

= Eugenio Espejo =

Francisco Javier Eugenio de Santa Cruz y Espejo ( Royal Audiencia of Quito , 1747 ? 95 ) was a medical pioneer , writer and lawyer of mestizo origin in colonial Ecuador . Although he was a notable scientist and writer , he stands out as a polemicist who inspired the separatist movement in Quito . He is regarded as one of the most important figures in colonial Ecuador . He was Quito 's first journalist and hygienist .

As a journalist he spread enlightened ideas in the Royal Audiencia , and as a hygienist he composed an important treatise about sanitary conditions in colonial Ecuador that included interesting remarks about microorganisms and the spreading of disease .

Espejo was noted in his time for being a satirist . His satirical works , inspired by the philosophy of the Age of Enlightenment , were critical of the lack of education of the Audiencia of Quito , the way the economy was being handled in the Audiencia , the corruption of its authorities , and aspects of its culture in general . Because of these works he was persecuted and finally imprisoned shortly before his death .

= = Historical background = =

The Royal Audiencia of Quito ( or Presidency of Quito ) was established as part of the Spanish State by Philip II of Spain on August 29 , 1563 . It was a court of the Spanish Crown with jurisdiction over certain territories of the Viceroyalty of Peru ( and later the Viceroyalty of New Granada ) that now constitute Ecuador and parts of Peru , Colombia and Brazil . The Royal Audiencia was created to strengthen administrative control over those territories and to rule the relations between whites and the natives . Its capital was the city of Quito .

By the 18th century , the Royal Audiencia of Quito began to have economic problems ; a lack of roads led to limited communications . Obrajes ? a type of textile factory ? had provided jobs , but now found themselves in decline , mainly due to a crackdown on smuggled European cloths and a series of natural disasters . Obrajes were replaced by haciendas , and the dominant groups continued to exploit the indigenous population .

In the Royal Audiencia , the education situation worsened after of the expulsion of the Jesuit priests ; too few learned people lived in Quito to be able to fill the void . The majority of the population neither read nor wrote well . On the other hand , the few who could enter the university were given an education which was heavily theoretical and used memorization as the primary learning technique . Scholasticism , which was in decline in these times , was still taught ; and the students spent their time in metaphysical discussions . As a result , the intellectual people in Quito ? most of whom were clerical ? had affected manners when expressing themselves , while having no new ideas . Furthermore , in 1793 only two medical doctors were available in Quito , of which one was Espejo ; the majority of people who fell ill were helped by curanderos . In Quito at the time , ethnic prejudice was common , and therefore most people considered society to be divided into estates of the realm , which differed by racial origin . Because of this , a person 's dignity and honor could be damaged by racial prejudices .

A slackening of social customs occurred on all social levels ; extramarital relationships and illegitimate children were common . Because poverty was on the rise ? especially in the lower classes ? many women were forced to find lodgings quickly , for example in convents , o . This explained the abundance of the clergy in a small city like Quito ; often men were ordained not because of a vocation but because it solved their economic problems and improved their community standing .

= = Biography = =

= = = Early life = = =

He was baptized Francisco Javier Eugenio de Santa Cruz y Espejo in the El Sagrario parish on February 21 , 1747 . According to most historians , his father was Luis de la Cruz Chuzhig , a Quichua Indian from Cajamarca , who arrived in Quito as an assistant to the priest and physician José del Rosario , and his mother was Maria Catalina Aldás , a mulatta native to Quito . However , some historians , especially Carlos Freile Granizo , argue that contemporary documents imply that Espejo 's mother was white ; for instance , his parents ' marriage was recorded in the book for white marriages ( as they were deemed as criollos ) , and the birth certificates of Espejo and his siblings were entered in the same book .

Espejo had two younger siblings , Juan Pablo and María Manuela . Juan Pablo was born in 1752 ; he studied with the Dominicans and served as a priest in various parts of the Audiencia of Quito . María Manuela was born in 1753 , and after the death of her parents she came to be cared for by her brother Eugenio . Despite his family 's somewhat unstable economic situation , Espejo had a good education . He instructed himself in medicine by working alongside his father at the Hospital de la Misericordia . According to Espejo , he learned " by experience , which cannot be known without studying with pen in hand . "

Overcoming racial discrimination , he graduated from medical school on July 10 , 1767 , and shortly afterwards graduated in jurisprudence and canon law ( having studied law under Dr. Ramón Yépez from 1780 to 1793 ) . On August 14 , 1772 , he asked for permission to practice medicine in Quito , and it was granted on November 28 , 1772 . After that , no information exists about Espejo 's whereabouts until 1778 , when he wrote a somewhat polemical sermon .

