

# Historical Sketch of the Missions in Mexico and Guatemala

*Fifth Edition*  
(REVISED)

UNDER THE CARE  
OF THE

Board of  
Foreign Missions  
of the  
Presbyterian  
Church

Woman's Foreign Mis-  
sionary Society of the  
Presbyterian Church,  
Witherspoon Building,  
Philadelphia : : 1904

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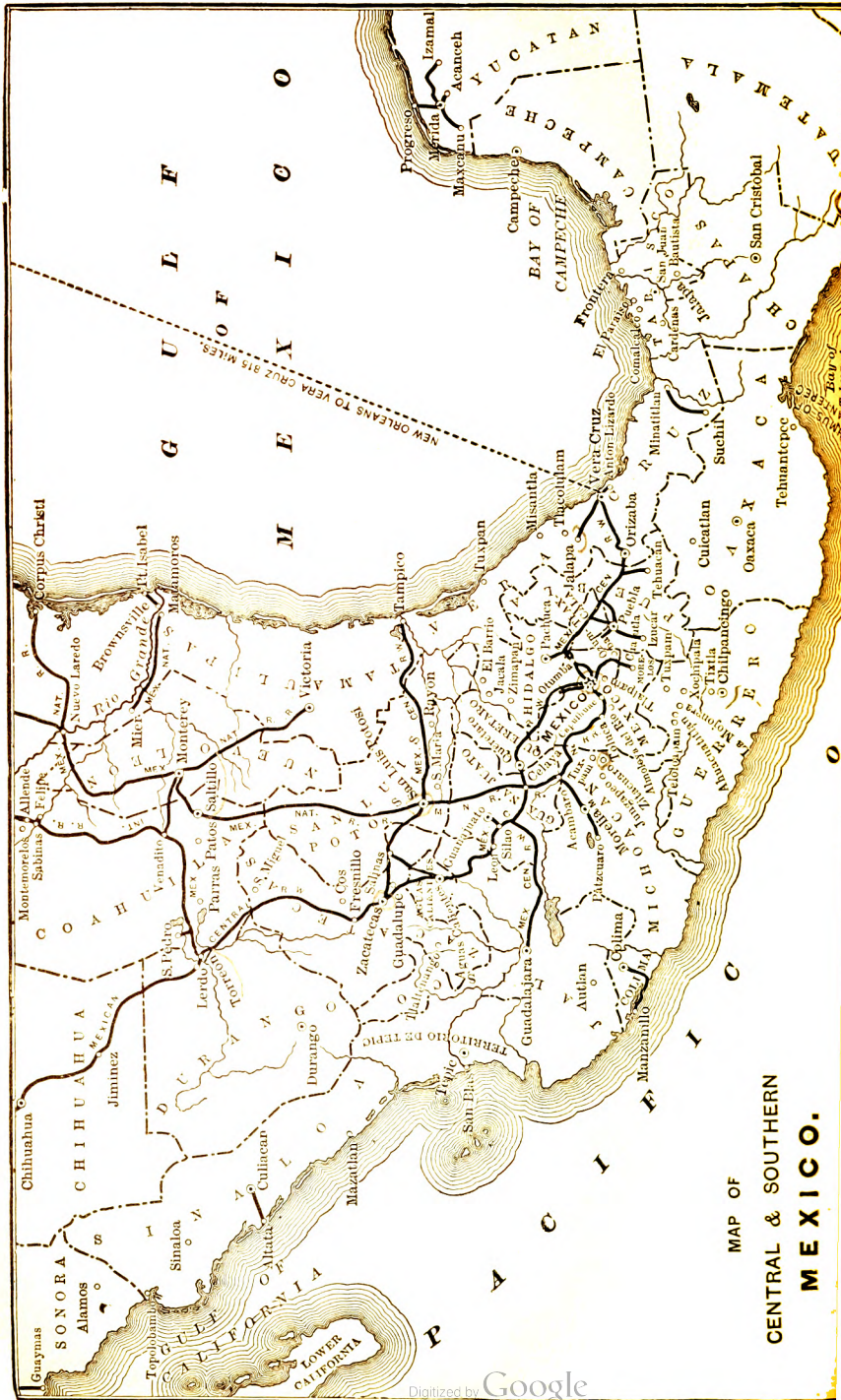
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# MEXICO

MAP OF  
CENTRAL & SOUTHERN  
MEXICO.

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**The Country** Mexico and Peru dispute the first place of romantic interest in the early history of the New World. They were the centres and representatives on the northern and southern continents of the highest native development in civilization and power. The land and its native inhabitants are still essentially what they were at the time of the Conquest; yet the student, conversant with history, cannot but lament the cruel deception practised upon the worshippers of the fair god Quetzalcoatl when they took the pale-faced Spaniard for the promised saviour, and let a Catholic Inquisition replace their ancient rites. What have three centuries of Spanish rule and Romanism done for Mexico? There are millions of men and women in Mexico, of Indian blood, for whose present degradation and ignorance the Catholic Church is mainly responsible.

Mexico is at our very doors. We are in daily intercourse with our southern neighbor. The country is no longer isolated and unknown. The completion of the great trunk lines of railroad which cross the border at El Paso, Eagle Pass and Laredo, together with the improved steamship transit between New York and the ports of Tampico and Vera Cruz has already made of this sunny southland a popular winter resort for American tourists. A host of writers keep constantly before our minds the community of interest, social and political, which unite to us, for weal or woe, the destinies of our sister republic.

The changes wrought in Mexico during the last two decades are little short of marvelous. The railway, telegraph, telephone and other modern appliances are now almost as well known as north of the Rio Grande. Mexico is fast rising to her rightful position among the nations of the New World. This time of progress and transition is the supreme opportunity in which to introduce evangelical Christianity. Upon the Christian people of the United States, more than upon any others, rests this privilege and duty. Much has been done; much remains to do.

Mexico's pyramidal base, some 1800 miles in length, forms the southern boundary of Texas, New Mexico, Arizona, and California. Its extreme length is 2000 miles; and its

greatest breadth, 1100. Its area is 767,000 square miles, which would contain France four times, New England eleven times, or New York, sixteen times. It is as wonderful in its variety of configuration and climate as in its resources and products. Altitude, rather than latitude, determines temperature, as the whole country lies within or near the tropics. The lowlands along the coast and in some parts of the interior, form the *tierra caliente*, which is hot the year around. The higher mountain slopes and uplands constitute the *tierra fria*, or cold country; while the great central plateaus, from four to eight thousand feet above sea level, form the temperate zone or *tierra templada* where, except for a few weeks in winter, the climate is mild and spring-like. Instead of summer and winter, we can say with more propriety that the year is divided into a wet and dry season, in the latter of which rain rarely falls. The land is traversed by lofty mountain ranges, which overlook wide valleys capable of great productiveness wherever sufficiently watered by the natural rainfall or by an adequate system of irrigation.

A days journey from the hot lands to the mountains includes a range of temperature and products comprehended by the latitude between Cuba and Vermont. The flora is magnificent and immensely varied. Mexico is also an agricultural cosmos.

Coffee is a chief export; large sums of foreign capital are invested in its production. The manufacture of sugar is also a leading industry. Cotton can be grown. Havana is glad to put its brands upon Mexican tobacco. Rice, indigo, cacao, vanilla and other tropical products flourish in the lowlands, while within a hundred miles the uplands produce bounteous harvests of corn and wheat. The fruits and vegetables of temperate and tropical climes abound. All the animals of these zones are also found in Mexico. Extensive tracts of land are adapted to grazing. The western coast has pearl fisheries. Vast hennequin plantations constitute the chief wealth of the hot plains of Yucatan. Precious woods abound in the tropical forests.

Mexico is famous for its supply of the precious metals. Gold is found in considerable abundance, and silver, the present coinage of the country, in enormous quantities. Several large smelters have been erected for the reduction of the ore. Iron and other metals are abundant. There are local deposits of coal and quarries of fine stone. Improved machinery and implements of agriculture are being slowly but surely introduced. A great future awaits the

country when forge and mill and modern appliances of every kind shall have superseded petty industries and hand labor.

While by no means the foremost argument for the Church to act, and that at once, the great resources and vast potential wealth of Mexico are a powerful incentive to energetic effort on our part. With a coast line of six thousand miles, Mexico has few rivers navigable for any distance into the interior, and but few good harbors. The railroads will be her great lines of traffic; and these connect most naturally with those of the United States. We should be her first and chief market. Already the sagacity of our capital is peering thither. Large sums are being invested in railways which quicken production and give it ample outlet. If engineering can level mountains and span chasms that seemed a fixed barrier, chiseling all impediments to the level of its purpose, shall the pioneers of the gospel, with all its guaranties of civilization, purity and personal dignity before God, be less ardent, resolute and successful?

