty-three years' history it has featured progressive teaching methods, self-government, emphasis on physical development, manual training, character growth, social activities, and contact with nature.[1] The latter has been achieved through frequent excursions of greater or lesser length. There is an honour system, well reported of, and annual rewards of distinction are given for the most admirable character, the greatest personal effort, and the best all-round camper. The central slogan of its pedagogy is "Learning by Doing". The school engages in definite social projects of both an international and a local nature, and features

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1. Cf. Heloise Brainerd, Progressive Schools in Latin America, pp. 5-8.

lectures to students by students. Religious training in the school aims not so much at the impartation of knowledge as at the education of the feelings and attitudes.[1]

The influence of this school has gone out through all Latin America. New Education Associations are to be found in several countries, and Decroly schools in Bolivia, Chile, Uruguay, Brazil, and Argentina. In Chile, however, it is the Dalton plan which, under the direction of Dr Lucy Wilson, has had the widest influence.[2] In addition to Chile's six hundred new primary schools and the two experimental high schools, emphasizing the activity principle, work in the open-air, and research in educational psychology, permanent experimental centers have been established in the form of a school for adults, a rural school for the homeless, an open-air school for the anemic and the tuberculous, and a normal school planned specifically for the preparing of teachers for rural areas. Open-air schools for both normal and sub-normal children have become increasingly popular.

The third major example leading to educational reform has been that of the new educational program in Mexico. This program is so well known in educational circles that only the major direction and emphases need

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1. Gustavo Uribe, "El Gimnasio Moderno", p. 729.
2. Cf. Lucy L.W. Wilson, Chile's New Educational Program.

be reviewed here. It has been a frontal attack on the unsocial point of view which has traditionally characterized education in Latin America. Based on well-thought-out principles, and aiming at the education of the masses, especially those of the rural areas, this energetic program stresses the activity principle, the thorough socialization of education, rural uplift by means of rural schools, involving the close correlation of each community school to the specific need of the locality, and "cultural missions" as the means for the constant improvement of these schools. The influence of the Mexican movement is already evident in the Chilean reforms, and the same techniques and methods will doubtless be applied increasingly in Peru. In Ecuador a movement has been on foot for the confiscation of unused lands in order that on them Indians may be taught modern farming methods and on completing this education be given each a parcel of land for his own.

The two principle stresses in the New Education movement at present are the extension of educational privileges to include rural areas, illiterates, and adults, and intensive research and experimentation in the field of Tests and Measurements.

4. Summary

Traditional Latin American education has been of the European type. This has been found unsatisfactory in

two regards: in failing to prepare for practical usefulness, and in failing to produce moral character. These two deficiencies Latin American observers have found supplied in the evangelical mission schools, and in recent years, in other progressive schools in various sections of the continent. Reform movements are following at present, in varying degrees and combinations, North American principles and models, the Decroly and Dalton plans, and the Mexican program for rural education.

In Ecuador no thorough-going reform has taken place as yet, but educational leaders are aware of the changes being made in other lands and are mapping their course in the direction of reform. The Ecuadorean public is becoming education-conscious, and its leaders seem ready both to judge and to appreciate by reference to new standards.

CHAPTER THREE

CHAPTER THREE

OBJECTIVES OF THE PROPOSED SCHOOL

In Chapter I a survey was made of Ecuadorean national life in its most conspicuous aspects of physical setting and of social and economic backwardness. It was found that Ecuador has suffered in the past from an isolated position geographically, and from other natural disadvantages; that the mass of the population live at high altitudes; and that though situated astride the Equator, the country has within it every variety of climate and product. The population was found to be predominantly Indian, ruled by an oligarchical minority having control of government, national resources, and education. This controlling element was found to be fanatically conservative and socially reactionary. The scant educational facilities of the land are in the hands of this ruling class, and in their traditional aristocratic form and present modus operandi, tend more to the continuance of present social ills than to their cure. In Chapter II Latin American psychological traits were reviewed, with their social sources and results, and examples of the meeting of social evils were given in a discussion of feminist movements and recent reforms in education. It is now evident that any institution aspiring to educational leadership in Ecuador must be prepared by clearly defined objectives for the meeting of these

identical needs as they appear in the immediate national situation. The present chapter will deal with the determination of such objectives.

A. The Objective of National Regeneration

1. The Problem of Leadership

The great problem of Ecuador is that diagnosed by Alcides Argüedas for his own land, when he wrote in his "El pueblo enfermo":

> "The great problem, almost the only one, is to nullify these three elements which fatally cooperate to oppose the development of the country: (1) the excessive immorality and lack of training of the government class; (2) the thorough corruption of the classes governed; and (3) the nullity of the indigenous, the numerically preponderant, group."[1]

In this statement the problem is seen to be that of leadership, and in that leadership, the lack of moral vigour and integrity. The same need is brought out by Enock when he concludes his work on Ecuador with these remarks:

> "The most urgent requirement for Ecuador... is the uplifting of the masses of its people, who are in bulk poor and ignorant. The sociologist...observes the enormous undeveloped resources and potentialities and the great amount of land still remaining as the property of the State; yet, notwithstanding these possibilities for prosperity and progress, the bulk of the people live in poverty. The labouring classes of South America in general own no land, carry on no occupation profitable to themselves, live in mud or wattle houses, are insufficiently clothed, their food is of the most primitive and scanty, and they are subject by the lack of sanitation to epidemics of disease. The wealth and education of the republic is in the hands of a small oligarchical, plutocratic

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1. Quoted by S. G. Inman, Problems in Pan Americanism, p. 65.

> class, and this, having the control of government, moulds circumstance to its will. Roads, schools, and civic improvements are insufficient. As regards the development of public works, the cry is for the foreign concessionaire and his ready gold. But this alone will not prove a substitute for self-development and homely energy."
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> "To develop their own resources for the national benefit, to invite foreign capital under conditions equitable to national rights, and of future as well as momentary advantage; above all, to spread education and knowledge of agricultural and homely arts by example and kindliness -- these will best carry forward the Spanish American civilization of South America."[1]

2. Social Justification of the Proposed School

On first consideration, this need for moral and intelligent national leadership would seem but little served by the establishment of a private school teaching the English language to upper class girls. The possibilities of the Latin American woman, however, have been seen to be greater than usually suspected, both in natural mental and moral superiority and in actual exercise of leadership in social and educational reform. In regard to the teaching of the upper classes, it is evident that it is from them that national leadership must come, for the next generation at least, and that in the naturally ready social sympathies of the Latin American girl there is ground for hope that her proper education and guidance may be an effective beginning of national reform. In answer to any objections to foreign language teaching as

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1. C.R. Enock, Ecuador, pp. 366-368.

an essential objective, it is only necessary to point out the interdependence of the modern world and the fact that nations cannot live unto themselves, nor, much less, reform themselves in isolation. Contacts between Ecuador and the outside world in the past have tended to divide the social classes even further, draining off the best energy of the country in the residence abroad of the privileged classes and the consequent diversion of capital from national interests. The projected school, however, in opposition to this unwholesome tendency, will maintain and promulgate an objective of solid national progress, utilizing, appreciating, and furthering the development of national resources, personal, sociological, and physical, while at the same time opening a channel of intellectual interchange and moral invigoration from the Anglo-Saxon world.

The great problem of all Latin America has been seen to be not a lack either of intellectual power or of physical resources, but universal moral failure. The Anglo-Saxon world, on the other hand, is recognised as preeminent in the development and exaltation of moral qualities and values. The use of the phrase "palabra de inglés" (word of an Englishman) in South America as the guaranteeing mark of what the speaker proposes as an exception to the universal custom of "more or less" lying, is an indication of the Latin American's recognition, at

least, of such a world of moral standards. The great need of Ecuador is trained, incorruptible, and socially-minded leadership. This has been the Anglo-Saxon's outstanding contribution to the world. The two would seem meant to complement each other.

3. Pedagogical Justification of the Proposed School

More serious than any possible nationalistic objections to the education of Ecuadoreans in an English school are the pedagogical objections. It will be recalled that the words used in the letter quoted in the Introduction were "good management and English." Now from the pedagogical point of view, good management is an altogether acceptable feature in any school; but from the same standpoint, the giving of instruction through the medium of a foreign tongue is not so acceptable.[1] It is evident that a child educated in a tongue foreign to the life in which he must live and work will be liable to some degree of psychological maladjustment and disadvantage. From the pedagogical standpoint, there is, in addition to the psychological aspect of the problem, that of practical

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1. With this in mind, as well as a desire to foster legitimate national aspirations, the Havana Conference of Evangelicals recommended in 1929 that "the official language of the evangelical schools should be the language of the public schools of the country in which these schools are established." S.G.Inman, Evangelicals at Havana, pp. 110-111. Cf. also the discussion of English as a medium of instruction in Montevideo Congress Report, vol. 1, pp. 269-276.

efficiency -- the difficulty of acquiring a foreign language sufficiently well to use it acceptably and at the same time to meet the govenment standards for studies in Spanish. This problem has had the particular study of the directors of Methodist mission schools in South America and has been worked out to a remarkable degree in the Bolivian schools of this Board, Crandon Institute in Montevideo, and the primary school at Callao, Peru. The "method" would appear to be simply strenuous insistence upon thorough training in both languages simultaneously from kindergarten up.

In addition to the help afforded by this practical example, there is a diminution of the problem in the very nature of the clientele most likely to patronize the school. A privately founded school such as the prospective one, must perforce, in order to pay its way, have to do with a more highly selected group of students than is found even in the evangelical mission schools. Such students will be drawn from what are known as the upper classes, who, in accordance with the traditions of their class, their travel needs, and their well-known linguistic skill, would be learning at least one foreign language in any case. Many upper class Latin women speak three languages. That one of these should be English imposes no additional psychological strain, and adds materially to modern travel efficiency, in addition to

its value as a channel for new standards and ideals. Furthermore, the proposed school will, at first at least, deal only with secondary school students. It is thus to be hoped that a solid foundation in their native tongue will have been laid already. From the pedagogical point of view this is probably the major defence of the foreign school in Ecuador.

Yet with these considerations in mind, the responsibility must be assumed of making and keeping Ecuadoreans national-minded. In common with many other Latin Americans, they are set on learning English; their world is such that bilingualism is a necessity for a person aspiring to culture or even to ordinary practical efficiency; and if English is inevitable, it would seem so much the better that it be learned from people intent themselves on being loyal and appreciative Indo-Americans.

4. Summary

Thus, the first social objective of the proposed school shall be that of contributing to national regeneration through trained leadership. The means whereby this contribution may be made shall be: in the moral realm, religious education by constant contact with the Bible in Spanish and in English, and the establishment of moral standards and ideals,-- of honour, purity, courage, self-reliance, initiative, responsibility, and team-work, through the study of English literature and through

opportunities for expression in cooperative projects within and without the school; in the intellectual realm, knowledge of and skill in the English language for informing contact with events and movements outside the Spanish-speaking world, and emphasis, in the curriculum, upon social studies contributing to a proper understanding of Ecuadorean problems; and in the practical realm, physical training for the sake of this and future generations, attention to hygiene, with a contributory study of biology, and emphasis upon the domestic sciences, utilizing national products, and Indian motifs and crafts in decoration. In this latter respect the school shall endeavor to be unique, differing from those mission schools which neglect even appreciation of the Indian, as well as from the equally bourgeois Europeanized Catholic schools, and differing from the Mexican movement also, in fundamental social ideology.

Thus, to meet the Indian problem of Ecuador and the related need of socially-minded leadership, and to set up a new standard in education, the projected school shall keep constantly before it the objective of national regeneration, stimulating and enriching the best national aspirations, in its practical departments of Science and Home Arts directly, and indirectly in the study of English language and literature, motivated as has been indicated.

B. The Objective of International Understanding

In their moral vigour and their democratic institutions, Anglo-Saxon peoples have a contribution to make to Latin America. Before such an ideal transfer can be realized, however, suspicion and misunderstanding must be dissolved and spiritual contributions from Latin America be accepted in the spirit of fair interchange by the Anglo-Saxon.

