

Civilizing and Educating the South American Indians

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LA PAZ, Bolivia—Before leaving Washington, I had a talk with Senor Don Isidoro Caldera, the minister from Bolivia to the United States, with regard to my trip to his country. Among the other things he asked me to investigate and report upon to the American people were the efforts that are now being made to start an industrial mission among the Aymara Indians about Lake Titicaca. I have been making inquiries as to this in my travels about the lake and La Paz, and have found the beginning of a work that may form the nucleus of the civilization of millions.

You have all heard of the semi-civilized nations who inhabited this Andean plateau shortly after Columbus discovered America, at the time the Spanish came. The whole country was then populated with semi-civilized tribes. There were the Chibchas in Colombia, the Casas and Chancas of Ecuador, the quichuas of Peru, the Aymaras in Bolivia, and farther south the brave Araucanians, who are said never to have been conquered. The Chibchas were skilled in weaving and the making of pottery. They had paved highways, and their farms were carried to a high state of success. They had weights and measures, and a currency in the form of gold disks. The Araucanians had a confederacy, and they met in grand councils to decide their public affairs. The Casas had a high civilization, with a military and tribal organization, and the Aymaras, who formed the chief race of Bolivia, were akin to the quichuas. Those wonderful Indians of Peru, the subjects of the Incas.

Once Populous Country.
At the time the Spaniards came, it is estimated that there were from 20,000,000 to 40,000,000 of these Indians on the high plateau of the Andes. They were enslaved by our Christian white race, and the life was ground out of them. As late as 1575 the Peruvian Indians are said to have numbered 8,000,000, but 200 years later this number had dropped to 1,500,000, while that of the whole Inca empire, which had numbered 20,000,000, had been cut down to less than 4,000,000.

Today the greater part of the population of Ecuador is made up of Indians. There are about 1,000,000 Aymaras and Quichuas here in Bolivia, and there are more than twice as many, mostly Quichuas, in the Peruvian republic. All of these Indians are in a low state of civilization. Not one in a hundred of them can read or write, and the great majority are more like animals than like civilized men. They are mere hewers of wood and drawers of water. Nearly all are the slaves of the alcohol habit; all soak their brains with cocaine, by chewing the coca leaf, and altogether they are a race from whom active mentality seems to have departed. They are nominally Catholic; but allied to their Catholicism are many superstitions connected with the worship of the sun. They have also strange customs such as eating the dead bodies of their enemies, and carrying written messages to the gods when they die, as I shall describe later on.

Live in Mud Huts.
These Indians live in mud huts scattered over the high plateau of the Andes. Their huts are without windows, and are lighted only by the doors, which are so low that one has to stoop to go in. They have thatched roofs made of the grass of the pampas. Their only furnishings are the skins of alpacas, llamas and sheep, upon which they sleep at night, and in some cases a lodge of mud, built up across one side of the hut as a bed. They cook in clay pots over a fire of the droppings of llamas. There are no chimneys and the smoke gets out as it can.

Some of the Indians have flocks of sheep and own alpacas and llamas. Now and then you find one who has horses or donkeys and cattle. Some are independent squatters having their huts out on the pampas, but many more are the peons or debt slaves of the whites and the half-breeds, or cholos, who own most of the good land of the Andes. I have already described the condition of these peons in one province of Peru. The conditions are not so bad in some of the other provinces, and also in parts of Bolivia. But everywhere the most of the Indians are little better than the slaves of the landowners, and so far as I can learn but little attempt has been made to elevate them. The Roman Catholic church, which is such a great force in our country, is practically dead as far as any civilizing work is concerned on the Andean plateau, and its priests have either despaired of doing anything with these Indians or they do not care to attempt it. The field is, I believe, one that church should take up. The Indians are more or less subservient to it, and the Catholics could accomplish more of the work of regeneration in a fixed time than the Protestants. At present the Protestant missions are to be credited with most of the attempts at elevating the Indians that are now going on.

One Man Supports School.
The industrial school which the minister from Bolivia has asked me to investigate is supported by money left by an Italian, one Antonio Chulcetti, who was converted to Christianity in the Penell Hall mission in Los Angeles. He had gone to the United States as a young man, had settled in California, and had, as I understand it, there made a little fortune in mining. Later on he emigrated to Argentina, where he lived for a number of years. He there became interested in the uplifting of the Indians of South America, and when he saw he had not much longer to live, decided to leave his money for that purpose, giving it to the Argentinians. There was some difficulty, however, as to the laws of Argentina that prevented his making a will to this end, and he therefore came to Bolivia, where the conditions are different. Here he left his estate, consisting of about \$35,000, for the starting of this mission. The money was put in the hands of the Methodist Episcopal Church mission, or rather into the hands of three trustees, one of whom was the Rev. George McBride, the president of the American Institute of La Paz; another, Hugo Wenburg, formerly of the American Bible society, and a third, Dr. Foster, a medical missionary.