**The People** Mexico glories in the history of her native races. The story of her ancient heroes rivals the epics of Homer and of Virgil. Centuries before the discovery of America by Columbus or the hardy Norsemen, this continent was inhabited by tribes of men more or less civilized, who founded veritable empires covering a wide extent of territory. Mexico was the theatre for the rise and fall of some of the most interesting of these kingdoms.

Centuries before the opening of the Christian era, Asia and Africa, Egypt, Phœnicia and the Far East, had some connection with the civilization that grew up in America. Ancient documents, which many believe could have shed light on this problem, were ruthlessly destroyed by Bishop Zumarraga and his equally superstitious *confrères*, because the signs and pictures on the "abominable scrolls and manuscripts" made by the Mexicans, were regarded as the "embodiment of Satanic art and witchery."

When Mexico first became known to Europe the Aztecs were dominant upon the central tableland. Beyond their borders were other tribes and nations of equal renown. The remains of Maya civilization are among the most remarkable in Mexico. The Toltecs were famous builders. Ruins of vast extent still attest the greatness and magnificence of these ancient races. The curious traveller climbs the pyramids of Cholula and Teotihuacan, or wanders awestruck amid the ruins of cities such as Uxmal, Chichen, Itza and Mitla.

The Aztecs, like the Normans in England and the Tartar dynasty in China, adopted many elements in the civilization they overran. Their capital, Mexico-Tenochtitlan, the American Venice, was erected amid the waters of the lake, on the spot where an eagle perched upon a nopal and holding a serpent in its beak was first descried, This symbol, still stamped upon the Mexican banner, is significant of her whole history. The eagle shall yet destroy the serpent of evil. We have not space to tell the story of Aztec conquest which culminated in an empire that extended from Zacatecas on the north as far as the Gulf and the heart of modern Central America. In the study of ancient Mexican civilization we are reminded now of Egypt, now of France; it is marked by striking contrasts. There was a fair military organization, a chieftainship superior to the mere tribal type found further north, a code of laws and a gradation of courts, a noble architecture and a skill in many arts of daily life that bespeaks a development probably equal to that of some parts of civilized Asia. Their picture-writing and achievements in poetry and prose, together with their numerical system and astronomical calculations, as also their love of flowers, contrast strangely with the draconian sentences visited upon slight offences, and the bloody rites and cannibalistic orgies which stained their religious celebrations. The huge, hideous images that crowd the National Museum in Mexico City tell plainly enough the story of their idolatry. The carefully carved Calendar Stone with its story of scientific attainment is in striking contrast with the huge red block of porphyry which once crowned the Teocalli of Mexico, in front of the shrine of the cruel war-god Huitzilopotchli. The human victim, bedecked with flowers, was stretched upon the stone of sacrifice. The obsidian knife was plunged into his breast. The still palpitating heart was dragged forth, held up to the gaze of the multitude, and then deposited in the presence of the hideous idol. The body was hurled down the side of the pyramid to be eaten in some religious orgy.

The ancient Mexicans seem to have believed in one supreme God but they surrounded him by a host of deified human impulses and passions. Temples were numerous and the priestly hierarchy many and powerful. Not a few of the idolatrous superstitions of that far-off day still lurk among the so-called Christian beliefs and practices of Mexico. Roman Catholicism, after more than three and a half centuries, has failed to eradicate them. It now devolves on evangelical Christianity to undertake the task. Of a popu-

lation of thirteen millions, perhaps ten millions are of pure or mixed Indian descent. The strength and hope of the nation is in its native races. Some of Mexico's greatest men have risen from the ranks of the Indians. The chief lady of honor to the Empress Carlotta was a lineal descendant of Moctezuma. One of the principal monuments on the Paseo de la Reforma, Mexico City, commemorates the undaunted heroism of the last Aztec emperor, Cuauemoc, who, when tortured by Cortez, refused to reveal the hiding place of the imperial treasure. The great reform president, Don Benito Juarez, is known as the "Little Indian." The native race has a strength and stability of character which sanctified by the Spirit of Christ may yet add no insignificant element to the progress of the gospel and the welfare of mankind in the New World.

**Conquest and Conversion to Romanism** The history of Mexico from the time of the Conquest is a tragic drama. Spain and the Vatican were leagued together for the conquest and conversion of the New World. The Pope granted to Spain unlimited authority over the bodies and souls, the property and services of the conquered nations over whom she should unfurl her banner in the western hemisphere.

The conquest of Mexico by Cortez and his few hundred followers compels our admiration. True, they were greatly aided by the brave Tlascalans and the disaffection of subject tribes; but even thus it was a mighty achievement to penetrate to the heart of a kingdom such as Moctezuma's, to enter the capital city and imprison the monarch in his palace. A handful of adventurers sink their own ships to destroy all hope of retreat and march to the subjugation of a nation of several million inhabitants. There is, however, a dark side to the picture. The heroes of this enterprise were animated by the "cursed lust for gold." Their supreme object was to enrich themselves. This ignoble ambition marred the whole course of Spanish rule in the New World. The gold and silver derived from Mexico alone reached in three centuries the enormous sum of £2,040,000,000; or an annual revenue for the crown of \$34,000,000. No industry or commerce was allowed that might conflict with the supposed interests of the mother country. When Hidalgo attempted to introduce among his parishioners the culture of the vine and the manufacture of silk, the agents of the viceroy cut down the mulberry trees and uprooted the vines. Small wonder that such a policy alienated and embittered the Mexican people. The late



Hon. Ignacio Ramirez, a pure Indian, noted for his eloquence and erudition, wrote in his terrible arraignment of Spanish misrule: "The nobles saw in the middle classes burden bearers and in the Indian but an animal. It mattered not in Spain whether the Indians were rational beings or mere brutes, freemen or slaves, or whether they were preserved or annihilated." He adds that the clergy became the Shylocks of Mexico; they governed the country through the lay viceroys: "the Jesuits were their secret police, the Inquisition a living tomb." "They raised cathedrals of mocking splendor and built great convents and churchly retreats, while the viceroys built jails, mints and tax offices. In a word Spain lost her colonies because she cherished therein only the tax collectors, priests and miners."

The so-called conversion of the people to Christianity was effected in a way equally regardless of their rights as free, rational beings. Islam itself never did better work at the point of the sword. The story of Cortez's first efforts at the conversion of the Indians is a fair sample of the policy pursued. The conqueror was invited to Cempoala as a guest of the cacique. He surrounded the heathen temple with a cordon of soldiers. The natives were threatened with death if they interfered. The idols were hurled from their niches, broken in pieces and burned. The walls of the pagan shrine were whitened, an altar was erected and the image of Mary was placed above it, and introduced to the people as the Mother of God. This style of conversion made it possible for a single priest to baptize in one day five thousand converts." In the course of a few years more than four millions experienced this baptismal regeneration. Practically no instruction was given in Christian doctrine; old superstitions remained in full force. Humboldt saw the Indians "perform savage dances around the altar, while a monk of St. Francis elevated the host." Similar scenes have been witnessed in recent years at the shrine of Guadalupe. The Abbe Domenech, a trusted agent of Napoleon III, in Mexico, wrote, in 1867, of a similar dance in a village chapel which reminded him of that of the redskins. The priest defended the proceeding on the ground that "the old customs (of heathenism) are respectable; it is well to preserve them, only taking care that they do not degenerate into orgies." This Roman Catholic writer also adds that "it would require volumes to relate the Indian superstitions of an idolatrous character which exist to this day. For want of serious instruction you find in the Catholicism of the Indians numerous remains of the old Aztec paganism."

The facts justify Dr. Abbott's charge that "Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was *baptized*, Christianity was *paganized*." Here and there a faithful priest, like Las Casas, protested in vain against the futility and unworthiness of such methods. One of the best examples of the success attained by this style of procedure is the devotion with which the Indians worship at the shrine of Guadalupe, whose temple occupies the spot once sacred to Tonantzin, a heathen mother of the gods.