In Chapter II there was emphasized the ecumenical-mindedness of the Latin American. Yet the fact remains that with all their general capacity for appreciation of other cultures, many Latin Americans look askance at the United States. Often this is the typical attitude of the debtor or dependent neighbour; but often too it is quite disinterested. The particular rock of offense is American materialism, and the United States, in her aggressiveness in material invention and commerce, has been considered the veritable Caliban of the nations. According to those of this persuasion, the only Bible the North American knows is the telephone directory.[1]

To solve this problem of misunderstanding and

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1. Cf. J.A.Mackay, The Other Spanish Christ, p. 258. José Enrique Rodó, Uruguayan essayist, and Rubén Darío, Nicaraguan poet, have been the most vocal literary exponents of this view. They themselves are both dead now, but their influence is by no means so. The most prominent anti-American writer now living is Manuel Ugarte of Argentina. Cf. S.G. Inman, Problems in Pan Americanism, pp. 323-367.

misrepresentation, knowledge and association are needed. In his pamphlet on "The Meaning of Pan Americanism," Señor Alfaro writes:

> "One of the chief problems in the approximation of the peoples of the continent is that of establishing mutual understanding between Latin and Saxon. Once this problem is solved, their common happiness may be promoted by the respective spiritual powers typical of each: the impetuosity, idealism, affability, courtesy, and esthetic sensibility of the sons of the south; and the composure, perseverance, energy, enterprise, common sense, and organizing ability of those of the north. Pan Americanism is a doctrine of cooperation. The ideal which it pursues will never be attained by obliterating, weakening, or altering the inherent characteristics of a race which has every reason for pride. Rather will this be achieved by maintaining the contrast between the two cultures, the two temperaments, the two mentalities, in order to take from one or the other the elements which will best enable each to fulfil the various necessities of life, whether of material welfare or those created by spiritual cravings."[1]

The effectiveness of North American schools in South America toward the establishment of this needed mutual understanding was evident in the discussion of their contributions in Chapter II. Only Ecuador remains with no such centers and untouched by the influences which they shed.

It will thus be a part of the task of the projected school, while encouraging sound and legitimate nationalism, to cooperate toward goals of international understanding and appreciation as well. It is hoped to achieve this objective through the social studies of

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1. R.J. Alfaro, The Meaning of Pan Americanism, p. 2.

world history and geography and the study of English language and literature directly, and indirectly through the atmosphere and the personnel of the school, aiming thus, first, to correct, in the persons of its teachers and its general policies of administration, such false impressions of North American culture as may exist; second, to establish a firm basis of intellectual sympathy by means of a knowledge of the English language and familiarity with English classics, particularly the English Bible, as being the most universal of them, as well as the most morally demanding, and acquaintance with North American manners and institutions by means of books and social intercourse; and third, so to serve the best interests of individuals, families, and the nation that bonds shall be cemented in mutual understanding, respect, and friendship.

C. The Objective of Intelligent Home-Making

After studying the Latin American girl and recognising her outstanding social gifts, it is evident that her education must be primarily and foundationally education for life in the home. Thus, in addition to linguistic skill, not itself an end but a means to an end, as indicated above, the principal intellectual objective of the school shall be preparation for intelligent participation in family life. This training must be preeminently practical and should include such studies

as arithmetic and budgeting, Spanish speech and literature, Ecuadorean economy (national products and crafts and their most effective use), biology, hygiene, child care, home nursing, and household management and arts.

In connection with the national objective outlined above, the principal needs to be met were moral ones, for the setting up of new ideals and standards, and for adequate motivation. In the achievement of this present objective, however, the motivation is already present, in the devotion of Latin American girls to their families, as indicated in Section C of Chapter II. The moral potency of the Spanish sense of family solidarity, Madariaga believes, is the only curb for Spanish individualism and egotism.[1] Certainly it constitutes an asset not to be overlooked by the educator.

Thus the third task of the school will be to add knowledge to already present zeal, and thus to create a heritage of intelligent and responsible family life and training for future generations.

Associated with this knowledge objective is a national-moral one, part of that outlined above as National Regeneration. It is the hope of producing an educationally-minded group of women who will carry forward on a national scale the education of all mothers, including

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1. Cf. S. de Madariaga, Englishmen, Frenchmen, and Spaniards, p. 141.

the many illiterates, in the practical concerns of the family. The realization of such a program would do much to heal the three great national ills, affecting illegitimacy and infant mortality directly, and eventually and indirectly, illiteracy.

D. The Objective of Spiritual Culture

Such a movement would require in its service women of strong convictions, of determination, and of capacity for sacrifice and for long-continued laborious effort. Innate motivation for such an ideal as this is lacking, for such character is itself, in ultimate analysis, the motivation-power for these other developments. Among the personal traits outlined in Chapter II, however, there are two which the educator may build directly into the foundations of spiritual enrichment and regeneration: the sense for the personal or dramatic, and the response to the beautiful, in literature, art, and nature. These may be utilized by the educator in the literary and psychological study of the Bible and in the study of personal achievement in history. In the heat of emotional responses attitudes may be shaped which will be lasting. These in turn must be strengthened by exercise in proper expressional activities, dramatic, literary and artistic, to utilize the asset-traits, and social activities, to correct the deficiency-traits.

Associated with this ideal of spiritual culture

is that of spiritual freedom, and it is here that the philosophy of the proposed school will come into conflict with Roman Catholic ideology and ideals as cited in Chapter II. Latin American women in general, as faithful Catholics under the rule of a reactionary priesthood, have never known the meaning of independent social intelligence or responsibility. They have been neither trained nor obliged to think, to weigh, to choose, to judge and evaluate for themselves, to live autonomously. The alternatives before them have been, to live in complete subjection, moral, intellectual, even political and economic, to the dictates of the Church, as represented in the parish priest, or to live in complete isolation from the Church and from "decent" society. Of these two alternatives, women of the upper classes, as already indicated, have almost invariably chosen the former. The acids of modernity, however, are such that within a generation even in Ecuador such bonds will be loosened. In expectation of that dissolution another moral culture must come into being and that culture must have made its peace already with modern freedom of individual thought and action. This emancipatory process, since it cannot be begun sooner, must thus be begun in the school, by constant conscious effort to <u>educate</u> (lead out) into autonomous spiritual living and the assuming of social responsibility in the midst of individual freedom. Thus

in addition to the kindling and direction of emotional responses, there must be a training of the judgment to moral and spiritual insight. Here again, the principal means shall be contact with the Bible, evoking moral, spiritual, and ethical discrimination, and the practice of free experimentation in group and individual life with conclusions based thereon.

E. Summary

Thus in view of the national, racial, international, and personal problems and possibilities revealed in the study of Latin American character and society, the objectives of the proposed school shall be: training for leadership in national regeneration, ~~intellectual~~ international understanding, intelligent home-making, and personal spiritual development. The means for the achieving of these objectives have been indicated. They will be discussed further in Chapter IV. In Chapter V objectives will be further particularized as they relate to the religious education of the various age groups in the school.

CHAPTER FOUR

CHAPTER FOUR

ORGANIZATION OF THE PROPOSED SCHOOL

Having set up objectives for the proposed school in the preceding chapter, it is necessary now to establish principles of organization. The principles to be considered are those having to do with the personnel of the school, its location, housing arrangements, finance, and curriculum.

A. Personnel of the Proposed School

1. Student Constituency

In the preceding section of this study it was intimated that the projected school would be of secondary grade and for girls only. The reasons for these specifications will now be discussed. The choice of secondary grade is an obvious consequence of the desire to produce immediate results in the way of social leadership. However, there is every reason to expand the curriculum downwards as fast as teachers and financial aid can be found to do so, since a large proportion of the children for whom the school is desired in Ecuador are of primary age, and since, too, it is obvious that the school will not reach its maximum efficiency until it can offer a complete range of primary and secondary education within the single institution. Thus the limitation to secondary grade is but a temporary expedient for the simpler and more efficient

launching of the school in its beginnings.[1]

The opposition of a conservative public to coeducation has been noted, and has its bearing on the limitation of the school to girls. However, much of what has been said of the needs of girls in Ecuador could be repeated with regard to boys, and thus it will be one of the aims of the administration to see a school for boys established in the near future, either as a separate institution, or as a part of a coeducative system like those already proven successful in Puerto Rico and Brazil.[2]

The limitation to students of the upper social class is a more serious one. Ecuadorean education hitherto has been a means to the further widening of the chasm between the classes. The projected school, on the other

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1. Cf. D.S.Clark, of Ecuador, in letter to the writer under date of June 29, 1934: "As to whether the school should be primary or secondary grade or both, my personal opinion is that it should be both." Also Miss Ruth Popejoy, in letter to the writer, dated December 10, 1935: "Most of the applications which have been made to us, and which we have had to refuse, of course, have been for younger children. I would say that there was a great demand for an English school for grade children but not so much of a demand for high school children. It might be that if the thing were started the demand might increase." Thus, one of the tasks of the school will be to create a more general desire for secondary education. To Ecuadorean parents the school will recommend itself chiefly on the basis of English and domestic science.
2. Mackenzie and Granbery Colleges in Brazil, and the Polytechnic Institute at San Germán, P.R. See references p. 59, footnote, to general discussions of the question of coeducation in Latin America, and especially the recommendation of J.E.Washburn, Montevideo Congress Report, vol. 1. pp. 325-326.

hand, in spite of its dependence upon paying pupils, must make education a means of rapprochement between the classes. This can be done, first, through study of the Indian past, with its succession of great empires, Indian crafts and song, the present state of the Ecuadorean Indian, and the Mexican, Peruvian, and Brazilian efforts on behalf of the Indian; and second, and more practically, through the establishment of scholarships, either by government or private aid, for the education of selected lower class girls.[1] Without such provision for the actual living together of the classes on a basis of equality, the social philosophy of the school is likely to remain in the realm of pure theory.

2. Teaching Personnel

Many traits might be enumerated as desirable in the teaching personnel of the proposed school. Most of these, however, are familiar to the student of education and have already been suggested in the foregoing chapters by the study of Latin American psychological characteristics and Ecuadorean national problems, and intimated also in the setting up of objectives. For this reason, only special emphases will be mentioned here.

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1. Evangelical schools have found such a system of scholarships the only satisfactory basis for accepting government aid. See, for example, the experience of the Lavras School (Brazil) and a general discussion of government subsidies in the Panama Congress Report, vol. 1, pp. 498-500.

It will be necessary first to indicate the organization of the teaching staff. In South America most teachers in secondary and higher schools are professionally trained in lines other than education, and engage in teaching only non-professionally and for a few hours a week. The projected school, in its early years at least, will be largely dependent on such teachers. The evangelical movement in Ecuador has been so restricted to the lower and uneducated classes that it will be impossible to derive this personnel from the evangelical community. There are, however, liberal-minded and public-spirited intellectuals to be found who will serve as efficiently as can be expected in the circumstances.[1] It is important that great care be exercised in their selection in order that only those be chosen who by moral leadership in public affairs have proved themselves sufficiently interested in educational reform to be willing to give time and effort in joint study and conference to the working out of curricula and teaching techniques within the school.

These occasional teachers, however, are of relatively less importance than the full-time American or American-trained "nucleus" teachers, responsible for

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1. For an excellent discussion of the question of the employment of non-evangelical instructors in mission schools, see the Panama Congress Report, vol. 1, pp. 496-498.

leadership in setting the standards and policies of the school and for leading in the creating of curricula and techniques. In a school having Spiritual Culture as a primary educational objective and attempting religious as well as financial independence, it is important that the teachers be of outstanding Christian character. The atmosphere in which they work will require maturity of character and of Christian experience going beyond any ordinary religion of Christian duty. These teachers must have personal interest in their students, and the power not only to enforce honesty and morality among their pupils but also to inspire them with moral enthusiasm.

Along with this maturity and warmth of Christian experience, there must be breadth of view and of appreciation. As revealed in the study of Latin American temperament, provincialism, either religious or cultural, is not to be desired in dealing with Latin Americans.

On the pedagogical side, more consideration will be given to informal teaching experience, evidences of originality and resourcefulness, knowledge of the field to be taught, and power to evoke interest and to plan for work in it than to formal training. These "nucleus" teachers will each be responsible for a major department of the curriculum and a major division of the students, and must thus be capable of creating and organizing, independently and responsibly, their own programs and

techniques.

