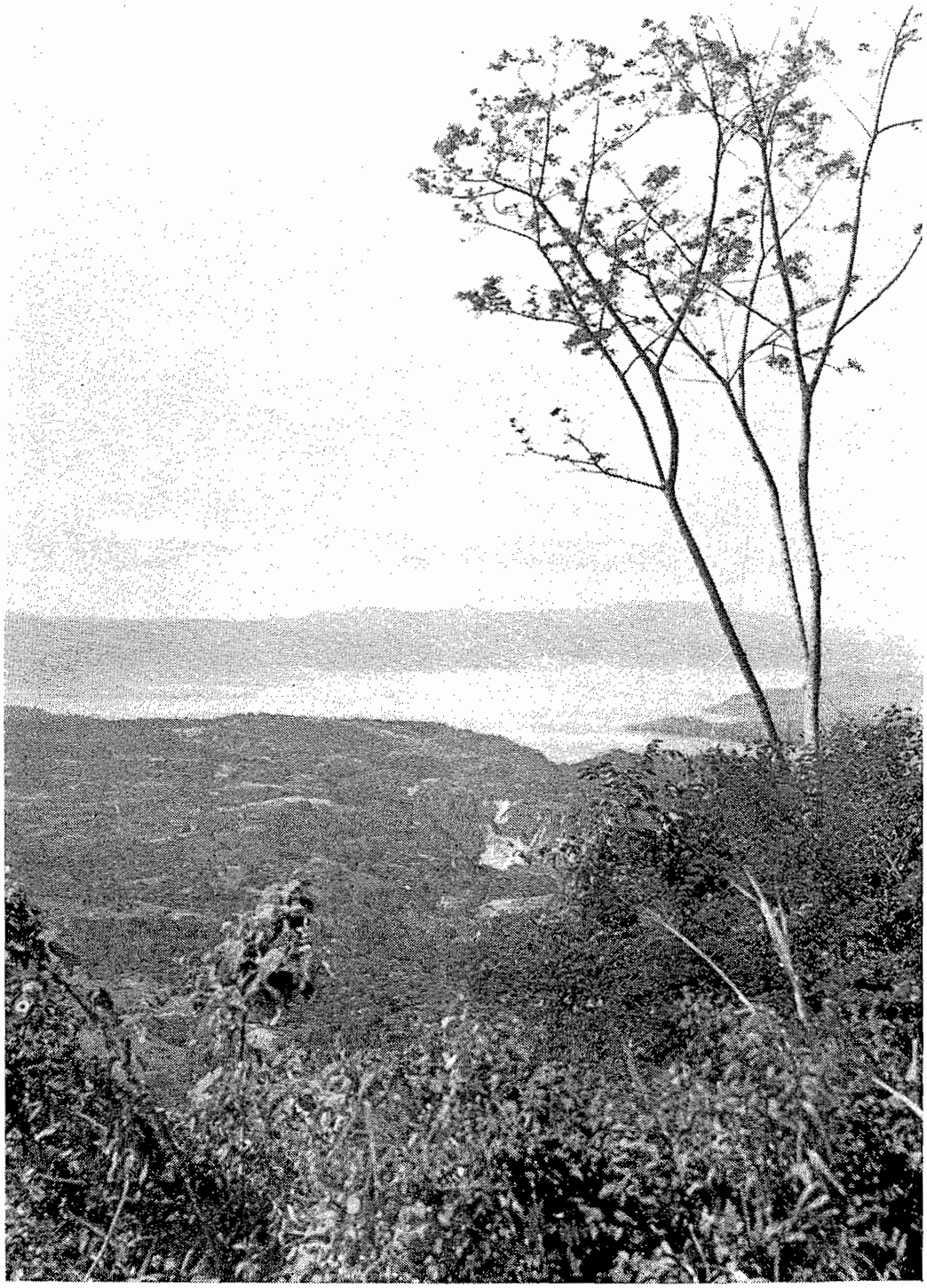
RELIGION IN CENTRAL AMERICA



LANDSCAPE IN EL SALVADOR.

RELIGION
IN
CENTRAL AMERICA

by

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FOREWORD

THE World Dominion Survey Series in this volume continues its task of describing briefly and clearly the situation in various countries from the standpoint of world evangelization. This volume deals with a part of Latin America regarding which information is not easily obtainable by those interested in missions. Mr. Kenneth G. Grubb has made a personal study of the situation during a recent visit, and has presented a picture of evangelical activity in this region that is of unusual interest.

Acknowledgments are due to Dr. C. Detweiler, the Rev K. D. Hummel, Miss Spain, the Rev. G. E. Hickman Johnson, and the Rev. R. R. Gregory (Cristóbal), for reading the manuscript and making many useful suggestions. Thanks are also due to the Rev. P. Burgess (Guatemala) for much valuable material supplied.

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The light thrown on the problem of the future evangelization of this area by this study should be of help not only to the missionary societies at work there, but to others interested in the problems of Latin America as a whole. The progress of evangelization in Guatemala is especially noteworthy, and the degree of unity that obtains in the work there is an example to many other areas. A clear call is sounded for the societies already at work in this area to strengthen their work in order to cover the whole field thoroughly. One of the most urgent needs is that of training an efficient indigenous ministry, which, at this critical time, can take upon itself much of the work that the foreign missionary would otherwise be called upon to discharge. The strengthening and developing of the indigenous church and its leadership has become the outstanding problem of Latin America.

ALEXANDER MCLEISH,
Survey Editor,
World Dominion Press.

December, 1937.

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Chapter One

ACHIEVEMENTS OF THE PAST

THE HISTORY of Central America opens with the rise of civilization in the New World. Traces of the tribes which created the early Archaic culture of the Western Hemisphere have been found over a wide area from the Mexican plateau to Colombia and Ecuador. At some time in the first millenium B.C. a band of these people moved from the Mexican plateau to the valley of the Panuco River which flows into the Gulf of Mexico, and on these fertile lowlands they rapidly developed. Probably towards the end of the same millenium bands of this people set out on the long migration which led them towards Guatemala, where they arrived not long after the beginning of the Christian era.[1]

Maya Civilization

In Guatemala the Mayas succeeded in creating a civilization, the ruins of which command the admiration of travellers and the close attention of archaeologists. From the monuments that survive, the latter have constructed a picture of a past in which great cities, adorned with stone palaces and temples, stood amid cultivated fields, and testified to an enterprise which had brought the tropical forest under the dominion of man. It is impossible to discuss the causes which have been suggested as adequate to explain the origin of this civilization in a region apparently so unsuitable for human habitation. It is sufficient to remark that, after the lapse of hundreds of years, nature again reasserted her supremacy, and fields, houses, palaces, courts and temples became engulfed in the tangle of the forest.

The first of the great cities of Guatemala was Uaxactún in the extreme north of the country. The earliest date recorded there in stone is 68 A.D. although there is evidence that the place was founded before then. The second city appears to have been Tikal where building began

[1] Gann, T. and Thompson, E. in *The History of the Maya* have been followed in this account. These authors adhere, for convenience, to Spinden's Chronology. See footnote on p. 3.

in 185 A.D. Ten years later the great city of Copán, in Honduras, was established. Many other sites, now in ruins, have been discovered in Petén (Guatemala), British Honduras, the Yucatán Peninsula and the adjacent Mexican states. They were the centres of a peaceful and industrious civilization. Several had special industries associated with them, and the exchange of products and artistic objects gave rise to an active commerce. The common people lived in small thatched huts, but the pyramids, temples and palaces of stone with their elaborate sculptures bear testimony to an unusual degree of constructive and artistic skill among them. Copán, for example, is a complicated mass of courts, plazas and buildings. At Tikal the edifices were added to century after century, until (it has been reckoned) a quarter-of-a-million people lived in and around the city.

All this magnificence came to an end between 530 and 630 A.D. Almost the whole population of the region deserted the cities and moved northwards into Yucatán, with the exception of a small group who migrated to western Guatemala. The exodus from each city was apparently sudden, and the reasons for such a remarkable crisis have not yet been fully elucidated. National decadence, epidemics, earthquakes, war, climatic changes, exhaustion of the soil, and superstitious motives have been suggested, but, whereas some of these causes are more plausible than others, definite evidence to account for the enigma is lacking. The catastrophe was more likely due to some human failure in society itself than to any change in the environment. For seven or eight centuries after the final departure the region was almost completely abandoned. It seems that only with the gradual reafforestation of the land did some, at least, of the original inhabitants return to the home of their ancestors.

The subsequent history of this gifted people belongs to Yucatán (Mexico). As early as 353 A.D. the Mayas from Petén had established a colony in the eastern part of this low-lying and relatively waterless peninsula. Western Yucatán was already populated by the Yucatán Mayas, but the whole peninsula felt the influence of the Guatemalan civilization in the south. Many problems in the history of Yucatán have still to be solved: what

is certain is that in the middle of the thirteenth century a Toltec chief from the Mexican plateau, known to the Mexicans as Quetzalcoatl and to the Mayas as Kukulcan, rose to power in the peninsula. He inaugurated a cultural renaissance marked by an architectural development which greatly enlarged the scope of both construction and decoration. This period is sometimes known as the New Empire, in contrast to the Old Empire first founded in Guatemala. It lasted, with various vicissitudes, until the arrival of the Spaniards at Yucatán in 1511, nineteen years after the first voyage of Colombus.

Maya Achievements

The artistic, architectural and scientific achievements of these two civilizations were remarkable. The ruins of palaces, large houses, courts, observatories, temples and pyramids remain to demonstrate the ability of a people who had no draught animals, no hard metals, and who were ignorant of the true arch. In their sculpture, the Mayas reveal a knowledge of perspective probably superior to any contemporary people. Their pottery is, in the Western Hemisphere, second in artistic quality only to that of Peru, and they understood the manufacture and use of colours in decorations. As astronomers they attained a very high degree of skill, and the Mayan calendar represents an adjustment to solar time much closer than the Gregorian. 'Artists are everywhere of the opinion,' says Spinden,[1] 'that the sculpture and other products of the Mayas deserve to rank among the highest art products of the world, and astronomers are amazed at the progress made by this people in the measuring of time by the observed movements of the heavenly bodies.'

They were a religious people. The most important deities personified the earth, and opposed to them were gods associated with the sky. There were various orders of priests, and an order of sacred virgins, who, however, were free to abandon their calling when they chose. Every city had its temples, although none of the large idols have survived until the present time. Several of their ceremonies bore a distant resemblance to the rites

[1] Spinden, Herbert J. *Ancient Civilizations of Mexico and Central America.* New York. 1928. p. 73.

of the Church, and this led some of the early Spaniards to maintain that the Gospel had been preached among them by St. Thomas. It used to be held that human sacrifice was unknown among the Mayas of the Old Empire, but, although they were generally a peaceful and civilized folk, there is evidence that this assumption cannot be sustained.

The contrast between the Mayan and Spanish civilizations in Central America is very remarkable. The former people never seem to have made any attempt to colonize the highlands of Guatemala : they were content with the lowland forests and, even when they changed their habitat, they moved, not southwards to the hills and plateaux, but northwards into the hot plains of the Yucatán peninsula. The Spaniards, on the other hand, never succeeded in colonizing the low-lying and humid Atlantic coast, neither did they establish their civilization in Petén. Even to-day the Caribbean shores are the settlements either of the Indians themselves, as in Nicaragua and Panama, or of immigrant Negroes from the West Indies. The indigenous civilizations of Central America seem to have clung to the forests as tenaciously as the European invader has avoided them.

The Mayas are not the only Indians in Central America. The Nahuatl tribes of Mexico, of whom the best known are the Aztecs, made semi-military trading expeditions, but only left a few permanent colonies, the largest of which, the Pipils, was in Salvador. Even as far south, however, as Panama, there are evidences of Aztec influence. Most of the other Indian peoples were either connected with South American linguistic families, or are of uncertain affiliation. Costa Rica and Panama (and the West Indies) in the main belong linguistically to South America. In Mexico and Central America as a whole, however, the ethnic and linguistic movement was from north to south.

The Conquest

Cortés led his faithful band of Spaniards into Moctesuma's capital, now Mexico City, on 13th August, 1521. On 6th December, 1523, Pedro de Alvarado, one of his most faithful lieutenants, left the capital on an expedition towards the south, which definitely initiated the conquest and

settlement of Central America. Other officers of the Spanish crown co-operated in the task and Cortés himself, troubled by news of dissensions among his emissaries, made a heroic and terrible journey through the most difficult regions as far as Honduras. Farther south, attempts at colonization had been made before the conquest of Mexico. The discovery in 1513 of the Pacific Ocean by Balboa was an event of great importance to the American continent, and, indeed, to Europe. But it has always been Panama's fate to be looked upon as a stage in a journey to a farther destination, and the affairs of the isthmus itself have only affected the neighbouring region to a minor degree.

Spanish Administration

During the centuries of Spanish colonial administration Central America was governed by a Captain-General appointed by the Crown. He was responsible directly to the General Council of the Indies in Spain, which was the superior legislative body for all the Spanish-American colonies. The region was divided into six provinces: Chiapas, Guatemala, El Salvador (or Salvador), Honduras, Nicaragua and Costa Rica. Each province had a governor, except Guatemala which, after various trials, became the seat of the Captaincy-General itself. Even after the choice had been made the administration was compelled to move its actual location: the old capital of Antigua Guatemala (to-day Antigua) was destroyed by an earthquake in 1773, and the Government was transferred to Guatemala City, the actual capital of the modern republic.

During these centuries there are few events of importance to be recorded. The population of the whole Captaincy-General was estimated at 1,200,000 in 1788, and 1,600,000 in 1823; of the latter number 880,000 were classified by Alexander von Humboldt as Indians, 280,000 as whites, and 420,000 mestizos or *ladinos*. Education and the arts received little attention; commerce was developed exclusively in the interests of Madrid. Conflicts took place from time to time with Anglo-Saxon and Dutch adventurers who visited the coasts.

The Roman Catholic Church was the pioneer of evangelization and provided the developing society with

an essential element of stability. In Central America evangelization was carried on mainly by the Franciscans and Dominicans, but the appeasement of the Indians was not achieved without difficulty, and Christianity was not definitely established among them until the end of the seventeenth century. The Church not only deserves the credit of introducing the Christian religion, but it was, at the same time, the protector of the Indian against the rapacity of the colonists. But the defects in its organization and methods which subsequently appeared were much the same as those common to other parts of Latin America. The Christian assimilation of the Indians was accomplished very superficially. There was little attempt at thorough instruction, and a baptized semi-paganism was the natural result. The exclusive and intolerant attitude of the clergy fostered a spirit of fanaticism among the people. The religious orders rapidly accumulated wealth; the monasteries acquired extensive properties, and obnoxious taxes were levied for their further support. Philip V of Spain forbade the establishment of convents in 1717, alleging that their founders had unwittingly imposed a heavy financial burden on the State.

The population consisted of the social and racial classes common to the sub-continent of Latin America. At the top were the Spaniards who came from Spain, generally to take government posts; the Creoles were the whites born in the colonies who were excluded from nearly all responsible administrative offices; the Indian population was brought under the control of the Government, with the exception of a few groups in isolated regions, the mestizos or *ladinos* rapidly increased in number owing to the comparative scarcity of European women; while the slave trade brought a certain but limited number of Negroes to the Atlantic coast.

The Independence

The general causes which led to the movement for the Independence of the American colonies from Spain were various. The influence of Rousseau and the Encyclopaedists, the invasion of Spain by Napoleon, the exclusive economic policy of Madrid, the intolerance of the Church

towards new ideas and the discontent of the lower clergy, the general misgovernment, and the bar against the promotion of Creoles to high administrative offices were some of them. Between 1811 and 1821 conspiracies, sometimes abetted by the lower clergy, were formed to overthrow the Spanish power in the Captaincy-General of Guatemala, and on 18th September, 1821, Independence was proclaimed and effectively established in most of Central America. In the same year the region was annexed to the so-called empire of Iturbide[1] in Mexico, but in 1823 Central America separated itself from its northern neighbour and became an independent nation. However, Chiapas and Soconusco, which had been a part of the Captaincy-General, remained with Mexico. The status of nationhood had been attained without bloodshed or the use of force.

Republican Developments

Central America continued as one independent and federal republic until 1839. In that year Rafael Carrera, a young and cruel military leader of Indian origin, seized the Government in Guatemala and dissolved the federation which has never since been restored. The five republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica, have followed independent courses although they share many common interests. Their history has been a turbulent one: ambitious chiefs, violent political doctrines, religious fanatics, and foreign intrigues have all played a part in creating unrest. There have been sharp rivalries dividing the towns of these small states, such as that between León and Granada, both in Nicaragua, which led to the invasion by the unprincipled North American adventurer, William Walker (1853-58). Several causes contributed to the general political unrest. The republics framed their Constitutions on the democratic models furnished by the United States, but these were quite unsuited to an illiterate populace. Popular education was practically unknown, and the Church did little or nothing for the instruction of the people; strong local chiefs took advantage of the ignorance of the masses; the land was largely in the hands of a few landlords.

[1] See Camargo, G. Baez and Grubb, Kenneth G. *Religion in the Republic of Mexico.* p. 9. Published by the World Dominion Press. 1935.

Efforts to renew the Central American federation have been made by means of negotiation,[1] and the same end has been sought through force. Nevertheless the republics have remained independent. The Treaty of 1923 was an attempt to settle some common causes of disputes among them, and a 'Treaty of Fraternity' was signed in 1934 binding them to the maintenance of peace and order amongst themselves. During most of their history there have been two political parties, the Conservatives, or Serviles, and the Liberals; the former were actively supported by the landowners and the clergy, and the political influence of the Church has largely depended on its ability to keep Conservative Governments in office. In broad terms, for the first quarter-of-a-century after the dissolution of the Federation the Conservatives had the upper hand, and for the next thirty years the Liberals. Usually the Liberals of one republic found more general sympathy among their political *confrères* of the next republic than among their own fellow-citizens: the same was, of course, true of their opponents, and consequently it was difficult to prevent the internal quarrels of one republic from compromising the peace of its neighbours. However, by the latter part of the nineteenth century (1890) Costa Rica and Salvador had attained relative stability. By comparison with its neighbours the former has set an example of order and progress, having, in addition, succeeded in keeping herself out of general quarrels. On the other hand, Honduras,[2] largely owing to its geographical position, is apt to become involved in any question which arises between Guatemala and Salvador. The republics have been ruled by many dictators, who, however, have not as a rule maintained their position for long. There have been exceptions, however, of which the chief is Guatemala.

In addition to all these political difficulties, Central America has had to cope with many natural obstacles to development. Roads and railways are not easy to construct, and even to-day the journey across Nicaragua

[1] In 1842, '49, '95, '98, 1907 and '21.

[2] The republic of Honduras is sometimes, but wrongly, called Spanish Honduras. It must be distinguished from the colony of British Honduras.

from one coast to another cannot be accomplished in much less than a fortnight. Throughout most of the region man has had to struggle with the destruction caused by grave seismic disturbances, notably in Salvador and Guatemala. San Salvador, the capital of the former republic, was almost completely destroyed on four separate occasions during the nineteenth century: 1815, '39, '54 and '73. Nature and man have combined to give a sense of insecurity to Central America.

No sketch has hitherto been given of the development of Panama. The reason for this omission is that this republic is not really a part of the historical region 'Central America'. The annual merchant fleet from Seville discharged its goods at Portobelo on the isthmus, while at Old Panama on the Pacific coast, the merchandise was re-embarked for Lima, and all Spanish South America. The importance which the region thus acquired was recognized by the foundation of the *Audiencia* of Panama. The reforming spirit of the Spanish Bourbons of the eighteenth century in the field of commerce led to the opening of other ports in the American possessions, and Panama began to lose some of its former significance. In 1751 the region was made to depend upon Bogotá, the capital of the Viceroyalty of New Granada. On the achievement of independence by Colombia, it naturally, therefore, assumed the status of a province of that republic.

Panama

The negotiations of the United States with Colombia, preparatory to the cutting of the canal, centred around the Treaty of 1903, which defined the terms on which the necessary concession could be recognized. The Colombian Senate delayed the ratification of this document, and separatist activities broke out in Panama Province. Action was taken by the United States to prevent Colombia from re-asserting her authority. President Theodore Roosevelt speedily recognized the republican Government of Panama; and by a new treaty on 18th November, 1903, the Canal Zone was ceded to the United States on a perpetual lease for a payment of $10,000,000 (U.S.A.) and $250,000 annual rent beginning in 1912. Twenty years later the United States paid

$25,000,000 to Colombia, and although this payment was nominally made in consideration of various technical claims, it is generally considered to represent some compensation for what was undoubtedly a high-handed action. Relations between the republic of Panama and the United States have, in general, been cordial, and the result of recent negotiations between them is recorded below.[1] In the remainder of this book the term 'Central America' is used for convenience to include Panama, unless the phrase 'the five republics of Central America' or 'historical Central America' is employed. 'Central America' it should be remembered is, strictly speaking, as much a historical as a geographical term.

[1] See p. 110

Chapter Two

PRESENT OUTLOOK

CENTRAL AMERICA stretches north-west and south-eastwards from the borders of Mexico from longitude 92°W. to longitude 77°W., through eleven degrees of latitude. The northern and western border of Guatemala forms the frontier with Mexico and British Honduras, and the south-eastern frontier of Panama divides that country from the republic of Colombia. The total area is approximately 207,000 square miles, and the estimated total population 6,500,000. Named from the north-west southwards the constituent republics are Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama.

There is undeniable fascination in the scenery and general setting of the region. As many as a dozen volcanoes may be visible from one spot, and the symmetry and majesty of these peaks, which attain a height of nearly 14,000 feet, are not readily forgotten. The climate of the higher mountain valleys and plateaux contrasts with the torrid humidity of the little ports of the Caribbean and the Pacific. Nothing could be more unlike the pine woods of Honduras than the great lakes of Nicaragua: nor anything more different from the swamps and marshes of Guatemalan lowlands than the rich upland slopes of Costa Rica or Guatemala itself. A wide variety of scenery is crowded into a relatively small area.

The main cordillera of the American hemisphere runs through the region, leaving coastal plains on either side. The volcanic chain, which throws up 18 volcanoes in Guatemala, is not in evidence in Honduras, but appears in Salvador, Nicaragua and Costa Rica, and disappears in Panama. Honduras, however, is a mountainous country where the range takes the form of a complicated system of spurs and valleys which make communication difficult. The volcanic chain is generally close to the west coast, and two parallel ranges are found in Nicaragua, although no peak in that country exceeds 7,000 feet. Between them are the great lakes, Nicaragua and Managua, the first of which is 100 miles long and 45 wide, with

an area of 3,500 square miles. The San Juan River connects the southern end of Lake Nicaragua with the Atlantic, and thus marks a definite break in the mountain chain. This fact has led to many plans for a possible interoceanic canal through Nicaragua.

Throughout Central America earthquakes and volcanic eruptions have proved highly dangerous to life and property. The volcanoes of Nicaragua, such as Momotombo and Cosigüina, have not been exceptions. On 20th January, 1835, the cone of the latter was completely blown off: over wide areas day was turned into night, the surface of the sea was fouled with a heavy rain of ash and dust, and ships were compelled to anchor or heave to; all the land within a radius of 25 miles was covered with 15 feet of ashes; the wind carried the dust for some 1,400 miles; successive explosions were heard for 43 hours; and an observer has calculated that over ten million cubic miles of matter were hurled into space.

The mountains of Costa Rica are in the form of two cordilleras which are separated by the central plateau: the highest peak reaches 12,447 feet, and from the summit of the volcano, Irazú (11,200 feet), both oceans, Atlantic and Pacific, are visible. The mountains continue into Panama where they reach 11,740 feet, subsequently dying away, only to reappear near the eastern boundary in the Serranía del Darién, which is partly in Colombia and belongs to the South American system of the Andes. Between these ranges and sometimes running at right angles to them, are several irregular chains of hills, through one of which the Panama Canal passes. At this point the hills are 290 feet in height, and it is interesting to note that the interoceanic waterparting in Nicaragua is only 153 feet.

Climate

There is a considerable contrast between the climates even of neighbouring regions. This is due both to the varying altitudes and the effect of the trade winds. In the mountainous regions of Guatemala, for instance, the average temperature is about 58°F. and in the neighbourhood of Quezaltenango (7,600 feet) snow occasionally falls; San José, the capital of Costa Rica, which is five degrees farther south and stands at an altitude of 3,816 feet, has a mean

temperature of 70°F., with an annual range of only 5°F. The incidence of the seasons is subject to local variations, but the wet season is from May to October or November over most of the area, while the dry season occupies the remaining months.

The trade winds blow across the Atlantic, laden with moisture which is largely precipitated upon the coast and mountain slopes. The Atlantic shores, therefore, receive a much heavier rainfall than the Pacific coast. The average annual temperature in the small ports of the Caribbean Sea is about 80°F., and the great humidity makes the climate trying for those accustomed to live in the temperate zone. On the Atlantic coast of Panama the average annual rainfall is about 130 inches; in Portobelo, twenty miles north-east of Cristóbal (Canal Zone) it is 163 inches, and 270 inches have been recorded in one year in one of the small villages of this littoral. The inhabitants of these shores have also to endure hurricanes of great violence which cause much damage to life and property.

Population

The six republics vary much in area and population. The largest of them is Nicaragua which has an area of 51,660 square miles; Guatemala and Honduras are slightly smaller, being 42,000 and 44,000 square miles respectively; then come Panama and Costa Rica with 32,000 and 23,000 square miles; and finally Salvador which is only 13,176 square miles in extent. Just over half the total population of 6,500,000 is in the two republics of Guatemala and Salvador, the former having two-and-a-quarter million and the latter one-and-a-half million inhabitants. The density of the population in Salvador is 116 to the square mile and is more than double that of Guatemala, where it is only 53: but it must be remembered that a large part of northern Guatemala is almost uninhabited, and that Salvador has no such unpopulated region. The density of the other republics does not rise above 25 (in Costa Rica) and drops to 14 (in Panama). A large part of the interior of Nicaragua is, however, sparsely populated. The only one of these little states which has not got a sea-board on both coasts, Pacific and Caribbean, is Salvador which faces southwards on to the Pacific.

There are two territories which form a geographical part of the region but which are distinct in their history, present status, government, and religious problems ; they are British Honduras and the Panama Canal Zone. They are not included in this survey, except for incidental references, but Appendices VIII and IX contain notes dealing with them.

The history of Central America shows that a mingling of the European and Indian elements of the population took place in this as in other parts of Latin America. It is not possible to determine exactly what proportion of the population is Indian, White or *ladino* (mestizo) : any figures must be taken as mere approximations, not only because of the lack of data, but because there is no real uniformity in the use of the term 'Indian'. The calculations for this survey show 49 per cent of the population to be *ladinos*, 29·5 per cent Indians, 17·6 per cent White and 3·5 per cent Negro. The proportion of Indians is highest in Guatemala where it is 67 per cent, or, according to some, 75 per cent : it is lowest in Costa Rica where it is under 1 per cent. Correspondingly the proportion of Whites is highest in Costa Rica where it is 80 per cent and lowest in Guatemala where it is somewhat over 1 per cent.[1]

Indians

Guatemala is the most important 'Indian' republic of Central America : it is the only one which could properly be termed an 'Indian' country. The Guatemalan Indians still retain their distinctive manner of life, live in their own villages, wear their characteristic dress, preserve many of their ancient customs, and cleave to their own religious traditions. In particular, it is the only republic where the evangelization of the people must be considered to be largely an 'Indian' problem : in the other republics there are communities of Indians, but the main religious problem is the evangelization of the *ladino* who speaks Spanish. For example, the Indians of Salvador, with the exception of certain small communities, no longer retain a distinctive language and dress, but are mingled indistinguishably with the *ladino* population. In other republics it is true that there are communities

[1] See Appendix IV.

which lead a life apart, but, speaking generally, the population of the country is of the *ladino* type. During the colonial period Costa Rica was the scene of the settlement of a relatively large number of Europeans: the congenial climate and rich soil of its central plateaux and valleys attracted immigrants. Consequently there is to-day a high proportion of white blood in the population.

Negroes

There are about 225,000 Negroes in the six republics, of whom some 70,000 are in Panama. Some were brought to Central America as slaves during colonial days: others have come across from the British West Indies. The latter usually speak English, which is used extensively on the Caribbean coast owing to the influence both of this West Indian immigration and of former British colonial activities. Many of them are in the employ of the fruit companies who own the banana plantations of the lowlands. On the coasts of Guatemala and Honduras the Negroes are extensively mixed with the so-called Carib Indians.[1] Many of the West Indians are Protestants, at least in name; their recent introduction has been partly due to the extensive demand for labour during the Canal building period, and partly to the disinclination of the Indian or *ladino* to descend to the fever-infected zone of the sea-board.

Communications

Journeys in Central America are apt to be protracted. They, however, can now be shortened by aeroplane, for the Pan-American Airways serve the principal capitals, and there are local companies operating in the different republics. The International Railways of Central America run from the Mexican frontier into Salvador, and it is now possible to travel with slight interruptions from New York to San Salvador by train, although the journey is by no means a convenient one. There are transcontinental lines in Guatemala, Costa Rica and Panama, but Tegucigalpa, the capital of Honduras, enjoys the unenviable distinction of being a capital which is inaccessible by train. To reach this town from the Atlantic coast involves a journey of two or three days, mostly by road, and from the Pacific coast one day by road. There is

[1] See p. 81.

no convenient route across Nicaragua, and the land journey between the eastern and western shores of this country occupies nearly a fortnight.

Roads are developed to some extent in the republics, although their use as international communications is limited. It is now possible, however, to drive from the Mexican border to Managua, the capital of Nicaragua. The ideal of a Pan-American highway, linking the different republics, and continuing into South America, is still far from attainment. The nature of the country makes the construction of both roads and railways expensive for governments with limited resources. The customary means of communication between the different states is by steamer along either coast, and (except on the east coast of Nicaragua) the ports are connected by road or rail with the capital and highland towns of the interior. In the remoter regions recourse must still be had to the mule.

Political Conditions

General conditions vary in the different republics. In the last twenty years Honduras has probably been the most troubled by internal disorder, and in the disturbances of 1920—24 some twenty million U.S.A. dollars' worth of property was destroyed. Nicaragua has been constantly involved in revolutionary strife, and in 1926 the Government of Washington intervened in the interests of public order and financial security. In Salvador, however, the period was one of general progress, and this also is true, with some qualifications, of Guatemala. Costa Rica, in spite of some political disorders between 1917 and 1920 has managed to maintain its position as one of the stable and progressive States of Latin America.

