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The Republic of Ecuador,

Social, Intellectual and Religious
Conditions Today

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Ecuador

GEOGRAPHICAL SITUATION

The Republic of Ecuador fronts on the Pacific Ocean, and lies south of Colombia and north of Peru. Its acknowledged area is 116,000 square miles, but there are large territories in dispute with its neighbors, which, should Ecuador be successful in its contentions, would bring the total area to a little over 276,000 square miles.

This enormous extension of territory may best be understood if compared with other better known areas, such as some of the States of the American Union. To create in the United States an area equal to that claimed by Ecuador, we would have to include the great states of Ohio, Illinois, Indiana, Michigan, Wisconsin and West Virginia, with Hawaii and the District of Columbia thrown in for good measure, while the Galápagos Islands off the coast, and not included in the above continental area, are almost as large as Porto Rico. Or, if reduced even to the smaller area, this would still be equal to the combined areas of New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, Rhode Island and the District of Columbia, with nearly 2,000 square miles to spare.

The Republic is roughly triangular in shape, with its base lying along the Pacific coast. The apex of the triangle crosses the Andes mountains and extends to the sources of the Amazon river. The Galápagos group of islands already referred to, lie 580 miles off the coast directly on the Equator. The group is composed of thirteen large, and a number of small islands, but at present has no economic value. The strategic importance, however, is great, since these islands lie in the direct path of vessels coming across the Pacific from New Zealand and Australia to the Panama Canal, and the United States has been quoted as trying to gain possession of them for the purpose of establishing a naval base. The Emperor of Germany also made Ecuador an offer of purchase at one time, but the popular sentiment is strong against the sale of any part of the national territory, and all such suggestions have been refused, although

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the need of money has been great. Moreover the Constitution declares that the territory of the Republic is "one and indivisible," and no Congress or political party has dared take contrary action, such as would arise from the sale of any part of the national domain.

There are three distinct zones of climate in Ecuador. The first is the coast zone which is tropical, and whose principal products are cacao, coffee, rubber, sugar, tobacco, ivory nuts, and many kinds of fruits, especially oranges, bananas, alligator pears, melons, etc. The second is the inter-andean region which embraces the slopes, table-lands and peaks of the Cordillera de los Andes, among these last the two well-known summits, Chimborazo, which rises 21,000 feet above the sea, and Cotopaxi, a volcano, which is 19,613 feet in height. The climate of this zone is temperate, and the products include wheat, corn, oat, beans and potatoes, and the valleys and plains afford pasturage for cattle, horses, goats and sheep. The third zone is an uncultivated, unexplored region that slopes down from the Andes to the Amazon, inhabited only by tribes of wild Indians, among them the Jibaros, or head hunters, whose very name is a terror to their enemies.

The total population of the Republic is estimated at 2,000,000, but there are no official figures, and some writers place it as low as 1,500,000. Guayaquil, the principal port, is the second largest city, with 90,000 inhabitants, and the population of the other sixteen provincial capitals varies from 5,000 to 40,000. Quito, the Capital of the republic, has an estimated population of 100,000. This city lies 297 miles in the interior, at a height of 9,373 feet above the sea, and is reached from Guayaquil by a railway which passes over a ridge almost 12,000 feet high. This journey takes two days because of the steep mountains to be climbed and the numerous stops which are made along the way. The railway was constructed by American engineers at a cost of \$20,000,000. Most of the commerce of the country passes over this line, since practically all importation and exportation are carried on through Guayaquil, which is situated on the Guayas river, forty miles from the sea, but at sea level.

All varieties of climate and production are to be found in these three zones, which, combined with the unusual fertility of the soil, make of Ecuador an altogether pleasant country in which to live. Quito, though but fifteen miles from the Equator, is, because of its altitude, surprisingly cool, though not cold, and Guayaquil, because of the cool waters of the Pacific which twice a day sweep up the river in a tide of sixteen

feet, is not warmer than some of the cities on the Spanish Main or the coast of Mexico.

HISTORICAL SKETCH

Francisco Pizarro, the illiterate, but daring and capable Spanish swine-herd, overthrew the Empire of the Incas early in the sixteenth century. This empire centered in what is now the republic of Peru, but to the north lay another empire, that of the Caras, with its capital at Quito. When Atahualpa, the last of the Incas, had been treacherously put to death, Pizarro then turned his attention to these lands to the north and despatched one of his lieutenants, Sebastian de Benalcázar, to conquer the Kingdom of Quito. This conquest was easily encompassed, since the Indians were a simple people and the Spaniards heavily armed, and in 1534 the capital was entered, a brother of Pizarro was named Governor, and the land was apportioned among the conquerors as feudal estates.

In 1542 the vice-royalty of Peru was established and the territory now included in the Republic of Ecuador was made a part thereof. Later on, in 1717, the vice-royalty of New Granada, with the capital at Bogotá was set up and Ecuador transferred to this new regional authority. This arrangement continued for but five years, when it reverted to Peru, but in 1739 it was definitely assigned to New Granada and remained a part of this vice-royalty until freed from Spain by the revolution which began in Quito in 1809, when the Spanish Governor was deposed and a revolutionary cabinet established. Independence, however, was not assured until General Sucre overthrew the royalist forces at the historic battle of Pichincha, May 24th, 1822. The territory was then incorporated with that of the Greater Colombia, under Simon Bolivar, which included the modern republics of Venezuela, Colombia, Panamá and Ecuador. In 1830, this union was disrupted and Ecuador proclaimed itself an independent republic, with General Flores as the first president.

The history of the republic has been turbulent, and revolution has succeeded revolution with wearying rapidity. The struggle, on the whole, has been between the Liberal and the Clerical parties, with first one and then the other in the ascendant. Even today, with a Liberal constitution and with the Liberal party in power, the Clericals remain strong and are a force to be reckoned with in all endeavors to uplift and educate the people.

STRUGGLES BETWEEN FACTIONS

Perhaps no better insight into this turbulent history of Ecuador could be obtained than that which is secured through the study of the administrations of two of its presidents, García Moreno, whose power terminated with his death by assassination in 1875, and Eloy Alfaro, who was done to death by the soldiers and mutilated by the populace in 1912, after having served two terms as president and secured the Liberal constitution by which the country is now ruled.

García Moreno was the head of the Catholic party in Ecuador, and entirely under the domination of the clergy. His only ambition seemed to be that of establishing more firmly the Church of Rome in all the affairs of state, and it was largely due to his influence that the Concordat was finally established in 1863, giving to the Church what was practically supreme power over the State. As a matter of historical interest, and as showing how far fanaticism may go in foisting ecclesiasticism on a country, it will be well to quote here the first two articles of that Concordat, which read as follows:—

TERMS OF THE CONCORDAT

"Art. I. The Roman Catholic and Apostolic religion shall continue to be the religion of the Republic of Ecuador, and it shall conserve forever all the privileges and prerogatives which belong to it, according to the Law of God and the canonical rules. Consequently, no other heretical worship shall be permitted, nor the existence of any society condemned by the Church.