In addition to these general qualifications, it is necessary that these teachers have made a study of Latin American social and psychological problems, and of Ecuadorean national issues in particular. For the rendering of the best possible public service it is desirable that each be in contact with and informed upon a particular national problem and the efforts being made by national leaders toward its solution.[1]

Opportunities for the professional improvement of the teaching personnel by means of contact with ideas and movements outside Ecuador will be more difficult to provide than national contacts, but are at least as important. Certainly in view of the isolation involved, provision must be made, either in salaries or in a special fund, for the continuance of professional education through magazines and books and through study abroad. In addition to study in common of current educational literature, the ideal should be constantly before those

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1. The Home Arts head, for example, should be in touch with efforts to improve the national economy through such means as increased production, introduction of new products, and the fostering of cottage handcrafts; the Science and Hygiene teacher with public health education projects; and the director of Literary Studies with national literary groups, and particularly with feminist movements in the field of letters; and all of these with efforts at educational reform. See recommendations in this regard in connection with teachers in mission schools in Montevideo Congress Report, vol. 1, p. 325, and in S.G. Inman, Evangelicals at Havana, p. 111.

responsible for the administration of sending at least one of their number on a trip of study and observation every vacation period, and as the school and staff increase, of having one each year engaged in foreign study. With the facilities now in existence for the fostering of international cultural interchange, this should not be an impossible ideal.[1]

Coming more specifically to the personnel actually required in this nucleus administrative group, it is probable that three American-trained teachers will be found indispensable, one each for the major departments of Science and Hygiene, Literary Studies, and Home Arts.[2]

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1. Such frequent trips are necessary from the health standpoint as well as that of educational efficiency, due to the strain imposed by living at high altitudes upon those who are unaccustomed to it.
2. The head of the Department of Literary Studies must be qualified by special study for the teaching of English and of the English Bible and English literature and for the direction of work in French and Spanish. The head of the Science Department must be a trained nurse, qualified to direct the health regime of the school and the physical training program, and to teach, and direct the teaching of, subjects under the general heads of natural science, physiology, hygiene, and nursing. The head of the Home Arts Department should be, preferably, an Ecuadorean, or of long residence in the country, in order that the teaching of the domestic sciences be not unwarrantedly alien, in equipment, materials, and methods, to national customs and resources, and thus incapable of rendering real educational assistance.

It is hoped to find suitable and capable part-time teachers of art, music, and dramatics, as well as assistants in the various departments, in the local situation. Should such not be found, there would be a need for an American especially trained in these fields and in the latest gymnastic methods, games, and eurythmics.

In addition to these official heads of the departments, a fourth permanent staff member is desired, on the basis of the belief that every school for girls is more soundly organized psychologically if it has a suitable and trustworthy man attached to it. As has been indicated, the natural sciences will be taught chiefly as contributory to a study of human physiology and hygiene. An effort will be made to teach by natural rather than by laboratory methods of the ordinary kind--by excursions, and through the medium of the patio garden. By such a plan the gardener will become the principal assistant in the teaching of botany and zoology. Thus though not necessarily learned in the wisdom of the schools, he must be replete with nature lore and love and skill. Efforts will be made to secure for this position such a person as may prove himself a philosopher-friend and confidant, as well as gardener and assistant teacher.[1]

3. Service Personnel

The servant problem will be a difficult one, owing to the ignorance and dishonesty which prevail among the Indian servant classes. With the eventual establishment of a boarding department, the problem will reach more

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1. If a person of these qualifications cannot be found, the necessity of providing a philosopher-friend must be kept in mind in the choice of an art or music master. For it is to such tutelary presences that the kingdom of schools and of school atmospheres and traditions belongs.

serious proportions, but may be obviated by the participation of students in the duties of the household as part of their training in Home Arts. Having an Ecuadorean head of this department of theory and practice will aid further toward the simplification of this problem. Aside from these considerations, the aim in the household arrangements will be to create not only a model of order, simplicity, and beauty, but also of justice and of right relations between classes, including the assumption of an educational responsibility in the purposeful training of the servants. Part of this training, as for instance, the teaching to read and write, might be undertaken by the senior students of the school as a project preparatory to similar social undertakings after graduation.

4. Summary

In regard to student constituency, the proposed school, though limited initially to upper class girls of secondary school grade, shall have as its final aim the establishment of a complete system of primary and secondary education including children of both sexes and of all classes.

The teaching personnel, in its nucleus group, must be characterised by outstanding maturity, breadth, and depth of Christian character, and by equally preeminent intellectual resourcefulness; and in its part-time, contributing group, by moral leadership and interest in

the problems of education. Provisions must be made for the continuous self-education of both these groups.

In its training and treatment of its servant group, the school must itself be a demonstration center of what is desired in the responsible upper class Ecuadorean home.

B. Geographical Location of the Proposed School

It is evident that with its dependence upon part-time instructors, and for a period of years at least, upon day pupils, the proposed school must be located in a city. The only two cities with a population of 100,000 or over are Guayaquil, the seaport, and Quito, the capital. The former has a tropical climate moderated by the Humboldt current, and the latter the cool but uniform climate of nearly ten thousand feet altitude. Contact with the outside world may be had more readily in Guayaquil, and living expenses affected by the cost of transportation are lower there. On the other hand, Quito, with a concentration of professional, government, and diplomatic classes, has the inevitable advantages of a capital city, as well as much closer contact with national currents, and with air service, increasingly rapid communication with the outside world. Public opinion in the capital is not as liberally inclined as in the port, but with the increasing facilities for communication will doubtless undergo continued change in the direction of

liberalism. Thus the decision goes to Quito.[1]

As the ancient center of the Shiri rule of the pre-Incan Caras and Quitus, and second city of the Inca Empire, joined to Cuzco, the capital, by the famous Inca highway over the Andes, Quito by its very history must inevitably keep its inhabitants mindful of the great centuries that are past. Thus the very associations of the city itself are in line with the national aims of the school, as they relate especially to the Indian. The natural setting of the city, in the midst of the grandeur of Andean peaks and rimmed about with snow-capped cones, cannot but have its effect too upon the adolescent student.

C. Housing of the Proposed School

The predominant architectural style of the city of Quito is old Spanish or Moorish, characterised by chaste monotonous façades, iron-grilled windows, massive portals, and the interior patio. The numerous ecclesiastical buildings mentioned in Chapter I are for the most part colonial baroque in style. Recent evangelical church and school buildings throughout South America have been in Spanish Colonial style, bringing in a gayer, lighter tone as well as great simplification of decoration.[2] A new

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1. Cf. John Ritchie, of Peru, in personal letter dated May 24, 1934: "My own vote would go for Quito;" and D.S. Clark, of Ecuador, writing June 29, 1934: "As far as the location is concerned, undoubtedly the best place would be Quito."
2. See photographs of new buildings in R.E. Diffendorfer, A Voyage of Discovery. The new plant of Santiago College, for instance, is uniformly Spanish Colonial.

style of architecture is being developed at present in Peru. It is known as Neo-Peruvian and aims at a combination of Inca and Spanish Colonial elements. This style, if it proves itself, would seem best to embody the philosophy of the school in its insistence upon recognition of the real racial elements of this other America.

Both in the event of building, and before, there is one condition in the way of housing that will be required, in addition to the usual ones of space, light, convenience, and the best possible protection against earthquakes; and that is the double patio. This requirement is based on a desire to use to the full every advantage afforded by tropical sunshine and high mountain air. In good weather these patios may be used for assemblies, programs, exhibitions, and large classes, and for games and drill, the assembly or auditorium patio being maintained in beauty of foliage and flower and tile and the other kept clear for greatest possible freedom in the use of space for play.

In other rooms a combination of the formal and the informal, of the orderly academic and of the gaily homelike, is to be desired, giving a relief from the rigid repressive coldness of the traditional Catholic academy, and at the same time also from the too often disordered state of the Latin American home.[1]

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1. The library especially should reflect this combination,

Classrooms should not be simply bare rooms for the infrequent and casual occupancy of teacher and student, but their home, for the study of mutual interests, and furnished accordingly, with the work of the students, with the essential equipment for the doing of this work, and with the resource materials of the teacher. Such rooms shall be primarily the home room of the teacher and of the interests she represents; and secondarily, of the group of students to whom she is giving her major attention. As long as the enrolment allows, the school shall be organized in the following three groups or halls, under the special supervision of the three nucleus teachers or department heads: first and second years, or the lower school, in the Home Arts room; second and third years, or the middle school, in the Literary Studies room, and fifth and sixth, or the upper school, in the Science and Hygiene room.

Taking twelve to eighteen as the average age of the student, the correlation of these interests and objectives with the needs and typical developments of the various periods of adolescence as well as with the

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with equipment for serious study and for desultory reading and play; and the same principle,--of gaiety and colour and lightness in the midst of order and simplicity-- should be followed when dormitory space comes to be needed. Cf., for example, the library of the Horace Mann School for Girls, in New York City, and the dortoir of the academy of the Sisters of Jesus and Mary in Quebec, and a somewhat similar dormitory arrangement in use in Havergal College, Toronto.

objectives of the school is evident.

In conclusion, these three principles must guide all housing arrangements: because of the Latin American girl's hungers and responses, beauty; because of her deficiencies, order and simplicity; and because the institution is a school, interest-provocation.[1] The latter effect should be sought chiefly, as indicated, in the class- and home-rooms; and the former two in equal proportions of formal and informal in patios and library, and eventually, dormitory, refectory, and living rooms.

Throughout the school, by every suggestion of order, beauty, and interest, three great pasts must be represented: a soberly happy distant Incan past, as represented in the products of the Indian crafts; á richly endowed Puritan Anglo-Saxondom, at once austere and enthusiastic; and a richly humanistic Spain, in the great tradition of the Valdés brothers, Juan Luis Vives, and Fray Luis de León, and in modern times, of don Miguel de Unamuno and don Francisco Giner de los Ríos, with perhaps for patron saint Gabriela Mistral, West Coast South American, Bible-loving Catholic, womanly leader of men and women, school-mistress of rural Chile, and traveller in three continents.

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1. Cf. William Godwin in The Enquirer, quoted in Paul Monroe, History of Education, p. 577: "The first object of a system of instruction is to give the pupil a motive to learn."

D. Financing of the Proposed School

One of the possibilities in the way of financial support for the proposed school has been indicated in the suggestion of a government subsidy for scholarships. Aside from this, however, and from possible eventual private endowment, the school must be self-supporting by means of tuition fees. The history of the evangelical schools contains interesting indications of the possibilities in the direction of self-support.[1] In general, these mission schools can be said to be self-supporting, more than carrying their current expenses, with the exception, in a number of cases, of the salaries of American teachers. In all cases, however, there was an initial investment in property and in several cases several subsequent investments. Thus in view of this array of evidence from experience, and given the comparatively low cost of living in Ecuador, it is possible that with careful management the projected school in Ecuador may be realizable financially. Rents are low[2] and it is probably that satisfactory quarters could be bought at a figure correspondingly low. But ultimately the financial

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1. For history of the beginnings of the great mission schools in South America, see Panama Congress Report, vol. 1, pp. 432-450; for general discussion of the financing of mission schools, see Montevideo Congress Report, vol. 1, pp. 276-280; and for Methodist schools at present, R.E. Diffendorfer, A Voyage of Discovery, pp. 37-56.
2. In June 1934, according to letter from D.S.Clark, a suitable building could be rented for $30 to $40 monthly.

problem must depend for solution on the recognition, as expressed in endowment or fees or both, of the values of the education offered and the efficiency of the school in attaining its objectives.[1]

E. Curriculum of the Proposed School

1. Mission School Curricula

In the matter of curriculum the precedents set by the mission schools are varied. Ward College follows the curriculum of the State of New York in its American school, while its Ramos Mejía branch uses that of the government. The American Institute in La Paz follows the government curriculum, and Santiago College, equally successful, although dealing with a different social group, has worked out a unique course of its own. The most celebrated example of a change of curriculum is that of the Instituto Inglés in Chile. Following the government course, it failed financially. Reorganized

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1. Of the demand for an English school and the conclusions therefrom with regard to self-support, D.S. Clark writes: "I believe that a school of the type you would start would receive sufficient support from the better classes, so called. Of course, there would be problems, but judging from what friends have told me I think you could count on financial support, and enough to run the school from those who would send their children to it. I say this because after our school for missionaries' children was started I was almost daily asked if other children could not enter and even to this day some of my personal friends in Quito do not understand why we did not let them enter when they were willing to pay the fees." (September 14, 1934).

along North American lines, it immediately became self-supporting.

2. Ecuadorean Curricula

With regard to the Ecuadorean secondary school curriculum,[1] two general observations are in order: first, that it continues still in academic, aristocratic, traditional form;[2] and second, that it is obviously drawn up with a view to preparing boys for higher professional training of the traditional type rather than for preparing girls for the home or for social leadership. A more modern Ecuadorean Curriculum is that authorized in 1926 for the normal schools,[3] which in Ecuador are open to secondary school students from the age of thirteen years. Chile, on the other hand, with much the same problems as Ecuador but in a more advanced stage of development, has in recent years evolved several progressive and suitable courses of study.