Cortez conquered Mexico 1519-1521. Later discoverers completed his work until the dominion of New Spain extended from Panama on the south to the northern limit of old California. The government was carried on for three hundred years under viceroys, sixty-four in number. Queen Isabella had requested in her will that the Indians to be conquered in the New World be "instructed in Catholic doctrine" and be "justly and well treated." The viceroys disregarded this humane request. The Roman Church, making merchandise of her seven sacraments and the power of the keys in most shameless fashion, secured through her system of forced gifts and mortgages virtual possession of a third of the landed estate of Mexico. By judicious loans and bribery, her ready money was skilfully employed to hold the wealthier, more enlightened class in check, and to overawe or overturn any government that showed too strong a leaning toward liberty.

For the subjugation of the native population, which formed the productive, laboring class, the *hacienda* system was most effective. Immense tracts of land, together with titles of nobility, were conferred upon Spaniards. The resident Indians went with the soil. Millions were thus reduced to peonage, another name for slavery. A large fortified structure, the *hacienda*, was erected in the centre of the estate and around it were grouped the huts of the laborers. The wages were fixed by the *hacendado* or his agent, at about thirty cents a day. Sundays and religious holidays left only about two hundred working days in a year. This made the annual wage about sixty dollars, out of which the peon had to clothe and feed his family, meet a small tax, probably for doctor and medicines, and pay besides the exorbitant exactions of a mercenary priesthood." All purchases had to be made at stores kept by the *hacendado*. Generally a church was erected and placed under the care of a Spanish priest. In other cases the periodical visits of a neighboring priest were relied upon. "The poorest of the

poor were obliged to pay for baptism, confirmation, the eucharist, penance, matrimony, or extreme unction a sum equivalent to from ten to fifteen dollars of our money." This was paid by the owner and charged against the peon. If the laborer got in debt more than twenty dollars the law forbade him to leave the estate without a written permit. The peon thus became a slave and was at times even branded with his master's initials. Ignorant, depressed, degraded, the Indian of Mexico was accounted among the most helpless and hopeless of the human race. Even to-day but a small percentage can read and write. The Bible, though widely scattered by evangelical agencies, is still for the masses a sealed and unknown book. Until the era of modern missions (and even yet, though to a less extent), the priests, the religious instructors of the people, were a dissolute, carousing, gambling set of men. The convents were nests of licentious idlers—their god their belly. Under the extortionate demands of the priests marriage had been largely superseded by concubinage. The name of Jesus became a synonym for Jesuitry; the gospel had become gall. The moral reaction against this awful perversion of Christianity was bound to come; when it began men flew to the opposite extreme. The intelligent few who guided the destinies of the new republic, with some notable exceptions, took refuge in indifference or infidelity—at times in practical atheism. This page in Mexico's history is a terrible testimony to the nature of Rome's handiwork when allowed to labor unmolested.

Three centuries of Roman Catholic foreign **Independence** rule destroyed the ancient civilization of Mexico, with many of its memorials; oppressed, debased and impoverished the people; left the country without adequate means of communication, the people untrained in the arts, dead to enterprise, ignorant of their own vast resources. The history of their awakening from the lethargy of generations, their heroic struggle, their wonderful success, their present prosperity, forms one of the most inspiring dramas in human achievement. We are led to exclaim, "What hath God wrought!"

When Napoleon broke the sceptre of Castile in 1808, Mexico began to breathe. The first blow for independence was struck by a priest, an old man sixty years of age, Don Miguel Hidalgo y Costilla. He is called the Washington of Mexico. "His heart was kind and sympathetic, his manner soft and winning; his voice sonorous and vibrating; his deportment natural and attractive. The clear, brilliant

black eyes betrayed the activity of the mind, and through them shone the light from the burning fires within." On Saturday night, September 15, 1810, at the town of Dolores, in the State of Guanajuato, Hidalgo gathered a little company about him and raised the *Grilo*, or cry for independence. At day-dawn Sunday morning, the parish church bell, which now hangs in front of the National Palace, Mexico City, was rung for the first time in behalf of liberty. Hidalgo's followers increased rapidly as he marched southward, until from the summit of Las Cruces he looked down upon Mexico City, with not exactly an army, but a horde of one hundred thousand men, women and children. They were poorly armed and undisciplined. The capital was strongly fortified and garrisoned by the best troops of New Spain. Hidalgo turned back, was pursued, betrayed and finally shot on the 31st of July, 1811. The cause did not die with him. Other leaders rose to carry on the struggle. Morelos, also a priest, made himself famous by his masterly campaigns. In 1815 he too was executed, but not until a national Congress had gathered in Chilpancingo and made a formal declaration of independence. Guerilla warfare kept patriotism alive until in 1821 a liberator was found in Iturbide. Unfortunately he was more animated by personal ambition than by patriotism. He had himself proclaimed emperor, but was banished and finally shot. It is not our purpose to follow the confusing details of the struggle, nor the wars with Texas and the United States which deprived Mexico of the northern portion of her territory. The iniquity of this latter war and of the hidden purpose which animated it have been often dwelt upon. God, however, overruled it all for good. The whole vast region ceded to the United States has been thrown open to liberty, enlightenment and evangelical Christianity.

After the American war Santa Anna again came into power, and proclaimed himself permanent dictator. A ready tool in the hands of the clerical party, he recalled the Jesuits and began negotiations in Europe for the establishment of a monarchy in Mexico. His expulsion from power inaugurated a new epoch. The Mexican struggle for independence was immeasurably harder than our own. The masses were debased by poverty and ignorance, without schools or literature, and above all, without the Bible. The landed aristocracy and the Church were in league against the reformers. The liberal leaders often had no suitable arms nor ammunition till they were won on the field of battle. As if all this were not enough, Pope Pius IX. and

Napoleon III. entered into a compact or conspiracy which contemplated not merely the humiliation of Mexico under a foreign sovereign, but also the final entire subjugation of the whole American continent under the Papal See. The Monroe doctrine was to be reduced to a dead letter, the influence of Protestant America was to be nullified and Romanism was to reign supreme in the western Hemisphere. Against such odds the liberals of Mexico had to contend. They were not free of course from personal ambition and a desire to enrich themselves with the spoils taken from the clergy; but after all due allowance has been made the grandeur of their triumph is worthy of highest praise.

In the last act in the drama of Mexico's struggle for liberty the principal hero is Don Benito Juarez. He is the Mexican Lincoln; the typical representative of the best element in the native race. Not a drop of Spanish blood flowed in his veins. He was born in 1806 in an Indian village near Oaxaca. Till the age of twelve years he was unable to speak the Spanish language. He began life in Oaxaca as errand boy in a lawyer's office. He rose to a high position at the bar, became governor of Oaxaca, a deputy to the National Congress of 1846, a member of the Mexican cabinet, President of the republic, "the saviour of the honor of his country." Exiled by Santa Anna, he supported himself for two years in New Orleans "twisting cigars." In connection with Alvarez, and later with Comonfort, Juarez took an important part in the preparation of the Constitution of 1857, and in 1859, when himself President, first issued his celebrated Laws of Reform,

It was then that the danger from abroad began to darken the Mexican horizon. About eighty-two million dollars of the national debt was held abroad, mainly in England and Spain, and less than three millions by French capitalists. Napoleon III., with the co-operation of England and Spain, undertook to enforce these claims and sent an escort of seven thousand soldiers to "protect" his agents. Later, after England and Spain had withdrawn, the French marched on the capital and Juarez was driven to El Paso. The crown of Mexico was offered to the Archduke Maximilian of Austria and accepted. The Pope assured him of an enthusiastic greeting from the Mexican people. Motley wrote: "We have nothing green here (in Austria) but the Archduke Maximilian, who firmly believes that he is going forth to Mexico to establish an American empire and that it is his divine commission to destroy the dragon of democracy and re-establish the true Church. Poor young man!" For a

few troublous years, 1864-1867, Maximilian did exercise a precarious authority in Mexico, backed by foreign bayonets. When our own Civil War ended, Mr. Seward intimated to Napoleon that the French troops must be withdrawn from Mexico, and Maximilian, left alone, was defeated, taken prisoner and shot, in 1867, in spite of the appeals in his behalf from Austria, France, England and the United States. Juarez expressed the popular opinion when he said: "Allow him to go now and there is no knowing what the pope and some European power might contrive in the future. No; the lesson has been a dear one for us and we must now teach a corresponding one to Pius IX., Napoleon, and all the world."

