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# A History of Missions in Bolivia of the Oregon Yearly Meeting of Friends

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A HISTORY OF MISSIONS IN BOLIVIA OF THE  
OREGON YEARLY MEETING OF FRIENDS

by

Clair E. Lund

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## CHAPTER I

### THE INTRODUCTION

In Bolivia, South America, there is a mission field among the Aymara Indians. The missionaries on this field have been sent out by the Oregon Yearly Meeting of Friends. As the years have passed some of the missionaries have given not only their time, talents and health, but also their lives in the effort to win the Indians to the Saviour, Jesus Christ.

#### The Study

Statement of the Problem. Many brief articles have been written for magazines and other literature, many missionary letters have been written, many reports have been made and filed away, and many missionaries have given missionary presentations concerning the work of the mission in Bolivia, South America by the Oregon Yearly Meeting of Friends. The problem was that there still was no systematic chronological and complete history of the work of the Oregon Yearly Meeting in Bolivia.

Importance of the Study. The importance of this study is to make available to the public a systematic and chronological history of the mission in Bolivia of the Oregon Yearly Meeting of Friends for use primarily in religious work. For nearly twenty-five years the Oregon Yearly Meeting of Friends has had charge of this work, although



the work was actually started several years before the Oregon Yearly Meeting of Friends took it over. The California Yearly Meeting of Friends actually began the work through a missionary sent out by their Bible school in Chiquimula, Guatemala. No complete history has ever been compiled of this work to the present date, although several people have started to do so.

The author became interested in this mission field while in grade school. His uncle and aunt, Carroll and Doris Tamplin, the first missionaries of the Oregon Yearly Meeting of Friends to Bolivia, told him many stories of life on the field through visits, pictures, letters, and indirectly through his mother, the sister of Doris Tamplin. Also the author was interested in this field because he has been called of God to be a missionary, and therefore, desired to study closely a pioneer mission as it grew.

Objectives of the Study. The following objectives guided the study:

1. To assemble in chronological order the available material relating to the origin, development and achievements of the Oregon Yearly Meeting of Friend's Mission in Bolivia, South America.
2. To determine the methods used in this missionary work and to evaluate their effectiveness.
3. To discover those things about the missionaries, in their lives and their activities, which may be helpful in the future to other missionaries.

Limitations of the Study. Having never been a missionary, and never having visited the Bolivian mission field, the material



was obtained from Minutes of Oregon Yearly Meeting of Friends, letters, interviews, and informal visits with the missionaries. The cooperation of those able to provide information has been most gratifying, especially Miss Sophia Townsend, of Cascade College, and a former member of the Board of Missions of Oregon Yearly Meeting of Friends, and who has known and taught many of the Friends missionaries.

This study was also limited in time, including everything up to the end of Oregon Yearly Meeting of 1952, but ending there.

Difficulty of the Study. A difficulty of this study has been the spelling of names. There seems to have been no standard in Bolivia, so the author asked a missionary from the field, Ralph Chapman, what the most common or most acceptable way of spelling might be at the present time. Those cities having more than one spelling have been given the most common spelling, and the spelling in parenthesis is the spelling used at that time or in that particular report.

#### Definitions of Terms Used

Oregon Yearly Meeting of Friends. This is the name of the church conference or organization, comprised of all the orthodox, evangelical Friends churches in Oregon, Washington, and Idaho. Its headquarters are in Portland, Oregon.

Oregon Yearly Meeting. This is the name of the annual conference or session during which time the business of the Oregon Yearly Meeting of Friends is transacted. Yearly Meeting is always held in Newberg, Oregon, with the one exception of 1952, when it was held in



Greenleaf, Idaho. The Yearly Meeting in Bolivia is held Easter week, varying from March to April of each year, while the Yearly Meeting of Oregon was held in June each year up to 1949, and since 1950 has been held in August of each year.

Quarterly Meeting. This term denotes the business session of a group of churches in an area, such as Portland area or Salem area, and these business sessions are held four times a year, or quarterly.

Monthly Meeting. This term denotes the local, established church, which holds its own business meeting once a month.

Preparative Meeting. This term denotes the local church which has grown to a size and stability whereby the parent monthly meeting permits it to elect its own committees and have its own business meetings, but all appointments and actions are subject to rejection by the parent monthly meeting. The preparative meeting is not self-supporting.

Outpost. This is a religious work in its first phase, consisting of a Sunday School, a preaching point, or both. It does not govern itself or support itself.

#### Organization of the Research

The first three chapters were written as introductory to the main part of the study. The first chapter dealt with the thesis as a study, the second chapter with Bolivia as a country, and the third chapter with missions in Bolivia preceeding the Friends Mission, and also the early beginnings of the Friend's Mission before it was taken over by the Oregon Yearly Meeting of Friends.



Chapters four and five were written regarding the main history of the mission. Chapter four related the history during the period of the pioneer missionaries and the early growth of the work. Chapter five related the present trend of the later period, and the later missionaries and their educational work. Chapter six gave the summary, conclusions, and suggestions for further research.

### Techniques Employed

Documentary Sources. Various documentary sources were utilized in the course of this historic investigation. All the official Minutes of Oregon Yearly Meeting of Friends, from 1926 to 1952, were obtained and carefully examined for any pertinent material relating to this study. Also many personal and public letters from missionaries were obtained and examined. Such literature, as well as unpublished term papers and books and pamphlets concerning Bolivia were used.

Interviews. Several persons who were connected with the mission work at present or in the past were contacted and interviewed. Questions were asked by the author and the answers were noted and advice gladly received. Also one missionary, Ralph Chapman, read the work as a proofreader and suggest several changes in spelling.

Doctor Earl P. Barker, Vice-President of Cascade College, was also contacted for material and personal information concerning the early days of the Mission work.



## I Wonder

### (A Bolivian Indian's Soliloquy)

I wonder how our ancestors fell from their high estate;  
I wonder how and why and when they left these ruins great;  
I wonder who was sacrificed on these great stones;  
I wonder how the blood of men for other's sins atones.

I wonder what in present times our sacrifices gain;  
I wonder how the blood of hens and turkey-cock brings rain;  
I wonder, too, what good the saints and bells and candles do;  
I wonder if the teaching of the vicious priest is true.

I wonder if the Christian's faith is better than we have;  
I wonder if a God-man lived and died our souls to save;  
I wonder if an Indian, with a weary, burdened soul,  
Could find in Him the peace and joy of which the Gringos told.

I wonder if my load of sin, like this, my load of corn,  
Can truly be rolled off and I be free at last - reborn;  
I wonder, oh, I wonder if it really could be so;  
I wonder why they did not come and tell us long ago.

W. R. Adell<sup>1</sup>



## CHAPTER II

### AN INTRODUCTION TO BOLIVIA

Although many books have been written about Bolivia, few Americans have studied about Bolivia and its people. This chapter has been written to give the reader a rapid survey of Bolivia and the Aymara Indians, since an understanding of the people is a primary necessity before help can be given them.

South America is the continent with the world's densest forests, largest rivers, and greatest mountain ranges. In the heart of the Andes, the "Alps" of the western hemisphere, at an altitude of twelve thousand five hundred feet above sea level, nestles the great Lake Titicaca, the world's highest steam-navigated lake. On one shore is Peru, and on the other shore is the Republic of Bolivia, the "Tibet of South America," containing more mountains than any other country except India.<sup>2</sup>

Resources. Ten thousand miles of navigable streams, scores of silver mines, millions of dollars worth of tin exports, immense deposits of bismuth and an enviable record in the production of lead, silver, gold, copper, sulphur, nitre, cocaine, coffee and grapes shows that Bolivia is a land of the present as well as of the future. Bolivia has no sea coast, but the purest gold in the world is found in its natural state in the stony bed of the Tipuani River. Bolivia has not yet begun to really tap her natural resources.<sup>3</sup>



Geography. Climatic and geographical diversity in Bolivia are the result of the gigantic Andean mountains that rise across the entire length of the country like huge, irregular vertebrae. Her vast domains embrace a territory slightly less than the combined areas of Oregon, Washington, Idaho, California and Nevada. This is divided into nine departments, corresponding to our states, which mark her primary political divisions.<sup>4</sup>

The Department of La Paz. The department of La Paz, one of the smallest, skirts the great sky-line lake Titicaca on the west, sweeps over the snow-capped cordillera and descends to the tropical climes and headwaters of the Amazon on the east and north. Her area is identical with that of Iowa and her total population is equal to that of Oregon. The Indian population, made up of both Aymaras and Quechuas, of this one department of Bolivia, is greater than the total Indian population of the United States of America.<sup>5</sup>

The capital of this department and also of the republic is La Paz. Her population in 1934 was over one hundred thousand (in 1954 over five hundred thousand), which is eighty percent pure Indian, speaking largely their native dialect, and twenty percent the ruling class of cholos, mestizos, and whites, who speak the language of the Spanish conquistadores.<sup>6</sup>

La Paz lies in a natural basin two miles wide and fifteen hundred feet deep, at an elevation of twelve thousand five hundred feet above sea level. The altiplano averages about one thousand feet above this, and averages about two hundred miles wide, with mountains on both sides reaching above twenty thousand feet. The average temp-



erature for the year in La Paz is 50°F. La Paz is truly called the city of the clouds.<sup>7</sup> Another name for La Paz is the city of the kettle.<sup>8</sup>

Contrasts. Bolivia is a land of almost unthinkable contrasts. From well-kept beautiful cities one may step in a few minutes to rude, squalid huts of the poor Indians. In the streets of towns and cities gentlemen dressed in patent leather slippers, Prince Alberts, turn-back collars and kid-gloves mingle with the bronzed, wool-clad, hooded, ponchoed and barefooted Indian tata, and high-class women dressed in silks, satins and high-heeled shoes mince their way through the crowds of gaily colored and out-standing, homespun, woolen skirts of the Indian mama. The ignorant, enslaved Indians predominate the markets and streets of every town. From one side will come the soft, pure Castilian Spanish, and from elsewhere one may hear the fluent flow of harsh, guttural Aymara or Quechua dialects. Packards and Studebakers fight nobly for a passageway through the streets clogged with Indian burden bearers, burros, mules, and the haughty llama.<sup>9</sup>

The Aymara Indians. The Aymaras are short, broad-chested, and do the hard work of the country. When the mind of the Aymara is not deadened with cocaine or liquor, he is as apt and handy as the Japanese. These vices are fatal, although the cocaine is believed to drive away hunger and cold.<sup>10</sup>

The Indians live in tiny mud huts thatched with a tough grass which grows in abundance on the altiplano. Much of the family cooking is done in great domed ovens, some seven feet high, located in the yards. Low fences divide the tiny Indian properties and lead in



every direction. There are some shallow wells and they draw water from these with water jugs.<sup>11</sup>

While it is bitter cold in the Andean highlands, the men and women rarely wear any foot-wear except sandals, formerly of woven grass but now of cast-off automobile tires, and in the cities many now wear shoes. The principal item of masculine attire is the poncho, worn over the shoulders with a slit in the center for the head. Most of the women wear a derby hat which is rarely removed, while most of the men wear a knitted cap with flaps which cover their ears, and sometimes a derby hat over this.<sup>12</sup>

Land ownership is concentrated in the hands of a few persons or families whose homes are in the capital city of La Paz. These families are only in slight touch with their lands. Its management is turned over to semi-trained Cholos or mestizos who supervise the work of resident Indians and collect the owners' products at harvest time. These Indians perform required labor on the estates in exchange for little plots of inferior land upon which they produce their food, and for certain limited and restricted rights to pasture a few animals on those parts of the estate not currently dedicated to crops.<sup>13</sup>

The llama, the burro and the Indian are the principal means of transportation in the altiplano, while more recently the truck is being used for longer distance hauling. The llama is the oldest means of transportation known in South America. They travel long distances without water, are sure-footed, and much more handsome and better tempered than camels. The oxcart is still the principal mode



of transportation in all the lowlands.<sup>14</sup>

Slavery. There is much slavery in Bolivia. The plantation or farm owner is the absolute authority on his domain, or his appointed mayordomo, or manager, in his absence. He has the right of corporal punishment of any of his subjects, called peons. He may use the whipping stake, strip the victim of his personal property, rape his wife and daughters and even kill. If the unhappy peon goes to court and complains he is fined and imprisoned. The deed to property states not only how many hectares of land, but also the number of Indian families that belong to the property. They are bought and sold with the land through the generations.<sup>15</sup>

A plantation owner pointed boastfully to a group of miserable, half-naked Indians and said, "Those are my tractors!" Then, indicating some bales of cocaine, leaves he said, "And there is my gasoline."<sup>16</sup>

Farming. September is early spring on the Bolivian plateau. The plowing is usually finished and the ground lies fallow until late November when barley and potatoes are sown in shallow furrows. Always the smallest potatoes are used for seed, and the larger ones for eating. Gathering crops is a community enterprise. All the farmers of the locality help each other cut the grain by hand and tie it into large bundles which they carry on their backs to the threshing floors. The straw is stacked inside the mud-walled farm yards and weighed down with rocks held by cords of hide. The grain is threshed by oxen tramping over it, and winnowed by hand. Alfalfa, hay, corn, wheat and beans are also raised.<sup>17</sup>

Special Days. The Bolivians have many special days which they



celebrate with feasts. To properly celebrate they must get very drunk, dance until they fall to the weird, monotonous music of their "bands," and also often supplement this with many other sinful practices.

July 16 is the Independence Day of South America, and is celebrated on July 15, 16, 17 and 18.<sup>18</sup>

August 6 is Bolivia's Independence Day, since 1825, and another three day celebration is carried on at this time.<sup>19</sup>

However, the major fiesta of the year is celebrated just before Lent, and is called "Carnival." Long beforehand the Indians begin to prepare for this great occasion, but officially the celebration lasts for just three days. On opening day Indians and Cholos from miles around drift into the major cities of La Paz, Cochabamba, Oruro and Sucre, but every village and hamlet has ceremonies for those who must stay. Many of those traveling to the larger cities take home manufactured items to sell, which include masks, costumes, confetti and fireworks. "It has been said that carnival is a time of 'alcohol and dynamite' and anyone who has witnessed a carnival in a small, Andean town must admit that these words describe it realistically."<sup>20</sup>

January 24 is "Alasitas" Day, the day when all manner of things in miniature are sold. This celebration comes from the household god of the ancient Aymaras, Ekeko, who comes to the earth at this time, and has been adopted by the Catholic Church as one of their festivals. Sacks of flour, sugar, coca, bran, cans of alcohol and all manner of food stuffs, furniture, animals, dishes, houses



and everything imaginable used or seen are made and sold in miniature.

It is a very interesting sight when these things are all along the streets for sale, and is a fine time for souvenir hunting.<sup>21</sup>

With this knowledge of Bolivia and the Aymara Indians as a background the reader will more easily understand the following chapters.



### Bolivia's Cry

Full long I cried from sin's dark night,  
Full long I cried for Heaven's light;  
From weeping vale, from mountain height,  
I cried, I cried for Gospel Light!

I'd dreamed a dream of Northern Land,  
Sea-lapt, sun-kissed, her golden sand;  
A land of Light, of Light unspanned,  
I'd dreamed a dream of Gospel Land.

He came at twilight from his own;  
Had left their cry, had left their groan,  
With bleeding soul that few have known,  
From Northern tribe, the Spirit's loan.

He came and went, the Spirit's loan,  
Whilst in his stead my own Ayllon  
Had caught the vision, now full-blown,  
Had seen my woe, had felt each groan.

Where North and South their sorrows blend,  
Three years passed by and reached their end.  
With God and bride, my Juan, now Friend,  
In tears returns, two lives to spend.

O, Friends of North, O, Friends midway,  
O, God of Heaven, to Thee I pray,  
Roll back the mists, bring on the Day  
O'er all my land, I pray, I PRAY!

James M. Spencer<sup>22</sup>  
Chiclayo, Peru



### CHAPTER III

#### RELIGION AND MISSIONS BEFORE 1930

Bolivia is an old country. Since religion in some form is as ancient as man, the religion of the Bolivians also goes back into the dim history of the Bolivians. The sacred ruins at Tiahuanacu are said to be the oldest in the western hemisphere. "Scientists tell us that pottery from these ruins bears the date of 6000 B.C."<sup>23</sup> This chapter returns to the earliest known religions, and then covers the spread of Protestantism in Bolivia up to the beginning of the missionary work by the missionaries of Oregon Yearly Meeting of Friends.

Inca Worship. Cuzco, the city of the Sons of the Sun, was the capital of the Inca empire. From that time to this, religion of some form or another has been the center of the life of the Indian. The religion of the Incas was one of blood sacrifice. The Incas believed that no building of any value could be well built unless it rested on blood sacrifice. Often slaves of the Incas were buried alive as offerings to the god of the Incas. Today there are remains of a chapel, which long ago was dedicated to the preparing of various blood sacrifices. Ruts were cut in the floor so the blood could run into the street that the people might see that the gods were appeased.<sup>24</sup>

Roman Catholicism. Soon after the Spaniards conquered the land and the Incas, Spain's clerical were quick to establish and



build churches and although the years have passed into history, the Catholic religion still holds sway in the land. In La Paz alone, according to the census of that city taken in 1942, nearly ninety five percent of the population was Catholic, and it is probable that the percentage in the remainder of the Republic would have been higher.<sup>25</sup> However, there are hundreds of villages in Bolivia yet today who have never heard the name of Jesus even through this medium of that idolatrous church, and thousands of villages which have no Roman Chapel or resident priest.<sup>26</sup>

Today in Bolivia there is a strange mixture of Roman Catholicism and superstition, which includes many heathen practices.<sup>27</sup>

After Carroll Tamplin had been in Bolivia three years he wrote a little booklet describing in part some of the existing conditions.