"Art. II. The instruction of the youth in the universities, colleges, faculties, public and private schools, shall conform in all respects to the Catholic doctrine. In order that this may be assured, the Bishops shall have the exclusive right to designate the texts that shall be used in giving instruction, both in the ecclesiastical sciences and in the moral and religious instruction.

"In addition, the diocesan prelates shall conserve the right to censure and prohibit, by means of pastoral letters and prohibitive decrees, the circulation of books or publications of any nature whatsoever, which offend the dogma or the discipline of the Church or public morals.

"The Government shall also be watchful and shall adopt the necessary measures to prevent the propagation of such literature in the country."

It was, no doubt, in the spirit of the last clause that the customs officer in Guayaquil years afterward, when appealed to for the admission of the first box of Bibles, brought in by Francisco Penzotti, said, "While stands great Chimborazo these books shall not enter Ecuador." (Therefore, it was with considerable satisfaction that I brought with me from Colon five large boxes of Bibles and portions, which I delivered

to a missionary on the docks and saw through the customs, where no word of complaint was uttered, nor even an examination made. And yet, great Chimborazo still stands!)

DEATH OF GARCIA MORENO

But a revolt against the power of the Church gradually grew up in the republic, and the young university men, in particular, leagued together in a series of plots against the dictator, one of which was finally successful and resulted in his death. The act of assassination is graphically related by one of the principal actors, who managed to escape and lived a refugee for many years in Peru, but now lives in Ecuador and gave me personally a copy of his book in which he defends, on the basis that they acted as patriots to keep the Church from lording it over the State, all those who participated in the bloody scene.

This rather remarkable description of one of the bloodiest scenes in the history of Ecuador, written by one of the principal participants who is now a respectable and respected citizen, living quietly in Guayaquil, is worthy of reproduction here as showing the intense struggle that has been carried on between Liberals and Conservatives, and which has had its origin in the desire of the Church to take supremacy over the State.

RESULTANT CIVIL WARS

As a result of the above assassination, civil wars were started which, after almost a quarter of a century of fighting, the complete exhaustion of the resources of the country and the loss of many thousands of valuable lives, resulted in the overthrow of the Conservatives and the adoption of a liberal Constitution.

The principal leader of the Liberals in the last years of these wars, and the one chosen president at their termination, was Eloy Alfaro. It is a tradition throughout this region of South America that he owed his liberal attitude to a study of a copy of the Bible, which was given him by a traveling missionary, Dr. Marwin, a Presbyterian, who met him on one of the coast boats. However true this may be, I was told by one who knew him well, that he never failed to read at least a chapter each day from the Book, and that he lost no opportunity to recommend its study to others. There was no one to instruct him, however, and he seems to have tended to a spiritistic interpretation and believed that he was being led and directed by some familiar spirit.

DEATH OF ELOY ALFARO

Eloy Alfaro served two terms as President, but, after having retired from power, found himself involved in a political upheaval, was thrown into prison and butchered by the guards and mutilated by the populace in a manner that has seldom if ever been equalled for ferocity in the annals of so-called civilized nations.

PRESENT STATUS OF CHURCH

The Concordat was abolished by the Liberal party under the lead of Alfaro, and the Patronate adopted by which the state alone is recognized as supreme in Ecuador. The properties of the various orders, which embraced almost entire provinces in some cases, were taken over by the state, and strict laws were made governing the entrance of foreign priests and nuns into this country. Even today, they are debarred from entry into the country, and, occasionally, an overzealous Catholic governor interprets this law as applying to Protestant missionaries as well. In all such cases, however, he has been overruled by the government in Quito, and shortly told that the decree applies only to priests and nuns of the Roman Catholic faith.

THE EXPROPRIATION OF CHURCH PROPERTY

The paragraphs of the message of President Alfaro, which brought about the enactment of what is called the Law of Beneficence, and which refers to the expropriation of the property of the orders, reads as follows:

"The properties generally designated as of the 'dead hand', rented or administered according to the law of worship, have come to be almost unproductive for the religious orders, and are completely useless to the people, in whose generosity they had their origin. Since the religious orders have been declared by the constitution to be merely private institutions, they have not complied with the Civil Code, not even to the extent of securing a legal existence. Therefore, it is wrong to give these orders the usufruct of such property, thus mortgaging them to the detriment of the republic. There could be no harm, then, in adjudicating these gifts of the 'dead hand' to the Establishment of Beneficence, in order that they may be administered in such a way that the income from their products will go to provide for the needs of the poor and helpless. In this way, the properties which were given by the people

to the religious orders would return to the people in their need, and would be used exclusively to alleviate suffering. But, since it would not be just to deprive the present members of these orders of all support, it will be necessary to designate a just proportion of the income for their use, this to be guaranteed from the proceeds of the properties themselves."

The plea of the same president, which resulted in the separation of Church and State, is worthy of translation, here, as showing the deep feeling that existed in Ecuador on all religious questions, and as an eloquent plea for liberty of conscience. It is the more remarkable since Alfaro had seen but little of life outside his own country, which has always been very much shut off from communication with the more advanced countries of the world, and was not a man of wide scholastic preparation. Some of his clerical enemies still claim that he was entirely illiterate, though this is an error. One paragraph of this Message reads as follows:

"Let the Church be free, with a capacity of acquiring rights and contracting obligations, but, let it remain subject to all the prescriptions of our legislation. And, on thus decreeing, I beg of you to take steps to avoid all motives for ulterior conflicts between the Church and State, adopting so far as may be possible, dispositions analagous to those which have prevented any conflict between these powers in the United States, Mexico, Venezuela, etc.

"In the countries which are to be found in the front rank of all nations as regards progress, the clergy is deprived of all power to intervene in the business of the State, atheism is practically unknown and there are no political parties in whose platform there can be found any doctrine hostile to public worship. The governments, on the one hand, are freed from the necessity of dictating preventive or repressive measures which, in one way or another, wound the religious sentiments of a large number of citizens. There, where religion exists in a position of perfect independence, every form of an official subsidy for its maintenance become unnecessary, because the contributions of the faithful are sufficient to give to public worship all that splendor which its dogmas demand.

"Separation of the two powers, when this does not signify the erection of a state within a state and an altar before the tribune, when the ecclesiastical power, as a merely legal entity, is subject to all the laws of the nation and never flies the spiritual orbit in which it rules supreme, when the State does not invade, nor can invade, those spiritual attributions of the

Church, there is no doubt that there exists a solid and durable basis for the promotion of social harmony and as an element of progress and civilization.

"I thus set before you, with the frankness and high idealism that the case demands, the difficult and complex religious problem, and the nation can be sure that, whatever be your solution of this problem, that solution will be carefully dictated by the most inspired sentiments of justice and patriotism, and with a view only to the greatest national good."

This patriotic appeal of Eloy Alfaro brought about the results he desired, but also set the train of circumstances that finally led to his betrayal and death.