= = = Activities in the Royal Audiencia = = =

= = = Work as a polemicist = = =

Between 1772 and 1779 , Espejo provoked the colonial authorities , who regarded him as responsible for several satirical and mocking posters . These posters were attached to the doors of churches and other buildings , and their anonymous author tended to attack the colonial authorities , the clergy or any other subject he deemed convenient . Although no surviving posters have been found , evidence from comments Espejo made in his writings suggests that he wrote them .

In 1779 , a reproachful and satirical manuscript was circulated , the *El nuevo Luciano de Quito* ( The New Lucian of Quito ) , signed by " don Javier de Cía , Apéstegui y Perochena , " a pseudonym for Espejo . This work imitated the satire of Lucian , and was especially unsympathetic to the Jesuits . It showed the culture of its author , who lived in the isolated and intellectually backward city of Quito . *El Nuevo Luciano de Quito* was written in dialogues , in order to present his ideas to the common people in an easy way , instead of using tedious explanations meant for scholars . It satirized the many defects of the society of Quito , especially the corruption of the colonial authorities and the people 's lack of education . The use of a pseudonym , a common practice in Europe and the Americas during the Age of Enlightenment , was important to Espejo . Not only did it provide anonymity , it attempted to remove any hint of his crossbreeding in a culture which granted any white person importance and prestige . His pseudonym implied that he had white or European relatives in his mother 's lineage .

Beginning in 1779 , Espejo continued writing satires against the government of the Audiencia , stirred by the condition of society . In June 1780 , Espejo wrote *Marco Porcio Catón* ( Marcus Porcius Cato ) , Once again , Espejo used a pseudonym , " Moisés Blancardo . " In this work , a parodied censor 's response to the *Nuevo Luciano* , he scorned the notions and ideas of its critics . In 1781 he wrote *La ciencia blancardina* , which he referred to as the second part of *Nuevo Luciano* , as an answer to the criticism of a Mercedarian priest from Quito . Because of his works , by 1783 he was labeled as " restive and subversive . " To get rid of him , the authorities named him head physician for the scientific expedition of Francisco de Requena to the Pará and Marañón rivers to set the limits of the Audiencia . Espejo tried to decline the appointment , and after that failed , he tried unsuccessfully to flee . His arrest order details one of the few remaining physical descriptions

of him . Captured , he was sent back as a " criminal of serious offense , " but he was not prosecuted and suffered no significant consequences .

= = = Short exile = = =

In 1785 , he was asked by the cabildo ( town council ) to write about smallpox , the worst medical problem the Audiencia faced . Espejo used the opportunity to write his most complete and best @-@ written work , *Reflexiones acerca de un método para preservar a los pueblos de las viruelas* ( *Reflections about a method to preserve the people from smallpox* ) , denouncing the way the Audiencia handled sanitation . This work is a valuable historical source as a description of the hygienic and sanitary conditions of colonial America .

*Reflexiones* was sent to Madrid , where it was added as an appendix to the second edition of the medical treatise *Disertación médica* ( 1786 ) by Francisco Gil , a member of the Real Academia Médica de España . Instead of recognition , Espejo acquired enemies because his work criticized the physicians and priests in charge of public health in the Royal Audiencia for their negligence , and he was forced to leave Quito .

On his way to Lima , he stopped in Riobamba , where a group of priests asked him to write a reply to a report written by Ignacio Barreto , chief tax collector . The report accused the priests of Riobamba of various abuses against the Indians in order to take their money . Espejo gladly accepted the task because he wanted to settle accounts with Barreto and other citizens of Riobamba , among them José Miguel Vallejo , who had turned him in to the authorities when he tried to flee Requena 's expedition to the Marañón river . He wrote *Defensa de los curas de Riobamba* ( *Defense of the clergy of Riobamba* ) , a detailed study of the way of life of the Indians from Riobamba and a powerful attack on Barreto 's report .

In March 1787 , he continued his attack against his enemies from Riobamba with a series of eight satirical letters which he called *Cartas riobambenses* . In response , his enemies denounced Espejo before the President of the Royal Audiencia , Juan José De Villalengua . On August 24 , 1787 , Villalengua requested that Espejo either to go to Lima or return to Quito to occupy a post in the government , and subsequently arrested him . Espejo was accused of writing *El Retrato de Golilla* , a satire against King Charles III and the Marquis de la Sonora , colonial minister of the Indies . He was taken to Quito , and from prison he sent three petitions to the Court in Madrid , which decreed , on Charles III 's behalf , that the case was to be taken to the Viceroy of Bogotá . President Villalengua feigned ignorance of the matter and sent Espejo to Bogotá to defend his own cause .

