THE OLD and NEW PERU

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THE OLD AND THE NEW PERU

A STORY OF THE ANCIENT INHERITANCE AND THE MODERN GROWTH AND ENTERPRISE OF A GREAT NATION



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HIS EXCELLENCY DR.
JOSÉ PARDO

PRESIDENT

OF THE PERUVIAN
REPUBLIC

THE OLD AND THE NEW PERU

A STORY OF THE ANCIENT INHERITANCE AND THE MODERN GROWTH AND

ENTERPRISE OF A GREAT NATION

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TO THE NOBLE SON OF AN ILLUSTRIOUS SIRE, A PATRIOT WITHOUT REPROACH, A STATESMAN OF GENIUS

His Excellency Dr. José Pardo

PRESIDENT OF PERU

I Dedicate The Old and The New Peru

WITH SENTIMENTS OF ADMIRATION AND ESTEEM

THE AUTHOR

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INTRODUCTION

Universally known as a land of untold antiquity, of fascinating romance and marvellous traditions, Peru may be considered, from the standpoint of history, the most interesting of all the South American countries. The revelations of scientific research are daily adding to the record of its glory in the remote past, when the Incas and their predecessors ruled with theocratic sway over a large part of the continent and lived in barbaric splendor at Cuzco, at Chan-Chan, or at some other of the great pre-Columbian capitals, the ruins of which to-day excite the admiration of archæologists and the enthusiasm of sightseers. The literature of the country, also, is constantly revealing new phases of the national life as it existed in ancient times, and especially in the more recent period of the Spanish viceroyalty. Unlimited wealth, easily acquired through the labor of the conquered race in the rich mines of the sierra

during colonial days, led to the greatest extravagance, though at the same time it provided ample means for travel and study, the benefits of which became apparent in the fine culture of the people—a culture which has left its impress on succeeding generations of Peruvians, giving them the reputation they enjoy to-day of being essentially a gentle and polished nation.

But, although scientific investigation and literary skill have added much within recent years to what was already more or less generally known about Peru, and the land of the Incas and the viceroys has been made a more charming subject than ever before as regards its antiquity and romance, yet the Peru of to-day, the real Peru, has received comparatively little attention from writers and travellers, and is still almost an unknown country to the average reader. The purpose of the present volume is to present a passing glimpse of the Old Peru—the whole story of which can only be told in many volumes—and to give a faithful description of the progress and development that are evident in every feature of the national life as reflected in the social, political, industrial, and commercial institutions of the New Peru. The prosperous future of Peru is assured by the patriotism, energy, and enterprise that are apparent in every feature of the national life, and it is certain that the present century will see the wealth and greatness of the country increased beyond anything dreamed of in the days of the Incas and the viceroys. The spirit that won the national independence and successfully established republican institutions lives to-day, and is working for the ascendancy of the noblest ideals of the race.

In the preparation of this work, I found that the knowledge I had previously gained through close

association with the people of Latin America during more than fifteen years' journeying in these countries was of the greatest advantage. Travelling in Peru was more like visiting among friends than studying the manners and customs of a foreign people, and the uniform kindness and hospitality everywhere shown me made my experience in this beautiful land one of constant pleasure and of enduring memory. I sincerely appreciate the great assistance rendered me in securing information from government sources, from the public libraries and from many kind friends in every part of Peru, and I take this opportunity of expressing my thanks, from my heart. It is impossible to live in Peru without learning to love the country and its people, and while I have tried to allow no partiality to influence my judgment in writing this book, I cannot do otherwise than present to the reader what I found most interesting in my own study of the Old and the New Peru.

MARIE ROBINSON WRIGHT.

Philadelphia, September 20, 1908.

THE OLD AND THE NEW PERU

CHAPTER I
ANCIENT PERU—PRE-INCAIC MONUMENTS



GIRDLE FOUND IN THE CEMETERY OF PACHACÁMAC.

The historian of the Conquerors who described the newly discovered Peru as “the Ophir of the Occident” gave it a name which modern research proves to have been singularly appropriate. Not only in wealth, but in antiquity, this interesting country is comparable to the fabled land of the East from which

the emissaries of King Solomon brought so many luxuries to please the taste of their royal master. There are eminent writers and students of the records of ancient times who are of the opinion that the famous Ophir of the Bible was no other than ancient Peru, and that the Phœnicians—those intrepid navigators of past ages—visited its shores and were the founders of its earliest civilization.

But speculation as to the origin of the ancient Peruvians covers such an extensive field that almost every writer on the subject has a distinct opinion; and every nation of the Orient has been supposed, by one authority or another, to have laid the foundation of Peruvian culture. The most popular theory gives to China the credit of introducing the earliest civilization on the American continent; and in support of this belief many parallels are drawn between the Mongolians and the primitive races of the New World in their traditions, customs, and, particularly, the similarity of their features. In some parts of the coast district of Peru, the indigenes do not speak Quichua, as do the descendants of the Incas' people, but have a language which is said to be easily understood by the Chinese; and there is, apparently, a close analogy between the ancient creeds of the coast Indians and Chinese worship. According to several authorities, the traditional heroes of Peruvian and Mexican civilization were Buddhist priests. In this connection it is worthy of mention that some of the *huacas* which have been taken from ancient cemeteries on the coast, bear a marked resemblance to the well-known idols of Buddhist worship. The name *huaca* is given to all consecrated relics in these ancient burials, including the corpse and its wrappings, as well as the innumerable articles of household and personal use,

ornaments and food, interred therewith. The custom of placing maize and other edibles in the grave, and (as has been found in some cases) of putting a coin in the mouth of the deceased, affords proof that these ancients believed in a future life. Most of the interments were made in huge mounds, called *huacas*, built of sun-dried bricks, or, in the earliest periods, of round balls of mud.

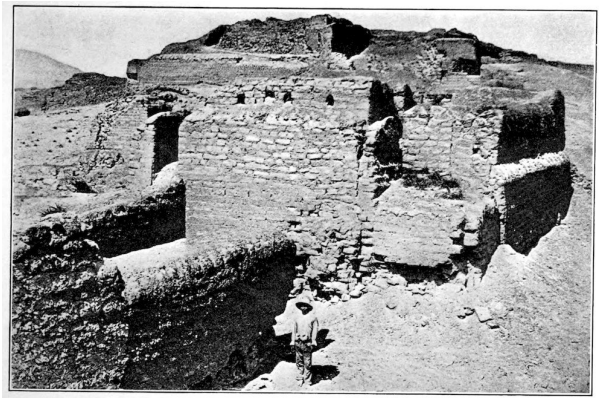


SOUTHWESTERN PART OF PACHACÁMAC.
VIEWED FROM THE NORTH.

From whatever source Peru derived its earliest culture, everything indicates that at some period, probably at various times during the early ages, immigrants arrived in the country from Asiatic shores. The most eminent authorities, among them the Peruvian scholars Dr. Pablo Patron, Dr. Larrabure y Unanue, and others who have made a scientific study of the antiquity of their country, agree in the belief that there were several early immigrations to Peru from China and Japan. A few even accept the theory that the origin of the advanced races who first peopled the ancient world of the West is to be traced

to a lost “Atlantis” and a submerged “Lemuria,” supposed to have been great continents in a past age, whose inhabitants, rivalling the ancient Egyptians in culture, lived in close communication with America, and gave it the basis of its earliest civilization. Conservative scholars are disposed to give little attention to purely speculative theories, and prefer to seek the solution of the problem by the most practical methods.

It is to the honor of Peru that the government, recognizing the importance of exploring its great treasure-store of antiquities in the interest of modern knowledge, is directing a systematic effort to penetrate the veil of mystery which envelopes the remote past of the country and its people. Dr. Max Uhle, an eminent authority on Peruvian archæology, is now occupied in the work of excavating and classifying Peruvian antiquities in accordance with modern scientific methods. The facts so far accumulated from reliable archæological data point to an antiquity of at least three thousand years, and may indicate a much more remote period of culture.



ENTRANCE TO THE PRINCIPAL PALACE OF

PACHACÁMAC.

Long ages before the New World was discovered by Europeans, and centuries before the Incas established their wonderful empire, Peru was the home of a mighty race, or of successive races, whose dominion extended at some time over a great part of tropical America. The records of their advancement still exist in the stupendous ruins of their sacred temples and in the objects of art and evidences of culture found in their burial mounds.

Like the various nations of the Orient, these ancients of the New World had their ambitious struggles for supremacy one against another, their periods of great prosperity and power,—sometimes arriving at the height of despotic rule over all contemporaries,—and their time of decline before the ascendancy of a more potent rival. The record of changes wrought in successive periods, and of influences resulting from communication between the inhabitants of widely separated regions, is written in their monuments and in the huacas of their cemeteries, and furnishes the key to the chronology of prehistoric Peru, possibly to all American antiquity.