The Constitutions of the republics are of the type generally familiar among the Ibero-American countries. They have often been revised and re-drafted. That of Guatemala dates from 1928; Salvador from 1886; Honduras from 1936; Nicaragua from 1911; Costa Rica from 1879; and Panama from 1904 (amended in 1918 and 1928). They offer the citizen the usual guarantees of freedom and suffrage, with representative government, and the legislative, executive and judicial

powers are separated on the model of the United States. Their religious provisions are referred to later.[1] Ideally, the government of these countries should be easier than that of the larger republics of South America: the Spanish mind has a greater genius for local than general administration. Even if hopes of a Central American federation do not mature, there should be a political future for the different republics somewhat similar to that of the smaller states of Europe where a contented population acts as a stabilizing influence in international affairs and maintains an aloofness from the intensely competitive atmosphere of modern economic and imperial ambitions. But the Central American countries have a long way to go before attaining these ideals.

Products

The republics are not manufacturing countries; internal industries are only slightly developed in Salvador, and are being advocated in the others. Their chief economic resource is their natural agricultural products, notably coffee and bananas. These, from the point of view of development, may be regarded as complementary, as bananas are grown in the humid coastal lowlands, and coffee at moderate altitudes among the hills. Coffee constitutes over 80 per cent of the exports of Guatemala; it accounts for nearly 90 per cent in the case of Salvador; 46 per cent in Nicaragua; and 71 per cent in Costa Rica. Bananas hold the second place among the exports of Guatemala; in Honduras they form 82 per cent of the export trade; in Nicaragua 38 per cent; in Costa Rica 19 per cent; and in Panama, as in Honduras, they are the leading product, accounting for 51 per cent of the total value of exports. The economic prosperity of the republic depends, therefore, to a large degree, on these two crops.

Coffee is the more valuable of these products: it is grown in the regions where the majority of the people live, and the coffee lands are generally adjacent to the large towns and capitals. Most of it is exported to the United States. Germany and the United States are the best customers for Guatemalan coffee, and the United States for that of Salvador; the greater part of the Costa

[1] See pp. 29, 30, 60, 75, 83, 90, 98, 110 *et alt.*

Rican crop is sold to Great Britain. It will be seen, therefore, that Central American coffee, although only a small proportion of the world's consumption (2,000,000 out of 24,000,000 bags) is of great importance to the producing region itself.

Banana Trade

The position of the banana trade is somewhat different. The plantations are in the lowlands of the Caribbean coasts, except in Panama and Guatemala where there are plantations on the Pacific side. It has already been explained that much of the labour on these plantations is, for climatic reasons, supplied by Negroes, either of the region itself or immigrants from the West Indies. The companies principally engaged in exploiting the banana are the United Fruit Company and the Standard Fruit Company, both of which have a number of subsidiary companies. The former is a powerful concern ; its ships offer a regular means of communication between one republic and another, and it is able to exercise a considerable influence on the internal affairs of some of the states.

These companies have naturally developed the banana lands in their own interests, though there is no doubt that the republics have greatly benefited from the process. The result, however, has been curious. The actual banana zones have been fairly well penetrated by roads and railways, but as the fruit is shipped direct from the little coastal ports to the United States, there has been no incentive to extend these communications inland. For example, there are 895 miles of railways in Honduras, and all the lines are on the north coast and controlled by the fruit companies. On the Atlantic coast of Nicaragua, it is difficult to get a steamer to the neighbouring port in Costa Rica, but quite easy to get one taking fruit to New Orleans. Thus the fruit trade has not made any great direct contribution to the general development of communications.

There is still much banana land to be developed. But it is important to note that plantations are subject to certain destructive plagues. The most pernicious of these was discovered in 1906 and is known as Panama disease. Its source is a fungus, the spores of which

are wind-borne from infected plants, and it can apparently live indefinitely in tropical soil. In spite of much expenditure on research, no remedy has yet been found. Plantations covering thousands of acres have perforce been abandoned, and danger of infection is guarded against by the habit of steadily planting on land lying ahead of the ravages of the disease.

The price paid to private growers for bananas varies: in Panama in 1935 it was 65 cents (U.S.A. currency) per bunch. There is some difference of opinion on the question whether the favourable balance of trade created by the banana exports is real or not. The general view is that it is fictitious, for the companies are North American and the profits are sent out of the country. But another view holds that the profits are not sent out since they have never come in: they arise after the bananas have been removed from the shores of Central America. Taking one consideration with another, it is probably true that the trade balance, in so far as the export of bananas affects it, is real.

Social Conditions

The social conditions of the masses in Central America have never been the subject of any extensive enquiry, and only fragmentary data can be given: even vital statistics are lacking in many cases. More official attention has been given to the health of the population in recent years than formerly, and some well-equipped hospitals have been founded. The birth-rate averaged 43 per thousand inhabitants between 1931 and '35 in Guatemala, and the death-rate 23 per thousand. During the same period in Salvador these figures were 41 and 23, and in Costa Rica 43 and 20 respectively. Irregular data from Nicaragua and Honduras show an approximately similar position. A birth-rate of 40 per thousand is more than double, and a death-rate of 20 is considerably in excess of the figures returned by countries of western Europe. Between 1931 and '35 the infant mortality in Salvador was 140; that is, for every 1,000 living births there were 140 deaths of infants under one year of age. In Costa Rica the figure was 160.[1] These rates are about equal to those of Hungary and Bulgaria; in Great Britain the

[1] Appendix V.

corresponding figure is 65, and in the United States 59. Illegitimate births were stated to reach 59 per cent of the total in Salvador in 1932, and 22 per cent in Costa Rica in 1933, but not much reliance is to be placed on these figures.

Malaria is common in Central America and has become endemic in some regions which were formerly free from it. Outbreaks of smallpox are not infrequent and respiratory diseases and tuberculosis are widespread. Several countries are taking special steps to combat the latter disease. Amoebic dysentery, hookworm and venereal diseases are prevalent. The British Consul in Tegucigalpa, Honduras, states, ' It is believed that the principal causes of death are as follows, in the order named: pneumonia, homicide . . . ' [1] It is difficult to credit this statement, although it is true that human life in Honduras is not considered to be of much account.

Social life will remain at a relatively low level in Central America so long as the masses are the prey of unscrupulous politicians and fiery revolutionaries. Corruption in the administration of the law at elections and in congress, while itself the consequence of a superficial religious and moral culture, inevitably depresses the general outlook of the people and their confidence in the State. The provision of adequate social services depends on administrative honesty and energetic executive action, qualities which are not generally forthcoming: at present, therefore, many excellent plans are not carried into practice. Simultaneously there is need of widespread promotion of the habits of honesty and industry and the cultivation of Christian character and morality. It is the duty of the Church to develop these qualities, but hitherto it has failed to take up this task with real dedication and sacrifice.

Labour questions have received little attention. A movement of a Communist character in Salvador was ruthlessly suppressed in 1932. Some unemployment has been reported in the last five years in this republic as well as in Nicaragua, Costa Rica and Panama: but unemployment does not involve the hardship which it implies in industrialized countries. This is due to the

[1] Department of Overseas Trade Report, Honduras. London. 1935. p. 36.

natural conditions of life in Central America rather than to any definite provision, for effective schemes of social insurance are lacking ; the standard of living is generally low and extreme poverty is common, although no one need die of hunger.

Labour is not generally organized in Trades' or Farmers' Unions. In Costa Rica a farm labourer's wage is about 1·75 to 2·00 *colones*[1] per day, and 4 *colones* on the banana plantations.

Labour

In Panama there was a five-week strike during 1935 as a result of a small cut in wages. The labour conditions on the banana plantations have been the subject of frequent criticism, and allegations are sometimes brought that the Fruit Companies do not make proper provision for their employees. But the Fruit Companies are not in the country for philanthropic reasons. The wages paid would enable a thrifty family to improve its standard of living, and they compare favourably with the pittances that find their way into the hands of Indian peons on the large upland estates. In the plantation camps, however, the housing is poor and sometimes there is overcrowding. The moral condition of the labourer is low : but the standards of the West Indian Negro are not high, whatever his religious convictions may be—a fact for which there are historical explanations. On the other hand, proper provision is made for the distribution of quinine and thorough medical treatment when necessary, and the companies have always shown themselves ready to provide church-school buildings and hospitals. The combined action of missions, industry and Government is needed to raise the general level of social life.

Education

Popular education is being pressed actively in Central America to-day and there is a great need for it. About 80 per cent of the population in Guatemala are illiterate. Honduras, Nicaragua and Panama have an illiteracy of between 65 and 75 per cent, Salvador of 60 per cent, and Costa Rica of 24 per cent.[2] These figures are in most cases estimates : accurate census calculations do not exist.

[1] One *colón* is about equal to 7d., or 15 cents (U.S.A.).

[2] See Appendix V.

In general the administration of education is centralized to a greater degree perhaps in Costa Rica and Panama than in the other republics. Private education has not been developed on an extensive scale: in all Honduras, for example, there are said to be only some 30 private schools. In Salvador, the Roman Catholic religious orders conduct a number of schools, and in other republics they maintain some good establishments. The evangelical missions have done some work in this field, but there is less educational activity in Central America in proportion to evangelistic enterprise than is general in the larger Latin American republics.

Elementary education, secondary education and teacher-training receive some attention in all the republics. There are small universities in Salvador, Honduras, and Guatemala, and one was inaugurated in Panama in 1935. In Costa Rica and Nicaragua there are university schools of law, medicine and other subjects. Miscellaneous types of education, such as health instruction, agricultural instruction, adult schools, welfare agencies and vocational schools exist in Costa Rica, Honduras and other republics. Primary education is free and compulsory in all the countries, but the lack of well-trained teachers (except in Costa Rica) renders it impossible to make such regulations effective.

It stands to the credit of Costa Rica that for many years it has given attention to education, and the teacher is more common than the soldier. As a result illiteracy has been reduced in fifty years from 70 per cent to 24 per cent. To-day the *per capita* expenditure of the State is 7·85 *colones* for schools, and 0·84 for the army. Twenty-one per cent of the total budget is allocated to public instruction, the largest proportion devoted to any branch of the Government: this percentage has increased year by year for many years past. The teaching profession is highly esteemed, and teachers, as a body, are often able to exercise political pressure on the Government. Urban education in the little towns has, in the past, received most of the attention, but the question of rural education is now coming to the fore.

The wider contacts of the Central American countries with the nations of the world began with the Hague Peace

Assembly of 1907, to which they were invited to send delegates. All of them joined the League of Nations as they saw in it a counterweight to the current North American interpretations of the Monroe Doctrine which, they felt, was used by the United States to secure an unfair political influence over them. As the Doctrine was expressly recognized in Article 21 of the Covenant, objections were made at the outset, particularly by Honduras, which were solved by a compromise. Costa Rica holds the record for being the first nation to announce withdrawal from the League (announced in 1924; effective, 1927) the expense of membership being the reason for retirement. More recently, the diminished effectiveness of the League, and the change in the attitude of the United States towards Latin America, have led to a marked coolness towards Geneva among the republics. Nicaragua, Honduras and Guatemala have all given notice of withdrawal, while simultaneously there have been signs of a closer *rapprochement* of all the Latin American states. Delegates from the Central American republics attended the Inter-American Peace Conference of 1936 at Montevideo and signed the pacts and conventions which were discussed there. Earlier in the year President Ubico of Guatemala had proposed the formation of an American Association of Nations and a Permanent Court of Inter-American Justice.

Foreign Relations

Apart from certain Mexican interests the foreign relations of the republics are principally with the United States, and the chief point at issue has been the right of the latter to intervene in the internal affairs of the former. The arguments involved are various. On the one hand it is contended that the Monroe Doctrine has justified North American protection; that North American commercial activity has been of great benefit to these countries; that it is necessary to defend these commercial interests from irresponsible revolutionary disturbances; and that intervention may even have saved the independence of the weaker states. On the other side it is replied that intervention has been mainly selfish, having largely benefited North American

North American Influence

citizens; that there has been unnecessary interference with purely domestic issues; and that it has amounted to the establishment of a protectorate in all but name. Whatever may be their desires, these republics cannot, in practice, ignore the influence of the United States; the mere refusal of the latter to recognize a new Government is often sufficient to decide its fate.

Nicaragua affords the clearest example of intervention. United States' marines have intervened there six times since 1899, and between 1912 and 1933 they were in the country almost continuously. United States' trade with Nicaragua (imports and exports) rose from three million dollars to nearly thirteen million between 1910 and 1928, and investments of United States' citizens from three million dollars in 1913 to twenty-four million in 1929. The usual features of intervention, such as financial control, were in evidence. Late in 1926 marines were landed to support Adolfo Díaz against a rival candidate for the Presidency. The case of Nicaragua became notorious in Latin America, and from Buenos Aires to Havana, Sandino, the rebel commander who resisted the Government and the marines, was made the hero of a new kind of independence, although he was actually little better than a local guerilla leader.

The accession of Franklin Roosevelt to the Presidency of the United States (1933) was followed by his speech on 12th April of the same year announcing his 'good neighbour' policy. Already the adoption by the United States' Government of the Clark Memorandum (1930) which stripped the Monroe Doctrine of some of the excrescences which had begun to grow out of it, and the withdrawal of the marines from Nicaragua on 2nd January, 1933, created a more favourable atmosphere, and the resumption of diplomatic relations with Salvador (which had been interrupted for two years) contributed to this. A culminating point in the process of establishing cordial relations was reached in 1936 when the Inter-American Conference reaffirmed the principle, laid down in the Lamas Treaty of 1933, that intervention in any country constitutes a threat to peace, and this pronouncement was accepted by the United States.

With the question of the interoceanic canal is involved the history of both British and North American influence in Central America. British interest in the region dates from the formation of the Providence Company by a group of Puritan gentlemen in England. The main object of this organization was the colonization of the islands of San Andrés and Providencia (as they are known to-day), which are situated off the coast of Nicaragua, although they now belong to Colombia. In 1633, Captain Camock was sent to establish a post on the mainland at Cape Gracias a Dios, in order to open trading negotiations with the Indians from this base and prepare the way for colonization. At the time this initiative was only followed up in a desultory and half-hearted fashion, but to it is due the close friendship of England with the Miskito Indians during the seventeenth and eighteenth centuries. 'You are to endear yourselves with the Indians and their commanders' wrote Pym, the Company's treasurer, in his official instruction to Captain Camock, 'and we conjure you to be friendly and cause no jealousy.' The whole instruction is couched in serious yet humane language and has won this comment from a North American historian, 'Among the many exhortations as to the proper treatment of native races that have been sent forth from England to the pioneers of the Empire, it would be difficult to find a loftier yet simpler exordium than these words of Pym, and never, perhaps, has so lasting a friendship existed between Englishmen and a native race as that which, since these words were penned, has subsisted between Englishmen and the Indian tribes of the Mosquito Coast.'[1]

British Influence

Ever since 1642 the British had maintained a spasmodic interest in the Bay Islands off Honduras, and British subjects began to settle at Belize in 1662. Subsequently England went on to recognize the Miskito paramount chief as a kind of local 'king' under British protection (1670). Fifty years later a formal treaty was made with the 'king' by the Governor of Jamaica, and in 1730 English settlements were established at Black River,

[1] Newton, A. P. *Colonizing Activities of the English Puritans.* Yale Historical Publications. No. 1. 1912. p. 143.

Cape Gracias and Bluefields. These initiatives began to take definite shape in the nineteenth century. In 1841[1] the British supported the Miskito king against the Nicaraguan Government by force of arms, and about the same time officially sustained the claims of their subjects to the Bay Islands.

It was, therefore, natural to suppose that the British attached importance to the region. This stimulated North American rivalry, with the result that in 1850 the Clayton-Bulwer Treaty placed the potential canal-route through Nicaragua, which was then regarded as the most likely zone, under the joint control of Great Britain and the United States, both Powers pledging themselves not to acquire territory in the region. But there was a misunderstanding about the real meaning of the Treaty: 'The United States' Government adopted the view of Clayton and demanded that Britain clear out of Central America immediately. The British accepted the view of Bulwer and made no move to get out at all.'[2] The tension between the two Anglo-Saxon countries reached an acute stage in 1856, and there was even talk of war. But Great Britain, for various reasons, did not press her views, and adopted a moderate policy. The Bay Islands and a part of the Mosquito Coast were transferred to Honduras by treaty in 1859. In the following year Nicaraguan sovereignty over the remainder of the Coast was recognized by a treaty which, however, sought to safeguard the autonomy of the Indians.

In 1894 the Coast was definitely embodied in the republic of Nicaragua, but the British continued to maintain a kind of informal protectorate until 1906; since then the Nicaraguan sovereignty has been increasingly and rightly emphasized. This, however, by no means settled the Canal question; the attempt by De Lesseps to cut through the Isthmus of Panama (1881) occasioned a demand in Washington for an American canal controlled by the United States, and the Clayton-Bulwer Treaty was correspondingly criticized with increasing vehemence.

The Canal Question

[1] British Honduras (Belize) was recognized as a colony in 1848.

[2] Rippy, J. Fred. *Historical Evolution of Hispanic America.* 1932. p. 399.

A settlement was ultimately reached in 1901 by which Great Britain conceded practically all the demands of the United States. Subsequent negotiations lay between the United States, Colombia and Panama, and the Panama Canal was completed and formally opened to traffic on 15th August, 1914.

A concession for 99 years to cut a canal in Nicaragua, utilizing the San Juan River and Lake Nicaragua was obtained in 1916 by the United States, the conditions being set out in the Bryan-Chamorro Treaty. As a justification for this scheme there is the fact that the existing Panama Canal is thought by some to be insufficient to cope with the future of interoceanic traffic. It is also considered to be risky that the United States, in the event of war, should have to depend upon one maritime link alone to connect her two coasts. However, a survey by North American engineers has shown that the cost of a Nicaraguan canal would be excessive, and that the widening of the existing route would be preferable. Meanwhile the technical problem of defence has received close official attention. A Nicaraguan canal does not, therefore, seem to be a probability of the near future.

Chapter Three

THE RELIGIOUS SITUATION

THE LEGAL STANDING of the Roman Catholic Church in Central America has varied in different republics and at different historical periods, but the popular religious practices are much the same in all the territory. Fanaticism and ignorance abound. The periodical revolt against the dominant Church has been led by small groups of influential men who have imbibed ideas from Rousseau, Spencer, Haeckel or Comte, but who have in no sense represented the religious instincts of the masses. The authority of the Church has been persistently defended by the higher clergy; but the lower clergy have not been numerous and are often ignorant. The masses have found excitement and sufficient religious stimulus in *fiestas* and pilgrimages, such as that to the shrine of the famous black Christ of Esquipulas in Guatemala. Some of the religious orders from Europe have, however, introduced a higher standard of educational and church work.

Historical Sketch

The conflicts between Church and State in Central America have been severe,[1] particularly in Guatemala and El Salvador, and neither side has seemed ready at any time to compromise. Under the empire of Iturbide[2] the clergy, many of whom had assisted in the struggle for independence, held a privileged position. In the subsequent Central American Constituent Assembly of 1823, the Conservatives, or Serviles, came forward as the protectors of the Church, whereas the Liberals were anxious for clerical reforms, and these main alignments have held good ever since. Even in the early period Liberals and Serviles came into bitter conflict. In addition to this, the proposal to establish a bishopric in Salvador raised the important question of patronage. The kings of Spain had exercised patronage over the

[1] See Mecham, J. Lloyd. *Church and State in Latin America.* 1934. Chapter XIII.

[2] See p. 7.

Church in their colonies, and the republican Governments, notably in Salvador and Costa Rica, wished to be considered heirs to this privilege. Thus a conflict between the Papacy and the higher clergy on one side, and the Republican Governments on the other, was inevitable. The principal point at issue was that of appointments to episcopal sees. Government patronage necessarily meant that only candidates approved by the administration and, indeed, put forward by it, could be consecrated by the ecclesiastical authorities.

In general, Liberal and Radical administrations in Central America have advocated, or succeeded in taking, some or all of the following steps: religious toleration, civil marriage, legality of divorce, the exercise of religious patronage by the Government, limitation in the number of *fiestas*, abolition of subsidies and tithes, dissolution of monasteries, confiscation of ecclesiastical property, expulsion of religious orders, secularization of cemeteries, lay education, and the prohibition of the wearing of clerical dress outside churches. Guatemala illustrates the extremes of this process. Under Carrera a Concordat with the Vatican was signed in 1852, the first to be concluded with any Latin American country, and Roman Catholicism was declared to be the exclusive religion of the State. Under Barrios an extreme anti-clerical policy was followed, and most of the steps noted above were enforced. His Constitution of 1879 (modified in 1887) remained in force until 1928, when a Concordat somewhat eased the situation. The Catholic Church has a considerable influence in Guatemala, but the anti-clerical laws have undoubtedly hampered its freedom of action. In Salvador no religion other than the Roman Catholic was tolerated before 1871. Then came the Liberal revolution, and the Constitution of 1886 embodies several of the usual reforms, but church properties were not nationalized. The struggle was not so bitter as in Guatemala and relations between Church and State are to-day fairly cordial, and churches are well attended. The separation of Church and State in Honduras dates from 1880, but there is a general neglect of religion in the country and a scarcity of good priests. In Nicaragua the position of the Church is easier and it has special

influence in the educational field. Relations between Church and State have been more harmonious in Costa Rica than elsewhere in Central America, and to-day the Catholic Church is the State Church, but religious liberty is guaranteed. In Panama the Church has been separated from the State and several of the more moderate Liberal reforms have been put into effect and relations are, in general, harmonious.

Non-Roman Christianity has been introduced into Central America through four main channels :—

I. Missions established among the non-Christian Indians.

II. Missions carrying on evangelistic work among the nominal Roman Catholic population.

III. The non-Roman Churches of the West Indies and British Honduras who have followed their members into what is to-day territory of the republics of Central America and have provided them with spiritual ministrations.

IV. The Bible Societies who provide all classes of the community with the Scriptures.

I

Moravian Mission

The Moravian Mission, on the Mosquito Coast of Nicaragua, was begun in 1849, when the Coast was still under British influence and protection : the conditions, therefore, were substantially different from those usual in Roman Catholic Latin America. Nevertheless this in no way detracts from the service rendered by this pioneer advance of the Moravian Brethren. They assumed the difficult task of bringing the whole Miskito Indian people under the influence of Christianity and their work has been wonderfully successful : a Christian community of over 15,000 and a marked Christian influence throughout the population testify to this. English and Miskito have been the languages in common use. But the passage of years has witnessed many changes in the work. In 1914 the War compelled the transfer of the Mission to the Society for Propagating

the Gospel of Bethlehem, Pa., the North American Moravian Church; and to-day the missionaries are German, English and North American in nationality. The assertion of Nicaraguan sovereignty over the region has brought new factors into the situation, and Spanish is increasingly displacing English: the missionaries are loyally making the necessary adjustments to meet this situation. The Anglican and Methodist Churches have also carried on work among the non-Christian Indians: the Anglicans in Nicaragua and the Methodists in Panama.[1]

II

The justification of the deliberate attempt to carry on evangelistic work among the nominal Roman Catholic population rests upon familiar arguments which have often been formulated and which, as they apply to Latin America generally, it is unnecessary to repeat here. This attempt was launched partly in the forlorn hope that it might awaken a desire for reform in the Roman Catholic Church itself, but it led inevitably to the formation of separate evangelical churches. The brunt of the labour has been borne by North American missions, and it is with the progress of their work and its results that this volume is mainly concerned.

Early Pioneers

The first attempts to evangelize the ordinary population of Roman Catholic Central America came from British Honduras. The Anglican Church established Christian worship in the town of Belize as early as 1812, and the Methodists in 1825. The first missionary attempt to enter Guatemala seems to have been a certain Mr. Bourne, an English Baptist, who arrived in Belize in 1822, and visited Lake Izabal in Guatemala in 1824. In the same year two business men from Belize visited Guatemala City in order to gauge the possibilities of establishing evangelical Christian work. Ten years later the Rev. Alexander Henderson, representing the British and Foreign Bible Society, came to Belize. Through his influence a young Englishman, Frederick Crowe, was converted and in 1841 he set out for the region of Verapaz

[1] See pp. 93, 112 *et seq.*

in Guatemala, as a missionary school-teacher. He was supported by an English company which had a charter to form a colony there, and this enabled him to bring Bibles into the country. He worked on in the face of terrible opposition. One of his earliest converts, an Indian girl, was murdered, and his books were repeatedly taken and burned. However, he travelled much in the region, visited Salamá, and established contact with the Indians of the highlands. Then he went to Guatemala City where he remained for five years. The Belgian Consul stood by him and he opened schools and visited the State university. He taught English and French and thus found an entrance among the cultured classes, although he was even better known in the homes of the poor. 'Even the President of the country received the Scriptures in four different languages from him, and, although unable to read himself, he employed an officer from the West Indies to read them to him.'[1] The clergy, however, stirred up such opposition against him that he was finally arrested and compelled to leave the country.[2]

Presbyterian Mission

The next step in the evangelization of Central America was taken after a lapse of forty years by the entry of the Presbyterian Board of Foreign Missions (North) into Guatemala. This marked the real beginning of the attempt to evangelize the nominally Catholic and Ibero-Indian population of the region, for the activities of Crowe had left no results in the form of an organized Christian community. The opening of Guatemala to evangelism was due to Justo Rufino Barrios. On the occasion of a visit to New York he invited the Presbyterian Board to enter the country—which it did in 1882. The work was begun by ministering to the foreign Protestant community in the capital. A mixed school was opened, Barrios himself giving it his moral and practical support. The United States' Minister and eminent Guatemalan Liberals, including Lorenzo Montúfar, one of Central America's outstanding political thinkers, supported this beginning.

[1] Annual Report of the American Bible Society. 1916. p. 26.

[2] See also p. 61.

In the early years, owing to climate and the generally unhealthy conditions, there were many difficulties. At one time two single ladies were left alone in charge of the school which was closed in 1889. But in spite of temporary interruptions the educational work was steadily developed, and many prominent Guatemalan citizens have passed through the schools. Medical work was begun in 1906 and the hospital opened seven years later. An important event of the early years was the arrival in 1884 of the Rev. E. M. Haymaker in Mexico. Subsequently he was transferred to Guatemala, and has now served Central America for more than fifty years.

Earthquakes have more than once interrupted development. A station at Quezaltenango, the second city of Guatemala, was opened in 1898, but the earthquake of 1902 delayed further organization of the mission for a considerable time. In 1917 the Guatemala station was destroyed by a similar catastrophe: the manse and printing house were rebuilt in 1918, the church, girls' school and hospital in 1921, and a boys' school was opened in 1925.

The work of the Moravian Mission has been limited to Nicaragua (only recently has an advance been made into Honduras) and that of the Presbyterian Mission to Guatemala. But the Central American Mission has taken for its parish the five historical republics of Central America. It has thus made a most important contribution to the evangelization of the whole region. The Mission is undenominational; it was organized in 1890 in Dallas, Texas, through the initiative of Dr. C. I. Scofield. In the succeeding year the first missionaries arrived in Costa Rica where they were welcomed by two Christian families, settlers from Canada. Reinforcements followed in 1893 and in the next year Mr. and Mrs. H. C. Dillon, with Mr. F. G. Penzotti of the American Bible Society and Mr. Wilbur, started a preliminary tour through Nicaragua, Salvador and Guatemala. Mr. Wilbur died on 20th June, 1894, at Granada in the first of these republics, and Mrs. Dillon six days later. Shortly afterwards the Arthington Trust[1] invited

Central American Mission

[1] See *World Dominion*, April 1936. 'Robert Arthington: Millionaire and Missionary Strategist,' by A. M. Chirgwin.

Mr. Dillon to undertake the work of pioneer investigation. In this way valuable information on the general needs of the region was secured.

Honduras was entered in 1896, the first centre being at Santa Rosa, near the Guatemalan frontier. Later a station was opened at Comayagüela, adjacent to the capital, Tegucigalpa. But the most successful work was in and around the village of El Paraíso where the ground had been prepared through providential circumstances. Salvador was also occupied in 1896 and Nicaragua in 1900.

Guatemala was early visited by Mr. Dillon, but continuous occupation dates from the coming of Mr. A. E. Bishop in 1899, after three years of work in Honduras. The work in the capital was actively developed from a suitably situated church, and regular evangelism was carried on at many points in the republic. The departments of San Marcos and Huehuetenango, in the west of the republic, were entered in 1906 and '07. As the missionary staff grew and contacts with the people were multiplied, other towns became stations of the Mission, and many churches and a few schools were established. A school was opened in the capital in 1914, and the Central American Bible Institute for the training of evangelists and pastors was inaugurated in 1929. A medical work, mostly in the hands of Christian nurses has been started in the central and western sections of the country. Both in the Central American and Presbyterian Missions recent years have witnessed the growth of considerable interest in the evangelization of the Indian tribes.

Much of the early work of missions was carried on under conditions of extreme difficulty: one early expedition through Nicaragua to the Rio Frio in the interior of Costa Rica was an almost total failure. The Central American Mission had its full share of these difficulties. Health conditions were bad; missionaries succumbed to yellow fever or other prevalent diseases, and in the higher lands were sometimes the victims of nervous strain. The bitter fanaticism of many of the people made it impossible for the travelling missionary to count upon that minimum of hospitality usually extended even by primitive tribes

to the peaceful visitor. The mule trails were (and still are in some localities) next to impassable in wet weather. Journeys, even in these small republics, were a matter of days and weeks, sometimes in regions where the rainfall exceeds 150 inches per year. Revolutions and devastating earthquakes interrupted both itineration and settled activities for weeks and months at a time. Local authorities refused permits and denied legitimate rights. Widespread illiteracy and ignorance made it easy to persuade the people that evangelists were actually the cause of most of the current troubles. Naturally, during the last fifty years general conditions have improved, although they have only diminished rather than removed this catalogue of difficulties.

Between 1891 and 1900 the number of missionaries in the service of the Central American Mission increased from 2 to 22; in 1910 it was 21; 1920, 44; 1930, 70; and to-day 75. In forty years the number of stations grew from 1 to 22, and the annual income from $900 (U.S.A. currency) to $79,000. There are no regular statistics of church activities available, but the number of 'believers' was stated in 1919 to be 4,730; congregations, 138; national workers, 99. In 1921 there were 183 congregations and 103 national workers. The statistics attached to this survey show a total of 118 churches, 400 congregations, 10,616 members and a Christian community of 20,740. There are nearly 100 national workers in full-time service. But these sets of figures have probably been collected by diverse methods and are not really comparable.

From the beginning the main objective of the Mission has been the extensive evangelization of the five historical republics of Central America. Constant journeys have been made and hundreds of points visited. Thousands of persons have thus heard the Message. In the early years much of this work was not followed up and its fruits were lost. Indeed, it is only recently that the Mission has taken the whole question of church development seriously: in the past it has been content simply to preach and pass on, and its view of the operations of God's Grace might almost be termed an exclusively miraculous or even mechanical one. Thus it is only in

Guatemala, where, in recent years, a close fellowship has been maintained with the Presbyterian Mission, that a strong Church has been built up. Elsewhere the seed planted has not been cultivated with care. It is open to question whether, with increasing facilities for communications, these small republics can best be evangelized by spreading mission stations widely, or by concentrating on one or two places and thus building up strong bases. It is of small importance that the missionaries are centralized, provided the Church is widespread.

