THE AMERICAN INSTITUTE OF LA PAZ, BOLIVIA

A Study of Its Influence for Social Progress.

THE AMERICAN INSTITUTE OF LA PAZ, BOLIVIA

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PREFACE.

In an effort to secure accurate, first-hand material for this paper, three types of questionaires were used.

I most gratefully acknowledge my appreciation to those who so kindly assisted me by their replies.

I wish to mention in particular the aid of some few whose letters were of outstanding assistance: Dr. George M. McBride, Earl A. Robinson, Sr. Guillermo Alborta, Walter I. Gholtz, Stephen P. Smith, and Charles Arthur Irle.

Of inestimable worth to me was the generous advice and timely criticisms of Dr. Watt Stewart who was my departmental advisor. His kindly encouragement was a real aid in the writing of this paper.

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THE AMERICAN INSTITUTE OF LA PAZ, BOLIVIA

I. Introduction.

High in the air, almost as high as the top of Pike's Peak, is a strange civilization - that of Bolivia. Here are a people living in the tropics and yet not in the tropics; a land where the infant mortality rate is perhaps as high as any place on the earth. Yet it is claimed that in Bolivia more men, per capita, live beyond the one hundred year mark than in any other place in the world.[1]

More than half of the population of Bolivia is Indian.[2] Of these the most important races are the Aymará and the Quechua; the Aymarás living in the cold, desolate highland sections and the Quechuas in the warmer valleys. A. O. Gutierrez writing in the March-April issue of The Bolivian, 1932, "Bolivian Sketches", pictures the Aymará:

> ...Nothing moves him...The highlands have made him a philosopher. He is a master of serenity, the wisest and most human of all philosophers...strong, muscular, unaffected by atmospheric changes...He keeps his language, his usages and customs; no one has been able to overcome him, not the Quechua, who was the first conquerer, nor the Spaniard during the conquest, nor the Creole after it. He keeps himself apart and mistrusts all who are not of his race. Should he disappear from the Bolivian highlands it would be impossible to replace him; for to be able to put up with so much altitude, so much cold and solitude,

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[1] Encyclopedia Americana, Iv, 183.

[2] New International Encyclopedia, III, 479.

one must have what the Aymará alone has - a soul forged in four centuries of grief![3]

The Quechua, in contrast, has a softer language, more submissive manners, and a more sociable disposition. He is a lover of music and is marked by the mild valleys of the Bolivian Andes where life is less hard.[4]

Bolivia is a land of mighty contrasts. Giant mountains raise their snow-capped heads straight into the face of the tropic sun. High, treeless, semi-artic plains stretch for more than a thousand miles along the crest of the Andean Cordillera. Tropical forests are so dense that the mid-day sun is turned to evening gloom. Along the western Andean fringe stretches one of the most relentless deserts known,[5] while just over the cumbre[6] to the east is a land of everlasting rainfall.[7] Some wag has said that it rains here 366 days a year whether it is leap-year or not.

Nor is the contrast of mountain, desert, and forest greater than that of the human beings which inhabit them. There could scarcely be a greater contrast than that afforded by the Indian peon and his master - the peon travels weary leagues, laden with fruit, grain, sugan, rum, rubber,

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[3]Beck, Bessie Dunn, A Study of Changing Social Attitudes in The American Institute of Bolivia, a Dissertation, The University of Chicago, Chicago, Illinois, August, 1935, p. 19.

[4]Ibid.

[5]Bryce, James, South American Observations and Impressions, 166-204.

[6]Divide.

[7]The eastern portion of Bolivia lies well within the rain belt of the torrid zone.

coffee, or what not, produce from the finca[8] in the lowlands, which he must deliver to his master in La Paz; a person of wealth, widely traveled, and cosmopolitan in his tastes. As a reward for his long treck, loaded as a pack-mule, the Indian is allowed to sleep on the rock floor of the open patio[9], covered with such blankets as he has carried with him. In a day or two he will start his homeward journey, laden, likely as not, with something needed at the farm below. The man of the "Big House" will sell the farm produce at a pitable figure,[10] and buy gasoline at better than a dollar per gallon, American gold, to drive a foreign-built car costing thousands of dollars. Yes, Bolivia, Upper Peru, is a land of mighty contrasts.

La Paz is the highest capital city in the world, and also the highest city of its size found anywhere on earth. It stands more than 12,500 feet above sea-level. In 1916 it had a population of 125,000.[11] La Paz is indeed one of the strangest of cities.

Do you ask why man should build a city of this size perched high in the mountains there, days journey from the sea, no navigable river nearer than a thousand miles, desert

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[8] Farm.

[9] Enclosed garden.

[10] In La Paz the writer bought oranges, carried on the back of man or mule from the lowlands, a distance of more than 100 miles, at a real per dozen; a real is less than 3¢, American. At the same time, 1914-17, a Ford car sold for more than $2,000. American gold.

[11] Estimate, made from unofficial statistics, but perhaps more or less correct.

on the one side, tropic jungle on the other, and the strip down the center so high in the air that, though in the torrid zone, it is a cold, treeless plain where only grains that mature in a few short weeks are grown? Why should the quaint, yet beautiful, city of La Paz stand, today, 12,500 feet above the sea? The answer is gold - gold, silver, and tin, and nearly all other metals known to man.

Bolivia is one of the richest mining centers in the world. From the mines at Huayna Potosí alone more than two billion dollars, American, has been taken in silver ore.[12] Potosí is a veritable mountain of silver. Too, lead, zinc, copper, and tin are found in surprising quantities. In 1916 the Republic of Bolivia was furnishing more than a third of all the tin used by the people of the entire world.[13]

The eastern Bolivian Andes are especially rich in gold. Today most of the gold producing mines are located there. From this region, too, was brought the precious metals, so legend has it, that the sacred Inca might bathe in a golden tub and eat from gold plate.[14] And, too, from this land of unceasing rain came the gold for Atahualpa's ransom - some three million English pounds![15]

In writing of the great extremes of this land one must not omit transportation and travel. Landing on the coast of Peru at the port town of Mollendo, one travels across the coastal desert plains then, up, ever up, into the great

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[12] Encyclopedia Americana, IV, 183.

[13] Bryce, Op. cit., p 192.

[14] In Prescott's History of Peru, Vol. I., pp 3-181, one finds an interesting treatment of the Incan civilization.

[15] Bryce, Op. cit., 192

Andean Cordilleras, and down again to a great, treeless plateau. Here is the land of the sun-worshipers, the home of the ancient Inca. Did you ever feel the healing warmth of the rising sun after a night spent in a fireless hut, perched high on that great unfriendly plain, you would not blame this simple man for paying homage to the great god Sun!

As one leaves the coast and sea behind he is struck by the bleak monotony of the desert, with its mile on listless mile of yellow shifting dunes. Soon the ascent of the Andes begins, great snow-capped mountains come into view, and finally after hours of tedious climbing, one finds himself roaring through great black tunnels, thundering over high tressels and winding in and out among giant, shaggy peaks. More tunnels, more tressels, and ever upward the climb until one finally come to feel that the ocean, the shore, and ships are things of a forgotten long ago. One creeps around a last dark mass of broken crags and there below him lie the quiet waters of Lake Titicaca, the highest navigable body of water in the world, resting there some thirteen thousand feet above the sea. Smoke is belching from the funnels of three ocean-going ships as they stand ready to carry the traveler, boot and baggage, to the Bolivian shore.