The following is one paragraph from this book:

No one need try to tell us that Roman Catholicism is not an adversary. That it prepares the way for Missions is a lie! It teaches the people to stand before a paper picture stuck to the wall with a few draperies about it and, with bowed heads, offer prayer to the "saint." These are their saints. There are as many saints of this type as there are pictures. To the superstitious practices of the savage is added the worship of images with Christian names--also called saints, in whose name some miracle is supposed to have been performed at some time subsequent to the death of the individual for whom the image is named. Images of St. Mary, large and small, abound in church and hearth. She is worshipped as the "mother of God," "the Queen of Heaven," "the Door of Heaven" and "refuge of sinners." At the time of seed sowing a rooster may be sacrificed at the foot of a cross erected in the center of the field and his blood spilled in the freshly turned sod with the first seeds of the sowing. This accompanied by drunkenness and prayers to St. Mary,



will insure a bountiful harvest. A week of drunken dancing will secure the favor of St. Mary in case the costumes loaned by the priests' agents are paid for by a certain time. If one pays a certain fee he may become a member of the Society of St. Mary, receive a metal likeness of the saint to wear about his neck as a charm and be sure of release from purgatory on the first Saturday after death, for St. Mary will surely descend and deliver from torment all those who trust in her.<sup>28</sup>

Forth from the doorways and windows of the great cathedrals issue the changed refrains of Hail Mary, and also a chant which Americans do not hear:

Glory to Mary, daughter of the Father,  
 Glory to Mary, mother of the Son,  
 Glory to Mary, wife of the Holy Ghost,  
 Forever and forever, amen.<sup>29</sup>

The Roman priests encourage the Indians to chew the miserable weed cocaine by pointing to the images of Christ on the Cross with green paint at the corners of his mouth and trickling down his chin and over his bosom, telling them that Christ was also a chewer of cocaine!<sup>30</sup>

Paraniam. The Indian dwells much in the realm of the non-understandable, the mysterious, and the spiritual. To him every hill, valley, house, animal, plant and stone is the personification and abode of some spirit, evil or good. He believes in the transmigration of souls in some instances. The Sun, Moon, Stars, Hail Storms, Thunder and Lightning are the Grandfathers and Guardians of his race. His ancient stories and traditions tell of a once purer knowledge of the Creator Whom he now fears and can in no wise approach. His prayers and incantations are often addressed directly



to the Devil and to evil spirits.<sup>31</sup>

The Indian believes that sacrifices must be made to protect himself against evil spirits and the spirits of his ancestors. The blood of bulls is thrown upon the house to feed and satisfy what they call, "el alma de la casa" (the soul of the house); and the blood of sheep is sprinkled in the air toward Lake Titicaca and to the various high, snow-clad peaks of the cordillera, after which some of the blood is drunk in sacrifice. Often very young babies are buried alive with their mother if she dies.<sup>32</sup>

Protestantism. Protestantism has been slow in reaching to Bolivia. In 1934, nine out of every ten protestant missionaries in South America were less than ten miles inland from the coast. The Inland South American Missionary Union had in its possession a list of names and exact locations of at least two hundred and fifty distinct tribes, numbering in the millions, none of which had ever been touched with the Gospel. Among these are the Moretenes, Tacaijas, Chunchos, Toromanas, Pacaguaras, Mojenos, Sirionos, Izocenos, and Chiriguanos tribes. Besides these there are many more tribes so fierce and unapproachable that their numbers can not be determined.<sup>33</sup>

In 1827 the British Foreign Bible Society sent L. Matthews on a colportage journey to the cities of Potosi, Sucre, Cochabamba and La Paz.<sup>34</sup>

In 1846 Captain Allen Gardiner, a missionary in the Tierra del Fuego Mission of the South American Missionary Society, journeyed from Tierra del Fuego to Montevideo, and from there he visited some of the Bolivian Indians. On his arrival at Potosi he was deeply



impressed by the need of the Indians there, and had his companion begin the study of the Quechua language. Another worker arrived to help, but a revolution took place and together with all the other obstacles the committee finally decided to leave.<sup>35</sup>

Shortly after 1880 a colporteur from Argentina was murdered at Tupiza, Bolivia.<sup>36</sup>

In 1883 and 1884 A. M. Milne of the American Bible Society made two journeys through Bolivia.<sup>37</sup>

In 1896 two English missionaries of the Regions Beyond Missionary Union arrived in La Paz, but one of these died very shortly.<sup>38</sup>

Also in 1896 Mr. Reekie, a Canadian, visited Bolivia. As a boy Mr. Reekie had had an intense interest in South America, and when older he could not rest until he personally investigated the spiritual needs of the people. The Canadian Baptist Church had no work in South America at that time but Mr. Reekie returned to Canada with a burning desire and burden to return to South America as a missionary, and his board decided to send him as their first missionary to South America. He arrived back in Bolivia to stay in 1898, and he must be considered the true pioneer of Protestant missions in Bolivia.<sup>39</sup>

In 1899 the Canadian Baptist Board opened work in La Paz. Mr. Reekie had started a work in Oruro. At first school work was the only possible work, but on May 7, 1899 the first of many preaching services was held in a home.<sup>40</sup>

In 1901 the Methodists began work in La Paz and in 1902 they also opened work in Cochabamba.<sup>41</sup>



In 1902 the Brethren Church reached Sucre.<sup>42</sup>

In 1905 the bill for liberty of public worship was passed, and from then on the law permitted the freedom of worship for all groups.<sup>43</sup>

In 1909 the Bolivian Indian Mission was organized. It is an interdenominational mission organized and working much like the China Inland Mission of China. Mr. George Allan, the superintendent, and his wife had lived in Bolivia for some years before 1909. At present its headquarters are in Cochabamba, and their field is in central and southern Bolivia.<sup>44</sup>

In 1919, Emma Morrow and Mattie Blount, Friends from Westfield, Indiana, under Central Yearly Meeting of Friends, arrived in La Paz, but they moved to Sorata, Bolivia, to open a work. Other Friends arrived during the years, and fields by this group have been opened in los Yungas, to the East.<sup>45</sup>

William Abel. Some years before this, in Ramona, California, a young Indian boy was leaning indolently against a telephone pole wondering what job to look for next. He had tried almost everything, gambled and drank his earnings away, and life did not seem to hold much for him. An elderly lady walked past, stopped, turned around and came back to where the young man was standing. Some strange impulse moved her to speak to him and she invited him to attend a revival meeting in progress at the Friends Church. From so small a seed, so great a tree has grown! That young man was William Abel, and he was wonderfully saved in that revival. After eleven years as a missionary in the Philippine Islands he returned to the United



States for more training at Huntington Park Training School in California.<sup>46</sup> Three years later he was sent to La Paz, Bolivia by Peniel Hall, Los Angeles, California.<sup>47</sup> For eight months he preached and sang on the streets before he died alone in the Government Hospital of smallpox, passing away in the midst of high fever and delirium.<sup>48</sup>

Juan Ayllon. In a small village in northern Bolivia, high in the Andean mountains near the Peruvian border, little Juan Ayllon (pronounced wan-ee-own) opened his eyes upon this big world at the beginning of the twentieth century.<sup>49</sup> He was greatly loved by his Chola mother, who carried him around on her back everywhere she went. One day his father, in a fit of temper, hastily picked up something and threw it at Juan. The acid hit Juan square in the face and he was badly burned. His mother quickly grabbed him, and not knowing what else to do she licked the acid from his face with her tongue, bathing it in her saliva, and thus saved the baby's eyes.<sup>50</sup>

As Juan grew up he was able to attend school, where he learned to be exact and careful as to detail. He speaks Spanish masterfully, as well as Aymara, and desired to learn English.<sup>51</sup>

One day on the streets of La Paz he heard some beautiful guitar music, which he loved. A young man was singing a strange song, and then he read from a Book and gave a few words of testimony and prayed. This was all very strange, but something reached the heart of Juan and he was drawn to William Abel. Soon he found Jesus Christ as his personal Saviour, and he joined William on the streets, singing and giving his own testimony.<sup>52</sup>



After William's death Juan felt called to go to Chiquimula, Guatemala, Central America, to attend the Friend's Bible Training school newly opened there. Guatemala is a long way from Bolivia and Juan had no money, but as always he was true to God and His leadings. After a long weary journey of one hundred four days, Juan arrived at mission headquarters on March 9, 1921. The next day he started his course at the Bible training school.<sup>53</sup>

While at this school Juan met Tomasa Valle, an orphan girl from Honduras. They were married after Juan graduated and spent a year in evangelization (reaching new areas with the Gospel, not holding revival meetings) work. Juan continually cherished the hope of returning to Bolivia to preach to his own people. The little mission church of Chiquimula decided to send Juan and Tomasa back to Bolivia as their missionaries. This was a missionary child of a mission.<sup>54</sup>

Friends Mission Opened in La Paz. In December of 1924, in La Paz, Bolivia, Juan and Tomasa Ayllon opened their first mission hall. It was in a very small room in one of the suburbs of the city. They endured hardships and persecutions, they spent many nights in prayer and tears, but they continued to press forward and the work grew. Finally they occupied a larger room and then they rented a residence nearby and converted a dance hall into an ample chapel.<sup>55</sup> Some of their early converts are the most stalwart and dependable workers now. At the end of four years the average attendance at weekly meetings and classes was sixty-five. On Sunday afternoons the average was ninety. The church was organized, books kept, and regular monthly meetings held. They had night classes and a small Bible Training



department. Song books were printed in the Aymara language in Chiquimula and mailed to La Paz. In a report at this time, Juan says,

God has allowed us to reap some with rejoicing and to come again bringing in some sheaves, but there is much yet to sow in tears—a great deal farther to go, bearing the precious seed in Bolivia. In the name of the Lord, we beg you for her, beloved brethren, that you continue weeping for her, continue loving her, continue interceding for Bolivia. Unhappy country! She is worn out with storm and without comfort.<sup>56</sup>

Ruth Esther Smith, Superintendent of the Friends Mission at Chiquimula, Guatemala, visited the Bolivian field during 1928 and 1929. At this time Juan Ayllon also had meetings at Sopocachi and at Miraflores, districts within the limits of the city of La Paz. R. Esther Smith also visited the Central Yearly Meeting of Friends' work at Sorata; the Canadian Baptists on Peniel Farm, by Lake Titicaca; the Methodists of the American Institute, who were working among the Indians in La Paz; the work of the Evangelical Union of South America in the three cities of Arequipa, Cuzco, and Urco, Peru; the Irish Baptists, who were just beginning work in Urabamba, Peru; the Canadian Baptist work in La Paz; and the North American Methodist work in La Paz. She reported that the first part of November is the time of the Annual Meeting in the Friends work in La Paz, and their standard of doctrine is that of the mother mission in Chiquimula, Guatemala.<sup>57</sup>

R. Esther Smith also visited on this trip the city of Port Callao, Peru, where some years before Francisco Penzotti was arrested as he arrived on a ship. He was thrown into prison and the boxes



of Bibles which he had intended to sell were cast into the bay.<sup>58</sup>

Mission Work Offered to Oregon Yearly Meeting of Friends. The field and its opportunities increased so rapidly under the ministry of Juan and Tomasa that it soon outgrew the support the Guatemalan Mission was able to give them. R. Esther Smith visited the Oregon Yearly Meeting in 1929 and 1930 and offered the mission and its work to the Oregon Yearly Meeting of Friends.

Oregon Yearly Meeting of Friends Mission Work. Up to this time the Friends of the Oregon Yearly Meeting had been interested in missions, but not having a definite field to support, the people sent money individually and collectively to fields under other yearly meetings. The Minutes of the Yearly Meeting of Oregon Yearly Meeting for 1929 shows a report that the Foreign Mission Board had been considering thoughtfully and prayerfully the selecting of a definite field to give their support. Oregon Yearly Meeting had been working with California and Ohio Yearly Meetings and with the American Friends Board regarding work in Africa; with the California Yearly Meeting board regarding work in Central America and possibilities of a work in Bolivia, South America; and with Ohio Yearly Meeting regarding work in India and China. It was proposed and approved that the money on hand in the missionary fund be divided in two equal parts, half going to the African work and half to the sinking fund. One thousand dollars from the sinking fund was designated for the Friends Mission work of Guatemala and Western Honduras.<sup>59</sup>

The next year the Missionary Board, F. J. Cope, Chairman,



proposed a recommendation which was accepted by the Meeting, (quoted in part):

...Inasmuch as their return [the Chilson family, to India] is two or more years in the future; not wishing to encroach upon the East African Field where Friends are already at work; feeling that we as a Yearly Meeting, as well as needy fields, will suffer loss through a continued dividing of interest and scattering of missionary funds; and in it all having a sense of divine guidance that has been prayerfully sought, we propose the adoption of the Bolivian field in South America.<sup>60</sup>

Oregon Yearly Meeting of Friends was accepting the responsibility of an established work, as may be seen in the following letter sent to the Missionary Board of Oregon Yearly Meeting, and recorded in the Minutes of 1930:

The Friends Mission, Chiquimula, Guatemala, offers to Oregon Yearly Meeting the work and workers at La Paz, Bolivia, South America.

It consists of Juan Ayllon and wife, Tomasa, a congregation of some seventy Indians of the Aymara race, and a few of the Cholo Class beginning to believe. There is an organized Monthly Meeting and a larger established meeting held annually in November that in time will become a Camp or Yearly Meeting.

The work is sound in doctrine, evangelistic in spirit, maintains a small Bible Training school, night school, a Bible depository, a small medical department, and other church activities in addition to renting two chapels in the city.

The work is five years old and has come to its present state and condition at a total cost of about \$4,500.00, contributed in most part by the native churches of the Central American field, accompanied by their tears and prayers.



If assumed by Oregon Yearly Meeting it is very probable that the Central American churches will wish to make a monthly offering to the Ayllons, but this cannot be well determined until their annual meeting next January.

Under God we make the offer of this work to Oregon Yearly Meeting for its direction and care, in which the mission in Guatemala will maintain no part in future management. We do this believing in the integrity of Oregon Yearly Meeting as to soundness in the Quaker faith and the doctrine of Holiness. We take this step in the fear of God and with confidence in our brethren and colaborers of Oregon Yearly Meeting, believing that, if you enter Bolivia as a mission field, you can better care for the future development of the growing interests there.

On behalf of the Mission,

Signed, R. Esther Smith, Supt.<sup>61</sup>

The next day the Mission Board recommended to the Yearly Meeting that Carroll G. Tamplin and Doris M. Tamplin, his wife, who had already served four years in Central America under California Yearly Meeting, be sent to Bolivia as the first missionaries under Oregon Yearly Meeting.<sup>62</sup>

A further recommendation at this time was for the qualifications of missionaries, which was approved that they should "meet the same requirements in doctrine and Christian experience as now apply in the recording of ministers and the calling of pastors."<sup>63</sup>

Summary. This chapter has briefly shown the spread of Protestantism against the background of Roman Catholicism, including the founding and early growth of the mission which was turned over to Oregon Yearly Meeting of Friends.



### A Living Sacrifice

He bows the weary head in prayer;  
Tears from his heaving breast  
The quivering heart,  
And holds unto himself  
No living part,  
But leaves it on the altar there,  
A living, pulsing thing  
That knows no rest.

Though the sky, o'er cast by clouds,  
Rends with lightening flash  
And the blast of thunder;  
And birds of prey,  
Whirling, wonder  
On downward swoop,  
He shelters not his heart with any shroud  
But holds it up  
To Heaven's refreshing splash  
And, thus, is blest.

Behind him lie the lights of home,  
It's tender, loving cheer;  
Before him only pain and groans  
And desert pathway drear.  
He knows it not, nor takes account,  
Nor holds his life more dear  
Than that of Him on Calv'ry's Mount,  
Forced by nail and spear.

So, he travels on, ..and on,  
And on...and on...and on,  
And thrusts his heart ahead of him  
Until his day is done.  
He looks not to the world about,  
Nor to that world behind;  
But upward, onward, reaches out  
Unto the heavenly mind  
Of Him who journeyed on and on  
To bring him rest.



## CHAPTER IV

### THE MISSION, 1930-1944

The early days of the mission were days of the spirit of the pioneers, and when the first missionaries from Oregon Yearly Meeting arrived in Bolivia they also had this pioneer spirit, plus an urge from the Holy Spirit to spread the Gospel of Jesus Christ. This chapter has covered the period of these early missionaries, and has included the history of each of these early missionaries as long as they were under Oregon Yearly Meeting of Friends.

First Missionaries Sent. As soon as Oregon Yearly Meeting in 1930 was over, schedules and an itinerary for the Tamplins was made out, and by January 10, 1931, Carroll and Doris Tamplin and their two boys, Jonathan and David, sailed. Stopping briefly in Central America to visit the work there, they continued on and arrived in Bolivia on February 27, 1931. While in Central America the native church pledged one third of all their receipts to the support of Juan and Tomasa Ayllon in Bolivia.<sup>65</sup>

First Annual Report, April, 1931. A report from the field, after the Tamplins had been there three months, said that the spiritual condition of the church was splendid; Bible reading and family worship, as well as regular attendance in the regular services of the church and evangelistic effort in the surrounding communities, being above average. Many of the natives had experienced heart holi-



ness. "Evangelism is the heart and soul of the Aymara Church, and many of the brethren have felt the 'call' to the fields, and as rapidly as possible are being prepared for the work."<sup>66</sup> At the Annual Conference "at least six districts" were represented. Believers were in at least twelve cities and villages.<sup>67</sup>

Persecution. Persecution of Protestants is nothing new in South America. Even in the early days of the mission the workers were often called Communists.<sup>68</sup> Satan has always fought the advance of true Christianity. Some of the new native believers faced persecution when they accepted salvation.