3. A Proposed Experimental Curriculum

Thus, in view of the unique combination of objectives to be represented in the proposed school and in view of the inadequacy and inappropriateness of the national curricula, the curriculum of the proposed school will be an experimental one, to be worked out empirically

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1. Cf. Secondary School Courses in Latin America, p. 14.
2. The curriculum now in use is fundamentally that of 1912.
3. Teacher-Training Courses in Latin America, p. 22.

in relation to the specific needs and capacities of the particular group of students. An experimental curriculum, however, will tend to be more efficient if guided and checked by reference to a more general official one. In accordance with this principle and in view of the progressive nature of recent changes in the Chilean educational system, such guidance will be sought largely from Chilean sources.

In addition to this principle of accepting guidance from an official curriculum, there are other lines of procedure which may be laid down at the outset. In the case of the average student, fewer hours of mathematics will be required than in any of the secondary or normal school curricula examined, and such instruction will be confined almost wholly to arithmetic and given in connection with domestic science. The time saved in this way will be applied to the natural sciences, and to their more natural study, in excursions, the patio-garden, and the like, as indicated in Section A of this chapter. To make up the pedagogical values usually attributed to mathematics, so hateful and generally so useless to the Latin American girl, and as an antidote for her admitted vagueness in thinking, emphasis will be laid in all the work of the school upon accurate observation and reporting, and critical and objective judging. It is believed that grammar, or literary analysis, or observation and reporting

of natural phenomena, may be made quite as effective a training in accuracy, restraint, and objectivity as can mathematics.[1]

Method and perseverance in work[2] are other qualities which will be sought not simply in a single specific discipline but throughout the work of the school, in informal or non-academic activities as well as academic. In building students up in method, however, care must be taken at the same time to guard the student's individuality and provide for its best development, leaving opportunity for, and indeed expecting, the extraordinary individual achievement so characteristic of the Iberian type. One of the best techniques for the achieving of this dual aim is the Decroly, the seminar method applied to secondary school work.

Other observations with regard to the distribution of time and pedagogic emphasis will be presented briefly.

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1. Cf. E.B. de Sauzé, the Cleveland Plan for the Teaching of Modern Languages, p. 2: Language "is a science as well as an art. It takes its place along side mathematics in instilling habits of accuracy, and it surpasses science in the cultural advantages that may be derived from contact with a foreign literature, and the many transfers of value that are carried into other subjects of the curriculum."
2. Cf. E.F.Every, Twenty-Five Years in South America, p. 63. "Indeed, it may be taken for granted that men of Latin race do not lack for brains; we Anglo-Saxons are often stupid in comparison with them, our success is more due to our moral than intellectual qualities, our steadiness and persistence in seeing things through."

Grammar shall be literature-centered, and after the first stages of the teaching of English (the foreign language), largely student-initiated. Most of the "language teaching" will be done in connection with other subjects of study; instead of the official courses in psychology, philosophy, and sociology, more time should be given to historical studies. The method in history will be discussed in another section. Materials and exercises in drawing will be derived from other studies, with a view to the correlation of the whole. More time will be given to gymnastics than is given in official curricula.

4. Principles of Curriculum Organization

One of the two major principles of progressive curriculum organization has already been mentioned. These principles are, first, a vitalization of the course of study by close correlation with the nature, needs, and special interests and capacities of the various ages; and second, a simplification of the curriculum by organization about centers of interest overpassing the walls of formal departmentalization. Thus the three departments into which the school is to be organized, although working throughout with all the groups of girls simultaneously, will have periods of special emphasis in which they concentrate each upon one group, as indicated in the foregoing section on home rooms. This system of special stress will operate as follows: for girls thirteen

and fourteen years of age, the curricular stress will be manual and domestic, and their studies largely practical, under the direction of the Department of Home Arts, aiming at cultivating orderliness, elementary household skills, individual responsibility, and team-work. For the fifteen and sixteen year olds, taking advantage of the personal expansions and emotional flowering of middle adolescence, and of the groundwork laid in language skills in the first two years, the curricular emphasis will be literary and aesthetic, with emphasis in studies upon literature and in activities upon literary and other forms of creative expression. The English Bible will form the center of this department's work. The special responsibility of the first group will be in connection with the household, and that of the second some form of literary project, probably a school publication.

Historical studies will be carried throughout the six years, on the project basis in the first two years, and in more systematic order consequently, though correlated at every point with work in at least one of the other departments. For the third or senior group, the historical studies will be modern and contemporary, with an emphasis upon inspiring contemporary and near-contemporary biography. This group shall be responsible for student government within the school and for a social project of their own choosing outside. In view of the large part played by

science in the modern world, it is fitting that the special study center for this group should be under the Department of Science and Hygiene.

Thus the aim with the youngest group will be mainly moral and manual; with the second group, emotional and volitional by way of the aesthetic; and with the third, intellectual, social, and vocational. The studies of the first group will be domestic and practical, centering about the Ecuadorean scene and the Ecuadorean home; those of the second, in correlated history and literature, with the English Bible for the center; and those of the third, historical, for the forming of convictions and the establishing of life interests and vocations, rather than for appreciation and personal enrichment only, as in the preceding year.

5. Laws of Approach

As already suggested, the proposed school, free from the bugbear of North American progressive secondary education, the college entrance examinations, will be able to experiment with the project principle. This will be used as a fundamental method in the first two years' work and not altogether discarded in the others.[1] There are two

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1. Examples of possible projects involving many interesting and worthwhile lines of study are: a study of the potato (first discovered by Europeans in Ecuador, near Quito), involving botany, cooking, geography, and economic history; or of tea, and the part it has played in various national traditions and customs (e.g. Chinese, Japanese, and English)

reasons for this use: first, it is generally agreed that the project principle is most suitably used with younger age groups; and second, its use will provide time and opportunity for proper classification and grading of pupils before they proceed into the more advanced studies. Such grading will be eminently necessary in the case of a group coming with as diversified and uncertain records as this group is likely to have.

The aim in the use of the project principle shall be, while keeping studies fundamentally practical, to insert wherever possible enriching cultural material from the great treasuries of history, art, and literature, and, while keeping them national-centered, to open from that center windows upon the world beyond, and windows especially which shall either bring light to bear upon present problems or winds of inspiration for the fulfilment of present duties.

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and in political (e.g. that of the United States) and literary history; a shepherd project, bringing in the Ecuadorean shepherd, his life, food, clothing, home, crafts, customs, music and musical instruments, and, in history, the life of David, king of Israel, and of other shepherds who have been called to great tasks. Such a project could be correlated with even the early stages of instruction in English, in the memorization of the simpler of the Psalms, their choral repetition, and, in music class, the singing of the Psalms. More mature projects are: a study of Japan, the Japanese colonies in Ecuador, Japanese geography and art, Japan and present world problems, and the personal achievements of such Japanese as Toyohiko Kagawa and Baroness Shidzué Ishimoto; or a Panama Canal project in contemporary inter-American history; or a Denmark or Sweden project, for a view of a small nation not richly

The second law of approach is the artistic, which will be taken to include the dramatic, the choral, the literary, and the pictorial. Singing will be especially emphasized because of its effectiveness in teaching proper articulation and timbre in language learning[1] and because of its usefulness in religious education by way of hymn-appreciation. In art studies instead of teaching the history of art as a separate course, a lavish use will be made of art classics in illuminating and enriching studies in history and literature. Dramatics, too, will be used throughout the school, simply but abundantly, and for education and development rather than for display. Physical training will follow two mutually balancing emphases, one upon discipline and training, and the other upon expression and development, the former aiming at developing good sportmanship and team-work through games, and the other building on the innate artistry and dramatic flare of the Latin American, in the creation of original rhythms.

The third law of approach to be emphasized is the personal or biographical.[2] Strange to say, Latin Americans,

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endowed by nature, which has nevertheless achieved greatness, with conclusions therefrom as to true criteria of national greatness. For the principles and values of the project curriculum, see M.E.Wells, A Project Curriculum, Sections II and III.

1. Cf. T.F.Cummings, in course in Phonetics in the Biblical Seminary in New York, 1935-1936.

2. Espasa-Calpe, the great Madrid publishing house, is now putting out a series of biographical studies. This is a comparatively new development in the Spanish publishing world.

who, with their personalistic outlook on life, should be most susceptible to the appeal of biography, have yet done little either in the writing or the reading of outstanding biography. Thus one of the major experiments of the projected school will be in the use of the biographical approach to history and literature. The objectives to be kept in mind in the selection of such material are three,--intellectual, moral, and social: first, to make history, general and literary, alive and actual in persons;[1] second, to produce and mould strong character by contact through biography with men and women of character and vision; and third, to raise general social standards by giving more adequate ideals of manhood and womanhood. This approach will be of particular importance in the study of Biblical history. In this connection as well as pointing out the limitations of the method, an educational authority has written:

> "In centering attention upon the individual hero, the mass of humanity is in danger of being neglected; and so long as the social point of view is accepted as one of the great aims of instruction in history, this is a vital defect. This objection does not fully apply to the study of the Hebrew race through biography,
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1. The whole of the Middle Ages could be summed up, for example, and an illuminating approach be made to the modern period by means of a study of one such life as that of St. Francis of Assisi, or that of Sir Thomas More. So also in literary history, the life-story of Molière alone would illuminate the beginnings of all the national literatures of Europe, as well as setting up standards and ideals of moral value, in the matter of perseverance in the face of odds, for instance.

> for such men as Joseph, Moses, and Josphua lived for their people, and the problems of these individuals were the problems of their race."[1]

It is evident that the limitation placed here upon the use of the biographical method is one which has already been cared for, though on another basis, in the statement of objectives and principles of selection above.

F. Summary

The projected school shall be of secondary grade and for upper class girls. Its teachers are to be selected by reference to their capacity to cooperate in achieving the school objectives of developing leadership for national regeneration, fostering international understanding, training in intelligent home-making, and producing personal spiritual culture. The relation of the school to its service personnel shall be in line with these same objectives.

The school shall be located in Quito, the capital of the country, and housed adequately though informally. In the event of building, effort shall be made to express the philosophy of the school in its architecture.

Financial aid shall be sought from two sources in particular, a government subsidy for scholarships and private gifts of property. Aside from these, the aim shall

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1. Cyclopedia of Education, article on Biography.

be to make the school self-supporting.

The curriculum shall be an experimental one, guided by reference to Chilean secondary school curricula. It shall be psychologized and simplified about three successive centers of interest, to which the three major departments shall correspond: Home Arts, Literary Studies, and Science and Hygiene. Fundamental approaches or techniques shall be: the project, the artistic, and the biographical.

In the chapter to follow the general discussion of the present chapter will be narrowed to a treatment of the place of the Bible in the curriculum of the projected school.

CHAPTER FIVE

CHAPTER FIVE

THE PLACE OF THE BIBLE IN THE CURRICULUM OF THE PROPOSED SCHOOL

The greatest need of Latin American lands, and especially of Ecuador, has been seen to be a moral one--the lack of moral integrity in all classes of society, and in the ruling class, a lack of social conscience and responsibility. Thus throughout the present study great importance has been attached to the moral objective in education. This objective is widely recognized among present-day educators in Latin America. Differences of opinion occur, however, in the determination of the means and the bases of moral training. The authorities of some countries, seeing their need as primarily a moral one, but knowing nothing of religion except as represented in the rites and ceremonies of the Roman Catholic Church, and little of the Roman Catholic Church except as it exists in their own countries, have rejected religion as either instrument or basis for moral education. This has been the case with Argentina and Chile largely, and with Mexico.

Other leaders holding a larger view of religion because of contact with Protestantism in their own or other countries or with a purer Catholicism found in some other land, have been more discriminating in this regard. Gabriela Mistral, already mentioned in this study, writing to Julio Barcos, the Argentine educator,

touches this point unequivocably:

> "There can be no such thing as religious neutrality in education. Only stupid people can make the claim to be absolutely neutral on the great issue of life and religion. As for 'neutral' schools, they inevitably become instruments of the teaching of irreligion as has happened in countries like France."[1]

She then goes on to say that

> "What is needed is the development of private schools where religion can be taught freely according to the faith of the school authorities. This involves, however, the finding of suitable teachers with a religious sense of vocation."[2]

Thus, due to observation of life in other countries or to their own traditional conception of education, Latin Americans generally can be said even still to regard religious training of some kind as essential to any system of education.[3]

Once having included religion, in general terms, in the curriculum, the next step is to determine ways and means of instruction. It was suggested in Chapter IV that the curriculum in Literary Studies should be Bible-centered. Reasons for the assignment of this position to the Bible will be given by citing both Anglo-Saxon and Latin American writers on the place of the Bible in

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1. Quoted by J.A. Mackay, in The Other Spanish Christ, p.202.
2. Paraphrase, ibid, p. 202.
3. Note in this connection the personal religious life of the great Spanish educator, don Francisco Giner de los Ríos, and his opinion on the function of the school in relation to religion: "he regarded religion 'not as a disease nor as a transient phenomenon of history, like war or slavery, but as a permanent spiritual function, which the school should educate.'" (J.A. Mackay, op.cit. p. 144)

national and international culture and development. Methods of Bible study will be discussed, and an outline given of the Biblical curriculum in its general movement throughout the six years.