When one learns that these ships were blocked up somewhere in Scotland, shipped around Cape Horn, and up the coast of Peru to be carried finally from the coast up over the desert, plain, and mountain pass on the back of man and mule, he is indeed ready to admit that this is truly a land

of mighty contrasts.[16]

One crosses Lake Titicaca in comfort, and takes the train on down to La Paz from the port town of Guaqui. Arriving in La Paz he steps out on the platform of a modern railway station to find tramcars or taxis to carry him to his destination. One's trunk - it weighs three hundred pounds or more - no matter - is already loaded on the back of an Aymara Indian, the burden carrier of the ages, and, if he doesn't hurry it will arrive at the hotel, a mile away, before its owner. As one goes through the streets he sees man and mule laden with everything from a baby-grand piano to a load of new-mown alfalfa hay, dodging Ford cars and fine carriages drawn by the horses of the rich. Yes, one must admit that this is a Land of Mighty Contrasts.

Turning now from Bolivia and La Paz, let us consider somewhat the two continents, north and south, and briefly their people. We have often heard the term "sister continents". Is this not a misnomer? Are they sister continents? Hispanic America is Latin - North America above Mexico chiefly Anglo Saxon; the latter speak English, the former Spanish and Portuguese; the prevailing religion in South America is Roman Catholic. Only an estimate may be made, but of the one hundred twenty million people of Hispanic America, probably not more than one half of one

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[16] We learned that the ships were operating on Lake Titicaca before the arrival of the railroad.

per cent are Protestant.[17]

The Hispanic American's distaste for manual labor is in contrast to that of the average North American. Here attention might be called to the fact that the term North American or American is in a measure misleading, for Mexico and Central America, and "The Indies," are all in North America. The term Hispanic America embraces everything below the Rio Grande del Norte and includes the West India Islands, with the exception of Haiti.

Again, the social and political life of Hispanic America is more closely modeled after Europe than it is after that of North America. One has but to recall the fact that the Hispanic-American countries were under the absolute control of Spain for more than three centuries to realize that this must be true.[18]

The North American's general ignorance of the real conditions in Hispanic America is great. Disgusting is the ignorance of the braggadocio "Yank" that still thinks of Hispanic America as a land of monkey men, infested with revolutions and mosquitos. There is the story of a certain glass merchant of Denver, Colorado, who wrote to the American consul at Buenos Aires, asking if trade could be developed there in his line of business, and naively asked if glass were used in the store windows. The American consul answered him

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[17] Catholic Encyclopedia, IV., 487.

[18] These dates mark the discovery of America by Columbus, 1492, and the time when the power of Spain in America was first seriously challenged.

there was room for such a business in Buenos Aires since that city had a population some nine times greater than that of Denver. He might politely have begged to ask if there would be, in the merchant's opinion, an opening for a book-selling establishment in Denver.

The writer was told by an agent of a steamship company in New York City that the company could not sell tickets for his party straight through to La Paz, Bolivia; they would be responsible to the port of Mollendo, Peru, only, as travel from the coast to La Paz, some three hundred miles distant, was made by stagecoach or muleback. One can imagine the relief of the party when it found train connections from the coast to La Paz, with diner, pullman, and observation car. Not only this, but there were rail connections with La Paz from two other coast cities.

The task of the far-thinking men of both continents has ever been to cement more closely the lives of these two great peoples. Is it not true that a better understanding, a spirit of fair play, a willingness to seek the other's good, will go a long way toward the prevention of future wars in the Carribean and South Atlantic? May not a sane, friendly treatment of inter-continental problems prevent a repetition of the conditions existing today in the North Sea, the Mediterranean, and the troubled waters of Asia? It is the aim of the writer of this paper to show that The American Institute at La Paz, Bolivia, and like schools, are today one of the leading factors in fostering this movement.

II. The School and Its Activities.

Two schools conducted by North Americans served as the background for the establishment of The American Institute at La Paz, Bolivia. These schools, Santiago College, under the supervision of the Methodist Episcopal Church, conducted for girls, and the Instituto Inglés, under the supervision of the Presbyterian Church, conducted for boys, were both located in Santiago, Chili.

In 1905 the Bolivian government requested Mr. Browning of the Instituto Inglés to open a similar school in La Paz. The request was declined as was a second similar one.[1]

In 1906 Rev. Francis M. Harrington, of the Methodist Episcopal Church, went to Bolivia to organize church work there. The Bolivian government asked him to open a school. Mr. Harrington agreed to do this. He contracted five or six North American teachers to assist him in this school, which made its debut in what was known as the Alexander house in La Paz, Bolivia, in 1907.[2]

The school soon proved its worth. The director of education of Bolivia, who is a member of the president's cabinet and who is known as the minister of instruction, entered

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[1]Above data from letter (February 10, 1938,) to writer from Dr. George M. McBride, former teacher at Instituto Inglés, Santiago, Chili, former president of The American Institute, La Paz, Bolivia, author of several books on South America, and now associated with the University of California, Los Angeles.

[2]Ibid.

into a contract with the school authorities whereby the government was to pay a yearly subsidy or 20,000 bolivianos to The American Institute. In return for this subsidy, the government selected some twenty pupils which it sent free to the school. A few years later, about 1910, the amount of the subsidy was doubled when the government withdrew its subvention from the Jesuit school. The number of free pupils was also doubled.[3]

The Catholic Church showed some opposition to the establishment of this school. At this time, since the separation of church and state had not yet been effected, the church dominated education in the country. There was no political or other opposition.[4]

Quoting from the Bulletin of the Pan American Union, January, 1910:

> A college, conducted in the English, and known as "The American Institute" was established about four years ago at La Paz. This institution has proved so thorough and efficient in the curriculum prescribed that the government has decreed that its certificates or diplomas shall admit the persons to whom issued to entrance in the universities of the Republic without the necessity of an examination.[5]

At first the examinations in The American Institute were legalized as leading to the bachelor's degree, without demanding that the Institute conform strictly to the government courses. Later it was required that the school adjust its courses to conform to the official program, with some ex-

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[3] Ibid.
[4] Ibid.
[5] "Bolivia", p. 121.

ceptions.[6] Teachers' credentials were presented to the minister of instruction. Diplomas and certificates were examined by that department. Great care was taken in this matter. One North American teacher who arrived upon the scene with a degree from a small denominational school in the United States, had to have his credentials certified by the board of his home state before he was permitted to teach.

It was planned that the school should be conducted much as schools in the United States are conducted and the range of subjects taught was similar; most of the textbooks were in English. Discipline, moral training, and general social instruction conformed to North American ideas. Since the knowledge of English was considered a decided commercial asset, a great deal of attention was paid to the study of that subject.

In the teaching of Spanish and French, native Bolivian teachers were used. Often, too, in later years, graduates of the school have been employed, both in the regular teaching work and in supervision of athletics. As the school grows and as more Bolivian boys become fitted for this work, it seems only natural that they should play an increasingly important role.