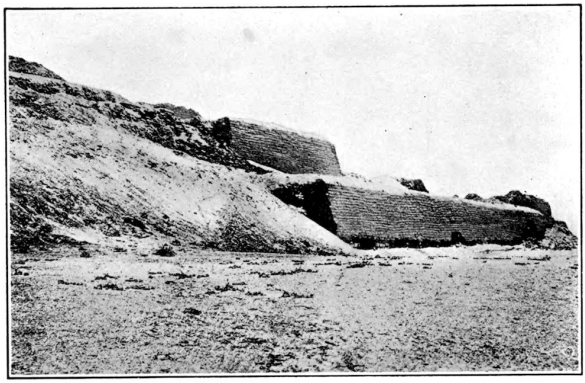


THE EASTERN STREET OF PACHACÁMAC.

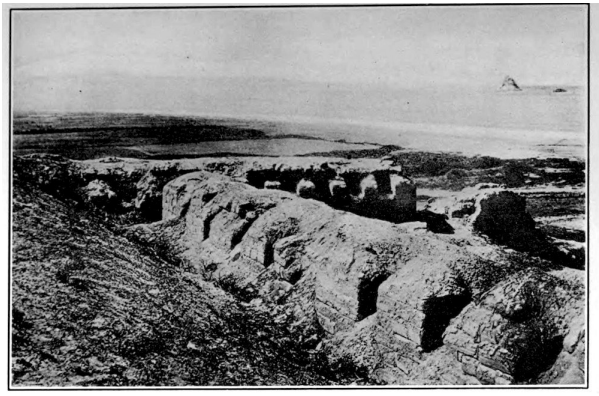
Interesting ruins abound in every part of Peru, from the environs of the capital to the most remote districts of the frontier. Within a few hours' ride of Lima are situated the ancient necropolis of Ancón and the temple of Pachacámac, where recent excavations have brought to light many interesting prehistoric relics. In no other land do the same conditions exist as in Peru, where the archæologist has advantages in the pursuit of his investigations which the countries of the ancient Egyptians, Babylonians, and Greeks do not afford. Here it is possible to study, at first hand, many of the customs that prevailed long before the advent of the Spaniards, as they are still practised in the sierra, where the same feast days have been observed from time immemorial, the same methods of spinning and weaving are followed to-day as in prehistoric ages, the picturesque and brilliantly colored costumes of their ancestors are yet in vogue among the indigenes, and even a few of the wonderful dyes, which excel in permanence those of the best European markets, are made to-day by these children of an ancient race, as

they were by their forefathers in centuries past.

The most ancient civilization in Peru of which traces have been found up to the present time was developed in the coast region, around Nasca and Ica in the southern district and near Trujillo in the north; and the traveller whose interest in antiquities induces him to pay a visit to this country can see some of the most remarkable ruins on the American continent without the inconvenience of making a long and fatiguing overland journey, as the ocean steamers of the South Pacific call at ports in the immediate neighborhood of extensive ruins of prehistoric cities. Along the coast may also be seen shell mounds and other fragments of a primitive age, showing that in a very remote period the inhabitants subsisted almost entirely on sea food; though nothing has been found to indicate that these people were in any way related to the races that attained, at a later date, such a high degree of culture as that represented in the monuments, potteries, and particularly in the textiles, of Nasca, Pachacámac, and Trujillo. The textiles of ancient Peru are marvellous in quality, design, and coloring, and are the especial delight and admiration of the archæologist.



TERRACES OF THE SOUTHEAST FRONT OF PACHACÁMAC, WITH CEMETERY OF SACRIFICED WOMEN.



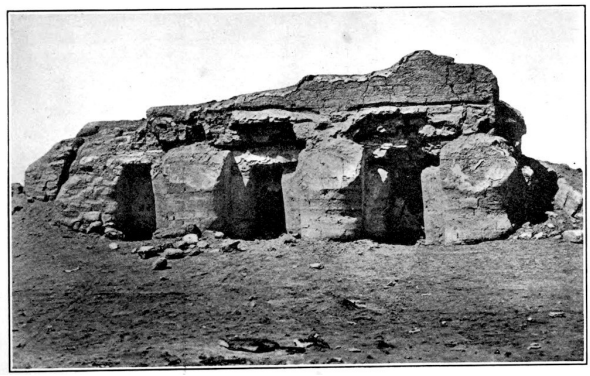
A VIEW OF THE SUN TEMPLE OF PACHACÁMAC, SHOWING NICHED WALLS.

Pachacámac, situated about twenty-five miles south of Lima, in the valley of Lurin, overlooking the sea, is, in some respects, the most interesting prehistoric monument of Peru. Nearly all travellers who visit Lima spend a day among these crumbling walls and burial mounds. The first part of the

journey to Pachacámac lies across the Rimac valley, which is itself famous in ancient legends as the site of a wonderful temple dedicated to the oracle "Rimac," the name signifying "one who speaks." The remains of this great edifice—once almost as celebrated for splendor and riches as that of Pachacámac—are still to be seen just outside of Lima. Between the valleys of Rimac and Lurin, a desert waste of sand extends, known as the Tablada de Lurin; it is a welcome relief when this part of the ride is over and the green meadows of Lurin appear in view, though even the desert has its unspeakable charm. Several hills rise two or three hundred feet above the level of the desert, and among these hills the ancient city of Pachacámac was located. The area within the outer walls that enclose the ruins measures nearly three miles in length by two in breadth, the chief interest being centred in the space occupied by the walls of the temple erected to the god Pachacámac. It was while excavating in these ruins a few years ago that Dr. Uhle made the discoveries which laid the foundation for a new classification of Peruvian antiquities, in accordance with the evidences of successive periods of culture. Previous to that time, all the objects taken from Peruvian cemeteries and placed on exhibition in the museums of Europe and North America, were arranged in a manner to give the impression that they represented various phases of one continuous period of culture. Carved monoliths, mummies, and vessels of gold, silver, and pottery, were disposed of with no more definite clue to their origin than was afforded by a statement of the locality from which they had been taken and the circumstances and date of their excavation. A scientific exploration of the ruins of Pachacámac has revealed the fact that its

great temple outlasted several successive ages of culture, and that its other edifices were constructed at later periods, the Incas having built a Temple of the Sun and a convent for the Virgins of the Sun close to the ancient shrine of Pachacámac, whose name signifies “The Creator of the World.” The temple of the “Creator God” has undergone many changes. Excavations show that the original edifice was destroyed long centuries ago, whether by earthquake or in a mighty conflict with a rival people is not known, and that a cemetery at its base was buried in the débris. A larger temple was afterward erected on the same site, immediately over the earlier edifice, the terraces of the later structure covering the débris under which the older cemetery was located. The burial place of the larger temple, as well as that of the original building, was found to be filled with graves, the worshippers of Pachacámac having come to this shrine as the Mohammedans flocked to Mecca centuries later, feeling that they had gained the greatest of all blessings if they could but be buried within the sacred city. It is estimated that thirty thousand of the faithful were interred in the cemetery of Pachacámac. An examination of the *huacas* found in the various strata of these ruins shows the influence of five separate periods on the culture of this region, and has enabled the archæologist to determine the antiquity of Pachacámac relative to that of other ancient ruins, such as those of Tiahuanaco in Bolivia and the more recent edifices of Incaic origin. It is regarded as certain that the oldest temple of Pachacámac represents an earlier period than does Tiahuanaco, though the latter antedates by many centuries the monuments of Inca civilization. The art displayed in the shape and design of some of the vessels taken

from the cemetery of Pachacámac bears a resemblance, in the earlier period, to that seen in the *huacas* of Tiahuanaco, and, in its latest expression, to the art of the Incaic civilization; this would seem to indicate that at least three successive cultures dominated the whole of ancient Peru, with long periods of transition intervening, when the country was divided and governed by numerous races of more or less advanced culture.



RUINS OF THE CONVENT, PACHACÁMAC.



HUACAS FROM THE GRAVES OF

PACHACÁMAC.



PRE-INCAIC POTTERY
FROM PACHACÁMAC.

