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Pen Pictures,
of the
Mexico
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MONARY MAP

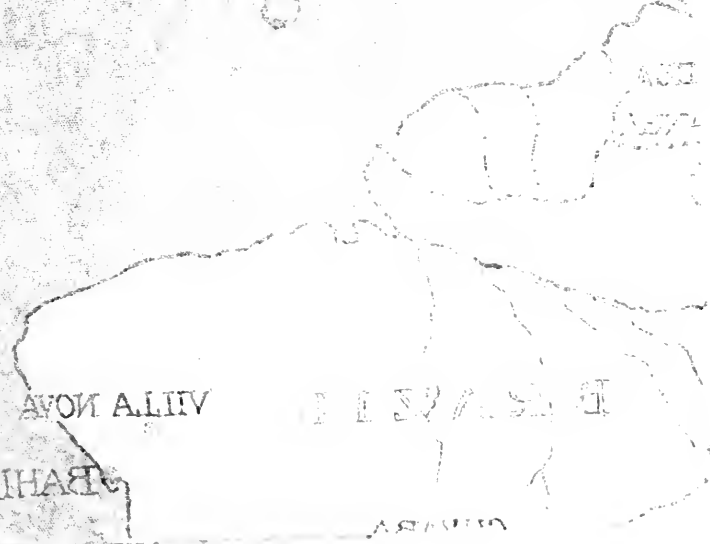
ENTRAL AND

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(1880-1885)

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MISSIONARY MAP OF CENTRAL AND SOUTH AMERICA

(Presbyterian)



Latin America is a country for the very rich or the very poor. Illiteracy is the out-standing problem. The rate varies from eighty to ninety per cent. Child labor is general throughout all countries in South America. Mexican laws regarding child labor have been passed but are seldom enforced. 143 Presbyterian missionaries are working in Pan-America.

The Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York.

PEN PICTURES
of the
MEXICO AND GUATEMALA
MISSIONS

THE BOARD OF FOREIGN MISSIONS
Department for Specific Work

THE WOMAN'S BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York City

Pen Picture of the Mexico Mission

Establishment

The work of the Presbyterian Board of Foreign Missions was formally opened in 1872.

Stations in Order of Founding

Mexico City....	1872	Merida.....	1915
Jalapa.....	1897	Oaxaca.....	1919
Vera Cruz.....	1897	Orizaba.....	1921

Outstanding Features

The work of our Foreign Board nearest to the United States.

The distinctive Presbyterian field of responsibility in Mexico includes $\frac{1}{4}$ of the entire population and $\frac{1}{5}$ of the total area.

Two-thirds of our field lies within the hot coast country, with a coast line of about 2,000 miles on both the Gulf of Mexico and the Pacific Ocean.

Work largely itinerating covering extensive territory and not strongly centralized but carried on from various local centers.

Advance of work slow during the last ten years (1912-1922) because of revolutionary conditions in the country.

Establishment of free medical dispensaries for the poor.

Opening up of social work in various centers.

Other Missions Operating in this Field

Presbyterian Church, South; Associated Reformed Presbyterian; Methodist Episcopal Church, North and South; Protestant Episcopal Church; Congregational Church; Baptist Church; The Friends; The Disciples; American Bible Society; Y. M. C. A.

Union Work

In 1917 a Union Theological Seminary was opened in Mexico City with the cooperation of eight societies having work in Mexico.

In 1919 by the merging of several denominational presses and periodicals a union press was formed and a union paper published called "*El Mundo Cristiano*" (The Christian World), and also union Sunday school literature. The Presbyterian press and periodical called "*El Faro*" (The Lighthouse), founded in 1884, joined in this merger.

Location

Mexico is just south of the United States, across the Rio Grande River. The boundary between Mexico and the United States is 1833 miles in length, 750 miles of which is the Rio Grande River flowing between the two countries.

Area

The area of Mexico is 767,000 square miles. It equals the area of that part of the United States between the Mississippi River and the Atlantic coast, from the Great Lakes to the Gulf of Mexico,

or a little less than that of our five largest states, —Texas, California, Montana, New Mexico and Arizona.

In form, Mexico is not unlike a cornucopia with its narrow end tapering toward the south-east and terminating in the Peninsula of Yucatan. Its maximum breadth west from Matamoros opposite Brownsville, Texas, is about 750 miles. Its minimum breadth at the Isthmus of Tehuantepec in the southern part is about 100 miles. An ocean-to-ocean canal was at one time proposed for this Isthmus. Mexico's entire coast line is about 6,000 miles.

Climate

Running from north to south along the entire eastern and western coasts of Mexico are high mountain ranges. The interior between these mountains is a broad tableland more than 5,000 feet above sea level. Mexico lies within the tropics but an altitude of 5,000 feet or more assures pleasant summer weather in any latitude. It is the altitude not the latitude that governs the climate of Mexico. The coast lands are hot and swampy. The tableland has a rainy season from May to October. The coast regions have a rainy season throughout almost the entire year.