The school at La Paz had been established but a short time before like schools were requested at other towns. In 1912 a school was opened at Cochabamba, the third city in size in Bolivia. This school was authorized by an act of

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[6]McBride, letter cited.

the Bolivian Congress. Provisions were made for one hundred and fifty boys but the first enrollment numbered more than two hundred and fifty. The Institute at Cochabamba was subventioned by the Bolivian government as was the school in La Paz.[7]

Quoting from the "Bolivian Notes" in the Bulletin of the Pan American Union, March, 1912:

> The American Institute of Bolivia, with schools at La Paz and Cochabamba, is one of the best equipped, most useful, prosperous, and well-managed educational institutions in the Republic. There are four regular departments in the schools that make up the institute, in which the primary, intermediate, secondary, and commercial courses are taught.
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> The registration of pupils begins on December 1 of each year. The school opens on the first of each year and closes about the middle of October. The Institute is subventioned by the government, and a large number of the teachers employed are North Americans. Most of the textbooks used are in the English Language, imported from the United States, and are sold by the Institute to the pupils at very moderate prices.
>
> The Institute also has night classes for pupils who cannot attend the day school.

Education had made little progress in Bolivia up to the time of the establishment of The American Institute. The barrier of language was great, since Indians and mixed races spoke native dialects. In 1901 the total number of primary schools in the republic was 733, with 938 teachers and 41,587 pupils. School enrollment was only one in 43.7 population.[8] By 1912 there were 990 primary schools (public and private),

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[7] Circular Bulletin, The American Institute, 1913.
[8] Encyclopedia Britannica, IV., p. 174.

3960 teachers and 81,336 pupils; higher education tended toward instruction in law, medicine, and theology. All educational matters were practically under the supervision of the church.[9]

The American Institute seems to have been successful from the start. Pupils came not only from the city of La Paz and vicinity, but from Oruro, Cochabamba, and Arequipa, Peru. For example, one boy, Juan Orellano, coming from the low country region on the east, could not make the trip home and back to school during a summer vacation. He traveled by river canoe, poled by the Indians from his father's estate, then many days by mule, up through Sucre to Cochabamba; from there he took the stagecoach to Oruro, then continued to La Paz by train.

Enrolled in The American Institute were members of all classes of society; the full-blooded Indian boy attended classes with the boys from the best families. In one classroom sat the grandson of the president of the republic, the son of the secretary of war, the two sons of a rich and influential family of Peru, and a boy from Oruro whose father owned lands and mines of which he knew not the value. There were many other students of equal standing. In this same class was the illegitimate son of an Oruro chola,[10] who sat in the market selling tortillas[11] that her son might attend the American school. This boy, today grown to manhood, is a leading attorney in one of the best cities in the

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[9] New International Encyclopedia, III, 479.
[10] Chola - female, mixed Indian and white; cholo - male.
[11] Small cakes made of corn meal, peculiar to the country.

republic.[12]

Here also was Chungarro, the full-blooded Indian boy, a good student and athlete. When this boy, representing The American Institute, came out on the football field to play at half-back against the son of one of the best families of La Paz, in a game between The American Institute and the Colegio Nacional, the crowd commenced jeering, saying: "Indians can't play football; Indians and burros kick backwards and carry packs on their backs." However, be it said to the credit of good sportsmanship, when the Indian boy began to outplay his opponent, the National College rooters acknowledged it with a cheer: "Chungarro! Chungarro! Bravo! Bravo!"

The story of Iyabiri is also typical. One day an Indian father came to the school carrying his boy's trunk on his back.[13] He came from a point in the lowlands some two or three hundred miles distant. As he reached the outskirts of the city he met a streetcar coming clattering down the valley. Thinking it some monster with no good intent, he dropped the trunk and he and the little boy hid by the roadside till the strange creature was gone. Arriving at the school he found Dr. McBride, the president, and dropping to his knees he clasped the startled man around the ankles with both his arms

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[12]Letter from Charles A. Irle, former teacher and president of The American Institute. How in charge of the mission building program at La Paz, Bolivia, and other South American cities. May 5, 1938, La Paz, Bolivia.

[13]Since it is thought beneath a gentleman to carry any burden whatsoever in Bolivia, it is not hard to see that this man was rather low in the social scale. A professional man in La Paz carries nothing in his hands when on the street, not even the letters from the postoffice. There is a servant for everything.

and began kissing his feet.[14] The president finally got the Indian man to tell him what he wanted. He asked that his little boy, Iyabiri, who had never seen a school before, much less attended one, should have an equal chance with the other boys of the school.

The American school offers three medals - gold, silver, and bronze - for the three best records in first year English. This Indian man walked back to the school in the spring and stood, barefooted, poncho over his shoulder, cap in hand, as from out a group of sixty, his boy, Iyabiri, was awarded the gold medal.

There are many instances similar to the two just mentioned. One thing a person from the United States is forced to notice is the spirit of fair play as between races. The Hispanic American is not quick to draw the color line; he is willing to give credit where credit is due.

In 1912 the enrollment at The American Institute was approximately three hundred boys, one hundred of which were internados.[15] A department for girls was included in both The La Paz and the Cochabamba schools. These schools were for local residents as there were no provisions for boarding girls. The enrollment of girls was quite small at this time, possibly twenty-five to thirty-five for each school.

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[14]There is a Spanish expression: Le beso los pies de usted. "I kiss your feet." A rather common expression, but seldom put in practice.

[15]Boarding pupils.

The subsidy from the Bolivian government for The American Institute was withdrawn in 1914, as a result of the World War. Payment has not been resumed. Teachers contributed their time without pay rather than see these schools close their doors, although the bishop of the church came to the school to say that they would have to close for lack of funds. This condition continued until about the time of the close of the war. Money was taken in from tuitions and from other sources to meet the running expenses of the school, outside of the salaries. The rent on the buildings alone amounted to $4,000.00.[16]

This item of rent was later eliminated as the school bought lands and buildings for the housing and care of the pupils. Some of the buildings were remodeled, others torn down and more modern buildings put up in their place. Charles A. Irle, a former teacher at La Paz and a graduate of Washington State University, with a fine knowledge of architecture, was put in charge of the buying of grounds and the building program. This resulted in an increased enrollment and a wider field of influence.[17]

Another phase of the school life that must not be overlooked is that of sports. From the beginning sports were a decided factor in the building of the school.

Back in 1910, George M. McBride, President of The American Institute at La Paz, Bolivia, took a football which he had

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[16]Circular Bulletin, American Institute, 1913.
[17]Irle, letter cited.

carried from New York City in his suitcase, inflated it, gave it a kick, and, like the American farmer who by that rude bridge, embattled stood, and fired the shot heard round the world, he too had started something. This was the first football, so far as can be discovered, to be brought to Bolivia.[18]

From this beginning teams were organized at the school. A little later the Colegio Nacional had a team and matched games were played on the cancha[19] of The American Institute. By 1916 football clubs were organized in Oruro, Cochabamba, Potosi, and in many of the smaller towns of the republic. Some of the larger cities had as many as three or four clubs and city tournaments were held. Teams traveled from Oruro to La Paz, one hundred and fifty miles. Great crowds attended these games. Nor was the movement confined to the larger commercial centers. To the writer's knowledge there were organizations in many outlying villages far from commercial centers.

