

THE ARGENTINE PEOPLE,  
AND THEIR RELIGIOUS AND EDUCATIONAL INSTITUTIONS.

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THE Argentine Republic is in many respects the most advanced and progressive of the Spanish-American States. Its civil institutions conform most nearly to our own, and the people are proud to call their country the United States of South America. When Bolivar and San Martin were leading their patriotic armies in the struggle for the independence of the Spanish colonies, the interest of our people was awakened and their sympathies enlisted. The eloquent utterances of Henry Clay and other public men only voiced the cordial sentiments of our fathers, who had achieved freedom, toward those who were battling bravely for it. And yet in our day, however rapid and general the means of communication, not much is known in our country of the Argentine Republic and its people. We are familiar with the political and social changes in Europe, but know little of the unprecedented transformation of Argentina within the past thirty years.

Three peoples have in the main controlled the settlement and dominated the civilizations of the New World—the Spanish, the Portuguese, and the Anglo-Saxon. The French, though daring as explorers, failed to maintain the possessions claimed in the name of France. The Germans have come at a later period, and are immigrants, not colonists. The theatre of the Anglo-Saxon has been the temperate belt of North America; that of the Portuguese, most of the tropical region of South America; while that of the Spanish lies in both of these grand divisions, stretching more than six thousand miles along the Pacific, in every zone between 32° north and 55° south latitude, and including all of the temperate zone in South America. The area of Anglo-Saxon America is 6,878,024 square miles, its population about 67,000,000; the area of Portuguese America is 3,219,000 square miles, its population about 12,000,000; the area of Spanish America is 4,364,754 square miles, its population about 33,000,000. The civilization, the governments, and the progress in each of these ethnical divisions have been influenced by its prevailing form of Christianity—Protestant in Anglo-Saxon, and Roman Catholic in Spanish and Portuguese America.

The historians of the conquests by Pizarro, Cortez, and their contemporaries and successors have recorded events unsurpassed in bloodshed and cruelty, yet the fate of the Indians under the Spanish domination and under the influence of the Roman Catholic Church is in marked contrast with that of the great tribes which aforesaid inhabited the Anglo-Saxon and Protestant American States. In Mexico Indian blood courses in the veins of seven-eighths of the people; in Argentina the proportion is far less, it being in this particular at the other extreme among Spanish-American States; but even here the Indian admixture is not only noticeable, but sufficient to influence national traits. It may not be said that the Indians have been thoroughly Christianized by the Roman Catholic Church in the Spanish Americas, but though many were slaughtered, the race has been perpetuated, and has received religious ideas in advance of the former heathen rites. The Anglo-Saxon has dispossessed and destroyed the Indians without a protest from either the Protestant or Roman Catholic churches, and the religious work in their behalf has been shamefully puny compared with the Christ-like missionary work in behalf of heathens in remote and foreign lands.

For nearly two centuries after the first Spanish settlement in Argentina (1553) the Indian and the Spanish were the only races, and down to the close of the eighteenth century the influx of foreigners was very largely from Spain. The British had previously secured from Spain the right of residence at Buenos Ayres and to import slaves from Africa, but it is sufficiently exact to say that at the date of the independence of this country (1818) the population was made up of pure Spanish, pure Indian, and the Mestizos—a mixed race of Spanish and Indian origin, the ratio of which to the entire population steadily increased until a new era of immigration was inaugurated some thirty years ago. There were therefore two periods in the ethnic development, or evolution of the Argentine people—the first being about the same as the period of their colonial history, the other that of their independent nationality. During the



first period the distinctive Argentine race very nearly reached its typical character, forming the great stem upon which scions from other nationalities have been since ingrafted.

The physical features of the Argentine Republic have a relation to the character of its people, but a glance at these must suffice. Reference to the map will be helpful in this. The magnitude of a country has an influence on its people—a fact of which Americans are cognizant. Argentina is much the largest of the Spanish-American states and of the civil divisions of South America, second only to Brazil. It stretches from  $22^{\circ}$  to  $55^{\circ}$  south latitude—more than twenty-three hundred miles. A similar line on the map of North America would reach from the island of Cuba to Hudson Bay. A width averaging five hundred miles gives an area of about 1,200,000 square miles, or one-third of that of the United States, and it may be added, with a larger proportion of arable lands. The fourteen provinces, or organized states, comprising the populated sections, cover a little more than one-half the area. The Gran Chaco, a forest region in the northeast, the wild pampas in the central west, and Patagonia in the south, embrace about 580,000 square miles, of which a few Indian tribes, in their primitive condition, hold almost undisputed possession. Until within thirty years the Indians of the pampas resisted the encroachments of civilization. Within that period fortifications and troops were necessary to protect settlements not more than a hundred miles distant from Buenos Ayres.