Why did the ancient Peruvians choose, as the site of one of their greatest temples, a strip of arid plain, when a vast region lay before them, presenting every variety of blessing which a bountiful Nature and beneficent Providence could bestow upon a favored land? This question is suggested not only as one contemplates the ruins of Pachacámac, but also in the presence of the temple and monoliths of Tiahuanaco. Was it that fear was the directing impulse, and a desire to propitiate an evil deity was stronger than the inspiration to adore a beneficent and beloved creator? In a land of snow-capped mountains, unfathomable cañons, and varied climate, where stupendous evidences of an omnipotent power were constantly present to impress the imagination of a primitive people, and the changes wrought by Nature were sometimes sudden and disastrous, as in the case of earthquakes and tidal waves, it is not strange that, as is seen in India, where similar conditions prevailed, the dawning intelligence of a primitive race was apparently dominated by fear rather than love in the exercise of its religion. An explanation of the choice of locality for the temple of Pachacámac is afforded by the following legend, the origin of which is said to be very ancient. The distinguished author of the archæological treatise *Pachacámac* relates the story:

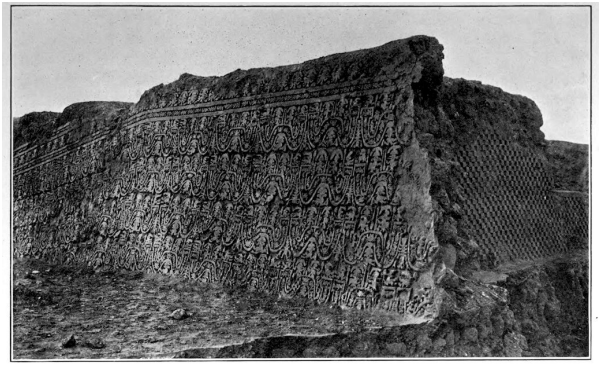
“In the beginning of the world there was no food for a man and a woman whom the god Pachacámac had created. The man starved, but the woman survived. One day, as she was searching among the thorn bushes for roots with which to stay her hunger, she lifted up her eyes to the sun and with tears and lamentation cried: ‘Beloved Creator of all things! Why hast thou brought me into the light of this world if I am to die of hunger and want? Oh, that thou hadst not created me out of nothing, or hadst suffered me to die immediately on entering the world, instead of leaving me alone in it without children to succeed me, poor, cast down, and sorrowful! Why, O Sun, having created us, why wilt thou let us perish? And if thou art the Giver of Light, why art thou so niggardly as to refuse me my nourishment? Thou hast no pity and heedst not the sorrow of those whom thou hast created only to their misery. Cause heaven to slay me with lightning or earth to swallow me, or give me food, for thou, Almighty One, hast made me!’ The sun, touched with pity, descended to her and bade her give up her fears and hope for comfort, for she would soon be delivered from the cause of her trouble. One day, while she was wearily searching for roots, she became impregnated with his rays and bore a son after four days. But Pachacámac, who was the son of the Sun, was angry with the woman for having worshipped his father and for having borne him a son in defiance of himself; he seized the newborn demigod and cut him to pieces. In order, however, that the woman should not suffer for lack of food, he sowed the dismembered parts of the boy, and the harvest was a bountiful one; from the teeth grew corn; from the ribs and bones sprang the yucca and other roots; from the flesh appeared vegetables and

fruits. Since that time, men have known no more want, and they owe this abundance of food to Pachacámac. But the mother mourned for her child and appealed again to the Sun. Again the Sun was moved to pity and he commanded her to bring him the umbilical cord of the murdered child; into it he put life, and gave her another son, whom she called Wichama, who grew strong and powerful and, when a young man, set out to travel like his father, the Sun. But as soon as Wichama left his mother, Pachacámac slew her and caused the birds to devour her, all but the hair and bones, which he concealed near the shore. Then Pachacámac created men and women who were to take possession of the earth, and he set up Curacas and Caciques to rule over them. But when Wichama, returning, found that his mother had been slain, he was in a terrible rage, and commanded her bones to be brought to him; these he joined together and he brought her back to life. The two then planned revenge against Pachacámac, who, rather than struggle with his second brother, threw himself into the sea from the spot where his temple now stands. When Wichama saw his enemy escape from him, he was in a fury of rage and with the breath of his nostrils he set fire to the air and scorched the fields. He accused the inhabitants of having aided Pachacámac and besought his father to turn them to stone. His request was granted, but both the Sun and Wichama repented of this terrible deed, and caused the petrified Curacas and Caciques to be set up and worshipped, some on the shore and others in the sea, where they still stand as rocks and reefs." The same authority interprets the story as a myth of the Seasons, describing the phenomena of nature, as annually repeated in the climate of the coast land. The description of climatic conditions shows, as the

most characteristic feature, the annually repeated struggle of the vegetation of the valley, which depends entirely on artificial irrigation, against the scorching heat of the sun. The former is personified in the god Pachacámac. The Sun, with whom Pachacámac carries on his struggle, represents the solar year; the first solar son, whom Pachacámac kills, represents possibly the spring sun before the rising of the highland rivers, when the season of fruitfulness begins; the scattering of the teeth and bones of the murdered son produces the fertility of the soil. The woman who bears a son to the Sun god is the year; from a needy but toil-free life in the wilderness, Pachacámac leads her to a life of care and toil, such as cultivation of the fields requires; still grieving over the death of her first son, she is given Wichama, the autumn and winter Sun, with whom Pachacámac enters into a struggle. The woman grows old as does the year; Pachacámac kills her—as the year ends with the harvest. After the ingathering of the harvest and the autumnal decrease of the rivers, Pachacámac is unable to resume the struggle; his flight into the ocean to escape Wichama corresponds to the protecting cover of dense fogs which every winter overspread the parched fields. The Sun hero wreaks his vengeance on the fields of the fog region which even in winter are exposed to the arid sun.



CURIOUS SYMBOLS OF PACHACÁMAC WORSHIP.

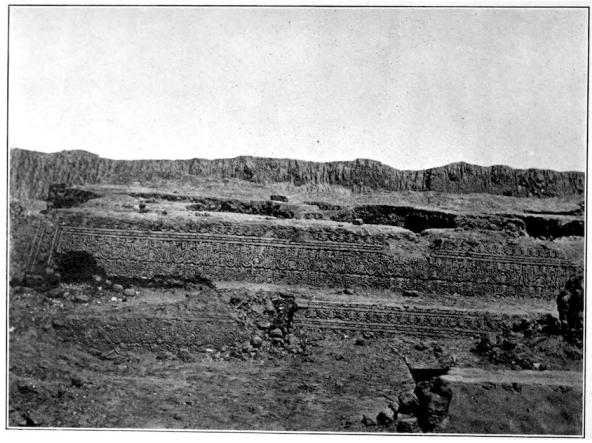


FAÇADE OF THE PALACE OF CHAN-CHAN, NEAR TRUJILLO.

Mythical legends are related of three principal deities that were worshipped by the ancient Peruvians. Of these, an important place is given to the great god Con, who, according to tradition, was invisible, possessing “no bones, nerves, or extremities,” and who “travelled with the swiftness of spirits.” He levelled the sierras, filled up the cañons, and covered the earth with fruits and

everything necessary for the sustenance of men and women, so that they might enjoy abundance. But, unappreciative of their blessings, the people of the coast gave themselves up to all manner of evil and forgot their benefactor. Con, indignant over their corruption, transformed them into black cats and other ill-favored animals, denied them the blessing of rain, and changed their happy and fruitful land into an arid desert. According to the same legend, Pachacámac, restored fertility to the earth and created a new race of men, the ancestors of the present Indians. Besides Con and Pachacámac, there was also the mighty Viracocha, the god of the deluge, who rose from the waters of Lake Titicaca, made the heavens and the earth, and, before creating the light of day, peopled the earth with its first inhabitants. These were afterward changed to stone because of their disobedience; but in order that the darkness should disappear and Peru be peopled, Viracocha appeared again—this time with followers —and created the sun and the stars and formed models of the future Peruvians; the images, representing men, women, and children, he distributed throughout the different provinces. He then sent his followers to the different regions to animate these models, which was done by the invocation, “Arise and people this earth, which is barren and solitary! Thus commands Viracocha, who is the creator of the world!” In response to these words the images became possessed of life and appeared on the mountains, in the valleys, beside the rivers, everywhere. A few beings, created to fulfil a special destiny, were animated by Viracocha himself, and as soon as they recognized their creator, they erected a temple of worship in his honor. The Spanish historian, Sebastian Lorente, who relates the

legends of Con, Pachacámac, and Viracocha in his interesting and valuable work on Peru, impressed by the evident relation existing between the three great deities, infers that in ancient Peru there were three principal centres of population and culture,—the coast, the sierra, and the Titicaca plateau. These centres did not arrive at the height of their power contemporaneously, nor were they necessarily related to one another, though the influence of each one is seen, in some degree, in the development of all three. A distinct, and undoubtedly a very ancient, architecture prevails in the temples, palaces, and pyramids of the coast, unidentified either with that of the interior valleys or of the high plateau. The magnificent ruins of Chimu culture, as seen in the great walls of Chan-Chan, which measure from twenty to thirty feet in height, and show wonderful designs and stucco work on their surface, as well as the monuments of an earlier people, as seen at Huaca del Sol, near Moche, and the temple Pachacámac, are of a different character from the edifices of Huánuco Viejo in the sierra, of Sacsahuaman at Cuzco, and of the pillars and round tower (Pelasgian style) in Puno; while these latter ruins bear little relation in construction to the cyclopean edifices of Tiahuanaco, in Bolivia, the centre of what is sometimes called the Aymará culture.



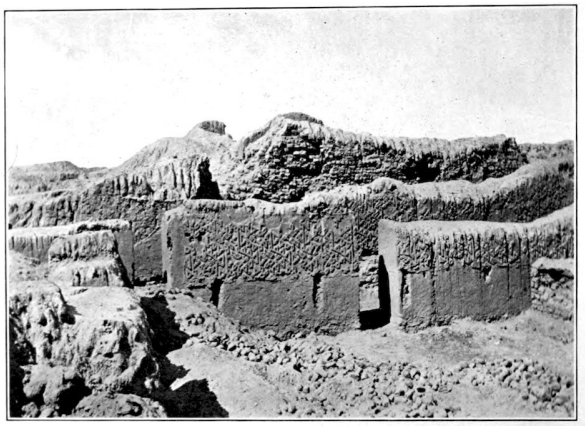
CARVED TERRACES OF THE PALACE OF CHAN-CHAN.