In Tataco there is a young believer who has had the door of his house beaten down once and many threats made upon his life. In Chicharro an armed mob of Indians, with the support of some corrupt officials, descended upon our little congregation of believers with the intention of beating the brethren and burning their homes. The unexpected presence of Juan Ayllon (who met the mob alone in the mountain as they were on the way to Chicharro) turned the tide and spoiled the plan. However, five of the Indians were imprisoned and Juan detained in a private house. The officials were drunk and offered no protection to Juan when three Indians beat him with whips and one kicked him in the stomach. After three days of being detained by drunken officials and treated disrespectfully Juan was secretly dismissed and made his way to the Baptist Farm on the shores of the Lake, and from thence to La Paz.<sup>69</sup>

Conference Year, 1931-1932. The Mission Board of Oregon Yearly Meeting of Friends reported to Yearly Meeting in June, 1931, that since arriving on the field Carroll Tamplin and Juan Ayllon had opened a new work at Amacari (Amakari), a town on the shore of Lake



Titicaca. This region is known as The Canton of Tiquina, and is a community of free Indians composed of six villages. To reach this work it was necessary to take a sailboat which was slow and uncertain, and required between fifteen and eighteen hours on the water.<sup>70</sup>

This work was put under the care of the first Aymara pastor, Tata Cipriano Mamani, and his wife, Petrona, who live in Amacari (Amakari). There are about two hundred believers under his care already. Once a month he makes a circuit of the other villages. Besides this, he has a four-hour-a-day school in Amacari (Amakari) of primary grade, with government recognition and supplies. This school has forty-five students. Souls were soon being saved and the surrounding communities were stirred by the messages. In one place the Roman Catholic church was opened to Carroll and Juan by the Indian headmen and they entered and preached the Gospel "with the idols at our backs, a heap of human skulls covered with a blanket under the altar to our right, and over a hundred hungry souls seated on the floor before us!"<sup>71</sup>

While Carroll and Juan were holding meetings there in April the chief of an Indian village some eighteen miles distant came requesting a gospel service in their town. With some twenty natives from Amakari, Carroll and Juan made their way to the village where they were received by the mayor, an Indian, and conducted to the Catholic Church, which was the property of the community. Juan preached and at the invitation, the mayor led the way, followed by his head men and one hundred of the natives, they knelt in prayer and tears coursed down their cheeks as they confessed their need and asked God for pardon.<sup>72</sup>

Just across the peninsula, barely twenty-five miles from Ama-



cari (Amakari), lies the ancient site and ruins of the Inca Sun worship, Copacabana. This city is the present heart of South American Romanism. There are about two thousand Indians in this small area-- waiting to hear the Gospel.<sup>73</sup>

Meetings were being held in other villages, such as Corocoro, Taraco, Laja (Lajas) and Obrajes, but there was not even a native pastor to send to these people. Meetings were being held in three sections of La Paz: Miraflores, in a rented house; Sopocachi; and in Chijini (Chijina), an Indian section, and this is where the headquarters is located, with limited capacity and unhealthy conditions. A day and night school of primary grade and a Bible school were held in Chijini (Chijina), with Doris and Carroll Tamplin and Juan Ayllon teaching the various classes. These schools have government recognition but as yet no materials have been forthcoming.<sup>74</sup>

Four urgent needs were presented to the Yearly Meeting in 1931, and it is interesting to note how soon these needs were met. The first need was for mission-owned property, which would allow some privacy for the missionaries, an adequate chapel and school rooms, a small garden space and some play ground room besides the street for the children. The second need was for a car or motorcycle to use on trips out into untouched regions and also for the necessary journeys around the city of La Paz, which has more and steeper hills than Seattle, Washington. The third need was for a printing press to be used for the publication in Aymara of tracts and hymn books. Plenty of c, g, j, k, h, and q type was needed for the guttural Aymara. The fourth need was an Evangelistic Fund, to provide for the expenses of



journeys out onto the altiplano to take the Gospel to otherwise unreached Indians.<sup>75</sup>

In the fall of 1931 Tomasa Ayllon became seriously ill, and Juan was forced to take her and go to Central America, where there is a much lower altitude. This left the Tamplins completely alone on the field with only six months experience, and a not yet complete mastery of the Aymara language. Very shortly after this Doris Tamplin also became ill, but God saw fit to undertake and raised her up again to service.<sup>76</sup>

Shortly after Oregon Yearly Meeting in 1931 an appeal was sent out over Oregon Yearly Meeting of Friends for funds for a motorcycle. The funds and the machine were secured in a most providential manner and by Yearly Meeting in 1932 the motorcycle was being used on the field to help spread the Gospel.<sup>77</sup>

Mission Board Report. An interesting note in the report of the Missionary Board at Yearly Meeting in 1932 is the fact that the budget for the past year was four thousand dollars, but the receipts for missions totaled \$4,688.71. This during the depression!<sup>78</sup>

The removal of Juan Ayllon and his family, and the death of his mother, left the home in which the mission was located completely to the mission work except for the living quarters of the Tamplins. Upon recommendation from Carroll Tamplin, the Mission Board at Yearly Meeting in 1932 asked that the money designated for buying mission property in Bolivia be changed to transportation fund, so that more help might be quickly sent to the field.<sup>79</sup>

Helen Cammack. During this time God was moving also in the



United States preparing Helen Cammack for His service. Helen had three years of teaching experience in public schools plus two years as dean of women at North Pacific Evangelistic Institute, now Cascade College, where she graduated in 1927. She also attended Willamette University, graduating in 1931.<sup>80</sup> Helen is a sister to Laura Trachsel, missionary to China, India and Formosa under the National Holiness Missionary Society. Helen was soon appointed by the Missionary Board of Oregon Yearly Meeting, and sailed on September 8, 1932 for Bolivia.<sup>81</sup>

Conference Year, 1932-1933. In June, 1932, soon after the first money arrived for the Evangelization Fund, Professor Robert E. Neighbor, traveling evangelist, arrived in La Paz, and Carroll and he set off to evangelize the Indians around Lake Titicaca. Mr. Neighbor is a violin artist, and was greatly used of God to attract the Indians to the Gospel message. A further account of this trip appears in an open letter written by Carroll Tamplin, quoted in full in the Appendix.<sup>82</sup>

Later Mr. Neighbor gave a generous gift to the mission, which was used to purchase a nice little foot-press. This press has since printed many thousands of pieces of literature.<sup>83</sup>

Annual Mission Report, 1933. In the report of the mission to Yearly Meeting in 1933, the Tamplins were thanking God for giving them better quarters in which to live. These rented quarters are in a more sanitary part of the city, but still among the Indians. They also were greatly heartened by the arrival of Helen Cammack. By then they were holding services in both Spanish and Aymara.<sup>84</sup>

This report also told of the Third Annual Conference in Boli-



via, April 14 through 16, 1933. They had soul stirring messages, but the conference was somewhat hindered and the Bible school had had to cease because of the present war with Paraguay. Many of the Indian young men among the believers had had to go to the army, and no one was left for a student body. However, Helen undertook to make a Junior Bible School of the Grade School. Also the evangelistic campaigns had been greatly hindered because "the Romanists have taken occasion to accuse the missions of being communistic agents, thus throwing us under government suspicion."<sup>85</sup> Three of the Indian believers were arrested by a drunken police official after he broke up one worship service, and they were charged with being Communists, but with some difficulty Carroll Tamplin secured their release.<sup>86</sup>

During the past year the Indian believers of Amacari (Amakari) donated a large piece of land to the mission, upon which they planned to build three buildings: a parsonage, a chapel, and a school room. At this Conference they had built the school room, which was also being used as a chapel. All the work has been donated by the Indians, and the windows, benches and pulpit were donated by individuals and missionaries.<sup>87</sup>

Cipriano Mamani was still in charge of the Lake district. For awhile Maximo Loza was at Kalata, but later went to La Paz. Ohi-charro also had a pastor part of the time. Cipriano Mamani and some of his believers have traveled much through the district, both to the already evangelized villages and also to the villages about Copacabana. A large village called Sempallatititacachi reports some twenty new believers as a result of these journeys. The city of Concepcion has



also been evangelized, and since the Peruvian border is so close, Cipriano has won many converts in these sections. Bernardo Paredes continues at Sopocachi, in La Paz. Manuel Apasa, Mariano Tangara and Daniel Choque went to Achocalla and outlying districts, where they found the doors wide open, and were well received by both farm owners and Indians. They reported twenty-three new believers. In all more than thirty journeys of evangelization were made this year, mostly by the believers.<sup>88</sup>

At the Annual Conference Cipriano Mamani terminated his report with an appeal to the other natives to greater activity. He said, in part,

The Adventists have gone all over this republic with their error, and without salvation for the people. It is now time that the Friends, with their doctrine of salvation, should go throughout the 'Altiplano,' down into the Yungas and throughout this republic. How long shall we not go?<sup>89</sup>

When the Superintendent spoke briefly after this, eight young people came forward, seven of them young men, to dedicate themselves to the service of the Lord, especially the preaching of the Gospel.<sup>90</sup>

Education. After Helen Cammack arrived she took over the Grade School. The primary purpose of this school is to enable the children of the believers to be taught to read and write, and later trained to become Christian workers themselves. Although elementary school education in Bolivia is both free and obligatory for all children seven to thirteen years of age, Bolivia has one of the highest adult illiteracy ratings of any country in the world. "In 1900 only 16.6 per cent of the adults could read and write."<sup>91</sup> "It is estimated that



only about twenty nine percent of all children within these ages are enrolled in school and only twenty four percent of the same age group actually attend school."<sup>92</sup> As the Light of the Gospel reaches the souls of the believers they realize the necessity of education. Also many unbelievers are noticing the change in the lives of the believers, and believe it is all due to the education. Carroll Tamplin, in an editorial in The Soul-Cry of the Aymara, said in part,

According to the educators of the country, there has never been such a need or such a demand for the education of the Aymara as at the present. Every newspaper finds among its columns a call for contributions and professors for the education of the Aymara. Everywhere the missionary goes he is beset with demands from the Indians for education. The intellectual of Bolivia, fearing the ignorant, awakening mass of "redskins", clamors for education as the remedy. The Aymaras, feeling the weight and injustice of their present condition, look to education to lift them up to the pedestal of social and racial equality with their oppressors. Their soul cries out for something to fill the great emptiness in their lives. Misguided, they look to mental enlightenment to heal their moral and spiritual wounds. You and I know what they need! That soul-cry is a cry for GOD.<sup>93</sup>

On April 6, 1933, a new missionary was added to the staff as little Velda Rachel Tamplin arrived. (Twenty years later, she was in California, preparing to return to Bolivia as a "grown-up" missionary).

Bolivian Conference, 1934. By Conference time in April, 1934, Bolivia was nearing the completion of two years of war which was definitely affecting the mission work. Of eighteen young men in the La Paz churches, twelve of whom were definitely preparing for full time Gospel work, not one remained. One by one every man between



seventeen and thirty-nine was taken, leaving at times only one or two elderly men on the men's side in the church. Due to bad roads, high rivers, and a total lack of workers with whom to travel, the motorcycle was temporarily discontinued as an evangelizing agency.<sup>94</sup>

Many Indians rose up in rebellion against the Government when drafted for the war, but the government stopped this uprising with rifles and machine guns, and also the burning down of the native houses. Then the Roman clergy accused the Protestant missionaries of being the instigators of the rebellion, bringing further persecution to the missionaries and hindering the spread of the Gospel. This accusation was based on the fact that on some corpses a copy of the Scriptures was found. Although the intelligent public knew this was not true, yet the masses of ignorant Indians believed it. However, if they had thought, the reverse could have been more easily proved, because on most of the bodies were found Roman scapulars, bracelets and rings with the sign of the cross, catechisms and prayer books. However, the persecution did winnow out the unprofitable material.<sup>95</sup>

By this time Amacari (Amakari) had become completely self-supporting, even to the building of their parsonage. This work at Amacari (Amakari) has even outgrown the parent work at La Paz. Cipriano Mamani has traveled many a weary mile by foot throughout his district, preaching in Amacari (Amakari) on Sunday and at other villages on week days, and is well loved by both friend and foe. Some believers in his church walk barefooted from Kalata, an eighteen mile round trip, and never miss the Sunday services whatever the weather,



heat or snow. At Amacari (Amakari) a council of five faithful Indians arranges and settles church matters and disputes. Each Sunday offerings and tithes are received and the pastor keeps a very neat and faithful record.<sup>96</sup>

Conference Year, 1934-1935. During the winter months from June through October the motorcycle and launch were kept very busy in bearing the workers and gospels to the islands and villages. Doors were open to the Gospel in every direction, and many places were reached where the Gospel had never before been heard. During this time the Templin family lived in Puerto Perez, using it as their base for operations.<sup>97</sup>

Don Felix Hermosa, Juan Ayllon's step-father, has become a steady and a humble worker. He is a master carpenter and cabinet maker, and is developing as a preacher. He has been working part time as a Gospel worker and part time at his trade to support himself.<sup>98</sup>

Annual Mission Report, 1935. In the report for 1935 Carroll Templin tells several interesting incidents. Once Carroll and Mariano Medrano were in the little launch on the lake when a great storm overtook them and they nearly had their boat sunk from under them by the huge waves. They prayed and the storm was stilled and they made their way to the shore. Then they prayed for a larger motor that they might cross in more safety. This soon was provided and has been tested and proved very worthy.<sup>99</sup>

In Kalata a believing Indian died. His Catholic relatives were determined to have charge of the funeral, including the usual



drinking, dancing, and chewing of coca. His believing relatives were determined to have a preaching service and no drunkenness, which resulted in a conflict. Cipriano Mamani and a number of believers went to the cemetery, where it was finally decided to let the Catholics bury the body, which they did amidst much drinking, drumming and dancing. When they had finished they withdrew and kept a sullen silence while the believers gathered around the fresh grave and held a service of singing, prayer and preaching.<sup>100</sup>

The authorities have discovered that they can rely on the believers to follow orders, so now they insist on having a believer as the head-man (Jilacata) of the villages. At Chicharro a believer was named as the jilacata, and one day some Catholics went to the authorities and asked permission to hold a big feast in Chicharro. Upon asking the believer jilacata if he would attend the celebration, and receiving a negative answer, the authority then refused the permission to hold the feast, which caused the Catholics to threaten the believer with bodily injury, but God took care of His own and nothing was done.<sup>101</sup>

Mission property was bought in Puerto Perez. It was bought from a believer because no one else would sell to the gringo-devils. The neighbor on one side had a pig pen and a donkey corral on the property, which he refused to remove. Every possible peaceable arrangement was tried, even to offering to build new pens for him on his own place at the expense of the mission, but still he refused. Finally the authorities were called, who had to be brought from a distant town, along with special legal papers, and a public announce-



ment was made and a time set for the possession of the property. The neighbor hid, and later pleaded ignorance to the transaction, but Carroll Tamplin was obliged to lie down on the disputed area, among the pigs and donkeys, and roll over several times while confetti and candies were thrown over him. It was not such a clean process, but this is the custom and must be done. Then work began, which took months to complete, of building a wall around the property. Since no Indian resident of the town dared work for the missionaries, it was necessary for Carroll and don Felix to build the wall mostly by themselves.<sup>102</sup>

Conference Year, 1935-1936. At Oregon Yearly Meeting in 1935 Esthel Gulley, newly appointed missionary to Bolivia, was introduced.<sup>103</sup> She arrived in La Paz on September 24, 1935 and began her study of the language. In the summer of 1935 the Tamplins returned to the States on furlough, while Helen Cammack carried on as Acting Field Superintendent. On March 24, 1936, Howard and Julia Pearson and their son, Donald, arrived to join the staff. The Pearsons had previously been in Central America under California Yearly Meeting.<sup>104</sup> The main native workers at this time were Cipriano Mamani, on the peninsula of Tiquina, Feliz Hermosa, helping in La Paz, Feliciano Sirpa, helping in La Paz, and Bernardo Pardes, in La Paz. With the war over, attendance at the services in La Paz began to increase. In November, 1935, the first Daily Vacation Bible School in the mission was held in La Paz. House to house visitation in the vicinity resulted in many tracts and testimonies being given out and many children brought into the classes. For two and a half weeks the Gospel was



sown into their hearts. Also in November a week of special meetings was held in La Paz by Miss Martha Moennich, a missionary from China, who was traveling through Central and South America in evangelistic work. Her ministry was a blessing to the people, even though everything had to be translated into both Spanish and Aymara.<sup>105</sup>

Annual Mission Report, 1936. The field report in 1936 tells of over ten thousand tracts having been distributed the past year, and Kalata, Guayllani, Chicharro, Aigachi, and Achocalla being visited by workers.<sup>106</sup>

Since Esthel Gulley's arrival the medical work has grown, but no efforts have been made to reach unbelievers, but just to care for the needs of the believers. During the mid-year Conference in Amacari (Amakari) treatments were given before and after services.<sup>107</sup>

Conference Year, 1936-1937. After speaking at Yearly Meeting in 1936, the Tamplins returned to Bolivia and Helen Cammack went home to Oregon on her first furlough. Howard and Julia Pearson felt called to an unevangelized area and opened a work at Corocoro, which immediately outgrew its quarters. Corocoro is the highest mission station in the world where missionaries live.<sup>108</sup> It is the center of a large mining and stock raising area to the southwest of La Paz. The Methodists once had a work in this town, but it had long since been abandoned. When the Friends asked them if they might go there, they consented and formally turned the work over to the Friends Mission. Corocoro is a mining town, and one of the richest copper mines in the world is located there. The town is located in finger-like depressions, with mountains all around. The population in 1937 was about



ten thousand.<sup>109</sup> Men from every direction came asking for Gospel preachers to come to their villages, because they had heard from a soldier companion during the war something about being saved. Some of the natives in the La Paz church volunteered to go out into village evangelization, so several teams were organized and sent out with good results. One man said, "In my town there are fifteen men and their families who are waiting for you of the Friends Mission to come and teach them how to be saved."<sup>110</sup> WHITE unto harvest! One wealthy man from that section offered to donate to the mission enough land for a mission and a hospital if the mission would send a missionary doctor. They had none to send.<sup>111</sup>

Annual Mission Report, 1937. At the Annual Conference March 25 through 28, 1937, the ministry of Paul C. Enyart (missionary to Bolivia from Westfield, Indiana under the Central Yearly Meeting of Friends and stationed at Coroico, Nor Yungas) as conference evangelist was blessed of the Lord and no less than seventy-five seekers bowed at the altar during these short days. Also at this conference it was decided to move Esthel Gulley to Corocoro to help the Pearsons with the work there. A growing group of native workers at La Paz made it possible to have fewer missionaries stationed there. The Mission again expressed a need to Oregon Yearly Meeting of Friends for property and adequate mission headquarters in La Paz, and asked for prayer as negotiations were under way.<sup>112</sup>

Conference Year, 1937-1938. Soon after the Bolivian Annual Conference in 1937 property was purchased in La Paz and work began on the new chapel, which was expected to seat at least three hundred.