There he met Antonio Nariño and Francisco Antonio Zea and began to develop his ideas on liberty . In 1789 , one of his followers , Juan Pío Montufar , arrived in Bogotá , and both men got the approval of important members of the government for the creation of the *Escuela de la Concordia* , called later the *Sociedad Patriótica de Amigos del País de Quito* ( *Patriotic Society of Friends of the Country of Quito* ) . The *Sociedad Económica de los Amigos del País* ( *Economic Society of Friends of the Country* ) was a private association established in various cities throughout Enlightenment Spain and , to a lesser degree , in some of her colonies . Espejo successfully defended himself on the charges against him , and on October 2 , 1789 , he was set free . On December 2 he was notified he could return to Quito .

= = = Final years = = =

In 1790 , Espejo returned to Quito to promote the " *Sociedad Patriótica* " ( *Patriotic Society* ) , and on November 30 , 1791 , a branch was established in the *Colegio de los Jesuitas* ; he was elected director and formed four commissions . In the same year , he became director of the first public library , the *National Library* , originally established with the forty thousand volumes left by the Jesuits after their expulsion from Ecuador .

The main duty of the Society was improving the city of Quito . Its 24 members came together weekly to discuss agricultural , educational , political and social problems and to promote the physical and natural sciences . The Society founded Quito 's first newspaper , *Primicias de la*

Cultura de Quito , published by Espejo starting on January 5 , 1792 . Through this newspaper liberal ideas , already somewhat known in other parts of Hispanic America , were spread among the people of Quito .

On November 11 , 1793 , Charles IV dissolved the society . Soon the newspaper disappeared as well . Espejo had no choice but to work as a librarian in the National Library . Because of his liberal ideas , he was imprisoned on January 30 , 1795 , being allowed to leave his cell only to treat his patients as a doctor and , on December 23 , to die at his home from the dysentery he acquired during his imprisonment . Eugenio Espejo died on December 28 . His death certificate was registered in the book for Indians , mestizos , blacks and mulattoes .

= = Character = =

Eugenio Espejo was an autodidact , and he claimed with pride that he never left any book in his hands unread , and if he did , he would make up for it by observing nature . However , his desire to read everything indiscriminately sometimes led him to hasty judgments , which appear in his manuscripts . Through his own written work , it can be inferred that Espejo considered education as the main means for popular development . He understood that reading was basic in the formation of the self , and his conscience drove him to critiques of the establishment , based on observation and in the application of the law of his time .

By his writing , Espejo wanted to educate the people and to awaken a rebellious spirit in them . He embraced equality between Indians and criollos , an ideal that was ignored during the future processes of independence . He also favored women 's rights but did not really develop these ideas . He had an advanced understanding of science , considering the circumstances in which he lived . He never traveled abroad but nonetheless understood the relation between microorganisms and the spreading of disease .

When he was arrested , it was rumored that his detention resulted from his support of the " impieties " of the French Revolution . However , Espejo was one of the few people at the time who distinguished between the actual deeds of the French Revolution and the irreligious spirit connected to it , while his contemporaries in Spain and the colonies erroneously identified the emancipation of the Americas with loss of the Catholic faith . The accusation of impiety was calculated to incite popular hatred against him . Espejo never lost his faith in Catholicism throughout his lifetime . He condemned the decadence of the clergy , but he never criticized the Church itself . Eugenio Espejo had a restless desire for knowledge and was anxious to reform by his works a state that seemed to him , influenced as he was by the Enlightenment , to be barbarian in every way .

= = Thought = =

= = = Views on education = = =

The goal of Espejo 's first three works was the intellectual improvement of Quito . El Nuevo Luciano de Quito ridiculed the outdated educational system maintained by the clergy . Espejo argued that the people of Quito were accustomed to adulation and that they admired any preacher who could quote the Bible in a pompous and insubstantial way . Marco Porcio Catón exposed the ignorance of the pseudointellectuals of Quito . La ciencia blancardina , in which Espejo claimed to be the author of the previous two works , condemned the results of the clergy 's educational system : ignorance and affectation . All three works caused polemic .

Through these three books , Espejo advanced the ideas of European and American scholars such as Feijoo and the Jesuits Verney and Guevara , among others . As a result , many religious orders modified their educational programs . Espejo resented the pseudointellectuals who misled the thought of the city of Quito , disregarding people who were actually knowledgeable .