ANIMAL CARVINGS ON THE WALLS OF CHAN-CHAN.

Aside from their scientific importance, the antiquities of Peru are interesting to travellers because they have many features that appeal to one's imagination and love of mystery. They lie out of the beaten track of the sightseer, who journeys annually,

guide-book in hand, to gaze on the ruins of their Egyptian and Pelasgian contemporaries in the Old World. But they possess the greater fascination of the unsolved problem, made doubly attractive by apparently innumerable “clues,” which stimulate the imagination and tempt one to construct independent theories as to their origin and antiquity. Karnak and the Pyramids may be no more ancient than Nasca; certainly the Sphinx is not nearly so great an enigma as are the *huacas* of Trujillo and Ancón cemeteries; and there is nothing in Oriental antiquities that quite resembles the mummies taken out of one of these mysterious burial mounds.



RUINS OF CHAN-CHAN.

The method of preparing the ancient Peruvian corpse for burial was unique, though it cannot be couriered artistic, as, at first sight, the *huaca* looks like a large sack well filled and bound around with a network of ropes. The process of unwrapping, which is a long one, reveals the corpse in a sitting posture, with the arms clasping the knees and the head bent

over. Sometimes the swathings are of finely woven vicuña cloth, and ornaments of gold and silver are hung on the corpse, beautiful and costly vases and various other articles of value being placed beside it. From a study of these articles it has been possible to learn, to some extent, what the mode of life was among these ancient people, and many of the *huacas* have furnished data of the greatest importance. Fine textiles, woven in curious designs, are found in most of the cemeteries; but in those of greatest antiquity no textiles appear, and this fact affords a clue to their great age also, as buried textiles have been found to outlast periods of fifteen hundred years. The nitrous nature of the soil in which these burials have taken place accounts for the wonderful preservation of the mummies, which are really desiccated corpses. The burial of the poor was a simple ceremony and in some cases consisted merely in depositing the corpse in a grave in the sand; though, always, the treasures of the departed were placed beside them, and it is not unusual to find tools, household utensils, and articles of personal adornment scattered over the arid fields. The great plain of Chimu, near Trujillo, which covers a territory twelve miles long by six miles broad on the northern bank of the Moche River, and which was so rich in buried treasure when the Spaniards first began to plunder its temple, palaces, and burial ground, that the king's fifth of the gold taken out amounted, in 1576, to ten thousand ounces, is literally strewn with human skulls, pieces of pottery, and other *huacas*. The cemetery of Ancón has apparently inexhaustible treasures, and excursion parties seldom return to Lima after a visit to its graves without bringing trophies of their outing in the form of prehistoric relics.



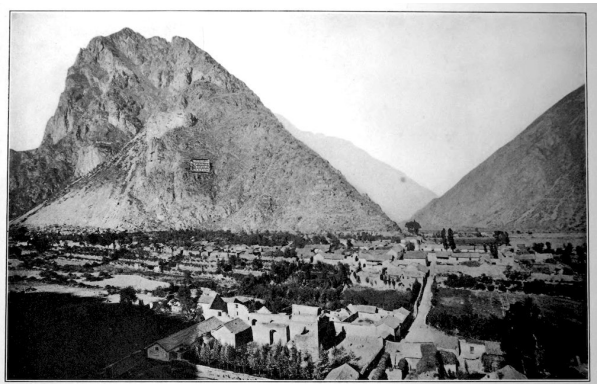
MORTUARY CLOTH WITH SYMBOLIC EMBLEMS.

The contemplation of the ancient ruins of Peru stirs the imagination and brings before the mental vision pictures of these people of a forgotten past, with many fanciful ideas of their appearance and their origin, of the lives they led, the religion they practised, and the predominating social features of their civilization. Were they “a white and bearded race” as some of the legends tell? Or did the natives emerge out of barbarism and advance in culture, at first, unaided by outside influences? Were the conditions in ancient Peru as favorable for the evolution of human culture as those of ancient India and Egypt? One would like to know, in reference to the ancient edifices, whose crumbling ruins are still wonderful after the lapse of ages, who built them, and what the elaborate picture writings on their walls mean to tell us. It is said that the pre-Incaic people used hieroglyphics, but that the knowledge of this art was lost or prohibited by the Incas. Their civilization also gives evidence, in the ornamented pottery, the carvings of intricate design, and the fine workmanship of their gold and silver vessels, that its

art surpassed, in technique and imagination, the productions of later prehistoric periods. In the earliest ages two closely related civilizations existed in the coast region of Peru, one of them centred around Trujillo and the other in the vicinity of Nasca and Ica, and, fine as they were, there is nothing similar to them in later cultures. The southern form is especially notable for the perfection of shape and decoration of its pottery, the freedom and breadth of its style; while the northern form is more distinguished by the harmony and greatness of its development. Gold, silver, and copper abounded and were wrought into manifold shapes; gold was cast and chased, soldered with copper and silver, or used as plating over copper and inlaid with turquoises; mosaic was also known. This culture was followed by that of the Tiahuanaco, which in the course of centuries declined and was forgotten, until the appearance of the Incas, who became the heirs of all the cultures which had preceded theirs in Peru.

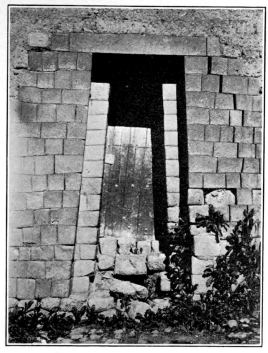


FOUND IN THE BURIAL PLACE OF PACHACÁMAC.



OLLANTAYTAMBO. ONCE THE FAVORITE RESIDENCE OF THE INCAS.

CHAPTER II
THE RISE OF THE CUZCO DYNASTY



AN INCAIC
DOORWAY.

Throughout the annals of history there is found no parallel to the extraordinary character and development of the great empire of the Incas, whose glory and splendor attained such supremacy and shone with such lustre, under a benign though despotic sovereignty, as to eclipse all earlier culture in pre-Columbian America. Whatever may have been the heritage which the Children of the Sun received from their predecessors, they carefully avoided giving it any importance in their records. The Inca Garcilaso de la Vega, who wrote the history of his people more than half a century after the Conquest,

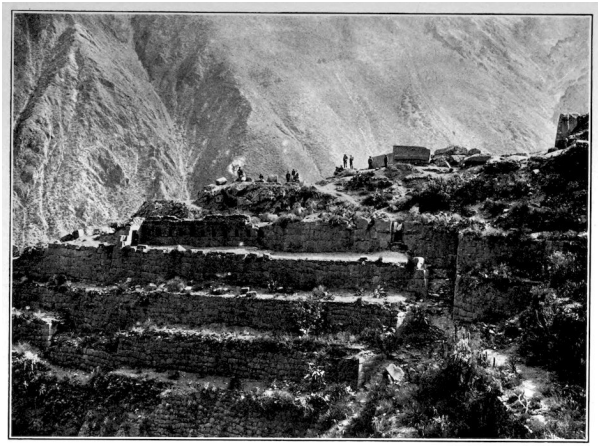
says that this rich and mighty monarchy was founded in the midst of barbarism and degradation and developed in all its magnificence through the divine direction of noble princes, who derived their power from heaven alone, and who were both the spiritual and the temporal rulers of the people, by right of their celestial origin.

A romantic charm envelopes the fame of the Incas and their brilliant court, their spectacular religion with its temples prodigally ornamented with gold and silver, and, above all, their own royal personality, so impressive in the dignity and sanctity of heaven-born greatness. One must even confess to resentment when meddlesome scholars seek to take away any of the prestige of these picturesque Conquerors of the Andes in favor of an earlier race, or of successive races, whose identity is lost in a mist of fable and legend, and who can present no such fascinating pageant to our imagination as do the heroes of Cuzco, with their mythical genealogy, the fame of their refined theocracy, and the prowess of their splendid legions. After all, it has not yet been proved that the lords of Cuzco were not of the same race and origin as the authors of the most ancient civilization of Peru, and, even, of all America. Scholars who have studied the language, customs, and monuments of the ancient Peruvians, find what is evidently a parent influence making itself felt through all the changing conditions of successive periods, and in spite of seemingly foreign and unrelated cultures that have appeared in various localities during the course of the ages. The two languages which are most generally spoken by the Indians throughout the territory formerly included in the Incas' dominion—the Aymará and the Quichua—are apparently derived from a common stock. May it

not be true that the people who spoke these languages, and to whom are credited the monuments of Tiahuanaco and Cuzco, were the heirs of a common ancestry, and that their progenitors were the authors of the earliest culture in Peru?