After ten years of hard struggle, during which he had carried the republic in his head and heart, Juarez again came into the full possession of power, and labored to restore to order his distracted country. He re-enforced the Constitution of 1857 and the Laws of Reform; and Mexico, triumphant over her foes from without and from within, entered at last upon her modern career of progress and prosperity. The Constitution secured the abolition of slavery and the freedom of religion and the Press; the subordination of the army to the civil power; the abolition of military and ecclesiastical *fueros* or special tribunals; the negotiation of commercial treaties; the opening of the country to immigration and foreign enterprise; and also the nationalization of all church property, variously estimated at from \$200,000,000 to \$300,000,000. The Laws of Reform enacted the absolute separation of Church and State, while guaranteeing the free exercise of religious services (these to be always public); political recognition of all church holidays except the Sabbath was abolished. Clerical vestments, religious processions and worship were forbidden on the streets. The Sisters of Charity were disbanded, monastic orders were forbidden and the Jesuits were expelled. Marriage was made a civil contract; and gifts to religious institutions were declared unlawful, except for exclusively religious purposes. No doubt some who advocated these measures were animated by a desire to enrich themselves at the expense of the clergy. There was, however, a grander principle involved. The liberals justified their course by the statement that most of the property held by the Church had been wrung from the people by deception and other unjust means; of this the proof is ample. A sufficient number of church buildings were set apart for Roman Catholic worship. The leases run for ninety-nine years, but the State is the real owner. This

was made strikingly manifest, when Governor Baz on one occasion rode into the Cathedral, Mexico City, at the head of his mounted police, arrested the bishop who was denouncing the Reform Laws, turned out the audience and locked the doors of the church. There is, however, at present no real persecution of the clergy. Minor violations of the law are constantly winked at, the clergy are again making ostentatious display of their wealth and renovating the churches in their possession. Romanism seems to be growing in popularity among the wealthy classes ; but the strength of her political control is broken, and if the liberals are ordinarily vigilant the clergy will never again be all powerful in Mexico.

Since 1876, with the single exception of Gen. Gonzalez' term of four years, Gen. Porfirio Diaz has held the supreme magistracy. He has gathered about him many able men. The country has enjoyed peace and a stable government. The population is steadily increasing and now numbers over thirteen millions. Mexico City has 330,000 inhabitants. Mexico is a republic comprising 27 states, 2 territories, and the Federal District. Her political system is chiefly borrowed from our own and is nearly its counterpart. The president is elected for four years ; the senators for four, and the deputies for a term of two years. The chief justice, elected for six years, is *ex-officio* vice-president. Each state has its local constitution, with elective governor and legislature. The navy is insignificant, but the army is efficient and about the size of our own. Interstate duties have at last been abolished. In 1867 there were less than one hundred miles of railroad, now (1904) there are nearly ten thousand. From Mexico City there are two trunk lines to the frontier and a third from Durango ; two lines from the capital to Vera Cruz ; Tampico is connected by rail with San Luis Potosi and Monterey. A line is in construction from Mexico City to Acapulco. Nearly all the state capitals can be reached by rail or fast steamers. There are over 43,000 miles of telegraph, many telephone lines and all the chief cities are lighted by electricity. The banking facilities have grown greatly, the revenue from all sources has notably and steadily increased. Mexico's credit is good at home and abroad. Immigrants and foreign capital are entering the country. Mines, coffee lands and other industries are attracting attention. Primary education is compulsory, though the law is not always enforced, and outside of the larger cities the schools are often unsatisfactory. Several million dollars are spent annually out of the public revenue

for education, methods and appliances are steadily improving and many of the higher grade schools are worthy of commendation.

Directly by her missions, and in countless indirect ways, evangelical Christianity has played an important part in this transformation of Mexico. Our work, however, has but just begun. We have much to contend against. On one side Romanism, on the other infidelity, oppose our advance. The priests denounce us as political agents who secretly work for annexation to the United States. There is, however, no reason why Protestantism should not establish a strong self-supporting evangelical church in Mexico. The facts and statistics which follow can give but an inadequate idea of our influence upon the thought and life of the Republic. Not the least of our influences is that upon the Church of Rome, which has learned to blush for its misdeeds in Mexico and, as usual, to deny the record of history. Protestantism has not failed in Mexico.

### EVANGELICAL MISSIONS.

**The Bible** The war with Mexico opened the way for the introduction of the Bible. An edition of the Scriptures in Spanish had just been issued in the United States. Mr. Norris, an agent of the American Bible Society, accompanied our army and distributed many copies. The success of our arms increased the curiosity of many to see the Book to which American prosperity was so often attributed. Among these early seekers after truth were some priests. After the departure of the Americans, the Roman Catholic clergy collected and burned all the copies of the Bible they could find. Many, however, escaped destruction. Rev. Dr. Wm. Butler speaks of a visit which he made in 1874 to a cave in a deep gorge of the mountains near Mexico City where years before a little company of devout Mexicans had secretly gathered to read the Word of God. The old, well-worn Bibles of that day are already objects of peculiar veneration. In 1860 the American Bible Society opened work in Matamoros; in 1864 in Monterey; and in 1879 in Mexico City, with colporteurs in all parts of the Republic. The British and Foreign Bible Society began work in 1864. In the last twenty-five years there have been put into circulation in various ways nearly 1,000,000 copies of Bibles, Testaments and portions of the Scriptures. All over Mexico there are groups of Bible readers weary of Rome and eager for the gospel.



**Pioneer Workers** The first formal mission work in behalf of Mexico was done by Miss Melinda Rankin. Her simple story "Twenty Years in Mexico" bears striking testimony to the providence of God in the choice of instruments for His work. This heroine, single-handed, made her first approaches in the border town of Brownsville, Texas. There she started a school which was maintained until the era of our Civil War. In 1864 Miss Rankin crossed to Matamoros. In 1865 she raised \$1500 in the United States by personal appeal. This money was used to train and send out Mexican colporteurs under her personal direction. In 1866 she made Monterey the centre of her operations. As Miss Rankin was a Presbyterian her labors are sometimes looked upon as the beginning of our mission work in Mexico. About 1852, Dr. G. M. Prevost, who had first come to Mexico as a surgeon in the American army, located in Zacatecas, where, in addition to his medical practice, he began gospel work in and around the city. This work was afterward taken up and carried on by our Presbyterian Board.

Miss Rankin's work is also intimately connected with the beginning of Baptist and Episcopal missions. In the autumn of 1862 Rev. James Hickey began work at Monterey as an independent missionary; he opened services in March, 1863, and in January, 1864, organized what is claimed to be the first evangelical church in Mexico. T. M. Westrup, who was ordained as pastor, has continued in the Baptist mission work till the present day (1897), although it was not until 1870 that the American Baptist Home Missionary Society undertook his support. In 1864 Mr. Hickey was appointed agent of the A. B. S.

In 1869 the American and Foreign Christian Union sent to Mexico City Rev. H. C. Riley, pastor of a Spanish congregation in New York. He drew to his side Francisco Aguilar, a former Romish ecclesiastic, and a gifted Dominican friar, Manuel Aguas. Many who were alienated from Rome but who preferred the Episcopal form of government and worship gathered about them and organized the "Church of Jesus," with Mr Riley as bishop. This was the beginning of the Episcopal Mission in Mexico.

**Societies Now Working** About twenty Boards, Societies and independent organizations at present have work in Mexico. The facts and figures here presented were collected by Rev. Dr. John W. Butler and read before the First (1888) and Second (1897) General Assembly of Christian Workers in Mexico. They were

made as accurate as possible and will serve to give an idea of the extent and strength of Protestantism in Mexico, after about a generation of aggressive work.

(1) *Presbyterians*.—There are four denominations, namely, Presbyterians, North ; Presbyterians, South ; Associate Reformed Presbyterians, South ; and Cumberland Presbyterians. They began work in the order in which they are named. Our Church is the strongest and most widely extended ; the work is given in detail further on. The work of the Southern Presbyterians is in the states of Tamaulipas and Nuevo Leon, with girls' boarding-schools in Brownsville and Linares. The work of the Associate Reformed began in Tampico, ceded by our mission, and is located in three states, Vera Cruz, Tamaulipas and S. L. Potosi. The Cumberland Brethren have work in Aguas Calientes and Guanajuato, in each of which they have a girls' boarding-school.

(2) *Baptist*.—The work is carried on by two societies, representing the Northern and Southern Baptists. Their work is widely extended. Mexico City, Guadalajara and Saltillo are their most important centres. They have excellent educational institutions in Saltillo.

(3) *Methodists*.—Two denominations, the M.E., North, and the Methodists, South. The work of the latter is most widely extended ; their theological seminary is at S. L. Potosi ; their girls' boarding school is at Saltillo. Mexico City is also a centre. The Northern Methodists have a compact, well-organized work, own the finest property, especially in Mexico City and Puebla, where they have fine girls' boarding schools, and in Puebla a theological seminary. In Guanajuato they have a fully equipped medical mission with hospital and dispensaries.