Invited to referee a game at Chulamani, one hundred and twenty-five miles in the interior, the writer accepted, and walked the entire distance. Here, remote from civilization, is a village of some 10,000 people where a cart-wheel has never turned. All commerce in and out (or should we say up and down) is carried on the back of man or mule. The road leading down was but a mere trail, in places not fit for the feet of a mule. It was built, so I was told, ages ago by the

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[18] Writer's personal investigation.
[19] Athletic field.

Incas. It would be well could they return and repair it.

The writer called the football game, in fact two of them. It was a beautiful Sunday in spring; the games were played in one of nature's amphitheaters. Hundreds, even thousands, of curious people had gathered on the mountain sides. Since there was no admission charge, rich and poor were there. For many it was their first time to see man compete with man in open, friendly combat. Until now their idea of sport had been that of man playfully jabbing hardened steel through the heart of some poor, maddened ox. As far as the writer could learn the only serious mistake he made in calling these games was when he called time out and asked them to remove a player who had held too long to his lips the enticing cup.

The sports idea was new in Bolivia - that is, the idea of human contact. Bull-baiting and the cockfight had been the leading outdoor diversions up to this time, and yet, so great was the hold that football, basketball, scouting, and track took upon the people that the bullfight was soon outlawed.[20] A little later a law was passed in Bolivia prohibiting even the showing of motion pictures depicting a bullfight.[21]

Two other activities important to the life of the school were the Boy Scouts and the track and field events. The scout work was organized by Charles Arthur Irle in 1911-12.

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[20]Statement made to writer in 1921 by Agusto and Edurado Fajardo then students at the University of Missouri and former students at The American Institute at La Paz, Bolivia. Today these boys, now men, are prominent in the public and economic life of Bolivia.

[21]Ibid.

In training of Bolivian youth, scouting was perhaps the most important of any of the school's extra-curricular activities. This phase of the school life will be taken up later.

The track and field sports were absolutely new to the people of Bolivia. They had never seen youth race against youth, nor, as one put it, they had never seen a boy climb a long pole to jump over a bar and then fall back down to the ground.[22] There was immediate interest in this sport as there had been in football.

In the spring of 1913 track work started at the school and so great was the interest exhibited by people and press that it was decided to hold an official meet, the next year, inviting the public. Medals - gold, silver, and bronze, - were ordered from the United States. On the day of the meet the national congress adjourned and many officials of that body attended. John David O'Rear, American Ambassador to Bolivia, presented the medals to the winners and then in turn presented winners, medals, and all, to the national officials attending the meet.

Owing to the diversified ages of the students they were divided into three classes: Class A, 16 years and above; Class B, between 12 and 16 years; Class C, under 12 years. The racing events of the program included the 100-yard dash, the 220, the 440, and the 880;[23] high and low hurdles and

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[22] The pole vault.

[23] Owing to the great alittude, better than 12,500 feet, it was thought best not to run the mile.

relays. Also were included the high-jump, broad-jump, shot-put, pole-vault, and discus throw.[24] The boys of the school took to these games and sports as eagerly as boys of our own land and with equal aptitude.

Tennis and basketball were also among the school sports. Baseball was not played as no plot of level ground of sufficiently large size could be found near the school. La Paz sits in a great gorge; the houses stand looking down upon one another. Even the trolley car does not make the climb straight up from lower to higher La Paz, but winds back and forth like a burdened donkey climbing the mountain side.

As previously mentioned, scouting was perhaps the most important of the extra-curricular activities. This was true because the boys spent more time at it. The other activities were more or less seasonal, while scouting was an all-year job.

Scout work was carried on principally with the internados, or boarding pupils. Since the life of the internado was greatly restricted, so far as personal freedom went, scouting was a real diversion.

The organization of the scouts was much as in this country today. We were, however, not restricted by a national, state, city, and ward council as today. There was no expensive overhead and scout paraphernalia could be bought in the cheapest market without offending some high court that had

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[24]Taken from official program of track meet.

such goods for sale.

In the school, in the years 1912 to 1917, there were three troops of scouts: Troop No. I. consisted of the youngest group, with Earl A. Robinson as scout master; in this group the ages ran from 9 to 12 years. Troop No. II. was under the direction of Charles A. Irle, previously mentioned as the organizer of the scout movement in Bolivia, their ages were from 12 to 16 years. The third troop consisted of boys from 16 to 21 years. This last group was in charge of the writer. As a rule it is hard to get boys of this age to "carry on" in scouting, however, since the life at the school was rather confining, the diversion of scouting was eagerly accepted. A fine group of youngsters they were. This group held together for some four years. It would be hard to say the number of miles its members tramped.

On one scouting trip they went down over the western slope of the Andes bordering the desert region; twice they descended the eastern slope to the town of Chulamani, already mentioned; once to Oruro, one hundred and fifty miles distant; and once to Lake Titicaca which lies high on the altiplano along the Peruvian border. Add to this many Saturday hikes and they would cover many hundreds of miles.

It was no little chore to get some twenty boys ready for such a trip. The pack of each boy had to be examined to see that it included the proper rations, clothing, and so on. And, there was the matter of shoes. Napoleon, it is asserted, once said that an army travels on its stomach. A scout needs

shoes, and good ones. Then there is the matter of medical aid. When a boy becomes critically ill more than a hundred miles from the nearest doctor, and with no means of reaching this doctor except on foot - Well, one just gets along as best he can without a doctor.

The scouts carried blankets, food, medicine-kit, kodaks, scouting ax, and pike-pole, all as a part of their regular equipment. One rifle was taken but nothing was killed except for food. The scouts were taught many good and useful things. The following is an essay by Victor Pabon, age 12, a scout:

> There are many boys that kill to the little birds. The birds is our friends; he rejoice our houses and gardens and in the fields. The big trees and the little plants they would be destroy. The birds are good and useful. When a boy kill to a bird he only see the beautiful colors of his feathers. He do not think that can be a mother or a father to which their little pigeons are waiting in the nest. In other nations there are men and boys that protect the little birds.
>
> --Victor Pabon.

Pabon is today one of the rising young artist of Bolivia.[25]

One article of equipment, chuño, should be given special mention. Somewhere in ages past the Indian[26] of the Andes rebelled at having to carry, in water, many times the real food weight of the potato. Practical thinker that he was, he removed the water. The potato is carried high into the snow-

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[25] Pan American Union Bulletin, March, 1935, Art. p. 235. Since this was written, letter from Charles A. Irle, March 19, 1938, tells of Pabon's death. He was shot down while flying for Bolivia in the Chaco War.

[26] Indian here was used for lack of better term. Early discoverers of America thinking they had found India, called native race Indian.

fields and left to freeze; then placed in running water, late from the glaciers, it thaws out gradually and does not decay. Taken from the water, it is piled in heaps and we now have "tater tramping" day in the village. Men, women, and children attack them with their bare feet, tramping up and down, removing the skins. This done the water evaporates and there is left only the white, starchy food substance known as chuño. It is, of course, very light; one can carry on his back several days' rations and not be over-burdened.