The fourteen provinces equal in extent the Southern States, not including Texas, and lie in a corresponding latitude, except the northern province, which reaches the tropic. Buenos Ayres is as far south of the equator as Chattanooga is north, and three-fourths of the people are in the warmer half of the temperate zone. They live in a sunny region, one that will become more and more a land of flowers. The temperature, which is closely related to the industries of a people, is modified by the location and peculiar configuration of the populated territory. It lies between the Andine range on the west, with its grand peaks from two to four miles high, and the Atlantic and the La Plata on the east, with their long low shore line. In the warmest of the months

the eastern breezes come tempered from the ocean, while those from the west bring freshness and vigor from the snow-clad mountains. The pampas are plateaus less elevated and less diversified than those of Mexico, but with a climate even more desirable. The La Plata River system flows southward and away from the torrid zone; the Mississippi system flows southward and toward that zone. This shows that Argentina differs from the Southern States in that her highlands are in her more tropical portion, which greatly modifies the temperature. Altogether her people enjoy a most equable and congenial climate.

The civilization of Argentina has been affected by the fact that it was settled by colonists from opposite directions—those who came over the mountains from Peru and Chili, and those who, coming direct by vessel, entered the La Plata. This river was discovered in 1515—so soon after Columbus's first voyage that a verified record alone makes it credible; and the daring Cabot sailed to Paraguay, a thousand miles from the ocean, twelve years later, and an effort was made in 1535 to lodge a settlement on the present site of Buenos Ayres. Yet colonies from Peru were established at six of the present provincial capitals in the west before a permanent settlement was made at any point between Paraguay and the ocean. There are four river and ten inland provinces; and colonists from Peru and Chili settled, between 1553 and 1597, the several capitals of the inland provinces. The pampas which separated these from the river provinces were inhabited by brave and fierce Indians, so that these sections went forward on different lines, and with little in common, which has had a marked influence on the present civil institutions of the country, as well as upon the character and condition of the people.

The settlement of the river provinces by the Spanish was long resisted by the warlike aborigines, while the colonists from Peru and Chili were treated kindly, except where they provoked deeds of violence by their own cruelty and oppression. These inland tribes were in advance of the pampa Indians. It is stated that their country was peacefully annexed to the Inca empire of Peru in the fourteenth century. The ruling Inca sent them teachers, not only to instruct them in the religion and laws of the Empire of the Sun,



but also in the processes of irrigation and agriculture. Their government for two centuries is reputed to have been the best in all South America. Their country was called Tucma (from which Tucuman is derived), because it was the land of cotton. Tucuman is central to the region colonized from Peru, comprising now seven provinces, named here in the order of their settlement—Santiago, Tucuman, Cordoba, Catamarca, Salta, Rioja, and Jujuy. The Cuyo territory, settled from Chili, contains the provinces of Mendoza, San Juan, and San Luis. The Spaniards found it inhabited by a peaceful people engaged in simple forms of agriculture, who generally submitted to the government imposed by the Spanish authorities of Chili.

Seven of these ten provinces are in the Andine region—so called from the elevated and diversified character of the country. Only the eastern portions of Santiago, Cordoba, and San Luis are within the pampas, and even Cordoba has three distinct mountain chains, each two hundred miles in length, lying parallel with the great Andine chain. These inland provinces, having the wild pampas and the still almost impenetrable Gran Chaco on the east, and the Andes on the west, were influenced through a long period by their isolation. Some portions are characterized by travellers as the Switzerland of South America, and other portions as the garden spot. They stretch from 22° to 37° south latitude, and yet even within the tropics the temperature is not oppressive. The diversity of climate and quality of the soil are seen in the fact that the staples are maize, wheat, alfalfa, sugar, and tobacco, while grazing has long been pursued in many sections; and among fruits the grape and the orange yield a prolific crop. Within these provinces the spirit of freedom early showed its dissatisfaction with a foreign and alien domination, and here San Martin gathered the flower of the army with which he scaled the Andes, and in Chili defeated the Spanish forces on the fields of Chacabuco and Maipu—victories that were soon followed by the acknowledged independence of the Spanish Americas.

The ancestors of this people were, in part, the aborigines found in possession of this isolated region by the Spanish *conquistadores*. There were many tribes, but all connected with the Quichi family, not so far advanced toward civilization as the

Inca and Aztec families, but in many respects one of the marked branches of the American Indian race. The Spanish colonists from Peru easily secured possession of most of the Tucuman territory—the natural sequence of the conquest of Peru; but a shameless effort on the part of the leader in Catamarca to reward his followers with a large number of slaves aroused the whole Calchaqui nation to resistance and revenge. Few pages of North-American history are darker than the record of the bloody conquest of this people, achieved by a cruel war which lasted thirty-eight years, one incident of which was the sale of forty thousand Indians into slavery. Without doubt the dread inspired by the bloody transactions in Catamarca operated in favor of submission elsewhere to the Spanish authority. The obvious result of this submission was the perpetuation of the native tribes, whereby they became a constituent element of the present people, and for a long time the chief laboring class.