This ready mobility in evangelization has become possible largely because the field organization of the Central American Mission is loose, and full play is given to individual initiative. The system, well suited to the pioneer stage which required strong individual initiative, has not been so well adaptable to subsequent development. The absence of strong control and recognized leadership has led to a degree of independence among the workers which has not always been for the good of the whole work, and there are vast differences in the qualifications of the missionaries. Strong personalities have inevitably found it easier to work alone than in a team. Similarly, in some republics the Mission has found it difficult to co-operate with other bodies whose methods or standards of doctrine have been different. But these defects are those of high qualities, namely, consecration, fervour and a clearly defined objective.

In general outline it is not possible to mention all the other evangelical bodies in Central America, but reference should be made to some. The Friends' Mission (California Yearly Meeting) has been working in Guatemala since 1902, and has extended into Honduras and Salvador. It is an interesting mission, mostly manned by women missionaries: it is rare in Latin America to see stable work built up with such a high proportion of women to men. A Training School for Evangelists, Bible Conferences and visitation are the means by which the needs of some 57 churches (divided into eleven districts with a responsible pastor or evangelist in charge) are met.

Other Groups

The American Baptist Home Mission Society has been working in Central America since 1911. El Salvador and Nicaragua are the republics occupied, and educational, medical and evangelistic activities are carried on. The strongest centre of the Mission is Managua where all these branches of work are represented. The American Methodists (Board of Foreign Missions of the Methodist Church of U.S.A.) work in Panama and Costa Rica. The Latin American Evangelization Campaign has been established in San José since 1922. This is not only a centre for the evangelization of Costa Rica itself, but evangelistic campaigns are organized in different parts of Latin America, and lay evangelists from various republics are given a training for pastoral and evangelistic work.

III

It has been previously noted that the Caribbean coast and the Canal Zone have been populated to some extent by Negroes from Jamaica or other parts of the West Indies, or by immigrants who have moved southwards from British Honduras. The British 'protectorate' maintained during the eighteenth and nineteenth centuries naturally assisted this process. Many of the West Indians are non-Roman Christians and the Anglican and Methodist Churches, in particular, have endeavoured to keep in touch with them and provide them with spiritual ministrations. These Churches have not undertaken mission work among the nominally Roman Catholic population: it would be against the genius of the Anglican Church to do so, and the Methodists have not possessed the necessary resources, even if they had desired to develop in this direction.

Anglican Church

Anglican worship was established in Belize in 1812, but the Diocese of British Honduras was not separated from that of Jamaica until 1883. It then became a separate diocese of the West Indian Province of the Church, and since that date it has had five Bishops. In 1894 the Anglican mission stations and communities in Central America were brought within the jurisdiction of the Bishop of Belize. There is normally an Archdeacon of Central

America with the parish of Limón in Costa Rica under his care, a travelling Canon missioner and about twenty English and West Indian clergy. About half the expenses of the Church are provided locally, the remainder being obtained through grants principally from the Society for the Propagation of the Gospel, while the Honduras Church Association raises additional funds. In recent years the diocese of Derby in England has taken a special interest in the work.

There are three classes of work which claim the attention of the diocese. Spiritual ministry is provided for the English and North American colonists; the needs of the West Indian population are catered for; and, a mission is conducted among the non-Christian Miskito Indians of Nicaragua. The general position of the Church has been described as follows[1]:—

'Our Diocese is part of the West Indian Province of the Church Catholic: our Bishop is "Bishop of British Honduras with Central America", he is Bishop of British Honduras, but he is not Bishop of any of the Republics—they have Bishops of their own of the Roman Obedience. But he has Episcopal Charge of the missions of our Church in these Republics from Mexico to the Canal Zone.

'Then, of course, follows the crucial question—why we have any missions in the Dioceses of Bishops of the Italian branch of the Church. And the answer is this: When any member of our Church comes to reside permanently in the area of some other national branch of the Church Catholic, his natural course should be to seek communicant membership of that Church. But we find that we are refused communion except on terms of accepting and believing doctrines which we hold to be importantly false and alien to the revelation of God our Saviour.

'What are we to do? We cannot leave our people without the Sacraments. We cannot bid them to profess acceptance of doctrines which we do not believe. We desire as little that the Church of the Republics shall be English as that it shall be Italian, and we hope that some day it shall be no longer dominated by alien government, but shall itself be a branch of the Church Catholic.'

[1] *Honduras News*. March 1935. pp. 13-14.

The English Methodists have had a long connection with the region. Their work has also been that of following up, and ministering to the needs of their own people who have moved from the British West Indies into the territory of the republics. The Methodists sent a minister to Belize as early as 1825. In 1860 a minister was stationed on the Bay Islands, which in the following year were handed over to Honduras. Grave difficulties and even persecutions followed, and attempts to establish work on the mainland were mostly a failure. The Jamaican Methodist churches sent a minister to Panama in 1888, but as De Lesseps' attempt to cut a canal failed and the labourers consequently dispersed along the banana zone, a worker was allocated to Costa Rica (1901). Owing to changes that have taken place in the course of years the Methodists are now faced with a difficult problem. The Jamaicans have settled permanently in the republics, frequently intermarrying with the ordinary population. This means that either the work must be extended to the Roman Catholic population, or the Church must be prepared to contemplate the decline and ultimate disappearance of its own community. In contrast with this situation, the Methodists are able to record a most interesting story of a mission work which is rapidly expanding among the Valiente Indians of Panama.[1]

Methodists

IV

The story of the distribution of the Bible in Central America reveals the difficulties of the task. An auxiliary of the British and Foreign Bible Society was formed at Belize as early as 1818. After a period of decline it was restored to activity in 1836 by the Rev. Alexander Henderson who succeeded in sending Scriptures into Guatemala and Honduras, and down to the Mosquito Coast. However, the difficulties of communication and the prevalence of bitter fanaticism prevented extensive work.

Bible Societies

During the middle of the nineteenth century little systematic distribution of the Bible was possible. The

[1] See pp. 112-114.

activities of William Walker with his filibusters cut short an attempt by the American Bible Society in 1850. In the year 1892 the Rev. F. C. Penzotti, after having made a preliminary journey with Mr. Norwood of the Colombia and Venezuela Agency, was appointed agent for Central America and Panama, with residence in Guatemala City. Nine or ten colporteurs were employed continuously: the circulation averaged seven to eight thousand volumes a year, and reached 16,673 in 1903. The work has been maintained ever since.

When the United States began the necessary operations in order to cut the Panama Canal the whole region acquired a new importance. The American Bible Society increased its force to twenty colporteurs who, in one year, visited 2,211 towns and villages. Mr. Penzotti, who was transferred to the La Plata agency, was followed by the Rev. James Hayter, who visited Port Said in 1913 to study the methods used by the British and Foreign Bible Society in reaching the ships passing through the Suez Canal. Shortly afterwards, an arrangement was made by which the American Society transferred to the British Society its work in Persia, and the British Society turned over to the American Society its interests in Central America. On the occasion of the opening of the Panama Canal (1914) arrangements were made for the building of a new Bible House at Cristóbal, which, since 1917, has been the headquarters of the agency and a highly appreciated centre of information and hospitality for passing missionaries.

The early operations of the American Bible Society were gravely hindered by those difficulties of communication and political disturbance which have affected all evangelical work in the region. These are now disappearing, and other problems have been dealt with. General evangelical work has expanded, and it has become difficult to get good colporteurs as the missions provide congenial local employment for the best men. The policy of the Society is, therefore, to co-operate with the missionary on the field, providing him with Scriptures on reasonable terms, and in special cases financing a part of the colportage expenses. Under this plan the colporteur is directly responsible to the missionary

on the spot. The circulation in 1935 totalled 29,689 Bibles, Testaments and Portions thus distributed: Guatemala 6,307; El Salvador 5,801; Honduras 4,930; Nicaragua 1,803; Costa Rica 3,464; Panama 1,915; Canal Zone 5,469. The growth of education, the better facilities for transportation, and the gradual decline of fanaticism are creating a larger and more accessible reading public.

The American Bible Society has aided and encouraged the notable work which has been accomplished in recent years in the production of Scriptures in Indian languages. Pioneer attempts to tackle this task have been made from time to time. The various translations into Yucatán Maya, done in the nineteenth century, fall outside the scope of this volume.[1] St. Matthew's Gospel in the Carib of Northern Honduras was translated by the Rev. Alexander Henderson of the British and Foreign Bible Society and published in 1847. This was followed after a long interval by the Gospels and Acts in Miskito (1889), printed by the Herrnhut Bible Society from W. Siebörger's translation. The complete New Testament was issued in 1905 and represents the work of various Moravian missionaries. In the same year the British and Foreign Bible Society, which had given financial assistance for the translation in Miskito, published a tentative edition of St. John in Bribri (Costa Rica) translated by a young native of Talamanca under the supervision of F. de P. Castells, but this has never been circulated to any extent.

The importance of the Indians as the principal element in the population of Guatemala has already been noticed. St. Mark was translated into Quiché by Felipe Silva, a teacher in a Roman Catholic college, printed for the British and Foreign Bible Society by the Government press of Guatemala and published, as a diglot with the Spanish, in 1898. It was reprinted in 1899 at San José in Costa Rica, and in 1907 at New Orleans for publication in Belize. The same Gospel was issued in Cakchiquel in 1902, F. de P. Castells being responsible for the supervision of both these translations. But the great

[1] See *Religion in the Republic of Mexico* by G. Baez Camargo and K. G. Grubb. 1935. Published by the World Dominion Press. pp. 116-117.

problem of presenting Holy Scripture in the languages of the thousands of Indians that form the bulk of the population of Guatemala has only been effectively tackled in recent years.

The whole New Testament in the Cakchiquel language was published by the American Bible Society in 1931; the Mam New Testament was issued during 1937; by 1938 the Quiché New Testament should be ready for the press.[1] These Indian languages of Guatemala are spoken by nearly three-quarters-of-a-million people. The Society has also published St. Matthew (1924) and St. John (1932) for the Valiente Indians of Panama.

The English-speaking areas of the Atlantic coast have been recognized as a field by the Society. There are seven such areas where banana plantations have been developed and labour has been drawn from the British West Indies. From time to time a colporteur evangelist makes a special journey through them. In the Canal Zone there is also a considerable circulation of English Scriptures.

In 1835 the National Bible Society of Scotland began to supply missionaries and ministers in British Honduras with Scriptures, both in English and Spanish, but this practice did not become regular until 1870. Scriptures have also been sent to Guatemala at intervals since 1848, but it was not until 1928 that work was begun systematically in the republics of Central America. Since that date circulation has been carried on regularly except in Panama to which no consignments have been despatched since 1933. The total circulation in the six republics from 1928 to 1936 has been 535,859 of which 278,360 have been distributed in Guatemala.

It is clear from this brief account that the Bible is not only maintaining its place as the foundation of Christian evangelism among all classes of the population, Spanish, Indian or English-speaking, but that there is an increasing demand and opportunity for its circulation.

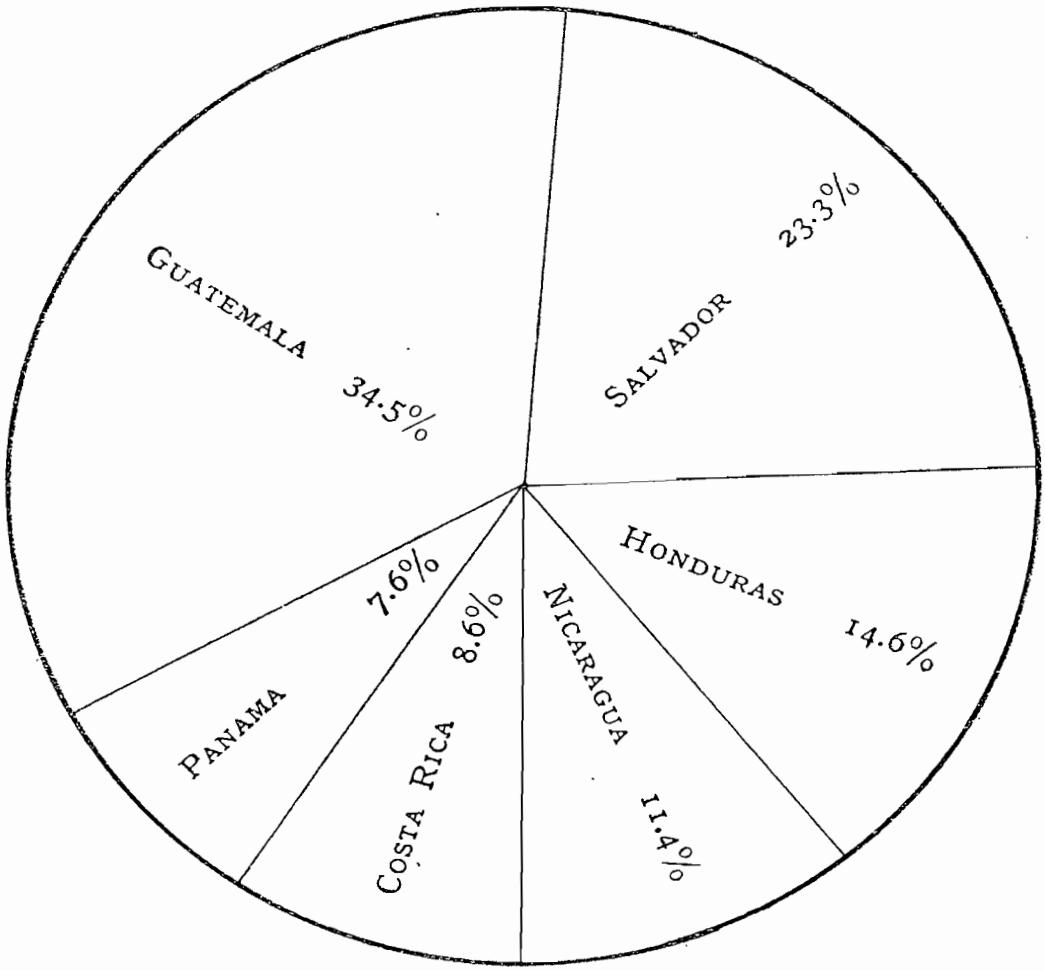
* * * * *

Evangelical progress in Central America has been considerable. There is one evangelical Christian to

[1] See further pp. 69-70.

every 78 of the population,[1] a figure which should be compared with one to 69 in Latin America as a whole, and one to 195 in Mexico. In Guatemala there is one evangelical Christian to every 54 persons, which may be compared with one to 45 in Brazil, and one to 1,733 in Ecuador. This progress has been partly due to the historical circumstances narrated, partly to the fact that institutional work

Summary

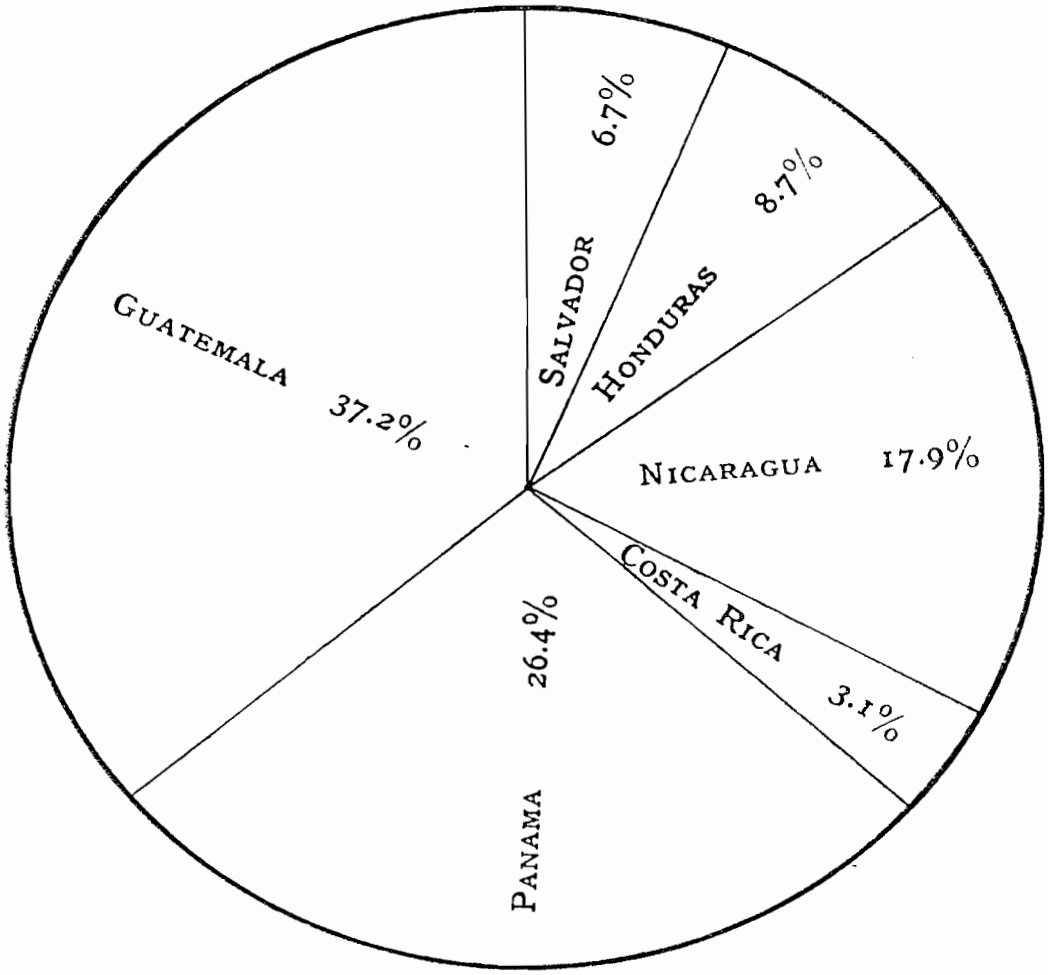


Population by Republics

has been maintained in due, and not excessive, proportion to evangelistic, and partly to the nature of the region: the division of the area into small separate states has

[1] The Canal Zone is not included in this estimate.

provided missions with convenient units for organization. Against these considerations must be set the fact that the results of a good deal of preaching have often not been followed up. The principal centres of institutional work have been: Guatemala City, Managua, San Salvador and San José (medical and educational); Quezaltenango, Chiquimula, San Pedro Sula, Bluefields and Panama City (principally educational).



Evangelical Community by Republics

Compared among themselves the Central American republics show varying degrees of evangelical progress. Guatemala has made the greatest advance. In Costa Rica there is one evangelical Christian to every 225 persons. The similar figures for the other republics are:

Panama, 49; Honduras, 142; Salvador, 127; Nicaragua, 50. But these statistics are deceptive; they take no account of the obvious differences between the immigrant non-Roman Catholic population from the West Indies, and the results of evangelism among the Spanish-speaking population. Out of a total of 41,188 communicants and 108,601 evangelical Christians, 15,943 and 40,657 respectively are in Guatemala.

There are no formal co-operative organizations established among the evangelicals of Central America, and relations between the different groups have not always been easy. But there have been improvements lately, and in Guatemala the union of the Presbyterian and Central American Mission Churches in 1936 was a notable event and should serve as an example to other regions of Latin America. In Nicaragua the Central American and Baptist Missions have been drawn closer together through the common menace of a secessionist movement affecting both Churches.

Until recent years self-support has not been the subject of much attention. It is, however, now being developed steadily among congregations which have hitherto depended on missionary support. The position in regard to the training of leadership is peculiar. There are several Bible Schools for the preparation of evangelists. That at Chiquimula (Friends) has a four-year course in which 29 are enrolled. The Robinson Bible Institute at Panajachel (Guatemala) has 13 Indian students. The Central American Bible Institute (C.A.M.) of Guatemala City, for Spanish-speaking workers, has an enrolment of 50 from the five Central American republics. The Bible Institute of Costa Rica (L.A.E.C.) has 53 students representing 16 republics. Thus, a good deal of training has been done in Bible Schools. On the other hand it is only since 1935 that a theological course designed to provide a full course of instruction for the ministry has been opened in Guatemala City by the Presbyterians. Hitherto such candidates have had to go abroad, generally to the Theological Seminary of Puerto Rico, or to Los Angeles.

The unevangelized areas of Central America are situated in different republics. Of the six republics,

Panama stands in most general need of evangelization. But the mountainous regions of Costa Rica, the department of Chontales, the San Juan River basin and the interior of Nicaragua generally, are also unevangelized. Considerable stretches of Honduras, and certain of the Indian groups of Guatemala present an urgent claim on the evangelist. Improved communications are making some of these regions increasingly accessible, but it must be remembered that easier geographical access is liable to be offset by restrictions on immigration which operate against the increase of a missionary staff of foreign nationality. A close examination and comparison of the statistical tables, and the notes under separate republics throw further light on the problem of the uncompleted evangelistic task.

General Considerations

The place of Central America in Latin America as a whole does not depend on its area or population, but on its position. The interoceanic canal has given it a peculiar international significance. The political relations of the United States with the smaller republics are important because, by the attitude of Washington to these states, other Latin American countries are apt to judge the sincerity of their northern neighbour's general policy of goodwill. These facts make it desirable that evangelical Christianity should be adequately represented, and that the strong North American Churches which have done so much religious, educational and social work in South America, should not overlook this region. To meet the religious situation it is not sufficient that the Canal Zone alone should be properly supplied with churches, Y.M.C.A.'s and Seamen's Institutes. The religious life of this strip of virtually North American territory has little influence on Central America as a whole. Neither is it sufficient that the Fruit Companies should provide schools, and be ready to grant facilities for Christian worship among their employees. For this they deserve credit ; but the religious and social problems of the republics reach beyond the scope and interest of any commercial company.

The problem of a Christian order in Central America will ultimately be solved only by Central American

citizens, members of a Christian Church which has become rooted in the region, and which can inspire the deep spiritual vision which alone is sufficient to enable men to face boldly the evils and difficulties of their day. It is not the duty of the Church to solve this problem itself, for this would ultimately lead it to identify itself with political parties or groups, and this has been one of the failures of the only type of Christian Church dominant in the region. The Evangelical Church must first of all build itself steadily up. It will then express its life in two directions: it will create the creators of a new order, men and women whose personal faith will have a very real relation to the problems with which they are grappling. Secondly, ever standing outside the movements of the moment, it will never be satisfied with any temporary solution, but will constantly point forward and onward, reminding men that true spiritual progress can only be realized through Jesus Christ. But it is not the duty of missions to adopt a position of criticism which is at the same time constructive and prophetic; that can only be done by the Church of the land. It is rather the duty of missions to co-operate with the existing Church in the complete evangelization of all classes. To this end, modern communications can be increasingly used, and these facilities should render more extended co-operation easier.

The spread of education will gradually lead to a growing need for good evangelical literature, both of the popular type for the masses, and that specially adapted to student classes and thinking persons generally. The possible use of the daily newspaper for the Christian message should not be overlooked, and the employment, as in other parts of Latin America, of such modern inventions as the radio may prove desirable. The Church should not confine the spreading of the message to such traditional methods as the preaching service, the Sunday School, and the distribution of tracts, but should use, where possible and necessary, such approaches as groups, discussions, young people's camps, and public lectures.

The problem of Church and State, and the three-cornered and thorny question of the relation between the State, the dominant Church and religious minorities,

cannot be regarded as solved. Fanaticism and unfair treatment of evangelical Christians are unfortunately still common. In some republics where the Church-and-State problem has been solved by the traditional methods of separation, the position is not satisfactory to either party. As elsewhere in the world, modern nationalism, which is an important factor in Central America, renders the question more acute, while evangelical Christianity, owing to the presence of the foreign missionary, is directly involved. It becomes imperative, therefore, for evangelical missions to give attention to the preparation not only of evangelists, but of well-equipped ministers who can give a strong lead to the Church. Restrictions placed upon the foreign missionary must not be permitted to cripple the Church, and missionary work must therefore be of such a nature as the Church can directly profit by and, if necessary, take over.

Chapter Four

GUATEMALA

GUATEMALA is the most populous of the Central American republics, but the inhabitants are confined to a relatively small section of the country. The main geographical divisions are fairly well defined. The Pacific coast is bordered by a plain about fifty miles in breadth. The principal mountain range is the Sierra Madre which marks the northern limit of this coastal strip. This is the continuation of the range of that name in Mexico, and rises to 13,813 feet in the peak of Tajumulco. Several volcanoes belong to it : Fuego (12,585 feet) which erupted violently in 1932 ; Santa Maria (12,467 feet) which is in almost continual activity ; Agua (12,139 feet) which was responsible for the destruction of Antigua, the former capital, in 1541 ; and other lofty peaks which add beauty and dignity to the range. East and north of this mountain chain is a system of plateaux and valleys. This gives place to some ranges of hills of low altitude running east and west, some of which connect with the mountains of British Honduras. The northernmost section of the country is occupied by the great plain of Petén, which is geographically a part of the Yucatán peninsula. It consists of level or undulating country covered with grass or forest. Although occupying one-third of the total area, it has a population of less than one per square mile. Flores, the capital of the department of Petén, stands on an island in Lake Petén, near the ruins of the ancient Maya city of Petén.

Population

About 65 to 70 per cent of the population of Guatemala are said to be Indians, although some put it as high as 75 per cent. The vast majority of the Guatemalan Indians are of the Maya-Quiché language family although there are two small Nahuatl groups, and one tribe (Xinca) which should probably be associated with the Mixe-Zoque family to

Area : 42,452 sq. miles. *Population :* 2,245,593. *Density :* 53.
President : General Jorge Ubico. Assumed office 14th February, 1931. Term renewed on 10th July, 1935 ; expires on 15th March, 1943.
Capital : Guatemala City. (165,928.)
Currency : 1 *quetzal* = 1 United States' gold dollar (1937).

which the Lencas of Honduras belong. A list of these Maya tribes can be found in Appendix vii : the principal ones are the Cakchiquel (200,000), Mam (200,000), Quiché (280,000), Kekchi (120,000)[1], but estimates of numbers are only approximate. The Cakchiquel language is mainly spoken to-day in the central departments of Sololá, Chimaltenango, Sacatepéquez and Escuintla. The Mam occupy in part the departments of Huehuetenango, Quezaltenango and San Marcos in the west of the country. The Kekchi are found in the department of Alta Verapaz north and east of the town of Cobán, where many work on the coffee estates. The Quiché live in the departments of Quiché, Quezaltenango, Totonicapan, Retalhuleu and Sacatepéquez, an area which might be roughly described as lying between the Mam and Cakchiquel territories. Their principal and historic centre is in the town of Chichicastenango. A view of the pre-Colombian Quichés has been preserved for us in that curious work, the *Popol Vuh*, written in his own language by an Indian convert to Christianity, shortly after the Conquest. It gives the mythology of the ancient Quichés in considerable detail, as well as a wealth of traditions which enable us to reconstruct their history during the centuries immediately preceding the arrival of the Spaniards.

The Indians

The Indians of Guatemala to-day form a group apart within the nation. Though the men usually know enough Spanish to 'get along' with the authorities and the merchants, the women are for the most part ignorant of the language of their conquerors. Each village has distinctive forms of dress which the women universally wear, and the men, to a large extent, observe. As a general rule the home town of any Indian can be known by the dress he wears. In the highlands the Indians generally own their land which they till by the same methods used by their forbears for many centuries. Their chief crop is maize, from which is prepared the *tamal* and the *tortilla* which form their chief articles of diet. Domestic fowls and pigs are commonly kept, and the better-off have

[1] Estimates are based on those of missionaries well acquainted with these Indians. The *Encyclopaedia Britannica* gives : Cakchiquel, 131,000 ; Mam, 115,000 ; Quiché, 278,000 ; Kekchi, 80,000.

sheep, cattle, horses and mules. In addition to agriculture many of the highland Indians have developed considerable skill in various crafts. Weaving of wool and cotton fabrics, the making of pottery, certain forms of tanning and carpentry, the mason's trade and many other arts and crafts are very largely in their hands. So also is a great part of the retail trade of the republic which is carried on at large weekly markets in the principal towns and by means of the Indian pedlar who goes from house to house offering his wares.

Judged by European standards the Guatemalan Indians are a poor people. Wages range from 10 cents (U.S.A.) a day for unskilled labour to 50 cents a day for the more skilled miller, tanner or carpenter. But as the Indians form a practically self-sufficient economic group, they manage fairly well. They raise their own meat and grain, spin their own thread and weave the cloth for their own garments. As regards medical care, those whom the medicine-man is unable to cure with his herbs and prayers are sent to a State Hospital where they are treated free. Children recognize their duty to care for their parents in old age, obviating the need of old-age insurance. The only articles for which the Indian is absolutely dependent on foreign commerce are the few simple iron tools which he needs to till the soil.

The problem of surplus population in the Indian villages has been solved by the fact that the coffee and sugar-cane plantations of the lowlands absorb those who are too weak to stand up to the struggle for existence in the highlands. In former years these Indians soon fell into debt to the owners of the plantations and were reduced to a state of peonage in which their debts could be transferred by one owner to another, and they had to follow their debts. This has been remedied by recent legislation, but the surplus population still finds its way from the highlands to the coast where malaria, hookworm and other tropical diseases take their toll of life and keep the population from increasing too rapidly. Those forced out of the highland villages by economic pressure, though they often cling tenaciously to their language, dress and other peculiarities, tend to lose these characteristics after a generation or two and become

amalgamated with the general population. On the other hand, there are many towns in the lowlands where the Indian life has been maintained with the same vigour as in the highlands.

As a rule the Indian married couples are faithful to each other. Among them it is not the rule to observe the formality of a civil or a church wedding, but the ceremonial needed to obtain a wife according to Indian custom is very elaborate and costly. It really amounts to a sale of a daughter by the parents. The Maya Indians, though fertile enough, do not tend to be lascivious in their sexual life. The children are usually married off at an early age.

Before the Spanish Conquest there were very few Indian cities or towns. The ruins even of their capitals do not give the impression of having been large centres of population, but rather of fortresses in which civil and religious administration was no doubt concentrated. The Indian towns of to-day are largely the creation of the Spanish friars who gathered the Indians into towns, built around a central plaza with its church. The Indian still prefers, however, to live in his *monte*, far enough away from his neighbours, so that there will be no trouble on account of straying pigs and fowls. This does not mean that he is an individualist. On the contrary he has a strong sense of social cohesion, respects the elders (*principales*) of his community and subordinates his private interests to those of his group. Much of the land of the Indians is deeded to the community and the council of elders decides how it is to be used.