(4) *Congregationalists*.—Their chief centres are Guadalajara, Chihuahua and El Paso, Texas, where their training school for boys is located. Their girls' schools are at Guadalajara and Chihuahua.

(5) *Protestant Episcopal*.—In 1883 Bishop Riley resigned his episcopal office, and carried on independent work until his death. The work of the mission is at present directed by a counsellor or missionary appointed by the Episcopal Church in the United States. Mexico City is their centre, where they also have a school for girls.

(6) *Friends or Quakers*.—Their principal centres are Matamoros and Victoria in the state of Tamaulipas. They are noted for quiet efficiency, the excellence of their schools

and the number of religious and educational works they have published.

(7) *Independents*.—This is the only English mission work in Mexico. The first worker was Mr. James Pascoe, who made Toluca his centre and issued many tracts and large letter wall texts which he scattered all over Mexico. The present representative is Mr. Harris, who has a press in Orizaba and works in the same way. He is supported by voluntary contributions sent from England.

(8) *Seventh Day Adventists*.—They have a sanitarium and medical mission at Guadalajara.

The work of the Bible Societies has already been referred to; there is also a Tract Society in Mexico City which receives annually a grant of £100 from London. Protestant services in English are held in Mexico City (three), Pachuca, S. L. Potosi, Guadalajara, Chihuahua, and Monterey. There is also a Union Sunday-school organization which meets every three years and a United Society of Christian Endeavor which holds annual conventions. Two General Assemblies of Christian Workers have been held and a notable gathering of missionaries in Toluca in 1895 when Mr. Moody was present. The last Assembly (1897) recommended the appointment of a committee to revise the modern Spanish version of the Bible on which Rev. H. B. Pratt has spent nearly forty years.

There are six mission presses which report having issued 109,000,000 pages of Christian literature. This figure probably does not represent one-half of the real amount. The total value of mission property is about a million dollars.

Nearly all our missions have suffered persecution, often of a bloody nature. Not far from a hundred martyrs have fallen in these fiery trials. Their names form our honor roll and the memory of their courage and love for Christ are a constant incentive to greater activity.

The figures given in the following table may seem dry reading. It is true they cannot adequately portray all that has been done and suffered for Mexico's evangelization; still a quickened imagination can see in every congregation, a lighthouse of truth; in every tract and paper, a leaf from the tree of life; in every worker, a herald of salvation; and in every convert, a living witness to the power of redeeming grace. Thus viewed these figures are indeed eloquent and cause for devout thankfulness!

**\*Latest Statistics of Evangelical Missions.**

Organizations at work .....	21
Ordained men.....	62
Laymen (8 medical).....	18
Missionaries' wives.....	64
Other women workers (4 medical).....	66
Mexicans, men and women.....	547
Stations.....	98
Outstations .....	434
Communicants.....	20,769
Adherents.....	17,000
Day-schools.....	148
Pupils.....	7,073
Higher schools.....	18
Students.....	247
Hospitals and dispensaries.....	4

**THE PRESBYTERIAN MISSION.**

In 1872 our General Assembly voted to open work in Mexico, and on September 23 of the same year the Rev. Messrs. Thomson, Phillips and Pitkin, with their wives, sailed from New York. They went direct to Mexico City where they found a large body of Mexican believers of anti-prelatical convictions who formed some nine independent congregations. Most of these early workers joined our own or some other mission, and many have long since gone to their reward. One, Rev. Arcadio Morales, is still with us and active as pastor and evangelist. The new missionaries soon organized the work, opened regular services and began the administration of the sacraments.

Mexico City has been the centre from which our work in southern Mexico has radiated ; in the north the centres were Zacatecas, Monterey (later Saltillo), and San Luis Potosi.

**MISSION ORGANIZATION.**

At first there were two missions, but in 1884 the northern and southern fields were united into three Presbyteries—Zacatecas, Mexico City and the Gulf, under the Synod of Pennsylvania.

In July, 1901, the Synod of Mexico was formed, consisting of the churches of our own Mission and those in connection with the Southern Presbyterian Church. This Synod, with four presbyteries, has no connection with any ecclesias-

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\* These figures are taken from the Geography and Atlas of Protestant Missions, by Harlan P. Beach, 1903.

tical body in the United States. The American missionaries are members of it on the same footing as the Mexican pastors. The sole aim is to build up a self-supporting and self-extending Presbyterian Church of Mexico. They have their own Board of Home Missions, which supports two evangelists and has also undertaken work in the state of Chiapas. All the money for this, about \$1500, is raised by the Mexican churches.

### FIELD WORK.

**Mexico City** Population 360,000. We have here three organized congregations, five preaching halls, six day-schools, the Girls' Normal Boarding-School, 14 Christian Endeavor societies, twelve Sunday-schools, including one in the National prison, Belem; and the Press. In addition to three paid Mexican workers, there are many unpaid preachers. The mission owns the girls' school building and two churches, one of which, Divino Salvador, was given by Mr. Hutchinson. The people pay the pastor's salary, the rent of three halls and all incidental expenses. Rev. Hubert W. Brown is the resident missionary.

A new American church was organized in 1903 under Rev. G. W. Chalfant, D. D. The present pastor is Rev. Duncan Brown, D. D., of Arizona. The prospects of the church seem very bright. The American population is increasing so rapidly that such churches are needed in many places.

**Federal District** Services are held in six towns in the valley of Mexico. Chapels are owned in San Andres, San Lorenzo and Tizapan. In this last there can still be seen the marks of bullets fired at the congregation when work was begun.

**State of Mexico** The congregations form two groups. Ozumba and four out-stations are on the line of the Interoceanic R. R. at the base of Popocatepetl. Chapels are owned in Ozumba and Tepecoculco.

In the Toluca valley, on the line of the Mexican National R. R., we have work in Toluca, capital of the state, and three out-stations. In Almoloya del Rio, where we now have a day-school, Don Nicanor Gomez was killed by a Romish mob when services were opened.

**Guerrero** A mountainous state, off the general line of travel. The Mexican, Cuernavaca and Pacific R. R. is in process of construction to Chilpan-

cingo and Acapulco. In 1875, on invitation, Mr. Hutchinson visited Acapulco and held services in an abandoned chapel. The congregation was attacked and many killed. Don Procopio Diaz was severely wounded in the head, and lost two fingers from one hand. The work has never been reopened. Work in other parts of state was continued by P. C. Diaz, Matilde Rodriguez and Simon Diaz. In 1884, Rev. J. M. Greene visited the state and in seven weeks established thirteen congregations, organized six churches and baptized 280 converts. Persecution has broken out from time to time and in 1887 Rev. Abraham Gomez was killed at Ahuacatitlan. In 1894 Rev. Wm. Wallace took up his residence in Chilpancingo where the mission owns property centrally located. Many of the congregations own chapals. The field is promising.

**Zitacuaro** Zitacuaro is called the "heroic" because of its brave stand for liberty. In 1877 Rev. Hesi-quo Forcada entered the place. Six years previous four hundred Bibles and many tracts had been introduced by a bookseller. The way was thus prepared. Later Rev. Daniel Rodriguez made Zitacuaro his place of residence. In a short time, within a radius of thirty-five miles there were sixteen congregations with an enrollment of five hundred members. In 1889 Mr. Brown made a visit to Huetamo and points beyond. He found Bible readers everywhere. In 1893 Rev. and Mrs. Campbell took up their residence in Zitacuaro, and carried the gospel in long mission tours as far as the Pacific. Since Mr. Campbell's death Mrs. Campbell has worked in Sombrerete and the neighboring towns. In 1896 Rev. and Mrs. Vanderbilt were also stationed at Zitacuaro. There is but one paid Mexican worker in this extensive field. The mission owns property in Zitacuaro, Tuxpan and Jungapeo. The Michoacan and Pacific R. R. reached Zitacuaro in 1897.

**Vera Cruz** The work was begun by Mr. Hutchinson and extended by Revs. Greene, Brown and Boyce. Jalapa, Misantla and Vera Cruz are the centres.

Work is largely in the ranches.

**Tabasco** A Gulf State, isolated and hot. Work was begun in 1883 by Dr. Greene and grew rapidly.

From 1893 to 1896 Rev. C. C. Millar made San Juan Bautista, the capital, his place of residence. Frontera, Paraiso and Comalcalco are other principal points. Mr. and Mrs. Boyce reside at Jalapa, whence long trips are made through the state. No other church is at work on the Isthmus of Tehuantepec.