SPECIAL PROVISION OF THE PRESENT CONSTITUTION

Compared with other states of Latin America, Ecuador has a constitution that is surprisingly advanced and liberal. The president is elected by direct vote, as are also the members of Congress, and every male citizen of over twenty-one years of age, who can read and write, is entitled to exercise the right of suffrage. The Senate is composed of 32 members, and a Chamber of Deputies of 48. The President is elected for a term of four years, but cannot be re-elected until after a lapse of two terms. In addition to his cabinet, which is composed of five Ministers, he must consult a Council of State on all important matters, and this Council represents the Congress when this body is not in session.

Some of the articles of the Constitution which were enacted, with special reference to the pretensions of the clergy, may be quoted as follows:

- "Article 16: Instruction is free, with no other restrictions than those pointed out by the respective laws, but all instructions given by the State or the municipalities is essentially civil and lay.

Neither the State nor the municipality shall give a subsidy to, nor help in any way whatever, any instruction that is not official or municipal."

"Article 18: The Republic recognizes no hereditary positions or privileges, and no personal prerogatives.

It is prohibited to found mayoralties of any kind of organizations which may hinder the free transfer of property.

Therefore, there cannot exist in Ecuador any kind of property which cannot be sold or divided."

"Article 26: The State guarantees the following:

Section 3. Liberty of conscience in all its aspects and manifestations, so long as these are not contrary to morality nor subversive of the public order.

Section 16. Liberty of thought, expressed by word, or in the press."

"Article 28. Foreigners shall have the same civil rights as Ecuadorians, and the same constitutional guarantees, so long as they respect the constitution and the laws of the Republic."

ARMY AND NAVY

A standing army of 7,500 officers and men is maintained, and a navy which consists of one cruiser, of 600 tons, a torpedo destroyer of 1,000 tons, one torpedo boat of 56 tons, and 4 smaller boats, with a total equipment of about 200 men.

TELEGRAPH FACILITIES

There are over 5,000 miles of telegraph lines in the country, and the service is both rapid and within the Republic, is fairly sure. An ordinary message may be sent anywhere in the country for only a few cents, and to one of the neighboring countries a message of ten words will not cost more than a quarter of a dollar, although, as I found from experience, the probability is that it will never be delivered. There is also a cable connection from the coast, and one of the principal relay stations of the cable line is on an island off the coast of Ecuador. There are two telephone companies which operate in Quito and there is long distance connection between this city and Guayaquil, and also with other points in the country.

SANITARY CONDITIONS

Ecuador is one of the richest countries in Latin America in regard to its natural resources, yet but little has been done to develop this latent wealth. This has been due in great part of the sanitary condition of Guayaquil, the principal port, in which yellow fever, the plague, and other diseases of a virulent nature have been prevalent at least since the coming of the white man, and probably during the centuries that preceded his arrival.

This obstacle to the country's progress has now been removed, inasmuch as one of the last triumphs of Dr. Gorgas, surgeon-general of the United States army and working under the Rockefeller Institute, was the sanitation of this port. Yellow fever has now disappeared, and Guayaquil may be con-

sidered as healthy as Panama. While I was in the city, an order was received from the authorities of the Canal Zone, releasing from quarantine, for the first time in many years, all ships arriving from Guayaquil. The same orders have now gone into effect in Peru on the south, and Guayaquil is at last given officially a clean bill of health.

Most of the steamship lines plying between Panama and the ports to the south now include this port in their itinerary, and access to the interior of the country is thus made easy and safe.

For years, the only boats touching in Guayaquil were those of the Pacific Steam Navigation Co., now a branch of the Royal Mail, which were engaged in coast service. Now, however, many lines have entered the trade, and one may choose between British, Italian, Dutch, Chilean or Peruvian vessels, while numerous tramps, flying the American and other flags, make occasional calls at this port.

Unsanitary conditions still exist in the interior towns and cities, as in all Latin-American countries, but the general conditions would seem to be as favorable to health if proper care is taken, as in Venezuela, Guatemala, Mexico, or any other country of the tropics. Certainly they are no worse than those which exist in the interior of Central America or Paraguay, and the foreigner who exercises necessary care as to food and water may travel and live as safely in Ecuador as in any other similarly situated country. The traveler in particular will have to abstain from the use of many forms of food sold along the railway lines and prepared by the Indians in ways and places that would not bear inspection. One of the principal delicacies which I noticed were roasted guinea pigs, served in a row on a platter, looking like so many rats. This delicacy was eagerly bought up by the local passengers, and sweet-faced young ladies eagerly and ravenously tore the flesh from the bones with as much enjoyment, seemingly, as an American young lady would attack a box of Huyler's bonbons.

Macabre stories are also told of the serving of other meats in sandwiches which are sold along the line, in which the discouraged looking canine population plays an important part. There was not lacking, even, the story of the priest, who, finding a human ear in his plate of soup, became righteously indignant, believing that this was too much even for a priest to bear in silence, and started an investigation which resulted in the discovery of a band of criminals whose confessions cleared up the baffling mystery of the sudden disappearance

of a number of travellers in that same region. I judged, however, that this and other similar tales were told for the benefit of the stranger, who was taken to be a tenderfoot in travel in Latin America.

COMMERCIAL CONDITIONS

Because of its isolated condition, Ecuador has had but little contact with the outside world, and its commerce has been correspondingly limited. With the sanitation of its ports, new life has already begun to flow into the country, business relations have been stimulated, and the total value of the annual imports and exports is rapidly rising. The following ten-year table of its foreign trade does not include the last two years, in which trade has greatly increased, but gives an idea of the business carried on, even under the most adverse conditions, for the period designated. The unit of value in Ecuador is the sucre, which at par is worth 48.6 cents, so that 10 sucres are worth one pound sterling; but the following figures are given in United States gold:

Year	Imports	Exports	Totals
1908.....	\$9,989,599	\$12,907,774	\$22,897,373
1909.....	9,090,262	12,091,096	21,181,358
1910.....	8,007,269	13,638,358	21,645,937
1911.....	11,489,104	12,692,237	24,181,341
1912.....	10,354,564	13,689,696	24,044,260
1913.....	8,836,689	15,789,367	24,626,056
1914.....	8,402,767	13,061,566	21,464,333
1915.....	8,408,143	12,895,069	21,303,212
1916.....	9,330,171	17,569,691	26,899,862
1917.....	10,176,887	16,309,195	26,486,082

SHARE OF THE UNITED STATES

Of the imports for 1917, out of the total of \$10,176,887, almost \$6,000,000 came from the United States, about \$2,500,000 from the United Kingdom, and the remainder divided among the European and Oriental nations and the countries on the west coast of South America.

In the same year, out of a total of \$16,309,195 in exports, the United States received \$12,772,005, the next country in order is France, with \$1,117,040. These exports included particularly cacao, coffee, ivory nuts, rubber, hides, and the so-called Panama hats, of which last named article the finest specimens are made in the Province of Manabi, Ecuador.