Out of the confusion of many legends that are related by the Indians to account for the origin of the Incas' empire, the one which is best known, and most generally approved, because of the poetic beauty of the conception, tells us that the Sun, the creator of mankind, through compassion for the deplorable degradation of the world, sent two of his children, Manco-Ccapac and Mama Ocllo, to regenerate humanity and to teach the arts of civilized life. The celestial pair, who were not only brother and sister, but husband and wife, appeared first on an island in the midst of Lake Titicaca, and from this point they set forth on their benevolent mission. Lake Titicaca is supposed to have been chosen as the place of departure because, since it was the first to receive the rays of the sun when Viracocha dispersed the darkness, it was fitting that the first messengers of the light of civilization should also appear on its sacred island. They carried a rod of gold about two feet long and of the thickness of a man's finger, having received from their father, the Sun, instructions to establish themselves in the place where the rod should sink into the earth at the first stroke. In the *cerro* of Huanacaure the golden rod was buried out of sight as soon as it struck the soil, and here was founded the great empire of the Incas, —"Inca" meaning "lord,"—which was to flourish and extend its dominion from the northern border of the present republic of Ecuador to the south of Chile and from the Pacific Ocean to the eastern valleys of the Andean chain, covering a territory of more than a

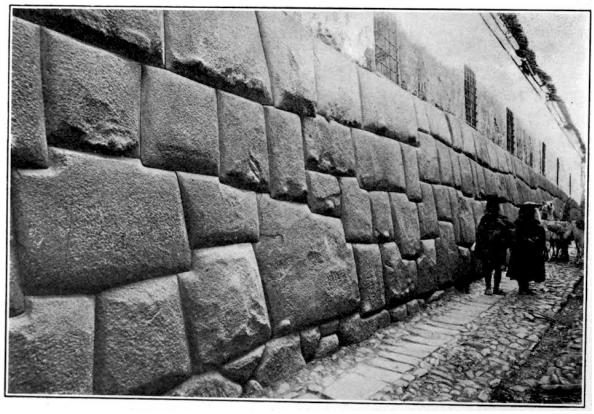
million square miles, and giving protection to at least ten million faithful and industrious subjects, obedient to the Inca's laws.



TERRACE OF THE INCA'S PALACE,
OLLANTAYTAMBO.

According to a tradition, which Sebastian Lorente gives us, Manco-Ccapac was the son of a *curaca*, or chief, of Pacaritambo, in the Apurimac valley, a youth so beautiful that he was called "the son of the Sun." He was left an orphan at an early age, and the fortune-tellers easily persuaded him that he was of celestial origin. At eighteen or twenty years of age the boy entered on his great mission. A humble orator, he erected an altar to Huanacaure, the principal idol of his forefathers, which the Incas never after failed to invoke in time of danger. With a few followers he established his dominion, attracting some by promises and forcing others by threats, while he fascinated the masses by his magnificent personality. He wore a tunic embroidered in silver,

on his breast glistened a disk of gold, jewels adorned his arms, and gorgeous plumes formed his headdress. By various means he succeeded in gaining command over his compatriots, who served his ambition and obeyed his laws. There is something reasonable and matter-of-fact about this tradition which inclines one to think that it may have foundation in truth. It is seen that Manco-Ccapac worshipped the principal idol of his forefathers, which shows that his plan was to incorporate in the new religion the most venerated beliefs of the people, and not to antagonize them by an iconoclastic policy; he set up his government in Cuzco, where the inhabitants were by nature docile and easily disciplined; he appeared at the psychological moment when Peru was ready for a new cult and a new system of laws; and, also, he was dowered with extraordinary gifts, looked like a king, and was thoroughly acquainted with the character of his people. There can be no doubt that Manco-Ccapac was a native of the country, whether he came originally from the Titicaca plateau and was of Aymará descent, as some authorities claim, or had his birthplace in the valley of the Apurimac and spoke the language of the Quichuas, the people "of the green valleys" as the word *Quichua* signifies. It is said that the Incas themselves spoke neither Aymará nor Quichua, but a language unknown to the people and not allowed to be spoken by anyone but royalty.

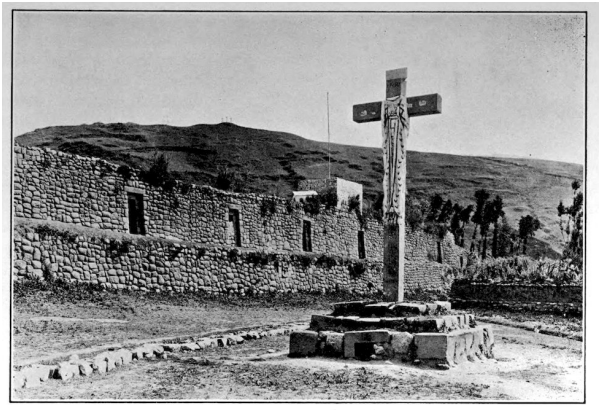


WALL OF THE PALACE OF ONE OF THE INCAS, CUZCO.

The dynasty founded by Manco-Ccapac at Cuzco is generally believed to have dated from the twelfth century. All the genealogies furnished by historians are more or less incomplete, limiting to thirteen or fourteen, at most, the number of monarchs who reigned during that long period of four hundred years. The list of Incas given by Garcilaso de la Vega, and regarded as the most reliable, contains the names of thirteen Princes of the Sun. Most of the authorities of importance name Manco-Ccapac as the founder of the Empire of the Incas, with Mama Ocllo as Coya, or Empress; though opinion is greatly divided as to their origin and the date of their imperial accession. One well-known historian of the Conquest, Montesinos, places the period of the first appearance of this royal line in the sixth century after the Deluge. It is related that, during that remote age, there arrived in Cuzco a family of four couples who civilized this region. The eldest of the four brothers, having gained possession of the territory, divided it into four portions, or *suyos*, from which it

took the name of Tahuantinsuyo, “the kingdom of the four regions.” The territory to the south was called Collasuyo, to the west Cuntisuyo, to the north Chinchasuyo, and to the east Antisuyo. The youngest brother afterward secured command of the kingdom and became the first of a line of princes who governed Peru up to the time of the Spanish Conquest. The most interesting feature of this tradition is the division of the rule of these monarchs into three great dynasties, of which the first was that of the Pirhuas (from *pyru*, meaning “fire,” apparently indicating that they were fire-worshippers), the second, that of the Amauttas, or wise men, and the third the Inca dynasty. The first of the Pirhuas founded the city of Cuzco in the name of Viracocha, “the Supreme Being,” and one of his successors built a great temple in Cuzco (perhaps Sacsahuaman, which is believed to antedate the Inca period), while another ruler of the same royal line is credited with having reformed the calendar, built public roads and established severe rules in religion. One of these kings, the record says, “died while repressing an invasion of depraved people from the plains.” The Amauttas made many wise laws, reformed the calendar and the religion of Viracocha, organized the military forces of the kingdom and repelled the Chimus of the plains. During the reign of the last of the Amauttas, we are told, “was fulfilled the fourth sun of the Amauttas, and there took place a great invasion of ferocious tribes who attacked the kingdom in different parts, obliging the sovereigns of Cuzco to flee to the grottos of Tamputoko for four hundred years, during which they lost their literature and a great part of the Amautta culture; the advent of the Incaic dynasty restored the power of the royal line, and made Cuzco again the centre of a great and

beneficent civilization." In the light of modern research, which is continually causing a revision of former ideas regarding the origin and antiquity of the Peruvian empire, the story of the three dynasties appears to be more than "the mere fable" which it has been designated by some modern writers on the subject. It particularly appeals to one as a solution of the problem of the Incas' origin, since every feature of Incaic civilization proves it to be of native character, even though the predecessors of the "third dynasty" may have arrived from foreign shores.



RUINS OF THE PALACE OF MANCO-CCAPAC, CUZCO.

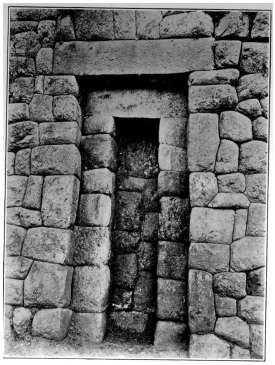
Manco-Ccapac, or, as his name would be written in English, Manco the Great, occupies a position in among the heroes of the world's history not inferior to the exalted pedestal on which we have placed the founders of empires in the Old World. He possessed the same rare gifts of bold judgment and fearless initiative which belonged to Alexander the Great, to Charlemagne, and to other sovereigns who have been

"Great" because they have known both the strength and the weakness of their people, and by conciliating the one and dominating the other, have made themselves masters and leaders of mankind. Had Manco-Ccapac not thoroughly understood the conditions existing at the time when he entered on his mission, and had he not possessed judgment, tact, and the dominant qualities of leadership to enable him to win a host of followers, even his upright character and his humanitarian purpose would not have proved sufficient to ensure the wonderful success which he achieved in founding an empire more extensive than ancient Rome, and as rich as the fabled monarchies of the Orient. Throughout the Inca's realm the principles of honesty, industry, and justice were inculcated in every subject from his cradle, the moral duties of a good Peruvian being embodied in the Quichua motto of the nation: *Ama sua, Ama aqquella, Ama llula*, which translated literally means, "Not a thief, Not idle, Not a cheat." It is a form of salutation among the Indians of Cuzco to this day, the response being *Ccampas Ginallattac!* "The same to you!"