Earthquakes are frequent and many of them are severe and destructive. Of the three snow-capped volcanic mountains in Mexico, Mt. Orizaba over 18,000 feet high, is the second highest peak on the North American continent.

Vegetation

From its geographical position, combined with its varying altitudes, Mexico possesses a greater variety of soil, surface and vegetation than any equal extent of territory in the world. The vegetable products include almost all that grow between the equator and the arctic regions.

Mexico produces in abundance bananas, coconuts, coffee, vanilla bean, oranges, chocolate bean, sugar, tobacco, ixtle fiber. Many of these are exported. The products of the tablelands are corn, wheat, beans, chili and cotton.

The low tropical lands in the south produce about one hundred varieties of building and cabinet wood, including mahogany and rose wood. At least fifty-nine species of medicinal plants have been classified.

Resources

Mining—Mexico has been called the jewel box of the world. It is one of the world's richest mining countries. Silver, gold, iron, lead and copper are plentiful. There are also mercury, tin, antimony, bismuth, marble and precious stones, as well as valuable deposits of coal.

During the three centuries of Spanish dominion (1521-1821) silver to the value of over three billion *pesos* (Mexican dollar equivalent to fifty cents) were extracted, almost one-third of which came from the wonderful mother vein at Guanajuato. Most of this was sent in a steady stream of silver Spainward. The largest silver nugget found in Mexico weighed 2,750 pounds. As a

large amount of the silver mined is not coined but used in the arts, it is estimated that Mexico has produced nearly one-half of the world's silver mined in the past four centuries. Mining is carried on in 24 of the 31 states and territories of Mexico, nearly all of the mines yielding silver either alone or in combination with other ores.

Oil—Oil was discovered in Mexico in 1901. Since then Mexico has become one of the foremost countries in oil production in the world. Much of the oil territory is in the eastern part around Tampico. Most of the wells have been gushers. The largest well discovered produced a million barrels a day for five days. The next well of importance had a capacity of 260,000 barrels every twenty-four hours and produced for several years. Many individual wells have produced millions of barrels of oil during their lifetime. The output for October, November and December, 1921, was about 50,000,000 barrels of oil.

Ancient History

Mexican civilization is known to be one of great antiquity. Mexico has a wealth of archeological relics, remnants of an ancient civilization of which no well defined trace exists. Rock sculptures, images, idols and ancient pottery, found in numerous localities, are the only records of people whose history is unknown and whose names even are lost. Such are the ancient pyramids near Mexico City, the Mitla ruins in Oaxaca, the Palenque ruins in Chidpas and the Uxmal ruins in Yucatan.

The earliest authentic date in Mexican history is 1325 when the Aztecs founded what is now Mexico City. They fixed upon this location, claiming it to have been pointed to them by a sign from their gods. This sign, an eagle perched upon a cactus strangling a serpent, is now the coat of arms of the Mexican Republic.

Spanish Conquest

When the Pilgrims landed on Plymouth Rock, a hundred years had already passed since the soldiers of Cortez had battled with the hosts of Montezuma in Mexico. The landing of Hernandez Cortez in 1519 at Vera Cruz marked the beginning of Spanish domination which lasted for three centuries. Their greed for gold made them bold adventurers and cruel despots. They introduced Romanism and the country was priest ridden for over three centuries, suffering from all its attendant results of superstition, idolatry and poverty.

In 1571 the Tribunal of the Inquisition was formally established in the City of Mexico, which was the headquarters for the Inquisitor-General appointed over Mexico, Guatemala and the Philippine Islands. Death by burning was the penalty inflicted upon those whose opinions were at variance with those of the Roman Catholic Church. The first *auto de fe* was effected in Mexico City three years later when 21 persons perished. The Inquisition was a powerful factor in the politics of Mexico down to the time of its final overthrow in 1820.

Mexican Independence

From Spain—In 1810 the Mexicans began their war for freedom from Spanish misrule. In 1821, after eleven years of struggle, she won her independence; its centennial was celebrated in 1921.

From Rome; Separation of Church and State—Estates worth at least ninety million pesos, more than a fourth of all the landed property in Mexico, belonged to the Romish Church. The clergy were exempt from the jurisdiction of the courts in all cases, civil and criminal. In 1857 a revolution was begun for religious freedom in Mexico and Benito Juarez issued his celebrated reform laws two years later, which separated Church and State and established religious freedom. His decree also nationalized all Church property and dissolved all religious orders. It established the law of civil marriage, freeing it from restraints and expenses previously imposed upon it by the clergy. The operation of the reform laws changed the country from a priest-ridden to a free nation.

Peoples and Customs

The population is over 15,000,000, a large proportion of which is Indian. In many parts of the country the ancient customs, superstitions and languages prevail. There are said to exist over 180 dialects. The Spanish language is spoken throughout Mexico.

The native food consists mainly of corn, beans and chili peppers. The corn is made into flat

cakes or "tortillas," the Mexican staff of life. Most of the cooking utensils are made of clay.