A. The Significance of the Bible as Seen by Latin Americans

A suggestion for the selection of the materials of religious education is to be found in the "Reflections" of Juan Ignacio de Gorriti, an early Argentine educator. Gorriti sets out in his study to deal with "the moral causes of the internal convulsions in the new American states, and an examination into the means of remedying them."[1] Religious education turns out to be one of these means, and Gorriti recommends for that purpose the use of a certain French Protestant textbook on morals, and the habit of reading and meditating upon the Gospels, holding up "the time-honoured Protestant practices of family worship and Sabbath observance as an example to be imitated in his native land."[2] Dr Mackay's comment is that Gorriti here "puts his finger upon the spiritual source of Protestantism's strength in its best days: family religion, a family altar and a family Bible."[3]

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1. Reflexiones, complete title, title page and p. 35.
2. J.A. Mackay, op.cit. p. 65. Cf. J.I. Gorriti, Reflexiones, pp. 104, 150-152, 280-281.
3. J.A. Mackay, op.cit. p. 66. Cf. the comment of the Argentine writer, Julio Navarro Monzó, upon the attractiveness of the North American home and his opinion as to its source:

This exaltation of the Bible as an instrument of religious and moral education has been echoed by numerous outstanding Latin American thinkers of more recent times, by no means all of them Protestants. With a more general diffusion and study of the Bible they hope, first, for intellectual and religious liberation from a socially and intellectually reactionary Roman Catholicism; second, for the creation of a sound foundation of general moral and religious culture as the indispensable basis for any solid growth toward political maturity and stability; and third, a few of these thinkers hope by this means for a rapprochement with Anglo-Saxon culture.

These leaders consider the Bible, in its germinal power, socially and intellectually, a revolutionary book.[1] They feel that the greatest wrong done them by the mother country and the Roman Catholic Church was to keep their peoples in ignorance, and even, on occasion, forcibly and officially to deprive them, of this Book of power.

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"There will be few who, like Domingo Faustino Sarmiento (the greatest of Argentine presidents) will be able to find a connection between all this and the old Bible which lies there in the corner of the dining-room, upon a chair or on the window-shelf, and which is read every morning, before the cloth is removed from the breakfast-table. Few will perceive that all this which captivates us by its simplicity and spontaneity is the fruit of a culture that goes back over many centuries." (Translation by J.A. Mackay, op.cit. p. 67.)

1. Cf. C.B.McAfee: "The Bible is a book-making book." The Greatest English Classic, p. 130.

It is only by a continual re-thinking of life as stimulated and guided by this revolutionary Book, they feel, that their peoples can be made adequate for self-government. This position is taken, for example, by Julio Navarro Monzó when he shows, in his "Religious Problem in Latin American Culture", that democratic government has failed in Latin America because religion has never been a transforming and unifying power in the lives of the people. Democracy, he believes, has been successful only in those countries which have passed through a definite religious preparation for the exercise of political responsibility. "Only as people have taken up a common attitude towards God and certain timeless values have they been able to live together in creative, confiding fellowship."[1]

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1. Paraphrase and summary by J.A. Mackay, That Other America, p. 78. Cf. the remark of another Argentine, the sociologist, Carlos Octavio Bunge: "They say that liberty is a nation's greatest good. I think that to be fit for liberty is the best condition of a people;" and again, "disciplined Christian individualism, in the Anglo-Saxon manner, primary basis for a sound democracy," (Nuestra América, p. 321. Writer's translation); and that of Juan Montalvo, of Ecuador: "a sane and pure democracy has need of Jesus Christ" (quoted by S.G. Inman, Problems in Pan Americanism, p. 36); and similar remarks of the great Argentine statesman, Juan Bautista Alberdi, and of others, as cited by S.G. Inman, op.cit. pp. 36 and 94. See also one of the documents of the Montevideo Congress, written by a Latin American, and quoted in W.E. Browning, New Days in Latin America, pp. 197-198: "Christianity concentrates the highest ideals. It embraces such as are universal. It has demonstrated through its history that it is capable of transforming whole peoples... Do we believe that today, in spite of all its failings, it is the type of Christianity called evangelical that comes nearest to the

B. The Significance of the Bible in Inter-American Cultural Relations

A number of Latin American thinkers consider the general religious culture resulting from popular use of the Bible in the Anglo-Saxon home, school, and church the root source of the great gulf that exists between the social and political thought and evolution in the two Americas. Such divergence is not accounted for by differences of race or climate or economic conditions, Daniel Enrique Hall believes, writing in "As Protestant Latin America Sees It", but rather to dissimilar ideals, purposes, and viewpoints, a divergent outlook on life.

> "If required to explain the difference between the two Americas in one word, we would have to say religion; or, rather, the religious concept, and the place which religion occupies in life and thought."[1]

In this same connection Gabriela Mistral, herself a Catholic, wrote these significant words to the

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Christian ideal, and which makes the greatest efforts to realize it? To sustain any other view would amount to closing one's eyes to evidence, to be ignorant of English Puritanism of the seventeenth century, to be unaware of the efforts of missions in the nineteenth century, and of the action of philanthropic institutions through that same century and so much of the present as has run its course--all of them born in the bosom of Protestantism. It would amount to ignorance of the way Protestantism is at the moment working in the lives of the Anglo-Saxon peoples and determining the best aspects of their civilization. Protestant Christianity -- may we be permitted to reaffirm it, although it is against ourselves, since we are not of this theological persuasion -- might well become the medium for the spiritualization of our people".

1. Page 88.

Montevideo Congress of evangelical missionaries and leaders:

> "Christianity, do not forget, is the only link between the United States and Spanish America. Only in the Word of Christ do we meet and enjoy a common emotion; the rest is pure tragedy of difference."[1]

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1. Cited by J.A. Mackay, The Other Spanish Christ, p. 259. Cf. Gabriela Mistral in La Nueva Democratia for February 1931, p. 19: "My passion for the Bible is perhaps the only bridge which unites me with the Anglo-Saxon world, the only piece of common soil on which I find myself at home with this race. . . Some day not far distant I hope to see the essential Book in every South American home--the Book which can as little be done without as our faces, which is as logical a necessity as our names, just as I see it in every North American home, where it meets me with its holy and familiar countenance." Cf. also the same writer's experience in an evangelical school, perhaps the basis of the foregoing remarks, and the conclusions from this experience which she presses upon her Catholic compatriots: "The Catholic Church ought to be more mindful of her community of essence with Protestantism and consider that she loses infinitely less in the free thinker who turns Protestant than in the young man of Catholic family who goes into atheism with the fury of a gladiator.

"Late or early, in an hour of utter distress, the two branches of the Christian faith will come to realize that their conflict is the greatest misfortune for the moral future of these peoples.

"In Chile there are many schools in which the Our Father is no longer heard, asking grace at the opening of the day of study. One night I found myself in a Southern city with no place to stay, and a North American teacher took me home with her to a North American school. Compelled by necessity, although with some uneasiness of conscience, I accepted. Had I a right to share the food without the faith? The next day, after breakfast, which was blessed with ample words, within which was included my inner word, I was invited to family worship with the students. Vacilating, I entered the room. Out of gratitude I could not refuse to join with theirs my prayer for that or any other morning. The Bible was handed to me that I might select the day's invocation. I chose a Psalm of David, common nourishment of our faith, and lead the responsive reading with an emotion which I have but rarely experienced: it was the joy of being in a school where it is possible to open the day's study with the Holy Book, where atheistic grossness does not yet banish the First, the Master of Grace, superior to all knowledge." (La Nueva Democracia, July 1932, p. 18. Translation by present writer)

C. The Significance of the Bible as Seen by Anglo-Saxons

The values attributed to the popular use of the Bible in the way of political and social maturing and of international understanding have now been reviewed as they are seen through Latin American eyes. Can this view of the centrality of the Bible in what is best in Anglo-Saxon culture be supported by the judgments of Anglo-Saxons themselves, or are the Anglo-Saxon virtues of social order and freedom attributed to other causes by those by whom they have been developed?

A study of the course of English history would seem to show that democratic government was the outcome of the struggles of political Puritanism, itself the necessary accompaniment of religious and ecclesiastical Puritanism, the direct result in turn of the popularization of the Bible through the successive efforts of Wyclif, Tyndale, and Coverdale. Thus the cycle chronologically and, there is reason to believe, causally, was as follows: a renewal of Biblical sources and sanctions, stimulation of thought and discussion upon ultimate matters, re-thinking of church organization, re-thinking and reorganization in political life, popular education, and philanthropy -- a cycle ever returning to draw upon and emphasize anew the Biblical sources from which it sprang. Of its beginning in the Elizabethan period the

historian Trevelyan says:

> "By the end of Elizabeth's reign the book of books for Englishmen was already the Bible, although the Authorized Version that is still in use was only drawn up by James I's Bishops in the years immediately following her death. For every Englishman who had read Sidney or Spenser, or had seen Shakespeare acted at the Globe, there were hundreds who had read or heard the Bible with close attention as the Word of God. The effect of the continual domestic study of the Book upon the national character, imagination and intelligence for nearly three centuries to come was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine. New worlds of history and poetry were opened in its pages to people that had little else to read. Indeed, it created the habit of reading and reflection in whole classes of the community, and turned a tinker into one of the great masters of the English tongue."[1]

And again,

> "While other literary movements, however noble in quality, affected only a few, the study of the Bible was becoming the national education. Recommended by the king, translated by the bishops, yet in chief request by the Puritans, without the rivalry of books and newspapers, the Bible told to the unscholarly the story of another age and race, not in bald generalization and doctrinal harangue, but with such wealth of simple narrative and lyrical force that each man recognised his own dim strivings after a new spirit, written clear in words two thousand years old. A deep and splendid effect was wrought by the monopoly of this Book as the sole reading of common households, in an age when men's minds were instinct with natural poetry and open to receive the light of imagination. A new religion arose of which the mythus was the Bible stories and the pervading spirit the direct relations of man with God, exemplified in human life.
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> "And, while imagination was kindled, the intellect was freed by this private study of the Bible. For its private study involved its private interpretation. Each reader, even if a Churchman, became in some sort a Church in himself. Hence the hundred sects and

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1. G.M. Trevelyan, History of England, p. 367.

> thousand doctrines that astonished foreigners and opened England's strange path to intellectual liberty. The Bible cultivated here, more than in any other land, the growth of intellectual thought and practice."[1]

This judgment of Trevelyan's as to the centrality of the Bible and its influence in the life of Anglo-Saxon peoples is confirmed by the historian J.R. Green:

> "No greater moral change ever passed over a nation than passed over England during the years that parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a Book, and that Book was the Bible."[2]

The Bible was the direct source of three of the great movements in English history: Quakerism, Puritanism, and Methodism; and was closely involved in many others, including the abolition of slavery[3] and the move-

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1. G.M. Trevelyan, England Under the Stuarts, pp. 60-61.
2. J.R. Green, Short History of the English People, p. 460. See his History of the English People, vol. iii, pp. 9-23. Cf. also, for the cultural effects of this unifying of knowledge about a single book, President Faunce's comments on the Puritans, both English and American: "For them the Bible was the norm and goal of all study. They had achieved the concentration of studies, and the Bible was the center. They learned to read that they might read the literature of Israel; their writing was heavy with noble Old Testament phrases; the names of Old Testament heroes they gave to their children; its words of immortal hope they inscribed on their tombstones; its Mosaic commonwealth they sought to realize in England and America; its decalogue was the foundation of their laws, and its prophecies were a light shining in a dark place. Such unification of knowledge produced a united character, simple, stalwart, invincible." (Cited by C.B. McAfee, The Greatest English Classic, pp. 271-272)
3. "Under the insistence that it was foreign to all right understanding of God's word." (C.B. McAfee, op. cit. p. 223.)

ments for popular education throughout the nineteenth century. According to Green, the home, too, in the English sense of the word,

> "was the creation of the Puritan. Wife and child rose from mere dependants on the will of husband or father, as husband and father saw in them saints like himself, souls hallowed by the touch of a divine Spirit and called with a divine calling like his own."[1]

The part played by the Bible and by Bible-reading Puritans in the settling and early institutions and history of North America is too well-known to need recording here.