This property is in the Indian section of La Paz, where the population is very dense. After buying the property it was soon discovered that the street in front of it was soon to be improved, a plaza made very near, and a market started close by to furnish products for that part of the city. This means many people will be passing the mission chapel every day.<sup>113</sup>

On the afternoon of July 21, 1937, the first stone of the foundation of the new mission chapel was laid. Every morning when the roll was called the workmen, all believers, stood in their overalls, trowels and hats in their hands, listened to a Scripture reading and had a season of prayer.<sup>114</sup>

Two of the masons were captains of gospel teams, while nearly all the rest of the workmen were members of one or another of the teams. Though anxious to get the adobe walls up and covered with roofing before the rains began, these men were given permission to leave their work on the chapel to keep their appointments and detail work in evangelization. God has said, "Seek ye first the kingdom of God and His righteousness."<sup>115</sup>

A number of believers, both men and women, have given a day or days of free labor to help on the chapel, and some have given their day's wages.<sup>116</sup>

In September, 1937, the mission undertook the quarterly publication of a little paper called The Soul-Cry of the Aymara. Carroll Tamplin edited it, and the other missionaries wrote various articles from time to time.<sup>117</sup> In the first issue is a statement which is noteworthy:



The Mission in Bolivia is dedicated to:

Making Christ known where He has not been preached.

Propagation of Scriptural Holiness on the sound principles of Biblical interpretation characteristic of orthodox Friends.

The organization of evangelistic centers in preference to the more popular educational methods.

The preparation of national workers and a strong native church.

The evangelization of the Aymara Indians of Bolivia.<sup>118</sup>

In October Carroll Tamplin wrote an open letter to the Sunday schools of Oregon Yearly Meeting. In it he told how the hymnals are often stolen from the services. At one service two young men came in and listened very attentively. Then they bought a Bible, came back to more services, and soon were saved. Then they told how one day one of them had passed a street vendor and had noticed a hymnal for sale. Curious, he bought it and read the poems, and was so interested by the doctrine they contained that he looked up the mission whose name and address were stamped into the hymnal. After purchasing the Bible he read it and found that it agreed in doctrine with the hymnal, and soon he and his brother were saved. They began witnessing to their parents, and then asked a worker to go talk to their parents. Mariano Medrano went to the home, and there the parents were also saved.<sup>119</sup>

When Christmas arrived in 1937 at Corocoro, the Pearsons found very little greenery in their town. The only possibility was the eight feeble cedar trees in the town plaza, but they asked the mayor if they could have a few branches, and were told to take all they



wanted. With the aid of a broomstick, they tied some branches to it and made a passable five foot tree, and then put a few more branches around the chapel. With some lights borrowed from some of the American Mining people they had a lighted tree for the Christmas service in the chapel. The tree was also decorated with a few ornaments gathered from somewhere, some strips of red crepe paper, and some silver rain.<sup>120</sup>

The Pearsons also had a struggle for awhile to buy food, because market day was Sunday, and they refused to buy then, and the unbelievers refused to sell to them during the week. After buying through a third party for awhile, and after much prayer, the way was opened that they might buy fresh foods on Saturday, which was better than buying on Sunday, because the food actually arrived in town on Thursday.<sup>121</sup>

In January, 1938, Doctor George W. Ridout, the well-known world missionary evangelist of the Methodist Episcopal Church, and the Corresponding Editor of the Pentecostal Herald at that time, visited La Paz and held meetings for six days in the new La Paz church. His messages on Scriptural holiness were greatly blessed as many found the blessing.<sup>122</sup>

In February, 1938, little Esther arrived to join the family of Felix Hermosa, his wife, and their other daughter, Ruth. This family was sacrificing greatly in the new work at Puerto Perez. The opposition was beginning to break down, and natives were being saved. At that time Don Felix was laid up with an ulcerated leg, which was greatly hampering in walking to the nearby villages with the Gospel.<sup>123</sup>



Annual Conference Year, 1938-1939. In May, 1938, Esthel Gulley went to Cochabamba for a short vacation, and was there invited by members of the Bolivian Indian Mission to visit their conference which was to begin in a few days. She also lived with some of the single women missionaries, and greatly enjoyed the companionship and fellowship with them. She said at this time the Bolivian Indian Mission is the largest mission in Bolivia.<sup>124</sup>

By this time the new chapel in La Paz was nearing completion. Meetings were held in the basement until the main auditorium was finished. As soon as the services moved upstairs the basement was remodeled into living quarters and a school room.<sup>125</sup> The dedication service was held on August 28, 1938.<sup>126</sup>

The Missionary program of Oregon Yearly Meeting, at Newberg, Oregon, was presented Friday afternoon, June 10, 1938, with a climaxing message by Helen Cammack, on furlough but planning to leave on July 19 to return to the field. As she began her message she said,

Let me share with you God's commission to me as I return to Bolivia. Leaving the fellowship, blessing and instruction of Oregon Yearly Meeting:

I go back knowing somewhat of what I face. The glamour is gone, yet the pull and the urge is strong and compelling. I cannot explain the desire, but the call has been re-emphasized in my heart.

I go back to a majestic country, lofty mountains, barren, windswept hills and a penetrating cold, dirty villages, dirty homes, dirty people.

I go to see, immorality on every hand, deceit and bribery in government circles, suffering of the Aymaras and the sadness of



an exploited race, a group of people who have never known anything of love.

I go to a people among which there are very few evangelistic workers, to a people who struggle on over stony paths with no light of hope in the heart, to a people who have sinned and whose souls are wasted away in that sin.

I go to a people who wait for light and yet know not what light they need, waiting, yes waiting and many dying while they wait and before the message comes.

I go to persecution, misunderstanding, suspicion, false reports. I go back with an urge in my soul which cannot be quieted and with the commission from God to give them the Gospel.<sup>127</sup>

Then followed her text, Luke 5 and John 12:24, 25. Later in her message she said, "The world says that we are throwing away our lives, but I go back to die that others may live."<sup>128</sup>

Due to the past war and post-war conditions the residents of Bolivia were rationed on sugar, flour, rice, kerosene, gasoline, and many kinds of cloth for nearly five years. During this time it was necessary to have a ration book duly signed by an authority. Some people who were not in good standing with the authorities found it hard to secure things.<sup>129</sup>

In the seven years the Tamplins have been in Bolivia they have seen seven different administrations of government, five of them revolutionary, three of them military regimes, and the present one (June, 1938) is semi-military.<sup>130</sup> The author has seen pictures shown by Carroll Tamplin of the government building with its numerous bullet holes. The missionaries must keep in good standing with whomever is in office, so they have to be very careful what they say or do re-



garding politics.

The Missionary Council decided that Helen Cammack should move to the Lake District to help with the work there, accompanied by Esthel Gulley as companion and fellow-laborer.<sup>131</sup> Besides ministering to the sick, the hurt, the dying, and being a midwife, Esthel has also been a type-setter, printer and school teacher.<sup>132</sup> When they moved to Puerto Perez they traveled the proper way, on top of a truck. It is the custom for the truck driver and the passengers to load all the baggage and freight onto the truck, and then the passengers climb up and sit on top of the load. This affords no protection from the dust, heat or rain, but if you are quick and can climb fast the seats at the front of the load are ahead of most of the dust. However, Helen and Esthel were not the first to board the truck. The ride became better and better as the miles rolled by because occasionally an Indian would get off with his baggage and the remaining passengers would shift to a more comfortable position.<sup>133</sup>

The Pearsons remained in Corocoro, where the going was hard, but the Catholics finally realized that they could not drive them out, and the Indians have spread the word to the surrounding area that the Friends have a Gospel that SAVES from sin!<sup>134</sup>

The Tamplins were in La Paz where Carroll spent much of his time in administrative affairs and traveling on evangelistic journeys, and Doris had charge of the pastoral work in the city of La Paz, besides the regular family duties such as meals, washing, etc., teaching her three children in private (Rachel in Kindergarten, David in the fifth grade, and Jonathan in high school), acting as



principal of the Indian school, teaching a music and a Bible class each week, sending out the Gospel teams each week, keeping a colporteur supplied, attending to the correspondence, and being the Mission Secretary and Treasurer.<sup>135</sup>

During the church year 1938-1939 Mr. and Mrs. Felix Hermosa lived in La Paz because of the stubborn leg ulcer of Don Felix. This ulcer was the complication of a wound received while working on the new chapel building in La Paz. However, he worked with others on a Revision Commission on the Aymara translation of the Gospel of Luke, besides preparing a handwritten manuscript translation of the Epistles of James, John, Jude and Revelation, and working on Hebrews. Also he helped to fold and wrap for mailing The Soul-Cry of the Aymara.<sup>136</sup>

Mrs. Hermosa spent half of each day teaching in the La Paz primary School during the school year, and also served ably as a Sunday School teacher, musician and at times spoke from the pulpit.

Cipriano and Petrona Mamani continued faithful at Amacari and after six years the people steadfastly refused the thought of any change of pastors. Cipriano, the man who learned to read when reaching his sixtieth birthday, was suffering somewhat with rheumatism, which hampered his walking his circuit. At times it meant a nine mile trip between villages.<sup>137</sup>

The Primary schools closed in La Paz on October 21, 1938, with examinations. All examinations are oral, and this year Doris and Carroll Tamplin were the examiners. Beginning with the first grade, each student was tested on his or her subjects.<sup>138</sup>



A new decree was passed by the government prohibiting the establishment of private schools, the teaching of any religious dogma in the classroom, or any attempt to use schools as a means to proselyte or for the propagation of political ideas contrary to the present socialistic government. This was a blow mainly to the Seventh Day Adventists and the German schools, but affected all mission school work as well as the private schools conducted by the Romanists. Pressure soon made the government invalidate the decree, but the Friends went ahead and changed their schools into Junior and Senior Bible Schools, using text books written and printed by the missionaries, and the school hereafter will be exclusively for children of believers and members of the mission, and maintained by the mission.<sup>139</sup>

At Christmas, 1938, all the missionaries gathered at La Paz to eat Christmas dinner together. After the feasting came the work-- a Mission Council meeting which lasted late into the night.<sup>140</sup>

The Bible Training School was reopened on January 16, 1939. The course was arranged to have three months of class work each year during the rainy season. One major subject is taught each month, each subject by a different teacher. This year the main teachers were Helen Cammack, Carroll Tamplin, and Julia Pearson. Esthel Gullely taught a two week course in hygiene and Mrs. Hermosa taught the afternoon classes in subjects related to the business preparation of Christian workers.<sup>141</sup> Only three students were able to attend the full three months, but the classes varied from six to fifteen.<sup>142</sup>

During this time some special gifts had been received by the mission. A memorial pulpit was given by the Eichenbergers of



Melba, Idaho. The center row of benches for the main auditorium at La Paz was given by a woman in California in memory of William Abel. Previously benches had been borrowed from the Baptist mission. Melba and Springbrook, Oregon, meetings sent special gifts which were used to purchase two mules, one being named Melba and the other named Princesa (Springbrook being too hard to say in Spanish). These mules were given to Helen Cammack and Esthel Gulley.<sup>143</sup> Two more mules were bought with other gifts from America, named Georgiana and Gavitte.<sup>144</sup> An organ was sent to Bolivia by Miss Sophia Townsend and Mrs. Irena Cunningham. This organ had been their own for some years, but feeling the mission could use it better they sent it to the field. While being unloaded from the boat in Arica, Chile, (Bolivia's main sea-port) it was dropped, but Carroll Tamplin was able to readjust it to working order and otherwise it was not hurt.<sup>145</sup> A dedication service for the organ and the new hymn books was held on March 28, 1939.<sup>146</sup>

Annual Mission Report, 1939. The Annual Report for 1939 tells about the Tamplins living in the unfinished basement of the church. Cloth windows and a board floor helped keep out the cold and dampness, but the rest of the basement had only a dirt floor.

Perhaps very few people realize that if the mission stations at La Paz, Puerto Perez, and Corocoro were transferred at their present elevations to a position directly above Mt. Hood, Oregon, the Tamplins, Helen Cammack and Esthel Gulley would have to descend eleven hundred feet and the Pearsons from Corocoro would have to descend twenty-five hundred feet in order to plant their feet on the



peak of that great mountain!<sup>147</sup>

The second edition of the Aymara hymn book came off the press and was put out for sale. This book was small enough to be carried in a coat pocket, which pleased the men. It had more hymns than the first edition, and also more choruses. The mission had been out of the first edition for over a year. Custom here expects each believer to have his or her own hymnal, which the believers carry with their Bibles to and from the services. An extra supply is kept in the church for visitors, and these are carefully passed out and collected at each service.<sup>148</sup>

Soon after the first of the year Howard Pearson, Mariano Medrano and Antonio Lopez traveled by mule back from Corocoro to Cauquingora, Serrucani, Weltani, Tupaltupa, Callapa, Aribay and many farms in between, visiting house to house and also preaching in the village plazas. The trip took five days and resulted in many souls being saved. Two of the mules used were Georgiana and Gavitte.<sup>149</sup>

The first steps toward the nationalization of the native church were taken as a council was appointed consisting of four missionaries and four Aymara believers. This council was called the Missionary and Native Church Council.<sup>150</sup>

Conference Year, 1939-1940. Helen Cammack tells of visiting a new work at Pongon-huyo (Pungun-huyo). To reach this town she traveled by truck to Huarina and then nine more miles on Melba. Some Indians brought other mules and carried her portable organ, bedding and clothes. After doing their morning chores Indians traveled seven to eight miles to service. The morning service started at 10:30, and



then right after lunch another service was held so the people could get back home for their evening chores.

A day school was opened here, and the pastor, Felix Guanica, taught it. The children had no desks but had to sit on rough boards which served as benches. When they wished to write they knelt on the dirt floor and used the board as a table.

At the monthly business meeting, held on a weekday morning, many people came. After the message reports were given. The custom of this meeting was to bring the tithes into the storehouse at monthly meeting time. The pastor and clerk had the account book ready and one by one those who brought tithes came forward, laying them on the front bench. The pastor was the only one who could write well, so he recorded the name and amount while the clerk counted it. Money, eggs, chunos, barley and even sheep were brought. After this each person reported how many tracts he had given out and how many persons he had dealt with during the past month and where.

When Helen Cammack prepared to leave, a boy said, "I had a burro to send to bring the organ, but there isn't any to take it away again."<sup>151</sup> He did not want Helen to leave and take her organ with her.