The Indians are even more fervent Catholics than the *ladinos*, but their interpretation of the Christian religion is often at variance with the orthodox practice of the Church. Of many Indians it is doubtless still true that if they invoke God the Father, they are really worshipping the sun ; in their imagination the Virgin is equated with the moon and the saints with the stars of heaven. The Sun God, the Wind God, the Rain God, St. Lawrence, Sta. Clara, and the Virgin may all be invoked without discrimination. Many Indians also believe in the 'God of the Mountain' who is concerned with their interests, but not with those of the *ladinos*. In those of their rites

which involve the services of the witch doctor, the god invoked is the Tioxuwachuleu or 'God-world.' Their faith has, in consequence, a pantheistic element which makes it difficult for them to appreciate the fact of man's sinful nature and its consequences. Not a few other traces of their original beliefs and customs have survived after four centuries of Christianity, through being integrated into the popular interpretation of the new faith, although the Cross is substituted for the images of the old gods. Each village has its patron saint whose feast day is celebrated with public decorations, music, dancing, drinking and worship. Some dances are of Indian origin modified by Christian customs; others, like the Dance of the Moors, are of purely European origin. Probably the greatest spiritual experience for the Guatemalan Catholic Indian is the pilgrimage to the 'Black Christ' of Esquipulas, a village not far from Chiquimula. Pilgrims come to this shrine even from Oaxaca (Mexico) and the miracles attributed to the image are innumerable.

The future of this great mass of Indians is one of the chief political and social problems of Guatemala. They still speak their own dialects and conserve a measure of hatred towards the *ladino* who is above them in the social scale. In the existing relations between the different sections of the Guatemalan population there are, in fact, all the potentialities of a class-struggle. The uplift of the Indian is, therefore, a challenge to evangelical missions, the Roman Catholic Church, and the State itself. The contribution which the first of these is making is no small one; neither is the future necessarily gloomy. It is quite possible to extend to the Indian practical aid of a socially and religiously constructive kind. He has shown himself quick to learn, and has been able to adapt himself to many useful arts and small industries.

The capital, Guatemala City, has an estimated population of 200,000 and stands on a plateau 4,880 feet above sea-level. There are no other cities approaching this size.

Modern Guatemala

Quezaltenango, with about 30,000 people, is the principal town in the west. Antigua is said to have had a population of 80,000, but after the transference of the capital to

the present site as a consequence of the earthquake of 1773, it lost importance, and has now about 10,000 inhabitants. Cobán is the centre of a rich coffee-growing area. Chiquimula and Zacapa are about a hundred miles north-east from the capital.

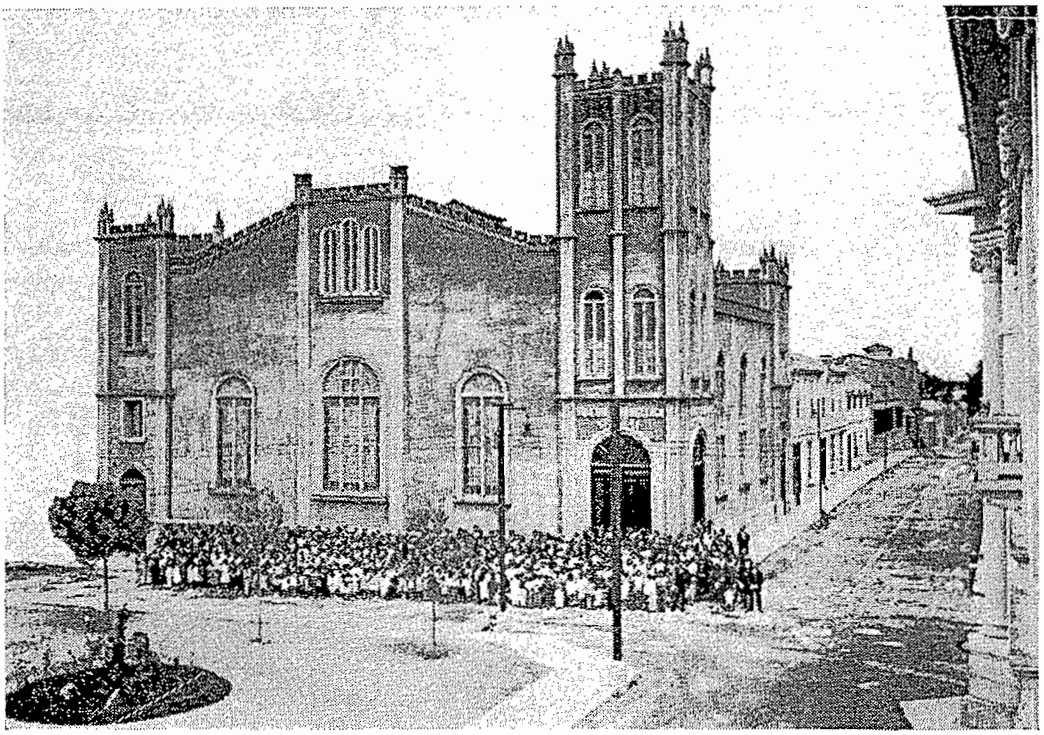
Economically Guatemala depends largely on the export of coffee, which accounts for 78 per cent of the total exports, and which reached 718,591 bags in 1934. Between 30 and 40 per cent of the coffee plantations of the country are in German hands, and the United States take about 40 per cent of the coffee exports. After coffee, bananas form the most important export (in 1934, 5,244,259 stems). The early plantations are in eastern Guatemala towards the Caribbean coast, and the production is largely controlled by the United Fruit Company, which has been extensively developing fruit farms on the Pacific side. In the northern forests *chicle*, used in the manufacture of chewing gum, is collected, and next to Mexico, Guatemala is its largest producer. The balance of trade is apparently favourable; in 1935 exports amounted to 12,471,326 and imports to 9,599,025 *quetzales*.

The International Railways of Central America serve Guatemala,[1] linking together Ayutla (on the Mexican frontier), Guatemala City, San Salvador, and the Pacific and Atlantic ports of San José de Guatemala and Puerto Barrios respectively. There were 2,773 miles of roads in 1934. The Pan-American Airways serve the capital and Puerto Barrios, and there are local air connections with the principal towns, including Flores (Petén).

Early Christianity

The early colonial history of Guatemala has a particular interest for the missionary in Latin America owing to its association with Bartolomé de las Casas, the great protector of the Indians of America, and Bishop of Chiapas. Las Casas was the son of one of the sailors who accompanied Colombus on his first voyage when he discovered America. In 1498 he accompanied his father on the second voyage and remained in America for a number of years. He was ordained in 1510 and was the first man to be admitted to the priesthood on American

[1] See pp. 15, 16.



EVANGELICAL CHURCH, GUATEMALA CITY.

GUATEMALAN INDIANS.

soil. About this time he was given an *encomienda*,[1] or allotment of Indians and land, in Cuba where he learned much regarding the treatment of the Indians.

Las Casas soon repudiated the *encomienda* system for himself and returned to Spain to plead the cause of the Indian. From that time onward he was mostly engaged in controversy, writing books, arousing interest and recruiting friends on behalf of his cause. He was an agitator rather than a constructive worker, being a man of violent temper and inclined to exaggerated statements. But, with all his faults, he was convinced that the Indians could only be won for Christianity and the Spanish crown by peaceful means rather than by oppression and cruelty. His best known book, the *Brevisima relación de la Destrucción de las Indias occidentales*, although by no means impartial, is one of the most interesting documents of the period. He even went so far as to advocate the introduction of Negroes from Africa when it was apparent that forced labour was rapidly reducing the Indian population of the West Indies. This error he afterwards recognized, but it is one of the ironies of history that the terrible cruelties of the slave-trade are ultimately to be traced to the zeal of one of the greatest humanitarians and missionaries of the sixteenth century.

In Guatemala he was given an opportunity to try out his own ideas. When[2] Pedro de Alvarado, who had conquered Guatemala in 1522-24 had gone to Spain to defend himself against charges of extortion and disobedience, and a civil governor had been appointed, Las Casas, who was in Guatemala at the time, volunteered to undertake the pacification of the region of Tezulután against which Alvarado had led three military expeditions without success. On 2nd May, 1537, a decree was signed which gave the Dominican Order, under the leadership of Las Casas, what amounted to a five year lease, of this unconquered territory. During this period no Spaniard, except the Governor and the Dominican friars, was to be allowed in the territory, and if the mission was successful and the Indians accepted Christianity and the

[1] *i.e.* the holding of land in large estate with the right to the compulsory employment of labour.

[2] Pages 50 to 60 are based on notes supplied by Dr. Paul Burgess of the Presbyterian Mission in Guatemala.

overlordship of the King of Spain, they were to be allowed to retain their lands and to pay a moderate tax to the Crown as free men. Las Casas and three companions, Rodrigo de Labrada, Pedro del Angulo and Luis Cancer, had already learned the Quiché language. They composed a long poem in it which related the Bible history from the Creation to the Second Coming of Christ. This poem was then set to music and taught to a group of travelling merchants, Indians who knew the region of Tezulután well and who went into it every year to buy and sell. This Bible History, sung by the travelling merchants, made a great impression on the wild Quichés. The chief at Rabinal was especially interested and made the merchants stay with him and sing it over and over again. He then asked for further details and was told by the merchants that they could not give the information desired, but that they had some very good friends who were indeed Spaniards, not, however, the cruel and warlike kind whom the Quichés had resisted, but men of God, humble and anxious above all else to serve the Indians and to protect them.

The result of this visit was that the chief of Rabinal sent a younger brother to Antigua to visit the Dominicans and to invite them to send representatives into his country to teach the new religion. Fray Luis Cancer was commissioned to undertake this task and recommended his order so well that the chief, Zameneb, was converted and baptized with the name of John, and led many of his people into the Christian faith.

After this good beginning, Las Casas and other members of the order entered the region and active missionary labours were undertaken, both in the territory subject to the chief of Rabinal and also in the neighbouring provinces. The pagan priests did not surrender their position without a struggle, but the new faith attracted converts for many reasons and gathered momentum as time went on. Beginning at Rabinal, a Christian church was erected and the Indians who were scattered all over the region were gathered into a town. Other centres were organized and thus the work extended further and further afield. Las Casas, with his characteristic impetuosity, did not stay among the Indians more than a

few months, and having seen what could be accomplished by this method, rushed back to Spain to tell about it, and to organize the mission on a larger scale and receive a bishopric. The Emperor twice extended the five year period in which the Dominicans were to have a free hand.

Las Casas never returned to this region. As Bishop of Chiapas he got into very bitter controversies with the Spanish colonists, and had to return to Spain, where, instead of evangelizing the Indians, he ended his days in polemics against the *conquistadores*. Though the Spanish colonists did ultimately follow the Dominicans and exploited the Indians much as their fellow-countrymen were exploiting them in other parts of the American continent, a great Christian ideal had been tried out in practice and the Indians had caught a vision of Christ as their Friend. The provinces evangelized by the Dominicans were called by the names they bear up to the present day, Alta and Baja Verapaz (Upper and Lower True Peace). There can be no doubt that the labours of these early friars, and of the monastic orders which followed them, contributed much to prepare the way for the later arrival of Christianity. They created a tradition and a background which have made it easy to work. Both the Indian and the *ladino* see, to a large extent, in the Protestant missionary the spiritual successor of Las Casas and his Dominicans.

Roman Catholicism

The religious history of Guatemala reveals both the achievements and the defects of the Roman Catholic Church in Latin America. During the colonial period the Church did not have as easy a task as is often imagined, nor was it so remiss in its Christian testimony as has often been stated. Officially it was committed to the policy of protecting the Indian, and this course had the approval of the Christian conscience of its more spiritually-minded members. On the other hand it had come to America under the protection of adventurers whose chief interest lay in enslaving the Indians. Las Casas and other valiant spirits among the clergy denied the Communion to the colonists who exploited the Indians, but, in spite of the good will which he enjoyed in official circles at the Court of Madrid, the Spanish immigrants

and their Creole children intrigued and plotted until they secured bishops to their liking. The Spanish adventurers were outwardly loyal to the Church, but they developed religious standards of their own which were handed on to their children. Thus there grew up in Guatemala, and generally throughout Latin America, two kinds of Roman Catholics: the descendants of the Spanish conquerors, who were loyal to the dogmas and outward observances of the Church but took the moral and spiritual obligations of their faith very lightly, and the Indian whose religion was of a sombre and serious type and, though incorporating many of the customs and beliefs of the old paganism, was at least full of earnestness and sincerity, and represented a real search for God and a desire to subordinate individual ambition to His will. It is not surprising that, in view of the antagonism between the races, these two types of Roman Catholicism should have been in constant conflict.

During its four hundred years of life in Guatemala the Roman Catholic Church has tried sincerely to protect the Indians and at the same time to serve the spiritual interests of the colonists and their descendants. It was not able to keep itself free from worldly ambitions and accumulated a large amount of property. Its monasteries which were originally established as missionary centres came to be looked upon as ends in themselves. Energies that might have been directed to the educational and social improvement of the Indians were diverted to vast building programmes, involving the erection of edifices which were later destroyed by earthquakes or turned into public offices by revolutionary governments. But, in spite of these outward blemishes, the Roman Catholic Church did consistently and according to its lights seek to fulfil its double mission. Education was in its hands and was no doubt its strongest weapon in retaining prestige with the Creoles. Primary education was largely in the hands of nuns, and higher and university education under the direction of priests. The Church did not attempt vernacular schools for the Indian to any great extent, but many of the monks and friars became expert in the Indian languages and compiled grammars and other writings which explain their intricacies. The

more promising among the Indian children were freely admitted to the Spanish schools, and many Indians were ordained to the priesthood. The influence of the clergy was also directed against many of the more flagrant abuses of the *encomienda* system. Where a community was overwhelmingly Indian the Church secured its members against the demoralizing effects of the liquor traffic by inducing the civil government to prohibit the sale of alcoholic beverages within its borders. So much was this appreciated by some of the wiser Indian leaders that during the sixty-five years of the Liberal régime at least four Indian communities have been able to hold out against official pressure to force liquor upon them and are ' dry ' to-day.

The Independence

In the ferment of ideas which followed the Independence of Central America the so-called Liberal forces gained the upper hand for a number of years. The leaders of this movement, though rarely severing their connection with the Church, took many steps which the latter regarded as ' persecution'. Rafael Carrera, an Indian and an illiterate swineherd of remarkable natural ability, rose rapidly to power as the leader of the Indian hordes against those who persecuted the Church. Though utterly ruthless in dealing with his foes, he was very devout and completely subservient to the clergy. He was responsible for the withdrawal of Guatemala from the Central American Confederation and its establishment as a sovereign state. He was himself at the head of the republic for twenty-six years and his policies were carried on for six years after his death.

During the three hundred years of the colonial period the lot of the Indian had been gradually improving, due in part to the intervention of the Church and in part to adjustments between exploiters and exploited. When their lands were taken away from them the Indians tenaciously asserted their claim to them and ultimately won them back. In Carrera's time they enjoyed considerable prestige, but his government was far from being an Indian government. Spanish was still the official language, since the Indians spoke, and still speak, nineteen different dialects. The officials were largely men of

Spanish ancestry. But the Church was in the ascendant and could follow its own inclinations, and Carrera never forgot his humble origin and was a true friend to his people. This state of affairs was naturally most unsatisfactory to the sons of the old Spanish adventurers. The Indians were getting the upper hand and it was time to put both them and their protector, the Church, in their places.

Thus the Liberal revolution was begun. Justo Rufino Barrios, a great leader, rallied the descendants of the Spanish adventurers about him and led them to victory.

Liberal Revolution

Guatemala City fell on 30th June, 1871, after a whirlwind campaign of some three months. The Government liquor monopoly was abolished and liquor was forced on most of the Indian towns. Large tracts of land were taken from the Indians and given to the soldiers of Barrios to reward their loyalty. New forms of exploiting Indian labour were winked at, when not actually sanctioned by the law. All monastic orders were forbidden and public instruction was henceforth to be strictly ' lay '. Cemeteries were secularized and civil marriage established. All the property which the Church had acquired, its churches, schools, hospitals, houses and plantations and its endowments were declared to belong to the State, which allowed only a very small number of them for ecclesiastical uses. As a final blow, on 15th March, 1873, complete religious liberty throughout the republic was decreed.

The breach between Church and State was partially healed in 1884 by the signing of a Concordat. By this document the Vatican acquiesced in the confiscation of property and the Government assumed the obligation of paying to the Church annually 30,000 *pesos*. The Church is still under considerable temporal restraint, and there are relatively few Catholic schools. There seems to be no disposition to alter any of these reforms, although it is certain that the Church must be dissatisfied with the actual status which impairs its freedom.

Barrios died in battle on 2nd April, 1885, in a vain attempt to re-establish Central American unity. It has been estimated that when the Liberal revolution broke out in 1871 there was an illiteracy of 97 per cent, 78

per cent of the births were illegitimate, and 50-75 per cent of the real estate of the country was in clerical hands. Barrios saw the need for social reform and he founded three normal schools for the preparation of teachers, as well as promoting public education to the best of his ability. Among the motives of his militant anti-clericalism, however, there was undoubtedly the conviction that his country could never take its place among the civilized nations of the world so long as the Church dominated it.

Evangelical Pioneers

The first missionary to attempt regular evangelical work in Guatemala seems to have been Frederick Crowe, an Englishman who entered the country from British Honduras in 1841, during the ascendancy of Carrera.[1] A few years after his arrival he was arrested for no other crime than that of selling an authorized Catholic translation of the Bible without notes. He was made 'to march for two weeks through the jungles on foot with his hands tied behind him and then expelled from the country'.[2] As far as is known he had no immediate successors, but Lorenzo Montúfar, one of the outstanding Liberals of Central America and the father of the Liberal Constitution of Guatemala, owed much to Crowe from whom he learned English. Montúfar's public addresses are saturated with evangelical ideas, and there is no doubt these reflect the influence of Crowe and of the Bible which he introduced to that statesman's notice. His attempt to establish evangelical work was not, therefore, altogether a failure.

Justo Rufino Barrios visited the United States in 1882 and presented the case of his country to the Presbyterian Board of Foreign Missions. About the same time there was a group of people in Guatemala who, impressed with a sense of the social and educational needs of the country, desired the aid of evangelical missions. Chief among them was Mrs. Frances Cleaves, a Christian lady from Boston, whose husband was owner of an estate near Chimaltenango. Dr. Lorenzo Montúfar and Dr. Enrique Martínez Sobral, leading politicians, were keenly

[1] See pp. 31, 32.

[2] *Justo Rufino Barrios*, by Paul Burgess. p. 135.

interested in the question of a mission. Don Victor Sanchez Ocaña, an authority on the life and times of Barrios, was also sympathetic. The Hon. Henry C. Hall, United States Minister in Guatemala, was of the same way of thinking.

As a result of the visit of Barrios to New York, the Presbyterian Board, which had already considered the field, finally decided to enter it and appointed the Rev. J. C. Hill as a regular missionary to Guatemala. It was on the occasion of this visit that Dr. E. M. Haymaker, who has given more than fifty years of service to Guatemala, first became interested in the republic. Dr. Haymaker's long residence and numerous contacts with influential citizens in all departments of Guatemalan life have been of incalculable value to the evangelical cause. He has filled places of responsibility in many different spheres of the work in addition to editing *El Mensajero* for 48 years. This paper has had a wide influence in preserving the spirit of unity, and in directing the development of the Church. Hill founded a school in the capital to which Barrios sent his own children, requesting his Cabinet Ministers to do so also, which many of them did. He remained in charge till 1886 when he retired, but the two pioneer lady missionaries, the Misses Hammond and Ottaway, carried on through 1887 with the help of the American Consul. The first chapel was built in 1891, and in the following year two churches, one Spanish-speaking and the other English-speaking, were organized. Two years later these became independent of one another. In 1896 ground for a station in western Guatemala was purchased in the town of Quezaltenango, and the station was occupied in 1898. The terrible earthquake of 1902 interrupted all progress in this region for a time, and it was not till 1912 that a church building was dedicated.

Presbyterian Mission

From the beginning the mission has given an important place to Christian education, but the emphasis on this work has never been such as to overshadow evangelistic activities. A mixed school was established in Guatemala City in 1883, but was closed in 1889; a boys' school was opened in 1888, and closed at a later date; a girls'

school was opened in 1884 but was closed in 1891. At the beginning of 1913 another school for girls was opened. However, the great earthquake on 25th December, 1917, entirely destroyed the station and properties, and a general plan of re-building was taken in hand. The mission's most recent scheme is to combine the two schools in the capital, namely the Norton Hall School (now co-educational) and the Industrial College for boys, and to develop a full course of ministerial training which was inaugurated in 1934. Meanwhile the girls' school of La Patria in Quezaltenango, in which some 125 are enrolled, continues its service.

The medical work of the mission is noteworthy not only for its range and efficiency, but also for the vigorous spirit of Christian devotion and witness among all those who have been connected with it. The first hospital, opened in 1913, was destroyed in the earthquake of 1917, and the work was not reopened in the new premises till 1922. The Nurses' Training School was established in the same year for students of evangelical Christian persuasion ; nearly 40 nurses have now completed the course, and during the last few years there has been an average of over 30 in training. The hospital has 55 beds, and is furnished with thoroughly modern equipment. Although its services are available to the poorest in the country it has been self-supporting since 1924, and has even assisted financially other departments of the mission. A feature of the work is the ' Ambulatory Clinic '. This consists of a motor ambulance, with a doctor, nurses and pastor, which visits outlying districts, staying a week to fifteen days in each locality. The co-operation of eminent Guatemalan doctors in the work of the American Hospital is a sufficient testimony to the esteem in which it is held in the city, and in 1935 treatments totalled 11,157 and in-patients 1,140.

Central American Mission

The first work of the Central American Mission in Guatemala was carried on at Antigua, but the definite establishment of the mission in the republic was marked by the arrival of Mr. A. E. Bishop in the capital (1899). In subsequent years, a systematic and effective evangelistic work was conducted from this centre. New

missionary recruits soon joined the first pioneers, and in 1906 the work was extended and Mr. F. W. Toms moved to Huehuetenango in the west. A substantial church has been built up in this centre where for many years a school was conducted, and the influence of the work has been felt in many parts of the department. San Marcos was another place in the western region where a mission station was established.

A school was opened in Guatemala City in 1914, and a property was acquired for the establishment of an orphanage which gives shelter to-day to nearly 30 children. Dispensary work is carried on at Antonio and Huehuetenango, and a doctor resides at Patzicía. The post-war years saw a considerable development of the work in three directions. Firstly, the definite evangelization of the Indians through the use of their own languages was taken up in 1919, and the Robinson Bible Institute for training Indian evangelists was opened at Panajachel on Lake Atitlán in 1923. Secondly, the general training of Spanish-speaking workers was undertaken at Guatemala City by the opening in 1929 of the Central Bible Institute which took over the less systematized activities of the Bible School at Huehuetenango. Finally, during recent years increased attention has been given to the whole question of devolving greater responsibility upon the Church and encouraging it to achieve self-support. The work of the Central American Mission has been evangelistic rather than educational, and to-day there are some 14,000 believers in touch with the Churches. The departments where the mission is engaged in active evangelism are those of Huehuetenango, San Marcos, Jutiapa, Jalapa, Guatemala, Escuintla, Sacatepéquez, Chimaltenango, Sololá and Sta. Rosa.

Other Groups

The Nazarene Mission in Guatemala includes the three departments of Alta and Baja Verapaz and Petén, besides one station recently planted in the interior of British Honduras. The total population of this field is about 300,000. The work was opened by Mr. and Mrs. John Butler, of the Pentecostal Mission of Nashville, Tennessee, who came to Guatemala in 1901 and settled at Zacapa. Other missionaries followed, and in 1904

Cobán (Alta Verapaz) was occupied as a station, which later became the centre of the work, while the field of Zacapa ultimately passed to the Friends' Mission. An adequately equipped printing press was set up at Cobán in 1908, and a school for girls opened in 1910. In 1915 the Pentecostal Mission united with the Church of the Nazarene in the United States, and the work in Guatemala passed under the care of the latter. This brought about a steady consolidation of results which previously had been partly lost through lack of proper organization. Baja Verapaz was occupied in 1918 through the establishment of a station at Salamá, its capital. Flores, the distant capital of Petén, has been visited at intervals, and a church was organized there in 1931. A station was opened at Viejo, in the interior of British Honduras in 1934.

Twenty-one different missionaries have served the Nazarene Church in Guatemala since 1915. The monthly paper, *El Cristiano*, has been published regularly at Cobán since 1905. To the school for girls, one for boys was added in 1921, and a Bible Training School, which to-day has 37 students, was opened in 1923. A small hospital, served by missionary nurses, was started in 1926. The Church has continued to grow and to-day there are nearly seven hundred full members and a still larger Christian community. An encouraging feature of the work in Petén is the fact that almost from the beginning it has been self-supporting.

The Friends' Mission in Central America (Friends' Church of California) has had an interesting development since the first pioneers, T. J. Kelly and C. J. Buckley, arrived in the country in 1902. They brought a ton of Bibles and settled in Chiquimula, but in 1903 Buckley died by the roadside in Honduras and Kelly in the United States in the following year. In 1904, however, a new party reached the field and the work has been maintained continuously ever since. The general methods employed have been extensive evangelism, the training and use of national workers, and the holding of special camp meetings or conventions in different parts of the field.

The first trip to Honduras was made in 1911, and Tegucigalpa, the capital of that republic, was occupied

in 1914.[1] The work in Guatemala has steadily developed: a large church was built at Chiquimula and chapels were erected in the surrounding centres. A revival spread through all the district in 1918 and resulted in a general ingathering. In 1908 a girls' boarding school was opened at Chiquimula which was the first of the existing girls' schools under evangelical auspices in Central America. A boys' school was started in 1912 but was subsequently closed. In 1920 a Bible Training School was inaugurated and has proved of the utmost value in supplying the surrounding congregations with reliable workers. There are facilities for industrial and domestic science training at Chiquimula, and in 1920 a printing press was installed. The mission's magazine *Harvester* and a Spanish paper *Corazón y Vida*, first published in 1919, are issued from this press.

The work of the mission extends through eastern Guatemala down the railway line to Puerto Barrios, and into the adjacent areas of Honduras and Salvador. It is a good example of a method that is singularly applicable to the small countries of Central America, namely, the evangelization of a large area from a strong and well-equipped base. The future holds out encouraging prospects for the Friends' Mission on the sound foundation that has been laid. The work in central Honduras may be regarded as belonging to a separate geographical field, but in those areas of Guatemala, Salvador and western Honduras, which are served from Chiquimula, there are some 8,400 believers, and nearly 100 churches and congregations.

There are other bodies in Guatemala besides these missions. The Primitive Methodists of the United States have an evangelistic work centred upon Totonicapán and Chichicastenango. The Assemblies of God and some independent missionaries have centres in and around Guatemala City. The Brethren have a mission in Quezaltenango where evangelism and publication of literature are both carried on, although it is to be regretted that this work appears to compete with the Presbyterian Mission. The Seventh-Day Adventists have six churches, and on the Atlantic coast there are Anglican and Methodist

[1] See pp. 84, 85.

Christians of West Indian origin. Altogether there are 15,943 evangelical communicants, and a Christian community of 40,657 in this country of 2,245,000 inhabitants.

The relative success of the work in Guatemala has been remarkable and presents many lessons for the missionary in Latin America. In no republic, except perhaps Brazil, which can hardly be compared with it, has similar progress been made. This is even more striking when it is remembered that no such record can be shown in the other 'Indian republics' of South America, namely, Bolivia, Peru and Ecuador, although there is great hope for the future in these countries. Even Mexico, which has had so much missionary attention from the United States, cannot show an equal degree of evangelical achievement. Further, not only are the figures given defective, but, as all figures must, they fail to show the extent to which the whole life of the nation has been permeated by evangelical influences.

General Progress

No single cause is a sufficient explanation of this growth. The relatively small size of the territory has no doubt made it easier to treat it as a whole and consequently to make comprehensive plans. The preaching and example of Las Casas and his associates may legitimately be regarded as a *praeparatio evangelica* for the fuller understanding of the Christian message. More important than either of these causes has been the influence of the radical and anti-clerical policies that were introduced by Barrios. Had he failed, not in the details but in the general objects of his policy, there would not have been that indispensable minimum of tolerance, to say nothing of liberty, without which evangelical witness in Roman Catholic lands has proved relatively sterile. The fact that the main reforms introduced by Barrios have never been reversed is of paramount importance to evangelical workers. No less helpful has been the general sympathy with the objects of evangelical missions which influential members of Guatemalan society have not hesitated to show.

Among the evangelical missions themselves there has been a certain homogeneity of outlook and an absence of irreconcilable divergences in viewpoint or essential

methods. The division of the territory in some cases and the similarity in methods and outlook in others, have eliminated possible causes of friction. The spirit of all the missions in Guatemala has been strongly evangelistic; institutional work has been maintained in a suitable proportion to the main task of evangelism, and is, moreover, itself permeated with the evangelistic spirit. Finally, the various missions have enjoyed the service of missionaries, who, by long residence on the field and devotion to their work, have thoroughly understood the nature of the task and the character of the people among whom they live.

In 1935 a scheme of union between the Churches of the Central American and Presbyterian Missions was drawn up and approved. Five departmental councils of the former and two presbyteries of the latter have united to form the Synod of the Evangelical Church in Guatemala, which has its constitution, bye-laws, officials and treasury. It does not supplant the constituent bodies as a governing body, but acts as a co-ordinating centre, providing an expression of the unity of the Churches created through the two missions. To the second annual meeting in 1937 three groups, the Nazarenes, Friends and Primitive Methodists, sent friendly observers.

The Central American Mission, the Nazarene Mission, and notably the Presbyterian Mission through the American Hospital, have shared in medical work. These same missions with the Friends and Nazarenes have provided facilities for education, although this has been in a special degree the responsibility of the Presbyterian Mission. The Government schedule allows only eleven years to cover a course of education which in the United States takes sixteen, and the problem of the school education is, therefore, not an easy one for conscientious teachers. Moreover, it is difficult for educated girls to find suitable employment. A feature of the work of several missions, the Friends, Central American and Nazarene, has been the maintenance of Bible Training Schools, and there are no fewer than 114 students enrolled in such schools to-day. For many years these schools have provided for the needs of the churches. But with a growing sense of national consciousness

IN A GUATEMALAN MARKET.

and a higher standard of education in the country as a whole, it seems necessary that the preparation of a better-equipped Christian ministry should now be taken in hand.

Indian Work

The Guatemalan Indians offer a very important field for missions. Most of them do not readily speak or understand Spanish, and cannot usually be effectively evangelized through the natural extension of the Spanish-speaking work. This was clearly realized by Mr. W. C. Townsend who came to Guatemala in 1919. Assisted by Trinidad Bac he began the study and reduction to writing of the Cakchiquel language. In 1931 the New Testament was published by the American Bible Society, and has been put into the hands of the people. Until education becomes more widespread, the prevalent illiteracy makes extensive circulation impossible, but the existence of the New Testament is in itself a strong incentive to the acquirement of literacy.

This whole situation requires careful consideration. The Governments of Central America will one day undoubtedly establish rural schools in which the Indians may receive instruction. The education in these schools will be given in Spanish, and even if no official action is taken in regard to the Indian dialects, the Indians themselves will undoubtedly wish to acquire Spanish. This does not necessarily mean that the Indian languages will rapidly disappear; they may well survive for an indefinite time in domestic and family use as they have a strong sentimental appeal; but it does mean that only in mission schools will there be facilities for learning to read such dialects. For missions to expend time and labour on making translations and not to give attention to teaching the languages in primary schools, is a mistaken policy.