The record of historical events, as they occurred throughout the long reign of the Inca dynasty, was preserved only by a system of *quipus*, or knotted cords, the art of writing being unknown to the Incas, or, according to some authorities, prohibited by law. Only the *Quipucamayos*, the authorized guardians of the *quipus*, were able to decipher them. This career was considered one of great honor, and instruction therein was given in all the provinces, under the direction of the *Amauttas*, the Savants of the empire. The chief archives of the state were preserved in Cuzco, where an immense collection of *quipus* was found by the invading Spaniards, who destroyed the

greater part of them, without having them interpreted. As a consequence, the information secured by the historians of the Conquest and by writers of later date, relative to the genealogy and history of the Incas is necessarily incomplete and, no doubt, inaccurate; though the descriptions of the appearance, laws, customs, and national development of the people of Tahuantinsuyo may be considered as generally faithful and reliable.

According to the genealogy given by Garcilaso de la Vega, the first Inca, Manco-Ccapac, was succeeded by Sinchi Rocca, a peaceful and prudent ruler, who is said to have taken the first census of his kingdom, and is credited by some authorities with having made the division of the empire into the four regions previously named; though, according to Cieza de Leon, one of the most reliable authors, these names were applied to four great highways which extended from Cuzco to the extreme limits of the empire, northward, eastward, southward, and westward. In any case, the Incas built broad and level roads, from six to eight feet wide, and in the mountain regions, where they skirted the steep slopes of the Andean range, they were prevented from wearing away by the construction of stone embankments; on the plains, the highway was indicated, as in many countries at the present day, by guide posts at intervals along its course. Also, *tambos*, or inns, were built at the distance of a day's journey apart, and here the traveller could always find shelter for the night. The third Inca, Lloque Yupanqui, conquered the Canas, a powerful people of Ayaviri and Pucará, after a struggle which depopulated their settlements, and forced the emperor to introduce *mitimaes*, or colonists, to replace them. He also subjugated the Collas of the present department of Puno.



NICHE IN THE FAÇADE OF THE PALACE OF MANCO-CCAPAC.

It was during the reign of the fourth Inca, Maita-Ccapac, that the power and genius of the imperial monarchs began to extend its influence as never before, and greater pomp and magnificence than had previously been known attended the coronation and other ceremonials honored by the sacred and royal presence of the Inca.

Following the course of training required of every heir to the Inca throne, Maita-Ccapac had, when a youth, passed through the *Huaracu*, a ceremonial of the greatest importance, and one in which all the young Inca nobles of his own age—the title of Inca being borne by every descendant of Manco-Ccapac through the male line—participated, after having been trained in the same military exercises as the royal prince. A description of the Huaracu is interesting as showing that these people had an institution not unlike that of mediæval chivalry in Europe: From his earliest years, the hereditary prince was given into the care of the *Amauttas*, to be taught science and religion, especially the latter, as the Inca

was the highest spiritual authority on earth; great attention was also paid to the military training, as it was desirable that, not only in wisdom but in military skill, the prince should excel all contemporaries. At sixteen years of age, the young heir, Maita-Ccapac, and his companions, following the sacred custom of their race, were submitted to a public test, supervised and directed by elderly and distinguished Inca nobles, which included trials of ability in athletics such as wrestling, jumping, running, besides sham battles, which were held as a trial of valor, and were so severe that many of the youths were wounded and a few killed. The royal prince had not shown the least fear nor evidence of fatigue, though put to the very limit of endurance; "for," he said, "if I am afraid of the shadow of a combat, how shall I be able to meet the enemy in real warfare?" These exercises lasted for thirty days, during which the prince slept on the ground, went barefooted and dressed simply, thus showing his sympathy with the poorest of his future subjects. The tests concluded, the order of knighthood was conferred by the Inca emperor, father of Maita-Ccapac, all the young nobles who had taken part in the exercises kneeling with the royal heir, one after another, while the emperor pierced their ears with the *yauri*, a kind of gold needle made for the purpose, which remained in the ears until the hole was large enough to permit the insertion of the earrings peculiar to the Incas; these were not hung from the ears but were placed in the pierced opening, and replaced from time to time by rings of larger circumference, until, as in the case of Maita-Ccapac, the cartilage of the lobe was so stretched that it touched the shoulder. After this ceremony the greatest of the Inca nobles placed on the feet of the

royal heir the sandals of his particular order; a scarf of similar significance to the *toga virilis* of the Romans was wound around his waist, and his head was adorned with a wreath of flowers,—to indicate that clemency and goodness should adorn the character of the valiant warrior,—while evergreen, intertwined with the flowers, symbolized the eternal endurance of such virtues. A fillet of finest vicuña wool was bound around his head, and a yellow *masca paicha*, a kind of fringe, also woven of vicuña wool, was added to this headdress, falling over the brows. The yellow *masca paicha* was the peculiar insignia of the heir-apparent. As soon as this ceremony was concluded, all the Inca nobles knelt before the prince and rendered him homage as their sovereign. From this time, he was entitled to take his seat among the advisers of his father, so that he might be initiated into the art of governing and become familiar with politics and administration. Being recognized as of age, and the heir to the throne, he was given command of his father's armies and was entitled to display the royal standard of the rainbow in his military campaigns.

The coronation of Maita-Ccapac was the occasion of grand pageants, continued fiestas, and a brilliant display of royal magnificence. We are told that he "was crowned with a blue *masca paicha* and wore a tunic of white and green, dotted with crimson butterflies." His royal robe was made of finest vicuña wool and was ornamented with gold and precious stones. The headdress of all Inca emperors was particularly distinguished by two feathers which were placed upright in the front of the encircling *llautu*, or fillet; these feathers were plucked from the wing of the sacred bird *Cori-quenca*, a species of gull, black and white in color, one feather being taken

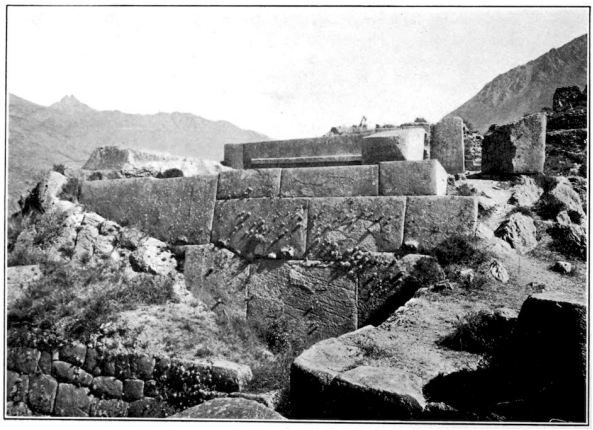
from the right wing of the male and the other from the left wing of the female, to adorn the royal crown. These birds may still be seen in the vicinity of Lake Vilcanota, near Cuzco.



INCA FOUNTAIN AT CUZCO.

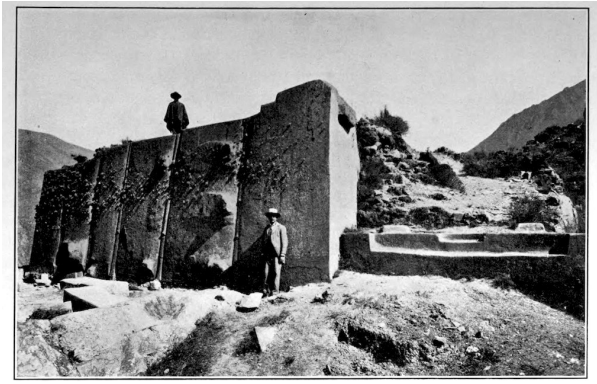
An invincible warrior, Maita-Ccapac extended the power of the empire to the remote borders of Collasuyo (now Bolivia) and beyond the Apurimac to Arequipa and Moquegua. His name is connected with one of the most notable works achieved in the history of the mediæval world, as he is said to have been the author of the method and plans used, by his command, in the construction of the first suspension bridge ever built. Over this bridge, which was swung across the Apurimac River, he passed with an army of twelve thousand men, making an easy conquest of the enemy, who were struck with awe in the presence of such a wonderful feat. A second bridge, built by one of the successors of Maita-Ccapac, is still to be seen near the site of the original construction. Many of the *andenes*, of which traces are to be

observed to-day in various parts of the country, were also constructed during the reign of Maita-Ccapac, though the origin of these terraced farms on the mountain side is placed by some authorities back in pre-Incaic times. The andenes were so named from Anti, a province east of Cuzco, and were formed by building stone walls on the mountain sides, at short distances one above the other from the base to the summit, and filling the enclosed space with fertile soil, some of it being mixed with guano from the Chincha Islands, as the Incas knew the fertilizing value of this deposit and made general use of it in their agriculture. A tradition of the time of the fourth Inca relates that the loyal subjects in one of the provinces built a grand palace of copper in which to entertain Maita-Ccapac and his Coya when they visited that part of the kingdom; and, though this story is no doubt a fable, yet it is certain that mining made great progress during this reign. It is marvellous that, with only the primitive means at their command, without iron, powder, or machinery, these people extracted gold both from quartz and placer mines, and obtained silver, tin, and copper as well. The metal was smelted in small furnaces and then emptied into moulds; the beautiful ornaments which were made for the adornment of the temples and palaces and for the Inca's wear, afford a proof of the remarkable ingenuity of these primitive artifices. The successor of Maita-Ccapac, Inca-Ccapac Yupanqui, "the Avaricious," did not achieve great fame, though he spent the greater part of his reign in subduing turbulent subjects in various parts of the kingdom. He was a miser, and ordered that all who died should be interred with their gold and jewels, his object being to secure this treasure later for the royal coffers.