Thus through centuries of general, eager, and often keenly disputatious concentration upon one Book, upon its thought and upon its words, it came to pass, as Sir A.T. Quiller-Couch has said, that "it is in everything we see, hear, feel, because it is in us, in our blood."[2]

Thus for a school setting up as a liaison agency between Latin and Anglo-American cultures, the Bible, as the felt lack in the one and the great source of political liberties and of intellectual and moral maturing and unification in the other, must be basic.

D. The Universal Significance of the Bible

The Bible, however, even in its English form, though a major influence in the moulding of English national and personal temper, yet transcends this temper.

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1. J.R. Green, op. cit. p. 19.
2. Cited in Commemoration Pamphlet Number Two, p. 5.

Rooted, as regards human origins, in the Mediterranean World and on the boundary line of East and West, it transcends them both. Even in its English form, it is much more than merely English:

> "It is unlike any other book in our language and in charm and power is above them all. Its diction is neither Hebrew nor English, but a thing of peculiar excellence, born of the genius of two remarkable races, modified by the influence of Greece and Rome. More than any book in the world, it is the product of many centuries and many minds. Dealing with elemental passions and principles, its glory is that it expresses them in forms of final beauty."[1]

And again,

> "Our English Bible is more than the translation of a great literature into an alien speech. It is a good book made better by the patient labour of many minds, many races, and many translators. Greece is in it, and Rome, and England. The best in the Orient and the best in the Occident (sic), and the best of the ancient and the best of the modern world, have met together to produce a book as unique in diction as it is incomparable in thought and passion. It is the English language at the acme of its literary power, heightened and intensified by emotions which our race never could have originated."[2]

Not only in its sources does the English Bible transcend the limits of one race and nation but also in its appeal. Because its appeal is moral, treating of elemental and universal principles and passions, it may speak to the soul of every man. This quality of universality is fundamental to its importance as an instrument of education.

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1. C.A. Dinsmore, The English Bible as Literature, p. vi.
2. Ibid, pp. 99-100.

Again, there is a sense in which all great literature, properly studied, is effective in character training -- for moral insight, discernment, judgment, and ideals -- but the Bible adds to its portrayal of human character a further element of intensification, a divine background of absolute values and sanctions in a personal God, thus answering and guiding great and ultimate thinking upon great and ultimate questions.

Universal in its sources and appeal, the Bible has now come to a unique place of universal diffusion and accessibility. With the advance of the years and the work of the Bible Societies, the Bible has become perhaps the only cultural heritage common to all nations and the most widely known single vehicle of cultural interchange.[1] For this reason and for the importance both of the thoughts expressed and of the movements rooted in it, the Bible is of essential importance in any liberal or liberalizing education in any land.[2] It was the pedagogical effectiveness of the Bible in the production of a culture which is both morally and intellectually sound

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1. The present writer, though familiar with the use of essentially Christian ideals in internationally-minded secular education, has never seen any reference to the increasing value of the Bible in such education. Considering the immense indirect services of the Bible Societies to the cause of internationalism, this is a serious omission.
2. "It matters not what one's attitude toward Christianity and Judaism may be, these movements have figured so prominently in the history of the world that no one can

that Thomas Huxley had in mind when, perplexed as to the means of moral education, he wrote, in his essay on The School Boards: What They Can Do, and What They May Do:

> "I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measure the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and colour, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the historical fact that, for three centuries, this Book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John-o'-Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil even as they also are earning their payment for their work?"[1]

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justly claim to have a liberal education who does not know the main facts recorded in the Old and New Testaments. Not to know the Bible is to be ignorant of two great forces in the modern world." Commemoration Pamphlet Number Five, p.10.

1. T.H. Huxley, Science and Education, pp. 336-337. Cf. Gabriela Mistral's record of her experiences and convictions

Thus by the long range view of sociological consequences and values, national and international, as well as by the nearer view of direct cultural values, the Bible is seen to be central to any education aiming at objectives such as those set up for the proposed school in Ecuador.

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in this regard: "My contact with the Scriptures began at about the age of seven, when my grandmother, who was that rara avis, a Biblical Catholic, taught me by heart some of the Psalms, and it has continued for thirty years or so, with a few interruptions, which I count among my periods of spiritual declension.

"The effect of the reading of the Scriptures upon me was, first, that of strengthening, of a breath of vigor over me, which not even the great epic poems produce in me; secondly, of humanizing, especially those parts of the Old Testament which accustom me to look without anger upon the panorama of human sin; thirdly, it has wrought in me a steel beam of New Testament democracy, so solidly and so soundly as to fortify me against all the strain brought to bear upon it by readings on the other side of the question, as well as by the painful experience of democracy as it is practiced among our South American peoples; fourthly, the Bible has cut out in grand relief in my consciousness the heroic figure of Jesus, for his divinization; fifthly, it has more than satisfied me with the variety of its aspects, nourishing me according to my moods, one day with teaching unadorned, the next with tenderness, the next with needful indignation, the next with hope, and the next with patience. To such a degree is it for me the Book that I do not know how one could get along without it without impoverishment, live strongly without that meat, or sweetly without that honey. Ignorance of the Bible is the same, to my mind, as ignorance of the writings of Homer and Shakespeare, the Divine Comedy, and the best of elegy, eclogue, and epithalamium all together; that is, the same as to be relieved of about two-thirds of the culture of the world." (La Nueva Democracia, February 1931, present writer's translation)

E. The Place of the Bible in the Curriculum of the Proposed School

Coming more directly now to the specific tasks of the projected school, the place of the Bible will be treated under the following heads: its value in the study of language, its value as literature, and its value as religious record and revelation.

1. The Linguistic Values of the English Bible

The value of the Bible in the teaching of the English language is by no means negligible.[1] One of the problems of language study is the acquisition and assimilation of elements in the new vocabulary which are radically unlike the old. Once a fair beginning is made in the acquiring of such words, the rest of the task, as regards vocabulary, is accomplished readily. Now in the teaching of English to Spanish-speaking students the unlike elements are the Anglo-Saxon; and it is in Anglo-Saxon words that the Bible most abounds.[2] Historically, in its classic King James Authorized Version, the Bible came out of the most vital period in the development of the English language. Contemporary with the work of

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1. It is of greatest value, of course, where familiarity with its content is already present.
2. Based upon an Old Testament having 5642 words in the original and a New Testament having 4800, the English Bible has a vocabulary of 6000 words, of which the most are Anglo-Saxon. C.B.McAfee, The Greatest English Classic, pp. 105-106.

Shakespeare, its style is much simpler, due to the simple sentence structure which characterized the originals; and its vocabulary is only about a third as large as Shakespeare's. Thus with its value as the prime source and moulder of the English language, the English Bible combines the further pedagogical advantage of simplicity and economy. It is noteworthy that a language method using Biblical material has been worked out, in Dr T.F. Cummings' "How to Learn a Language."[1]

2. The Literary Values of the English Bible

Numerous authorities on English literature have expressed themselves as to the central importance of the English Bible to this literature. First, it is the best to be known in our language;[2] second, it is basic to any understanding or interpretation of the rest of

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1. See the Introduction to the Model Lessons, pp. 71-73, for an explanation of the choice of the fourth chapter of the Gospel of John as a basis for language method. It is interesting, too, in view of the importance of rhythm in language learning, that the Bible Revisers of 1881 could say of the King James Version: "the longer we have been engaged upon it the more we have learned to admire... the music of its cadences and the felicities of its rhythm." (Cited in Commemorative Pamphlet Number One, p.18.)
2. Cf. Frederic Harrison in Tennyson, Ruskin, Mill and Other Literary Estimates, as cited in Commemorative Pamphlet Number Two, p. 5: "The book which begot English prose still remains the supreme type. The English Bible is the true school of English literature. It possesses every quality of our literature in its highest form. If you care to know the best our literature can give in simple noble prose,--mark, learn, and inwardly digest the Holy Scriptures in the English tongue."

English literature;[1] and third, it is essential to the formation of a pure English style.[2]

3. The Religious Values of the English Bible

In view of the educational principles and objectives laid down in this study, it is clear that the final values to be sought in the study of the Bible are religious and moral. Reference has been made to the moral appeal of the Bible and to the source of that appeal in the divine background which supports the cosmic moral panorama seen therein; in the atmosphere of ultimate earnestness by which even the homeliest events are clothed with beauty and spiritual power; and in the divine foreground of Redemptive Action. The Old

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1. Cf. For a review of the direct influence of the Bible upon English men of letters see C.B. McAfee, The Greatest English Classic, pp. 130-194, and A.S. Cook,"The Influence of Biblical upon Modern English Literature" in The Bible as Literature, pp. 365-375. Cf. also Henry Van Dyke, in his chapter on "The Bible in Tennyson:" "We hear the echoes of its speech everywhere and the music of its familiar phrases haunts all the field and grove of our fine literature." (Cited by C.B. McAfee, op. cit. p. 181)

2. Cf. Charles A. Dana's advice to students: "Of all books, the most indispensable and the most useful, the one whose knowledge is the most effective, is the Bible. . I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation, none of which you open with such confidence and lay down with such reverence." (Cited in Commemorative Pamphlet Number Two, p. 7.)

Testament story of Jonah, for instance, is a story of such simplicity that it might be told without making mention even of the Name of God. But all who know and love the story would agree that it is precisely that Fourth Dimension which gives to it its real significance and beauty. It is to add this Fourth Dimension to the life of the Ecuadorean girl that the projected school must devote itself if it is not to fall far short of its objectives.

F. The Literary Study of the Bible in the Curriculum of the Proposed School

The objectives of the proposed school have been seen to include linguistic, literary, and religious-moral aims, within its immediate circle of influence, and in its broader circle, to include social and moral influence bearing upon issues of national and international importance. The Bible has been seen to have had in history just such broad social effects and values, and in education, in the narrower sense of the word, to have linguistic, literary, and religious values corresponding to the more immediate aims just mentioned.

The problem, then, at this point, is to determine the best approach to the Bible for the maximum derivation of these values. With regard to language method, it has been shown that the learning of words is best facilitated by their use in connection with either

conversation or reading, linguistic values thus being by-products of literary studies and motivated by them.[1] Religious values, too, although ends in themselves, as linguistic values are not, have also been shown to be best appropriated and assimilated when conveyed through the excitement of aesthetic appreciation. This is really but another instance of the well-known pedagogical principle of not "pointing the moral". Of this principle of studying the Bible as literature, Professor Moulton writes, after long experience:

> "I, for one, believe that literature, holding truth in solution, not precipitated into system nor interrupted by analysis, is the most powerful medium for the spiritual."[2]

Of the aesthetic sensitivity of the Latin American girl, much has been said already;[3] and of the aesthetic appeal of the Bible, Clutton-Brock says:

> "There are not many means among us now of producing the beauty of holiness; but the Bible remains the chief of them, because it connects holiness with beauty more directly and more closely than any other work of man. . . It says what is best worth saying in the best possible words."[4]

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1. Cf. E.B. de Sauzé, The Cleveland Plan for the Teaching of Modern Languages, p. 12, on the motivation of grammar study.
2. R.J. Moulton, The Bible at a Single View, p. 1. "Thomas Huxley, in his essay on The School Boards: "On the whole, then, I am in favour of reading the Bible, with such grammatical, geographical, and historical explanations by a lay teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself." (Science and Education, p. 337)
3. Cf. the remark of Miss Gertrude Hanks, principal of the Lima Girls' High School in Peru, writing January 25, 1936: "We find that the Latin American girl has an appreciation of literature that far excels our own girls.'"
4. Quoted by C.A.Dinsmore, The English Bible as Literature, p. 250.