Felix Guanica, the Indian pastor at Pongon-huyo, had about eighty believers in the new work there. He partly supported himself and his congregation partly supported him. Three brothers of this church donated two plots of ground to the mission, one plot for school, chapel, and playground, and the other one for a burial ground for believers, since the fanatical Romanists objected to Protestant burials



in the public cemetery. This congregation had also started two new meetings, one at Huarina (Guarina) and one at the Fabulous Tin Mine (elevation 15,500 feet), often called Mina Fabulosa.<sup>152</sup>

This work grew rapidly, and by July, 1939, Feliciano Condori was named by this meeting to start a new work at Huarina. He goes there every Sunday and holds services.<sup>153</sup>

About sixteen miles from Puerto Perez is the town of Penas. Efforts were made to open a new work there, but Tata Mariano and some believers from Pongon-huyo (Pungun-huyo) were practically stoned out of there one Sunday while holding an open air meeting, but they planned to return as soon as possible.<sup>154</sup>

When Helen Cammack left Pongon-huyo (Pungun-huyo), she went to Amacari via Huatajata (Watajata or even Guatajata), the Baptist Farm. She rode Melba around the end of the Lake and sent the organ and other things across by boat. At Huatajata (Watajata or even Guatajata) she stayed with Jean Pyper, R. N., the nurse at the farm.<sup>155</sup>

The Aymara translation work in 1939 and 1940 was the result of a need by all the missions for the Bible in the language of the people. Little had ever been done on the problem in the past. Aymara was first reduced to written form about 1600 A. D. by Ludovico Bertonio, an Italian Jesuit. The first publication of a part of the Bible was the Gospel of Luke by the British and Foreign Bible Society in 1829, translated by Don Vincente Pazos Kanki. The Gospel of Mark was published by the American Bible Society in 1930, being translated by Reverend H. C. McKinney, with the aid of Senores Angel Medina and Nestor Penaranda.<sup>156</sup>



The translation of Saint Luke by Don Vincente Pazos Kanki proved to be more of a summary than a translation, and its circulation was not very great. The first edition of the McKinney translation soon proved that some revision would be necessary before it would be widely acceptable. Though the Gospel of Mark was the only one of Reverend McKinney's translations that was published, the other three Gospels and the book of Acts had also been translated.<sup>157</sup>

These valuable translations served as the basis of operations for the Revision Committee, which went to work in the study of the Canadian Baptist Mission on Peniel Hall Farm in June, 1939. This farm is located on the shores of beautiful Lake Titicaca, twelve thousand seven hundred feet above sea level, the heart of the Aymara population of Bolivia and Peru.<sup>158</sup>

Through the efforts of John Ritchie, American Bible Society agent for the republics of Ecuador, Peru and Bolivia, a revision committee composed of representatives, both native and foreign, of four denominations that maintain active work among the Aymaras, was appointed<sup>159</sup> and worked for five months revising the Senor Angel Medina Manuscripts of the four Gospels and the Acts of the Apostles.<sup>160</sup>

The missions represented and their representatives were: Methodist Episcopal, Cleto Zambrana (Zambrano) U.; Irish Baptist (Peru), Escolastico Valladares B.; Canadian Baptist, Jean Pyper, R. N., Reverend S. Hillyer, Fernando Choque; Friends, Juan Ayllon H., Felix R. Hermosa, Euphemia Hermosa (typist), Reverend Carroll G. Tamplin. Reverend Tamplin was appointed as President of the Commission, which meant that after the Commission disbanded he still had to see to the



proofreading of the proofs when they returned from New York, and also answer the criticisms of the experts in New York concerning the translation itself.<sup>161</sup> During the time of actual translation work he was free on week ends to be with the La Paz congregation or visit other parts of the field.<sup>162</sup>

The following is an excerpt from a letter from Mr. John Ritchie, of the American Bible Society:

I wish to take this opportunity to express to you my very hearty appreciation of the excellent service which we have had from our brother Tamplin. In the course of my thirty-three years in this work I have never had any man so throw himself into an enterprise which was not essentially his own, and give himself to it with such thoroughness and success. In the course of the years I had already come to esteem him very highly, but this piece of work on the Aymara Revision has filled me with admiration for him. I wish to extend to you and to the body my very hearty thanks for the support and co-operation which you have granted to him, and through him to the Bible Society in this important piece of work.<sup>163</sup>

During the Eucharistic Congress in La Paz, the General Catholic Conference in Bolivia, Helen Cammack, Esthel Gulley, Pascual and Pastora Mamani worked in Corocoro in house to house visitation. During this week Corocoro was quiet since all the prominent citizens were in La Paz. The workers held evangelistic meetings in the town plaza, and the dancing stopped and the people listened to the story of Love.<sup>164</sup>

Annual Mission Report, 1940. The Annual Report from Bolivia to Yearly Meeting in 1940 reveals the fact that there were then seventeen workers on the field, eleven of them natives. In December,



1939, Juan Ayllon and his family returned to Bolivia, and he was quickly given the pastorate of the La Paz church, releasing Doris Tamplin to her many other duties. Also by Report time (April) Jonathan Tamplin had begun to teach in the school, and four new workers had been officially added to the staff.

Feliciano Condori, clerk of the Pongon-Inuyo monthly meeting, traveled on foot every Sunday the eighteen mile round trip to Huarina (Guarina), holding two services there. Rosendo Guachalla, the head mechanic of the Fabulous Mine, worked two hours overtime every week day in order to keep Sunday holy and preach to his fellow miners. Victor Nina, a truck driver at the Kelluani Mine, had organized a Sunday School there and brought an offering to the Annual Conference every year. To the 1940 Conference he also brought a written request for a regular pastor and teacher to come to the mine and carry on his work. Senora Honorinda Marrusich, a fine, cultured Chilean woman and wife of the head electrician at the National Cement Factory at Viacha, had a Sunday School organized among the children of the employees of the factory, which was held in her parlor. She was saved in a Presbyterian church in Chile, but found holiness at the altar among the Aymaras of Bolivia.<sup>165</sup> However, Mr. and Mrs. Felix Hermosa had resigned from the work for personal reasons to take up secular work, but they remained members of the church.<sup>166</sup>

At the Annual Conference in April, 1940, Doctor George W. Ridout returned to be the guest speaker. He had charge of the morning holiness hour and the evening evangelistic services. On Sunday afternoon he threw out a challenge to the members of the church to give



themselves unreservedly to God's will and to the ministry if He should call them. When the altar call was made the congregation moved forward as one body. Among the first twenty young men was Jonathan Tamplin, who testified that God had called him to give his life to the work of ministering to the Aymaras.<sup>167</sup> (Jonathan is now, 1954, a missionary in the lowlands of Bolivia under the National Holiness Missionary Society).

Conference Year, 1940-1941. At Oregon Yearly Meeting in June, 1940, Esthel Gulley, who had arrived home on furlough, requested a leave of absence for one year that she might study at the Oregon Medical School. This request was granted, and some money was given to her to help as she studied. She also had the privilege at Yearly Meeting of being with her sister, Esther, home on furlough from her field in China.<sup>168</sup> (Esthel later married Leroy White and they went to the American Mexican Field).<sup>169</sup>

Helen Cammack tells in a letter of an Indian man who came fifty miles to see her, wanting to know about some things in the Bible. He had read the Bible for some years and studied it in his home, but the only services near him were held by the Adventists. He was not satisfied with them because their baptized members were not living changed lives. After talking for awhile, he said, "How can I receive the Baptism of the Spirit. Help me understand."<sup>170</sup> Helen wondered where he had heard about this and asked him. He said, "From the Bible, what I have read."<sup>171</sup> Then Helen gave him a private felto-gram lesson on heart holiness. After this he asked about water baptism, the Lord's Supper, and footwashing. He said that the Adventists



practiced all three in his area. He left with much literature, but wanted time to think before making any decisions.<sup>172</sup>

In the summer of 1940 the General Superintendent of Oregon Yearly Meeting, Chester A. Hadley, died. It was immediately felt that this life given in the service of others was deserving of a lasting memorial. A concern began at Rosedale and spread to Greenleaf and Portland, and even to Bolivia, that a fitting memorial should be erected in his memory. After consultation and prayer, Friends all over Oregon Yearly Meeting united in giving money for a building in Bolivia which would house the missionaries, and include an office, a medical clinic, and guest facilities. In a few weeks over one-third of the necessary money was pledged, and work was begun on the Chester A. Hadley Memorial Home on the Mission property in La Paz.<sup>173</sup>

In the fall (spring in Bolivia) of 1940 the Pearsons returned to Oregon on furlough and Helen Cammack moved to Corocoro to take up their work. Mariano Medrano and his wife, Rosa, also moved to Corocoro to help.<sup>174</sup> Both are very good personal workers and were of great help. Mariano preaches mostly in Aymara, and is especially adept in street meetings.<sup>175</sup> The Ayllons took over full charge of the La Paz District, and the Tamplins remained in La Paz in charge of the construction work, besides their many other duties.<sup>176</sup>

In addition to the building program much supplementary work had to be done on the revision work of the Aymara Gospels and Acts. By June, 1941, the proofs of the Gospels of Matthew and Mark had been corrected and returned to the American Bible Society in New



York. The Gospels of Luke and John and the Acts were in the process of proofreading. A first edition of ten thousand copies was expected on hand shortly.<sup>177</sup>

The Aymara and Spanish Primers, written and printed by Helen Cammack, have proven valuable, and by April, 1941, the Spanish Primer was undergoing revision and second edition. The Spanish and Aymara Hymn Book, published by the Friends Mission, had found a wide circulation by this time, being used by all the Friends congregations, the Salvation Army, and the Lutherans, in Bolivia, and by the Irish Baptists in Peru.<sup>178</sup>

Annual Mission Report, 1941. The Annual Conference gets larger each year. In April, 1941, the attendance was two hundred ninety, one hundred two of which were lodged and fed daily at the expense of the La Paz congregation. The report also shows that this year over fifteen thousand tracts were given out, and that the tithes and offerings of the Native Church came to Bolivianos 11,902.80. This is to them what the same amount in dollars is to Americans.<sup>179</sup>

There are some interesting items in The Friendly Endeavor of December, 1940. A loud speaker carries the services out to the passing crowds, and across the street from the La Paz church Mama Victoria sits in her doorway and listens to the Gospel songs, testimonies and messages. When approached about her soul she shakes her head and says it is too late. "If you had come long ago with this message I could have believed. Now I am too old. I cannot change. It is too late."<sup>180</sup> Small wonder, since only ten years previously "ninety per cent of all missions in South America were within ten



miles of the coast line."<sup>181</sup>

The statement is also made in this article that although the Friends Mission is the youngest mission in Bolivia, it had the largest group of active, dependable believers, which number about three hundred. However, the Gospel was being preached to about one thousand hearers weekly. Of these from five to ten percent were new hearers, and the rest were interested and keep coming back, or were "Inquirers," who were seeking but did not fully understand what salvation is, but hear about it from other Indian believers and see it manifested in their lives.<sup>182</sup>

Conference Year, 1941-1942. In 1941 the Pearsons returned to the field and Howard took over as Field Superintendent when the Tاملins went on furlough.<sup>183</sup>

In January, 1942, Howard Pearson visited the Conference at Corocoro. He reported that the Sunday afternoon meeting was the best of all, even though the local priest hired a band to play just outside the door of the chapel to disturb the service. However, the people inside sang, prayed and testified all the louder and it was a time of real blessing to those present.<sup>184</sup>

At Pongon-huyo, where the chapel held only about eighty, Howard reported that many more than eighty were there at the service when he visited that church. He said the "women sat on the floor in front and all around the platform, in the aisles and along the sides of the chapel as their custom is."<sup>185</sup>

February 10, 1942 was a great day for the Mission when a car arrived from the States. It had been in customs and getting repaired



for several weeks, but finally the missionaries were able to drive it about town and out into the country on various trips. It was then used for everything from an ambulance to a bus for carrying workers on evangelization trips.<sup>186</sup>

Annual Mission Report, 1942. The Annual Report for 1942 tells of the work at Corocoro where Mariano Medrano was the pastor. The past year over seven thousand tracts were distributed, besides seventeen Bibles, sixty-three New Testaments and two hundred forty-three Gospels being sold. Every Wednesday Mariano walked three miles to Santo Tomas, a preaching point, held a service, and walked the three miles back to Corocoro. Santo Tomas soon had its own church, and began to outgrow its mother church of Corocoro.<sup>187</sup>

The Pongon-huyo (Pungun-huyo) congregation was the most "traveling" <sup>188</sup> congregation this year, having made over three hundred evangelistic trips. By this time they had over one hundred members, and about twenty-four families were reading the Bible daily, which is an enormous percent when so few people of this area can read. They were working on a new church, of which the property, materials and work had all been donated. They had three strong preaching points, one at Huarina (Guarina), one at Mina Fabulosa, and one at Uma Palca.<sup>189</sup>

The Memorial Home was nearly finished by this time, including the built-in cupboard in the dining room, the fire place and bookshelves, partitions, and some built-ins upstairs. The house had been painted on the outside and lawns and flowers planted at the side and rear of the house.<sup>190</sup>



A new law was passed in Bolivia requiring that all caskets taken into the cemeteries must pass through the chapel of the cemetery first. Since all the chapels are Roman Catholic, this is hard on the believers, but they are not required to have mass said nor even stop as they pass through. The unbelievers put great pressure on the believers to stop the funerals for mass, but many believers stand true and refuse.<sup>191</sup>

Conference Year, 1942-1943. Back in about 1940 the Tamplins began thinking about further schooling. After talking to Doctor George W. Ridout when he visited in Bolivia, and also some correspondence with Chester Hadley and Doctor C. J. Pike, President of Cascade College, Portland, Oregon, it was decided that this would be done when the Tamplins returned on their next furlough.<sup>192</sup> In the summer of 1942 Carroll Tamplin attended a ten weeks course in the Linguistic Institute at Norman, Oklahoma, and then returned for some work at Cascade College. During this time Doris Tamplin spent much time in Oregon, and attended Oregon Yearly Meeting in June at Newberg. Also at Yearly Meeting were Ralph and Marie Chapman, who were preparing to go to Bolivia.<sup>193</sup>

Due to a lack of personnel, funds, facilities, and the poverty of the Indians, there had been no Bible Training School since 1939. However, Bible classes during the month of July of each year have been maintained for the native pastors. In 1942 Helen Carmack taught the high points of Church History, beginning in Acts, and then touching outstanding things in subsequent history and ending with special attention to Friends History and Doctrine. Also Juan Ayllon taught



homiletics and how to study the Bible, and Dona Tomasa taught doctrine, Julia Pearson taught Church Government, and Howard Pearson gave an exposition of First Corinthians.<sup>194</sup>

In 1942 Amacari was organized into a regular Monthly Meeting by request of the congregation. Regulations for membership were strict, and a small revival broke out when people started straightening up the past so they could join. One third of the audience had to stand every Sunday for lack of sitting room (there were no seats). Working on Sunday in the whole Amacari area had ceased, due to the silent witness of the believers.<sup>195</sup>

The evangelistic work at Pongon-huyo (Pongon Huyo) continued into 1942 unabated, although they constructed a new church at the same time which would seat about two hundred on benches if they had benches, but by conference time it was well filled. They also have built a parsonage, and continued their outpost work.<sup>196</sup>

Beginning August 1, 1942, Juan Ayllon began a year's work on the translation of the rest of the New Testament. Feliciano Sirpa (Sirpo) took over the pastorate of the La Paz church, with Maximo Loza as his assistant. Feliciano Sirpa (Sirpo) was then fifty-seven years old, and had wanted for some time to enter the ministry but was opposed by his wife. However, his wife died the year before, leaving him free to serve the Lord as he felt called.<sup>197</sup>

During July, 1942, Helen Cammack visited Irupana, about one hundred miles from La Paz in territory called Los Yungas. This is the area of work of Central Yearly Meeting of Friends. The altitude at Irupana is only 6805 feet above sea level, so while Helen stayed



in the rest home of the mission she really had a vacation from high altitude.<sup>198</sup>

July 20, 1942, was census day in La Paz. On this day every person except the census takers had to stay at home, so the city was very quiet. The final total was 287,045 people, a mission field all in itself.<sup>199</sup>

Annual Mission Report, 1943. In 1943 the La Paz church reported that after disciplinary steps were taken to dismiss three members from the church for "rebellion at church authority, for carnality and for causing dissensions," the altars were filled as they had not been before, and the difficulty turned into a blessing for it unified and purified the church as nothing else could have done. A spirit of revival broke out at the Annual Conference and there were large altar services. A new work was opened at Cohoni and at Palomar, and Helen Gammack opened work at Iquiaca and Pucaraní. Also a gasoline stove and a sink had been installed in the Mission Home, which is located directly behind the church.<sup>200</sup>

The report on the schools in 1943 tells that Juanito, 17, and Dorcas, 19, children of Juan Ayllon, are teachers in the La Paz school, which this year had fifty-four students enrolled.<sup>201</sup>

The special speaker at the Annual Conference in La Paz in 1943 was John Carlson, a very fine evangelist, and the superintendent of the Lutheran Norwegian Mission of La Paz. He had the evening evangelistic services and Juan Ayllon preached in the morning holiness services.<sup>202</sup>

Conference Year, 1943-1944. A Yearly Meeting Discipline was



adopted at the Annual Conference in 1943, and the report was given that over twenty-six thousand tracts were given out, thirty-six Bibles and fifty-eight Testaments in Spanish, two hundred nine Testaments and two hundred seventy-one Gospel portions in Aymara, and one hundred ninety six Song Books in Aymara and Spanish were sold during the past year.<sup>203</sup>

At the July Bible Classes in 1943, Tomasa de Ayllon taught prophesy, Helen Carmack taught Proverbs and grammar, Julia Pearson taught Hygiene, and Howard Pearson taught Homiletics.

In January, 1944, Robert Neighbor returned to La Paz with his violin. Together with Tata Cipriano Mamani, Mama Petrona Mamani and the Pearsons, he went to Copacabana, where they sang and played the violin and accordian and preached a gospel message, all within sight of the shrine of the Virgin of Bolivia, with Lake Titicaca in the background. Tata Cipriano won the first convert in that fanatical town.<sup>204</sup>

Right after Christmas, 1943, Helen Carmack attended the Language Conference in Cuzco, where twenty delegates met every day for nine days in long sessions, studying the Quechua and Aymara languages with a view to unifying the orthography and getting one which would be easier to read by the Indians. Also problems of versions and translations of the Bible were studied. The presence and help of Doctor Pike of Camp Wyclife language school made possible a time of real linguistic instruction for all. She said also that it had been a great joy to meet many missionaries from Peru and Ecuador whom she had not met before. "We had a good fellowship and the Holy Spirit brooded over the proceedings."<sup>205</sup>

Helen Carmack also had the privilege at this time of making



the copies of the new Aymara translation of Romans to Revelation for the American Bible Society. "Just copying the Word of God brings blessing. Incidentally, I get help on my Aymara study by doing it."<sup>206</sup>

Another paragraph from Helen's letter is interesting, and again reveals how much could be done if only the finances were available.