RUINS AT OLLANTAYTAMBO.

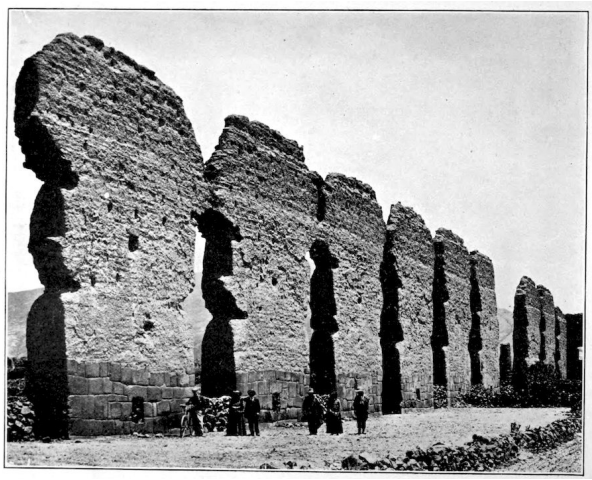
Inca Rocca, the sixth monarch of the royal house of Cuzco, was one of its greatest warriors and most renowned statesmen. The fame of his conquests spread to the most remote regions, and the wisdom of his administration was no less widely known and admired. Everywhere great palaces were reared to display the grandeur of his imperial house, and it was decreed that, at his death, all the vast treasures collected for their adornment should be used to ornament his tomb and for the service of his family; his successors followed his example, and the brilliancy of the Inca's court increased with each subsequent reign. He founded schools for the education of the nobility under the direction of the Amauttas, though the children of the common people were not admitted, because, according to his view, it was enough for them to learn the trade of their fathers. He was, however, very solicitous for the welfare and protection of all his subjects, and made strict laws that punished with death homicides, incendiaries, and thieves.



STONE WALLS OF THE PALACE OF OLLANTA, OLLANTAYTAMBO.

When the sceptre passed from Inca Rocca to Yahuar Huaccac, whose name signifies “he who weeps blood,” the great fiestas that were held to celebrate his coronation gave little premonition of the sad ending that was to befall this unhappy monarch, who was deposed and died alone in the desert, some say, at the hand of an assassin. The coronation ceremony was as brilliant and imposing as that of his illustrious father had been, the young king wearing “a black tunic and a blue manta dotted with lizards, with a white *masca paicha* and plumage of gold.” It is said that the cause of his “weeping blood” was the arrogant, self-willed, and quarrelsome disposition of the heir-apparent, and the impossibility of holding him under restraint. At last, his patience exhausted, the emperor banished his unmanageable son from court and condemned him, under penalty of death if he disobeyed, to spend the remainder of his life among the shepherds on the hills of Chitapampa, a league away from Cuzco. Three years the young prince passed in herding sheep, and, as subsequent events proved, in learning

other things besides. At the end of that time he braved his father's sentence of death and returned to the royal palace, where, upon being received by the Inca, he related a remarkable story of a vision that had appeared to him while he was tending his flocks —a vision of a majestic personage, clad in a tunic that reached the ground, and wearing a long beard— and thus spoke to him: "I am the god Viracocha, who created man and all that is on the earth; yet you hold me in no more veneration than the sun, the lightning, and other works of my hands. I come to notify you that the tribes of Chinchasuyo are gathering a great army to advance against the holy city. Announce it to your father, by my order, so that he may be warned in time to repel the invaders. For yourself, never fear; in whatever adversity I will be with you and will give you the help you need." The emperor discredited the prince's story and made no preparations for war; but the son was soon informed through various channels that an army of thirty thousand men was marching toward Cuzco; and, as the royal legions were scattered—it being the custom among the Incas, as among the Romans, to dismiss their soldiers after a campaign and to keep no large standing army—the banished prince took matters into his own hands, and, as his father fled from the capital, he entered it, gathered a large military force by the power of his eloquence and the indomitable spirit of a born warrior, and went forth to meet the enemy. After a prolonged and sanguinary struggle the invaders were driven back, and the victor entered Cuzco in triumph, amidst the acclaims of a grateful people. He was immediately crowned Inca Emperor, with the name of Viracocha.



RUINS OF THE TEMPLE OF THE INCA VIRACOCHA, NEAR CUZCO.

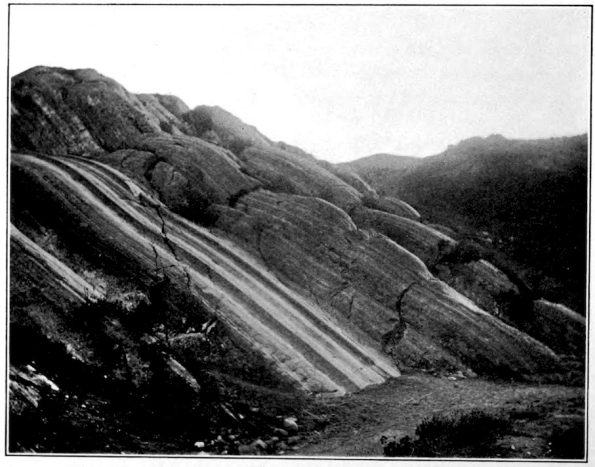


SEATS FROM WHICH THE INCA AND HIS SUITE VIEWED THE SACRIFICES.

It is related of Viracocha that, upon his return from the battlefield, he sent three messages; the first to the Temple of the Sun and its priests, commanding

that sacrifices be offered in thanks; the second to the Mamaconas, or abbesses, in the convent of the vestal virgins; and the third to his father. The Incas never forgot the obligations of their dual sovereignty, and in proportion as their earthly power was extended and increased, the evidences of their spiritual glory became more impressive, and might be seen in the greater riches of the temple, the increased splendor of the annual feasts, and the higher interpretation given to their religion. The priests in the various provinces numbered more than the imperial army, four thousand being engaged in the service of the temple in Cuzco alone. The high priest who stood at the head of the order held his divine office for life and was a near relative of the Inca, as were his colleagues in charge of the various temples throughout the provinces, the rest of the priesthood being chosen from among the *curacas*, who were chiefs of conquered territories, and formed one of the three orders of nobility. The highest nobility of the realm was represented in the princes and princesses of the blood royal, either children of the Coya, the queen-mother, or of the numerous wives in the royal seraglio; next in rank were the Incas “by privilege,” who were descended from the companions and followers of Manco-Ccapac, and who, in dignities and dress, were hardly to be distinguished from the royal family; and finally, the rank of the Curacas, which depended greatly upon the importance of the territory over which they had ruled before its conquest by the Inca; though in every case the Curacas held a position of authority, their number increasing in proportion to the extension of the Inca’s empire. The Incas were obliged to grant especial privileges to the Curacas, as otherwise they could not have held in obedience the conquered people, who

regarded these chiefs with great reverence.



THE RODADERO, CUZCO, SITE CHOSEN FOR RUNNING CONTESTS OF THE HUARACU.

It was also in accordance with religious sentiment that the second message of Viracocha should have been directed to the Mamaconas, who were the guardians of the vestal virgins, and were appointed to this office after they had themselves grown old in watching over the sacred fire that burned forever on the altar. Not only did the Virgins of the Sun watch over the sacred fire, but they wove all the beautiful garments of vicuña wool used in the apparel of the Inca and his family, they worked the exquisite embroideries that adorned the hangings of the temple, and they were indispensable in the preparation of the magnificent feasts that celebrated the Inca's triumphs; probably it was this last fact which led Viracocha to send his second message to the Mamaconas; for the splendors of the festivities held in honor of his triumph over the enemy and his

coronation as Inca Emperor eclipsed all previous celebrations, not only in the capital but throughout the empire. The message from Viracocha to his royal father could hardly have afforded unalloyed satisfaction, since it evidently conveyed the intention of the victor to possess the spoils, in the form of the imperial *llautu*, and to occupy the throne which his energy and courage had successfully guarded, when the cowardly flight of Yahuar Huaccac exposed it to destruction.