More important than the perpetuation of the natives as laborers has been their ancestral relation. The occupancy of the Andine region by the Spaniards was followed by their intermarriage with the Indians. When the country became independent, seventy years ago, there were provinces peopled almost entirely by a mixed race—Mestizos, the typical Spanish-American race. The natives of the present province of San Luis were conquered and the city of San Luis founded by Martin Loyola, Governor-General of Chili, whose wife was the daughter of the last of the Incas. His men followed his example in their social alliances, and the people of San Luis are of mixed blood, in which the Quichi predominates. Two hundred Spanish soldiers sent into San Juan in 1570 to suppress a rebellion not only remained there, but took native wives, and became identified with the people. It is stated that for two centuries after this event the San Juaninos were peacefully engaged in their agricultural pursuits. The condition in the Tucuman territory was not so pacific, but similar ethnic changes followed; and though pure Indian families are found here, yet the Spanish-American is the more important element in society.

Through two centuries prior to the revolt against Spain, these inland provinces had comparative peace, the chief disturb-



ance being an occasional incursion by Indians from the pampas and the Gran Chaco. The chief pursuits were agriculture and grazing. Even in Tucuman, Santiago, Salta, and Jujuy, where sugar is a staple, and in San Juan, Rioja, and Mendoza, where wine is a chief product, grazing is extensively pursued; while in Cordoba, San Luis, and Catamarca it is the greatest source of wealth. Another division of the people comprised those in the cities or towns. Through a period of two centuries, in comparative isolation, these mingling races, in rural and town life, engaged in agricultural, pastoral, or urban pursuits, developed into a people with many generous and noble traits. They were influenced in some measure from without. There are rich mines in the mountains, and fabulous stories of their wealth drew thither the adventurous and the brave. It is conceded that British soldiers, carried as prisoners to Cordoba more than a century ago, greatly aided the Cordobese in agriculture, and among the first families in the rural districts are those that bear names which are familiar both in England and Ireland.

The development of the four river provinces was very different. The La Plata and its great tributaries kept them in communication with the maritime nations. The concession to England in 1713 did not result in a large importation of slaves, but it made the adventurous English familiar with the natural resources of the country. The prosperity of Buenos Ayres led to restrictions in commerce by the Spanish king, which resulted in a contraband trade, in which the Portuguese were very active. At the opening of this century, instead of the inland Mestizo race, the river provinces had a people of more diverse origin, in which the Spanish blood predominated. This was particularly the case in Buenos Ayres, and measurably so in Entre Rios, Santa Fe, and Corrientes; the Indian race being least marked in Buenos Ayres, but quite distinct in Corrientes, where the majority of the people still speak the Guarani, the tongue of a once powerful native tribe. Commerce and grazing being the chief pursuits of the people, there necessarily was a wide difference between the city and the rural population of these four provinces.

For nearly three centuries after the earliest Spanish settlement grazing was a

chief pursuit. It is only a few years since cattle and sheep grazed on the natural grass of the pampas in the river provinces, where agriculture is now being successfully carried on. The importance of the grazing interest in the Andine region has already been referred to. This pursuit retarded the internal progress of the country, and developed a class that had a marked influence on political affairs, and affected the character and condition of the people. Four square leagues (26,640 acres) was a fair-sized estancia, or stock farm—some were larger, some smaller—but the result was that the homes of the cattle raisers were miles apart. They must live within themselves, so that each estancia became a kind of independency. If the school had been thought of, it could not have been maintained. Highways, stores—everything that arises from the neighborhood relation was wanting. Through successive generations the stock raiser, whether proprietor or employé, was isolated, and only in contact with, and often in conflict with, untamed nature. The product of this isolated independency, this enforced reliance upon self, was that most unique of all South-American characters, the gaucho. He was Spanish in language and religion, and could hardly have had his marked characteristics without some admixture of Spanish blood. He was courageous and cruel, active and tireless, never more at ease than when on the wildest horse. Hospitable in his own home, he held in contempt the more refined usages of city life. Stock-men resembling more or less closely the typical gaucho were in all the provinces.

Antecedent to a general educational system there must be some unity of interests among the people of a country, but for a long period the trend of events in the Argentine territory was adverse to this. In 1618 the King of Spain made two distinct civil divisions of the La Plata region and the inland provinces, naming the former Buenos Ayres and the latter Tucuman, each having its own governor. These divisions remained distinct until 1776, and the people during this period of nearly two centuries could have had few interests in common. As has been noted, they were somewhat dissimilar in origin, and quite dissimilar in pursuits. They were separated by the wild pampas, and for a long time a royal decree re-



quired all imports to Tucuman to pass through Peru. The differences between the people of Buenos Ayres and Tucuman, as well as differences which existed within these respective divisions, while they delayed the development of a general community of interests, tended to perpetuate and strengthen the provincial divisions which are now the integral parts of the confederated republic.