Thus the school's first task in religious education will be to bring into constant, close, and dear association the Book of power and beauty and the beauty-loving girl. Beyond that initial step much may be required in the way of individual and group experimentation; but beyond that, too, much must be left to the agitation of individual conscience and the ferment of reflection. "It is when we set about reading the Bible 'like any other book,'" Moulton says, "that we realize how profoundly the Bible is different from every other book."[1]

G. The Biblical Literature Course of the Proposed School

In the building of the school's curriculum in Biblical literature, many factors must be taken into consideration: first, the girl herself, the interests and capacities natural to her age, sex, racial and cultural background; second, the society in which she has grown up and the influences which have already been brought to bear upon her; third, the ideals and aims, social, moral, and religious, toward which her education is to be directed; and fourth, the Bible itself, in

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1. R.G. Moulton, op.cit. p. 112. Cf. John Ruskin as a teacher of the Bible: "My endeavour has been uniformly to make men read it more deeply than they do; trust it, not in their own favorite verses only, but in the sum of it all; treat it not as a fetish or a talisman which they are to be saved by daily repetition of, but as a Captain's order, to be held and obeyed at their peril." (Cited in C.B. McAfee, op.cit. p. 177).

order that its content be represented fairly both in its unity and in its variety and progression. An almost total ignorance of the Bible on the part of the student must be assumed from the outset. In any task of curriculum construction, a fundamental difficulty is that of harmonizing the many requirements of the situation, as outlined above. In this case, however, the problem is rendered doubly difficult by the fact that most of this work will be done in a language other than the student's mother tongue and by the consequent limitations set by this circumstance upon the range of selection. Thus, due to linguistic difficulties, choice must be determined not only by psychological value and interest and by the importance of the material but by the difficulty of the language involved.[1]

1. The Objectives of the Biblical Literature Course

In Chapter III the spiritual objective was seen to resolve itself into three aspects: moral judgment, moral power, and spiritual freedom. In the present section these objectives will be related to the various stages of adolescent development, as follows: in the Lower School, with girls thirteen and fourteen years of

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1. Rather, of course, than miss in religious education the importantly right thing at the right time, it will be considered preferable to have recourse to the Bible in Spanish; that is, linguistic values will be sacrificed to religious rather than vice versa.

age, an objective of moral character formation; in the Middle School, with girls fifteen and sixteen, an objective of personal commitment and loyalty to Jesus Christ; and in the Upper School, with girls of seventeen and eighteen, an objective of social vocation and leadership training.[1]

2. The Organization of the Lower School Course.

As indicated in Chapter III, the project will be the basic method to be used in the first two years' work. With this principle in view and the fact, also, that on the principle of concentration of studies, already discussed, this group's home will be in the Department of Home Arts, a project must be sought which will relate Biblical knowledge, of fundamental importance and suited to the student's needs and capacities, to the immediate Ecuadorean situation which is to be studied in that Department. With these requirements in view, a project on shepherd life has been chosen, uniting the distant scene of Palestine to that of Ecuador, and the spiritual and cultural to the practical. The

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1. These objectives, of course, will not be mutually exclusive: character will not be forgotten in the senior group, nor Christ neglected in the junior. There will also be periods of united worship and instruction, drawing attention to various aspects of the Christian message and way of life. These specific objectives for the various groups have been set down simply to give to the planning of each period the guidance which comes from the establishment of a single aim.

Biblical material directly involved in this subject will be selected Psalms,[1] in Spanish and English, and other classic Scriptural passages referring both literally and figuratively to shepherds and their life, brought into the project originally, perhaps, by way of a study of the life of David. For further light upon Hebrew customs use will be made of simple Old Testament stories of patriarchal life, and if need arise for developing further the Hebrew side of the project, the Wisdom literature may be used, forming a center for a subordinate project on Proverbs, Biblical, Spanish, and English.[2]

Handcrafts and excursions will be the important features of the Ecuadorean side of the project, and memorization the feature of the Hebrew side. This latter method, in addition to its value to religious education, is rich in by-products, since, although somewhat out of vogue in general educational circles, it is an important method in the development of language skills. The singing of selected Psalms to suitable tunes, ancient and modern, will be a central expressional feature. This will aid greatly and in part replace

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1. The teaching values of the Psalms may be summed up as: (1) a genuine, deep, and spiritual love of nature; (2) a passionate sense of holiness; (3) joy in God and in His worship. Cf. Henry Van Dyke, in The Bible as Literature, pp. 99-102.
2. The Spanish language is notably rich in proverbs.

direct memorization. The memorizing of proverbs especially, both in Spanish and in English, will be of inestimable value linguistically, accustoming the student from the first to what is popularly known as "the feel" of a language and introducing her to those turns of expression which at once both form and reveal the genius of a language.

The early adolescent's need for action will be met by her contact with the Old Testament stories, simple in language but exquisite in form and spiritually invigorating.[1] Their presentation of life in cycles of

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1. The stories of the Call of Abraham, The Wooing of Rebekah, Jacob and Esau, Joseph, Samuel, Ruth, and Johah are recommended particularly. "These are. . . among the most finished pieces of the raconteur's art which have been handed down in any language." (R.G.Moulton, The Bible as Literature, p. 31) Of the Genesis cycle Moulton says it "is an epic of family life, family life that becomes slowly touched with the divine," (The Bible at a Single View, p. 9) thus relating it to another of the objectives of the school; and of the Call of Abraham he says that though the story is but half a page in length it relates "the most original thing ever done in the world", (Ibid, p. 10) thus linking up this material with yet another objective of the school. C.A. Dinsmore, writing of the Book of Ruth says it "is one of the best short stories ever written." (The English Bible as Literature, p. 251) It combines simplicity as art, interest as a story, unity in itself (apart from the historical background, that is) prominence of women and of family relationships, and a plea for tolerance. The appeal of such a story for a Latin American girl is apparent. Of the story of Jonah, Charles Reade, the English novelist, has said: "Jonah is the most beautiful story ever written in so small a compass. It contains 48 verses and 1328 English words... There is growth in character, a distinct plot worked out without haste or crudity"... and "a perfect proportion between dialogue and

work and festivals and pilgrimages will be readily intelligible to girls who are making a study of Indian pastoral life.

As additional enriching material the Old Testament pictures of James Tissot are recommended. With the New Testament Shepherd classic, the Tenth Chapter of John, a study may be made of early Christian art, with its representation of Christ as the Youthful Shepherd. Clement of Alexandria's early Christian hymn "Shepherd of Tender Youth" is also recommended. For worship correlated with the study of the national rural and scenic environment, Mr K. G. Grubb's "Parables from South America", inspired by the Andean panorama and intensely devotional in spirit, would be useful as material for suggestion and guidance. The keynote of the year's work as it relates both to Biblical material and to spiritual objective may be found in the First Psalm, itself expressed in rural language and imagery, and centered in the symbol of the Tree.

Coming from a study of simple rural life in the shepherd project in the first year, the student will enter in the second year upon contact with a more highly organized society, in a study of Jesus the Carpenter

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narrative." (Quoted, Ibid, p. 256) If stories from later times are desired in addition to those of the Genesis and David cycles, those of Samson, Solomon, and Daniel are recommended, as close to the spirit of Proverbs. The bearing of all these stories upon the moral problems of lying, stealing, promise-breaking, and cheating is obvious.

and Prophet of Galilee, as presented in the record of St. Mark.[1] This will be followed by a rapid first-acquaintance view of the sequel to His life in the Book of the Acts, expanding into a large unit study of the Mediterranean World during the centuries immediately preceding and following the opening of the Christian era.[2]

This year's work will center in, and return constantly to, the figure of Jesus the Mighty Worker, rooted Himself, like the growing, fruitful tree of the First Psalm, in the very literature and experience which these girls in their previous year's work will have come already to know. The relation of Jesus the Worker to both practice and theory in the study of the Home Arts is evident. Hunt's Shadow of the Cross is suggested as the central picture for this year's study. Tissot's picture of the Nazareth Carpenter Shop, more emotional than most of his treatments, may also be used.

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1. This introduction to Christ is necessary not only because of the age and interests of the students and the simplicity of the Marcan language and style, but also because of the utter absence in average South American thought of any conception of a Christ who was really human, really alive, and who did real work. Cf. J.A. Mackay, The Other Spanish Christ, p. 111: "They have known no Christ save one whom they could patronize. An infant can be patronized; so can a suffering victim and a dead man; but the Christ of the Gospels cannot."
2. Geography and map-making, begun in the national studies of the preceding year, will be continued here, leading into the more advanced historical studies of the Middle School.

3. The Organization of the Middle School Course.

In the Middle School an intensive study will be made of the Life of Christ as recorded in the Gospel by Luke and as illuminated and interpreted by the masters of art. Luke is chosen because of the attention given in his record to women, tying up with the womanly skills acquired by the girls in the Lower School and with the womanly vocations anticipated for them in the Upper School; because of its constant and attentive awareness of human need and suffering; and because it presents the ideal manhood of our Lord,[1] in perfect symmetry of emotion and intelligence and action, and in perfect balance of grace, the ideal of the Grecian and the Latin, and of truth, idealized by the Hebrew and the Anglo-Saxon.[2]

As the motto of the Lower School -- "Like a tree planted"-- expressed the moral objective of the school, so the personal religious objective of the Middle School will be expressed in the motto "Full of

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1. For a discussion of Latin America's need for the conception of the human Christ, see J. A. Mackay, op.cit. pp. 110-113.
2. For the relation of this One, full of grace and truth, to the divergent American cultures and ideals, see S.G. Inman, Problems in Pan Americanism, p. 401: "When, therefore, the ideal American appears, he will not be altogether the cold, organizing Anglo-Saxon, worshiper of truth, nor entirely the warm, philosophizing Latin, worshiper of grace, but he will be a combination of the two--he will be like the only perfect Man, of whom it was said that he was full of grace and truth."

grace and truth."

The use of art in this year's work is a correlative device of more than usual significance. In its narrower functions it will serve as the liaison between a history unit on the medieval ages[1] in which the development of Christian art will be traced and the religious education unit on the Life of Christ. In the former unit pictures will be used in chronological order; in the latter, topically, both as illustration and as interpretation.

In its wider functions this use of art will serve as a link between the Catholic tradition of education by sense impression, as represented in the lives of these students in their homes and churches, and the Protestant tradition, as represented in their school and in their study of the Bible. The Lucan narrative of the Conception and Nativity gives special opportunity for the study of the Madonna in art and for incidental illuminating studies of the doctrine of Mary in church history. This bridge between cultures is of the utmost importance psychologically.

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1. The Idylls of the King and the Vision of Sir Launfal will be used as English readings in this year in addition to the Gospel by St Luke. The correlation of these classics with Luke in spirit and with the medieval period in content is evident. A study of the life and times of St Francis of Assisi may be made the center of this year's study of history, as suggested in Chaper IV. St Francis, too, is in the spirit and succession of St Luke.

In this year's presentation of Christ, prominence will be given again to certain particular aspects of His life. To building upon the Latin girl's appreciations, He will be studied as Christ the Friend of Women and Children, and Christ the Sorrowful and the Crucified.[1] To correct the deficiencies in her conception, He will be seen as the Christ of the Blazing Eyes and the Scourge,[1] and Christ the Risen. The permanent pictures of the room will be Raphael's Sistine Madonna, Hofmann's Christ Among the Doctors, Hole's Jesus Cleansing the Temple, Da Vinci's Il Redentore, and Ender's Holy Women at the Tomb. The hymns featured in worship for this year will be the great Christian classics of adoration to Christ.[2]

In the fourth year the attitudes of devotion and loyalty and worship anticipated as the result of the third year's study will be reinforced by a more intensive study of the Book of the Acts centered in a study of the Apostle Paul, followed by that of one or more selected Epistles, and expanded into a series of studies in missionary biography.[3] This series may be correlated

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1. Cf. the excellent treatment in J. A. Mackay, The Other Spanish Christ, p. 248, for statement of the continued need for the presentation of Christ as Crucified, and pp. ix, 101-102,116,133, for the need for the One of the Eyes and the Scourge.
2. Such as "Jesus, the Very Thought of Thee", "Jesus Lover of My Soul", "Jesus, Thou Joy of Loving Hearts," "Fairest Lord Jesus", "O Jesus I Have Promised," etc.
3. Dramatization and individual reports will be the expressional feature of this year's work.

with the modern history and geography unit.

4. The Organization of the Upper School Course

In the Upper School the special objective, as indicated above (Section G, 1), will be social vocation.[1] In the first year (fifth year of the whole course) a series of studies in Old and New Testament Leaders will be undertaken, with correlated readings from the Prophets. These may be linked with both the leaders and the issues of modern history.[2]

In the sixth or final year, the central study will be that of the Gospel by John. This, as the story of One supremely Sent, is a fitting climax to the six years' educative process. The study should center about two particular aspects of the book, that of vocation, or mission, in Jesus' own self-consciousness, and that of discipleship,--believing, trusting, and following. Further reasons for the choice of the Fourth Gospel are: first, the emphasis it lays upon the inward and spiritual,[3] as a corrective to the externalistic tendencies in both Catholicism and Protestantism; and second, the spiritual

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1. Understanding, of course, that marriage and motherhood may be a social vocation of the highest sort.
2. Reports, debates, and essays are suggested as this year's special activities.
3. The Epistle of James is recommended for supplementary study in discipleship and as a balance, in turn, to the "inwardness" of John. James correlates well with the fifth year unit also.

conception of eternal life as qualitative rather than a mere prolongation of existence.[1]

As throughout the course the techniques used will be varied: essays, reports, discussion, debate, dramatization, and pictures.[2] As permanent pictures for this sixth year course, Raphael's Sistine Madonna will be used again, Seligmann's Holy Family (the Carpenter Shop, dawning of the Messianic consciousness),[3] Da Vinci's Il Redentore, and the Last Supper, and Burnand's Peter and John.