Cultivate Large Farm.
These men have taken the Italian's bequest and have bought a farm of about 500 acres on the shores of Lake Titicaca, about forty-five miles from La Paz. The farm slopes down to the lake under the shadows of the mighty snow-capped peaks of Sorati and Illimani. The greater part of it is level, and it consists of good agricultural land, which has been in cultivation since the days of the Incas. The land was bought of a Bolivian hacendado, and it has about 250 Indians living upon it. According to custom, these Indians went with the land. They have certain tracts there which they have farmed from generation to generation and others upon which they have flocks



"The Trustees have established a school"

of one kind or another. They work about two days of the week for their rent. These Indians form the nucleus of the industrial work, and it is among them that the industrial movement is now going on. The trustees have established a school, and both children and grown-ups are attending it and learning to read. They have introduced new plants and grasses, and they are experimenting with grains to see if better conditions of farming cannot be created on these high plateaus. They expect to improve the breeds of sheep and to bring in goats and American cattle. They hope also to teach the Indians the several trades and to uplift them in every possible way.

Finally Won Confidence.
During my stay here I have met Mr. Hugo Wenburg, who is now managing the farm. He tells me that the Indians would have nothing to do with the missionaries at first. They had been told by their neighbors that the Americans would work them to death and that they would be cheated out of all that they had. The trustees had great trouble in getting their confidence, but finally succeeded, and a great desire for education has sprung up. The Indians are sending their children to the school, which, owing to the lack of buildings, is now held in the patio or open square inside the farmhouse. The school day is short, as the children have to work for their parents. The hours are from 7 to 9 in the morning, but the children are so anxious to learn that they come before the teachers are awake. The little Indians are bright and are about as quick to learn as the cholos or whites.

I asked Mr. Wenburg how he was getting along introducing new methods of farming. He replied:
Stick to Old Ways.
"We have had great difficulty in getting the Indians to try anything new, but I am sure that as soon as they can see that our ways are better we shall have no further trouble. Among other attempts we have made was the introduction of the American plow. The Indian plows are of wood and are little more than forked sticks, that cut a furrow of only two or three inches. We imported some plows, but had great trouble in persuading the Indians to yoke their oxen to them. The plows are yoked to the horns of the oxen and the oxen push the plow-tongue along with their heads. We showed them that we could plow twice as deep with our plow as they could with theirs, and when our crops rise high above theirs I am sure we shall have no further trouble."

In talking about the superstitions of the Indians, Mr. Wenburg said that they believe in witchcraft and that death is usually occasioned by some one bewitching them. When a person dies his relatives and friends are anxious that the witches should not pursue the soul of the man after death. Not long ago a man died on the farm, and his family came to the overseer and asked him to take a piece of paper with a cross on the top and to write below that "I have died because I am bewitched by my enemies, and I here pray to the Lord that I may be free from them in the future." This sheet of paper was put into the hand of the dead man and was buried with him.

Natives Ordinarily Quiet.
In the same connection Mr. Wenburg says that the Indians are very quiet as an ordinary thing, but they may become enraged, and that when they fight they grow savage. At such times a man may even kill and eat his victim. The Indian owner of the farm belonged to a family who killed and ate a man in that way. They then threw his bones into the lake. This was discovered, and, as a punishment, the neighbors took away the land that belonged to them.
During my stay at Cerro de Pasco I learned of a similar industrial movement that is going on among the Indians of Peru. The heads of this work are intercontinental, and they come chiefly from Great Britain and Canada. They have a mission station at Arequipa, and a large industrial farm not far from Cuzco. The farm formerly belonged to the Jesuits, but some time after they were driven out of the country it was bought by this organization. It is of vast extent, consisting of something like 60,000 acres of good land on the plains and running from them high up the slopes of the mountains and including the valleys between. As in the case of the farm on Lake Titicaca the Indians went with this land. They had their own little holdings scattered over it, and owned their own flocks, working a part of each week for the farmer. The foreigners have established schools on the estate, and are introducing our grains and grasses and new methods of farming. I am told that the Indians are learning to plow. They use one-handed plows of American make, and now cultivate their land in deep and straight furrows, a thing they did not do in the past. The foreigners have brought in new crops and new varieties of the old crops. Among other things they are experimenting with the Irish potato, of which they are raising as much as 225 bushels per acre.