The union of peoples so diverse in character and interest can result only from potent causes—causes which, as they operate in the direction of political unity, also transform the people. Buenos Ayres and Tucuman were placed in new political relations by being brought under one viceroy in 1776, a civil union under which lessons of co-operation were learned preparatory to the revolution of 1810–18. It required a long struggle, a severe and protracted discipline, to blend the peoples of the river and inland provinces, and bring their civil institutions into harmony, but the end reached has been not only a sovereign nation—the foremost of the Spanish-American states—but a people different from those who began the revolution, and as loyal to the republic as the revolutionists were to freedom.

Such were the Argentine people thirty years ago as they emerged from a struggle which endured half a century. It began with the revolt in Buenos Ayres in 1810, but Tucuman became the scene of Belgrano's decisive victories. Such had been the influence of the Spanish occupancy and the intermingling of the races that the descendants of the non-resisting natives proved to be brave and heroic soldiers. The Congress of the fourteen provinces met in Tucuman and declared their independence in 1816, and within the following two years two of the most brilliant victories of the South-American revolution were won in Chili by Argentine soldiers. From the close of the revolution until 1861, more than forty years, is the period of transformation. The new government projected extensive public improvements, but soon became involved in war with Brazil, in which the Brazilians were worsted. Then followed the thirty years of internecine strife and war. The issue was twofold—whether the new republic should be a national union or a confederation of independent provinces, and whether the type of society should be determined by the civilian or

the gaucho. In the struggle there were two parties—the *Unitarios*, who favored a centralized government and progress, and the *Federales*, who favored the perpetuation of provincial power and the old order. It was a conflict of ideas as well as of martial forces.

At the beginning of this struggle there were two leading cities in the republic—Cordoba, the metropolis of the inland provinces and the old seat of learning, and Buenos Ayres, the mart of the river provinces and the seat of commercial enterprise. Cordoba, Spanish in education and religion, conservative and opposed to innovation, was the centre and type of the *Federales*; Buenos Ayres, touched by liberal ideas through her contact with other nations, radical and progressive, was the centre and type of the *Unitarios*. A noted Argentine characterizes the latter party as “civilized, constitutional, European”; the former as “barbarous, arbitrary, South American.” In this conflict of civilizations the gaucho was dominant for a quarter of a century, during most of which time Rosas, who stepped from the battle-field to the Presidency, ruled with gaucho recklessness and cruelty, although Buenos Ayres was the seat of government. He did not hesitate to make a despotic use of power in his effort to suppress the progressive spirit of the rising nation, but the Liberals in every city and province remained loyal to the principles of their party. Even while possessed of authority, the Conservatives steadily declined in power through misrule; at the same time the Liberals were gaining strength, so that within nine years after Rosas's fall there was a reconstructed government and a transformed people.

But the present population of Argentina differs from that which emerged from the civil strifes thirty years ago. The British were thwarted in their purpose to seize the La Plata region, but English, Scotch, and Irish have been immigrating to the republic ever since the close of the revolution. During these seventy years they have become interested in cattle estancias, sheep farms, banks, railways, and every other important financial enterprise. In 1856 a system of colonization, with the sanction and co-operation of the government, was begun, through which thousands of families have been located on wild land, aided in building humble homes, and furnished with stock and



good agricultural implements. Besides these colonists, there has been an annually increasing immigration. There is no system of peonage, as in Mexico, to confront and discourage the incoming of the laboring classes. During the last thirty years more than one million of immigrants from Europe have entered Argentina—about six hundred thousand from Italy, the others chiefly from Spain, France, the German-speaking countries, and Great Britain. Ninety per cent. of those from Continental nations are adherents of the Roman Catholic Church. The larger part of this influx has gone into the four river provinces, although a part has been drawn into the inland provinces and the mining regions.

The prevailing religion in this republic is Roman Catholic. The Spanish *conquistadores* took possession of a new land in the name of their king and the holy Catholic Church. However they may have been affected in their own lives by the precepts of Jesus Christ, they planted the cross in every land where and when they planted the standard of Spain. Priests and other functionaries of the national Church accompanied these expeditions, and many of them were zealous in their efforts to bring the heathen tribes within the pale of the Church. Though the sword was more effective than the missal, the cannon of the army than the canons of the Church, in procuring the conversion of the natives, yet in the course of time a very large proportion of their descendants became willing adherents, knowing nothing of any faith or form of worship other than that given them by their conquerors. From Mexico to Patagonia, here and there in the fastness of mountain or forest, may be found a tribe as yet untouched by Christian influences, but these are exceptional. Some such are in Argentina, yet they are so isolated in the forests of the Gran Chaco in the north, or in the mountains of the Patagonian district in the south, that they do not appreciably affect the civil and social conditions of society. The prevailing religion is formal, may have little spiritual life, but such a people, living in the presence of these monuments of the Christian faith, cannot become a nation of sceptics.