The new hymn books are here and are being sold. They are very nice. Also we now have a tract printed in Aymara. It is one I wrote some time ago and even had some mimeograph copies made while home the last time, but I used a gift which came in and now have it printed. Ten thousand copies cost ten dollars. Don Juan Ayllon has tracts written ready for printing whenever there is the means to do it with.<sup>207</sup>

In Helen's own handwriting at the end of this letter she said,

...I am looking forward to good visits with you and fellowship in the Lord. Am setting myself to trying to finish various tasks I have in the doing before I leave. I'm looking forward to Yearly Meeting and Summer Conferences....<sup>208</sup>

Conference Year, 1944-1945. By Conference time in April, 1944, the Amacari congregation had outgrown its chapel and had begun work on a new and larger chapel, expecting to turn the present building completely into a school. They had also established a new meeting at Koribaya and were planning other outpost work. By this time they were completely self supporting, and since organizing as a Monthly Meeting their finances and spiritual life have both improved.<sup>209</sup>

Pongon-huyo (Pongon Huyo) was organized as a Monthly Meeting at Conference time, and they had also finished their new chapel. It was floored with the boards from dozens of boxes and crates. La Paz, the largest church of all, was supporting full or part-time six native workers. An all native Yearly Meeting Council functioned for the



first time this year, bringing to the Conference many good recommendations. This was another step in the nationalization of the church. Over thirty thousand tracts were distributed during the past year. The evangelist at this year's Conference was Reverend Gene M. Hamby of Florence, Alabama, who preached holiness messages at the morning holiness services and at most of the evening evangelistic services.<sup>210</sup>

On April 28, 1944, after an illness of three weeks with typhoid fever, Helen Cammack passed peacefully into the presence of her great King. Past due for a furlough, Helen Cammack knew no bounds as she poured out her life in service during her second term on the field. Increased facility in the Aymara language gave her access to all illiterate country women. Her educational work was extensive in compiling readers, teaching, and supervising national teachers. She preached frequently and did much personal work. Her monument is well built in the lives of many Aymara people who have been taught the way of Christian life in Puerto Perez, Corocoro, and many wayside places.<sup>211</sup>

Her passing left the Pearsons as the only foreign missionaries on the Bolivian field.

Summary. The early missionaries sacrificed much in houses, food, transportation, health and even life, but by their evangelistic zeal they were able to reach many Indians with the Gospel of Jesus Christ. They were able by hard work and sacrifice to see many preaching points opened, churches built, and people yield themselves to the Saviour, Jesus Christ.



### The Watchman

Lone guard he keeps upon the aged embattlement,  
Draped with Night's black mourning shroud,  
Crowned with fiery wreaths, from Nature's fury rent,  
Chilled with rain: torn by tugging winds;  
Gnashed upon by raging, heavy Gold!  
He stands, and thankless guard he holds  
While to himself he binds around,  
More tightly still,  
His Helmet, Buckler and the Sword.  
Amidst that shrieking hell,  
Along the age-ed, war-scarred battlement,  
He passes on the word--  
"Tis midnight! But all around is well!"

Long watch he keeps upon that storm--checked wall,  
A silhouette against the heavenly crowd  
Of blinking diamonds yet fogged by mankind's fall.  
Gone, the rain! Calmed the screaming winds.  
But, still--he trembles with the cold  
Of death. But, even so, he holds  
His dart--flecked buckler tight and grounds  
The blood-stained Spear.  
His watch is finished and the day  
Dispels the thought of fear.  
He gathers there his warrior strength and calls--  
His fellows hear him say,  
"Tis morning! And all around is clear!"



## CHAPTER V

### THE MISSION, 1944-1952

The later period of the mission was one of increased emphasis on the indigeneous church and the training of native workers. All new missionaries arrived, (although the Pearsons returned after furlough), and began the tedious job of opening a Bible school , and operating a farm to provide jobs and income for the Bible school students. Evangelism was carried on, but mostly by the native ministry, rather than by the foreign missionaries.

Conference Year, 1944-1945. The Conference year 1944-1945 was one of great change on the field. After Helen Cammack passed away on April 28, 1944, Julia Pearson, who had taken care of her, suffered from nervousness for a time and was taken down to Santa Cruz, which is nearly sea level, for a rest, but upon returning to La Paz she had a nervous breakdown and was forced to return to the States in November.<sup>213</sup>

In the meantime, Ralph and Marie Chapman arrived for their first term in October, 1944. Ralph took over immediately as treasurer, and then as superintendent when Howard Pearson left on furlough in February, 1945.<sup>214</sup>

Juan Ayllon, feeling that his work was completed with the mission, sent in his resignation effective November 30, 1944, which was reluctantly accepted after much consideration, consultation and counsel.<sup>215</sup>



Carroll and Doris Tamplin, now working under the National Holiness Missionary Society so that they might go over the Andes and work among the jungle Indians, were loaned to the Friends Mission during the rainy months, a time when they could not proceed with their own work. Temporarily supported by the Friends Mission, they pastored the La Paz church after Juan Ayllon left, had charge of the 1945 Annual Conference, taught in the La Paz day and night schools, and served in an advisory capacity to Ralph Chapman.<sup>216</sup>

A long planned visit to Bolivia was completed during this year as the General Superintendent of Oregon Yearly Meeting of Friends, Joseph G. Reese, accompanied by Walter P. Lee, Financial Secretary of Oregon Yearly Meeting of Friends, and Doctor George R. Warner, President of the National Holiness Missionary Society, landed in La Paz at the highest commercial airport in the world in September, 1944. Although somewhat affected by the high altitude, they unselfishly gave of their strength in conferences, talking to groups and individuals, advising, conferring and helping in various ways. Upon their return to the States they recommended at Oregon Yearly Meeting in June, 1945, the following urgent needs for the field: an enlarged mission home, a truck, a Bible Institute work, a launch, and a mission farm.<sup>217</sup>

In the course of mission work came some medical work, although the missionaries were greatly hampered by the lack of anyone trained to do this kind of work. However, several hundred children and many adults were vaccinated against small pox, done free of charge, and using vaccine furnished free by the United States Sanitary Commission



in Bolivia. Also many other kinds of diseases have been treated, but not adequately. A special ration of gasoline for the medical work was granted by the Bolivian government.<sup>218</sup>

Conference Year, 1945-1946. On October 29, 1945, Roscoe and Tina Knight arrived to take part in the Bolivian missionary program of Oregon Yearly Meeting of Friends Church. They immediately began language study and soon Roscoe began teaching a Bible Class among the brethren of La Paz.<sup>219</sup>

Annual Mission Report, 1946. By April, 1946, Pongon-huyo had a new outpost on the Hacienda Corpaputo (Gorapaputo). The La Paz church had been working at Puerto Perez, Pucarani, Huarina (Guarina), Laja, Mina Milluni, Asunta Killviri, besides helping in other places. At La Paz they were having both Tuesday and Thursday evening meetings for prayer and preaching. On both Saturday and Sunday they also were holding street meetings.<sup>220</sup>

In the mission home two changes were made during this past year. In the basement a vault was constructed with funds given in memory of Ida B. Hinshaw. This vault is large enough to accomodate all the legal papers and funds of the mission. Also an electric water heater replaced the old tank in the bathroom and hot water now runs to the kitchen sink!<sup>221</sup>

At "Junta Annual," or Yearly Meeting, April 16-21, 1946, Corocoro and Mina Fabulosa were organized as Monthly Meetings. Also there are forty-one native workers and two native pastors working on the field by this time. Necessary resolutions were formulated and discussed concerning the Indigenous Church Society, and also a new



plan for the change of pastors. Over sixty-five thousand tracts were distributed this past year.<sup>222</sup>

In the morning devotional periods of the conference several resident missionaries of La Paz were entertained. They are: Reverend H. S. Hillyer, Baptist; Reverend John Showalter, Lutheran; Reverend Oather Perkinson, Church of God, Holiness. Alberto Merubia, pastor of the Methodist Church of Obrajes, was evangelist for three evening services, and Carroll Tamplin brought the morning holiness messages. Mrs. Marussich, of Viacha, was in charge of the children's meetings.<sup>223</sup>

Conference Year, 1946-1947. In October, 1946, the final papers were signed and a new International one ton truck was added to the mission property. It was then used for evangelistic and educational work, as a bus to transport workers to conferences, and as a regular farm truck.<sup>224</sup>

After much study, prayer, and transacting, a Mission farm was bought early in 1947 for twenty three thousand eight hundred dollars. The Knights and the Pearsons moved to the farm, or Hacienda Copajira, as soon as possible, arriving February 8, 1947. The Chapmans remained in La Paz, where Ralph was acting as pastor and superintendent of the evangelistic program of the field, while the Knights and Pearsons prepared to open the Bible School at Copajira.<sup>225</sup>

Annual Mission Report, 1947. The April, 1947 Agriculture Report by Roscoe Knight revealed some of the conditions of an Altiplano farm. He reported that there were then five small fields of small potatoes, and were yielding a small crop. Some of these were to be used for chunas and tuntas, and the rest for food for the Bible College stu-



dents. This means all new seed for next year, but larger potatoes are desired anyway. Also there were two fields of habas, of about two acres per field, and about seven acres of quinoa (Kinua) and five of barley. Of animals there were five hundred forty sheep, of which four hundred fifty were ewes, nine cows, six hogs, two horses, fifteen ducks, and a few guinea pigs. All of the stock were ordinary Altiplano stock, which means they were small compared with stock in the United States.<sup>226</sup>

Shortly after the arrival from the States of the Pearsons in November, 1946, the field personnel was organized under the Field Mission Council, in accordance with the new Handbook of Rules and Regulations. The office of Field Superintendent was abolished, and the management of the field was undertaken by the Mission Council, officiating as one body through its departmental secretaries. Ralph Chapman was elected chairman and Howard Pearson as secretary. It was soon felt that the merit of this form of Mission policy was evidenced in the exercise of unity among the missionaries and in their relationship as a missionary body to the national church.<sup>227</sup>

At the Annual Conference in April, 1947, the outside speakers included Miss Lillian Bangs and Mr. John Showalter, both of the Lutheran Mission in La Paz. Other visitors to the Mission Home in La Paz as speakers in the church included Hugh Paine of the Child Evangelism Fellowship, Philip Tate and William Brackenridge of the United Bible Societies, Luis Forero, a converted Roman Catholic priest, and several missionaries of various Bolivian missions.<sup>228</sup>

During this Conference the "Evangelical Society of Bolivian



Friends" was formed, its executive committee being composed of six nationals and two missionaries. This Society was responsible for the evangelistic work of the field and together with the Mission Council was to work out the problems of the maintenance of this work.<sup>229</sup>

The evangelistic work had continued with Ralph Chapman as pastor and Ismael Balboa as Monthly Meeting Clerk of La Paz church, Cipriano Mamani continuing at Amacari, Felix Guanica pastoring Achachicala (this church was formerly located at Pongon-huyo), Mariano Cusicanque pastoring Corocoro, Rosendo Guachalla pastoring Mina Fabulosa, Feliciano Sirpa pastoring Puerto Perez, and Mariano Medrano pastoring Patapatani as health permitted. The last two churches were not yet Monthly Meetings, but workers have been going out from all of these to new and old places to evangelize.<sup>230</sup>

In January, Carroll and Doris Tamplin and Felix Guanica joined a committee for the revision of the New Testament in Aymara under the direction of the American Bible Society, and under the support of Oregon Yearly Meeting. Carroll was chairman of the Revision Committee again.<sup>231</sup>

On January 20, 1947, the new school year began with schools in Amacari (ninety students, Pedro Quispe, head teacher, and Marcelino Yujra, teacher), Llujpaya (thirty students, Angelino Condori, teacher), Pongon-huyo (twenty-five students, Felix Guanica, director, who had two older students do the teaching while he was at Huatajata), Ojje (fifty students, Dario Espejo, teacher), Copajira (Saturnino Choque, a Guaqui Indian boy, who was hired as the teacher before the purchase of the farm and so kept for the rest of the year), and the day and night schools in La Paz (day, fifty-five students, Silas Casas, teach-



er; night, about fifteen students, Francisco Medrano and Mariano Baptista, teachers).<sup>232</sup>

The Bible School started March 25, 1947, with nine students, and the enrollment quickly rose to seventeen. The education of these students ranged from nothing to five years of previous schooling, so individual attention was necessary. The school is really about equal to an American high school, but due to Bolivian law must be called a college. Courses in the mornings were reading, writing, arithmetic, grammar, geography, Bible, music, organ, hygiene, and a general class for instruction in church work. The afternoon classes include carpentry, masonry, tailoring, and gardening, these being taught "on the job" as the students work out their tuition.<sup>233</sup>

Conference Year, 1947-1948. On July 4, 1947, Jack and Geraldine Willcuts arrived in La Paz to begin their first term on the field. They lived in the Mission Home until their household goods caught up with them and then they moved to an apartment. Jack began visiting around the field and by April had taken over the pastorate of the La Paz church.<sup>234</sup>

In November, 1947, a model "M" Farmall tractor and a three-bottom plow were purchased, and with these it has been possible to plow many times the acreage that the peons were formerly able to do, and in much less time. Plans were soon under way to plow between two and three hundred acres for the coming season.<sup>235</sup>

Paul and Phyllis Cammack and family arrived in La Paz on February 5, 1948, and moved into the Mission Home. This fine family had spent the first part of 1947 living in a house trailer in Los



Angeles, California, while Paul attended a Missionary Medical School at the Bible Institute of Los Angeles at his own expense.<sup>236</sup>

The Cammacks moved out to Copajira on April 12, and began their language study and farm work, Julia Pearson teaching them Spanish. The Cammacks found the farm consisted of about three thousand acres. Inside the five acre walled compound where the farm houses and buildings are, it is very attractive, with well landscaped lawns and planted with formal gardens and terraces with many flagstones. When purchased it had been let run down somewhat, but this was soon repaired. The adobe walls of the main house are about four feet thick so this makes a cool, sturdy home for the missionaries.<sup>237</sup>

Paul soon began experiments on the soil around Copajira to find which fertilizers needed to be used to grow better crops. The peons do not understand why the missionaries plant the large potatoes and eat the small ones because they always plant the small ones and eat the large ones.<sup>238</sup>

Early in 1948 Paul Cammack and Roscoe Knight went by train to Arica, Chile, to get the Jeep which had been shipped from the States. They found that part of the top had been stolen so that they could not use it. Also one of the boxes inside the Jeep had been pilfered, but the motor ran in wonderful style and they drove it over the mountains and arrived at Copajira slightly wilted from the rain. The Jeep has proved to be very capable over the muddy roads and in crossing the muddy, swollen streams, which have no bridges.<sup>239</sup>

One problem at Copajira is the peon. When a farm is bought the peons are bought with it the same as the fences and buildings.



Being inconsistent with Biblical teaching and Friends doctrine to be slave holders, these peons must be released, but this is easier said than done. According to the law of the land, the owners of the farm are responsible for feeding and sheltering these uneducated Indians, and the Indians do not have to leave if they do not wish to do so. Each Indian family has their own little mud hut and a small parcel of ground on which they grow some food, spending part of the week working their own ground and the rest of the week working for the landowner. A few of the peons on the Hacienda Copajira attend the services held by the Protestant missionaries. As fast as possible the missionaries give to each peon family a piece of ground large enough to live on, a house to live in, and their freedom papers, which means they are then responsible for feeding themselves, but since this is against custom and their religion, few accept this offer. However, God is able to move even these darkened hearts.<sup>240</sup>

At Yearly Meeting in March, 1948, Paul Gamack spoke at the evangelistic services and Jack Willcuts directed the classes in Holiness. The days were filled with blessings, and many seekers were at the altar.<sup>241</sup>

Conference Year, 1948-1949. Ralph and Marie Chapman returned home on their first furlough and were at the services of Oregon Yearly Meeting at Newberg, Oregon, June 10-15, 1948.<sup>242</sup>

The Indigenous Church Society was reorganized into the National Society of Bolivian Friends in 1948 with the aim in mind of soon forming the national Bolivian Friends Yearly Meeting. Advancement towards this goal is continually being made as the Bolivian churches



take on more and more responsibilities.<sup>243</sup>

In 1948 the Mission and the farm were incorporated under the Bolivian Government. The Friends missionaries also joined a national Fellowship of Evangelical Bolivian missionaries, thus providing us the privilege of personal representation before the Bolivian government. During the year 1948-1949 complete religious freedom was enjoyed in the Mission work, with the "genuine encouragement" from local government officials on three distinct occasions of difficulty.<sup>244</sup>

Sometimes we may wonder when certain things happen but God always knows best and plans far ahead for such things. In 1948 Cipriano Mamani passed away, leaving the strong work at Amacari in precarious straits, but God had a young man all prepared to step in to the gap in the form of Pedro Quispe. He quickly fulfilled all expectations, and even cleared up some of the former problems at Amacari.<sup>245</sup>

The Amacari church sends workers regularly to Isle Anapia in Peru, Yanapata, also in Peru, and to Calata. Ojje now has their own pastor, and with Pucarani, were set up as Preparative Meetings in 1949. They also assist Amacari in sending out workers.<sup>246</sup>

During the year 1948-1949 Conferences were held at Amacari, Mina Fabulosa, Achachicala (Achachikala), and La Paz. These Conferences proved to be times of revival and spiritual fellowship and were directed by the Mission Council and National Society. The Corocoro Conference was postponed until September for local reasons.<sup>247</sup>

During the regular Easter week Yearly Meeting, Captain Garnet Townsend, of the Salvation Army, served as evangelist. His dynamic



holiness messages greatly helped these services to be one of the high-lights of the year.<sup>248</sup>

Conference Year, 1949-1950. By June, 1949, the farm at Copajira had a power mower in use, and what is probably the first grass hay ever to be harvested on this farm was cut this year. Also bought or given to the farm by this time were a combine, chisel, disk, hammer-mill, grain drill, an electric welder, farm wagon, grain cleaner, stationary engine, grain sacks, and many other tools, animal medicines, and other needed articles. Hog-cholera wiped out the scrub pigs, but this clears the way to start raising a larger breed of pigs.<sup>249</sup>

By this same time twenty-one of the thirty-two peon families eligible for freedom had accepted the freedom plan after much dissatisfaction and unwillingness, but peace had been restored and plans were proceeding to soon actually set them free.<sup>250</sup>