Espejo particularly criticized the Jesuits for , among other things , teaching ethics not as a science but as a guide to good manners and for their adoption of Probabilism as a moral guide . He

complained about the lax system for educating priests in Quito and said it instilled slothful habits in students . As a result , the priests had no real idea of their duties towards society and God and had little inclination to study . In El Nuevo Luciano de Quito , he lamented the large number of quacks who pretended to be doctors . In La ciencia blancardina he continued his attack on these quacks while attacking clerics who worked as physicians without adequate medical education .

= = = Views on theology = = =

In 1780 , in his first discussion of purely religious matters , Espejo wrote a theological letter , Carta al Padre la Graña sobre indulgencias ( Letter to Father la Graña about indulgences ) . In this work , he looked at indulgences in the Catholic Church . The letter showed a profound knowledge of theology and dogma . It analyzed the historical beginnings of indulgences and their development and cited decrees and bulls written about abuses of indulgences . In this work , Espejo staunchly supported the authority of the Pope .

On July 19 , 1792 , Espejo wrote another letter , Segunda carta teológica sobre la Inmaculada Concepción de María ( Second theological letter about Mary 's Immaculate Conception ) , in response to a request by the inspector of the Holy Office . This letter dealt with the Immaculate Conception of the Blessed Virgin Mary . Once more , this work showed its author 's deep knowledge of this religious subject and his appreciation of its standing in the 18th century . ( The Immaculate Conception was not formally decreed as dogma until 1950 . )

Espejo also wrote a series of sermons , which were notable in their simplicity . Ecuadorian historian and cleric Federico González Suárez considered these sermons worthy of study , even though he mentioned that they lacked an " evangelic spirit . " Espejo can be considered a deeply religious man .

= = = Views on economics = = =

Starting in 1785 , Espejo took an interest in the welfare of his community and the prosperity of Quito . His works between that year and 1792 clearly show the influence of Enlightenment philosophers , whose ideas Espejo adapted to local conditions . As many thinkers realized the power of economics as a social force , Espejo , influenced by Feijoo and Adam Smith among others , showed his desire for commercial and agricultural reforms , especially conservation and proper use of land . To advance these ideas , he founded the Escuela de la Concordia ( School of Concord ) .

His Voto de un ministro togado de la Audiencia de Quito and Memorias sobre el corte de quinas rejected a proposed monopoly of quinine production by the Crown intended to prevent the destruction of the cinchona tree and to expand the Royal Treasury 's income . Memorias was dedicated to Fernando Cuadrado , who opposed the monopoly .

Espejo divided his cinchona study into four parts . In the first , he argued that the monopoly would leave workers without jobs and that it would mean the loss of capital invested in cinchona trees . In the second part , he made a number of suggestions , such as developing certain " natural " products of a region with the aim of exporting them . For instance , in Chile the production of wines should be prioritized , in Argentina the production of leather , and so forth . In the third part he showed that many workers benefited from the quinine industry , that without it there would be unemployment and unrest , and that the Crown should designate officials to regulate the proper cultivation of the cinchona tree , including reforestation . In the fourth part he made recommendations , such as the need to repress indigenous hostility in the cinchona tree region .

= = = Work as a lawyer = = =

His Defensa de los curas de Riobamba was written in response to a report from Ignacio Barreto that accused the clergy in Riobamba of various unethical practices . Among other things , the report said that the large number of religious celebrations in Riobamba ( frequented by Indians ) were prejudicial to Catholic faith , agriculture , industry and the interests of the Crown ; also , that priests

demanded money from the Indians for entrance into churches and for certain ceremonies , that priests in Riobamba were immoral and finally that most sermons were incomprehensible to the Indians .

Espejo attacked Barreto 's report in three ways . First , he claimed that Barreto , supposed author of the report , was not capable of writing it . Then he argued that the allegations were exaggerated semi @-@ truths or outright lies . And finally he claimed that the economic problems of Quito could not be solved by exploiting its human resources ( the Indians ) but by planning and taking advantage of the natural resources of the region .

Espejo realized that the charges against the clergy were so serious that he had to focus on destroying Barreto 's credibility . Therefore , he implied that Barreto 's own conduct was outrageous because of his excesses in collecting taxes and his habit of paying public funds to licentious women . Additionally , he stated that the real author of the report was José Miguel Vallejo , whom he called an immoral man who despised the clergy . Thus , Espejo claimed the report should not be believed .