Many native alcoholic drinks are made, the most common among the poorer classes being the "*pulque*," the fermented juice of the maguey or century plant. Prohibition sentiment seems to be growing throughout the Republic. Restrictive measures are being established in several of the states. President Obregon's decree increasing the tax on beer 100 per cent. is intended to discourage the manufacture of that drink.

Education

The progress made in education has been very marked within the last quarter of a century. Illiteracy has been greatly decreased. A republican form of government calls for a good school system and our Mission schools have made valuable contributions toward building up this system.

After three centuries of complete domination by Romanism, when the people were not permitted to think nor to act for themselves, it is little wonder that the system scored furrows in the social fabric of Mexico so deep that a hundred years of freedom and of industrial improvement have not yet wiped them out.

Government

Mexico is a Republic consisting of 27 states, 3 territories and the Federal District. The constitution closely modeled after the constitution of the United States provides for legislative, executive and judicial branches and guarantees religious freedom.

Early Days of Mission Work

IN 1852, Miss Melinda Rankin, a Presbyterian, who labored faithfully for twenty years among the Mexicans, began missionary work among the Mexican people on the border at Brownsville, Texas. There she started a school that was maintained until the era of our Civil War. The laws of Mexico at that time positively prohibited the introduction of Protestantism in any form. In 1864 Miss Rankin entered Matamoros, Mexico, opposite Brownsville, and shortly afterward made her headquarters at Monterey, where she gathered about her a company of teachers and colporteurs. She worked largely through others, sometimes having fifteen workers at a time. Miss Rankin also opened a school in Monterey which was later transferred to the Presbyterian Board and became our Girls' Normal School at Saltillo.

Soon after the war of 1846, Dr. J. M. Prevost, who had served as surgeon with the army, took up his abode in Zacatecas, Mexico, a mining district. While accumulating a fortune, he preached as a layman, by precept and example, a saving and purifying gospel. This work became later identified with our Presbyterian Mission, when our activities were formally opened in Mexico in 1872. Our Board thus represents the first and oldest Protestant missionary work in Mexico.

The war with Mexico opened the way for the introduction of the Bible. At this time an edition of the Scriptures in Spanish had been issued in the United States. An agent of the American Bible Society accompanied our army and distributed many copies. After the departure of the Americans the Roman

Catholic clergy collected all the copies of the Bible they could find and burned them. In 1860, the American Bible Society established an agency in Monterey. The British and Foreign Bible Society opened work in Mexico City in 1864. Great credit is due the Bible societies for their pioneer work in new territory. These efforts often develop into organized work.

Mission Progress

In Mexico City a group of independent Mexican Christians drawn together by a study of the Bible, held their own services. The leader of this group was Senor Areadio Morales, who became associated with our Mission, and when a little later a Presbyterian Church was organized, he became its pastor. He has completed over fifty years of most active, consecrated and fruitful service in the ministry. The year 1922 marks the semi-centennial of Presbyterian work in Mexico.

When the General Assembly in 1872 voted to open work in Mexico, two of the first missionaries sent out were Rev. Henry C. Thomson, D.D., who remained in the country for twenty years and did great service as pioneer educator, and also Rev. Maxwell Phillips who, during his ten years in the country, endured many hardships while itinerating. He opened up work in Yucatan. Rev. T. F. Wallace, after sixteen years of missionary work in Colombia, South America, came to Mexico in 1878 and labored unceasingly in the northern part for thirty-two years. He carried on an extensive evangelistic work, beloved alike by all who knew him, both Mexicans and foreigners. Others who did excellent pioneer work were Rev. David

Stewart who itinerated in northern Mexico, Rev. J. Milton Greene, D.D., who did translating and teaching and also founded the church paper, "*El Faro*," in 1884. Rev. Hubert Brown, D.D., was engaged in editorial work and teaching. Rev. Isaac Boyce, D.D., itinerated for many years in the hot coast states of Vera Cruz, Tabasco and Yucatan. Rev. C. C. Millar's name is closely associated with the development of the Coyoacan Theological Seminary.

Persecution—The steady progress made in the organization of churches and the interest awakened in the study of the Bible called forth more or less persecution from the Roman Catholic Church and the early missionaries were at times greatly endangered by such fanaticism. Some sixty Mexican Protestants have suffered martyrdom. One of the most severe persecutions took place in Acapulco, Guerrero, on the Pacific coast, three years after our work opened in Mexico. A mob of several hundred made a murderous assault on the congregation with machetes, rifles and pistols. Thirteen Protestants were killed and more than twenty seriously injured.

Travel—The work of itinerating in early days was very difficult, slow and wearisome; it was done entirely by stage or on horseback. With the exception of a short line running from Mexico City to Vera Cruz, Mexico had no railroad communication with the outside world until 1884. There are now over 20,000 miles of railroads in Mexico, running from the Rio Grande River on the north to the Guatemalan border on the south. This improved means of travel has increased many fold the efficiency of the missionary.