EDUCATION

As in most of the lands that lie in the tropics, Ecuador publishes few reliable statistics, especially in regard to intellectual conditions. Documents, obtained from various sources, however, give the main facts, and they may be divided as follows:

PRIMARY INSTRUCTION

In the department of primary instruction there were, in the last year for which figures are available, a total registry of 105,374 pupils, with an actual attendance of but 92,502. Of the original number there were 57,066 boys, and 48,308 girls. Of the 92,502 it is estimated that not more than 10% would finish the entire primary course of study, or, counting the whole population at 2,000,000, one for about every 2,000 inhabitants. I doubt, however, if there is a single primary school in all the Republic in which the teaching or the equipment is such as to make the course in any sense comparable to that of the average grammar school in the United States. Hence the intellectual equipment received even by those who finish the full course is but slight, in no way preparing them for an intelligent participation in the affairs of the State, nor for success in any career.

In the task of teaching the pupils of primary grade, 2,307 teachers were employed, 1,002 of them men; of the whole number, but 194 held a diploma from a normal school, and many did not have even primary instruction as a preparation for their work of teaching.

SECONDARY INSTRUCTION

From the primary school only 1984 pupils were passed into those of secondary grade. There are fourteen "National Colleges," as the State schools of secondary, or high school, grade are called, and four others maintained by the church, all of them for the education of boys. Of this total matriculation, again, not more than 10% would complete the course, giving one high school graduate to every 10,000 of the whole population. Here, again, the equipment is most meagre, and the course is scarcely superior to that of a good grammar school.

NORMAL INSTRUCTION

In Quito, there are two normal schools, which give what is called a full course, one for men and one for women. The

former had a total attendance of 113, and a graduating class of 7, the latter had 170 students registered, and 22 of these were taking the final year of studies. Another normal School, for women, is being organized, and reports an attendance of 92 in the first two years of instruction. This one is in Guayaquil.

UNIVERSITY INSTRUCTION

There are four so-called Universities, although but one, "The Central University," in Quito, can make any pretensions to a building and equipment of its own, and this is still in construction. These institutions, with their students classified by the Faculty which they have chosen, may be given as follows:

Location of University	Law	Medicine	Science	Pharmacy	Dentistry	Obstr'ts	Nurses	Totals
Quito	99	112	69	18	29	14	11	352
Guayaquil	67	93	..	14	8	7	..	189
Cuenca ...	104	56	..	14	..	2	..	176
Loja	27	27
Totals	297	261	69	46	37	23	11	744

If ten per cent of the total university registration terminate their studies, Ecuador would receive, each year, one university graduate for every 26,666 of the population, if such preparation as most of these young men must receive may in any sense be called a university education.

There is not a single high school in Ecuador for girls, and only two women so far as I could learn, are taking university courses, both of them studying medicine, one in Quito, and the other in Guayaquil.

SOURCE OF INCOME OF SCHOOLS

One of the principal sources of income, for the instruction given by the State, are the taxes on alcohol, and the proceeds from the sale of lottery tickets. This is the only country which I have known in which the education of the youth of the land depends on an income from such precarious and doubtful sources, and it is no wonder if the springs of moral character are poisoned at their very source. Chile appropriates 5% of taxes received from the traffic in alcohol to educational purposes, but strictly to temperance education which will combat the drink evil from which the tax is derived. The total income of the secondary schools for 1920 is divided as follows:

	Sucres	Amer. Gold
1. From tax on alcohol and lotteries	284,655.02	
2. Grant by State.....	79,989.51	
3. Other Sources	375,714.76	

Total income for secondary instruction... 740,359.29 \$296,043.70

The income of the four Universities is given as follows:

	Sucres	Amer. Gold
Quito, from tax on alcohol and tobacco	165,184.00	\$66,073.60
Guayaquil, from tax on alcohol and tobacco	156,000.00	62,400.00
Cuenca, from tax on alcohol and tobacco	133,150.66	53,260.26
Loja, from tax on alcohol and tobacco	6,400.00	2,560.00
Totals.....	460,734.66	\$184,293.86

The total expenditure of the State on fourteen secondary Schools and four Universities would be 1,201,093.95 Sucres, or \$480,437.56.

GENERAL CONCLUSIONS

The impression gathered after a careful study of intellectual conditions in each of the Latin Republics on the Western continent is that Ecuador should be placed far down, if not at the very foot, of the list. A few men of undoubted ability have been produced, but the general intellectual situation of the people as a whole is far below the average. No exact statement can be given since no statistics on the point are published, but the general impression of those who know best is that probably 90% of the inhabitants are completely or virtually illiterate. For the great Indian population no provision whatever has been made, and the Mestizos rank but slightly above their native ancestors in the care bestowed by the Government in the bettering of their intellectual condition. This fact, no doubt, explains why revolutions have been frequent, since the lettered few find it easy to dominate and lead the unlettered majority. The history of the people of Ecuador is one of the darkest pages in that of the modern world, since it has been exploited for the benefit of the few and more often

than not led to slaughter in the support of this or that pretender to power. And the Church, which should have been engaged in the intellectual and moral uplift of the people, has not only been supinely negligent, but as eagerly and loyally abetted every effort to keep them in ignorance and make them a tool for its own use in its incessant struggle for the subjugation of the nation.

VITAL STATISTICS

A few of the vital statistics published by the Minister of Public Instruction, who is also in charge of this department, in his report for 1920, will give a clearer understanding of the social condition of the people of Ecuador.

In 1919, 70,397 births were inscribed in the civil registers of the country. Of this number, 48,072 were reported as legitimate children, and 22,325 as illegitimate. These figures, however, include only the children whose fathers took the trouble to register them in the civil record, and are, as a general rule, from the families of the upper or ruling class, who live, mainly, in the cities and large towns and who, for reason of the laws of inheritance, are careful to register the births of their children. The great majority of the laboring class, who live in the country districts and smaller towns and villages, as well as in the cities, are not inscribed, and among them the proportion of illegitimates is very much larger.

During the same year, 10,006 marriages were registered, 9,809 of them between Ecuadorians on both sides. Of the 20,012 persons thus married, only 8,246 could sign the marriage register. The remainder were illiterate. Marriage is looked on as unessential to the sustaining of the family relation, as is the case in most Latin-American countries, and, even by some women, is regarded as even more degrading than concubinage. One long resident in the country told me of one couple, the woman an ex-nun, who were living together, although unmarried by church or state. When the suggestion was made that it would be better for them to have their union legalized by such a ceremony, the woman made a horrified objection on the ground that when she became a nun, she had taken the vow of chastity, hence, marriage was not to be thought of under any consideration.

EVANGELICAL WORK

Up to the present time, no one of the great missionary Boards has entered Ecuador. This country remains, as it has

long been, a standing challenge to the Evangelical Churches of North America, the one dark spot in all Latin America, the only Republic on the American continent in which the missionary Boards have manifested no active interest, in which they have invested neither men nor money. Its needs, social, spiritual, intellectual, and even material, have cried more loudly and more insistently than those of any other land that lies to the south of the Rio Grande, but they have heard no response other than the echoes of their own cry. And, as a consequence, Ecuador has remained in the darkness of the middle ages, a hermit nation, shut up to itself and its own devices, while the outer nations have moved steadily forward and, due to the interest and sacrifices of the great Christian organizations of the North, even darkest Africa has been penetrated by the light of the Gospel and the nations of the ancient East have heard the Message and rejoiced. The reasons for this apparent neglect may be noted.