**Yucatan** First visited by Rev. Mr. Phillips ; the work was organized by Dr. J. M. Greene, and later directed by Mr. Millar. Merida, the capital, with 50,000 inhabitants, is the centre. Maxcanu is the only out-station ; but one native worker.

**San Luis Potosi** Work was begun by Rev. H. C. Thomson from 1873, carried on by Rev. M. E. Beall and later by Rev. C. Scott Williams, who was also given charge of the Hidalgo field, a mountainous region where we have six congregations. This work was started by Messrs. Forcada and Salazar. There are numerous out-stations around San Luis Potosi ; and the Huasteca region offers a wide field for new work. The mission owns a chapel in S. L. Potosi. The city, at the junction of the National R. R. and the Tampico branch of the Central R. R., is growing and prosperous.

**Zacatecas** This work was begun by Dr. G. M. Prevost, whose death in 1896 was deeply lamented by the whole mission. Zacatecas is an important mining centre, one of the three most picturesque cities in America. The mission owns the large church of San Augustin. The field has an extreme length of four hundred miles and reaches over into the states of Durango and Coahuila. There are some thirty congregations and preaching places, under the care of native workers. Rev. Luis Amaya deserves special mention for his pioneer work in this field and his executive ability as an organizer. Revs. Thomson and Phillips and many others have worked in this field, though it is principally identified with Rev. T. F. Wallace, one of our two remaining veteran missionaries. Rev. Charles Petran has now the care of this field.

**Monterey and Saltillo** This embraces our work in the states of Coahuila and Nuevo Leon. The first centre was Monterey, where Miss Rankin began the work. Later the school and mission residence were transferred to Saltillo, where a fine property is owned, including chapel, parsonage and school building. Both points are on the National R. R. The field is a large one with many out-stations, most of which are on the line of the railroads that intersect the field. Rev. Dr. Thomson was one of the first workers, followed by Revs. Boyce and Beall. The missionary in charge is Rev. Wm. Wallace.

## EDUCATIONAL WORK.

This embraces a theological school and college, two girls' normal and boarding-schools and many day-schools.

**College** Students for the ministry were taught by our first missionaries in Mexico City, including Revs Keil and Ogden; later a school was opened at Tlalpam by Revs. Greene and Wilson. Rev. H. C. Thomson began a similar work in Monterey and Saltillo. In 1885 the two schools were united and removed to S. L. Potosi under Revs. Thomson and Brown; but in 1887 taken to Tlalpam. The school was closed from 1894 to 1897, when it was reopened in Coyoacan, a suburb of Mexico City, under the care of Revs. C. C. Millar and H. W. Brown. Mr. H. B. Jacobs of Chicago gave land in a central situation, and by other gifts several buildings have been erected. A beautiful stone chapel, a memorial gift from Miss McMurtrie of Pennsylvania, will seat three hundred. Additional dormitories and class-rooms are needed for the increasing numbers. Mr. Robert A. Brown was sent out in 1903 to take charge of the college department. There are now forty students, and the fifty graduates are doing good service.

**Girls' Schools** The *Monterey* or *Saltillo School* grew out of Miss Rankin's work in Monterey, and was more formally organized by Misses Abbie and Mary Cochran in 1879. In 1890 it was removed to Saltillo, a more healthful locality, where it has a fine building and grounds. Boarding pupils number sixty-three, with fifty day pupils. Miss Jennie Wheeler is in charge.

**Mexico City School** The day-school started by Mr. Hutchinson was made a boarding-school in 1882, under care of Misses Snow and Latimer, and later Miss Disosway. In 1887 Miss Bartlett became principal, and in 1889 Miss Ella De Baun became assistant. In 1897 Mrs. H. W. Brown was in charge until the newly-appointed missionaries, Misses Browning and McDermid, could take charge. The boarding pupils number forty, which taxes the capacity of the house to the utmost. There is a flourishing primary department. The graduates of both schools are employed in many mission day-schools and are also in demand to teach in public schools in many parts of the Republic.

**Day-Schools** From 1884 to 1886 Miss A. M. Prevost had a day-school in Zacatecas and Miss M. Wilma Jacobs (Mrs. Brown) a similar school in Fres-



nillo. At present all of our day-schools (26) are taught by Mexican teachers, many of whom are graduates of our two normal schools. Religious instruction is given in all our schools and they are an important element in the propaganda.

### THE PRESS.

In 1883 Rev. J. M. Greene secured funds and bought our present Press plant. Rev. P. C. Diaz had previously used a small press of his own, on which tracts, a hymn-book prepared by Mr. Hutchinson, and for six months a Child's Paper, were printed. Rev. H. C. Thomson also published *La Antorcha* at Zacatecas for a short time. In January, 1885, the publication of *El Faro* ("The Lighthouse") began, together with S.S. lesson helps and tracts. At present illustrated S.S. cards are also printed. A number of books have also been prepared and published under the direction mainly of Revs. Greene, Thomson and Brown. Miss Bartlett edited the last edition of our hymn-book, which is issued by the American Tract Society, whose help has always been a great benefit to the work. In 1902 land was bought and suitable buildings erected through the generous assistance of Mrs. Lanier of New York, so that the Press is now comfortably accommodated. From 1894-96 Rev. J. G. Woods was business manager. The present directors are Revs. Hubert W. Brown and Plutarco Arellano. Since 1885 over 77,000,000 pages of religious literature have been issued. Our Press is an agency for good, the power of which cannot be overestimated. The printed page can penetrate where the missionary often cannot enter; it has done pioneer work all over Mexico. *El Faro*, with 3500 subscribers, is of great use in all our Spanish-speaking missions.

There is abundant reason to thank God and continue the work which He has so signally guided and blessed since its inception. Our labors should be continued until a self-supporting native church is ready to carry on every department of our present propaganda.

### Missionaries in Mexico, 1873-1904.

\*Died while connected with the Mission. Figures, Term of Service in Mexico.

Allen, Miss E. P.,	1872-1876	*Leason, Miss M. E.,	1876-1877
Bartlett, Miss A. M.,	1886-1896	McDermid, Miss Mary,	1897
Beall, Rev. M. E.,	1883-1892	McFarren, Miss Kate,	1883-1885
*Beall, Mrs.,	1883-1885	McKnight, Miss M. H.,	1886-1887
Beall, Mrs. (Miss M. E. Cochran),	1879-1892	Millar, Rev. C. C.,	1893
Boyce, Rev. Isaac,	1884	Millar, Mrs.,	1895
Boyce, Mrs.,	1884	Ogden, Rev. Rollo,	1882-1883
Brown, Rev. H. W.,	1884	Ogden, Mrs.,	1882-1883
Brown, Mrs. (Miss M. W. Jacobs),	1883	Petran, Rev. Charles,	1900
Brown, Robert A.,	1903	Petran, Mrs.,	1900
Browning, Miss C. B.,	1897	Phillips, Rev. M.,	1872-1881
Burdick, Miss D. G.,	1883-1884	Phillips, Mrs.,	1872-1881
*Campbell, Rev. C. D.,	1893-1899	Pitkin, Rev. P. H.,	1872-1873
Campbell, Mrs.,	1893	Polhemus, Rev. I. H.,	1879-1881
Cochran, Miss A. D.,	1879-1882	Polhemus, Mrs.,	1879-1881
Coopwood, Mrs. E.,	1884-1885	Prevost, Miss A. M.,	1884-1886
DeBaun, Miss Ella,	1889-1897	Semple, Rev. W. H.,	1896
*De Jesi, Dr. L. M.,	1882-1884	Semple, Mrs.,	1899
De Jesi, Mrs.,	1882-1884	Shaw, Rev. Harvey,	1882-1883
*Disoway, Miss V. A.,	1886-1888	Shaw, Mrs.,	1882-1883
Elliott, Miss Mabel,	1887-1890	Snow, Miss F. C. (Mrs. H. P. Hamilton, A. B. S.),	1881-1886
Forbes, Miss M. G.,	1877-1880	*Stewart, Rev. D. J.,	1875-1899
Greene, Rev. Dr. J. M.,	1881-1892	Stewart, Mrs.,	1881-1899
Greene, Mrs.,	1881-1884	Thomson, Rev. Dr. H. C.,	1872-1892
Haymaker, Rev. E. M.,	1884-1887	*Thomson, Mrs.,	1872-1892
Haymaker, Mrs.,	1884-1887	Vanderbilt, Rev. W. E.,	1896
Hennequin, Miss L. H. W.,	1877-1881	Vanderbilt, Mrs.,	1896
Hutchinson, Rev. M. N.,	1872-1880	Wallace, Rev. Dr. T. F.,	1878
Hutchinson, Mrs.,	1872-1880	Wallace, Mrs. T. F.,	1878
*Irwin, Rev. R. D.,	1887-1888	Wallace, Rev. Wm.,	1889
Irwin, Mrs.,	1887-1888	Wallace, Mrs. Wm.,	1894
Johnson, Miss Edna	1892-1903	Ward, Miss Fannie,	1885-1887
Johnson, Rev. George,	1896-1902	Wheeler, Miss Jennie,	1889
Johnson, Mrs.,	1896-1902	Williams, Rev. C. Scott,	1892
Keil, Rev. A. P.,	1879-1883	Williams, Mrs.,	1893
Keil, Mrs.,	1879-1883	Wilson, Rev. S. T.	1882-1884
Latimer, Miss L. M.,	1881-1883	Woods, Rev. J. G.,	1892-1896
		Woods, Mrs.,	1892-1896