Tabasco is the only state without railroads in which we have work. Travel there is hard and wearisome. There is little hope that it will be materially improved in the near future for its immense swamps make the building of railroads difficult. Owing to the mountainous condition of large sections of the states of Oaxaca and Chiapas, itinerating in them will always be arduous.

Our Schools and Dispensaries

The development of educational work has been interrupted during recent years because of the unsettled conditions in the country. Most of the Mission day schools that had to be closed during revolutionary times have not been opened for lack of funds. The Mission has a Normal School for Girls at San Angel in the Federal District, two other schools for girls at Vera Cruz and Merida and a primary school at Orizaba. The only preparatory school for boys is located at Coyoacan, Federal District. It is planned (1922) to open up another school for boys in Oaxaca.

The first medical work of any kind to be undertaken by the Mission was the establishment of the free medical dispensary for the poor in Vera Cruz. It was then the only one in Mexico. The Mexican physician gives his services free to the clinic and the wholesale and retail drug and commercial firms have contributed much of the medicines and supplies. Over 6,000 prescriptions have been filled since the dispensary was established, five years ago. Within the year 1921 other dispensaries have been organized on the same plan, in Orizaba, Tierra Blanca, Jalapa, Puerto Mexico and in Tabasco.

There is a notable opportunity for a Presbyterian Hospital in Mexico, and it is urgently needed. Greater emphasis should be placed upon the value of such service as an aid in evangelizing Mexico.

The Press

The first Protestant paper in Mexico, the "*Antorcha Evangelical*" (The Evangelical Torch) was published by Rev. H. C. Thomson, D.D., at Zacatecas early in the seventies. About the same time, tracts and a hymn book were compiled by Rev. M. N. Hutchinson, another pioneer. In 1883, Rev. J. M. Greene, D.D., secured funds and bought the Mission press. In January, 1885, the publication of "*El Faro*" (The Lighthouse) began, together with Sunday school lesson helps and tracts.

In 1919 a Union Press was formed by the joining of the Methodist and Presbyterian plants. The Methodist and Presbyterian papers were combined also in a new publication, called "*El Mundo Cristiano*." This paper has been well received and has reached places where the missionary could not go.

One of the great needs today is the generous distribution of the right kind of tracts and other literature to accompany the distribution of the Bible that Christian believers may be firmly rooted and built up and established in the faith.

Development

Redistribution of Responsibility—A conference of the various Boards and missionaries working in Mexico was held in Cincinnati, Ohio, in 1914. At that time there was made a redistribution of responsibility

for the evangelization of Mexico. By this arrangement, the Presbyterian Mission withdrew from northern Mexico as well as from the states of Michoacan and Guerrero on the west coast, giving up much of our oldest and best established work.

In return the Presbyterian Mission assumed full responsibility for the work in the entire states of Oaxaca, Vera Cruz, Chiapas, Tabasco, Campeche, Yucatan and the territory of Quitana Roo, retaining our work in the Federal District and Mexico City. This means that our Mission is responsible for the evangelization of about one-fourth of the people of Mexico, in a territory equal to about one-fifth of the total area of the Republic.

National Presbyterian Church—Since our withdrawal from northern Mexico an Independent National Presbytery has been formed in that field. This Presbytery is under the Presbyterian Synod of Mexico. Its churches include those of northern Mexico which were organized by our Mission and the Mission of the Southern Presbyterian Church.

The Mexican Presbyterian Church has thus become a National Church in northern Mexico, having work established in most of the large cities. It is entirely self-supporting and during the year 1921 raised \$45,000.00 pesos or \$22,500.

Social Service

In Mexico City where home conditions are cramped and crowded, a social center has been opened. Here the missionaries give the young people an attractive place to spend the evenings, where they will not be subjected to temptation, but can have wholesome

amusement, classes and conferences. A three-story building was secured. On the third floor is a large hall suitable for meetings or social gatherings and as a gymnasium for boys. There are also shower baths. The other floors contain small rooms for special meetings and an apartment for a resident Mexican worker. Several educators and influential men and women gladly give illustrated lectures or talks, or conduct conferences. Two or three miles from San Pedro is another social center and resident quarters. There are English classes twice a week. A member of the Consulate teaches a class. This center contains a sewing machine for the women, and while they sew and visit with one another, the children play in a clean, healthful place. There are gymnasium classes for boys.

In Merida many young people, whose friendship and confidence have been won through our institutional work, attend the church services. The missionaries plan to extend this service into outlying towns, establishing reading rooms in several places where there are Mexican men who can look after the work, while a missionary will have the general oversight.

Wide Spread Evangelism

Our missionaries travel far and wide with the Gospel message. One of the most hopeful features of the evangelistic work is the finding in out-of-the-way places, congregations and groups of believers, the result of personal work of individual Christians from older congregations that have been scattered during revolutionary times. Another encouraging feature is the missionary spirit dominating the newer congrega-

tions and their deep sense of responsibility for the evangelizing of their own people. This is especially true in the state of Chiapas where 864 persons were baptized and received into membership in 1921. In this field there are four well organized churches. These churches have under their care more than 60 congregations or groups of believers. Many of these congregations choose one of their number to take charge of the services and he is called "chaplain." The other congregations or groups are ministered to regularly by native volunteer workers called "missionaries," sent out from one of the four organized churches. In this manner several hundred persons are at present being instructed and prepared to be received into full membership.