In November, 1949, the Knights came home on furlough and the Chapmans returned to the field. The Mission purchased the Jeep formerly owned by Roscoe Knight, and it was stationed in La Paz for use in the evangelistic work.<sup>251</sup>

During Easter week in April, 1950, record crowds from all parts of the field gathered at the La Paz church for the regular Yearly Meeting sessions. Evangelistic services were held with this year's speaker, Major Juan Claussen, a German missionary in the Salvation Army, bringing straight forward holiness messages. Over six hundred people attended on the closing Sunday.<sup>252</sup>

Annual Mission Report, 1950. The Bible school in its third year had nineteen students enrolled, but dropped to fifteen before it



ended. The students worked on the farm in the afternoon and attended classes in the morning. There was still a housing shortage for the students, and the dining hall was becoming too small. One day each month was set aside as an all day of prayer, which had been a contributing factor to the spirit of the school. Student prayer meetings were held each Wednesday evening with one of the students leading. Two revival meetings were held with the students during the school year. This year Reverend Samuel Lander of the Brethren Mission was the speaker at the first series and Marshall Cavit during Holiness emphasis week.<sup>253</sup>

The Mission "Went on the air" in a weekly broadcast over a new Protestant radio station in La Paz, with the time paid for by First Friends Church in Portland, Oregon.<sup>254</sup>

In 1950 the farm workers harvested seventy-one tons of potatoes, forty three tons of barley grain, five tons of headless barley and three tons of quinea, all a good gain over the preceeding year's harvest. The sheep had increased to six hundred seventy, and the new, larger rams were providing much improved stock. Thirteen families of the peons were now called "farmers," not "peons."<sup>255</sup>

Since the National Holiness Missionary Society was working only in the lowlands of Bolivia, Marshall and Catherine Cavit continued to be supported by them but were working with the Friends Mission to reach the Aymara Indians, to whom they feel called. They were assisting Jack and Geraldine Willcuts in the evangelism work.<sup>256</sup>

The "Soul Cry of the Aymara" was now being put out as a section of the "Northwest Friend" five times per year.<sup>257</sup>



Conference Year, 1950-1951. In September, 1950, after three terms on the Bolivian field, Howard and Julia Pearson returned to the States and retired. In November, Roscoe and Tina Knight returned to the field, and immediately entered afresh into the work. In May, 1951, the Willcuts returned home on furlough, where Jack took the pastorate of Second Friends Church in Portland.<sup>258</sup>

A great step of faith was taken in 1950 when the National Society of Bolivian Friends was reorganized, putting six Nationals on the Committee with one Missionary Advisor. Support was continued towards the pastors from the Mission until April, 1952, when this money was transferred to evangelism work and the National Churches allowed to support themselves entirely. At Yearly Meeting in La Paz in April, 1951, the following brethren were elected to the executive committee: President, Mariano Baptista; Vice President, Pedro Quispe; Secretary, Maximo Loza; Treasurer, Silas Casas; Evangelistic Secretary, Martin Perez; Educational Secretary, Pedro Guanica; Missionary Counselor, Ralph Chapman.<sup>259</sup>

Forrest Cammack, from Salem, Oregon, arrived in Bolivia in November, 1950, on his own expense, and promptly busied himself in the task of installing the farm light and water systems. He also worked in some trips that permitted him to visit many parts of the field during his stay.<sup>260</sup>

Conference Year, 1951-1952. In May, 1951, Walter P. Lee arrived on his second visit to the field, during which time he also served as evangelist at Yearly Meeting.<sup>261</sup>

The Helen Cammack Memorial Bible Training School, located on



Hacienda Copajira, had twenty-eight students enrolled at the opening of its fifth year. Eight of the students were married. The dining hall and dormitories were again enlarged or remodeled. On September 7, 1951, the first graduating class consisted of four young men: Casimiro Cauquera (Casemiro Quaquero), Pedro Guanica, Pablo Mendoza, and Braulio Espejo. They went forth to assume their places in the growing program of the Bolivian Friends Church.<sup>262</sup>

The report in June, 1951, shows that the farm had very good crops again this year, with the potatoes yielding one hundred seventy tons harvested, and much larger in size than last year. All but eight of the peon families were now free, but six of these last refused to leave, also refusing to accept Christianity. Even the Catholic farmers all around have had to admit that the Evangelical farm had abundant harvests while they were suffering short crops and using centuries old methods of farming. Here is a witness to the truth of the Gospel to these superstitious people.<sup>263</sup>

The Marie McClintick Memorial fund of five hundred dollars given by Melba (Idaho) Monthly Meeting was used in building the first unit of a new educational building in Copajira, and the old building became a dormitory.<sup>264</sup>

At Oregon Yearly Meeting in August, 1951, plans were under way to send Leland and Iverna Hibbs to Bolivia to replace the Pearsons, and they arrived in La Paz in October, 1951,<sup>265</sup> and also Mark and Wilma Roberts were placed under appointment to go to Bolivia in the fall of 1952.<sup>266</sup>

Jack and Geraldine Willouts were forced to remain in the States



for a period of time to permit treatment and plastic surgery on the ear of their small daughter, Susan. The Roberts took their places, as well as doing some medical work, since Wilma is a Registered Nurse.<sup>267</sup>

During Junta (Easter) of 1952 a small but bloody revolution broke out in Bolivia, especially in La Paz. Yearly Meeting was greatly hampered by bullets whizzing above, machine guns stuttering on all sides, and mortar shells plopping nearby, but when it was all over not one bit of Mission property was touched, and during these days the infant "Church National Evangelistic The Friends" (the initials in Spanish are INELA) was born.<sup>268</sup>

At Copajira some of the back-land up in the mountains is being put to use by purchasing twenty-five alpacas (cousins to llamas) to pasture on this land which goes up to seventeen thousand feet. (Later thirty five more alpacas were added). Alpacas are hardier, the wool is worth quite a bit more than llama wool, the wool can be sheared more often than the llama wool, and the bucks and ewes do not need to be run in separate herds as do the llamas.<sup>269</sup>

The Friends Mission united with six other evangelical missionary societies as classes began on September 2, 1952, at Copajira for missionaries to study the Aymara language. About eighteen missionaries planned to attend the classes, including Roscoe Knight, Iverna Hibbs and Ralph Chapman of the Friends Mission. The teacher was Miss Ellen Ross of Wycliffe Bible Translators and the American Bible Society, aided by four young Indian men who served as informants, one of which is Antonio Mamani, a graduate of this year from our Bible school.<sup>270</sup>



Annual Mission Report, 1952. In the Mission report to Oregon Yearly Meeting in August, 1952, there were twenty two points on the field where regular services are being conducted, as well as several new points where services were held when workers could get to them. All the regular points, except Copajira, were being cared for by national workers.<sup>271</sup>

The 1952 report on the school program shows Roscoe Knight overseeing exams in seven schools at the close of the school year in October, 1951. In 1952, eight schools were under way, with one hundred eighty students enrolled.<sup>272</sup>

The Bible school finished its sixth year on August first, and six graduated of its student body of twenty seven, finishing the three year course. These six are: Pascual Poma, Antonio Mamani, Engenio Espinoza (Expinoza), Roberto Mamani, Domingo Flores, and Joaquin Mamani. These took their places of service as pastors and teachers in the new indigenous church.<sup>273</sup>

The 1952 farm report shows that it has completely supported the Bible school this past year plus leaving a good balance in the bank. The crops were slightly hampered by hail, but still they were far greater than the crops of neighboring farms.<sup>274</sup>

Three memorials were on hand to begin the construction of the new administration building - the McClintock memorial, the Heston memorial, and the Lee memorial. Certainly these memorials will stand throughout eternity through having helped spread the Gospel in this needy land.<sup>275</sup>

In conclusion, let us read "the Challenge Before Us," read to



the Oregon Yearly Meeting on the closing day by the President of the Board of Missions, Walter P. Lee:

With the door to Bolivia so wide open to the gospel at the present, with the calls for gospel help increasing, with an increasing number of national workers ready to enter new fields, and with concerns growing for the use of every possible method of evangelizing, the members of Oregon Yearly Meeting are being challenged to a consecration for a deeper prayer life and sacrificial giving that we may not miss the day of our visitation. May we joyfully join the Great Shepherd in "other sheep that are not of this fold."<sup>276</sup>

Summary. These new missionaries nobly filled the positions as leaders, preachers, teachers and farmers. The founding of the Bible school and the purchase of the mission farm helped greatly in the progress towards the training of a native ministry. The formal beginning of the indigenous church was another goal attained.



On

On! On!  
Pray on!  
Labor on!  
Praise on!  
Fight on!  
The Crown awaits.

On, then, on!  
The fray abates.  
Day closes  
Midst Gold and Roses.  
Peace reigns.  
Rest, my soul,  
Rest on;  
The Crown reposes.

Ah! Then, on!  
Kingship  
And Kingdom:  
Conquest  
Still is thine,  
O Soul,  
And mine!

Roll on,  
Eternity!  
See what is mine:  
The Fight, the Crown,  
Peace and Rest!  
Kingship and Kingdom,  
Eternal Conquest  
On horizon shine!  
On, then, On!



## CHAPTER VI

### SUMMARY AND CONCLUSION

The historical study of the mission work in Bolivia, South America, of Oregon Yearly Meeting of Friends has been presented in the preceeding chapters. A brief summary of these chapters, conclusions reached through the study, and suggestions for further investigation regarding the work of Oregon Yearly Meeting of Friends in Bolivia has comprised this chapter.

#### Summary

From a background of superstition and error, two native Indians found Jesus Christ as their personal Saviour. Juan Ayllon returned to his native country of Bolivia and began preaching the gospel of salvation by faith, and soon the services grew beyond his capacity to care for the field, and beyond the capacity of the "grandparent," California Yearly Meeting of Friends.

When Oregon Yearly Meeting of Friends took over the responsibilities of the field, it began to send missionaries, among whom were Carroll and Doris Tamplin and Helen Cammack. Soon Howard and Julia Pearson and Esthel Gulley joined them on the field, and the mission spread to outlying areas around La Paz. Several preaching points and Sunday Schools were began, and a day school for the secular education of the believer's children, although efforts to carry



on a regular Bible school were constantly thwarted. Then Helen Cammack paid the supreme sacrifice, and was buried on the altiplano. The Pearsons retired and the Tamplins moved over the mountains to the lowlands so as to pioneer new fields.

In the later period Ralph and Marie Chapman went to the field shortly before Juan and Tomasa Ayllon left in 1944. Then Roscoe and Tina Knight went to the field, and a mission farm was purchased, and in 1947 a Bible school was opened to train the native ministry. Jack and Geraldine Willcuts, Paul and Phyllis Cammack, and Leland and Ivorna Hibbs were sent to the field to become teachers, farmers, and administrators.

As the Gospel was carried from town to town the need grew larger and larger for the Scriptures to be in the native language. The missionaries spent much time in translation work, and in teaching the new missionaries the native language. As the native Christians grew in spiritual knowledge, it became possible to establish an indigenous church, and now this church is carrying on the work while the missionaries advise and teach.

Each of the Friends missionaries were prepared for their task before going to the Bolivian field. When these missionaries arrived on the field they found more than enough work to do, and although they sacrificed and evangelized, they were insufficient in number to adequately meet the opportunity before them. In spite of even the supreme sacrifice of life, as in the case of William Abel and Helen Cammack, still the remaining missionaries have found it necessary to continually plead for the prayers and gifts of the people at home to enable the mission to even maintain its present outreach.



### Conclusions

1. Complete consecration, even to the possible surrender of life, is necessary for every foreign missionary prospect.
2. A missionary should be definitely called of God and prepared for his task before ever leaving for the foreign mission field.
3. The missionaries on the foreign fields are insufficient in number to do the job.
4. Mission work must ever be carried on by establishing new and more out stations.
5. To provide individual and whole-hearted participation in the church, the local people must have some voice in the administration of the church.
6. The native people must be trained to be the clergy of their land.
7. Native preachers can reach native people more easily and more effectively than foreign missionaries.
8. Oregon Yearly Meeting of Friends selected a very needy area for mission work.

### Suggestions for Further Study and Investigation

1. A thorough study should be made some time in the future as to the value of training natives to do evangelization and pastor the churches as compared with the older way of having mainly the missionaries do the evangelizing and pastoring. A comparison of the number of churches established and converts won per missionary and per native worker on this field would be enlightening.
2. A study should be made of the field to see whether or not



more missionaries would help spread the Gospel faster, or whether new missionaries would be better sent elsewhere.

3. An extensive study of just the educational methods used by this mission would be helpful to other missions. The relation of mission school students to later Christian workers as compared with non-mission school Christian workers should be very revealing.

4. A study should be made every five or ten years to keep this history up to date.

"Thus still, while critic, priest and sceptic rave,  
God's Word, unscathed, maintains its power to save."<sup>278</sup>



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- Helen Cammack, Irupana, Bolivia, to Sophia Townsend, Portland, Oregon, June 30, 1942.
- Helen Cammack, La Paz, Bolivia, to Sophia Townsend, Portland, Oregon, October 22, 1942.
- Helen Cammack, Corocoro, Bolivia, to Sophia Townsend, Portland, Oregon, December 17, 1942.
- Howard Pearson, La Paz, Bolivia, to Sophia Townsend, Portland, Oregon, July 19, 1943.
- Phyllis Cammack, La Paz, Bolivia, to Sophia Townsend and Irena Cunningham, Portland, Oregon, February 22, 1948.

#### GENERAL CORRESPONDENCE

- Carroll Tamplin, La Paz, Bolivia, to Friend and Co-Laborer (reprinted by Oregon Yearly Meeting of Friends Missionary Board), July 28, 1932.
- Carroll Tamplin, La Paz, Bolivia, to Chester Hadley, Portland, Oregon, July 5, 1937 (reprinted by Oregon Yearly Meeting of Friends).
- Helen Cammack, La Paz, Bolivia, to Praying Friends, July 23, 1939 (copy owned by Sophia Townsend).
- Howard Pearson, La Paz, Bolivia, to Friends in the homeland, December 1, 1941 (copy owned by Sophia Townsend).
- Helen Cammack, La Paz, Bolivia, to Praying Friend, July 21, 1942 (copy owned by Sophia Townsend).



Howard Pearson, La Paz, Bolivia, to Homeland Friends, October 1, 1943  
(copy owned by Sophia Townsend).

Howard Pearson, La Paz, Bolivia, to Friends in the U. S., January 18,  
1944 (copy owned by Sophia Townsend).

Helen Cammack, La Paz, Bolivia, to Co-laborers, January 30, 1944  
(copy owned by Sophia Townsend).

Carroll Tamplin, La Paz, Bolivia, to Faithful Praying Friends, March  
5, 1945 (copy owned by Sophia Townsend).

Paul Cammack, La Paz, Bolivia, to Friends, May, 1948 (copy owned by  
Sophia Townsend).

#### UNPUBLISHED MATERIAL

Mills, Dillon W., With Friends of Oregon Yearly Meeting in Bolivia.

Townsend, Sophia E., A Brief History of the Friends Mission in Bolivia  
(c. 1932).



## APPENDIXES



APPENDIX A

A translation by Carroll G. Tamplin of the original letter in Spanish.

La Paz, Bolivia, S.A.,  
March 30, 1939.

Mrs. Irena Cunningham,  
Miss Sophie Townsend,  
Portland, Oregon, EE. UU. A.

Esteemed Lady and Miss, Sisters in Christ Jesus:--

Together we greet you, we brethren in Christ Jesus our Savior. We desire that God bless you greatly in your home, esteemed sisters in Christ Jesus.

We thank you very much for your loving gift, for our beloved sisters have sent us a beautiful organ, the like of which we have never thought to receive. But it has been a great blessing to all of us; and this shall be a perpetual remembrance, to give praise unto God; and it shall be to attract the unbelievers.

We shall regard and esteem the organ as if it were your own persons. It is true that your organ shall sing the glorious Gospel of Christ Jesus in this Bolivian City, and also it will convert many lost souls with it's beautifull melody.

For this love our God will recompense you over there in the heavens, because God Himself has given you this unbreakable love. For this may our God bless you always in all things.

Our very beloved sisters, we now dismiss ourselves with our most distinguished love, and with the greatest vow of all, we who sign at the foot of this, your brethren in Christ Jesus our Lord and Savior, we send to you these promises, Rev. 22:21, Romans 8:1-3, Ef. 5:19, 20.

Signed (on behalf of the church)

Antonio Condoni P.

Justo Tabel

Francisco Flores

Antonio Casas Vargas

Bernardo Paredes



## APPENDIX B

"An Open Letter on Fiddles and the Gospel on the Lake of the Wild Cat" (Published by the Missionary Board of Oregon Yearly Meeting of Friends).

La Paz, Bolivia,  
July 28, 1932

Dear Friend and Co-Laborer:

I am sure that you will be anxious to know of the blessings upon the work here in answer to your prayers, and especially of the thrilling missionary experiences that we have had with Indians and Fiddles.

It all came about so unexpectedly and yet so providentially. I confess that I had my doubts about the success of an attempt to evangelize the Indians with a fiddle. But Professor Robt. E. Neighbor, Jr., Violin Artist, and son of the well-known Fundamentalist-revivalist, Dr. Robt. E. Neighbor, had arrived at our little mission station on his missionary tour of South America with a real old-fashioned "Quaker concern." He is tall and zealous for the work of the Lord. He told me of his intense desire to get out among the Indians with his violin and thus draw people to the meetings that would not otherwise attend.

Now, I said it was providential. So it was. Just a few days before Prof. Neighbor arrived we had received our first remittance for the work of evangelization, and I was waiting on the Lord for a companion. So, what could I do but accept as a leading of the Lord of the Harvest.