The attitude of the government toward the Roman Catholic Church is quite different from that in Mexico. It seems

strange that at a time when this was the only Christian denomination in Mexico, the government banished or suppressed the Jesuits, nuns, and other religious orders, confiscated their vast properties, interdicted the most imposing religious processions, and prohibited the appearance of priests and other ecclesiastics on the streets in a distinctive clerical attire. No such radical measures were adopted in the Argentine Republic, although the Jesuits were banished at one time, when the country was still a dependency. The republic has among its civil officers a Minister of Religion and Education, and the Roman Catholic Church receives an annual appropriation from the public Treasury as a constitutional right. The civil elections are on Sunday, and voting places are at Roman Catholic churches—at least in cities. But the government has made reforms which were against the wishes of the Church authorities, none of which, perhaps, was more earnestly antagonized than that of civil marriage, for which, it is probable, the requisite legislation has been completed. By this the Church is not prevented from observing the rite as a sacrament if the contracting parties choose to have the religious ceremony, but it makes marriage legal without the sacramental service.

The comparative isolation of this country, particularly of the inland provinces, has affected the state of religion. The people of the United States have been in contact with other peoples, touched by them not only in our many seaports, but along our rivers and railroads, all our natural and artificial highways; but this has not been the case in Argentina until within the present generation. The religion planted there in the sixteenth century has not been, could not be, touched by the stirring religious movements and the march of events in Europe and elsewhere. If modified at all—and it has been—it must have been through local events and the retroactive influence of the condition and character of the people upon it. In several of the cities there are hospitals, orphanages, and other humane institutions incident to Christianity. Many of these are under the charge of the Sisters of Charity, some of them built through their instrumentality. These devoted women have schools also at several points. The services in the churches being so largely ritualistic, the impression seems to be war-



ranted that the charitable ministrations of the women in the Roman Catholic orders are doing far more to illustrate the true spirit of Christianity and perpetuate the hold of the Church on the better classes in Argentina than all the offices of the altar and sanctuary maintained by the priests.

The Franciscans were the earliest to labor among the natives, and it is recorded that they were very successful. In 1578 the first Bishop of Tucuman invited Jesuits to aid in this work of converting the natives. They were taught better forms of industry, and, under the leadership of their teachers, became expert in raising cotton and other products. The Quichi tongue was reduced to a written language, and a large number of books were produced. The Jesuits remained in the country nearly two centuries, until 1763-7, when they were expelled. The Quichi literature was thrown out of the libraries, and for years it was in common use for wrapping paper in the stores of Cordoba. The Church, through her orders, seems to have maintained a kindly attitude toward the natives, and being brought stately under the influence of her public services, they were lifted toward the plane of the colonists. Intermarriage also tended to the elevation of the natives where the relation was solemnized by the sacramental rite. St. Francis Solano acquired a worthy renown by his devotion to the religious instruction of the Indians in Cordoba, and most of the provinces preserve the memory of some humble hero. Among these was Dr. Taylor, an English physician, who came to Buenos Ayres in 1713, joined the Jesuits, and devoted the remainder of his life—forty years—to mission work in the native tribes.

The right of residence granted to the English last century may have been the first step in the opening of the country to Protestantism. Be that as it may, about sixty years ago the chaplain of the British embassy in Buenos Ayres, an Anglican clergyman, moved by a concern for the spiritual welfare of the constantly increasing number of immigrants from English-speaking countries, made some effort to establish religious services in English for their benefit. The interest the people of the United States had long felt in political events in South America had no doubt an influence in leading the Methodist Episcopal Church to send missionaries to Bra-

zil and the Argentine Confederation in 1836. The one sent to Buenos Ayres readily gathered an English congregation in that city, and was soon able to organize a Protestant work that has continued without interruption. In this he had the sympathy of the British chaplain, and such co-operation as he could give. The society thus organized half a century ago, long since self-supporting, came to be and is yet known as "the American Church," to distinguish it from "the English Church," an Anglican society, and "the Scotch Church," a Presbyterian society. Each of these churches secured property in eligible locations, now of great value because in the business centre of the city. The American Church, composed quite largely of families from Great Britain and the descendants of such, is a very strong and active society, and has been continuously served by American pastors.