Indian Boys Are Bright.
I talked with Mrs. Austin, a fine Canadian woman, the wife of one of the missionary farm managers. She tells me that the Indian boys are very quick to learn and showed me a bright little fellow, belonging to the farm, who spoke



Ears of corn with grains as big as lima beans.

Spanish. At the same time, she brought out some ears of corn about a foot long with grains as big as lima beans, and told me that it had been raised on the farm. I had the boy hold up the ears of maize and photographed them. Mrs. Austin says the mission has already proved that the Indians can be civilized and that all they need to get along in the world is education and freedom from alcohol. This mission is doing not only work of an industrial order among the Indians, but also evangelical and even gospel work among the Peruvians. It was a thriving school at Cuzco, where the pupils are taught Spanish; and it has trained nurses who serve among all classes of people.

In sailing down the west coast I came from Lima to Mollendo, with Bishop Homer C. Stuntz, who has the general supervision of the Methodist Episcopal

Prince of Wales Finds His School Exploits Closely Scrutinized

LONDON, July 18.—The prince of Wales, who has just completed two years at Oxford, is finding his exploits in that institution of learning under critical review in the newspapers. An undergraduate, who has had an opportunity to see much of this future king of England, notes his impressions in a seemingly frank manner.

Viewed impartially," he says, "the prince's career has been neither better nor worse than that of the average titled undergraduate. He has embarked on many of the many sports of youth and excelled in none. Perhaps the best comment on his good spirit and his lack of 'side' was the fact that he played consistently at association football with the Magdalen college second eleven."
"For a long time he was the despair of his equerry, but, as a concession to popular opinion, expressed and unexpressed, he has acquired some skill in the saddle, and with it some of the standing that falls to hunting men at Oxford."
"That the prince should take an equal footing with all in undergraduate life was, of course, an innovation attended, as one might expect, by advantages and drawbacks. The curious interest with which he was pestered in his early weeks soon wore off, but the natural desire to be intimately associated with a prince so easy of access was harder to kill."
"Margden second eleven last season proved far more attractive to many men than the college senior team. Little or no concession has been made to his royalty. I saw him the other day waiting at the door of one of the leading doctors in Oxford. On the other hand, he has had freedom and ease which he will never again enjoy; he has mixed unostentatiously with people of all ranks; he has endured bravely and well the discomforts of camp life as a private; and he has been treated with a quiet, well bred respect by every member of the university."

The prince has rather startled his university companions lately by taking to the pipe and giving up, for the moment, the cigarette. A picture of him with the Oxford officers' training corps shows the prince puffing at a great buldog pipe, and apparently enjoying it. The next day, however, he left the regiment, which had not finished its training, and came to London. Gossips are saying that Queen Mary, having seen the picture, sent for him.

Many London Women Attend Prize Fights

LONDON, July 18.—The boxing boom that London is experiencing has extended to women. Heretofore it has been a very rare sight to see a woman at any of the well known boxing resorts, but this season many women booked seats for the big fights. The fashion comes from Paris, where, since the advent of Carpenter, women have been generous patrons of the manly art. The promoter of the Wells-Bell fight said half his best seats were booked by women.
"It would not be fair to mention names," he said, "but the ladies are not seen in a society, but bear some of the best

missions of South America with his headquarters at Buenos Aires. He tells me that there are six North American Protestant missionary boards on this continent. These are the Methodist Episcopal, Southern Baptist, Protestant Episcopal, Canadian Baptist, Methodist Episcopal Church South and the Presbyterian. The church having the largest force of missionaries is the Methodist Episcopal and next to it is the Presbyterian. Including the missionaries from Europe, there are altogether about 1,000 Protestant missionaries, men and women, with more than 1,000 missionary stations and substations. They have altogether 130,000 communicants and adherents, which is not very much in the population of 20,000,000 or more which South America now has. They have 133 day schools and forty-two high schools with about 20,000 pupils. Among the institutions doing mission work is the Salvation Army, which has something like 7,000 adherents.

Anxious to Learn English.
Said Bishop Stuntz:
"In the beginning about all we could do was to carry on the schools. We found that the people wanted to learn English, and that many of the citizens opened a chain of schools all along the west coast, from Guayaquil, in Ecuador, to Concepcion in Chile. At one time we had sixteen schools and all of these were supported by the tuitions received. Of late the governments have been more interested in education and the schools have been cut down to ten."