We "civilized" people ship potatoes from place to place, transporting some fifteen or sixteen times in weight of water to one of food. The benighted Indian removes the water before he starts his long treck to market.

III. The Progress and Influence of the School.

Today the American Institute of La Paz, is housed in its own plant, which is valued at $150,000.00, American gold. A dormitory houses one hundred boys; the smaller boys are under the care and supervision of a competent woman who oversees their hours of rest, their baths, clothing, etc. The older boys are under the supervision of a man, who cares for their needs and sees to their general good conduct in the dormitory.

Hours outside the class-room are carefully supervised. An athletic field is provided for the boys, where they spend from an hour and a half to two hours a day exercising, playing games, and engaging in supervised exercise in general. Two hours of supervised study is conducted in the evening; here the boys study and read. The boys go to bed at night and get up in the morning on schedule. A special dining room is provided for the boys; it is under the regular supervision of the teachers.

The day of special interest for the boys is Saturday. On this day they are given a few hours to attend the motion picture theatre, visit friends, or use in any manner they please. Parents provide funds for extra expenses, depositing them with the school, with instructions as to how much allowance is to be given per week. Careful accountings are made to the parents of the boys on this particular matter.

Each Saturday morning the boys assemble to receive their propinas.[1] It is a sad day for the boy whose father or teacher asks that his propina be withheld because of some misconduct.

Competive games, for which the boys are given special training, include football (soccer), tennis, basketball, and volleyball. They compete with the public schools and colleges in these games. Baseball is played within the school only; there is no inter-school competition.[2]

The American Institute lays stress on physical training. Besides the institution of games on the athletic field, equipment has been installed for the general gymnasium type of exercise, such as tumbling, bars, etc. Today in Bolivia the Bureau of Education is supplemented by a department of physical education, established in 1931, having charge of the physical training in all schools. The program covered is varied and thorough.[3] Physical education in the elementary and secondary schools of all types has been made obligatory in Bolivia.[4]

At the time of the founding of The American Institute in 1907, education was in an almost medieval state in Bolivia.

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[1] Allowance for spending money.

[2] Smith, Stephen P., letter to writer, Leesburg, New Jersey, March 2, 1938. Mr. Smith taught in The American Institute for the past twenty-five years.

[3] Smith and Littell, Education in Latin America, pp. 117f

[4] Bulletin of the Pan American Union, (March, 1929) "Education and Fine Arts," p. 298.

The main effort toward education up to that time had been carried on chiefly by schools conducted by nuns and priests. The object had been to teach the catechism, music, art, foreign language, and handwork. True some excellent work was turned out in the line of laces, embroidered linens, etc., but general education as we know it in this country was not provided in any school in the land. The system was a parrot-like question and answer type. Set questions and their answers were given out and these were memorized, regardless of whether they were understood or not.[5] Even in 1915-16 the public schools of La Paz were taught by rote. Passing by the schools one could hear the pupils chant their lessons in unison. Textbooks as used in The American Institute were a marvel to the people. Instructors in the native schools as late as 1912-13 were attempting to teach trigonometry and astronomy to children in the fifth and sixth grades.[6]

Carleton Beals' comments on the state of education of the Indian. He says that early efforts were made by the priests to educate the Indians, mainly, it must be said, to christianize them, but that such efforts were discouraged because too much instruction endangered the domination of the overlords who wanted to keep them in their feudal state.[7]

Although The American Institute was organized and is

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[5] Ross, E. A., South of Panama, pp. 253-298.

[6] Personal statement to writer by Dr. George M. McBride, cited.

[7] America South, p. 325.

sponsored by the Methodist Episcopal Church, religious training is not compulsory. All controversial subjects are carefully avoided. Internados are asked to attend Sunday services.[8] It is not the desire, nor would it be politic, on the part of the school, to create any ill will concerning religious training. The trend is more towards the promotion of high moral standards and general social progress than the creation of Methodists. A pastor of the Methodist Church at La Paz once said that if his church could just set an example that would encourage the reigning church to clean house, he should be satisfied. The attitude taken is much like that of teachers in average community in the United States. Education, not evangelization, is the paramount goal.

We may presume there are some teachers there, very young (or very old) who still believe in a burning-hell and a God to whom one prays for rain, but taking them all in all the teachers of The American Institute were, and it is believed, still are, a fine bunch of hard-working, free-thinking souls who have dedicated their lives to the field of education, and don't care a continental dam whether the peoples of South America are protestant, Catholic, or Jew.

That this ideal of liberalism has succeeded is shown by the fact that today The American Institute enjoys good

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[8]Gholtz, Walter I., letter to writer, La Paz, Bolivia, March 19, 1938. Mr. Gholtz has been teaching in The American Institute for twenty years.

fellowship with the other schools of the city. The graduates of the school are admitted to the universities of the land without further examination; a certificate of graduation is all that is necessary. Most of the universities of the United States admit these graduates on the same basis.[9]

Not all of the teachers of The American Institute today are from the United States. There are some thirty-five South American teachers, including twenty-one who are graduates of the school. Of the sixteen North American teachers at The Institute ten of them have been teaching there for fifteen or more years, two others for ten years each. Stephen P. Smith, now at home on furlough, has taught at the school for twenty-five years, Walter I. Gholtz, twenty-four years, Mr. and Mrs. John F. Herrick and Dr. and Mrs. F. Z. Beck twenty years each.[10]

Salaries paid teachers vary from forty dollars for women and single men to fifty-five dollars for married men, per month. These salaries are augmented by the fact that all living expenses are paid the year around; salaries are paid for ten months per year. There is a substantial increase based on years of service.[11]

Provisions have been made by the Bolivian government to pension retired teachers. Teachers who have taught for twenty

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[9]Smith, letter cited.
[10]Gholtz, letter cited.
[11]Irle, letter cited.

or more years are entitled to receive their salary, including vacations.[12] One teacher who has taught in The American Institute for the required number of years informed the writer that he was being considered for this pension.[13]

It is only in late years that education for girls, outside of the convents, has been given serious attention. A commercial college for girls was opened in the city of Cochabamba in 1911, with accomodations for 300. Not all applicants could be accomodated.[14] In 1922 five young ladies were graduated from one of the national universities.[15]

With the education of girls in institutions of higher learning the nation is making strides of inestimable value. Boys attending The American Institute have spoken regretfully of the fact that there was not an internado department for their sisters. They showed concern over the fact that they would not be able to find girls who had had advantages equal to their own when they came to choose a wife. It is gratifying to note that great progress is being made along this line, not only in the wider opportunities offered by The American Institute, but throughout the educational program of the department of public instruction.[16].

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[12] Bulletin of Pan American Union, September, 1927, "Public Instruction and Education," Bolivia, Teacher Retirement, p. 932.

[13] Smith, letter cited.

[14] Bulletin of Pan American Union, April, 1911, p. 760f.

[15] Bulletin of Pan American Union, July, 1922, Public Instruction and Education, Bolivia, "Woman Graduates," p. 86.

[16] Smith and Littell, Education in Latin America, pp 117ff.