Guayaquil has been an infected port, at which few steamers have touched. Yellow fever has been a scourge of the coast towns since time immemorial, and those persons who have entered the country for any purpose whatsoever, have run the risk of death from this insidious disease and from many others which seemed to have become endemic and ineradicable.

Revolutions, too, have been an almost continuous performance and, as a consequence, the economic conditions of the country have been far from stable or satisfactory. Yet, in spite of these adverse conditions, commerce has gained admission to the country and has made satisfactory progress, railways have been planned by American engineers and constructed by American gold, consuls and diplomatic officers have remained at their posts, men of science have explored the mountains and the valleys, the coast lands and the high plateaus, in search of rare plants or animals, only the Mission Boards have remained outside, spectator from afar of all that was transpiring in this land of the Middle Ages, unable or afraid to risk life and investments in the uplift of its people.

This does not mean that no Evangelical Christian work has been done. Many daring and consecrated men and women, independently of the strong missionary organizations, through which alone an efficient and enduring work can be accomplished, have entered Ecuador and done what they could, under their limitations of preparation and resources, to announce the Gospel as they understood it. But the results have necessarily been few and ephemeral. Most of these workers have had more zeal than knowledge, more consecration than financial backing, when that which Ecuador needs, to combat and suc-

cessfully cope with the strongly entrenched Roman hierarchy and the social and moral ills that have resulted from its monopoly of what it would call Christian work, are well prepared, well equipped workers who can count on a steady financial support from some one of the great Boards and thus give themselves, unreservedly, to the task for which they came, rather than to a search for local support which has not always been forthcoming.

Most of those who have attempted religious work in Ecuador, as independents or representatives of interdenominational organizations under the iron discipline of this or that possibly well-intentioned though autocratic leader, have fallen by the way. They have merely ploughed the sea, so far as enduring results of their work may be discovered. Others have lingered on, hoping against hope, maintaining themselves as best they could, have established little groups, here and there, of men and women who have felt soul hunger, but have seldom come to realize the real significance of the Gospel message as it was preached to them, and have done something to call the attention of the country at large to a purer form of Christianity than that to which it has been accustomed. Such work has, almost of a necessity, been largely polemical in its presentation, destructive rather than constructive, and the visible results are pitifully insignificant if compared with the wealth of consecration and the arduous labor expended in producing them.

EVANGELICAL CHRISTIANS IN ECUADOR

A census of all Evangelical Church members in the Republic, as the result of the labor of independents and others during a quarter of a century, would not show more than seventy-five in all, whom the missionaries consider as really converted, and the total value of Protestant Church property would not exceed three thousand dollars in American gold.

Moreover, of this total value, two-thirds, the value of one property, were given by one of the missionaries, a godly woman who received a small inheritance and invested it in the construction of a Chapel, giving the title to the Mission under which she and her husband were then working. Hence, one thousand dollars would represent the amount invested by the members of the Christian Churches in the home land in property to be used for the extension of the Gospel in Ecuador, though I suspect that a part or all of this was secured in the same way as the other, through sacrifices made by the missionaries themselves. This is not a record of which we may be proud, although it is probable that the great Christian

Churches of the homeland know little or nothing of the need in Ecuador, as one knows it who has visited the country or lived within it as a missionary.

THE PRESENT DISTRIBUTION OF WORKERS IN GUAYAQUIL

In this city, the most important of the republic, for many reasons, the "Kansas Gospel Missionary Union," long directed by Mr. George Fisher, a former Young Men's Christian Association Secretary, has a small organization with about twenty members. The Chapel was donated by a former worker. There is one missionary in the city, a man whose wife, by order of the Director of the Mission, is engaged in work among the Indians in an interior town. The influence of this work on the city is but slight.

INDEPENDENT WORKER

In the same city, the Rev. W. E. Reed has carried on an independent work for a number of years and now holds services in a small rented room on the second story of a house in the suburbs of the city. He estimates that he has some fifteen members whom he considers really converted. He worked under the Gospel Union mentioned above, for a number of years, but withdrew and became independent and self-supporting through teaching in one of the high schools of the city. He also itinerates to some of the neighboring towns, preaches in one of the squares of the city, and acts as Agent of one of the Bible Societies. Through his connection with the schools he has come into contact with a large number of influential families, and has exercised a wide influence for good.

IN QUITO, THE CAPITAL

In this city there are now two Societies at work, The Christian and Missionary Alliance, which operated under the direction of Dr. Simpson for a long time and until his death, and the Seventh Day Adventists. The first of these now has two workers in the city, holds street meetings occasionally, and conducts services in a small upper room near the center. No members are reported and I judge that the results of the work have been few. Quito, as an interior city, and the ecclesiastical as well as the civil capital of the country is less open to evangelistic efforts than is Guayaquil, where there is much foreign influence, and I was told that some of the offerings at the street meetings come from the nearby

market and are not listed as acceptable to the speakers, nor presented in such a way as would suggest thankfulness on the part of the givers. The Alliance is planning a building for Quito, which will include chapel, primary school and a book room, and is sending more workers.

The Adventists have six foreign workers in the city, three married couples, and, as usual, do a good deal in the way of distribution of literature. I attended and spoke at one of their meetings, on a Saturday morning, in an interior up-stairs room, but found only about eighteen present, including the foreigners and all children.

AMONG THE INDIANS

In Otovalo, an Indian village to the North of Quito, two of the workers of the Alliance have recently opened a station, and two others have gone down among the wild tribes to the East. As yet but little has resulted from these efforts, since it is difficult to reach the Indian with the ordinary methods and the Alliance is not equipped for institutional work of any kind.

IN THE NORTH

In the province of Manabi, in the Northeastern part of the Republic, the Alliance has done considerable very creditable work and has established a number of preaching stations.

SCHOOL WORK ATTEMPTED IN QUITO

Another attempt to establish work in Ecuador must be mentioned, that made by a group of workers from the Methodist Episcopal Mission in Chile, in 1900. Dr. Thomas Wood, one of the veteran Missionaries of that Church in South America, came to Ecuador and obtained consent from General Eloy Alfaro, then President, to start Normal Schools in the Republic. These schools were to be opened in Quito and in Cuenca and a number of Missionaries were transferred from Chile for the purpose of staffing them. According to the terms of the contract the Government was to pay the bill, including the salaries of all teachers, and was to provide scholarships for needy students.