Owing to the extreme distance and cost of sending workers from this field to attend the Union Seminary in Mexico City, plans are being made for holding Bible Training Conferences at various centers on the field for the training of lay workers. A like condition in regard to distance from Mexico City prevails in Yucatan and plans are being made there also for the training of workers on the field.

The Mexicans as a people are very fond of music and a feature in Protestant worship that has proved especially attractive to them is singing. Protestant hymns are eagerly learned and given an important place in their lives. During the missionary's visit the congregation is taught new songs and these are most fervently and joyously sung over and over until his next visit. These songs become a sustaining influence and a means of expression in the religious life of the people.

A Unique Responsibility

The political and economic relations between Mexico and the United States are of unique importance today.

They are unique, in the first place, because with one exception, Mexico is the one foreign country nearest to our own nation. Her boundaries are contiguous with ours; only a river and an imaginary line separate the two lands. She is, on the South, our nearest neighbor; her interests and ours are inextricably intertwined. Between the two nations exist all the opportunities and responsibilities of such close neighborhood.

In the second place, America, by reason of the Monroe Doctrine, has a unique relationship with Mexico. No other nation can come into such close relationship with her as can our country. There is therefore an added and single responsibility of service upon our government and people in which no other country can share.

Finally, in our relations with Mexico is to be found the touchstone of our relations with other lands all over the world. Our Mexican policy is really the test of our entire foreign policy: whether it is to be a policy of imperialism, either economic or military, or a policy of democratic and disinterested service. We cannot win the friendship of Latin America unless we win first the good-will and trust of Mexico. There are other ramifications of this policy that affect international attitudes not only to the south of us but also in the East and in the West. In this sense, what America does, politically and economically, in Mexico takes on world-wide meaning and significance.

What is true in the political and economic world is even more true in the world of Christian service, connoted by the term "Foreign Missions." The field of foreign missions is the world; but the Founder of this world crusade in precept and parable placed first the duty of service to one's neighbor. Missionaries go to the Far East and to the Far South, and to Africa and to India: they cross the Atlantic and the Pacific: let them look also towards the "Near South," and let them cross the Rio Grande for Christ's sake.

Unescapable Duty

Just as the United States has a unique obligation for service in Mexico because of an established national policy, so has the Presbyterian Church, by an announced program, an unescapable duty in that land. Eight years ago, by agreement with the other Church Boards, the Presbyterian Church definitely committed itself to the task of education and evangelization in seven Mexican States, a work in which no other Church should share. If the work is to be done in those States, it must be done by the Presbyterian Church alone.

Finally, there is involved in the relations of the two lands the larger principle of all foreign mission effort, that has been phrased as "the bringing to bear on all human life the spirit and principles of Christ." Such an ideal involves nations as well as individuals. From this double standpoint of individual and national need and opportunity, and from the larger viewpoint of its strategic relationship to the world campaign of the Church, the work in Mexico offers its appealing challenge today.

Note. For most recent statistics of the Mexico Mission consult the current Annual Report of the Presbyterian Board of Foreign Missions.

A Pen Picture of each Station of the Mexico Mission describing the work in detail can be secured at five cents per copy from the Department for Specific Work, Presbyterian Board of Foreign Missions, or from the Woman's Board of Foreign Missions, 156 Fifth Avenue, New York City.

March, 1922.

Pen Picture of the Guatemala Mission

Established—1882.

Stations in Order of Founding

Guatemala City. 1882 Quezaltenango . . 1898

Outstanding Features

A neglected but strategic field which is practically our Presbyterian responsibility alone.

A country with varied altitude, precipitation, temperature and climate.

Fertile soil, yielding almost all the products of the temperate and tropical zones.

Mineral wealth only slightly developed.

Two principal races,—the Indian and the Ladino, a mixture of the Spanish and Indian.

Religion,—Roman Catholic.

Large percentage of illiteracy and illegitimacy; prevalence of drunkenness and crime.

In 1851 Guatemala became an independent republic.

In 1871 Church and State were separated.

In 1917 Guatemala City was wrecked by an earthquake; since rebuilt.

In 1920 a change of government brought a brighter outlook for the people.

Wide influence of the Mission press.

Importance of spreading the Gospel among the Indians.

A preeminent need—education for boys.

The period of seed-sowing is over; the harvest is waiting for workers, both native and foreign, for the ingathering.

Other Protestant Bodies Operating in this Field

American Bible Society; Central American Mission.

Location, Size and Population

Guatemala is in Central America, north of Panama and just south of Mexico. The intersection of the meridian that runs through St. Louis and New Orleans with the 15th degree of north latitude is not far from the territorial center.