These societies were not molested in their religious privileges, their services being conducted in English. During the time of Rosas all Protestant services in Spanish were interdicted, and toleration was not formally asserted until civil order was established in 1861. For several years after, Protestant mission work among the Spanish-speaking classes was limited to the circulation of the Holy Scriptures and house to house visitation for Bible reading and religious conversation. Protestant preaching in Spanish, though not begun, was really established by Rev. John F. Thomson in 1867. Brought by his Scotch parents to Buenos Ayres when very young, he, after his conversion, was sent to the United States to be educated, and graduated from the Ohio Wesleyan University. Immediately he returned to Buenos Ayres, intent on preaching to the Spanish-speaking people in their own tongue, a work that he has prosecuted without interruption. Although the government is the patron of the Roman Catholic Church, there is religious toleration for every tongue of its polyglot people. All intelligent and public-spirited Argentines take great pride in the freedom of speech and of worship attained to in their republic. It is the fruit of a specific guarantee in the organic law.

The Anglican Church has two English missions in the suburbs of Buenos Ayres, and a society and good church property in Rosario. Some other points where



English people are located are visited by ministers of this church. The German Lutherans have a church in Buenos Ayres, and their service is maintained at a point or two among German-speaking colonists. Protestant mission work among the Spanish-speaking people, native and immigrant, is alone maintained by the Methodist Episcopal Church. For nearly thirty years its work was only English; it now has four English preachers besides the pastor of the American Church, and two who preach in German, but the Spanish is the more interesting work. In Buenos Ayres Dr. Thompson preaches every Sunday to the largest Protestant congregation in the world addressed in the Spanish language. The mission has Spanish congregations in Rosario and four other important cities, the remotest being Mendoza, at the foot of the Andes, and these are centres from which other points are reached. Schools in which religious and secular instruction is given are a part of the system, and an orphanage has been established at Rosario. Of the thirty mission workers only nine are from America. Spain, Italy, and other European countries are represented, but the working force is steadily becoming Argentine, as the Church it develops will be Argentine. Four of the Americans are women, an important fact, in view of the praiseworthy activity of the Roman Catholic Sisterhoods.

The General Agent of the American Bible Society for South America resides in Buenos Ayres. Colporteurs have traversed the republic during the past twenty-five years, and have sold and donated large numbers of the Holy Scriptures. That many are sold will not seem strange in view of the fact that a Roman Catholic priest named Vaughan collected here and elsewhere in South America \$15,000 in gold to issue a new translation of the Bible in Spanish. The Methodist mission has a press, and circulates tracts, papers, and other publications. Of the English who are in business in the cities, and connected with railways and the mines and other enterprises, and of the English and Irish sheep farmers, a large proportion are Protestant in family, sympathy, and thought. In view of all the facts the reader will ask, what is the trend of these Protestant influences? The American must see that Argentina can hardly become a Protestant country for a long pe-

riod. Of her large immigration a greater proportion is Roman Catholic than of that of the United States. If this Church maintains its numerical strength here, a similar result is likely in a country where she already is dominant. But Romanism is affected by the presence of a vigorous Protestantism, as is evident in Germany, Great Britain, and the United States. That Protestantism has fuller freedom in Argentina and Chili than in other Spanish-American states is in part because these republics recognize the liberalizing tendency of its influence among the people and on the dominant Church.

The system of public education in the Argentine Republic has been created within the past thirty years, although there is here the oldest collegiate institution in the New World. The College of Cordoba was founded in 1610 (only three years after the settlement at Jamestown), and authority to confer degrees was received in 1621 (one year later than the settlement at Plymouth Rock). Down to the time of the revolution education was in the hands of the Roman Catholic Church. Most of the schools were in the towns and cities where there were churches. They were in close proximity to the churches, and no small part of the time was devoted to religious instruction. The presence of English-speaking people in Buenos Ayres, which led to the introduction of Protestantism, also led to the establishment of other than church schools. Private schools conducted by English teachers have been contemporaneous with the Protestant movement, and they have had an Argentine patronage, the acquisition of the English language being a desideratum. Even now there are strong schools of this class in Buenos Ayres.

Does Argentina seem to have been slow in creating a public-school system? The fact that she has such a system is a marked evidence of her rapid progress. The parochial system that prevailed in Argentina through the colonial and revolutionary periods was not favorable to the development of a sentiment in favor of a public-school system.

The Argentine school system was created by the national government. Had it been left with the several provinces, as in the United States, the existing creditable results could not have been reached, certainly not by this time. If left to local legislation, the province of Buenos Ayres



would probably have promptly responded to the plans of the most progressive leaders, but the other provinces would have been slow and lax. It was necessary for the central government of Argentina to undertake the solution of the school question for the entire country. Its practicability was one of the results of the success of the Unitarios—of their ascendancy over the Federales. Dr. Sarmiento, while the representative of his government at Washington, was a careful student of our school systems. He returned home to assume the Presidency, which placed him in the most favorable position to use his knowledge and influence in advocating and perfecting a system there.