### Stations, 1904.

CITY OF MEXICO: occupied in 1872. Missionaries—Rev. Hubert W. Brown and Mrs. Brown, Rev. C. C. Millar and Mrs. Millar, Rev. Walter H. Semple and Mrs. Semple, Rev. W. E. Vanderbilt and Mrs. Vanderbilt, Mr. R. A. Brown, Miss Clara B. Browning, Miss Mary McDermid, *Rev. Arcadio Morales*.

ZACATECAS: occupied 1873. Missionaries—Rev. Charles Petran and Mrs. Petran, Mrs. C. D. Campbell.

SAN LUIS POTOSI: occupied in 1873. Missionaries—Rev. C. S. Williams and Mrs. Williams.

SALTILLO: occupied in 1884. Missionaries—Rev. T. F. Wallace, D. D., and Mrs. Wallace, Rev. William Wallace and Mrs. Wallace, Miss Jennie Wheeler.

ZITACUARO: occupied in 1893. In charge of Rev. W. E. Vanderbilt.

CHILPANCINGO: occupied in 1894. In charge of Rev. W. H. Semple.

JALAPA: occupied in 1897. Missionaries—Rev. Isaac Boyce and Mrs. Boyce.

146 Out-Stations.

### Statistics.

Missionaries.....	25
Pastors and preachers, Mexican.....	45
Other workers, Mexican.....	36
Students for ministry, Mexican.....	23
Churches.....	45
Communicants.....	3,902
S. S. Scholars.....	1 941
Schools.....	29
Students.....	638

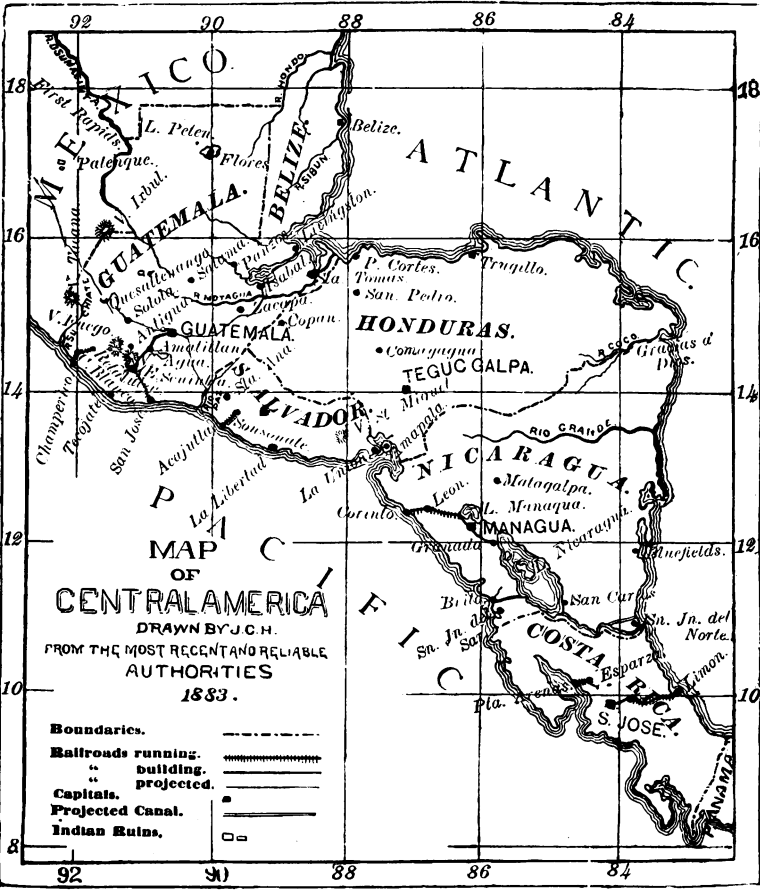
### Books of Reference.

- About Mexico. Past and Present. H. M. Johnson. \$1.50.  
 Appleton's Guide to Mexico. Latest Edition. \$2 00.  
 Aztec Land. M. M. Ballou. Boston, 1890. \$1.50.  
 Conquest of Mexico. W. H. Prescott.  
 Face to Face with the Mexicans. F. C. Gooch.  
 Life in Mexico. Madame Calderon. Boston, 1843.  
 Mexican Guide. Janvier. Last Edition. \$2.00.  
 Mexico. A. F. Bandelier. \$5.00.  
 Mexico and its Religions. R. A. Wilson. \$1.75.  
 Mexico in Transition. Wm. Butler. Hunt & Eaton, 1892. \$2.00.  
 Mexico and United States. Abbott. 1869.  
 Mexico To-day. Thomas N. Brocklehurst. London, 1883.  
 Native Religions of Mexico and Peru. Dr. R. Reville. 1884.  
 Notes on Mexico. M. Romero. 1898.  
 Old Mexico and Her Lost Provinces. W. H. Bishop. \$2 00.  
 Our Next-door Neighbor, Mexico. G. Haven. \$3.50.  
 Popular History of Mexican People. H. H. Bancroft.  
 Recollections of Mexico. Waddy Thompson. 1846.  
 Sketches of Mexico. J. W. Butler. Hunt & Eaton. 1894. \$1 00.  
 Story of Mexico. Susan Hale. \$1.50.  
 The Awakening of a Nation. C. F. Lummis. 1898.  
 Through the Heart of Mexico. J. N. McCarty.  
 Travels in Mexico. F. A. Ober \$3.75.  
 Twenty Years in Mexico. Melinda Rankin. \$1.25.

NOTE.—Mrs. Calderon's book gives a good idea of Mexico fifty years since. She was a devout Catholic and wife of the first Spanish Minister to Mexico. Dr. Wm. Butler's book gives a good idea of the struggle for religious and political liberty; and Dr. J. W. Butler's "Sketches" brings together in popular form a variety of material.

# GUATEMALA.

Guatemala is the most western of the states of Central America. Its area is 40,777 square miles; about five times that of New Jersey. The surface of the country is very broken. The greater part is elevated five thousand feet above sea level. On the Pacific Coast there is a strip of flat land thirty miles wide. To this succeed the lofty coast mountains, many of them active or extinct volcanoes, with their noble peaks Pacaya,



Agua, and Fuega. The interior is a succession of mountains and valleys. Rivers and streams are numerous ; those on the western side are the shorter, owing to the abrupt descent. In the rainy season they are dashing torrents, and add much to the diversity of the landscape. Gold, silver, copper and iron are found in abundance.

The climate is fine. Because of the elevation of the country, tropical diseases are almost unknown. Even the best insurance companies do not charge any extra premiums for residence there. The coast, though not so salubrious as the interior, is far less unhealthy than is commonly supposed. The temperature in the capital is almost the same throughout the year. The beginning of January is like a warm June in Central New York. There is a rainy season from May to October. The fertility of the soil is such that in many localities three crops of corn are raised annually, and good crops of grass are gathered every few weeks. Farming is never suspended. Almost anything in the vegetable kingdom will thrive. The staple is coffee, though many capitalists are turning their attention to the raising of rubber. For consumption in the country, sugar, good rice, fair cotton, wool, and a mild kind of tobacco are produced.

The census of 1900 gives a population of 1,647,300. Of these 60 per cent. are pure-blooded Indians. There are about 200,000 whites, mostly of Spanish descent, and the rest are mestizos and negroes. The Indians, as a rule, live by themselves, and are much superior to those of our country. The civil authorities immediately governing them are commonly chosen from their own race.