It appears that Espejo was motivated more by the opportunity to attack his personal enemies in this work than to analyze the case and defend the clergy of Riobamba . Still , his talent as a lawyer can be seen in his Representaciones ( Representations ) , which caused him to be freed after his arrest in 1787 for his supposed authorship of El Retrato de Golilla . In these documents , he defended his loyalty to the Crown , commented on the unfairness of his captivity by mentioning the indignation that many distinguished men felt about his arrest , and clarified his writing goals . This served him as a prelude to his main subject : denying being the author of El Retrato de Golilla

= = = Scientific work = = =

The Spanish Crown was deeply concerned with public health . Diseases had always troubled the colonies , and town councils spent money to bring physicians or sanitary equipment from other parts of the Americas . Reports by doctors about the sanitary and hygienic conditions of various neighborhoods of the cities were frequent . As a man of science , Eugenio Espejo demonstrated his knowledge of the latest scientific advances in Europe and the Americas . Most of the arguments and recommendations he made in his medical works can be found in contemporary sources , such as the Mémoires of the French Academy of Sciences .

The Presidency of Quito was especially concerned with prevention of smallpox . Villalengua , President of the Audiencia , gathered all of Quito 's physicians to discuss the application of methods suggested by the Spanish scientist Francisco Gil , and Espejo was asked to write his Reflexiones acerca de un método para preservar a los pueblos de las viruelas . " Reflexiones , completed on November 11 , 1785 , was divided in two parts : the first dealt with prevention of smallpox in Quito , while the second dealt with obstacles on the path to its eradication . Espejo 's knowledge of inoculations and the quarantine of smallpox victims was remarkably advanced for his day .

Reflexiones recommended using proven methods supported by Spanish and foreign doctors . It refuted the common belief that the separation and destruction of contaminated clothes was impractical , and it promoted personal hygiene among the people of Quito . Espejo tried to convince people of the dangers of smallpox . He understood the current European medical theories about contagious diseases and warned against the incorrect belief that smallpox was transmitted by polluted air . Citing the English doctor Thomas Sydenham , he suggested the construction of an isolated country house as a hospital .

Dealing with sanitation , Espejo observed that the hospital ( Hospital de la Misericordia ) of the city , the monasteries and the places of worship were filthy and that this would certainly contribute to future epidemics . He disapproved of the custom of burying the dead inside churches ; instead , he suggested burying the dead outside the city limits in a graveyard chosen by the Church and owned by the town council . Finally , he condemned the management of the hospital by the Bethlehemites . He said their methods were outdated and that they provided poor service . The staff of the hospital reacted badly to this , and Espejo lost the friendship of his mentor , José del Rosario .

= = Legacy = =

Espejo is considered the precursor of the independence movement in Quito . He died in 1795 , but his ideas had a powerful influence on three of his close friends : Juan Pío Montúfar , Juan de Dios Morales and Juan de Salinas . They , along with Manuel Rodríguez Quiroga , founded the revolutionary movement of August 10 , 1809 , in Quito , when the city declared independence from Spain .

Espejo published Quito 's first newspaper , and therefore he is regarded as the founder of Ecuadorian journalism . He is considered Ecuador 's first literary critic ; according to Spanish scholar Marcelino Menéndez y Pelayo , Espejo 's *Nuevo Luciano* is the oldest critical work written in South America .

His influence can as well be seen in Ecuadorian thought in general , as his work has been one of its principal influences ; Ecuadorian education , as he promoted new pedagogical ideas , such as the creation of good citizens instead of merely imparting knowledge , and finally Ecuadorian science , as he was , along with Pedro Vicente Maldonado , one of the two most important scientists of colonial Ecuador . Espejo analyzed the reality of colonial Quito , the poverty of its people and their lack of good education , and he denounced the corruption of the colonial authorities .

Since 2000 , Espejo has been depicted on the obverse of Ecuador 's 10 centavo coin .

= = Works = =

Sermones para la profesión de dos religiosas ( 1778 )

Sermón sobre los dolores de la Virgen ( 1779 )

Nuevo Luciano de Quito ( 1779 )

Marco Porcio Catón o Memorias para la impugnación del nuevo Luciano de Quito ( 1780 )

Carta al Padre la Graña sobre indulgencias ( 1780 )

Sermón de San Pedro ( 1780 )

La Ciencia Blancardina ( 1781 )

El Retrato de Golilla ( Attributed , 1781 )

Reflexiones acerca de un método para preservar a los pueblos de las viruelas ( 1785 ) Online version ( Spanish )

Defensa de los curas de Riobamba ( 1787 )

Cartas riobambenses ( 1787 )

Representaciones al presidente Villalengua ( 1787 )

Discurso sobre la necesidad de establecer una sociedad patriótica con el nombre de " Escuela de la Concordia " ( 1789 )

Segunda carta teológica sobre la Inmaculada Concepción de María ( 1792 )

Memorias sobre el corte de quinas ( 1792 )

Voto de un ministro togado de la Audiencia de Quito ( 1792 ) Online version ( Spanish )

Sermón de Santa Rosa ( 1793 )