Guatemala has an area of 40,777 square miles and is approximately the size of the New England States, with a population of 2,225,000 or eight times as many people as are in Kansas City, and almost as many as are congested in Chicago. It is religiously, culturally and now politically one with all of Central America.

Geography and Climate

Guatemala extends from ocean to ocean. Its watershed is the Rocky-Andes system, reaching at places 12,000 feet in elevation. This watershed runs northwest to southeast parallel to the Pacific shore and separated from it by a strip of low

but very fertile coast land from twenty to fifty miles wide. The longer Atlantic slope is broken by rugged spurs, stretching eastward in some cases to the very shore. The interior is a succession of mountains and valleys. Rivers and streams are numerous; those on the western side are shorter, owing to the abrupt descent. In the rainy season they are dashing torrents, and add much to the diversity of the landscape.

Guatemala is one of the most varied countries in the world. It varies in altitude from sea level to 12,000 feet; in precipitation from rainless desert to perpetual rain; in temperature from year-long tropical summer to a cold demanding four blankets every night in the year. As regards vegetation it has also a wide range.

Products

The soil of Guatemala is largely of volcanic origin and almost everywhere is fertile, yielding products that vary greatly according to the elevation of the land above sea level. Almost all products of the temperate or tropical zones may be grown within the borders of the country; cocoa on the Pacific coast zone, bananas, logwood and mahogany on the Gulf shores; wheat, potatoes and all kinds of sub-tropical fruits and vegetables in various parts of the temperate regions. The low lying plains are clothed, especially on the Atlantic side, with a luxuriant vegetation, having all the characteristics of the tropical American woodlands. As in Mexico, maize is everywhere grown, yielding one crop annually in the tem-

perate and cold zones, and two and even three in the hot coast district. Sugar-cane flourishes to an altitude of about 5,000 feet, which is nearly the extreme limit of coffee culture; and cacao, properly a tropical plant, no higher than 1,600 feet. Wheat, on the other hand, thrives on the uplands above 5,500 feet. In the lowlands and slopes somewhat higher, cotton, bananas and indigo are cultivated, although not in large quantities. The coffee plantations are situated chiefly on the lower slopes of the volcanic range facing the Pacific. This long tract of country is remarkable for its scenery, fertile soil and relatively dry and pleasant air. Many foreigners have settled in this region and have invested much capital in the coffee industry.

Among the forest growths of Guatemala are the mahogany and palm of the lowlands, and the pines and oaks of the uplands. Among the more costly woods are the cedar, a species of palisander (the so-called rosewood) and the palmolatla, a close-grained yellow wood streaked with grey and brown veins.

Industries

The principal industries are native weaving, cattle-raising, the growing of coffee, cereals and tobacco, and in some cases mining and small manufacturing. There is in Guatemala water power for future manufacturing and considerable undeveloped mineral wealth. Gold, silver, lead, tin, copper, mercury, salt, sulphur, antimony and coal are all found, but it has to be demonstrated that they are commercially exploitable.

Commerce

While the exports are varied, the chief articles are coffee, bananas, mahogany and rubber. The United Fruit Company has a plantation 60 miles long by 8 miles wide, from which it ships 9,000,000 bunches of bananas annually. If cultivated to the full extent it would produce 50,000,000 bunches. Just previous to the war the coffee production reached 1,177,298 quintals, a quintal being the equivalent of a hundred weight. The gross value of the exports amounted to \$14,500,000 and of the imports to over \$10,000,000, more than \$5,000,000 coming from the United States.

Races

There are two principal races, the Indian or aboriginal, and the Ladino or mixture of Spanish and Indian which though less numerous than the Indian, has inherited the wealth, power and social standing of the Spanish conquerors and lords it over the subject Indian. There are also representatives of many other nations, the Spaniards, Germans and Chinese predominating. The Indian is respectful, law-abiding, capable and relatively chaste. In the department of Guatemala City, the Ladinos register a 67% illegitimacy; the Indians register 28%.

Religion

Roman Catholicism is and has been the one chief religion. The conversion of the Indians to Roman Catholicism consisted in great part in submission to the ecclesiastical control of Rome and

having their old beliefs and practices designated by Christian names. As in Mexico, so in Guatemala, Romanism has sunk even lower than the people whom it has degraded. The result is that they have lost confidence in their Church. Nothing is done to supply the spiritual void and it is assumed that a purely secular education is the only need of the country. Hence, educated people are drifting into all forms of infidelity, while the condition of the people at large is that of gross ignorance of true spiritual Christianity.

Social Conditions

Roman Catholicism crushed out the middle class after it got complete control, leaving the ecclesiastical class and their relatives wealthy and the rest of the people pauperized. Since the separation of Church and State in 1871, a middle class has been slowly forming. The Church of Rome after 400 years of absolute control left an illiterate population. After fifty years of public schools and compulsory education under the "free thinkers" the illiteracy has been only slightly reduced. The bad showing of the Roman Church is due to the policy and the drift of the system, and that of the Liberals is due to weakness of the moral factor.