These schools lasted for only three or four years, when all the missionaries, save one, left the country, and the one who remained went into business. The failure was due to several reasons. The political situation was very uncertain, and misunderstandings arose in regard to the payment of bills, which resulted in the closing of the schools and the withdrawal of the workers. Such attempts to work together by church and

state generally fail of their effort, and this failure may stand as a warning to future Evangelical efforts in Ecuador. Had the Methodist Episcopal Board come in at that time, it is probable that the attempt to plant work would have been successful. But the arrangement was largely a personal venture and today no results can be found. It is even possible that this venture which failed will make it harder for future efforts, since the conditions have changed and a new beginning will necessarily be more difficult.

SUGGESTIONS FOR THE MISSIONARY OCCUPATION OF THE COUNTRY

It will now be no easy task for any one of the Boards to occupy Ecuador. There are numerous reasons why such a move will be difficult. The strenuous opposition of the clergy, the half-hearted backing of the supposedly Liberal authorities, the difficulties inherent to the establishing of such work among a half wild and fanatical population, and the climate, hot and depressing along the coast where much of the work will have to be carried on, may all be discounted as obstacles which must be met and overcome in practically every country of Latin America. But, in Ecuador, there are additional problems that must be solved if a new work is to be entered upon with promise of a successful issue. The land has been pretty thoroughly burnt over by a number of irresponsible persons who have been self-deluded into believing they were called to do missionary work, and years must pass before the effects of their example are forgotten. There are some men now on the field who have done good work, within the limits of their resources, who might even be taken over by a new Board, but others would better have remained at home so far as any permanent results in their work are concerned.

INDIVIDUAL FAILURES

I know of one so-called missionary, as an example, who was literally starving in the streets of Quito. He is a man considerably advanced in age and knows little or no Spanish, yet had tried to preach in one of the smaller towns with the result that he was driven out and severely handled. His way was paid to the States, as a matter of charity, by one who is not a friend of missions, on the condition that he would never return. Yet the news came while I was in Quito that he had secured funds to return, and was even then on his way back to the town where he had made a failure, ready to start over, and, no doubt, find himself once more an object of charity.

RESULTING SUSPICION AND DISLIKE

These failures have created a feeling of opposition to mission work in general in the minds of the influential citizens of our own land, resident in Ecuador, and I have heard in no other country such outspoken dislike of missions and missionaries. The attitude of the natives, too, has been unconsciously influenced, and their prejudices must be overcome.

CO-OPERATION WITH THOSE ON THE FIELD

Then, too, the missionaries now at work must be taken into consideration and no step taken which would lead them to believe that an incoming Board wished to discount their work, or force them out by means of a superior equipment and more plenteous resources. Where good work has been done, as in the Province of Manabi, where the Christian and Missionary Alliance has a number of preaching places and a few members and adherents, it would seem wise to consider such territory occupied and centralize in other sections. Should some of those now on the field wish to link up their work with a stronger organization, each case would have to be considered on its merits, and a decision made accordingly.

COMMON TERRITORY

Such large cities as Quito, Guayaquil, Riobamba, and Cuenca might be considered as common territory, and work begun by the new Board, irrespective of what is now being carried on, but only after consultation with a view to entering different sections of the city in order that all show of competition may be avoided, so far as may be possible.

WAY OPEN FOR SCHOOL WORK

Inasmuch as no school work has been done by any one of the missions now in Ecuador, it would seem that a new Board would have the field to itself in this department, and should be able to organize its programme in such a way as to establish in each of the largest centers, and without regard to the Evangelistic work carried on by those now in the field. This is, also, the line of work which would meet with the greatest acceptance on the part of the Ecuadorians, and unqualified approval from the representatives of our own country, who are residents in Ecuador. There is a tragic need of instruction, and especially of Christian education, which will build up character at the same time that it instructs the mind.

Yet, to my thinking, no Board should come in for the purpose of doing school work alone. The need for a persuasive, persistent, and efficient preaching of a purer form of the Christian Message than the people have ever known is appallingly evident, and no Board would perform its whole duty did it limit its activities to school work, although this might well be the form through which its first approach would be made.

SUGGESTED EDUCATIONAL PROGRAMME

I would like to make the following suggestions in regard to the school programme to be established, giving the cities in the order in which they might best be occupied.

IN GUAYAQUIL

1. In this city, the principal port and, in many ways, the chief city of the Republic, there is a good opportunity to establish a "Boarding and Day School for Boys," in which the English language would be well taught, as also other commercial branches. This school should ultimately offer a complete course in primary and secondary instruction, with the commercial branches as an annex or included in the secondary course.

I found the American Consul, Dr. F. W. Goding, particularly interested in our putting such a school in Guayaquil. He returned to his post on the steamer by which I left, so that I had but a short conversation with him, yet found that while in the States he had tried to arouse interest in just such a move. He promises his help in all related to what is purely educational work in the city, and would not be unsympathetic with Christian work done as a part of the school programme.

There is also an American surgeon in the city who has built up an enormous practice and has a wide influence, who was also enthusiastic about the coming of a good school and promised any help he might be able to give.

I would recommend for Guayaquil such a school as the "Instituto Inglés," of Santiago de Chile, and then, as soon as the way be opened, a sister institution for girls, similar to the "Santiago College," of the same city.

IN QUITO

2. In the Capital City the problem is somewhat different from that which is to be found in the more commercial cities of the coast. The majority of the families who would send

their children to school wish their sons to become lawyers, physicians, pharmacists, etc., and, in order that they may enter these professional courses in the University, the degree in Arts is necessary, and this is given only on the completion of the specified secondary course of studies, and after examination in the University itself.

Hence, a school for Boys, in Quito, should affiliate with the University, and prepare its students for the State examinations, an arrangement that would not present its offering, in addition, courses in commerce and others of a practical trend.

But, in Quito, there should also be established, and as soon as possible, a good School for Girls, which would offer full primary and secondary courses, but not in affiliation with the University. Here, again, my ideal would be the "Santiago College," in Chile, as, probably, the best institution for Girls in South America.

As already stated in this report, there is no secondary school for girls in all Ecuador, and the primary instruction, given in a mixed school, is pitifully inferior.

There are two so-called "Normal Schools," for girls, which, in reality, give but little professional instruction and are, rather a kind of inferior High School. One of these is located in Quito and the other in Guayaquil. In these there was a total matriculation, in 1919, of 251, but only 22 are reported as having registered as students in the last year of studies, and from these schools must have come the only two women university students reported in all Ecuador.

The Roman Catholic Church reports four secondary schools, but they are all for boys, only, and this Church, true to its history and policy, makes no attempt to educate the women of the land to the point that they may think and reason for themselves. If any help comes to the girls and young women of Ecuador, in their desire for intellectual advancement, it must come from the Evangelical Mission which enters the country with an educational programme which includes them as well as their brothers within its scope.

In Quito there should also be established an Evangelical Normal School. This could probably be done in connection with the Girl's School proposed above, at first as a mere annex which, in time, would develop into a separate institution. This is necessary in order to prepare teachers for the parochial day schools which would be a necessity in many smaller towns as fast as the Evangelistic programme develops throughout the country.