"In Bolivia the interest of the government in the educational work of the Methodist church is so great that it has recently made an annual grant of \$5,000 for supporting two of our boarding and day schools, and it expects to add something toward the support of a girls' school on similar lines. We have in La Paz the American institute, with three or four hundred students. This is the largest school of its kind in the republic. The new girls' school will be at Cochabamba, a town of 30,000 people, on the

known names in the land. In the lower priced seats there will also be many women to watch the contest. Among these are the athletic girl, the club girl and the bachelor girl. They come up to the office quite boldly and ask for tickets for the fight, and make many inquiries about the position of the ring, and whether they will be able to see all that goes on."

Motorbus Vibrations Threatening Ancient London Landmarks

LONDON, July 18.—The effect of motorbus vibration, which threatens the safety of such great landmarks as St. Paul's cathedral, Westminster abbey and the clock tower of the House of Commons, is being made the subject of careful tests by the National Physical laboratory. Investigators have learned through delicate instruments placed in these buildings that the amount of vibration is largely a matter of speed of the buses. When three buses were driven past the cathedral at six miles an hour, no disturbance was recorded. But at twelve miles an hour, the vibration was marked. Both vertical and horizontal movements were noted.
Plans for a system of steel supports have already been found necessary for St. Paul's, owing to the disintegrating effects of a traffic on which Sir Christopher Wren did not reckon.

FINE POINT LAW RAISED IN ATTEMPTED MURDER

VIENNA, July 18.—A fine point in law has been raised here as to whether a person can be convicted of attempted murder when blank cartridges have been fired in the belief they had bullets.
The case is that of a young woman who brought a pistol from a dealer who prominently charged it with blank cartridges. The girl then shot at her lover without doing him the slightest harm. On arrest she admitted her intention to murder the man, but her lawyers have now raised the point that a person can not be convicted of "shooting with intent to kill" when it is impossible to carry out the intention. This viewpoint is now the subject of ingenious argument on both sides.

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eastern slope of the Andes about 14 miles from La Paz."
Outlook Encouraging.
I asked Bishop Stuntz about the mission work in Peru. He replied:
"The outlook is encouraging. The Peruvian congress has just passed a law by a vote of sixty-six to four granting liberty of worship throughout the republic. This the people have not had until now, although missions have been established in certain localities."
"Now the missionaries can go wherever they please, and there will be plenty of opportunity to do work among the Indians, as well as among the other classes of the people. This is regarded as a great step toward freedom of worship. Ecuador secured religious liberty six years ago. The Argentine Republic granted it nearly thirty years ago, and Uruguay still earlier. Brazil has not only granted religious liberty, but it has no established union of church and state."
"But has all this been the work of the missionaries?"
"Yes, to a large extent. Dr. Thomas B. Wood, seconded by Dr. Trumbull of Valparaiso, has worked for the liberalizing movement in all of the countries and it is largely due to his efforts that religious liberty has been secured. It must be remembered, however, that many of the South American men do not believe in any religion. They put themselves down in the census as atheists or agnostics. Indeed, it is safe to say that there are at least 15,000,000 of the South American people who are without any religious faith at all."
"Are Protestant missionaries welcome in South America?"
"Not by the people as a whole, although they are welcomed by some of the governments. Still, this is changing. Last winter the Protestant Sunday School society of Buenos Aires held a demonstration. There were 1,400 Sunday school scholars and teachers present and among the guests were the leading members of the Argentine congress, the editors of the daily newspapers and the members of the diplomatic corps. The wonderful work that this branch is doing for the moral welfare of the Argentine people came as a revelation to many of the citizens."
"What do you think of South America along ethical lines? Is there not an intellectual and moral awakening now in progress?"
"Yes. You can see evidences of it in the interest of all the governments in education. They are appropriating more for the schools, and their plans for the next five years include increases of more than 100 per cent. Young men who are going to Europe and the United States for higher education. We have now over 100 students from Latin America in Cornell university alone and there are others in many other colleges. Most of these young men are studying engineering of one kind or other."

FRANK G. CARPENTER.

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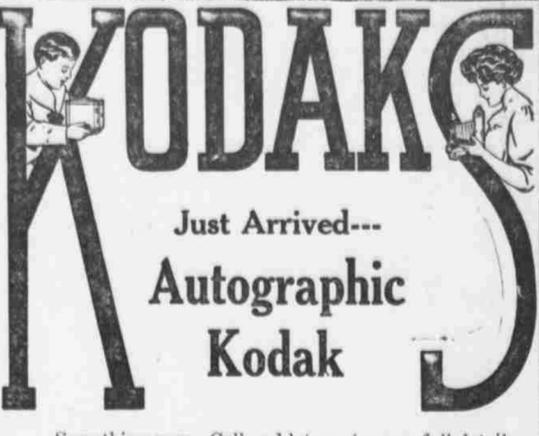


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