The Mam language is spoken both in Guatemala and Mexico. The New Testament has been translated into it by the Rev. H. Dudley Peck of the Presbyterian Mission and was published in 1937. Dr. Paul Burgess is engaged in the translation of the Quiché New Testament which should be ready in 1938: the Gospels of St. Mark and St. John were published in 1937.[1] Mr. and Mrs. H. D. Peck

[1] See also pp. 41, 42.

translated St. John's Gospel, which the American Bible Society published in 1930. In all three languages the Holy Scriptures have been the first printed documents of recent times: the problem of the future will be the effective distribution of these volumes. A special effort has been made by the Central American Mission to train Indian evangelists. The Robinson Bible Institute is named after one of its founders who was accidentally drowned in Lake Atitlán on the shores of which it stands. It was founded in 1923 and has been used since as a Training School for Indian evangelists. In no Latin American republic has such a systematic effort been made to reach the Indian by all possible means as in Guatemala, and this aspect of the work must be reckoned among the distinctive features of evangelical activity there.

In the life of the churches there is much ground for hope. The need for an increased degree of indigenous responsibility, leadership and self-support is being felt and steps are being taken to meet it. The movement towards the foundation of an Evangelical Church of Guatemala has reached a definite stage. The Western and Central Presbyteries of the Presbyterian Church have come together into one Church which will include, if and as they desire, groups which have grown out of the work of the Central American Mission. The government of this Church follows the Presbyterian model; the doctrinal basis is conservative and the name does not indicate any particular denominational affiliation. It is hoped that other churches will be attracted to membership in this body.

The Evangelical Church

It cannot be said that any region of Guatemala constitutes for evangelicals an unoccupied field in the ordinary meaning of those words. Even in distant Petén the Nazarene Mission has been able to create groups of believers. Yet there is a clear need for the strengthening of the Church, especially by providing it with trained leaders and evangelists, and there remain some Indian dialects, notably the Kekchi, in which translation work could profitably be accomplished. At a liberal computation the Christian community of 40,657 noted in Appendix I may be interpreted to mean the

existence of 50,000 believers and active sympathisers; yet this number, in spite of the achievement which it represents, is small enough in a population of 2,246,000. There is no call, however, for new organizations to enter the field, and the Government itself is not disposed to admit new missionaries except under special conditions, or as substitutes for those who are retiring. These restrictions are particularly applicable to medical work, but they clearly constitute a call to all missions to concentrate on the upbuilding of the Church.

Chapter Five

EL SALVADOR

EL SALVADOR (or Salvador) is the smallest of the Central American countries and the density of the population is high for a state depending almost entirely on agriculture ; for the proportion of land (about 80 per cent of the total), under intensive cultivation, must be one of the highest in the world. Thirty-nine per cent of the population are officially classified as urban, and 61 per cent as rural. There are ten towns with a population of over 20,000 : Santa Ana, the second town has 75,796 inhabitants.

Two mountain chains run through the country. Between them flows the River Lempa, the only important stream of the country. The plateau between the mountain chains, at a mean altitude of about 2,000 feet, and the valley of the Lempa, form the most populous sections of the republic. Active volcanoes are found in many parts and earthquakes are frequent : the possibility of moving the capital to a safer site has been often discussed, but it has not been possible to find a satisfactory one. There was a serious eruption of San Vicente in 1936, and Izalco is one of the few active volcanoes that never disappoint the traveller. This so-called ' Beacon of the Pacific ', which has developed within the memory of the last generation, is by no means tired out, and generally plays true to form. Other natural disturbances are not unknown : the hurricane of June, 1934, is said to have destroyed a thousand lives and five million dollars (U.S.A.) worth of property.

The population is mostly of the *ladino* type. The proportion of Indians is estimated at about 20 per cent, but the Indian does not hold the important place he has in Guatemala. Only a few Indians form

Area : 13,176 sq. miles. *Population:* 1,522,186. *Density :* 116.

President : General Maximiliano H. Martinez. Assumed office 1st March, 1935.

Capital : San Salvador. (95,692.)

Currency : The monetary unit is the *colón*. United States gold coins have a value of 2 *colones* to the dollar and are legal tender.

Population

distinctive groups. The Pipils represent an Aztec invasion from Mexico. To-day they are found to the number of about 60,000 in certain towns of the departments of Ahuachapán, Sonsonate, La Libertad and San Salvador: their principal centres are in Sonsonate, especially in the towns of Nahuizalco and Izalco. About 45,000 still talk and understand the Pipil language, and 30,000 of them speak more Pipil than Spanish. Practically all understand and use some Spanish, and the Indian language will probably disappear within a generation. Economically, the Indians are both nearer to the *ladinos* in general habits, and more advanced socially than those of Guatemala.

Communications offer no great inconvenience: the roads compare favourably with those of the other Central American republics. There are air connections with Honduras and Guatemala, and San Salvador is on the main Pan-American Airways line, linking North and South America. There are 562 kilometres of railway in operation. The country is crossed by the International Railway of Central America which, since 1929, has connected with the Guatemalan Trans-oceanic system, thus putting San Salvador within easy reach of the Atlantic coast at Puerto Barrios and also with Guatemala City.

Socially, Salvador, as an agricultural country, has been faced with the question of the relations between landlord and labourer, but it has not had to cope with the presence of a large number of unassimilated Indians. There should be no insuperable difficulty, therefore, in promoting general education. In spite of these advantages, and the general economic progress of the country, no great advance has been made in social services. Educationally, Salvador must be compared with Honduras, rather than Costa Rica, for about 60 per cent of the population is still illiterate.

The country has aspirations towards industrialization, and the density of population, general compactness, and relative ease of communications contribute towards this.

Modern Conditions

But natural sources of power are lacking and even the reservoirs are threatened by the earthquakes. It is likely, therefore, that it will remain an agricultural land.

In the past it has prospered greatly as an exporter of Central American coffee, which has constituted 80-90 per cent of the total value of exports in recent years.

The life and activity of the whole republic depend upon the coffee crop, and the favourable balance of trade (imports in 1934-5: 15,263,408 *colones*; exports, 20,296,455 *colones*) is only possible when there is a good market for coffee. There are nearly 120,000,000 coffee trees, some of the richest plantations being in the neighbourhood of Santa Ana. The so-called balsam of Peru also comes from Salvador, but is of small importance to the republic as a whole. The social effect of this economic situation has been to prevent the formation of a middle class. The upper strata of the cities and towns, mostly plantation owners and those connected with the coffee industry, stand in sharp contrast to the *mozos* or labourers on the estates. The small upper class, or 'coffee aristocracy', has traditionally controlled the politics of the country. Quite a few Salvadorians have married German, Italian or North Americans and their descendants represent a new strain in the population. Such an infusion of new European blood is more noticeable in this republic than elsewhere in Central America. The fact that Salvador is a small country, perhaps accounts for the unusual degree of energy and self-determination which Salvadorians reveal in regard to any matter which affects their own destiny.

The political danger of this economic situation has been illustrated in the ferment among the labouring classes. In January, 1932, this culminated in an uprising in many parts of the country, which was probably the most serious movement of the kind of recent years in Central America. It was termed 'Communist', but it is not likely that even the leaders had any very clear idea of the teaching of Karl Marx. The revolutionaries raised their standards in La Libertad, Sonsonate, Juayua, and other places. British, Canadian, and United States' warships were despatched to the coast. The situation was complicated by the fact that the President, General Maximiliano H. Martínez had not been recognized by the United States or by any of his neighbours. Allegations, probably unfounded, were made that the revolt

had been fomented from Mexico or Guatemala. The country was placed under martial law, and the revolt was suppressed with a sternness amounting to ferocity. The estimates of those killed or executed varied from 2,000 to 8,000; probably 6,000 is a reasonable figure.

The principal interest in the international affairs of El Salvador of recent years has lain in its relations with the United States. The Central American 'Five-Power' Treaty of 1923 negotiated with the strong endorsement of the United States, provided that the signatories should withhold recognition from any Government which assumed power as the result of a *coup d'etat*. Between 1898 and 1931 no President had been overthrown as a result of a revolution, but in December, 1931, General Maximiliano Martínez became President after such an event, and the United States declined to recognize him. Salvador gave notice to denounce the treaty in 1932, and as the other republics were dissatisfied with it on the grounds that it brought them under the tutelage of Washington, they proceeded to recognize General Martínez. On 26th January, 1934, the United States also resumed diplomatic relations with his Government. This step removed an important obstacle to the growth of good feeling between Washington and the Central American republics.

Church and State

The history of the relationship between Church and State in El Salvador is similar to that in Guatemala. Before the Liberal revolution of 1871 no other faith than the Roman Catholic was tolerated. After this revolution the usual liberal reforms were introduced and have remained to this day, although ecclesiastical properties were not nationalized, as in Guatemala. Freedom of thought, secularization of cemeteries, legalization of civil marriage, and the abolition of monastic orders were secured. The educational position of the Church is also different from that of Guatemala. Priests are not allowed to teach in public schools, but religious schools are permitted, and about twenty per cent of the educational institutions in the country are Church schools. In recent years friendly relations have been established with the Vatican, and in 1928 San Salvador became the seat of an archbishopric.

On the whole the Church is respected among the people and its services are well attended.

The Constitution in force is that of 13th August, 1886. Chapter II, Arts. 12 and 35 read as follows: 'The free exercise of all religions is guaranteed without other limits than those imposed by morality and public order . . .

'The right of association is guaranteed. But the establishment of conventual congregations and of every kind of monastic institution is forbidden.'

Evangelical Missions

The evangelization of El Salvador was undertaken in 1896 by the Central American Mission. Mr. R. H. Bender arrived in the following year and remained until 1914, when he was compelled to retire, returning again in 1927 and working till his death in 1934. For some time the Mission was the only organized one in the field, and even the continuity of its work was interrupted by illness among the missionaries and lack of staff to take the place of those who were unable to remain. As a result, although Salvador has responded remarkably to the Christian message, there have been times when little progress was made, and the general quality of the churches and national workers suffered. In recent years, however, there has been an increase both in regular extensive evangelization and active pastoral work, and over a dozen full-time national workers are employed. The churches founded through the Mission are to-day located in 8 out of the 14 departments of the country, and include nearly 2,000 communicant members.

The Baptists have also over a thousand communicants associated with them. The American Baptist Home Mission Society entered the field in 1911. It owns properties of considerable value in San Salvador and Santa Ana, where its educational and church work are well established. A chain of some 19 churches and nearly 50 out-stations cover large parts of the country. The principal centres of work are in the western departments of Ahuachapán, Santa Ana and Sonsonate. There are growing churches also in Usulután, San Miguel and other towns in the east of the republic. Many of the churches are under lay leadership, and they support an Indian worker among the Pipils of the western coast region.

The problem of the proper leadership of the Church is a pressing one. In 1926 the Baptists had twelve national pastors in the country, and in 1936 eleven, two of whom were over 70 years of age. A training college for the ministry was established, which now has eight students. The increasing restrictions on the residence of foreigners in Central America makes this step an important one. Simultaneously with this recognition of the need for leadership, progress towards self-government has been accelerated. In 1934 a Baptist Convention of Salvador was organized. The National Sunday School Convention also affords opportunities for acquiring experience prior to the assumption of full responsibility.

There is much ground for hope in connection with the work in Salvador, for many have made profession of conversion during recent years. At least this is the experience of the Central American Mission, while the Baptists report a steady increase in the rate of admission of new members. There have been difficulties in the past in establishing co-operation between these groups, the most important evangelical bodies, but mutual goodwill and a recognition of the common interests of all evangelicals in the country are steadily overcoming obstacles. The emergence, both in Salvador and Nicaragua, of an independent movement, which aims at gathering members from the churches of both missions, has also had the effect of drawing them together.

The Friends' Mission organized from Chiquimula (Guatemala) has crossed the border into Salvador, and there are four churches in the department of Chalatenango. Mention should be made of the work of the Assemblies of God (Pentecostal) founded through a North American missionary, no longer resident in the field. Over twenty small churches are distributed throughout the republic mainly along the coast and in the west. The Seventh-Day Adventists are also at work in the principal towns and in several villages.

The Roman Catholic Church has not been slow to fasten upon evangelicals the label of 'Communists'. In 1936 some 200 men were surprised by the police near Juayua in a 'Communist' assembly, and

Evangelical Progress

it was stated that most of them carried Bibles and pretended to be evangelicals. The Government immediately issued regulations dealing with the meetings of the latter. It is now required that each pastor secure a licence to preach, presenting, with his application, a list of the members of his church, and other information. In the country and the smaller towns, evening services are prohibited. One departmental governor explained that these restrictions were due to disorder connected with the Pentecostal movement and certain other sects.

In evangelical education, Salvador is much better served than Honduras. This is largely due to the energy of the Baptists, whose Women's Society has financed this work. Their school for boys and girls in the capital is situated on an excellent property, and has an enrolment of 153, with 2 missionary and 9 Central American teachers. The school at Santa Ana has 170 in the primary, and 25 in the secondary departments, and is staffed by missionary and national teachers. Close to the school is a clinic under a missionary nurse where there are annually over 3,000 treatments, in addition to nearly 1,500 treatments in the homes. Liberty College at Cojutepeque is a small evangelical secondary school, independently conducted. This was closed temporarily in 1936, and has not yet been re-opened.

As a result of all this evangelical effort there are 4,130 communicants and a Christian community of 7,260 in the country. A number of districts still remain where the Gospel has not been proclaimed at all, particularly in the east. In many of these places tracts and Gospels have been distributed or sold, but little or no attempt has been made to follow up this work, although many towns offer an open door. Fully half the towns of over 5,000 population in the republic are without regular evangelical work, but this does not mean that there is a call for a new organization to enter the field ; it implies, rather, the need of strengthening the existing missions and churches. The department of Cabañas with its capital of Sensuntepeque and the neighbouring department of Morazán in the north-east, however, offers practically a virgin field for evangelical work. In

numerous villages along the frontier little has been attempted. In several of the Pipil Indian centres no consistent effort has been made to introduce the Gospel.

The country should lend itself especially to a co-operative effort in evangelism. The general accessibility of the different regions, and the homogeneous character of the population mean that much can be done from a few well placed and well organized centres. The steady development of a force of well trained national evangelists and ministers would achieve more than the maintenance of a large missionary staff, and every attempt should be made to emphasize this fact among the churches. A strong evangelical community in the most prosperous and enterprising of the Central American states is an objective well worth serious effort.

Chapter Six

HONDURAS

HONDURAS has three neighbours immediately beyond its frontiers, Guatemala, Salvador and Nicaragua, but in physical features it differs from all of them. The volcanoes, which are so prominent in the landscape in these three republics, are absent, and only slight and harmless shocks are felt in Honduras. The country is, however, mountainous and rugged, and there are peaks that exceed 10,000 feet in altitude. The different ranges are covered with pines and are separated from one another by fertile valleys, of which the most important is the plain of Comayagua. Much the longer coast is on the Atlantic, and banana plantations have been principally developed in its hinterland. A number of important rivers find their outlet in the Caribbean Sea. In the north-east is a sparsely inhabited and wild region, while the lands along the Nicaraguan border have often furnished a base for revolutionary movements in both countries. In rough outline, Honduras might be said to resemble a triangle with its apex on the Pacific and its base on the Atlantic coast, which runs east and west.

Communications are poor: there are 1,440 kilometres of railways, all of which run inland from the northern ports. Tegucigalpa, the capital, has no railway. Honduras is the only 'sovereign state' in the world to enjoy this distinction, unless Tibet is included in this political category. The capital is, however, easily accessible in two or three days from the coast by taking the train to Potrerillos and thence by motor, crossing Lake Yojoa by boat. The road continues southwards to San Lorenzo on the Pacific coast. This is connected by launch with the Pacific port of Amapala on Tigre Island in the Bay of Fonseca. All the principal towns are linked by local air services.

Area : 44,275 sq. miles. *Population :* 962,685. *Density :* 21.
President : General Tiburio Carias Andino. Assumed office 1st February, 1933.
Capital : Tegucigalpa. (40,049.)
Currency : The unit is the *lempira,* which is fixed at 1 *lempira* = 50 cents (U.S.A.).

A large proportion of the population is of Indian origin, but distinctive Indian types are not numerous. A usual estimate for the Indians of Honduras is 35,000, but the figure is conjectural. A modern student writes, 'the pure Indians, or rather those who live quite apart, whether in the neighbourhood of civilized villages, or isolated in the mountains, do not reach 70,000.'[1] The Chortis are found in western Honduras in the angle between Guatemala and Salvador, overflowing into both the latter countries. They number 30—40,000 and are of Maya stock. Possibly they are descendants of the Indians who raised the famous Maya stone city of Copán. The Lencas are the Indians principally associated with Honduranian history; they number about 25,000 and overflow into Salvador. There are some Cholutecas in the southern region which bears their name. In the northeast there are some Xicaques and Payas possibly to a total number of 5,000, and in the same region there are a number of Miskitos, a tribe more generally identified with Nicaragua.

Population

On the northern coast, as well as on the Atlantic littoral of Guatemala and British Honduras is found a characteristic type which can best be described as Carib-Negro. In 1796 the Carib Indians of St. Vincent in the British West Indies, having become a nuisance to the authorities, were deported to the number of 5,000. They were landed on Roatán, one of the Bay Islands, and afterwards made their way to the mainland. Already showing a certain amount of African blood, the intermixture with Negroes continued to give rise to the Central American 'Carib' of to-day, a very different being from the pure Carib tribes of the Upper Orinoco or the Amazon tributaries. The coastal Carib of Honduras are industrious and provident. Some can speak three languages: Spanish, Carib and English, although the last two will probably decline in importance.

Even the modern history of Honduras has been marked by many political disorders. Between 1st February, 1920, and August, 1923, for example, some 33 revolutions were reported,[2] and at one period in 1924 ten

[1] Fernandez, Felipe Neri. *Geografía de la America Central.* 1926. p. 267.

[2] Quoted in: Jones, Chester Lloyd, *The Caribbean Since 1900.* 1936. p. 420.

Political Conditions

candidates were competing for the Presidency. The Honduranians have a tendency to produce able lawyers, who have frequently taken a lead in idealistic movements and in steps towards local international understanding. But the keen political acumen of their leaders and the undisciplined state of the country as a whole lead to bitter internal rivalries. The south largely controls politics and regards the north mainly as a source of revenue. Defective communications and the position of the republic in relation to its neighbours have made the planning of subversive movements easy, and the refusal to admit any restrictions of individual liberty, such as the prohibition of the carrying of arms, has threatened the freedom and safety of the community as a whole. The experiences of the republic in public finance have been disastrous. Of the loans to a value of over £6,000,000 floated in 1867-70, a Spanish authority calculates that some £2,000,000 actually reached Honduras. Perhaps between the Honduranian negotiations and those who sponsored the bond issues, there was little to choose in rascality.

The prosperity of the country depends to a very large extent on the banana trade, and Honduras and Jamaica are the principal suppliers of this fruit to-day. The trade centres round the ports of the north coast such as La Ceiba, Puerto Cortés, Tela and Puerto Castilla. The capital is remote from this region, and the economic interests of the north and the political considerations of the centre represent two distinct outlooks. The extent to which the country depends on the banana trade means that no Honduranian Government can afford to neglect either the interests of the north coast, or those of the foreign companies who exploit the banana lands. This trade constitutes approximately four-fifths of the exports. The favourable balance of trade was 15,979,270 *lempiras* in 1932-33, and 17,024,090 *lempiras* in 1933-34.

There are two traditional political parties: the Nationalists who are at present (1937) in power, and the Liberals, but neither has a well-defined programme. Early in 1936 President Carías requested Congress to amend the Constitution so as to enable him to continue in office. Leading members of the opposition were

deported, but subsequently revolutionaries crossed into the country from Nicaragua and were also reported at Ocotepeque near the south-western border. Later there was another outbreak, and a Nationalist Party leader, in exile in Costa Rica, stated that 6,000 Honduranians had left their country as a result of 'tyranny' and that 500 (including many women) were illegally imprisoned. The Government, however, denied having used tyrannous methods, and towards the end of the year (1936) it requested the neighbouring republics to refuse to harbour Honduranian *emigrés*. About the same time (October) further revolutionary activity was reported.

There is much social and rural reconstruction needing attention. This nation of nearly a million souls has 41,324 children in primary schools and very few in high and normal schools. The population is a rural one: there are few big towns, and social assistance should, therefore, be planned for the benefit of the country people. Rural hygiene, rural conditions of labour, farming methods and forms of land tenure would all benefit by administrative attention. The social and religious condition of the workers on the banana plantations are a challenge to philanthropic bodies and Christian missions.

The treaty with Great Britain by which the Bay Islands passed to Honduras in 1859 contained a provision granting religious toleration to the islanders. But liberal reforms were not accepted in the republic until the Constitution of 1880, when Church and State were separated and the Concordat was revoked. The Church has no real estate and, therefore, no revenue from property. The priesthood is consequently poor, and there is a great scarcity of parish priests. A number of Church schools are, however, maintained. Divorce is legalized and the cemeteries are controlled by the municipalities.

Church and State

The Constitution of 28th March, 1936, establishes the separation of Church from State and guarantees the free exercise of religion as did its predecessors. Official subsidies for churches or for religious education are forbidden, as well as the establishment of monastic associations. 'Aliens may not hold public posts and

offices, including those of the various religious bodies established in the country; but they may occupy posts in education or in the arts, and in any other activity which is not included in the prohibition.'[1] The possible significance of this article when applied to religious bodies has not been clarified by an actual test.

Central American Mission

The Central American Mission established work in Honduras in 1896, and extensive itineration over many parts of the field has been carried on during the last forty years. The most remarkable development of the early days was in the neighbourhood of an obscure village, El Paraíso. In 1897 missionaries visited this place at the invitation of one of the inhabitants. They discovered that the field had to some extent been prepared through the preaching of a strange individual who sought to win the people from the Roman Church. He was killed by Government soldiers, and his followers then sought refuge in the almost inaccessible hamlet of El Paraíso. On the arrival of the missionaries there was a remarkable spiritual harvest, and Honduranian evangelists went out from this isolated spot into many parts of the country.

The stations of the mission to-day are in Comayagüela, in the south at Amapala, in the east at Danlí, in the west at Dulce Nombre and Santa Rosa, and in the centre at Siguatepeque. It is a large field for 11 missionaries, including 5 single ladies, and there are 1,175 full members in the different churches. Most of the work is evangelistic, but several of the missionaries are qualified nurses.

The Friends' work in Honduras is divided into two sections. The mission of the Friends' Church of California at Chiquimula (Guatemala) first sent workers across the frontier in 1911, and in 1915 a national worker. In the following year two missionaries were stationed at Ocotepeque, and to-day there are a number of congregations in the departments of Copán, Gracias and Ocotepeque. The general features of this work have been described,[2] and it is sufficient to state that there

[1] See ch. II, pp. 18.

[2] See pp. 65, 66.

are over two thousand believers in Honduras. The former departmental capital of Ocotepeque was overwhelmed by a sudden flood in 1934, but a chapel has already been built in the new town. The Friends' Church of Oregon supports the work which was begun in Tegucigalpa in 1914 by workers who arrived from Chiquimula. The difficulties have been many, but since that date this mission has been able to extend to the east and west of the capital; to-day there are stations in the departments of La Paz and Intibucá, and in the large department of Olancho which stretches to the Nicaraguan frontier.

In the North

The Evangelical and Reformed Church has an important and well-established mission in northern Honduras. This Church is the result of the union achieved in 1934 between the Reformed Church in U.S.A. and the Evangelical Synod of North America. The latter was a child of the United Church of Germany, itself a union of Lutheran Reformed Churches. The new church has some 900,000 members. The mission in Honduras was founded by the Evangelical Synod. After preliminary investigation a station was opened in San Pedro Sula in 1920, and a day and boarding school, which must rank as one of the best private schools in Honduras, has been built up to an enrolment of 150. Dispensary work and house visitation are carried on, and evangelization has extended into the neighbouring district, both northwards to the coast at Puerto Cortés, and inland. At Pinalejo (department of Santa Bárbara) a school for training lay evangelists has been opened; and Yoro, the capital of the department of that name, has also been occupied. The mission is justified in looking forward to extension in the near future as sound foundations have been laid for the evangelization of the region.

On the north coast mention must also be made of the work among the English-speaking population. The oldest Protestant Church in Honduras is the English Methodist, which sent a representative to Roatán in 1844. The Bay Islands were transferred to Honduras in 1859, and nearly thirty years later (1887) the Methodist Church was established on the mainland. The Jamaican district has for some years ministered to the community

on the Islands and occasional visits to congregations in Puerto Cortés and La Ceiba have been made, but a change of responsibility for the continuance of these activities in the future is under consideration. The Anglican Church (Diocese of British Honduras) also ministers to the non-Roman population of these ports and islands, both white and coloured. It has priests at Tela and Puerto Cortés, while La Ceiba and Puerto Castilla are also served by a priest. Several schools are maintained.

The Brethren opened work in San Pedro Sula about 1898. The early years were difficult as there was much illness among the missionaries, and to-day there are only twelve small congregations and some scattered believers. Two missionary couples are associated with the work stationed at San Pedro, and at the coastal town of Trujillo where work amongst the Caribs is being attempted. Among the Carib-Negro population of the northern coast and the Bay Islands there are also other Churches represented. The African Methodist Episcopal Church of Zion has centres in La Ceiba and Puerto Cortés, and the Church of God and the Baptists in the Bay Islands.

This catalogue of missions is not complete without mentioning the work of the Seventh-Day Adventist Mission, which has representatives in Tegucigalpa, and the Moravians. The latter is an extension of the well-known Moravian work on the Mosquito Coast of Nicaragua (q.v.).

It is clear that nowhere in Honduras, with the possible exception of San Pedro Sula, has a really strong centre been built up, but that in many parts of the country, particularly the departments of Copán and Tegucigalpa, a number of scattered congregations have developed. In the departments of Choluteca, Gracias, El Paraíso, Ocotepeque, Atlántida, and Colón there are no resident missionaries, but in all of them there are groups of evangelical believers. On the other hand in such departments as Olancho (population 68,000) and Yoro (population 47,000), which are extensive but sparsely populated, the existence of one mission station hardly constitutes effective or extensive evangelization. The Central

General Summary

American Mission is making a special effort to develop its work in Valle, Choluteca and Paraíso.

The mixed population of the north, English-speaking Negroes, Spanish-speaking *ladinos*, and the Carib-Negroes, present a difficult problem. There is a wide field for an extensive and actively pursued evangelistic and social work, which would readily gain the sympathy of the Fruit Companies. Such work, taken up on a satisfactory scale, would, however, be beyond the resources of any one of the missions at present in the country.

A close co-ordination of effort and greater continuity once work has been started are greatly needed in Honduras. Admittedly the health conditions are not good and it is not easy to keep stations regularly manned. There is a large number of single women in proportion to men and married couples, and Evangelical Christianity in Honduras owes much to these devoted women, but there are some important tasks which need the attention of men. The regular and proper support of workers ought at least to be guaranteed. Much itinerating has been done in the past; the time has now come to build up some stable centres which can serve as rallying points for the growing churches, and for isolated Christians.

Inter-mission co-operation has been generally limited to agreements about the occupation of territory. There is room for a closer understanding between the different groups. Division of territory should be only a geographical preliminary to the building up of a united Evangelical Church. Joint plans for the co-operative preparation of lay evangelists and of ministers, the joint handling of special problems, and the intelligent production and distribution of literature are urgently called for. The workers in Honduras do not know each other sufficiently well to come to a common understanding on these matters. In the past, difficulties of communication have hindered the interchange of ideas and the holding of conferences, but the aeroplane and the motor are transforming the travel of days into a journey of hours. The community of interests between the Moravians and the Methodists, which exists in the West Indies generally, may lead, in due course, to a union between these Churches in the Caribbean coastal zone of Nicaragua and Honduras.

Chapter Seven

NICARAGUA

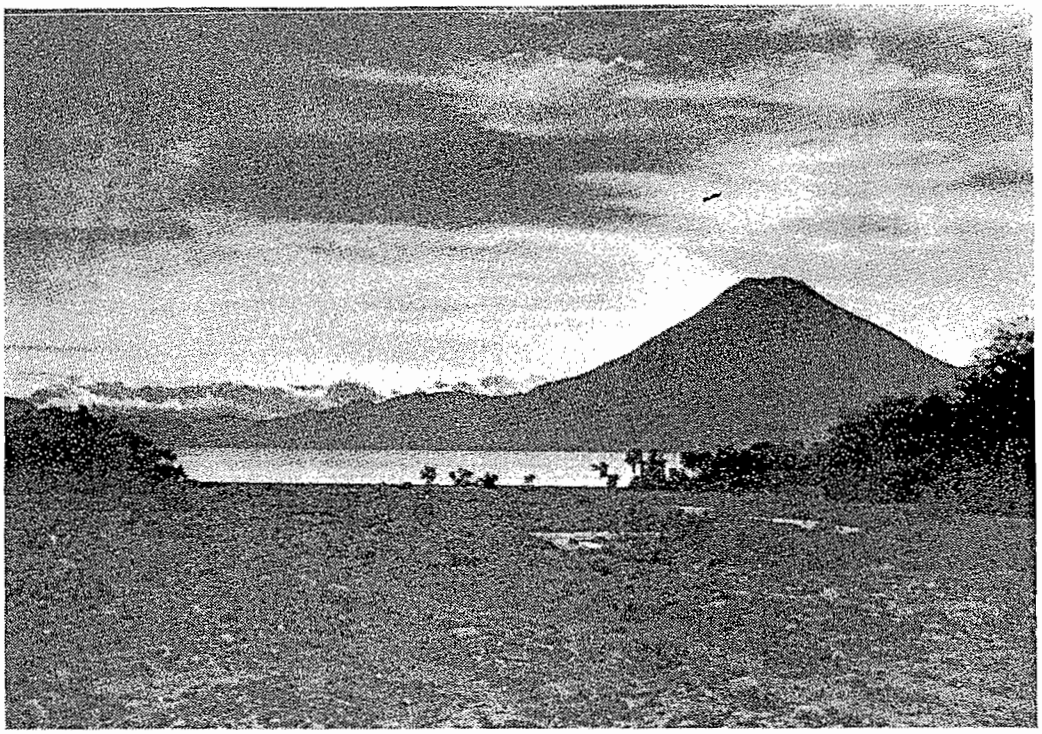
NICARAGUA is the largest country of Central America. The traveller who penetrates inland from the Pacific coast encounters a series of volcanic peaks which extend parallel to the ocean. East of these is a depression in which lie the great lakes of Nicaragua and Managua. The former is connected with the Atlantic by the River San Juan. To the east of the depression is the main mountain range which ultimately merges in the hills of Salvador and Honduras. This range breaks towards the Caribbean in a series of spurs and plateaux, but the mountains nowhere exceed 7,000 feet in height. The Caribbean or Mosquito Coast is backed by low-lying swampy country.