Drunkenness and crime prevail. In 1913, the government issued 56,200 saloon licenses, that is, one for every 36 inhabitants counting men, women and children, for all drink. Family morals are in a bad condition. As the people do not fight with their fists but with the deadliest

weapons they can command, crime statistics run enormously high. On one occasion, while some of the missionaries were at church on Sunday morning, five murders occurred in their ward in the Capital City, and in the entire city the known record reached twenty-one that same day. As to labor, the peonage system prevails, and for unskilled labor the wage is from three-fourths of a cent a day to fifteen cents. As people can neither be starved nor frozen in this warm fruit laden country, wages drop to the irreducible minimum.

History of Guatemala

IN 1502 Columbus discovered the coast of this region. The country was made a Spanish dependency in 1524 and was erected into a captain-generalcy in 1527 by Charles V. In 1821 Guatemala threw off the yoke of Spain and in 1823 became a part of the Central American Federal Republic. In 1839 the territory of the latter was diminished by the secession of Honduras and in 1847 Guatemala separated from the confederation as an independent republic.

In the year 1871 Church and State were separated in Guatemala and a new era of freedom began. This was one of the most decisive and far reaching changes that had ever taken place in the history of Latin America. A new spirit manifested itself among the people. The rule or domination of the clergy was overthrown and a liberal government was established. When the Liberal Party came into power in 1871 many remarkable changes took place.

Two years later, by proclamation of President Barrios, religious liberty was guaranteed to all, and during his administration trade and general prosperity greatly increased. In 1884 war broke out between Guatemala and San Salvador, in consequence of a decree from President Barrios for the union of all Central American states. At the outset of the conflict the President was killed. His successors to some extent pursued his enlightened policy. In 1890 war was again declared against San Salvador, but after a few months of active hostilities, peace was proclaimed.

Political Dominance

From 1900-1920 a former president became to all intents and purposes a dictator. In 1920 the people commenced to assert themselves in accordance with the rights of any free people. This was done in the press and in public addresses. Many of those taking the lead in this movement were cast into prison and held without lawful accusation or just trial. Even with this provocation there was no uprising.

On the 11th of March, 1920, some 25,000 people marched through the streets to the place where the national congress was in session in order to protest against the passing of certain laws that had for their purpose the suppression of free speech and of a free press. These people went unarmed and without shouts or threats and the whole conduct of the procession was orderly. The police or soldiers fired on these innocent people, but even then they maintained their peaceful bearing.

A complete change of government has brought a new regime. A new spirit animates the people and

the outlook is bright. The very discussions that have taken place in speech and press have developed a new character among the people. It is significant that when political tyranny had become unendurable, the people of Guatemala arose, almost as one man, and brought about a change of government that is quietly establishing itself in a way that calls for marked commendation. The struggle has been in favor of true freedom. Personal and selfish motives have not been controlling the new government.

Mission Development

In 1871 the Roman Catholics themselves, in what is known as the "Liberal Revolution," rebelled against and despoiled their Church. Later, in 1882, President Barrios, when on a visit to the United States, invited the Presbyterian Board of Foreign Missions to send its missionaries to Guatemala.

In the same year the Guatemala Mission was founded in Guatemala City, the capital. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed and their travelling expenses to Guatemala were paid by President Barrios. He also provided them a dwelling house. The plan adopted was to gather an English-speaking congregation and organize a Protestant Church. Services were held for a time in private residences, with an increased attendance from week to week. A house near the center of the city was rented and by April, 1883, the new missionaries were fully established. A Sunday school was organized and attended by the children of the President and others in high positions. By the close of the year the new chapel was filled. Both

English and Spanish services were maintained until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker. A chapel was built and dedicated in 1891, with many marks of approval from the President and the authorities. Two churches were organized in 1892, one of Spanish-speaking and the other of English-speaking people. In 1894 the English Church became independent. In 1902 Mr. Haymaker's health failed; this led him to resign. Rev. William B. Allison and Mrs. Allison and Rev. Walter E. McBath went out in 1903. In 1889 the first Spanish evangelical paper of Central America was founded, "*El Mensajero*." A mixed school was established in 1883 and was suspended in 1889, while in 1888 a boys' school was started which was closed at a later date. A girls' school was organized in 1884, but closed in 1891. At the beginning of 1913 another school for girls was opened in a fine new building. Medical work was started in 1906 and in 1913 the hospital was opened. In connection with the hospital there is a training school for nurses.

In 1917 the entire plant of mission buildings in Guatemala City was wrecked by six severe earthquake shocks, the last one occurring January 28th, 1918. In the same year the missionary residence and printing house were rebuilt and a new residence constructed. In 1921 the church, girls' school and hospital were replaced and the plant is now ready for progress.