The Methodists very kindly offered the use of their 16-foot, outboard motor launch and one of their best workers, Cleto Zambrana, to accompany us as interpreter. The services of and communion with Brother Zambrana were, indeed, valuable to the success of the trip.

Three Churbut cheeses, numerous soup-tablets, sugar, postum, cocoa, canned milk, bread, etc., (to be replenished and supplemented with potatoes, dry-frozen potatoes and dried lamb, a few ducks and guinea pigs) made up our supply of rations. Our rolls of bedding were packed into the Baptist Farm truck on June 14th and taken to Guatajata (the Baptist Farm on the shores of beautiful, balsa-be-spunkled Titicaca) where the launch has its berth.



June 16th found Zambrana, Neighbor and Tamplin mounted on our "mechanical missionary," the good old Harley-Davidson, off on its maiden evangelistic trip. How it did shiver and shake over the 13,000 foot-high, skyline boulevard! We lost a bolt from the side-car, broke a spring on the tandem-seat and punctured a tire all before leaving the main road at Huarina. From Huarina to Guatajata, about 15 or 20 miles, our "Trail" (?) led us through rivers, through harvest fields, over fresh plowed ground, up and down sheer mountain sides, through portions of the lake itself where it had inundated the road, over stone walls, through pastures, front and back yards, and so-on until we got there. Our chief security lay, not in sticking to the road, but in missing it so as not to stick there. By the time we arrived at the farm we were three as pretty "chocolate drops" as you have ever seen. The dust was in our clothes, down our necks, in and up our noses, between our teeth and down our windpipes. We were weary and perfectly willing for the splendid hospitalities that awaited us at the farm. A good scrubbing of the skin and a fair shaking of the clothing made us more or less presentable at the table. At least, on the morrow we would have no more dust for we would be far out on the waters of the lake.

An hour before the Aymara fisherman began to crack their balsas loose from the thin shore-ice, we had loaded in our effects and fastened the outboard motor to the launch. We rowed into deep waters and then dipped the propeller into the blue-green waters of the lake. A twist, a few quick pulls of the cord, a sputtering -- and we were off to the Indians with the fiddle and the fiddler.

Fair weather and smooth sea (which we were to remember later with a vengeance) favored us as we crossed the "Lago Menor," (as the lesser bulk of the Lake Titicaca is called) to the first port town and county-seat, Tiquina. An hour and a half put us into the straits between the two bodies of the lake. The city of Tiquina is divided in two, half being located on the northeasterly side of the straits, and called San Pablo; the other half lying on the other side of the mile-wide straits, and called San Pedro. Beaching the launch in San Pablo, we made our report to the customs officer, "Capitan del Puerto." Concerts were arranged for both divisions. The concert in San Pedro was held in the telegraph office and was broadcast by telephone to various stations.

After the meeting in San Pedro we returned to our first landing point to dine with the Captain of the Port and Admiral of the Bolivian flotilla (a formidable array of launches to hunt bootleggers in this country of legalized beer). We slept in the Captain's launch -- the Huarina -- which he also offered to loan to us for use on the rougher waters of the large lake if we could come for it on June 22nd. We passed a very comfortable night on the floor of the "Huarina," a light-weight metal boat, seaworthy, shallow draft, and for sale at about \$500.00. It would certainly be a wonderful supplement to the motorcycle, for the evangelization of the numerous, almost countless



villages on the shores of the lake and on the Islands, which are practically unreachable otherwise. Pray with us about the matter.

We decided to pass the time until June 22nd in Amakira, Kalata and Parquepujio. The fiddle proved to be a splendid success with the Indians, under Brother Neighbor's skillful touch, drawing a good attendance and giving a splendid opportunity for a "follow-up" evangelistic message.

We were on schedule time in Tiquini but the launch "Huarina" had been delayed on a trip to Puerto Perez and the time of its arrival in Tiquini was uncertain. We waited until late afternoon but it did not come, so we resolved to continue with the little launch and trust God to see us through. In the late afternoon we set sail and motor for Calaque, our first stop on the big lake. A strong wind arose and made the lake choppy so that we shipped much water. The sun set and darkness settled down upon us as we plied the unknown waters. There were no friendly shore lights to guide us nor any moon to light us on our way. The sky, however, was clear. We skirted the point around which we knew Calaque ought to be. We prayed for guidance and the Lord piloted our little craft so that her nose ran straight into the six-foot wide passage between stone walls into a little lagoon. Here we were protected from the heavy rolling seas that might easily have driven us against the stones and upset us in the darkness. A shrill whistle signalled some believing Indians to come to meet us and help us with our bundles to the house. The usual mud-hut, llama and sheepskins and a dirt-floor-bed furnished with the Indian hospitalities. Word was sent out that night to the surrounding villages that there would be music and preaching at noon the following day.

When noon arrived so did our Indians from every quarter. I was privileged to speak on "The Will of God." During the message I asked them from how many sins they had been saved in all the years they had served the images and idols. They replied that not only had they not been saved from one sin, but that rather, each year found them under greater burdens of sin. I then proposed to them JESUS, "that taketh away the sin of the world."

That night was St. John the Baptist's eve. According to Roman custom, the hills about the lake were dotted with fires about which St. John the Baptist was supposed to hover to warm himself (for this is supposed to be the coldest night of the year, and, since St. John is supposed to wear only a loin cloth, he must be in great need of warmth). Suddenly a large fire burst out close to us. We went to see it. We found that it was not a part of the general manifestation. Many years ago a lightning bolt had struck that spot. A tiny grotto called a "Calvary" had been erected on the spot, by the property owners (at the order of the witch-doctor), in honor of the God of Lightning and Thunder, who was believed to have sanctified the place by this manifestation. Many years had passed and this sacred spot had never been cleared of the weeds and brush that grew there.



It was holy. It should not be touched. The Indians of the community came there to worship, burn candles, offer flowers and bury live guinea pigs and llamas in sacrifice to that deity. The wife of the Indian on whose property the bolt fell was very faithful in her attendance on this sacred spot. But she took sick and died, leaving her children motherless. The bereaved husband and father then multiplied his attentions and sacrifices, thinking that his wife had died because of some unfaithfulness of his. But soon he also took sick and died, leaving the children orphans. The older son fell heir to the property. He redoubled the efforts of his parents to satisfy the demands of the God of Lightning and Thunder. "But," he said, "Today I have heard of Christ's power to save from sin. This 'Calvary' saved neither my father nor my mother from death or from sin. There remains nothing more for me than to die also. No. I have resolved to burn this family and community idol that has enslaved my family for so many years without fruit. I shall trust in Christ alone." And so thus was he converted from idols to serve the living God.

On the following day, being guided by one of the Indian brethren, we set out in the little launch to make one of the most dangerous passes on the lake. The air was calm but the swells were still running high from the force of the night's wind. With some excitement we made the pass and found our way into the little haven, "Huataari." There was a large gathering of Indian believers. After the service they presented Mr. Neighbor with a fine antique vase of beautiful pattern and some worth, in appreciation of his ministry in sacred music on the violin.

From Huataari we proceeded to the Captain of the port of Santiago de Huata, where we made out our report of itinerary. We proceeded then across the bay to Pocopoco. Not being familiar with the river's mouth there and not having an adequate guide, we nearly made shipwreck on the shoals because of the heavy seas that were running by that hour. We finally got our craft into the river's channel (only about ten feet wide) and forced our way up its rushing current as far as possible. Willing hands helped us to unload the boat, store the motor in a nearby hut, and willing feet guided us to the home of the Methodist Indian Pastor, Victor Duran.

This was St. John the Baptist's day. In accordance with practice, we found the little calves and kids that had been born on that day being baptized in water and adorned with pretty tufts of dyed wool. Other stock also was baptized with water that they might be fruitful during the coming year.

On Saturday, June 25th, we held a service with the Methodists in Pocopoco. On Sunday we held a Union Service of Methodists and Quakers of the Sorata Friends Mission, in the Friends' Chapel, or rather, in front of the chapel, for the crowd could not begin to find room within. The violinist and the violin were again owned and blessed of the Lord in ministry to the Indians. Good messages followed and some sixteen souls sought Christ.



Monday, June 27th, we attempted to sail from the bay of Santiago de Huata, but the wind and waves were such that we were forced to give up the trip for that day. We beached the boat in front of the Captain's quarters and played for him and his household, ate lunch and were finally taken to a large farm-house for the night.

Tuesday the sea was calm and we set out early for the Island of the Moon. It was a three and a half hours' trip across the high seas, far from the shore. When about a half hour from the Island the wind began to blow a gale and the water became very ugly. To add to our predicament the motor died for lack of gasoline. We replenished the supply and sped to the Island, arriving there just before noon. Lunch was prepared on the beach, and some investigations were made.

We found that the entire Island of the Moon (about three miles long and one mile wide) was the property of one man; that the ruins of the temple of the Moon (which celestial body was believed by both Aymaras and Incas to be the wife of the Sun, and, hence, the Temple to her honor) were on the opposite side of the Island; that the owner was in La Paz; that the steward was also in La Paz; that there were ten families of peones (practically slaves) on the Island and that the "ailacata" (the only vestige of government authority) was on a journey; that there had never been a Gospel service held on the Island and that we could not sleep in the farm house. Some strong argument finally persuaded the Indian woman who held the key, to permit us to have a room in the farmhouse and then we announced a service to be held in our room.

The afternoon was spent inspecting the ruins, photographing them and imagining the scenes that must have transpired on the spot four long centuries ago. As night settled down upon us we unloaded the boat and stored things safely in our room. Supper over we turned our attention to the meeting. Brother Neighbor played some good gospel hymns for the Indians and then Cleto Zambrana gave a good Gospel message. We explained the Gospel to them with care and then distributed tracts and gospels to them. They received all gladly. We gave thanks to God that we were privileged to be the first to give the Gospel on that site of former human sacrifice. Thieves having threatened our boat, we secured it by arranging for one of our party to sleep in it. The remedy was efficient.

On Wednesday morning we motored across the intervening body of water to the Island of the Sun. It is a large island, being the property of two ranchers. The largest ranch has a peon population of one hundred twenty Indian families. We found that this ranch could be bought for the sum of \$5000.00, including the inhabitants. We were hospitably received by the two stewards of the largest ranch. After a fine dinner we hiked out to see the ruins of the Temple of the Sun (of which we shall give a better description with the films taken of the place). We walked through the Garden of the Inca (Title given to the king of the Children of the Sun), shaded by the same trees that shaded him; we climbed his ancient stone-paved road to the Temple



of the Sun where human blood was spilled in sacrifice to the deity; our hands touched the ancient altar and handled ancient pottery that served at the altar of sacrifice; we trod the ancient plaza in the midst of which stands still the stone table around which the Inca and his nobles sat to eat, drink and counsel; I sat on this once-gold-plated stone judgment seat under the famous rock Titicaca (the rock of the wildcat); we walked through the palace rooms, crawled through the subterranean passages (now choked with debris) through which stately kings and nobles once strutted in royal robes; we stood guard over the palace in the stone alcoves prepared for the purpose; we wet our feet at the spring that once furnished crystal water for the royal baths. In a word, we desecrated that holy place with our presence.

But at night!--as also on the Island of the Moon, the incessant drumming of drums called the people, not now to war or to human sacrifice, but to hear the Eternal Gospel of Jesus Christ. In obedience to the drums many Indian peones gathered in the dining room of the ranch house. For two hours and a half we played, preached and sang the Gospel on the ground that once ran red with human sacrificial blood. How precious it was to announce here also, for the first time in history, the Gospel of Salvation through the sacrifice of Jesus made once for all time and for all men! Thank God! How hungrily did they assent to the Truth and receive the gospels that were given to them! And how fine it was to hear one of the Stewards say also that he received Jesus!

The return trip to Tiquini was fraught with grave dangers that the limits of this letter will not permit to tell. The changing moon brought changing weather. Storms arose that, we were told, were the worst that had been seen so far this year. Twice we were nearly overturned by sudden gusts of wind before we could get our sails lowered. Tremendous seas carried us forward and upward at tremendous speeds and then dropped us listlessly into the gaping hollows between waves. The waters covered our motor and threatened to strangle it and to fill our launch with its frothy fury. Abrupt, unbroken cliffs frowned upon us from the shore. Once, a tiny pebble beach was refuge for us. The beached launch was continually slapped and tugged at, until, finally, the wind abated somewhat. We put out again, to find a haven for the night if possible. As darkness fell upon us a sudden cold blast from the icy heights of the snow-peaks beat upon us and churned the water into a counter-fury--great swells from the rear and choppy seas from the side. In the providence of God, we spied at that moment an opening in the cliffs. We turned toward it, desperately, and soon found ourselves in a tiny bay. Upon inquiry we found that we were surrounded by a hostile people who would give us neither shelter nor food. (Officials later told us that this was a lawless, bloodguilty place from which we were fortunate to escape). Using huge stones for anchors we secured our boat, under darkness, among the friendly reeds in the rolling waters of the bay. Rain began to fall upon us, uncovered as we were, but the clouds soon passed away in answer to our prayer. It was an uncomfortable night at its best. God knows and cares!



Early morning found us not only ready but anxious to be on our way. An angry squaw, having refused us hospitality the night before, now yelled terrible epithets at us, calling us thieves. A crowd gathered about her. Dogs yapped at us. We pulled out of the reeds, started the motor and sped on our way, still on the crest of angry waves but thankful for God's protecting hand.

We visited again in Kalata and Amakari. A snow-storm swept over the lake region. I must say that this lake of the skies is dazlingly beautiful in her white dress. Monday, however, was clear and promising for the last lap of the homeward way to Guatajata. But again contrary winds and furious seas beat suddenly upon us. Mr. Neighbor did loyal service at the rear with a bucket to bail out the water, while I sat by the little wheel and tried to find a way through the churning, frothing fury ahead. Sudden gusts of wind caught at the exposed prow as it projected from the crest of the waves and tried to throw us into the trough. The little prow would be lifted high and then suddenly slapped creakingly down onto the succeeding wave. Before it could recover, it would be forced under the weight of the third wave while the motor was threatened with choking at the rear. Then--retreat! To keep close enough to shore so as to be somewhat protected by it, and still to keep far enough away from it to avoid being swashed on the rocks was a task. We were wet and cold from the spray thrown up by our continual struggles. But we finally got up under the northeasterly foothills, and, using the protecting reeds near the shore as a refuge, continued our way.

We arrived at the farm wet and cold--having battled for three and a half hours through and over what should have been made in less than two hours. Warm blankets, hot water bottles and a good hot meal were not un-welcome to us. And we thank God for the privileges that were ours. It is wonderful to be His messenger with His message. It gives one a feeling of security and song of assurance in the midst of danger.

And I thank God, personally for the fiddle among the Indians. Behold what a little fiddle can do! under the blessing of God, of course. It opened the homes of three Captains of ports to the gospel; it opened the rickety doors of a Catholic Church to Jesus Christ; it opened the doors of a telegraph office and from thence numerous telephone stations to the great Message; it burned an idol and rang forth for the first time in History the marvelous message of that old hymn:

"What can wash away my sin?  
 Nothing but the blood of Jesus.  
 What can make me whole again?  
 Nothing but the blood of Jesus.  
 "Oh! precious is the flow  
 That makes me white as snow.  
 No other fount I know!  
 Nothing but the blood of Jesus!"



Causing the stony crags of idolatrous, sacrificial Island of the Sun and Island of the Moon to reverberate to the strains of a new song.

May God continue to bless both the violin and the violinist is our prayer. When Mr. Neighbor visits you in Oregon Yearly Meeting and other sections of our dear country, open your doors to him and his instruments and you shall then see why Indians and "fiddles" have formed a new relationship in Bolivia.

Sincerely in the Love of Jesus,

Carroll G. Tamplin



## APPENDIX C

An article from The Soul-Cry of the Aymara, September, 1937,  
vol. I, no. 1, p. 5.

### The Footless Virgin

by Doris M. Tamplin

There was a certain farm on the shores of beautiful lake Titicaca. The owner was a white man and he had many Indian slaves. An old Roman church stood near the farm-house. The Indians were about the only ones who ever entered it's doors, though once a year a priest visited them. He baptised their babies, held masses and left with a nice little sum of money and produce from the Indian's meager rations.

The walls of the church were made of sun-dried brick and were beginning to crack and crumble in places. One day the owner ordered the Indians to come together to repair the church. One Indian, who was a mason and who was also trusted more than the others, was given a special task. The favorite saint of the farm had become quite dusty and the case in which she stood was to be made over and given a glass door. The mason did his work carefully and when he had finished it looked very well; but lo, when the image was lifted up to be tried in her new case it was found to be too short. The farm owner was called and he considered the dilemma for a few minutes then commanded the mason to cut off her feet. Horrified the mason said, "Patron, if I should do that some terrible disaster will fall on me. The saint will surely punish me." He insisted, whereupon the Indian fell on his knees before the owner and pled for mercy. The owner in disgust said, "Here, I will do it myself." In a few minutes the saint's feet lay severed from her body. The mason and the other Indians stood by trembling with fear. The order was given and the saint was carefully dressed in pretty new cloths and placed in the case. When the glass door was finally closed, the Indian silently crept away. Day after day they waited for some punishment to fall upon them and the Patron, but nothing happened.

The mason meditated much over the incident. At last he reached the conclusion that they were being deceived; that the image really had no power to harm and therefore no power to do good. They were being taught but lies.

One day a christian Indian from another community visited him. This was not the first visit. The christian had visited him on other



occasions and had talked to him about Jesus the Savior. Now the Mason spoke first. He related the story of the saint and then to the christian's surprise said, "I, too, am ready to believe the Gospel of Jesus Christ."



# APPENDIX D

## MISSION FIELD OF OREGON YEARLY MEETING IN BOLIVIA, S.A.

0 5 10 15 20 25 MILES