Normal schools in Bolivia today are training teachers for all types of teaching, secondary and commercial, rural, city, and Indian. In 1931 the first normal school for training teachers for the indigenous schools was established in La Paz, with equipment for manual arts and agricultural experiments, as well as for regular classroom training. This move is in keeping with that of other nations of South America.[17]

Edward A. Ross, Professor of Sociology, University of Wisconsin, visited The American Institute while he was in South America. Quoting from the book which he wrote upon his return to the United States, we find these statements:

> In results the best missions of the Protestants cannot compare with their best schools. Take, for example, The American Institute planted in La Paz five years ago by the Methodist Board. Its teachers are models of piety but no religious instruction is given. All the classes are conducted in English. The pupils come from the best families all over the country. In twenty or thirty years the lads it is educating will be the leaders, and Bolivia will feel a stronger sympathy with American ideas and ideals than any other South American country. Congress soon recognized the fine work the Institute was doing by giving it a grant and later it actually took away its subsidy from the Jesuit colegio and gave it to the Institute. A branch, also subsidized, is now at Cochabamba, another is to be planted at Santa Cruz and three other centers are asking for branches. Such work is in line with the true strategy of Protestant work in South America, which is to make virtue and true religion to abound in either of the great Christain confessions.[18]

The truth of the above prophesy is shown by the statements of such men as Dr. George M. McBride of the University

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[17] Ibid.
[18] Op. Cit., p. 327f.

of California, Charles A. Irle, architect and director of the mission building program in South America, Walter I. Gholtz, and Stephen P. Smith, teachers, all men who have spent years in the field of education in Bolivia. All agree that the boys' school at La Paz is not only producing many leaders in the national life of Bolivia today, but has been decidedly instrumental in bringing about a better feeling between that country and the United States.

William Jennings Bryan was so well impressed with his visit to the Institute that upon his return, he wrote favorably of the school and of its influence in The Commoner from which the following quotation is taken:

> At La Paz, the administrative capital of Bolivia there is a college called The American Institute. It was founded about four years ago at the request of the Bolivian government, and enjoys an annual appropriation from that government. The sum given the present year is 14,000 Bolivian dollars, or about $5,000.00 in American money. The Institute has a student body numbering between 140 and 150 boys and young men, drawn from the entire country, several of whom are from the families of officials. It is the only American college in Bolivia and therefore occupies a very important field...
>
> It now occupies rented ground and buildings. Mr. Bryan visited the college during his stay in Bolivia and became so interested in its work and so impressed by its possibilities that, finding it would require about $50,000.00 to purchase needed land and buildings for the Institute, he volunteered to try to raise $25,000.00 through The Commoner if Bishop Bristol would undertake the raising of the remaining $25,000.00. Mr. Bryan, therefore, invites subscriptions, and starts the list with $250.00...This is a good way to show our appreciation of the blessings which come with American citizenship and a good way, too, to extend American influence in South America. [18a]

After a study of the conditions of education in Bolivia,

[18a] May 22, 1910.

a member of the Carnegie Peace Foundation said of the Methodist Schools:

> These schools might well become for South America what Robert College has been to the Far East.[19]

When General Pershing visited Lima as special ambassador to the Peruvian Centenary he also paid a visit to Bolivia. While there he was entertained at The American Institute. He later showed his friendly feeling for the school by sending an autographed photograph of himself, which was hung in the school.[20]

Scores of graduates of The American Institute have attended institutions of higher learning in the United States, later returning to fill positions of trust, not only in Bolivia, but in other Hispanic-American countries.[21]

Caesar Renjel, after graduating from The American Institute, at La Paz, went to the United States, enrolling in the Iowa State Agricultural College at Ames. On finishing there he married an Iowa girl, taking her to Bolivia as his bride. On leaving the United States he addressed a letter to the writer saying he was going back to Bolivia to teach his people better farming methods; he hoped to start a movement that would drive the wooden plow from his land. Congressman Renjel, father of this boy, introduced the first bill for religious liberty ever presented before the Bolivian congress.[22]

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[19] Circular Pamphlet, cited.
[20] Smith, letter cited.
[21] Irle, letter cited.
[22] Circular Bulletin, American Institute, 1913.

Senor Renjel died some years ago leaving his son, Caesar, some four thousand square miles of land besides mines and other property. The influences of this boy, now a man, will no doubt make for better relations between the two lands - North and South.

Again, we have the case of Congressman Fajardo, of Oruro, who sent his sons to The American Institute and later to the University of Missouri at Columbia. One of these boys, Augusto, is today Chief Bank Inspector of Bolivia; the other Eduardo, is a member of congress. Other instances that show the influence of the graduates of The American Institute, at home and abroad, are cited as follows: Luis Tejerina, member of Bolivian Congress; Hector Ormachea, Rector of the University, La Paz, Bolivia; Raul Cardoza, Director Tecnico, Colegio Ward, Buenos Aires, Argentina; Carlos Mendez, Consul of Bolivia, Chicago, Illinois; Luis Villalpando, Methodist Pastor, Bahia Blanca, Argentina.[23]

Ernesto Guevarro and Manuel Flores were graduated from the commercial department of The American Institute. Upon graduation these boys went to work for the Bolivian Railways, Incorporated, at small salaries. Their efficiency was soon rewarded by rapid advance in position and salary. Manuel Flores soon became the private secretary to the assistant manager of this railway corporation in Bolivia. In 1916 the general manager of the Bolivian Railways, Inc., stated:

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[23]Smith, letter cited.

> I have been in the railroad business in Peru, Chili, and Bolivia for fifteen years. Excepting men whom I have brought over from England I have never found help to equal the boys The American Institute has sent me. I would like to fill my office with such boys and I will take everyone you can recommend from your graduating class this year, even if I have to hold some of them on salary until I can find places for them.[24]

Perhaps the outstanding example of the school's influence on the lives of the Bolivian people is found in that of the Alborta brothers, Jorge, Waldo, and Guillermo. All are graduates of The American Institute, two of them were later employed as teachers in the school; also, all three of these boys attended school in the United States.

Jorge, now a Member of the Bolivian Congress was at one time Consul of Bolivia at Los Angeles; at another time he was the Bolivian Consul at Bordeaux, France. Waldo Alborta also served as consul at Los Angeles; he died while stationed there. Guillermo, the third brother, is now Consul General of Bolivia at New York City.[25]

In order to give a personal appraisement of the school's service in Bolivia by one of the graduates, a letter recently received by the writer from one of these brothers, Senor Guillermo Alborta, is here quoted:

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[24]Burns, Ray G., "American Trained Lads Lead in Bolivia," World Outlook (March, 1917), pp. 13-14.

[25]McBride, letter cited.

Consulado General
de Bolivia
90 Broad Street
New York

March 24th, 1938,
No. 218.

Mr. Ray G. Burns,
Box 172,
Stillwater, Oklahoma.

Dear Professor:

I am in receipt of your kind letter of the 5th instant, which I take great pleasure in answering.

I remember with gratitude my professors Messrs. George McBride, Charles Arthur Irle and Earl Robinson, as well as yourself, who taught me Geography and Geology. The knowledge which I gained at The American Institute at La Paz prepared me well for the future, facilitating greatly my studies at the University.