OTHER SCHOOLS

3. Day schools should be established in Cuenca, Riobamba, and Ambato, in the central part of the country, while to the North, as in the Provinces of Manabi and Esmeraldas, there are a number of towns where such schools are greatly needed. The list of needy centers could be extended to include every town and village in the country, for all are needy, but those named above are the largest and should be entered first.

INDUSTRIAL SCHOOLS

4. I ~~scarcely dare~~ suggest industrial schools for the Indian population, which is about seventy per cent of the whole, since it seems impossible to interest mission Boards in this line of work, yet to the intellectual and moral uplift of Ecuador no other form of endeavor would contribute more efficaciously. These Indians are, for the most part, at least ~~semi-civilized~~ and live in close proximity to the descendants of European nations, from whom they have learned many vices and but few virtues. ~~The soil is fertile, and the climate among the mountains salubrious, so that no strong objection could be found to the establishing of agricultural and industrial schools among them.~~ ?

THE HEADHUNTERS

On the Eastern slopes of the Andes, in the region generally designated as the "Oriente" there dwells a population of savage or uncivilized Indians, estimated at 200,000, although the exact number is not known. These include the Jibaros, who are headhunters, and continually at war among themselves. Their special art consists in taking the head of an enemy slain in battle, and, by removing the bones and by the use of heated stones, reducing it to the size of the head of a doll, yet conserving the distinguishing features in such a way that the person is readily recognized. These heads could formerly be bought by souvenir hunters, but are now both scarce and costly, due to the prohibition of their sale by the Government. Zeal for the increase of their macabre collection does not, as a rule, extend to the white man, and missionaries may come and go at will, with little or no danger to life. Only the stranger who interferes in their family life may expect harsh treatment at their hands. As an example, I was told of a priest who, going among them, had shown disrespect for their women. Shortly afterward a human head, reduced to the size of a large apple by methods known only to them, was

offered for sale on the crown of which appeared a tonsure. Two missionaries of the Christian and Missionary Alliance are now living among them, are treated with the utmost respect, and exercise considerable influence over the tribe under whose protection they live.

SUGGESTED METHOD OF APPROACH

To reach these and other Indians of the great South-American hinterland I am becoming convinced that it would be better to make a united effort, through a Board or Society formed for this express purpose, probably a co-operative society organized by a number of the Boards that now co-operate in Latin America, and that a general headquarters should be established at some point East of the Andes, probably at Iquitos, on the Amazon. Such an organization would tend to call especial attention to this work among the Indians of South America and, in addition, by segregating it from the general work of the missions, would enable it to raise up a force of especially prepared missionaries whose whole time would be given to reaching and evangelizing the various tribes of aborigines.

But, whatever the method of approach, the problem of reaching those pagan tribes is before us, and in Ecuador a beginning might well be made looking toward its complete solution.

PROBLEM EDUCATIONAL RATHER THAN EVANGELISTIC

And I include this work under that of the educational programme for Ecuador, rather than the Evangelistic, for I believe it to be essentially educational. These Indians need industrial schools, with special reference to agriculture, in order that the men may be taught to build better houses, to cultivate their ancestral soil with greater success, to raise more and better cattle, and to recognize their personal responsibility to society and the home. The women, in particular, need to be taught sex-hygiene, the care of children, the care of the home, better methods of cooking and a sense of their own dignity which will free them from the practical slavery, if not concubinage in which they are held, particularly by the white men who dwell among them; in a word, to make this life more bearable and more understandable, before endeavoring to attract them with the mysticism of a religion which they have judged, up to the present, only by a few of its unworthy representatives whom they have known.

ATTITUDE OF PROMINENT CITIZENS

While in Quito, I met the Governor of the "Oriente," a young man who is greatly interested in anything that will tend to the uplift of his dark-skinned charges. He was anxious for me to accompany him on a visit to the different tribes, over which he has military as well as civil jurisdiction, and offered to organize a special expedition, if I would go with him, which would leave me on board the river boat in Iquitos, from which it is easy to reach the ports of the North or South. He, as well as a large number of the officials of the Government whom I met, are extremely anxious that some Evangelical Board come in to Ecuador and begin this work which, as they clearly see, means so much for the country, and I hope that sometime I may accept the Governor's invitation, go with him down among the warring tribes of the Amazon basin, and bring back such information as will compel the Evangelical Churches of North America to undertake seriously the work of their evangelization.

INTERVIEW WITH THE PRESIDENT

The more I see of Mission work in Latin America, the more keenly I feel that the real strategy of the Evangelicals should find its field of action in the hinterland rather than in the coast towns. Like the Roman Catholics, whom we are quick to criticize, we have but fringed the continent with our missions, while the great Indian population of the interior, from five to ten millions in number, is as pagan as it was when Christopher Columbus first landed on the continent, more than four hundred years ago.

Among other Government officials with whom I had the pleasure of talking over the situation in Ecuador, and our hope to be of service to its people, was the recently elected President of the Republic, Doctor José Luis Tamayo. The people are expecting great things from him, since he has the reputation of being strictly honest and altogether democratic in his habits. When he left Guayaquil, his home, to go to Quito to assume the Presidency, he refused the usual special car offered by the railway company, bought his own ticket, and rode in the day coach with other passengers. A number of friends who had also gone to the station prepared to accept a free ride to the capital in a private car, were forced to return home, since they could not buy the usual ticket. In my interview with Dr. Tamayo he showed himself deeply interested in any programme that might be of help to the people of his country, and his last words as he held my hand were: "**Count on me,**

both officially and personally, for any help that I can give you or those whom you represent in carrying out any programme that will ennoble and educate the people of Ecuador."

I believe that these were not merely empty words of courtesy, but that they came from the heart, and that the new President of Ecuador would welcome any organization which he judged as fitted to aid him in the uplift of his people.

WITH THE UNIVERSITY STUDENTS

Before leaving the subject of our educational programme, I should mention also the visits a number of University students made me in my hotel. A mutual friend had told one of them of my visit, and he came one evening with three others to make a "short call." One was studying law, another medicine, one was a professor in the city, and another studying in the normal School. I have never seen young men so eager to learn of life in the outside world, of which, as they said, they had received scant notices but had never seen—not even the coast towns of their own country. I talked with them all that evening and, when they finally left, it was with the promise that they might come again the following evening. This they did, with reinforcements, and it was again near morning before they left. No one could hear such young men pour out their heart-longings, for something better and higher than they have known; their condemnation of the spiritual leaders in the country, knowing that they were being wrongfully led, yet not knowing just where the trouble lay; their oft-expressed desire that some Evangelical body might come in with elements of culture which would mean the uplift of the youth of Ecuador; their hunger to get away from it all and see and know something beyond the narrowed round which they are forced to tread in their own city which still slumbers in the Middle Ages—no one could hear and note all this without feeling once more, and with desperate keenness, the unpardonable negligence of the Christian Churches of the world who have received in unstinted measure of the good things of the Kingdom, but have not given to these hungering youth even the crumbs that fall from their burdened table.