The Argentine school system is embedded in the national Constitution, which provides that Congress shall have power to decree plans for general and university education, and requires that the Constitution of each province shall provide for primary education. In harmony with this organic law the several provinces have made some provision for common or primary schools. Congress has found some legislation necessary, and also makes some appropriations where the provincial fund is insufficient for the primary schools. Some municipalities are charged with the maintenance and supervision of primary schools. The grade of these public schools depends upon their locality, those in which the most branches are taught and which are supplied with the most efficient teachers being in the most advanced provinces, and generally in the cities. The presence of normal schools and colleges in the provincial capitals stimulates the interest of the citizens in their common schools. The number of pupils in attendance throughout the republic in 1864 has been placed at 39,000; the number reported for 1888 was 175,239.

The number of these public schools, called fiscal where supported by public funds, increased from 1515 in 1884 to 2263 in 1888. Of the latter, 34 were schools of application, in which the pupils must pass in the common branches, and, in addition, study French, geometry, civil government, and some of the natural sciences; and the girls are also taught sewing, embroidery, and domestic economy: 12,915 pupils were in these schools in 1888. Under the general classification of public schools in 1884, there were reported the 1515 fiscal schools, 41 connected with

charitable institutions, 32 maintained by religious orders, and 364 private schools—in all, 2094—with an attendance of 104,139 in the fiscal schools, and 41,521 in the others—total number, 145,660. Of these, 70,187 were males, and 68,473 females. The increase of attendance in the fiscal schools from 1884 to 1888 was 71,100. There are private schools more or less closely connected with the Protestant churches, and the Methodist mission maintains a school at each mission station. The school age for the fiscal schools is from six to fourteen, inclusive. Basing an estimate on the enumeration of 1884, the present school population approximates 600,000, and the attendance less than forty per cent. of this population.

In 1871, after Dr. Sarmiento's return from the United States, he secured the establishment of a system of normal schools, the declared purpose of which is to give practical instruction in teaching. The first normal school was opened at Paraná, the capital of Entre Rios, in 1871. There are now two—one for boys and one for girls—in each of the fourteen provincial capitals, except Cordoba, which has three; and in addition to these there are five in Buenos Ayres, the national capital—in all, thirty-four. Dr. Sarmiento was also instrumental in introducing into these schools teachers from the United States. At the present time about forty American ladies are employed in them, receiving a liberal compensation, and commanding high respect. The schools of application are so few that much of the work prescribed for them is really done in the normal schools. This course must be studied before passing to the normal department, in which there are three years' training with specific reference to teaching—professional training. Those who receive public aid must teach three years.

The normal schools, in support and administration, are national institutions, but they are entirely distinct from the national colleges. Of these there are fifteen; one in each of the provinces, in most instances at the capital, and one at Buenos Ayres. As the name imports, these also belong to and are maintained by the general government. Such students as desire it may be accommodated with rooms and boarding in the college buildings. These buildings are fine structures, in harmony with the public pride in the educational enterprises of the state.



In the provision for classes the fifteen buildings will accommodate about twelve thousand scholars. There is a six years' course of study, embracing history, geography, elementary and higher mathematics, chemistry, physics, natural history, political economy, ancient and modern languages, literature, music, drawing, book-keeping, etc. The aggregate attendance is about two thousand, and one-fifth of these attend in Buenos Ayres. Only a few, comparatively, have completed the course of study; the large proportion study two or three years, and then engage in other pursuits. The rapid development of mercantile and other financial enterprises in every province, and the great success that has attended many of them, have so stimulated the spirit of business adventure that young men seek, by a so-called but misnamed practical education, a shorter road to the arena of active life.

Agriculture and mining being two great sources of wealth in the republic, the national government seeks to foster these interests by providing for special studies and investigations. In 1871 a school for mining engineers was established as a department of the national college of San Juan, and the government provided scholarships entitling the holders to \$25 a month. Schools of agriculture have been added as departments to the national colleges at Mendoza, San Juan, and Buenos Ayres, and in the last there is a veterinary school. The Argentines themselves have not inclined to the practical work of the farm, but the large success which has attended some of the agricultural colonies is revealing the fact that the great wealth of the future will come from the rich soil of the pampas, hence the wisdom of the government in placing agriculture in a relation to the school system that points to its importance, and will tend to popularize it with the people. The government also has established at Buenos Ayres a school of arts and trades, in keeping with the rising sentiment in other countries that schools should furnish training for the hand as well as for head and heart. In 1883 it founded an institute in Buenos Ayres for the deaf and dumb. There is also a national military and a national naval school, under the conduct of the Minister of War.