At the present time the American Institute at La Paz has its own beautiful location, with large sport fields, excellent libraries and a thousand pupils of both sexes, very satisfied with their professors and scholastic progress.

It can be said without doubt, that the American Institute at La Paz takes an important part among the High Schools, counting up to date with a good number of ex-alumni, whose public and private practise is well recognized in the country. Many of them have already fulfilled important posts in the public administration and political field. Among them I can name Hector Ormachea Zalles, ex-Minister of Finance; Jorge Valdez M., Minister in Uruguay; Augusto Fajardo, former President of the Foreign Exchange Control Board; Eduardo Fajardo, Jorge D. Alborta, Luis Tejerina, all these former National Duputies and Carlos Mendez, Consul of Bolivia in Chicago.

That is to say that this Institution founded in 1907, has served its purpose splendidly in a fourth of a century, responding to its educational aim.

Sports and Scouting have also received a great impulse in this school, having always shown its team colors with pride, winning many years the inter-school championship of La Paz.

The school days are unforgettable, bringing back pleasant memories due to the fraternal relations which exist between professors and pupils, studying in a cheerful manner and under the most sane optimism.

I do not know very well the progress made by the ex-alumni, which you mention, as they are at the present time in the United States, but I sincerely trust that they have made good use of their time.

May this be an occasion to let you know of my gratitude and appreciation for the knowledge which I gained through you, while you were a professor in the years of 1912-1917, and which contributed greatly to augment my scientific learning, as an addition to my general culture.

Extending to you my best wishes, I remain,

Very sincerely yours,

Guillermo Alborta V.,
Consul General.

A letter from Walter I. Gholtz dated, La Paz, Bolivia, March 19, 1938, gives the following information: Mr. Gholtz has taught for twenty-three years in the school at La Paz; the only break other than regular furlough in his long years of service, was during the World War when he returned to the United States and entered the service of his native land. Raul Cordoza is technical director of Ward Institute in the Argentine; Villalpanda is a pastor in the Argentine Methodist Conference. Mr. Navia, who comes from a cholo home, a graduate of Cornell University, holds a Master's Degree from Columbia University, is doing a great deal of work in La Paz along religious and educational lines. Carlos Mendez, Guillerma Pacheco, and Jose Guzman are all graduates of North American Universities and are doing important medical work in Bolivia. Mendez (now in Chicago as Consul) will return to Bolivia in June to work with Dr. Beck in the American clinic built up in connection with the American Institute; he was here during the war.[26] Guzman is now an assistant doctor. The attitude of the Bolivian people towards the North Americans is better than in most South American re-

[26]The war of the Chaco between Bolivia and Paraquay.

publics; the schools have no doubt helped in maintaining this attitude.

We turn now to testimonials from some of the men prominent in public life of Bolivia yet not directly connected with the schools. Senator Aramayo of Tupiza wrote:

> I have had great satisfaction in observing the progress of your students, and I recommend your school, both as a national senator and as a private citizen. I again renew my petition that a school be established in Tupiza.[27]

Quoting Congressman Fajardo, of Oruro:

> I am very glad to say that The American Institute is an institution of learning well organized and rendering important service to the country. Because of the conditions I have preferred to educate my children in this school. I should also like to state that as a national congressman I have asked that a similar school be established in my own city, Oruro.[28]

The Governor of Cochabamba in his annual report to the president - 1913 - said:

> The Institute is one of the best establishments of education to be found in the Republic.[29]

Ex-President Villazon in a letter to minister of instruction said:

> I have had occasion several times to visit the American Schools and am convinced of the good teaching the scholars receive and of the competence and faithfulness of the teachers.[30]

The growth of The American Institute has been steady and progressive. The school is today housed in its own buildings. When the cornerstone of the new dormitory was laid, the

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[27] Circular Bulletin, American Institute, 1913.
[28] Ibid.
[29] Ibid.
[30] Ibid.

government recognized the importance of the event by sending a military band for the occasion.[31]

The American Institute is the largest school in Bolivia today. The 1937 enrollment reached 950. It is hard to say just what its ranking is among the schools of Bolivia since there are other foreign schools, some with newer buildings, but the fact that it has the largest enrollment speaks well for its high rank.[32]

Three years ago the commencement address was delivered by the president of the republic. The past two years the minister of public instruction has delivered the address. The graduating classes are now so large that the commencement is held in the Salon de Honor de la Universidad.[33]

Thus the story of The American Institute at La Paz goes on. Its graduates are found in all walks of life. It is impossible to tell the full story. The influence of this school is an ever widening one. It is the writer's belief that there is no other factor in Bolivia that has had wider influence for moral and social betterment or has been more influential toward cementing the friendship and understanding of the peoples of Bolivia and of the United States.

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[31]Smith, letter cited.
[32]Irle, letter cited.
[33]Smith, letter cited.

APPENDIX

The material found here is given to show the type and scope of questionaires used.

Questionaire.

This questionaire filed by Stephen P, Smith, Leesburg, New Jersey, March 2, 1938.

1. Is the American Institute fully accredited school today?

   In the Primary and Secondary, yes.

2. What scholastic standing is required of teachers?

   Of Primary Department? Graduates of American Institute, or Normal or University.

   Of Secondary Department?

   Normal or University graduates.

3. Does school have an accredited Commercial Department?

   No, application pending.

4. How Many North American teachers in the American Institute today?

   15

5. How many South American teachers in American Institute today?

   About 25.

6. How many graduates of American Institute are teaching in the American Institute today?

   About 5.

7. Are American Institute graduates teaching in other schools of Bolivia? Approximate number?

   Some - five.

8. From what social classes do American Institute students come?

   Middle and upper. Pupils are from cultured homes, not Indians.

9. What is the average age of pupils of Secondary?

   Ages - 12 to 20.

10. Do boys of the American Institute compete with other schools in athletics?

    Yes.

11. Give fully class of schools or organizations they play? What games?

    Priests' and Nuns' and Public Schools - all grades.

    There are no parochial schools.

    Soccer football, tennis, basketball, volleyball.

    Baseball within school, only.

12. Give statement concerning the methods used in the dormitories.

    No girl's dormitory at present. Small boys' dormitory, with lady inspector. Big boys with man inspector. Routine about as when you were in school, but with ample campus and elegant internado. Religious instruction, avoiding controversial questions. Week day, voluntary. Sunday, interno, obligatory.

General.

List North American teachers now at the American Institute, with the number of years service of each.

Name	Years.	Name	Years
Gholtz	20 odd	Helen Rusby	18 odd
Smith	25	Hazel McCray	18 "
Carl S. Bell	15	Mr. Wheppler	2
Mrs. Bell	15 "	Mrs. Wheppler	2
Dr. F. S. Beck(clinic)	20 "	Mr. Biggo	2
Mrs. Beck	20 "	- - - (misfit)	1
John F. Herrick	20 "	Thelma Good (five years in Chile.)	2
Mrs. Herrick	20 "		
John Hallett	10 "		
Mrs. Hallett	10 "		

What salaries are paid? For women? About $25., U. S.

For Men? About $25. for single and $40. for married.

Currency depreciated.

Between what ages are the pupils? From 5 to 20 years.

What is the present enrollment of the school? (1937) 950.