The population is mostly *ladino* in character, and at least three-quarters of it dwell in the western half of the republic. The Miskito Indians, to the number of 20,000, live on the Caribbean coast where they have mingled, to some extent, with the Negro population of that region. The Sumu Indians, possibly numbering 5,000, are their inland neighbours. A few Ramas still survive at Punta Gorda and Rama Key. Around Matagalpa, an inland town, are some Indians who bear this name. The Ramas are usually classified with the Chibcha linguistic family, but the classification of the others is uncertain.

Communications

Communications are not good. A railway runs from Corinto, the principal port, to Granada on Lake Nicaragua, passing through Managua, the capital, in the neighbourhood of which several towns are served by a branch line. Rivas on Lake Nicaragua is also connected by rail with the little Pacific port of San Juan del Sur. The trains are slow and the track badly kept. There are about 1,100 miles of road, of which 500 are classed as

Area : 51,666 sq. miles. *Population :* 750,000. *Density :* 14.
President : General Anastasio Somoza. Assumed office 1st January, 1937.
Capital : Managua. (60,000.)
Currency : The unit is the *córdoba* equivalent to the U.S.A. dollar.



A VOLCANO.

LAKE ATITLÁN.

'main,' but except near the capital no roads are really good. Since the great earthquake of 31st March, 1931, which destroyed Managua, the town has been rebuilt with improved streets and other facilities.

The Caribbean coast is reached by taking the lake steamer from Granada to San Carlos on Lake Nicaragua, and then descending the San Juan River to the forlorn little port of San Juan del Norte, or Greytown, one of the rainiest places in America. The capital of the Mosquito Coast, Bluefields, is accessible by steamer or schooner from Greytown. But the region is more easily reached by direct steamer from New Orleans, and passengers from abroad do not ordinarily pass through Managua. Managua, however, lies on the main route of the Pan-American Airways, and local 'planes will take the passenger to Bluefields, or to Puerto Cabezas on the eastern coast'.

Modern Conditions

Nicaraguan history has been turbulent. The influence of the British on the Atlantic coast, the negotiations over the interoceanic canal, the constant rivalry of the Liberals of León and the Conservatives of Granada, and the scandalous 'conquest' by the North American filibuster, William Walker (1855-60), have all contributed to this. Some reference has already been made[1] to Nicaragua's more recent troubles. The North American intervention[2] which began in 1912 was terminated in 1933 by the withdrawal of the U.S.A. Marines. The closing years of this period were marked by the activities of the guerilla leader, Sandino, whose armed followers were responsible for the murder in 1931 of the Moravian missionary, Karl Bregenzer.

General Sacasa, a Liberal, was elected President in 1932 and assumed office in 1933. Early in 1936 there was a movement in favour of the Presidency of General Somoza, Chief of the National Guard and also a Liberal. The *New York Times* stated on 29th April: 'General Somoza's candidacy is contrary to the Constitution because of his relationship to the President by marriage . . . His followers assert that Constitutions mean nothing

[1] See chap. II.

[2] See p. 24.

in these days. . . .' But, in fact, General Sacasa was deposed by an armed movement on 3rd June, and by 1st January, 1937, General Somoza assumed the Presidency.

Legally the Roman Catholic Church enjoys a more favoured position in Nicaragua to-day than in the other republics. Church and State are separated, but the Catholic religion is recognized as that of the majority of the people. The Church also has a privileged position in education, and Catholic instruction must be given in the public schools. The State is authorized to pay priests for this instruction.

So long, however, as the Liberal Party is in power, evangelical missionaries may expect fair treatment. The Constitution is that of 21st December, 1911, and Chapter III Article 5 reads: 'The majority of the Nicaraguans profess the Catholic Apostolic and Roman religion. The State guarantees the free exercise of this cult, and also that of all others so long as they do not antagonize Christian morals and public order; it is, therefore, forbidden to issue laws which may protect or restrain any cult.' The Liberals advocate a more complete separation of Church and State, freedom of worship and lay schools. The Conservatives stand for co-operation of Government with the Church, freedom of worship, and compulsory lay and primary education in addition to State-aided Catholic schools.

Evangelical work in Nicaragua falls into two quite clearly defined sections which correspond to the natural divisions of the country. The Moravians' work on the east coast was begun at a time when the British 'protectorate' was hardly challenged, and it has laboured to overcome the paganism of the Indians and the somewhat nominal Protestantism of the West Indian Creoles. The common languages, up till relatively recent times, were English and Miskito. Not till fifty years later (1900) did the Central American Mission send workers to the western and Catholic regions, and the first large institution, the Baptist College of Managua, was established in 1918.

In reviewing Anglo-American influence in Central America, the steps by which Nicaraguan sovereignty over

the Mosquito Coast was finally secured have already been noted.[1] The first three Moravian missionaries arrived in 1849: in spite of the presence of nominal Creole Christians there was no well-established church or any regular school in Bluefields, and the first church in the entire region was organized in 1852. Some visits by Anglican clergy had been made before 1849, but between this year and 1892 these visits were suspended. When the first church was organized the first-fruits from among the Miskito Indians were also gathered in through the baptism of their 'Princess' Matilda. Four years later, a store was opened in Bluefields and this was followed by other branches in different places, but the commercial experiment, although it certainly did not enrich the missionaries as was often alleged, was terminated in 1922. The year 1857 was marked by the arrival of Edward Grunewald who began the study of the Miskito language.

The Mosquito Coast

Systematic work among the Indians of the coast north of Bluefields was begun in 1860, both among Miskitos and Sumus. Two years previously the first mission schooner had been built: between 1858 and 1892 the mission owned four ships, three of which were wrecked by storms. The hurricane of 1865 was an exceptionally bad one and terrible havoc was done on the coast; it was the first of a number which in succeeding years caused great damage to property and life. Subsequently, the improvement in means of communication rendered mission transport unnecessary.

The Indian work continued to expand in spite of the hurricane of 1876. The membership had passed the first thousand in 1870, and eight years later the first Sumus were baptized at Haulover, the centre of the Indian mission. The four Gospels and the Acts were translated by Blair and Sieböerger and published in 1889. The Epistles and Revelation were added in 1905; and the present edition of 1925 consists of a slight revision of the Gospels and Acts and an entirely new translation of the Epistles and the Revelation by the Rev. G. R. Heath. The great revival of 1881, the force of which was still

[1] See pp. 25, 26.

apparent in 1888, was one of the most striking incidents in the history of the mission, and it stemmed a tide of indifference and laxity which had hindered the work from the beginning. The mission continued to expand, but for some time a real difficulty was occasioned by the fact that missionaries were not permitted to follow up families who had moved into more definitely Nicaraguan territory.

The sound influence of the mission was demonstrated when in 1894 the coast was incorporated into the republic of Nicaragua, and a step which might well have occasioned much difficulty was smoothly accomplished. In spite of this, a Government decree of 1900 required the closing of all schools; this remained in force until 1910 when liberty of teaching was permitted. The mission province received its first bishop in 1902, and the next year witnessed the establishment of the first fully-staffed station among the Sumus. The years subsequent to 1909 witnessed a period of financial stringency marked, however, by expansion on the field. Bishop Guido Grossman was appointed superintendent in 1914. The transference of the work to the Society for Propagating the Gospel, the American branch of the Moravian Church, took place in 1918. Financial depression, hurricanes, trouble with Sandino's men[1] have been among the varied experiences of recent years. In spite of this, an advance was made in 1930 into Honduras on the boundary line of which there were some 250 Christians under the care of the mission. Thorough medical work became a possibility with the arrival of a doctor in 1933 and the establishment of a medical station on the Wanks River in 1935. For many years there have been a number of missionaries who have been qualified to render simple medical service.

The result of these labours is seen in the existence of 4,340 communicants and a Christian community of 15,176. But these figures do not reveal the fact that the whole Coast has really been Christianized through an evangelical mission, and that the general religious atmosphere is quite different from that usually associated with Christianity in Latin America. What is really needed to-day is a more vigorous development of self-support

[1] See p. 89.

and local, indigenous responsibility. The first Miskito minister was ordained in 1933, and there are now three ordained workers and twenty full-time lay evangelists, as well as many Miskito Christians who assist the work of the mission. The first District Church Conference met in 1934; at this the Churches of the southern part of the field were represented by their elected delegates. Eighty-five years had elapsed since the foundation of the mission, yet we read, 'Of course, all positions of the Conference are subject to the approval of "the powers that be."'[1] No doubt this step will be followed by an increasing development of self-government.

The linguistic work of the mission has been considerable. The New Testament, and parts of the Old Testament, Bible stories, a hymn-book, a devotional manual, a Miskito grammar and dictionary, and other works have been compiled. This is probably the most complete religious literature created in any 'lowland' Indian tongue of Latin America. Zrock published the first Miskito-English and English-Miskito dictionary in 1894, and Berckenhagen a small Miskito grammar about the same time. The increasing use of Spanish on the coast has met with a ready response among the missionaries. An English-Miskito-Spanish dictionary and Phrase Book are the work of Berckenhagen, and a fuller Miskito grammar was published by the Rev. G. R. Heath in 1925. Mr. Heath has also compiled a grammar and vocabulary of the Sumu language, which is still in manuscript form.

There are other organizations at work on the coast, and it may be reckoned that there are 18,000 to 20,000 non-Roman Christians in this region. The Anglican Church ministers to the Creole communities and has a small work among Miskitos at Brown Bank on the Pearl Lagoon. The Baptists have one or two churches and are especially represented on the Corn Islands. There is an increasing need for a constructive evangelistic work among the Spanish-speaking population. Recently the Roman Catholics have shown much activity: Bluefields is the centre of an apostolic vicariate of the Church, and official statistics of the Propaganda return 19,418 Catholics.

[1] Report, 1934. p. 76.

In western Nicaragua the earliest mission was the Central American Mission, which founded its first station in 1900. The work has varied in quality from time to time and has suffered from a lack of continuity. The Baptist Missionary Society entered the republic in 1917 and is the largest and most influential mission among the Spanish-speaking Nicaraguans. There are, as the statistics show, one or two other small groups of evangelicals.

Western Nicaragua

The Baptists have an important institutional work which has had a wide influence for good in the republic. In the capital, church, school and hospital work in close co-operation. The first of these has more than 500 members and over 10 dependent congregations. The second has 471 pupils enrolled, of whom 39 are in the high school. The third, the Evelyn Briggs Cranska Memorial Hospital, records about 400 in-patients in the year and over 6,000 clinical consultations. There is a boys' and girls' boarding department attached to the school, and all the girls are members of the church which is under a Nicaraguan pastor. The school employs five missionary teachers, and the hospital one medical missionary and two nurses, in addition, in each case, to a Nicaraguan staff. There are also schools at León, Diriamba and Masaya and Corinto, all important centres of the republic. An evangelical paper covering the needs of Nicaragua and Salvador is published at Managua.

Evangelism is carried on and congregations are established in six departments. The work in Rivas, the nearest town to the projected interoceanic canal route has been strengthened recently, and a church has been established in the port of Corinto largely through the financial assistance of the other churches in the country. Except in the capital and in one or two villages, the Baptist field does not cover the same ground as that of the Central American Mission although in three departments both missions are represented. The Baptist Mission and Church activities should be capable of wide development in the near future. In spite of difficulties in the churches and a passing tendency towards separatist movements, the pastorate is strong ; in fact, in proportion

to its size, the Church has perhaps the best pastorate in Central America. Young people are being attracted, partly through the schools, partly through the activities of the Christians themselves, and partly through such enterprises as daily vacation Bible schools. The thousand communicants, now enlisted in the Baptist Church of Nicaragua, represent a real achievement, and are a foundation for further expansion. Already there are over 30 congregations established in different departments.

The Central American Mission works in Managua and Granada, in the surrounding district, and on Ometepe Island in Lake Nicaragua, in addition to having a small centre in the department of Chontales on the eastern side of the lake. Recently a missionary and two national workers have been stationed in this field. There is a small school at Granada and a church in Managua with some 250 members, but Granada, with its conservative traditions, has proved to be a very difficult place. There are some 700 communicants in the different churches, and, as in Salvador, there are signs of increasing co-operation between the Central American Mission and the Baptist Church.

Nicaragua is divided into thirteen departments and two *comarcas*. There is evangelical work of some kind in eleven of these. Among the towns where strong churches should be planted is Chinandega, thirteen miles from the port of Corinto and the centre of a large agricultural district. Matagalpa and Jinotega are centres of rich well-watered zones, accessible (in the dry season) by road from Managua, where foreign and Nicaraguan planters have developed an industry in coffee of the highest grade, yet there is a quite inadequate evangelical group there. The department of Chontales was first visited over thirty years ago by the Central American Mission, but in the interior, it is hardly touched. On the Atlantic coast there is great need for the evangelization of the Spanish-speaking community. The existence of 6,242 communicants and an evangelical Christian community of about 20,000 among 750,000 people is in itself a sufficient challenge to the further prosecution of the task.

Chapter Eight

COSTA RICA

General Conditions

THIS little republic differs in many respects from its neighbours. Unlike Guatemala it possesses a linguistic and cultural unity; unlike Nicaragua both coasts are easily accessible from the capital; and unlike Panama, it has no interest, corresponding to that of the Canal, to bring it into a place of international importance. It has been able to make steady administrative progress, due in part to the attention which for many years it has given to education, and in part to having usually managed to keep out of the quarrels of its neighbours. It has undoubtedly been assisted by the fact that the population is homogeneous in character, for the Indian element is quite unimportant, and the almost universal language is Spanish.

The country is small, being 175 miles broad at its widest, and 74 miles at its narrowest points. Yet it is mountainous, for the interior is traversed by two volcanic cordilleras, separated by a central plateau and forming a single watershed. In the southern range the highest peak, Chiripó Grande, attains 12,447 feet: in the northern the great crater of Irazú reaches 11,200 feet and from its summit both oceans are visible. There are numerous volcanoes, and earthquake shocks of varying intensity are frequent.

The bulk of the population lives on the central plateau, which has an area of 3,500 square miles and an altitude of three to six thousand feet. The climate between these altitudes is agreeable, the mean temperature ranging from 57° to 68°F. San José has a population of 68,724, and it is not only the capital of the country, but also the centre of its most populated region. The second town, Cartago (population 17,890) is only twelve miles distant.

Area: 23,000 sq. miles. *Population:* 565,000. *Density:* 24.
President: Sr. León Cortés. Assumed office 8th March, 1936.
Capital: San José. (68,724.)
Currency: The unit is the *colón*. The rate of exchange has been stabilized at $1.00 (U.S.A.) = 6.25 *colones*.

Alajuela and Heredia, other important towns, are in the same vicinity being fourteen and six miles from San José respectively. On the Atlantic side of the mountains is a damp coastal belt where banana planting is actively carried on. The western or Pacific side is remarkable for a large peninsula known as the Peninsula of Nicoya. It is an integral part of the north-western province of Guanacaste, where the principal occupation is cattle-raising.

The population is largely European in origin. It is estimated that at the beginning of the conquest the Spaniards did not encounter more than 40,000 Indians, who, with the exception of the Talamancas, were easily subjugated. The number of Indians to-day is officially calculated to be between three and four thousand. They have mostly become Catholics and are in intermittent contact with civilization, although usually leading a life of their own. The Guatusos live on the River Frio, a southern affluent of the San Juan which divides Nicaragua and Costa Rica. In the south-eastern half of the republic there are other groups known collectively as Talamancas. The Cabecares live on the upper Tatite on the Atlantic side of the mountains. The Estrella and Chiripó are to be found on the rivers which bear these names, west of Puerto Limón. The Bribri are on the River Lare, an affluent of the River Tarire. On the Pacific side of the cordillera, in the basin of the Rio Grande de Terraba, are the Terrabas and Borucas. All these tribes are linguistically members of the Chibcha family. The Orotina, a very small group on the south bank of Lake Nicaragua, and on the gulf of Nicoya, belong to the Choluteca section of the Otomí family.

Costa Rica has enjoyed a considerable degree of political stability except during the period 1917-19. The political parties are not well-defined, and the firm administration of President Jimenéz (1932-36) undoubtedly benefited the country. León Cortés (Republican National) was elected on 9th February, 1936, and was installed as President on 8th May of the same year. A feature of the elections was the defeat of the Communist candidate who was expected to get eight to ten thousand votes, but only received 4,500.

Economically the country depends very largely on coffee, the value of the exports in 1934-5 being £1,117,223. The second export is bananas, which were valued at £317,582; other products are unimportant compared with these two, which accounted for 89 per cent of the total exports. The apparent balance of trade has been favourable in recent years.

Communications are not very good except in the central plateau, where great progress in road construction has been made during recent years. There are about 450 miles of narrow (3 ft. 6 ins.) gauge railways. The chief line runs from Puerto Limón on the Atlantic, the principal port of the country, to San José; and there is a line connecting the latter with Puntarenas on the Pacific coast. There are only a few good roads. The capital is on the international route of the Pan-American Airways, and there are two companies which offer local services.

Education and the Church

Something has already been written about the attention which successive Costa Rican Governments have given to education. There are some 59,387 pupils in the primary schools to-day, and the low rate of illiteracy, estimated at 24 per cent, testifies to the success of these efforts. The educational system is under the control of a Cabinet Minister who has no other duties. The full primary course, as given in urban centres, has recently been lengthened from five to six years, and a majority of the rural schools now provide for at least four years. Primary school enrolment has increased by 50 per cent since 1920. The principal institute for the training of teachers is the Normal School at Heredia where there are about 700 students. There is much enthusiasm to enter the teaching profession, although it is not well paid. The average salary of a teacher varies between $25 and $30 (U.S.A.) monthly, together with free medical aid, and a pension on retirement.

Relations between Church and State in Costa Rica have been more harmonious than in the other Central American republics. From 1842 to 1883, and again from 1886 to the present day, there has been mutual understanding. On the occasion of the tricentenary of the patron saint of the republic, Our Lady of Los Angeles,

in 1935, the Government ordained a national holiday and issued a special set of commemorative stamps in honour of the event. A ban against Jesuits is in force, but since 1908 the Vatican and Costa Rica have exchanged diplomatic representatives. The President exercises the right of patronage, and concedes or denies the recognition of pontifical documents. Freedom of association for all religious bodies is guaranteed, but there are special regulations which affect the entry of foreigners into the country. It has not always proved possible for intending missionaries to obtain permission to reside there in order to carry on work, and any who wish to enter should carefully investigate the position beforehand.

Evangelical Missions

Evangelical activities in Costa Rica had an interesting beginning. Over half-a-century ago two Canadian families settled in the republic, having purchased coffee plantations. They were Christians of decided convictions, and, when they realized the spiritual destitution of the country, they began to witness as opportunity offered. Seeing the need for full-time workers they resolved to pray regularly for the establishment of a mission. Some time elapsed, but ultimately the call of Costa Rica was brought to the notice of Dr. C. I. Scofield. Such were the circumstances which led to the founding of the Central American Mission which sent its first missionaries to Costa Rica in 1891. Mr. W. W. McConnell was the first to respond to the appeal for missionaries for this part of Central America. He was followed by others, and a building was erected in San José in 1902, worth about $8,000 (U.S.A.).

The work in Costa Rica has not expanded so rapidly as in other republics, but the missionary force of the Central American Mission has never been large. There are missionaries to-day in San José and Grecia, and churches in the capital, in Cartago, Puntarenas, Turrialba, and in one or two places in the departments of Limón and Alajuela, including one centre in the banana zone of the Atlantic coast. The credit for entering this difficult field and opening the way for others certainly belongs to the Central American Mission.

The work of the Latin American Evangelization

Campaign, although much more recent, is of great interest. It was organized in 1921, its main object being the conduct of evangelistic campaigns throughout the Latin American republics. San José was chosen as the centre of the movement, and, in the last fifteen years, campaigns have been conducted in nearly all the republics and in Spain. The services of national preachers, the hiring of public halls and theatres and the challenging of the public conscience have been employed in every way possible. The wide publicity thus given to the evangelical message is in itself an asset.

The Bible Institute

The Bible Institute of Costa Rica was founded on a modest scale in 1922, and rapidly developed. The main building was inaugurated in 1924; substantial additions were made in 1925 and 1931. During its early years the Institute owed much to the co-operation of missionaries of the Central American Mission and workers of the Methodist Episcopal Church. Tuition is free, but a charge of $15 (U.S.A.) per month is made for board and lodging, although many students are accepted without any fee whatsoever. The course lasts three years, and in addition there is a preliminary year for those who come with practically no general educational qualifications. In the twelve years, 1923-35, over 151 students were enrolled in the Institute. Seventy-three have returned to the services of seventeen different churches and missions; and forty-four were, in the latter year, in actual training. Fifty-five students, representing 16 countries, are in training to-day (1937). A correspondence course is also carried on.

A hospital, opened in July 1929, has been self-supporting since 1932, and to-day contributes to the general expenses of the work. A North American lady doctor, five nurses, and ten student nurses form the permanent staff, and the hospital has the services of some leading Costa Rican doctors. The usual medical activities are conducted, and the equipment is up-to-date. Free in-patient and out-patient facilities are provided for those who are unable to pay. There are also nurses stationed at Heredia and Las Cañas in connection with the evangelistic work carried on at these places.

At San José de la Montaña, twelve miles outside the capital, the mission has an orphanage with 25 children. Here a nurse has charge of a dispensary which is visited by people from many miles around.

A monthly paper is published, which is mostly devoted to Bible exposition, and ten thousand copies are distributed throughout the Spanish-speaking republics. There are also several small centres of evangelistic work on the central plateau, and in the province of Guanacaste, as well as a church in the capital. The total value of the properties is approximately $150,000 (U.S.A.) and the total staff of the mission consists of 28 missionaries (including wives).

As far as the Latin America Evangelization Campaign is concerned San José must be regarded as the base for a widespread activity affecting many republics, rather than a purely local centre for the Costa Rica field. The wide activities of the organization have been of great service, but it should not be forgotten that popular campaigns cannot really succeed unless they are preceded and followed by the steady day-to-day development of the local work, which is less dramatic but much more difficult. It is also open to question whether the course of training in the Bible School is sufficiently thorough for the equipment of ministers and leaders who are increasingly responsible for the whole administration and welfare of their churches. As the mission is recent in formation, most of the staff have had no very great opportunity for extended experience of teaching methods in Latin America. Unless the Institute is able to build up a special staff of experienced lecturers, it is hardly likely to do work equivalent to that of the existing theological colleges of Latin America. This, perhaps, is hardly its object and, meanwhile, it is rendering a notable service in its own sphere of training evangelists. It may be noted, however, that there is an increasing desire among many of the missions in the Central American republics to prepare their own young people for Christian leadership, and that the majority of the students at San José come from South American countries. The influence of the Institute is at present felt more strongly in distant republics than in Central America.

Closer co-operation should be possible between the Central American Mission and the Latin America Evangelization Campaign. The former is the natural body to undertake the evangelization of Costa Rica itself; the latter, in view of its wider responsibilities in regard to the work of Latin America as a whole, might well define its relation to the local work as that of aiding the Central American Mission to fulfil its task more adequately, of placing evangelists at its disposal, and of co-operating in the efforts of the missionaries.

Other Groups

The Methodist Episcopal Church (North) has a large congregation under a minister in San José, and another in Alajuela. The Methodist Church of Jamaica is responsible for the oversight of several congregations among the Negro population of the banana zone, and the Anglican Church also carries on work among its own people in the same area. There are one or two congregations of the Assemblies of God, and one or two independent evangelical workers in the country.

The Seventh-Day Adventists have worked steadily in the republic for seventeen years, and there are a number of believers connected with them scattered in small centres. The mission also conducts an educational institute in Tres Rios near San José. This provides a secondary education for 50 pupils, and there are 6 receiving theological education. The property owned by this institution includes fifty acres of farm land.

There is some evangelical work in each of the seven provinces of Costa Rica, but it is very small. For example, in the second most populous province, Alajuela, with 118,000 people, there are two small evangelical churches. In Cartago (population, 85,000) there are two, both in the provincial capital. In Heredia and Guanacaste, with a total population of over 100,000, there are two. In Puntarenas there is one. A good deal of general evangelization has been carried on, but very little permanent work has been built up, except in the capital. This may seem strange, as Costa Rica has probably more missionaries *per capita* than any other Latin American country, but it must be remembered that many of these are not immediately engaged in meeting the local need;

except in San José and a few other centres, little organized work is being carried on amongst Spanish-speaking people.

Costa Rica is a country where evangelical Christianity should have a real future. The widespread education will gradually lead to a diminution of that intolerance which has been characteristic of the Roman Catholic Church in the republic. A presentation of the teaching and truths of the New Testament in a form which men are able to study and verify for themselves should, for the same reason, command increasingly intelligent attention. The homogeneous character of the people makes the propagation of the Message easier than in some of the Latin American republics where there is a strong Indian element. Against these considerations must be set the fact that the Government is disposed to limit the entry of foreign missionaries. It is essential, therefore, that a Costa Rican Church, taught and led by national evangelists and ministers, should be built up.

Chapter Nine

PANAMA

THE REPUBLIC OF PANAMA is the most recent accession to the Latin American family of independent states[1]. It is a sovereign state, extending from Colombia to Costa Rica, its territory being bisected by the Canal Zone. This is a strip extending to five miles in depth on either side of the Canal, and leased in perpetuity to the United States of America. In this chapter the main attention is given to the republic proper. The Canal Zone is the subject of an Appendix.[2]

Position and History

The country has 477 miles of coast-line on the Atlantic side and 767 on the Pacific, the difference being partly due to the large peninsula of Azuero which juts out into the Pacific. The Isthmus of Panama, co-extensive with the whole republic, is narrowest at the Gulf of San Blas where it is thirty-one miles across. In the Canal Zone the distance between the two seas is thirty-four miles, and here the hills are at their lowest point.

The mountains rise to a considerable height. In the west the same range that passes through Costa Rica touches 11,740 feet close to the frontier of this republic. In the east the Serranía del Darién, an Andean range, continues into South America. In the centre of the republic there are several ranges which are Antillean rather than Andean and lie at right angles to the general direction of the main American axis. The lowest point of the divide is at the Culebra Cut of the Panama Canal where the altitude is only 290 feet. The land surface is almost everywhere rough and irregular, but there are no active volcanoes.

Area : 32,380 sq. miles. *Population :* 467,459. *Density :* 116.
President : Sr. J. D. Arosemena. Assumed office 1st October, 1936.
Capital : Panama City. (79,000.)
Currency : The unit is the *balboa*, legally equivalent to the United States' dollar.

[1] See pp. 9, 10.

[2] See p. 138.

The climate is warm and humid. The mean temperature on the coast is about 80°F. On the Atlantic seaboard the average annual rainfall is about 130 inches; on the Pacific 70 inches. The republic is divided into nine provinces and an 'intendency.' The region to the west of the Canal, together with the territory immediately adjacent to the Zone, is the more populous. One-quarter of the population is in the two towns of Panama City and Colón. The province of Chiriquí, adjoining Costa Rica and facing the Pacific, has land suitable for cattle-raising, and supports a population of over 70,000. At the opposite end of the country, the Pacific province of Darién, adjoining Colombia, has only 7,000, although it is one of the largest in the republic. There is, however, much territory at the eastern end and in the adjacent areas of Colombia which is only imperfectly explored. The climate deters settlers, for some of these regions on the borders of Colombia and Panama have a rainfall of between 200 and 300 inches per annum.

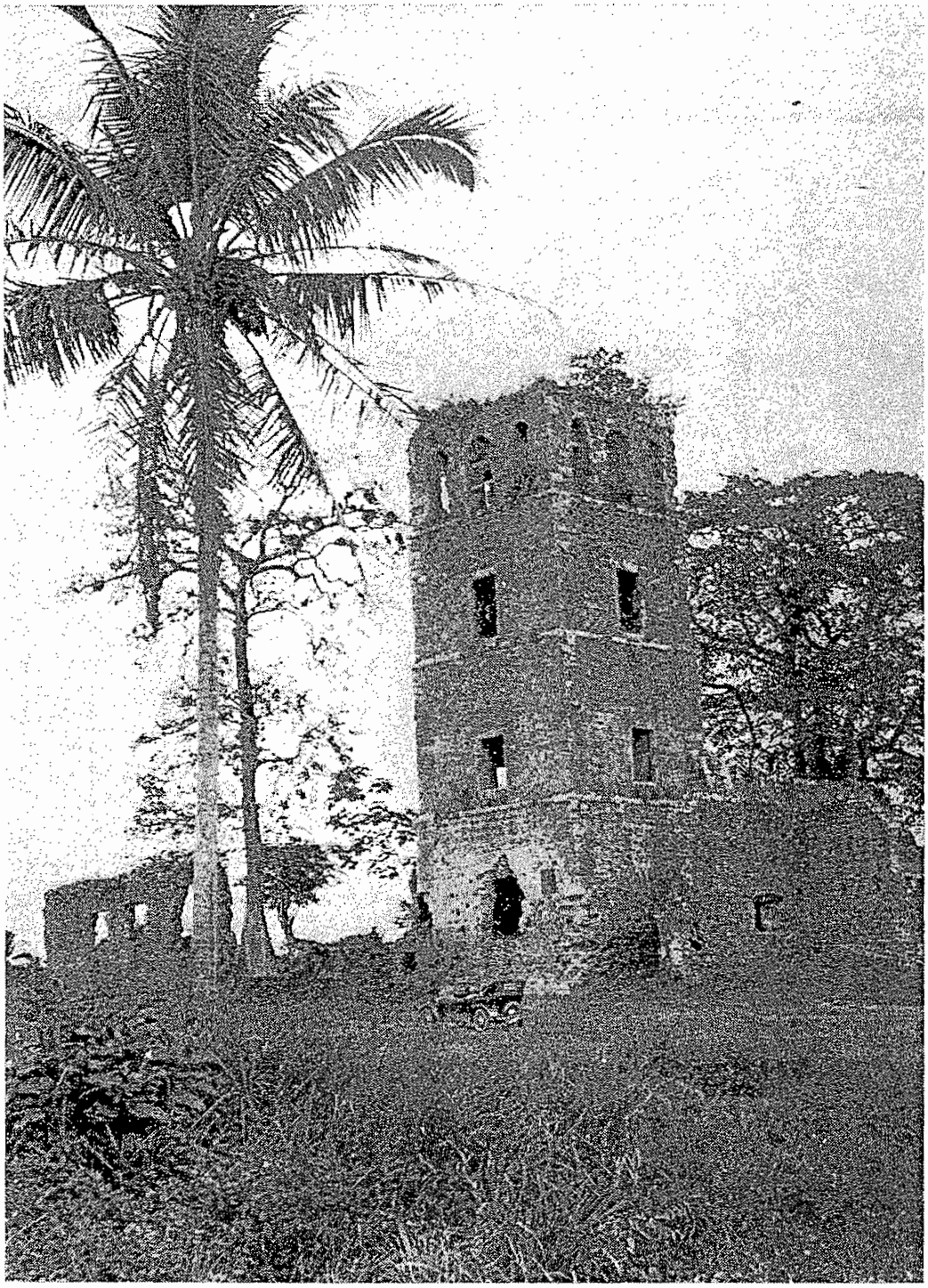
In the colonial history of America, Panama has played an important part. The commerce of Spain with South America was for a long time carried on very largely through Portobelo twenty miles north-east of Cristóbal, now an insignificant village of 733 inhabitants, notorious for an annual rainfall of 163 inches. The only other available ports of call were Havana, Cartagena and Veracruz. Columbus used the harbour of Portobelo in 1502, and it was a garrison town for more than two centuries. Drake died and was buried at sea in the bay on which formerly Nombre de Dios stood, near Portobelo and the head of the 'Gold Road' which led across the isthmus to Old Panama on the Pacific side. The annual fleet from Seville and Cadiz anchored in the bay, and merchandize and viceroys, officials and general passengers were conveyed across the isthmus and reshipped for Peru and the south. Even the provinces of the River Plate received their supplies and mail through Portobelo. The galleys of Manila transhipped their cargos there, and the gold of the Incas was laboriously carried across the isthmus by road. Old Panama became a city of constant activity and considerable opulence. In 1671, however, it was seized by Harry Morgan, the

British pirate, and burnt to the ground by its defenders. With the abolition of the annual fleet system in 1748, and the subsequent opening of other American ports to commerce, it began to lose its importance. The ruins can be visited to-day; they are about five miles distant from the modern Panama City.