The national system of education in the Argentine Republic reaches its climax

in its two universities, one at Cordoba, the other at Buenos Ayres. In each of these are three departments or faculties—of moral and social science, of medicine, and of physical science and mathematics. The first of these is the latest adjustment of the former department of canon and civil law. Specialists of distinction have been brought into these faculties from Europe and America. One-half of the professors at Cordoba are of foreign birth and culture.

The school at Cordoba was founded by the Jesuits in 1610, and it is interesting to note that four years later it had a full academic course of study. Its relative grade and importance were recognized both by the King of Spain and the Pope, who invested it with authority to confer the learned degrees as early as 1621. This growth is attributable mainly to the financial help it received from the Bishop of Tucuman, Fernando de Sanabria, who in 1613 donated all his wealth, \$43,000, silver, as an endowment—an illustration of the spirit that animated some of the Roman Catholic fathers in the Spanish Americas.

As the most important school in South America for a long period, and as the centre of educational influence in the Argentine country for two centuries and more, the university of Cordoba has a history of peculiar interest. No other great school has been subject to so many changes. During its first fifty years the academic studies had due prominence given them. A change followed, through which theological studies received special attention, and for a century and a half it was little more than a training school for priests, although the department of liberal arts was formally maintained. When the Jesuits were expelled from the Spanish-American provinces in 1767, the control of the university was passed to the Franciscan order, from which time it began to lose its distinctive theological character. A department of law was established in 1791, and in 1812 the clerical orders were excluded from all part in the control of the institution. It was not only thus secularized in the first years of the revolution, but the departments were readjusted—one of theology, one of civil and canon law, and one of philosophy—the number of professors in each being about the same. In 1854 the national government formally took charge of the university, and in 1873



a department of natural sciences was added, and four years later a department of medicine.

The National Observatory at Cordoba is not formally connected with the university, but it increases the educational importance of this city, the old literary centre of the country. It is another of the fruits of Dr. Sarmiento's wise interest in education, being founded under his administration in 1865. The first director of the observatory at Cordoba was Dr. B. A. Gould, a Harvard College professor. While Dr. Gould was waiting for the outfit of the observatory he began the preparation of a sidereal chart showing the location and magnitude of the visible stars in the Argentine sky. The result is a work of great value, characterized by the usual painstaking accuracy of the enthusiastic astronomer. The high rank accorded to this observatory is mainly due to the skill and fidelity of its American director. On the same grounds is located a meteorological department, which was at first under Dr. Gould's direction. It has stations for observation throughout the entire republic.

If the University of Buenos Ayres had the early origin claimed by some, there is a blank in its history for a century and a half. Little seems to be known beyond the fact that in 1773 it was a flourishing college, in which theology, philosophy, and languages were taught. It had been under the control of the Jesuits until they were dispossessed. From 1776 to 1821 it was known as the College of the Southern Union, possibly so named in view of the consolidation of the provinces into the viceroyalty of Buenos Ayres. At the latter date the young republic, prolific in great and liberal plans, formally estab-

lished the University of Buenos Ayres, a part of the movement being the complete absorption of the College of the Southern Union. It made little progress during the dictatorship of Rosas, but revived under the new order of things. It has been thoroughly reorganized, and every department has been put in a most effective condition. It has between forty and fifty professors and about eight hundred students. Being at the national capital, it may receive some special attention. It has outstripped the ancient school at Cordoba, and in view of the meritorious rank it has won, may be regarded as the head of the national system of education.

The National Museum and public libraries are educational forces maintained at public expense, and have a place among the educational institutions. Beyond the statement that public libraries are being established in all the provinces, this reference to them must suffice. The scientific societies and the public press, though private enterprises, are educational in their influence. The press, compared with that in the United States, is limited in circulation and power, but it creates for itself an increasing demand, and the newspaper readers increase in number with the growth of public schools. The building of railroads has been prosecuted and encouraged by the national government. Already they radiate from Buenos Ayres five hundred miles southward, to the foot of the Andes westward, and a thousand miles to the northwest, nearly reaching Bolivia. The tendency of all the formative forces in Argentina is to make the people more homogeneous, to elevate them in their social conditions, to increase the intelligence of the masses, to develop the typical Spanish-American nation.

## A BATCH OF BREAD AND A PUDDING.

BY A. B. WARD.

**N**ANCY NEWTON was a blunderer, said folks who ought to know. If it wasn't blundering, it was worse; and here they tapped their heads, signifying there was something within those precious spheres which Nancy's cranium lacked.

Her aunt Felicia—what a name to go with sallow cheeks and a frame like a hay-tedder!—felt that she could have done better by Nancy if she had had an

earlier start. For the child was ten years old when her father left her doubly orphaned, and Felicia Newton, spinster, was called upon to fulfil the duties of kinship, and to atone for "such a bringing up as men folks give." A straight diet of femininity, "over and over" seams, bed-making, dish-washing, Miss Newton prescribed, and administered her own medicine. Nancy took it meekly, but grew