5. Accompanying Religious Features

The religious education program, if it were to be confined to purely instructional activities, would fall far short of its objectives. The use of art, music, and dramatization throughout this program has been indicated. Worship will itself be one of the distinctive features of the life of the school,[4] with a worship-pervaded study of nature, and with constant familiar contact with great Christian ideas in art and song, and in literature and biography, throughout the curriculum

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1.For the general Catholic idea of eternal life, cf. J.A. Mackay, The Other Spanish Christ, pp. 98-99.
2. It is hoped by this experimental program of literary activities to correlate the work of the school with the feminist movement in literature and also with the need for religious education literature in Latin America. Cf. Montevideo Congress Report, vol. 1, pp. 326-328, and S.G. Inman, Evangelicals at Havana, pp. 104, 112-115, 124-128.
3. This picture appears in A.E. Bailey, Christ in Recent Art.
4. Cf. S.G. Inman, op. cit. pp. 115-116.

and throughout school life.[1]

The prominent use of Christian art and hymnody should have incidental results in the way of international sympathy and mutual respect, since in them all nations and races are to be seen at their best, laying their treasures of art and song and poetry at the feet of Christ. Sung benedictions and responses, learned largely in connection with the study of the Psalms in the first year, will be a feature of the short daily worship period, creating and fixing school atmosphere, and fixing, too, the beauty of holiness.

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1. Every opportunity should be utilized for the correlation of worship meditation with the rest of the curriculum, not only Biblical but extra-Biblical as well. For instance, when a study of the Spanish Cid is being made in history or in Spanish or French literature, David, the corresponding figure in Hebrew history, may be brought in both by way of contrast and comparison; religious values may be brought out in such a play as Guillén del Castro's "Mocedades del Cid," or even a text for worship taken from "El Poema de mío Cid" --e.g. "In joy he dwelleth aye who serveth a Lord of noble heart." Other centers of meditation may be taken from the sayings of St Francis, and the Hymn of St Francis, of course, should be learned and used in worship. This relates back again to a worship-pervaded study of nature and history. "St Francis and the Birds" might well be one of the dominating pictures in the Science room. The point of the matter is that as religion must pervade the life of the school as a whole, so it must be possible also to bring illuminating ideas from "secular" history and thought into the study and practice of religion. There must be no gulf between "secular" and "sacred"; life is a whole.

In addition to the Biblical studies and worship, a third feature of the religious education program will be that of personal counselling. This is a large subject in itself and cannot be fully treated here. Great skill and wisdom will be needed on the part of those who do such counselling, on account of the very close and rigid bond which characterizes the aristocratic Catholic family. Such wisdom is part of the "grace" required by Gabriela Mistral on the part of the creative teacher[1] and is bestowed, perhaps, in education, too, only upon those of the apostolic succession.

6. Summary

The importance of the Bible has been seen, first, in its absence from Latin American education in both its individual and its national aspects, a lack acutely felt by many South American leaders and by them considered the fundamental difference between North and South American civilizations; and second, in its exaltation by English historians as central in the moral and intellectual development of Anglo-Saxon civilization and in their social ideals and political liberties. In view of these

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1. See J.A. Mackay, op.cit. pp. 202-203. Cf. the apostolic example of don Francisco Giner de los Ríos, "priest of what he jestingly called 'the holy sacrament of speech'," "who asked all his students, at some time during their association with him, the pointed question, "What do you propose to do with your life?" Ibid, p. 143.

profound and far-reaching effects of Biblical education, it is apparent that its introduction into a nation as small and as retarded as is Ecuador would be a contribution of real significance to the spiritualizing of life and the solving of national and international problems of morale and solidarity. Such contribution should be possible even in a small school, provided that school keep as one of its constant conscious aims the producing of Christian leadership.

Before these larger purposes can be accomplished, however, solid moral and spiritual foundations must be laid in the individual lives of the students themselves. This may be done by graded activities within the school, involving the development and exercise of the moral qualities desired, and by constant contact, linguistic, literary, and religious, with Biblical literature. A six years' course in this literature has been outlined, graded according to linguistic difficulty, psychological interest, and religious teaching values. Including Old Testament Story, Law (Moses as Law-Giver and Prophet in the fifth year course), Prophecy, Wisdom, Gospel Record, Early Christian History, and Epistle, this course is a fair representation of the content of the Bible. The pedagogical approaches and techniques suggested have included the local interest project, biography, the modern social problem, debate, discussion, reporting, and aesthetic appreciation.

CONCLUSION

GENERAL SUMMARY AND CONCLUSION

A. Summary of the Present Study

In view of the suggestion made to the writer that an English school was desired in Ecuador, the first step in this study was to investigate the immediate national situation in order to determine whether there was a need for such a school, what kind of school it should be, and what objectives and principles should determine its organization. In the investigation of the national situation, Ecuador was found to be a "backward" nation. The primary historical reason for this backwardness was found to be prolonged isolation. This isolation relates both to the separation of the country as a whole from the rest of the world and to the separation of its parts. In the latter sense, this is due to an extremely varied topography, and has been intensified further by the ethnological variety represented in the country and by the wide separation that exists between the classes. Isolation in the former sense, that is, the separation of the country as a whole from the rest of the world, was due in the past to the lack of a good seaport, absence of important mineral wealth, and distance. This condition has been almost entirely relieved during the past generation by the opening of the Panama Canal, the sanitation of the port of Guayaquil, and the establishment of regular

communication by air.

A lack of proper national leadership constitutes a further reason for Ecuador's backwardness. This is seen in the absence of social aims and practical social initiative on the part of the upper classes, and in their very general residence abroad, by which these classes tend to become a drain upon the nation rather than an asset. The presence in the country of a large mass of Indian serfs, ignorant and inert, makes all the more urgent the need for proper national direction.

The second step in the preliminary investigation of this problem was to examine the background, or Latin American, environment on such general issues as psychological traits, Latin American Roman Catholicism, the position of women, and recent educational trends. The distinctive character traits of the Latin American were found to be universalism, inertia, individualism and amorality, a sense of the dramatic, personalism, and a sense of the artistic; and to arrange themselves diagrammatically as polar opposites, swinging on the pivot of personalism and the sense of the dramatic. The resulting society was found to be aspiring and idealistic in attitude, but inefficient practically and weakened in its functioning by dishonesty, corruption, favoritism, demagoguery, and like ills.

The traits of this society, both its virtues and its defects, may be traced partly to the historical and ethnological origins of these peoples, but principally to the major social institution which has moulded them, the Roman Catholic Church. In a study of Latin American Catholicism, it was found that the Catholicism brought to South America was that of Europe at its most decadent stage, just preceding the Counter-Reformation. This Catholicism, by admission of according to its own adherents and leaders, has been an instrument of superstition, of empty rites and formulae, devoid of either intellectual or ethical content; and in the part it has played in the social and political life of these nations, an obstacle to progress.

The women of South America were found, as compared to the men, to be of superior ability mentally and morally, but restricted in their education and activities by male domination and by the customs of their society. They may exercise real social leadership, however, and it is for this type of leadership that they are best endowed naturally.

In the study of Latin American educational trends, it was found that the traditional education did not meet the needs even of the upper classes for practical and moral training. Improvements on this education have been brought in by the evangelical

mission schools, and in more recent years by various progressive movements under government auspices.

B. Conclusions of the Present Study

In view of the backwardness of Ecuador socially and educationally, it would seem that there is still need for a secondary school which should aim to produce and train soundly moral and intelligent national leadership. This aim may be realized in part by the establishment of a secondary school for upper class girls. So far as the immediate national need is concerned, this school might be a purely Ecuadorean one, using Spanish as the medium of instruction.

A further factor in the situation, however, and one which somewhat complicates it pedagogically, is the demand for teaching in English. It has been seen in this study, however, that even such teaching, if properly directed, may be helpful in the solving of the real problems of the Ecuadorean individual and country, by furthering practical efficiency and by making possible contact with a people and a literature preeminently moral and social. The teaching of English, especially if done in connection with English literary classics and the English Bible, as outlined in this study, may also serve to promote understanding and good will between the two Americas. This is an important contribution still to be made in a country

which as yet has had no North American schools.

In the findings of this study it was seen that in view of the special qualities of the Latin American woman and of her social environment, her most effective sphere of influence is the social and educational. This influence may be best exercised in and through the home. Thus in addition to the larger national and international objectives and as a means to them, the third objective for the proposed school will be that of practical training in the arts and skills of home-making, hygiene, and child care.

Thus to meet the needs revealed in the preliminary survey and to fulfil the objectives determined upon in view of those needs, it is proposed that a secondary school for girls be established in Quito, the capital of Ecuador. In Chapter IV an attempt was made to set down such general principles of organization as would be in line with the objectives of the school as stated in Chapter III.

In view of the comparatively low cost of living in Ecuador, the absence of any other English school, and the expressed desire on the part of Ecuadoreans for teaching in the English language, it is hoped that the projected school may rapidly become entirely self-supporting. Necessary aid for its initial stages should include a piece of suitable property and the salaries of two American teachers.

Due to the inadequacy of the Ecuadorean curricula now in use, for the fulfilling of such objectives as have been proposed, a special experimental curriculum will be followed. In view of Chile's leadership in educational reform at present, and also of the fact that her problems are more like those of Ecuador than are those of Argentina or Uruguay, guidance in the development of this curriculum will be sought mainly from Chilean sources.

The fourth objective for the proposed school as stated in Chapter III was that of spiritual liberation and development. It is the belief of the writer that for the development of such womanhood and such leadership as have been made objectives of this school, only the religion of Jesus Christ will suffice. It is also the writer's belief that this religion may best be imparted by constant imaginative and thoughtful contact with the literature of the Bible. This belief is based upon the following considerations. First, the Bible, as the source book containing the major documents and literature of that religion, has been the principle instrument in its dissemination and renewal. In a survey of the broad sociological effects of a popular knowledge of the Bible it was seen to be central to the intellectual, social, and political maturing of whole peoples. This historical phenomenon was seen in both its negative and its positive aspects, in its absence in the social

evolution of Latin American nations, and in its conspicuous presence and influence at the most vital and formative period in the history of Anglo-Saxon peoples. In view, then, of the broad social effects which have attended Biblical knowledge, Bible teaching would seem to be an important contribution to Inter-American understanding, and with its increasing diffusion throughout the world, to the whole cause of internationalism. The Bible was also seen to have great values in the narrower and more immediate educational sphere, as a textbook in language, and as the supreme classic of English literature.

Thus for its linguistic, literary, cultural, and religious values, the Bible has been given the central place in the curriculum of the proposed school, to be used throughout the six years' course and to receive special attention in the middle period, as the center of the program of Literary Studies in the Middle School.

As the final step in this study, a six years' course in Biblical literature was outlined, in which an attempt was made to do justice to the content and movement of the Bible as a whole and to meet the interests and capacities, linguistic and psychological, of the various age groups. Suitable teaching techniques and approaches were suggested at various points in this outline. Prominence was given among these to the artistic,

the biographical, and the dramatic. By this means an endeavour has been made to link with a characteristically Protestant activity, that of Bible study, one which has been traditionally associated with Catholicism, the use of Christian art and pageantry. Further linking of cultures has been provided for in the effort, while carrying on instruction through the medium of the English language, not to neglect a maximum utilization of the distinctive Latin American traits of fluency of speech and literary skill, and the love of the dramatic, the artistic, and the personal.

At the conclusion of this study various problems yet remain. Among these problems is the obvious one of carrying out what has here been projected. The first difficulty in the way of such realization is to find the financial assistance necessary for the initial stages. The second difficulty is a pedagogical one, in the attempt to teach English effectively to secondary school students and at the same time to avoid its crowding out other studies which may be of greater importance pedagogically. Associated with this is the need for keeping the school from being or becoming an exotic thing, divorced from the real national life.

The teaching of English may also have the effect of opening the commercial field to girls. From the standpoint of broad social consequences this is not an unmixed blessing. In its positive effects it may de-

liver girls from the necessity of entering upon loveless marriages because of economic helplessness; in its negative effects, however, it might become a means to unwholesome social dislocation in the relations between the sexes. A second larger problem yet remaining is that of providing similar morally and religiously directed progressive education for boys.

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