Quezaltenango (Green-feather-town), the second city of Guatemala, was first occupied as a Station in 1898 by Rev. and Mrs. W. F. Gates, although more

or less desultory work had been done there previously. In 1903 a chapel and parsonage were built after the purchase of a lot, by the gifts of the people themselves. Later another lot was purchased by the Board in a more central location and a commodious chapel, reading room and manse erected. The chapel has since been enlarged to an imposing church by native contribution. In April, 1902, the town was nearly destroyed by an earthquake with great loss of life and property. A terrific volcanic eruption followed in October, which ruined the rich farms and plantations around the city. These calamities, with the resulting distress and prostration of business for a time interrupted all progress. Mr. and Mrs. Gates resigned on account of ill health. The girls' school which had been temporarily transferred from Guatemala City to Quezaltenango did such excellent work that the Board saw the wisdom of continuing it, but adapting it rather to meet the needs of the Indians, while the school in the capital cares for the Ladinos. The two races cannot be educated together with the best results.

The Indians of Guatemala

When the Spaniards under their intrepid leader, Hernando Cortez, came to Mexico and Central America, they found a civilization not far inferior to that which they had known in Europe. The Spanish conquerors destroyed completely the political institutions of the Indians, reducing them to slavery or handing them over to some Spanish grandee to be mercilessly exploited. The efforts of the Spaniards were directed with equal zeal against the religious institutions and practices of the Indians. The sud-

den destruction of their gods and the uprooting of their political and social life with the abject slavery which lowered them to the level of beasts of burden, broke the spirit of the Indian peoples.

Today they still exist as a racial entity. They have survived the slavery to which they submitted and the peonage system which grew out of this slavery. They have taken over many of the arts and trades of their conquerors and have utilized the domestic animals the latter brought with them. They have accepted outwardly the religion of their conquerors and yet their civilization is still as distinctly their own as on the day the Spaniards first landed in Vera Cruz. Their languages have survived and so have their customs, costumes and religion. The Indians of today can not be justly be called Roman Catholic and much less Christians. They have no idea of even the simplest essentials of Christianity. When the Indians hear the Protestant message of the Gospel for the first time they are impressed by the thought of the omnipresence of God and His loving care for His children. This idea they have never grasped until they are instructed by Protestant missionaries. Converted Indians exclaim over and again in wonder when they realize that God is actually with them everywhere they go.

A small beginning has been made in giving the Gospel to the Indians, evangelical congregations are multiplying and native Indian evangelists are rising up to preach to their people in their own tongue. Such success as has already been attained is largely due to one or another, or a combination of three factors. First,—the Liberal government is making every

effort to teach the Indians Spanish. The few who learn it can read the Bible and other evangelical literature and then translate it into the language of their people. In this way the lack of literature in the native languages is to an extent overcome. Second,—The peonage system, although it has not destroyed the Indian communities, has stolen thousands of their best sons from them. They are practically slaves on the coffee and sugar plantations, where the restrictions of the villages are largely broken down. There the Indian must work with and for people of other modes of thinking and acting. He often hears the Gospel and then tells his people about it when he goes home on a visit or when his free relatives come to visit him. Third,—The government is forcing the well-to-do Indians, whom peonage does not touch, into military service. Here too they are pushed out of their narrow local circle and come into contact with other people, and as there is hardly a garrison without at least one zealous evangelical in it, they hear the Gospel. Evangelical Christianity when once accepted by the Indian is followed most heartily. Idols are thrown away, vice is renounced and wonderful zeal is manifested.

Probably nowhere on the globe is a general uplift work more needed than among the Guatemala Indians. Their unspeakable living conditions, their squalor, high mortality, the lack of sanitation and their general hopelessness call for a broad work such as neither the government nor any other factor in the field can give, save Evangelical Protestant Christianity. The evangelizing and general uplift work of our Mission should be steadily pushed.

A Period of Harvest

The Guatemala Mission has now passed through the period of seed sowing and through the long and trying time of waiting, and by perseverance in spite of discouragement and obstacles, has entered the period of overwhelming harvest. Encouraging developments are now appearing on every hand: in self-government, self-support and self-propagation. The first missionaries had no following, but there are now (1922) over 20,000 Evangelicals in the Republic: there were no congregations, now there are more than 500. At the beginning the missionaries had to walk the street of the capital protected by armed guards against a threatening fanaticism; now even in the villages it is hard to find a fanatic who will throw a brick or utter a malediction. Advertisements for help not infrequently end with "A Protestant preferred." A brewery lately requested the Protestants to find them an employee from their number because they "wanted a man who would not drink"!

Why Invest in Guatemala?

As an attractive missionary investment with gilt edged securities, Guatemala can compete with any field in the world.

1. It is preeminently our responsibility. If we do not attend to it, nobody will.

2. In ignorance, superstition, and deep spiritual night it makes a strong appeal to the Church.

3. It is an overlooked field and is so near to us that we fail to see it.

4. It is strategic. Guatemala has always determined the religion, politics and culture of Central

America and now Central America with the Panama Canal in operation is bound to have immense influence on all Latin America.

Note. For most recent statistics of the Guatemala Mission consult the current Annual Report of the Foreign Board.

March, 1922.

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