

the uniform worn at the altar. A canopy is carried over them, and a guard of soldiers with fixed bayonets march on each side of them. The mourners carry lanterns with candles in them. The extent of the grief is supposed to be shown by the number of mourners. Indians carry the lanterns, and receive fifty cents apiece. The cross-bearer is preceded by a man ringing a bell. Every house must show a burning candle or lamp as the funeral procession passes. The church orchestra marches behind the priest, playing a dirge. The poor people who cannot afford a priest or an orchestra hire hand-organs, and sometimes the music is set for dancing. By playing slowly it has a sufficiently doleful sound. One man carries the organ on his back, and another, who walks behind, turns the crank. They never keep step, and frequently the man behind loses his grip on the handle. This adds to the funereal character of the music.

It is useless to speak of the character of the priests. There are some good ones. They have charge of all the schools, and in two of the cities they have hospitals. At Quito there is a school of science conducted by Jesuits, and it is fairly well managed. In Guayaquil there are two large schools, one called the boys' college, the other for girls. The education imparted is superficial, and more time is spent in learning the saints' calendar and Church history than in acquiring useful knowledge. The white people are given to hospitality, and their manners in public are perfect.

The Indians are stupid and degraded; the stolidity of their ignorance is beyond comprehension. It is a disgrace to the Spaniards and their descendants that the Indians grow worse instead of better; that, with centuries of history behind them, their conquerors have accomplished nothing for the unfortunate aborigines. Not only have the Indians been neglected by the Roman Catholics, but the negroes have been allowed to return to the condition they lived in before they were removed from Africa. After emancipation many years ago negroes flocked to the rivers Santiago, Mimbi, Cachati, and Bogotá, and formed villages, and to the number of 2000 live as savages. Playa de Oro, one of these negro settlements, shows a nude population, ignorant and bestial, a disgrace to the nation.

In Guayaquil and the larger towns the men wear light clothing made in Parisian styles. The women wear trailing dresses and French shoes, but no hats. The mantilla serves in place of bonnets. The Indians are fully attired with trousers and a hat. A poncho is added in cool weather. The *Meztizos*—descendants of whites and Indians—are the artisans. There are scarcely any manufacturers. The carpenters, masons, painters, and paper-hangers are all of the mixed race. The absence of wheeled vehicles make public porters a necessity, and they are all Indians. They carry their burdens mainly on their heads. Every white person has a retinue of servants—a man to do errands, a cook, a washerwoman, a house servant, and their retainers constitute the retinue. The cook has no stove. There are no chimneys in the country. The kitchen fire is made in a box filled with sand. The cooking utensils are made of earthenware, and the fire is