According to the census of 1930 in the population of Panama[1] (467,459) there are 78,813 Whites, 69,583 Negroes, 42,897 Indians, and 4,138 Orientals, the remainder being mixed or unclassified. The whites are found in the principal cities, and the mestizos all over the republic. The Negroes, many of whom have come from the West Indies, inhabit the coastal belt of the Atlantic to a lesser extent than that of the Pacific, and the regions adjacent to the Canal Zone and the town of Colón. The concentration of the population in and around the two towns of Colón and Panama constitutes one of the serious problems of the country.

The great majority of the Indian tribes of Panama are divided into two groups. Students of American languages regard both groups as members of the same linguistic family, the Chibcha, although their dialects show marked differences. The Guaymis belong to the Dorask-Guaymi section and live to the west of the Canal. The Chocó Indians, an independent family, are found in the forests in the extreme east, but the majority of them live in Colombia. The Guaymis inhabit the highlands of the provinces of Chiriquí and Bocas del Toro, together with some groups in Veraguas and in Coclé, particularly in the village of Penonomé. They are also found in fair numbers on the coast of Bocas del Toro from the bay of Almirante eastwards to the River Belén, and particularly around the Lake of Chiriquí and on the Valiente Peninsula. In these regions they number about 10,000 and are known as Valiente Indians, a tribe which has had a reputation for bellicosity enduring into recent times. On the Pacific side of the cordillera the Guaymis have proved more tractable and have absorbed many elements of the Catholic tradition. For example, till quite recently, the Indians of Penonomé practised flagellation ceremonies on Good Fridays.

[1] The Canal Zone is not included in these figures.



OLD PANAMA.

The Cuna, San Blas or Tule Indians, live on the opposite side of the Canal Zone from the Valientes, eastwards towards Colombia. They are an interesting people. Various efforts have been made to subdue them, and a Spanish expedition against them early in the seventeenth century was a failure. In 1698, Paterson launched his well-known scheme for a Scotch colony in Darien which had a disastrous end, the colonists being reduced to living at the mercy of the Indians. At various times French Huguenot *emigrés* settled in this inhospitable region and married among the Indians. During the eighteenth century, when another Spanish expedition to subdue them failed, it was found that 67 Huguenots were living with Cuna women, but it is said that the surviving French were killed at the instigation of an English adventurer. In 1925 the Cuna revolted, killed the *gendarmes* that the republic of Panama had placed among them, and founded the independent republic of Tule which existed for a few years. For their flag they adopted a swastika, thus being several years in advance of the latest fashion in flag design. Even to-day they conserve a virtual autonomy and the only government post is at El Porvenir on the border of their territory.

The Darién Coast

William Paterson's Darién expedition, although finding a place in most text-books of British history, was only an incident in the story of the region. The Scottish Trading Company which financed it hoped that thereby 'Britain would be secured the key to the universe, enabling her to give laws to both oceans and to become the arbiter of a commercial world.' The first pioneers numbered 1,200 men, of whom 15 died on the voyage. A relief expedition followed. The inclemency of the region and the arrival of the Spanish fleet brought about the total failure of the enterprise.

The Cuna probably number at least 25,000 and live to-day between the promontory of San Blas, 74 miles east of the Canal and the Colombian frontier, extending into this latter republic. They inhabit the hinterland on the Pacific side of the divide, and the coast and islands off it. The region is very unhealthy, but the Indians

seem to have acquired a certain immunity to disease. Nordenskiöld[1] who has studied them carefully in recent years remarks, 'It is largely due to malaria, and formerly to yellow fever, that the Indians owe their freedom.'[2] There is an exceptionally high proportion of albinos among them (·7 per cent). This, of course, has nothing to do with the former expeditions of white colonists, although the presence of ordinary light-coloured individuals may well owe something to this latter source. They do not marry with Negroes.

The Cuna are no less interesting for their social customs. Their villages are ruled by two chiefs, and an assembly of married men chooses two supreme chiefs (one of whom has seniority) for the tribe; the hereditary principle is not followed. White civilization has no very great influence among them to-day, although it has had some in the past. 'It is not only Catholicism of which they have heard speak, but Calvinism has probably also left its traces on their actual religion.'[3] Nordenskiöld, who has been followed in this account, observes that this is illustrated in their conception of God who, for the Cuna, is a God of moral severity. They are monogamists and conserve great purity of family customs. Theft is unknown among them in contrast to the habits of the Negroes and Mulattoes of the region; they make charitable collections for each other in time of need, and their social code forbids them to maltreat animals. They have a taste for flowers, use a kind of pictographical writing, navigate the coastal waters in sailing canoes, and hunt with collapsible blow-guns.

They are an enterprising people and although through their contact with the Canal Zone they have travelled far and wide, they resent the interference of strangers with their affairs. Nordenskiöld records meeting Cunas in Swedish ports, and the writer once found two of them on a ship in Liverpool, England. They have absorbed a number of Spanish and some English words

[1] See Nordenskiöld, Erland. *Indianerna pa panamanäset.* Stockholm. 1928. *Picture-Writings and Other Documents.* Parts 1 and 2. Oxford. 1930. *Les Indiens de l'isthme de Panama.* La Géographie. 1928. pp. 299-319.

[2] La Géographie. 1928. p. 301.

[3] Op. cit. p. 304.

into their dialect. It is said that they conceal their real names, and if compelled to give names for any purpose, they often assume an appellative suggested by some onlooker. It is certain that there are a number of Roosevelts, Wilsons and Henry Clays among them, to say nothing of some French names which may have been handed down from colonists.

The Chocó are mainly Colombian Indians: their number is unknown, but in Panama where they are found on the small rivers that flow into the Pacific, there are probably one or two thousand. They differ in many ways from the Cuna. Tradition seems to indicate that they are Central American rather than South American; but their number hardly warrants a description here.

Modern Panama

Modern Panama is a republic on the customary Latin American model. It inherited from Colombia the political division of Liberal and Conservative parties, but the circumstances which have rendered political conflicts singularly acute in Colombia have been absent in Panama. Militarism and dictatorships have never assumed any real importance; nor have the status and powers of the Church aroused very violent antagonisms. Since the civil *coup d'état* of 2nd January, 1931, the political parties have been losing their distinctive significance. In 1936 a new group, the National Revolutionary Party, was formed, which, with the aid of the Conservatives, won the elections of that year, and placed Sr. J. D. Arosemena in the Presidency. The thirty-four years of Panama's independent existence have so far been encouraging for believers in democracy.

Economically, it must be remembered that five-eighths of the republic are unpopulated and only about 85,000 Panamanians are engaged in agriculture; the majority depend, directly or indirectly, on the activities of the Canal Zone. The most important product is bananas, accounting for over 85 per cent of the exports by value. In 1935 imports were valued at 15,945,779 *balboas* and exports at 4,149,395 *balboas*. This apparently heavy adverse balance of trade is considered to have been fully compensated for by 'invisible exports' which arise from the tourist and Canal Zone trade. By 1935 Japanese

imports had risen to over six-and-a-half times their value in 1931.

In spite of the treaty of 1926, for some years there had been outstanding questions for settlement between the United States and Panama: these were adjusted amicably by the new treaty of 2nd March, 1936. The United States abandoned its guarantee of Panamanian independence, and surrendered its right to intervene in order to maintain order in the cities of Panama and Colón. The rental of the Zone, which was $250,000 (U.S.A.), had been affected by the depreciation of the American dollar, and it was settled by the treaty at 430,000 *balboas*, the *balboa* being stabilized at the then value of the U.S. dollar. This had the effect of raising the rental by $7,500 (U.S.A.) above the previous figure, which had been fixed at the current rate of exchange in U.S. dollars of 1904. Various other matters were determined, including the vexed question of the Commissaries. The Commissary Division of the Panama Railroad, a Panama Canal organization, imports many goods, almost wholly from the United States, free of duty, for sale to employees. Of late years many persons who were not entitled to this privilege obtained it, and unfair competition with the merchants of Panama resulted. The treaty contains clauses designed to settle the difficulty.

Religious Situation

The attitude of the State to religion is similar to that of the United States. There is no Concordat with the Vatican and no representative accredited to the Holy See. But religious instruction may be given in the public schools by priests, and Catholic schools receive subventions both from the national and local treasuries. There is one Catholic school to every six State schools. Civil marriage is legalized, but religious marriage is recognized as valid for Catholics, provided certain conditions are fulfilled, and civil divorce exists. The cemeteries were secularized in 1910. Article 28 of the Constitution of 16th February, 1904, reads: 'The profession of all religion is free, as well as the exercise of worship, without other restrictions than respect for Christian morality and public order. It is recognized that the Catholic religion is that of the majority of the

inhabitants of the republic; the State will give its aid for the foundation of a conciliar seminary in the capital, and the sending of missions to the indigenous tribes.'

Protestantism has a large following in the Canal Zone both among the Negro and North American population. It is naturally very desirable that this population should enjoy a religious ministry suitable to its needs, but the religious life of the Zone has little relation to that of the republic as a whole. There are happily some exceptions to this generalization, and it is interesting to recall that the American Bible Society has its regional headquarters at Cristóbal, and its supply and distribution of Scriptures throughout Central America, Colombia, Venezuela and the Dutch West Indies are organized from here. The Seventh-Day Adventists also have their regional headquarters in the Zone.

The historical information about missions in Panama is meagre. About thirty years ago an attempt was made by a single lady missionary, Miss Anna Coope, to evangelize the Cuna or San Blas Indians. She was welcomed by some of the Indians, and, assisted by other workers, organized two schools with an enrolment of over 150, and carried on evangelistic work. The enterprise prospered, but the opposition of the Roman Catholics was aroused, and in 1925 Miss Coope was obliged by the Government to leave the district on the pretext that her work had a de-nationalizing effect upon the Indians. After a lapse of eight years this work was reopened by a young Cuna Indian, Alcibiades Iglesias, who had been converted in the early days of Miss Coope's ministry and had been trained for evangelistic work in the United States. Mr. and Mrs. Iglesias have met with very considerable success. On the island of Ailigandi six religious services are held every Sunday in order to accommodate various groups. Two day schools are carried on as well as a night school for young married men. In other islands regular services are held. Two young Indians are now in training in Costa Rica and Panama City for evangelistic work. Hundreds of Indians are being reached, and the work of Miss Anna Coope is being carried on to-day, in a manner which she could

not have foreseen, through Mr. and Mrs. Iglesias and their native helpers.

The Methodist Episcopal Church (North) entered the field in 1916 and serves the Panamanian Spanish-speaking population through the Seawall Institute in Panama City, where a Christian education is given. This is the only evangelical college which is making a special effort to supply the spiritual and educational needs of the republic as distinct from the Canal Zone. They have two preaching centres in the capital, each with an ordained minister, one of whom supervises work in other scattered centres as far west as the town of David. In David an ordained lady missionary is stationed.

The Seventh-Day Adventists are probably the group most widely engaged in evangelistic work in the republic outside Colón and Panama City. They have several churches in those parts of the republic immediately adjacent to the Zone, and a number of small groups in the province of Chiriquí. As elsewhere in Latin America, they extensively distribute literature by means of special colporteurs.

Methodist Work

The Methodist Missionary Society of Great Britain has a vital interest in this region through the activities of the Jamaica Synod. The De Lesseps canal enterprise (1881) drew many West Indian labourers to the isthmus,[1] and a minister was sent to them from Jamaica in 1888. Subsequently the United Methodist Free Church built a church in Bocas del Toro, but in due course this work also passed to the care of the Wesleyan Church of Jamaica. The position of such non-Roman minorities in the Roman Catholic republics of Central America is necessarily a difficult one, and in Panama there has been a strong and unjustified prejudice against the West Indians. A law has been passed prohibiting their immigration, and this has created difficulties in the appointment of ministers from Jamaica.

Nevertheless, a remarkable work has been sponsored from Jamaica through the Methodist community in Panama. A young Panamanian, Mr. E. S. Alphonse, a member of the Bocas del Toro circuit, being impressed

[1] See p. 138.

by the spiritual need of the Valiente Indians, left his employment and in 1918 went out as a lay evangelist to the Valiente Indians. He reduced their language to writing, established a base at Cusapin on the sea-coast, built a school-chapel and organized a Valiente village. The Jamaica Methodist Synod gave him further training, ordained him and undertook the support of his work. The school at Cusapin was placed under Miss Adelfa Ogilvie, while Mr. Alphonse founded a new station at Konkintu in the interior. To-day, in spite of financial limitations, there are four school-chapels, each in charge of a trained teacher partly supported by a Government grant. A school primer, the Creed and Commandments, the Gospels and some Psalms, hymns and a book of prayers have been translated into the Valiente tongue.

The Jamaica Synod has provided the mission with a motor-boat which has extended the range of the work, while the Methodist Missionary Society continues to grant a general subsidy to the Jamaican churches, and to give publicity and moral support to the Valiente work. Three of the Indians have been trained as lay evangelists in the Bible Institute at Costa Rica. The President of the republic has visited the mission and expressed his admiration of this effort. The American Bible Society has co-operated in the publication of the Gospels of St. Matthew (1924) and St. John (1932), half the cost of the former being provided by friends in the Canal Zone. The Gospel of St. Luke has been translated recently, and is ready for publication. Many lines of interest have thus converged towards this mission, and it is much to be regretted that no similar work has been accomplished among the Cuna Indians in the east of the republic. There are to-day some 150 communicants and a Christian community of about 500 among the Valientes. These may seem small figures, but to those who are acquainted with the difficulty of 'lowland' Indian work they mean much. Such is the interesting contribution of Jamaican Christians to the evangelization of the Indians of America. It was to save such tribes from physical destruction that Africans were introduced to the New World as slaves; their free descendants have offered

the Indians a different service, expressed in a willing consecration to a ministry of spiritual emancipation.

It is manifest from this brief account that the greater part of the republic is unoccupied by evangelical churches. Of all the Central American republics Panama, in spite of the fact that the Canal Zone has a considerable Protestant population, has had least attention from Protestant missions. Yet there is no reason to believe that an extension of evangelization throughout Panama would meet with any insuperable obstacles. The position among the San Blas or Cuna Indians is peculiar and they would have to be approached with care and tact. It is certainly wholly untrue to say, as an official Roman Catholic publication declares, that Protestant influence, owing to favours shown by the authorities, has been responsible for the inability of Catholics to establish work among the people of these tribes.[1] There is, however, too great a need for constructive Christian effort in all parts of Panama for Protestants to be spending their time on matters of intrigue.

[1] Les Jésuites durent se retirer en 1912, étant donné l'hostilité des Indiens, et la faveur donnée par les autorités aux protestants. *Guide des Mission Catholiques.* Published under the patronage of the Congregation of Propaganda. Vol. 2. p. 196. 1936.

APPENDICES

SUMMARY OF MAIN FACTS. [1]

Area (square miles)	207,396
Population	6,542,559
Density (per square mile)	32
No. of Organizations	22
No. of Foreign Missionaries	295
No. of National Workers	288
No. of organized Churches	501
Other Centres	1,031
Evangelical Communicants	41,188
Evangelical Community	108,601
Sunday School Enrolment	34,655

[1] The five Central American Republics, Panama and the Canal Zone, but not British Honduras, are here included.

LIST OF CHURCHES AND MISSIONS ENGAGED IN, OR RELATED TO, EVANGELICAL WORK IN CENTRAL AMERICA.

1.	American Baptist Home Mission Society	NBC
	Woman's Home Mission Society	NBC
2.	American Bible Society	ABS
3.	Anglican Church, Diocese of British Honduras	ACh
4.	Assemblies of God, Foreign Mission Department of General Council	AG
5.	Brethren	Br.
6.	Central American Mission	CAM
7.	Church of the Nazarene, General Board	CN
8.	Evangelical and Reformed Church, Board of Foreign Missions	ERC
9.	Free Methodist Church of North America	FMC
10.	Friends' Church, California Yearly Meeting	CFC
11.	Friends' Church, Oregon Yearly Meeting	OFC
12.	Latin America Evangelization Campaign	LAEC
13.	Methodist Episcopal Church, Board of Foreign Missions	MEFB
14.	Methodist Missionary Society (Great Britain)	MMS
15.	Presbyterian Church in the U.S.A., Board of Foreign Missions	PN
16.	Primitive Methodist Church	PM
17.	Protestant Episcopal Church in the U.S.A., National Council	PE
18.	Salvation Army	SA
19.	Seventh-Day Adventists, General Conference	SDA
20.	Society of the United Brethren for Propagating the Gospel Among the Heathen (Moravian)	Mor
21.	Union Church	UCh
22.	Independent	Ind

Appendix I.

CENTRAL AMERICA.

Evangelical Occupation—By Republics.

REGION				MISSION						CHURCH						EDUCATION					MEDICAL				
Republic	Area: Square Miles	Population	Density	Date of Entry	No. of Organizations	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Guatemala	42,452	2,245,593	53	1882	9	27	23	29	79	104	172	601	15,943	40,657	13,620	601	52	125	29	63	7	1,140	13,825	4	15
El Salvador	13,176	1,522,186	116	1896	6	9	9	8	26	36	70	149	4,130	7,260	3,032	323	45	8	8	21	1	—	4,348	—	1
Honduras	44,275	962,685	21	1860	9	14	11	17	42	31	88	159	4,181	9,490	3,815	572	30	10	8	14	1	—	754	—	1
Nicaragua	51,660	750,000	15	1849	6	17	11	14	42	49	75	58	6,242	19,301	8,340	1,991	48	—	16	47	2	582	9,348	3	4
Costa Rica	23,000	565,000	25	1891	7	16	12	21	49	18	24	46	1,553	3,350	1,560	140	43	55	11	6	2	250	4,000	4	4
Panama*	32,833	497,095	15	1888	11	26	23	8	57	50	72	18	9,139	28,543	4,288	236	150	—	4	12	—	—	—	—	—
Total	207,396	6,542,559	32	—	—	109	89	97	295	288	501	1,031	41,188	108,601	34,655	3,863	368	198	76	163	13	1,972	32,275	11	25

* Including Canal Zone.

Appendix II.

Evangelical Occupation—By Churches and Missions.

ORGANIZATION			MISSION				CHURCH						EDUCATION						MEDICAL			
	Date of Entry	No. Republics Occupied	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
ACh	1883	4	9	—	—	9	—	14	—	1,250	4,050	—	250	—	—	—	5	—	—	—	—	—
ABS	1892	6	1	1	—	2	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
AG	1922	5	3	3	1	7	8	31	22	950	2,225	580	—	—	—	—	—	—	—	—	—	—
Br	1898	2	4	4	—	8	4	26	26	615	905	510	—	—	—	—	—	—	—	—	—	—
CAM	1891	5	15	13	29	57*	43†	120	400	10,616	20,740	8,221	224	—	54	15	9	2	—	2,590	1	2
CFC	1902	3	4	3	12	19	29	57	133	5,010	11,250	5,330	126	—	36	4	10	1	—	—	—	1
CN	1901	1	3	2	2	7	12	21	70	1,500	3,250	900	70	—	37	5	3	1	—	78	—	1
ERC	1920	1	3	3	6	12	3	3	5	75	250	275	120	30	3	7	3	1	—	754	—	1
FMC	—	1	1	—	—	1	2	2	—	68	73	—	—	—	—	—	—	—	—	—	—	—
Ind	1928	3	3	3	1	7	1	1	1	30	65	160	—	20	—	2	—	—	—	—	—	—
LAEC	1922	1	5	5	18	28	5	3	9	110	250	405	—	—	55	4	3	2	250	4,000	4	4
MEFB	—	2	1	1	2	4	8	10	7	511	1,523	693	—	150	—	4	4	—	—	—	—	—
MMS	1860	3	4	3	—	7	12	17	2	2,619	4,698	281	150	—	—	—	4	—	—	—	—	—
Mor	1849	2	10	6	1	17	23	57	3	4,051	14,466	6,189	1,183	—	—	7	32	1	200	3,348	2	2
NB	1911	2	5	5	12	22	21	27	76	1,970	4,010	2,069	915	73	8	12	31	2	382	10,348	1	3
PE	1906	1	4	3	—	7	2	14	—	3,465	14,405	1,823	—	—	—	—	—	—	—	—	—	—
PM	—	1	2	2	—	4	3	3	12	176	500	45	—	—	—	—	—	—	—	—	—	—
PN	1882	1	6	6	7	19	55	22	198	2,805	10,082	3,676	186	52	5	9	38	3	1,140	11,157	3	11
SA	1904	1	—	—	—	—	2	4	—	600	1,800	—	—	—	—	—	—	—	—	—	—	—
SDA	1904	6	4	24	6	54	42	49	38	2,867	7,139	2,593	639	43	—	7	21	—	—	—	—	—
UCh	1916	1	2	2	—	4	—	2	—	750	1,250	350	—	—	—	—	—	—	—	—	—	—
Others	—	4	—	—	—	—	6	18	29	1,150	5,670	525	—	—	—	—	—	—	—	—	—	—
Total	—	—	109	89	97	295	288	501	1,031	41,188	108,601	34,655	3,863	368	198	76	163	13	1,972	32,275	11	25

* 75 including those on furlough.
† This figure is defective; the total is probably nearly 100.

Appendix III.

THE REPUBLICS.

(i) Guatemala. Evangelical Occupation—By Departments.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Department	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communicants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Huehuetenango	152,000	1	1	4	6	3	5	20	875	2,500	645	—	—	—	—	—	—	—	—	—	—
San Marcos	195,000	2	2	—	4	5	6	30	465	1,180	800	—	—	—	—	—	—	—	—	—	—
Quezaltenango	186,000	4	4	3	11	13	12	58	911	2,905	1,075	70	39	—	3	15	—	—	—	—	—
Totonicapán	104,000	1	1	—	2	1	1	9	68	200	30	—	—	—	—	—	—	—	—	—	—
Sololá	115,000	1	1	—	2	3	13	35	950	1,850	250	—	—	13	2	1	—	—	—	—	—
Retalhuleu	41,000	—	—	—	—	6	7	26	415	1,150	576	—	—	—	—	—	—	—	—	—	—
Suchitepéquez	72,000	—	—	—	—	5	7	48	292	575	250	—	—	—	—	—	—	—	—	—	—
Quiché	153,000	1	1	—	2	2	2	9	108	300	45	—	—	—	—	—	—	—	—	—	—
Alta Verapaz	179,000	2	1	2	5	8	13	40	900	1,850	500	70	—	37	5	3	1	—	78	—	1
Baja Verapaz	76,000	1	1	—	2	4	8	30	600	1,400	400	—	—	—	—	—	—	—	—	—	—
Chimaltenango	97,000	1	—	2	3	1	13	35	1,315	2,500	950	—	—	—	—	—	—	—	—	1	—
Sacatepéquez	51,000	—	—	3	3	9	12	48	921	2,150	800	26	—	—	2	2	2	—	2,590	—	2
Guatemala	240,000	10	9	9	28	18	11	52	1,873	6,047	2,180	309	13	46	14	32	3	1,140	11,157	3	11
Amatitlán	42,000	—	—	—	—	8	2	20	250	650	300	—	—	—	—	—	—	—	—	—	—
Escuintla	66,000	—	—	—	—	2	6	5	950	1,750	900	—	—	—	—	—	—	—	—	—	—
Santa Rosa	90,000	—	—	—	—	—	3	6	150	300	75	—	—	—	—	—	—	—	—	—	—
Izabal	22,000	—	—	—	—	2	9	25	600	1,000	650	—	—	—	—	—	—	—	—	—	—
Zacapa	92,000	—	—	1	1	3	13	40	1,715	5,000	1,700	—	—	—	—	—	—	—	—	—	—
Jalapa	48,000	—	—	—	—	—	6	9	277	575	175	—	—	—	—	—	—	—	—	—	—
Chiquimula	111,000	3	2	5	10	11	8	10	718	2,450	875	126	—	29	3	10	1	—	—	—	1
Jutiapa	104,000	—	—	—	—	—	5	22	560	1,325	394	—	—	—	—	—	—	—	—	—	—
Petén	9,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Unclassified	—	—	—	—	—	—	10	30	1,030	3,000	250	—	—	—	—	—	—	—	—	—	—
Total	2,245,000	27	23	29	79	104	172	601	15,943	40,657	13,620	601	52	125	29	63	7	1,140	13,825	4	15

(i) Guatemala. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
AG	—	—	—	—	—	—	3	4	100	150	50	—	—	—	—	—	—	—	—	—	—
Br	1924	2	2	—	4	3	14	20	425	655	250	—	—	—	—	—	—	—	—	—	—
CAM	1899	7	5	14	26	12	63	185	6,596	13,700	4,839	166	—	54	12	9	2	—	2,590	1	2
CFC	1902	3	2	6	11	16	29	64	3,015	8,400	3,200	126	—	29	3	10	1	—	—	—	1
CN	1901	3	2	2	7	12	21	70	1,500	3,250	900	70	—	37	5	3	1	—	78	—	1
PM	—	2	2	—	4	3	3	12	176	500	75	—	—	—	—	—	—	—	—	—	—
PN	1882	6	6	7	19	55	22	198	2,805	10,082	3,676	186	52	5	9	38	3	1,140	11,157	3	11
SDA	1927	3	3	—	6	3	6	18	296	600	325	53	—	—	—	3	—	—	—	—	—
Ind	—	1	1	—	2	—	1	1	30	50	80	—	—	—	—	—	—	—	—	—	—
Others	—	—	—	—	—	—	10	29	1,000	3,270	225	—	—	—	—	—	—	—	—	—	—
Total	—	27	23	29	79	104	172	601	15,943	40,657	13,620	601	52	125	29	63	7	1,140	13,825	4	15

(ii) El Salvador. Evangelical Occupation—By Departments.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Department	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Santa Ana	163,127	3	3	3	9	8	20	36	1,199	1,990	952	170	25	8	4	12	1	—	4,348	—	1
Ahuachapán	84,845	—	—	—	—	2	5	12	358	500	283	—	—	—	—	—	—	—	—	—	—
Sonsonate	105,873	—	—	—	—	3	7	14	243	550	282	—	—	—	—	—	—	—	—	—	—
La Libertad	124,611	1	1	—	2	3	6	6	190	225	150	—	—	—	—	—	—	—	—	—	—
San Salvador	198,467	4	4	4	12	12	8	20	646	1,545	516	153	—	—	2	9	—	—	—	—	—
Chalatenango	89,061	—	—	—	—	2	10	16	450	850	400	—	—	—	—	—	—	—	—	—	—
Cuscatlán	88,264	1	1	1	3	—	2	6	150	150	50	—	20	—	2	—	—	—	—	—	—
La Paz	92,934	—	—	—	—	1	1	20	450	850	250	—	—	—	—	—	—	—	—	—	—
San Vicente	82,599	—	—	—	—	1	3	4	60	100	50	—	—	—	—	—	—	—	—	—	—
Cabañas	63,386	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
San Miguel	136,522	—	—	—	—	2	4	7	152	235	41	—	—	—	—	—	—	—	—	—	—
Usulután	132,697	—	—	—	—	2	3	6	175	200	58	—	—	—	—	—	—	—	—	—	—
Morazán	80,578	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
La Unión	79,222	—	—	—	—	—	1	2	22	30	—	—	—	—	—	—	—	—	—	—	—
Unclassified	—	—	—	—	—	—	—	—	35	35	—	—	—	—	—	—	—	—	—	—	—
Total	1,522,186	9	9	8	26	36	70	149	4,130	7,260	3,032	323	45	8	8	21	1	—	4,348	—	1

(ii) El Salvador. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
AG	1922	2	2	—	4	6	21	14	655	965	390	—	—	—	—	—	—	—	—	—	—
CAM	1896	3	3	2	8	8	21	83	1,890	3,200	1,140	—	—	—	—	—	—	—	—	—	—
CFC	—	—	—	—	—	—	4	6	250	350	300	—	—	—	—	—	—	—	—	—	—
NB	1911	2	2	5	9	13	19	46	1,010	2,200	877	285	25	8	6	20	1	—	4,348	—	1
SDA	—	1	1	1	3	9	5	—	325	545	325	38	—	—	—	1	—	—	—	—	—
Ind	1928	1	1	—	2	—	—	—	—	—	—	—	20	—	2	—	—	—	—	—	—
Total	—	9	9	8	26	36	70	149	4,130	7,260	3,032	323	45	8	8	21	1	—	4,348	—	1

(iii) Honduras. Evangelical Occupation—By Departments.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Department	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Atlántida	52,000	1	1	—	2	2	11	5	135	480	185	—	—	—	—	—	—	—	—	—	—
Colón	29,000	—	—	—	—	—	2	2	30	350	50	—	—	—	—	—	—	—	—	—	—
Cortés	51,000	2	2	6	10	2	15	9	240	715	435	172	30	—	6	5	1	—	754	—	1
Copán	68,000	1	1	1	3	3	11	26	500	900	625	—	—	—	—	—	—	—	—	—	—
Comayagua	48,000	—	—	2	2	1	—	3	—	75	125	—	—	—	—	—	—	—	—	—	—
Choluteca	71,000	—	—	—	—	1	5	25	300	670	150	—	—	—	—	—	—	—	—	—	—
El Paraiso	55,000	1	1	—	2	1	1	3	50	100	50	—	—	—	—	—	—	—	—	—	—
Gracias	64,000	—	—	—	—	2	6	8	250	350	300	—	—	—	—	—	—	—	—	—	—
Intibucá	43,000	1	1	—	2	2	2	10	120	200	80	—	—	—	—	—	—	—	—	—	—
Bay Islands	10,000	—	—	—	—	3	9	—	500	2,800	—	150	—	—	—	4	—	—	—	—	—
La Paz	41,000	—	—	1	1	3	4	16	225	400	200	—	—	—	—	—	—	—	—	—	—
Olancho	68,000	—	—	2	2	1	1	4	75	125	50	—	—	—	—	—	—	—	—	—	—
Ocotepeque	40,000	—	—	—	—	2	7	13	800	1,030	950	—	—	—	—	—	—	—	—	—	—
Santa Barbara	69,000	1	1	—	2	1	1	12	150	250	120	—	—	3	1	—	—	—	—	—	—
Tegucigalpa	131,000	2	2	3	7	5	4	10	270	430	195	—	—	7	1	—	—	—	—	—	—
Valle	41,000	—	—	2	2	—	4	10	200	350	150	—	—	—	—	—	—	—	—	—	—
Yoro	47,000	1	1	—	2	1	2	—	15	25	25	—	—	—	—	—	—	—	—	—	—
Mosquitia	35,000	1	1	—	2	1	3	3	71	240	125	—	—	—	—	—	—	—	—	—	—
Unclassified	—	3	—	—	3	—	—	—	250	—	—	250	—	—	—	5	—	—	—	—	—
Total	963,000	14	11	17	42	31	88	159	4,181	9,490	3,815	572	30	10	8	14	1	—	754	—	1