Before leaving Quito, I was invited to return and speak before the local "Atheneum," the literary club of the city, and also to lecture before the Faculty of Political Sciences in the University, and made friends with a number of the leading writers of the country who, in their generous fashion loaded me down with copies of their own works, many of these now very valuable and in some cases out of print.

AN EVANGELISTIC PROGRAMME

For the occupation of the country by the Evangelistic forces of any one of our Mission Boards, the following recommendations or suggestions may be of value:

CO-OPERATION WITH THOSE NOW ON THE FIELD

1. That the missionaries now on the field, although they represent only individual effort, or organizations that are interdenominational and which have but comparatively little financial backing, be consulted as to the distribution of the new forces, and that none of the smaller centers now occupied by them be entered, unless on their request or with their permission.

COMMON TERRITORY

2. That Quito, Guayaquil, Cuenca and Riobamba be considered of sufficient size to warrant the entrance of more than one Society, every effort being made to avoid too close grouping in any one city or center.

RECEIVING INTO MEMBERSHIP THOSE ON THE FIELD

3. That missionaries now in Ecuador who may wish to work under the incoming Board, be accepted whenever possible, each case to be considered apart and on its own merits, and only on request of the interested party.

NATIVE PREACHERS FROM OTHER COUNTRIES

4. That Latin-American preachers be brought from other countries that are friendly to Ecuador (not Peru), in order to let the people know that the movement is not wholly from the United States, but that other Latins have heard and accepted the Gospel as preached by the Evangelical Churches.

NEED OF SUITABLE BUILDINGS

5. It would seem to be particularly important to erect or secure buildings that will adequately serve for the presentation of the message, of a Church style of architecture that will appeal to the people. A rented room on the second floor of a tumble-down building can make no appeal to the Latin people as a place where God is worshipped. Magnificent Catholic buildings abound in every city and village and throughout the country districts, and the Evangelical Church should have

houses of worship that may, though less pretentious and costly than those of the dominant Church, at least be recognized as such.

SALARIES

6. The salaries of the missionaries should be such as to render them independent of any local income. Living in Ecuador is still cheaper than in any other of the countries I have visited, but with the opening of commercial relations, due to the cleansing of the port, the country is sure to take its place with others as regards the high cost of living. No missionary going out under a new Board should be compelled to ask any financial favor whatsoever from American residents on the field, and the salary should be sufficient to allow him to give all his time to direct missionary effort, rather than to school teaching or other means of self-support.

The continuous financial stress of many who have gone to Ecuador in the past with the best intentions, but with little or no assured income, has done much to create an impression of dislike for mission work in general among those who might otherwise have been well disposed toward such work, and it will be necessary to overcome this feeling through a generous and meticulous provision for the wants of all who may henceforth enter that country for the purpose of doing Christian work.

7. I would especially urge that the Board going into Ecuador begin its work in a quiet way, with but a few workers and a restricted programme. Two or three missionary families would be sufficient for a beginning and could, in all probability start their work almost at once in both Guayaquil and Quito, through a small day school which could, later on, be developed in conformity with the educational programme suggested above.

The foundations of the work to be done should be strong and deep, and there will be need to go slowly and with extreme care, yet no Board should go in which is not prepared to develop its work from the small beginnings suggested until, in due time, its programme covers the entire Republic. The doors to Ecuador are wide open, the people of the country are in a receptive and expectant mood, obscurantism no longer has the power it long exercised, the upper classes in particular would be friendly toward any movement that promised relief from the domination and enervating influence of the Romish Clergy, and a beginning has been made by those already on the field which could be used to advantage in further work. The Board that enters this field, will, in my

judgment, find that its investments in money and workers will quickly yield unusually large and satisfactory returns in its wholesome influence on the country at large, and in the building up of Christian character in individual men and women.

Just about one hundred years ago, James Thomson, Scotchman, probably a Baptist in faith, representative of the Lancasterian School Association and of the British and Foreign Society, coming up from the South, disembarked from a sailing vessel in the port of Guayaquil and made his way by slow stages into the interior and finally to the Capital, Quito. His journal makes interesting reading to one who goes over the same route today, although it be in an American-built railway car instead of by stage-coach or on horseback. His route lay along the valleys through which the railway now climbs up past Chimborazo and Cotopaxi, and the stations at which the train stops today are those in which he spent the night or delayed in order to satisfy the unusual demand for copies of the Scriptures.

In all this journey, as in Argentina, Chile and Peru, he found the people, especially those of the intellectual class, interested in his work and anxious to be of service to him in the distribution of the copies of the Bible and other Christian literature which he had brought with him, and, in one city, the Governor of the Province with his wife attended to the sales while Thomson returned visits of the local authorities or attended to other business. Even clergymen of the Church of Rome crowded to his rooms to buy the Bible, and he mentions one who carried away in triumph thirteen copies which he proposed distributing among his confrères. In Quito, he sold 360 copies of the New Testament and found, as I have a hundred years later, a great desire among the intellectuals for healthful literature. Referring to the situation in the Capital, he says in words that might have been written in 1920:

"I suppose that I need not tell you that a work of the evidences of the Christian religion is not a little wanted in many parts in this country, as there are many who are verging towards, or are already gone into, deism. On this account, as well as on others, it behooves the friends of Christianity to bestir themselves on behalf of South America. The present is a very interesting as well as a very critical period for this country. Much, very much, may be done at present, through prudent and zealous means, to instruct and confirm the wavering, and even, perhaps, to bring back those who have apostatized from the faith. If these measures were connected with instruction, as far as can be done, regarding the true principles

and practices of Christianity as taught in the Holy Scriptures, a very plentiful harvest through the blessing of God might be reaped.

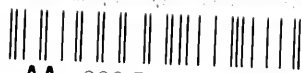
"If it should please the Lord to spare me, and enable me to reach my native land, I trust that I shall find many ready to lend their aid towards such a sacred object."

Thomson was disappointed in that he did not find many who were willing to aid him in establishing Evangelical Christianity in Ecuador and other South American countries, and a golden opportunity was lost. It has now cost the few liberals of these countries a century of almost constant warring and revolution to bring about that religious liberty which all desired, and which might have been obtained much more quickly and more easily had the Evangelical world rallied to the call of Thomson. Rome soon heard of the interest displayed, even by her priests, in the circulation of the Sacred Volume, and, in ways peculiar to herself, quickly brought about a change in their attitude. Deism and atheism and other philosophies have reaped their harvest, but the thinking men and women of Ecuador are still unsatisfied, the hunger of their hearts has not been fed, and they are still ready to listen to those who, coming from beyond their own narrow horizon, can tell them of things new and satisfying. I am wondering if once again the call of Ecuador is to be unheeded; or if some one of the strong Missionary Boards of the North will not accept this Call as coming directly to itself and at once begin preparations to come and occupy the land. To such a Board "a great door and effectual" is now opened and, although there may be many adversaries, there can be no doubt as to the results to be secured from entering in.

Quito,
República del Ecuador,
August 21, 1920.



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