**History** The coast of this region was discovered by Columbus in 1502 ; the country was made a Spanish dependency in 1524, and was erected into a captain-generalcy in 1527 by Charles V. In 1821 Guatemala threw off the yoke of Spain, and in 1823 became a part of the Central American Federal Republic. In 1839 the territory of the latter was diminished by the secession of Honduras, and in 1851 Guatemala separated from the confederation as an independent republic. By proclamation of President Barrios, March 15th, 1873, religious liberty was guaranteed to all, and during his administration trade and general prosperity greatly increased. In 1884 war broke out between Guatemala and San Salvador, in consequence of a decree from President Barrios for the union of all the Central American States. At the outset of the conflict the President was killed. His successors have pursued the same

enlightened policy. In 1890 war was again declared with San Salvador, but after a few months of active hostilities, peace was proclaimed.

**Condition of the People** In the cities they enjoy most of the blessings of civilization. Into the capital water has been introduced. The streets are wide and paved with stone, and lighted with gasoline lamps. Good order is maintained by a fine body of police. The cleanliness of the city, the peaceable character of the people, the excellence of the public buildings, which are broad and low, that they may withstand earthquakes, are all sources of amazement to the foreigner. There are two railroads from the capital to the Pacific Coast, and a line is nearly completed to Puerto Barrios on the Atlantic side.

*Education*, though improving, is most imperfect. In the capital only one-fifth of the people can read. In the country at large the proportion is as low as one-tenth.

Nor can a more favorable report be made as to *morals*. Drunkenness is fearfully prevalent among the lower classes, especially among the Indians. The social corruption is astounding. The same picture is presented that we have in the first chapter of Romans.

**Religion** Roman Catholicism is and has been the one religion. In 1883 it was estimated that in the capital there were not fifteen actual communicants of Protestant Churches. As in Mexico, however, so here. Romanism has sunk even lower than the people whom it has degraded. The result is that they have lost confidence in their Church. Nothing is done to supply the spiritual void, and it is assumed that a purely secular education is the only need of the country. Hence, the educated classes are drifting into all forms of infidelity, while the condition of the people at large, says Mr. Hill, "is that of gross ignorance of what Christianity really is." In the words of an intelligent Romanist from Europe, "they are not Catholics, but heathen."

**Mission Work** Mission work in Guatemala has thus far been carried on exclusively by the Presbyterian Board. Early in 1882 their attention was for the second time called to this field. Assurances were given of the sympathy of President Barrios with Protestant Missions. The Jesuits had been expelled, and religious liberty prevailed in the republic. These facts, and the consideration that in the whole country there was not one Protestant service, while in the capital were many Europeans and Americans who might be expected soon to make an English service

self-sustaining, led to the occupation of the field by the Board. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed. They reached Guatemala towards the end of 1882.

The plan adopted was to gather an English-speaking congregation and organize a Protestant Church. Services were held for a time in private residences, with an increase of attendance from week to week. A house near the centre of the city was rented from the President at a nominal sum, and a committee of gentlemen solicited contributions towards furnishing it. By April, 1883, the new missionaries were fully established, and were encouraged by their cordial reception. A Sunday-school was organized and was attended by the children of the President and by others in high positions. By the close of the year the new chapel was filled.

Work among the Spanish was taken up by Mr. Hill in connection with Señor Don Louis Canal, a licentiate preacher from Mexico. The ministrations of the latter attracted large numbers for a time.

Both the English and the Spanish services were maintained with good results until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker, from the Mexican Mission, who had the advantage of familiarity with Spanish. A chapel was built, and dedicated in 1891, with many marks of approval from the President and the authorities. Two churches were organized in 1892, one of Spanish-speaking and the other of English-speaking people. In 1894 the English church became independent. The Spanish church is well attended, and notwithstanding the poverty of the people they are striving toward self-support. Services are held in different quarters of the city.

In 1902 Mr. Haymaker's health failed and he was forced to resign. Rev. William B. Allison and Mrs. Allison, and Rev. Walker E. McBath went out in 1903. Living in Guatemala is very expensive, and political disturbances and financial depression continuing for several years have caused serious difficulties.

A girls' school was begun in 1884 by Miss Hammond and Miss Ottaway. It was prosperous for several years, but the building which it occupied was sold, and as no other could be secured at any reasonable expense, the school was suspended in 1891.

A school for boys, began in 1891, has attained a fair degree of success. A new building was erected in 1895.

Quezaltenango (Green-feather-town), the second city of the republic, was occupied in 1898 by Mr. and Mrs. Gates. It has a population of 21,000 and is the place where most of the coffee plantation owners on the west side reside. It is an important centre for mission work, being within easy reach of about twenty towns and villages with an aggregate population of over 20,000, mostly Indians. In 1896 a lot was purchased and a neat church and parsonage built, largely with funds raised on the field. In April, 1902, the town was nearly destroyed by an earthquake, with great loss of life and property. A terrible volcanic eruption followed in October which ruined the rich farms and plantations around the city. These calamities, with the resulting distress and prostration of business, interrupted all progress for a time. Mr. and Mrs. Gates were obliged to resign by failure of health. The little congregation of believers held together, maintaining their regular services as they best could, until a native pastor could be sent to them. Mr. McBath, who spends much time here, reports that the town is reviving, and the outlook is hopeful. An outstation was opened in 1904 at Retalhuleu, forty miles to the south, where work was begun by a colporteur of the Bible Society who is a member of our Guatemala City Church.

At San Augustin, regular work was begun in 1895 under the care of a young native evangelist. A church was organized early in 1896 with twenty-five members and many more are under instruction. San Augustin is the centre of a large number of towns and villages easily accessible and containing a population of from 50,000 to 60,000. Services are held in the neighboring towns.

**Evangelistic Work** Tours through the country by Mr. Haymaker and Mr. and Mrs. Gates, assisted by the Guatemalan students, have attained good results. The work at the out-stations has grown largely. No church but our own has ever undertaken work in Guatemala. Much good is done by the agents of the American and British Bible Societies, who are untiring in circulating the Scriptures. Many have learned the truths of the Gospel from these books without openly avowing themselves Protestants. The Central American Mission employs an evangelist among the Quichi Indians, and the Gospel of Mark has been translated into their language. These colporteurs and evangelists are, most of them, men who have been trained in our Mission.

The ignorance and superstition of the populace, incited by the priests, often find expression in violence. The preachers and converts are stoned and even imprisoned and



beaten like the early apostles. But the laws secure absolute religious freedom, and the authorities can usually be relied on for protection. The crying need is for men and means to follow up the beginnings made by years of patient labor. The entire mission force, American and Guatemalan, is but five men and three women. Within seventy-five miles of the capital, with its seventy-four thousand souls, are fifteen towns, ranging in population from five thousand to twenty-five thousand, and as accessible to the truth as is Philadelphia, and yet the pure gospel is seldom even named in one of them. In a country like ours, in which there is already a church for every four hundred people, are there not some who can heed, as well as hear the call, "Come over into Guatemala and help us?"

### Stations.

GUATEMALA CITY: 60 miles from the seaport of San Jose; occupied 1882. Missionaries—Rev. Walker E. McBath and Rev. and Mrs. William B. Allison. Out-station: San Augustin.

QUEZALTENANGO: 125 miles northwest from Guatemala City; occupied 1898. Out-station: Retalhuleu.

### Missionaries in Guatemala, 1882-1904.

Figures, Term of Service in the Field.

Allison, Rev. W. B.,	1903	Hill, Rev. John C.,	1882-1886
Allison, Mrs.,	1903	Hill, Mrs. John C.,	1882-1886
Gates, Rev. W. F.,	1893-1902	Iddings, Rev. D. Y.,	1889-1893
Gates, Mrs.,	1893-1902	Iddings, Mrs.,	1889-1893
Hammond, Miss M. L.	1884-1890	McBath, Rev. W. E.,	1903
Haymaker, Rev. E. M.,	1887-1903	Ottaway, Miss Anna E.	1884-1889
Haymaker, Mrs.,	1887-1903	Stimers, Miss Imogene	1888-1889

### Books of Reference.

- Central America. H. H. Bancroft. 3 v. \$4.50 each.  
 Guatemala. W. T. Brigham. \$5.00.  
 In and Out of Central America. Frank Vincent. \$2.00.  
 Incidents of Travel in Central America. J. L. Stephens. 2 v. \$6.00.  
 Stanford's Compendium: Central America, 1901.  
 States of Central America. E. G. Squier. \$4.00.



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