(iii) Honduras. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
ACh	—	3	—	—	3	—	8	—	250	1,250	—	250	—	—	—	5	—	—	—	—	—
Br	1898	2	2	—	4	1	12	6	190	250	260	—	—	—	—	—	—	—	—	—	—
CAM	1896	3	3	5	11	8	21	77	1,175	2,000	1,145	—	—	—	—	—	—	—	—	—	—
CFC	1914	1	1	6	8	13	24	63	1,745	2,500	1,830	—	—	7	1	—	—	—	—	—	—
ERC	1920	3	3	6	12	3	3	5	75	250	275	120	30	3	7	3	1	—	754	—	1
MMS	1860	—	—	—	—	1	3	—	500	1,500	—	150	—	—	—	4	—	—	—	—	—
Mor	1930	1	1	—	2	1	3	3	71	240	125	—	—	—	—	—	—	—	—	—	—
SDA	1928	1	1	—	2	3	6	5	175	250	180	52	—	—	—	2	—	—	—	—	—
Others	—	—	—	—	—	1	8	—	—	1,250	—	—	—	—	—	—	—	—	—	—	—
Total	—	14	11	17	42	31	88	159	4,181	9,490	3,815	572	30	10	8	14	1	—	754	—	1

(iv) Nicaragua. Evangelical Occupation—By Departments.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Department	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Chinandega	56,000	—	—	—	—	1	1	—	30	60	40	30	—	—	—	1	—	—	—	—	—
León	93,000	—	—	1	1	2	2	6	115	200	137	50	—	—	1	2	1	382	6,000	2	2
Managua	89,000	5	4	8	17	7	5	22	922	1,825	834	423	48	—	5	7	—	—	—	—	—
Masaya	47,000	1	1	—	2	2	2	6	150	275	130	77	—	—	—	3	—	—	—	—	—
Carazo	38,000	—	—	—	—	2	4	10	206	325	147	70	—	—	—	2	—	—	—	—	—
Granada	40,000	1	1	4	6	1	1	1	75	150	60	58	—	—	3	—	—	—	—	—	—
Rivas	36,000	—	—	—	—	4	4	9	182	310	202	—	—	—	—	—	—	—	—	—	—
Nueva Segovia	50,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Estelí	35,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Jinotega	32,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Matagalpa	92,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Chontales	91,000	—	—	—	—	2	—	—	15	30	—	—	—	—	—	—	—	—	—	—	—
Mosquito Coast	51,000	9	5	1	15	25	56	—	4,340	15,176	6,227	1,283	—	—	7	32	1	200	3,348	1	2
Corn Islands		1	—	—	1	—	—	—	—	700	200	—	—	—	—	—	—	—	—	—	—
Unclassified	—	—	—	—	—	3	—	4	207	250	363	—	—	—	—	—	—	—	—	—	—
Total	750,000	17	11	14	42	49	75	58	6,242	19,301	8,340	1,991	48	—	16	47	2	582	9,348	3	4

(iv) Nicaragua. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
ACh		2	—	—	2	—	2	—	250	800	—	—	—	—	—	—	—	—	—	—	—
AG	1926	—	—	—	—	1	1	2	30	50	30	—	—	—	—	—	—	—	—	—	—
CAM	1900	1	1	6	8	9	9	26	695	1,290	510	58	—	—	3	—	—	—	—	—	—
Mor	1849	9	5	1	15	22	54	—	3,980	14,226	6,064	1,183	—	—	7	32	1	200	3,348	2	2
NB	1918	3	3	7	13	8	8	30	960	1,810	1,192	630	48	—	6	11	1	382	6,000	1	2
SDA	1904	2	2	—	4	7	1	—	177	275	244	120	—	—	—	4	—	—	—	—	—
Others		—	—	—	—	2	—	—	150	850	300	—	—	—	—	—	—	—	—	—	—
Total		17	11	14	42	49	75	58	6,242	19,301	8,340	1,991	48	—	16	47	2	582	9,348	3	4

(v) Costa Rica. Evangelical Occupation—By Provinces.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Province	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
San José	183,000	13	12	18	43	5	6	8	328	700	948	140	43	55	11	6	2	250	4,000	4	4
Alajuela	118,000	—	—	2	2	2	2	6	55	130	80	—	—	—	—	—	—	—	—	—	—
Cartago	85,000	—	—	—	—	2	3	10	100	200	170	—	—	—	—	—	—	—	—	—	—
Heredia	45,000	—	—	—	—	—	1	2	20	50	30	—	—	—	—	—	—	—	—	—	—
Guanacaste	64,000	—	—	1	1	6	1	7	30	70	50	—	—	—	—	—	—	—	—	—	—
Puntarenas	35,000	—	—	—	—	1	1	4	30	50	82	—	—	—	—	—	—	—	—	—	—
Limón	35,000	3	—	—	3	—	10	3	940	1,800	180	—	—	—	—	—	—	—	—	—	—
Unclassified	—	—	—	—	—	2	—	6	50	350	20	—	—	—	—	—	—	—	—	—	—
Total	565,000	16	12	21	49	18	24	46	1,553	3,350	1,560	140	43	55	11	6	2	250	4,000	4	4

(v) Costa Rica. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
ACh		3	—	—	3	—	4	—	500	1,000	—	—	—	—	—	—	—	—	—	—	—
AG	1930	—	—	—	—	—	2	—	45	100	40	—	—	—	—	—	—	—	—	—	—
CAM	1891	1	1	2	4	6	6	29	260	550	587	—	—	—	—	—	—	—	—	—	—
LAEC	1922	5	5	18	28	5	3	9	110	250	405	—	—	55	4	3	2	250	4,000	4	4
MEFB		—	—	—	—	2	3	2	113	300	293	—	—	—	—	—	—	—	—	—	—
MMS	1900	1	—	—	1	—	—	—	250	500	—	—	—	—	—	—	—	—	—	—	—
SDA	1927	6	6	1	13	2	6	6	255	350	235	140	43	—	7	3	—	—	—	—	—
Others		—	—	—	—	3	—	—	—	300	—	—	—	—	—	—	—	—	—	—	—
Total		16	12	21	49	18	24	46	1,553	3,350	1,560	140	43	55	11	6	2	250	4,000	4	4

(vi) Panama. Evangelical Occupation—By Departments.

REGION		MISSION				CHURCH						EDUCATION					MEDICAL				
Department or Zone	Population	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
Bocas del Toro	29,000	2	1	1	4	5	4	2	150	1,500	281	—	—	—	—	—	—	—	—	—	—
Coclé	50,000	—	—	—	—	1	—	2	—	—	40	—	—	—	—	—	—	—	—	—	—
Colón	43,000	—	—	—	—	—	3	—	557	3,842	408	—	—	—	—	—	—	—	—	—	—
Chiriquí	75,000	—	—	—	—	3	6	9	221	250	230	136	—	—	—	4	—	—	—	—	—
Darién	8,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Herrera	31,000	—	—	—	—	—	1	—	35	50	30	—	—	—	—	—	—	—	—	—	—
Los Santos	37,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Panamá	111,000	1	1	—	2	4	6	5	1,746	7,580	937	—	150	—	4	4	—	—	—	—	—
Veraguas	65,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
San Blas	18,000	—	—	—	—	1	—	—	—	15	80	—	—	—	—	—	—	—	—	—	—
Unclassified	—	—	—	—	—	—	—	—	—	500	—	—	—	—	—	—	—	—	—	—	—
Total—Panama Republic excluding Canal Zone	467,000	3	2	1	6	14	20	18	2,709	13,737	2,006	136	150	—	4	8	—	—	—	—	—
Canal Zone	29,636	23	21	7	51	36	52	—	6,431	14,816	2,282	100	—	—	—	4	—	—	—	—	—
Grand Total	496,636	26	23	8	57	50	72	18	9,140	28,553	4,288	236	150	—	4	12	—	—	—	—	—

(vi) Panama. Evangelical Occupation—By Churches and Missions.

ORGANIZATION		MISSION				CHURCH						EDUCATION					MEDICAL				
	Date of Entry	Men	Wives	Other Women	Total	National Workers	Churches	Other Centres	Communi-cants	Evangelical Community	Sunday School Enrolment	Primary Enrolment	Secondary Enrolment	Bible or Theological Schools	Foreign Teachers	National Teachers	Hospitals or Dispensaries	In-patients (year)	Out-patients (year)	Doctors	Nurses
ABS	1892	1	1	—	2	7[1]	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
ACh	—	1	—	—	1	—	—	—	250	1,000	—	—	—	—	—	—	—	—	—	—	—
AG	—	1	1	1	3	1	4	2	120	960	70	—	—	—	—	—	—	—	—	—	—
FMC	—	1	—	—	1	2	2	—	68	73	—	—	—	—	—	—	—	—	—	—	—
MEFB	1916	1	1	2	4	6	7	5	378	1,223	400	—	150	—	4	4	—	—	—	—	—
MMS	1888	3	3	—	6	11	14	2	1,869	2,698	281	—	—	—	—	—	—	—	—	—	—
PE	1906	4	3	—	7	2	14	—	3,465	14,405	1,823	—	—	—	—	—	—	—	—	—	—
SA	1904	—	—	—	—	2	4	—	600	1,800	—	—	—	—	—	—	—	—	—	—	—
SDA	1906	11	11	4	26	18	25	9	1,639	5,119	1,284	236	—	—	—	8	—	—	—	—	—
UCh	1916	2	2	—	4	—	2	—	750	1,250	350	—	—	—	—	—	—	—	—	—	—
Ind	—	1	1	1	3	1	—	—	—	15	80	—	—	—	—	—	—	—	—	—	—
Total	—	26	23	8	57	50	72	18	9,139	28,543	4,288	236	150	—	4	12	—	—	—	—	—

[1] Colporteurs.

Appendix IV.

MISSION STATIONS.

REPUBLIC	PLACE	MISSION	MISSIONARIES			
			Men	Wives	Other Women	Total
Guatemala	Huehuetenango	CAM	1	1	4	6
,,	San Marcos	PN	1	1	—	2
,,	,, ,,	CAM	1	1	—	2
,,	Quezaltenango	PN	2	2	3	7
,,	,,	Br	2	2	—	4
,,	Totonicapán	PM	1	1	—	2
,,	Panajachel	CAM	1	1	—	2
,,	Chichicastenango	PM	1	1	—	2
,,	Cobán	CN	2	1	2	5
,,	Salamá	CN	1	1	—	2
,,	Chimaltenango	CAM	—	—	2	2
,,	Patzicia	,,	1	—	—	1
,,	Antigua	,,	—	—	1	1
,,	San Antonio	,,	—	—	2	2
,,	Guatemala City	PN	3	3	4	10
,,	,, ,,	CAM	3	2	5	10
,,	,, ,,	SDA	3	3	—	6
,,	,, ,,	Ind	1	1	—	2
,,	Zacapa	CFC	—	—	1	1
,,	Chiquimula	,,	3	2	5	10
El Salvador	Santa Ana	NB	1	1	3	5
,,	,, ,,	AG	2	2	—	4
,,	Santa Tecla	CAM	1	1	—	2
,,	San Salvador	,,	2	2	1	5
,,	,,	NB	1	1	2	4
,,	,,	SDA	1	1	1	3
,,	Cojutepeque	Ind	1	1	—	2
,,	,,	CAM	—	—	1	1
Honduras	La Ceiba	Br	1	1	—	2
,,	San Pedro Sula	ERC	1	1	6	8
,,	,,	Br	1	1	—	2
,,	Santa Rosa	CAM	1	1	—	2
,,	Dulce Nombre	,,	—	—	1	1
,,	Siguatepeque	,,	—	—	2	2
,,	Danlí	,,	1	1	—	2
,,	La Esperanza	CFC	1	1	—	2
,,	Marcala	,,	—	—	1	1
,,	Juticalpa	,,	—	—	2	2
,,	Pinalejo	ERC	1	1	—	2
,,	Tegucigalpa	CFC	—	—	3	3
,,	,,	CAM	1	1	—	2
,,	,,	SDA	1	1	—	2
,,	Amapala	CAM	—	—	2	2
,,	Yoro	ERC	1	1	—	2
,,	Kaurkira	Mor	1	1	—	2
,,	Unclassified	—	3	—	—	3
Nicaragua	León	NB	—	—	1	1
,,	Managua	,,	2	2	6	10
,,	,,	CAM	—	—	2	2
,,	,,	SDA	2	2	—	4
,,	,,	Mor	1	—	—	1
,,	Masaya	NB	1	1	—	2
,,	Granada	CAM	1	1	4	6
,,	Bluefields	Mor	4	2	—	6
,,	,,	ACh	1	—	—	1
,,	Bilwi	Mor	1	1	—	2
,,	Sandy Bay	,,	1	1	—	2
,,	Wahamlaya	,,	—	—	1	1
,,	Wasla	,,	1	1	—	2
,,	Bilwas Karma	Mor	1	—	—	1
,,	Corn Islands	ACh	1	—	—	1
Costa Rica	San José	LAEC	5	5	17	27
,, ,,	,,	CAM	1	1	—	2
,, ,,	,,	SDA	6	6	1	13
,, ,,	,,	ACh	1	—	—	1
,, ,,	Grecia	CAM	—	—	2	2
,, ,,	Guanacaste	LAEC	—	—	1	1
,, ,,	Puerto Limón	MMS	1	—	—	1
,, ,,	,, ,,	ACh	2	—	—	2
Panama	Bocas del Toro	MMS	2	1	1	4
,,	Panama	MEFB	1	1	—	2
,,	Canal Zone	(*)	23	21	7	51
Total	—	—	109	89	97	295

Appendix V.

COMPOSITION OF POPULATION.

The figures given below are taken from the most up-to-date available sources, but in many cases they are very rough estimates.

Republic	Area sq. miles	Total Population	Density	White	Percentage of Total	Indian	Percentage of Total	Mixed	Percentage of Total	Negro	Percentage of Total	Others and Unclassified	
Guatemala	42,452	2,245,593	53	30,000[1]	1.3	1,500,000	66.7	700,000	31.3	15,000	0.7	—	—
El Salvador	13,176	1,522,186	116	381,000	25	298,000	19.7	838,000	55	5,000	0.3	—	—
Honduras	44,275	962,685	21	78,000	8.1	35,000	3.6	820,000	85.2	30,000	3.1	—	—
Nicaragua	51,660	750,000	15	128,000	17	40,000	5.3	507,000	67.7	75,000	10	—	—
Costa Rica	23,000	565,000	25	453,000	80.2	4,000	0.7	78,000	13.7	30,000	5.4	—	—
Panama	32,280	467,459	14	79,000	16.9	43,000	9.2	250,000	53.5	70,000	15	25,000	5.4
Total	206,843	6,512,923	32	1,149,000	17.6	1,920,000	29.5	3,193,000	49	225,000	3.5	25,000	0.4
Canal Zone	553	29,636	54	10,000	33.3	—	—	6,000	20	12,000	40	2,000	6.7
British Honduras	8,598	54,744	6	2,000	3.6	5,000	9.1	33,000	60	15,000	27.3	—	—
Grand Total	215,994	6,597,303	31	1,161,000	17.6	1,925,000	29.2	3,232,000	49	252,000	3.8	27,000	0.4

[1] The Census of 1921 recorded 15,470 persons of European ancestry.
There were 18,405 foreigners in the country on 31 December, 1934.

Appendix VI.

EDUCATIONAL AND SOCIAL STATISTICS.

The figures given below are taken from various sources, and cannot, in many cases, be regarded as anything but approximate.

Republic	Enrolment in Schools			Date	Illiteracy[1]	Birth Rate[2]	Death Rate[3]	Infant Mortality[4]	Date
	Primary	Secondary	Higher and University						
Guatemala	94,391	3,630	694	1934	80[5]	41	27	?	1934
El Salvador	52,465	?	491	1932	60	40	25	145	1934
Honduras	41,324	776	1,811	1934	74[6]	38	?	104	1933
Nicaragua	43,739	867	332	1934	70[7]	?	?	?	
Costa Rica	59,387	1,871	?	1935	24[8]	42	25	136	1934
Panama	53,147	3,109	1,934	1934	70	29	13	?	—

[1] Percentage of total population.
[2] No. of births per 1,000 population.
[3] No. of deaths per 1,000 population.
[4] No. of deaths of infants under 1 year per 1,000 living births.
[5] The Census of 1921 recorded that 86.8% population over 7 years of age could not read or write.
[6] Census of 1927.
[7] The Census of 1920 reported about three-quarters of the total population illiterate.
[8] Census of 1927.

Appendix VII.

INDIAN LANGUAGES OF CENTRAL AMERICA.

THE FOLLOWING CLASSIFICATION is based mainly on that given by Dr. P. Rivet in pp. 630-638 of *Les Langues du Monde* (Paris, 1924). This in turn relies largely on C. Thomas and J. R. Swanton (*Indian Languages of Mexico and Central America and their Geographical Distribution*, Washington, 1911); on W. Lehmann (*Zentral-Amerika*. Part I. Berlin, 1920); and, in the case of the Maya Family, on Stoll.

Groups that, as far as can be ascertained, have died out, are omitted. Indications of locality are only approximate.

Linguistic Family and Dialect.	*Region.*
I. CARIB FAMILY:	
Carib	N. Honduras, S. Brit. Honduras, E. Guatemala
II. CHIBCHA FAMILY:	
Talamanca Group	
Guatusco	R. Frio, Costa Rica
Cabecar	R. Tarire, ,, ,,
Estrella	,, ,, ,,
Chiripo	,, ,, ,,
Bribri	,, ,, ,,
Boruca	R. Grande de Terraba, Costa Rica
Cuna Group	
Cuna (San Blas)	N.E. Panama
Dorasque-Guaymi Group	
Guaymi	W. Panama
Valiente	N.W. Panama
Penonomeño	Penonomé, Panama
Chibcha-Aruac Group	
Rama	Mosquito Coast, Nicaragua
III. LENCA FAMILY:	
Lenca	Central Honduras
IV. MAYA FAMILY:	
Tzental-Maya Group	
Maya	Tabasco, Yucatán, Brit. Honduras, N. Guatemala
Lacandon	N.W. Guatemala, Chiapas
Itza or Peten	N. Guatemala, Brit. Honduras
Mopan	S. Brit. Honduras, Guatemala
Tzotzil Group	
Chol	E. Guatemala, S. Brit. Honduras, N.W. Honduras
Chuhe, Xacaltec	
Motozintlek	

Appendix VII.—(*continued.*)

Linguistic Family and Dialect.	*Region.*
Chorti	W. Honduras, E. Guatemala
Pokonchi-Quiché-Mam Group	
Pokonchi	Central Guatemala
Quekchi	,, ,,
Pokomam	S.E. Guatemala
Quiché	Central and S.W. Guatemala
Cakchiquel	S.W. Guatemala
Zutuhil	Near Lake Atitlán, Guatemala
Uspanteca	Near Cobán, Guatemala
Mam	W. Guatemala
Ixil	Central Guatemala
Aguacateca	Near Huehuetenango, Guatemala
V. MISKITO-SUMO-MATAGALPA FAMILY :	
Miskito Group	Atlantic Coast, Nicaragua and Honduras
Tawira	R. Coco, Nicaragua
Mam	R. Coco, Honduras
Wanki	R. Coco, Nicaragua
Sumo (Ulua) Group	E. Nicaragua, S. Honduras
Ulua	N.E. of Lake Nicaragua
Sumo-Tauaxca	R. Coco, Nicaragua
Yosco	R. Tuma
Matagalpa	Near Matagalpa, Nicaragua
VI. OTOMI FAMILY :	
Chiapaneca Group	
Mangue (Choluteca)	S. Honduras
Orotina	N.W. Costa Rica
VII. PAYA FAMILY :	
Paya	N.E. Honduras
VIII. SUBTIABA FAMILY :	
Subtiaba	Near León, Nicaragua
IX. UTO-AZTEC FAMILY :	
Nahuatl Group	
Pipil	S.W. Guatemala, N.W. Salvador
Tlascalteca	N.W. Salvador
X. XICAQUE FAMILY :	
Jicaque	N. Honduras
XI. XINCA FAMILY :	
Sinacantan, Xupiltepec, Jutiapa	S.E. Guatemala

Appendix VIII.

THE PANAMA CANAL.

AS EARLY AS 1550 a Portuguese navigator published a book calling attention to the possibility of cutting a canal through Central America, and in the following year the matter was officially brought to the attention of Philip II of Spain. For various reasons, however, the project was rejected on grounds of policy, quite apart from questions of a technical nature, and not till 1771 did the Government of Madrid order a survey of the Isthmus of Tehuantepec (Mexico) which was followed by a similar order in regard to the Nicaraguan route (1779). After the Independence there was a continual interest in the question, and North American, British, French and Belgian citizens obtained various concessions. None of these plans, however, was carried out.

In May 1879 an International Congress was held in Paris under the presidency of Ferdinand de Lesseps which decided that a sea-level canal at the Panama Isthmus should be attempted. The Panama Canal Company was formed in France in 1880 with a capital of £53,000,000 to acquire the concession previously granted to Lt. Wyse by the Colombian Government and to proceed with the work. The cost was estimated by de Lesseps at 658 million francs and it was thought that the time required would be eight years. But the conduct of the enterprise was marked by an appalling degree of mal-administration, extravagance and corruption. The pestilential nature of the climate proved a constant menace to the whole scheme, so that it is difficult to say whether mosquitoes or mismanagement were ultimately responsible for its failure. Work was suspended in 1889, when a liquidator was appointed : nineteen miles of the canal were prepared before the final crash.

The United States had for some time been interested in the Nicaraguan route. The Spanish American War convinced them that a canal must be built, and that it must be under their control. In 1899 Congress created the Isthmian Canal Commission which recommended the Nicaraguan route. When, however, the French Company agreed to take forty million dollars for its rights and properties, the Panama route was finally adopted. Negotiations with the Colombian Government were completely altered by the declaration in 1903 of the independence of Panama.[1] The new republic speedily concluded a treaty leasing a strip ten miles wide to the United States in perpetuity, to be completely under their control ; and in 1904 work on the canal was begun.

In the following year the Canal Commission was reorganized, and it was finally decided to construct locks rather than a sea-level canal. The new plan was officially approved in 1906, and the work placed under the control of the United States' Government which entrusted it to the Corps of Army Engineers. Colonel G. W. Goethals became engineer-in-chief in 1907, and assumed supreme control in 1908. To him more than any other man the successful accomplishment of the enterprise is due, but the name of Dr. W. C. Gorgas, who was responsible for all sanitation measures, also deserves mention in any account of

[1] See pp. 9, 10.

the Canal. The whole construction period covered ten years, but the first three of these were devoted to preliminary work such as sanitation, accumulation of labour and material, provision of living quarters and renovation of the railway. The first ocean steamer passed through on 3rd August, 1914, and the Canal was opened to traffic on 15th August, 1914. The total cost at completion amounted to $375,000,000 (U.S.A.).

It is well known that, owing to the general 'lie' of the Isthmus, the Pacific end of the Canal is 27 miles east of the Atlantic end, and the sun can be seen to rise over the Pacific and set over the Atlantic. The direct distance across the Isthmus is 34 miles, but from shore to shore the Canal is 42 miles long. The width is 500 feet in the sea-level sections and not less than 300 feet in the Culebra or Gaillard Cut. The depths are 42 feet in the Atlantic sea-level section, and 45 feet in the Pacific section. Between the great locks the Canal is 85 feet above sea-level.

Approaching from the Atlantic side the Gatun Locks lead into the Gatun Lake, formed by damming the River Chagres. The descent to the Pacific is made by means of the Pedro Miguel Lock which leads into the Miraflores Lake, 54 feet above sea-level. The next step down is taken at Miraflores Locks. The great locks are in duplicate so that ships can be passed in opposite directions simultaneously. Each lock-chamber is 1,000 feet long, 110 feet wide, and 70 feet deep. The lock gates weigh 300-600 tons per leaf, and all the machinery is electrically operated. No vessel can pass through the locks under its own power: it is towed by electric locomotives. With the exception of their adjusting movements, the whole operation of locking a ship through is controlled by one man.

The average time of passage through the Canal is seven to eight hours: the record passage is 4 hours 10 minutes. The maximum traffic capacity is estimated at 48 ships of average size per day, or about 17,000 per year. In 1935 ships of over 300 tons net passing through the Canal numbered 5,180, with a cargo of 25,309, 527 tons. The Canal tolls levied amounted to $23,307,062 (U.S.A. currency). The total capital investment for construction, operation and maintenance on 30th June, 1935, was given at $546,636,490, and the net revenues since it was opened to navigation have totalled $206,517,411.

Cristóbal stands at the Atlantic end of the Canal and is continuous with the town of Colón, which, however, is under the jurisdiction of the republic of Panama. At the Pacific end stands Balboa (or Ancón) where are the offices of the Governor and administration of the Canal Zone. Close to Balboa stands Panama City, the capital of the republic of Panama. In June 1937, the civil population of the Zone was 28,707, of whom 8,635 were North Americans. The majority of the remainder, apart from some Orientals, were Negroes of British West Indian origin. The Panama Canal and Railroad employed 12,432 persons. No land can be privately owned in the Zone.

Probably at least three-quarters of the population of the Canal Zone are non-Roman Christians, for nearly all the Negro labour force was recruited in the British West Indies. The statistics on page 129 show an estimate of 28,553 for the non-Roman Christian community. The

Protestant Episcopal Church of the United States returns 3,465 baptized Christians. The spiritual needs of the North American community are supplied by this Church, and by Union Churches in the principal centres. The Y.M.C.A. provides social amenities and activities in Balboa and Cristóbal. The Salvation Army is active in social and spiritual work among sailors. Most of these bodies, including the Seventh-Day Adventists, several North American missions, and several local and indigenous movements, endeavour to meet the religious needs of the Negro population. The American Bible Society has its regional headquarters for Central America, Colombia and Venezuela in Cristóbal.

Appendix IX.

BRITISH HONDURAS.

BRITISH HONDURAS is a British Crown Colony with an area of 8,598 square miles and a population of 54,744. British sailors were shipwrecked on the coast in 1638, but the first regular settlers arrived from Jamaica in 1662 in order to exploit mahogany and logwood which are still the principal products. The settlers had to contend at different periods with the hostility both of the Indians and the Spaniards, and trouble with the former lasted until 1872. The Colony became independent of Jamaica in 1884, and the present constitution is substantially that of 1892. It is a Crown Colony under a Governor appointed by the Crown; he is assisted by an Executive Council and a Legislative Council with six official and seven unofficial members.

Various elements have mingled to form the population: (1) Maya Indians[1] in the west and the north. (2) Descendants of buccaneers mixed with other Europeans. (3) A large West Indian Negro population. (4) Mixed Carib Indians in the south. (5) A Spanish Indian population in the south. (6) A Spanish Indian population in the north which came from Yucatán in 1848. The total number of persons of exclusively white stock is not large. The population of the capital, Belize, is about 16,000.

The Colony is larger than Wales and slightly smaller than Palestine. The land bordering the coast is low and swampy, but in the interior, particularly in the south, there are hills, rising in the Cockscomb Range to a height of 3,700 feet. The climate is tropical, and the rainfall averages about 81½ inches per annum, in some districts reaching 150 inches or more. The birthrate was 37·5 per thousand in 1935, and the death-rate 24·8. Infant mortality is given as 102·8 per 1,000.

Transport along the coast is carried on by motor-launches and sailing boats, and the rivers are used for travelling in the interior. Journeys by motor car have become possible in recent years in certain directions, and a short railway runs inland from Commerce Bight, near Stann Creek, about thirty-three miles south of Belize.

The Colony has had to struggle with many difficulties. The demand for logwood, for the purpose of extracting dyes, dropped when aniline dyes became popular. The development of sugar-cane has had to face adverse factors in the world markets. Mahogany is no longer in such demand as formerly among furniture dealers, and many minor industries have similarly failed. Normally the Colony does not experience hurricanes, and that of 1931 found it quite unprepared. The visitation caused immense damage. Hundreds of men, women and children in Belize were killed at once, and the wind, suddenly veering round, brought the whole weight of water in the bay on to the town. Two thousand persons lost their lives as the result of this tidal wave. Since then considerable progress has been made towards recovery, especially through the development of a more diversified agriculture.

Education is almost entirely denominational with Government grants-in-aid. In 1935 there were 76 schools with an enrolment of 8,433 and

[1] See chap. VI.

an average attendance of 6,438. The Government grant was £13,372. Four schools have a secondary department in which 362 pupils are enrolled.

Religiously the population may be approximately classified as follows : Roman Catholic, 59 per cent ; Anglican, 22 per cent ; Methodist, 14 per cent ; Baptist, 3 per cent, and the remainder divided between various groups. Both the Roman and Anglican Churches have a bishopric in Belize. To the work of the (Anglican) Diocese of British Honduras some reference has already been made.[1] All the church property in Belize, except the Bishop's residence, was seriously damaged in the hurricane of 1931, but the schools and cathedral have since been rebuilt. Much of the travelling in the diocese is done by motor-launch or 'dorey.' The Society for the Propagation of the Gospel grants financial assistance, and the Honduras Church Association raises a further sum, and publishes the *Honduras News*.

The Methodists have been in the Colony since 1825 and have developed a stable work in the coastal towns. A motor-boat is also employed for visiting the interior. The extension of the Methodist work to Central America as a whole has been described elsewhere.[2] The British and Foreign Bible Society has carried on its work intermittently in the Colony since 1819 : the circulation, which was 233 volumes in 1933, dropped to 60 in 1935. The difficulty of communications with the West Indies and Europe, the small population, and the fact that the Colony lies off the main routes of inter-American travel tend to result in an ignorance of the prevailing conditions in this remote corner of the British Empire. This is naturally reflected in the work of the Churches which have not been able to count on very wide support.

[1] See pp. 37, 38. [2] See p. 39.

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