Number internados - 100 Externados? - 850.

What are tuition costs?

Internados? $10. monthly Externados? $1.50

What is approximate value of the buildings and grounds, including cancha, of the property actually belonging to the American Institute?

1,500,000 bolivianos, exchange 20 Bs. to $1.00.

Could you send a prospectus of the School? - None here in New Jersey.

Does the school maintain laundry, bakery, dairy, or other such branches? (Detail somewhat.)

Laundry, yes; much baking done.
Students are not used as waiters in dining rooms or sweepers of class-rooms, because of prejudice against manual labor. Apart from the American Institute, we maintain several Indian schools, free, almost. Indians contribute something to show appreciation for help received. Indians continue to beg for schools in spite of bitter persecution.

List names of present position of any graduates of American Institute:
In positions of trust in South America, or United States, whether in school or at work.

Guillermo Alborta, Consul General of Bolivia, New York.

Carlos Mendez, Consul of Bolivia, Chicago.

Raul Cardoza, Director Tecnico, Colegio Ward, Buenos Aires.

Augusta Fajardo, Chief Bank Inspector, Bolivia.

Eduardo Fajardo, Member of Congress, Bolivia.

Luis Tejerina, Member of Congress, Bolivia.

Hector Ormachea, Rector of University, La Paz.

List names of students of American Institute who have attended school in United States.

Augusta Fajardo, Eduardo Fajardo, Luis Tejerina, Julio Silva, Miguel Sardon, Daniel Ballivian, Walter Montalvo, Jose Guzman, Angles, Pabon, Bustamante, Jaurequi, Alberto Mendez, Munoz Reyes brothers, etc. - attended Syracuse University, University of Michigan, University of California.

Any printed matter - statements, newspaper or pamphlets, concerning influence of American Institute.

Could someone consult Mrs. Beck's thesis for Doctor's Degree on Bolivia at Chicago University? Consult Pan-American Union, Washington.

Your own personal statement.

Also on furlough - Miss Hazel McCray, 3522 San Marino St., Los Angeles, Calif. Choltz is still in La Paz. There is good air mail service now. General Pershing visited Lima, a few years ago as special Ambassador to the Peruvian Centenary. He then visited La Paz and our school. Afterwards he sent us a large autographed photograph of himself, by way of the Legation. I may receive a pension from the Bolivian Government. My health will probably permit my return to Bolivia. When our new dormitory corner stone was laid, the government sent a military band for the occasion.

Present standing of the American Institute in Bolivia.

Secondary and Primary courses official. Our high school graduates are on a par with those of other schools, for local university entrance. Our graduates are admitted on certificates to most U. S. Universities. It is the largest school in Bolivia.

Additional information.

Three years ago, the President of Bolivia delivered our commencement address. The last two years the Minister of Education and Official Mayor have officiated. Commencement now big affair, held in Salon de honor de la Universidad. Our commercial graduates are found almost everywhere one goes, in good positions, in Bolivia.

Questionaire.

This filed by George M. McBride, Los Angeles, California, February 10, 1938.

Origin of American Institute.

1. When founded? 1907

2. By Whom? Francis M. Harrington.

3. Did school open (1) at request of Methodist church?___

or(2) at request of Bolivian government? Yes.

or(3) private initiative? Yes.

Give details, if possible.

In 1905, government had requested Browning of Presbyterian Instituto Inglés in Santiago, Chili, to open school. He declined; also declined second request. Harrington went to Bolivia, 1906, to open church work. Government asked him to start school. He agreed. Contracted five or six American teachers; started in the Alexander house in La Paz.

4. Was there a charter, or other authorization, for the establishment of the school?

A contract, binding government to give yearly subsidy of Bol. 20,000 per year, Institute to take some 20 boarding pupils. A few years later, about 1910, this amount was doubled when subsidy was withdrawn from Jesuit school. Number of free pupils also doubled. That was situation when you came.

5. Was there early opposition to founding of school?

Religious? Yes, much.

Political? No.

Other opposition? I think not.

Organization.

1. Was the American Institute officially recognized by the Bolivian Department of Education? Yes.

   Examinations in Institute were "legalized" as leading to "Bachiller's" degree, at first without demanding that Institute conform strictly to government courses. Later Institute was required to adjust courses to official program (with some exceptions).

2. Was the curriculum approved by the National Department of Education? If not, how different?

   See above.

3. Were the American Institute teachers fully accredited by the National Board of Education? Yes.

   Their diplomas were presented to the Minister of Instruction for such accrediting.

4. Was the American Institute organized as follows:

   (1) Primary, Intermediate, Secondary, College?

   Yes Yes Yes No

   (2) If not, how organized?

Organization - continued.

5. How did the American Institute rank with other schools of the same class in Bolivia?

More American, more modern, probably better instruction.

6. Was school subsidized by National Government? In what years?

Amount?

(See above)

7. Was there a Congressional order or subsidy?

Contract was with the Minister of Instruction, but he was authorized by congressional action.

Was there only a verbal contract?

Written contract.

8. If subsidy was discontinued,

(1) When? 1914

(2) Why? War left depleted national revenue.

Was subsidy renewed?

(1) When?

(2) Why?

(Not that I know of)

9. For what reason was subsidy granted?

To stimulate educational development.

General.

1. Does the school give training in religious training?

   If so in what way?

   Not officially while we were there. I do not know about it now.

2. Could you give any example to illustrate the standing of the school in national influence? (newspaper clippings, letters, or other material?)

   The files of "El Diario" and "El Tiempo" of La Paz would show many references to establish this.

3. What influence do the graduates, or former students, of the American Institute have on the political, cultural, spiritual, and economic life of Bolivia today? (concrete examples).

   Teddy Hartman (graduate) was Rector of the University. Jorge Alborta is a Member of Congress. Jorge Alborta was Bolivian Consul in Los Angeles and Bordeaux, France. Waldo Alborta was Bolivian Consul in Los Angeles. - Died here. Guillermo Alborta is now (1938) Consul General of Bolivia in New York.
   Many other could be cited, I am sure, by those familiar with present day conditions in Bolivia.

4. Have any boys from humble homes - Indian or Cholo - made a decided social advance? Examples.

   Many. Notably an Indian boy, Ayaviri, and another of nearly pure Indian race.

5. Are any of above in prominent positions today?

   Do not know.

6. Is there any evidence that the attitude of the Bolivian people toward North Americans has improved because of the school? Examples.

   Many boys have come here to study. One, Ladislao Castillo, has become an American citizen.
   I wonder what more?

Extract from questionaire of Charles Arthur Irle,

La Paz, Bolivia, May 5, 1938.

Q - Is there any evidence that the attitude of the Bolivian people toward North Americans has improved because of the school?

A - Without doubt The American Institute in Bolivia has done more to bring about a better understanding between Bolivia and the United States than any other movement. Many, probably more than 100, students from our schools have attended Universities in the United States.

Big Commercial enterprises have a tendency to exploit Bolivian wealth, and have created opposition; the collection of large loans to Bolivia has brought on strained relations; but education has brought the two nations closer together than anything else. The Institute has tried to bring to Bolivian youth the best in education, character, morals, through the influence of Christian teachers.

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