In the first year of his eventful reign, Viracocha ordered the construction of the sumptuous temple of which the majestic ruins are still to be seen twenty miles south of Cuzco. The walls of the temple were erected on an elevated base, which was built with five *andenes*, or steps, leading up to it from the level of the plain, and the temple covered an area one hundred and twenty feet long by twenty-five feet wide, the wall being built of hewn stone from the ground up to half its height, and of adobe for the remainder. The edifice had eight lofty doors and as many windows, and on one side stood an altar with a statue of the deity Viracocha, representing him, as he appeared to the prince during his banishment, “with a flowing beard.” It is believed by many writers that this temple, which shows a different architecture from that of all other Incaic edifices, was constructed before the advent of Manco-Ccapac by the Canas (whom the third Inca subjugated at great cost), and that Viracocha did no more than to restore and embellish it.

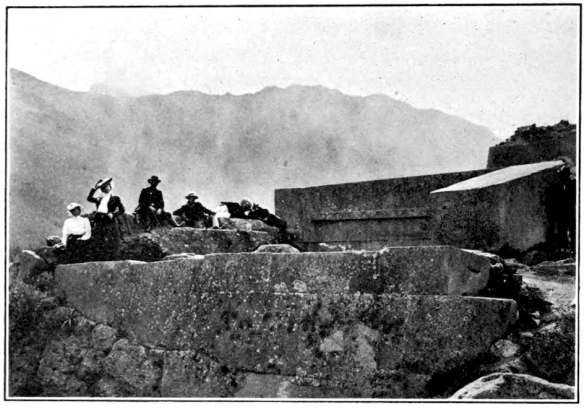
Viracocha took advantage of all means to extend and increase the power of his monarchy, and, in addition to the famous temple “Viracocha,” he ordered the construction of many others, as well as of new palaces and gardens in various parts of the

empire. He made journeys to all the conquered provinces, and while in Collasuyo, at the head of an army of thirty thousand men, he received ambassadors from Charcas, who came to render homage to so great a prince; it is said that from these emissaries the Incas first received information about a country to the south, called “Chile,” which was destined later to be added to the territories in vassalage to the emperors of Cuzco. During Viracocha’s reign, eleven provinces were added to the empire.

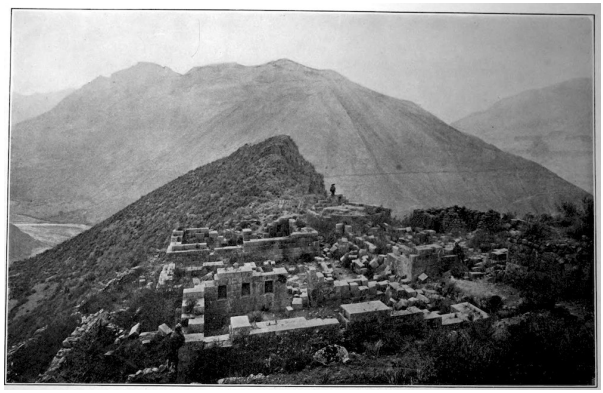
One of the greatest engineering feats accomplished under the civilization of the Incas, was the construction, by Viracocha’s order, of an extensive irrigating canal, twelve feet in depth and nearly four hundred miles long, which, crossing the present departments of Huancavelica and Ayacucho, watered the plains of Castrovireina and Cangallo, making them green and flourishing pasture lands. This enterprise is the more remarkable when the nature of the country is considered, as the work was carried on at an altitude of from twelve to sixteen thousand feet above sea level, and in the face of such obstacles as gigantic rocks that had to be removed without blasting machinery or iron implements, great ravines to be bridged and mountain torrents to be harnessed and utilized. The hydraulic works constructed by the Incas are the wonder and admiration of all who have seen the evidences of their extent and perfection that remain to this day in the sierra and the coast region. Natural lakes at the head of the coast valleys were in many instances enlarged, and immense dams and aqueducts were built to conduct to the irrigating canals the water which descended from the mountain summits to the barren coast land.

At the death of Viracocha the sceptre passed to his

eldest son, who, however, was too dull and weak, the records say, to rule over an empire composed of so many elements that had not as yet become settled and consolidated into a united people. It required a strong hand and clear judgment to direct the affairs of state so that rebellion should not overturn the rapidly growing power of the Incas, and that successful insurrection might not lessen the prestige of a monarchy that claimed celestial origin. The second son of Viracocha, Pachacutec, was the opposite of his brother in character, and possessed all the requirements of a monarch which the other lacked. He was elevated to the throne on his brother's death, about the middle of the fourteenth century, and began his reign by cementing the bonds that held the various tributary provinces loyal to the sovereignty of Cuzco, and by making new conquests, in which the military genius of his son, the heir-apparent, was displayed in deeds as valorous and noble as those performed by his illustrious father.

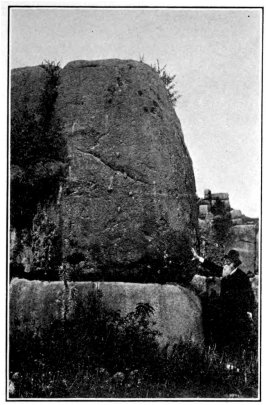


FOREIGN TOURISTS AT OLLANTAYTAMBO.



INCA OBSERVATORY, INTI-HUATANA, AT PISAC, NEAR CUZCO.

CHAPTER III
THE VAST EMPIRE OF THE INCAS



CORNER-STONE OF AN ANCIENT FORTRESS, CUZCO.

Although Viracocha was one of the greatest monarchs of Cuzco, it was his son who brought the Inca dynasty to such a high degree of prestige and power that the great empire gained unprecedented wealth and territory. Pachacutec has been called the second Manco-Ccapac, and his name signifies “he who creates the world anew,” showing what an exalted place he occupied among the Inca emperors in the annals of his country. He was an accomplished

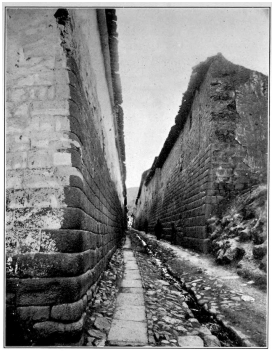
diplomatist as well as a skilful warrior, a statesman of far-seeing judgment, and a philosopher. It was as a diplomatist that he gained the coöperation and loyal service of the curacas of newly conquered provinces, and by his skill as a warrior that his armies were so well organized and disciplined as to win victories in all the campaigns which the heir-apparent led against the tribes of the coast, carrying his conquests from Pisco, Nasca, Ica, and Pachacámac to the realm of the hitherto much dreaded and altogether invincible Grand Chimu. The name of the young prince, Tupac-Yupanqui, is particularly associated with the conquest of Cajamarca; and the return of the hero to Cuzco at the close of that campaign was made the occasion of a national celebration throughout the empire.

It must have been an imposing and magnificent spectacle when the Emperor Pachacutec met the victorious prince outside of the capital on his return from Cajamarca, and entered the city with the royal heir, the latter "borne in a gold litter on the shoulders of conquered chiefs and preceded by troops of newly gained vassals, who sang the glories of the prince, with the triumphant 'Haylli!' to thrill the heart of the multitude and carry them beyond bounds as they caught its victorious note." The pathway of the prince was covered with flowers, and crossed at short intervals by triumphal arches. The curacas marched at the head of processions from the different provinces, each in their local costumes, dancing and singing songs of victory; these were followed by the legions of the army, who filled the air with cheers for their general. The nobility came next in line, splendid in court dress and brilliant ornaments; and, lastly, the royal litter of the emperor side by side with that of the prince, gave to the

pageant its culminating glory. The procession wound its way through the streets to the Temple of the Sun, where, with impressive ceremonies, thanks were rendered to the deity whose protection they believed had won the great victory.

The Inca's armies entered the valleys of Pachacámac, Rimac, and Chancay late in the fourteenth century, and effected the allegiance of all that territory with little resistance; though it was an alliance rather than a conquest which the monarch of Cuzco proposed to the powerful ruler of the Yungas, as the people of that region were called. According to their treaty, the lord of Pachacámac was to keep his dominions, though under the authority of the imperial government; and the religion of Pachacámac was to be protected, on condition that the people also worshipped the Sun. It was after this alliance that the Temple of the Sun and the Convent of the Vestal Virgins were erected near the ancient edifice dedicated to the Creator. Later, the chiefs of this part of the coast region united their forces with the armies of Cuzco and marched against the Grand Chimu, glad to render assistance in an effort to crush their common enemy. The trained legions of Cuzco suffered greatly at first, on account of the intense heat, and their general was forced to send to his father for reinforcements; the resistance was stronger and more resolute than that of any enemy the Incas had hitherto encountered; but repeated reinforcements arrived, and the archers, lancers, and catapult regiments made havoc in the Chimu's dominions, which was intensified when the enemy turned the course of the rivers that flowed from the sierra, to drain their plantations, and famine added to the horrors of combat. Capitulations were made, the Inca permitting the Grand Chimu to govern his

dominions, as had been done in the treaty of Pachacámac, and exacting only that the people should render homage to the Inca and worship the Sun. A general edict was issued by Pachacutec at this time which proved one of the most powerful agencies in the consolidation of his great empire; it was decreed that all vassals of the realm should learn Quichua, and teachers were appointed in every province to see that the language was taught and used throughout the country. All government officials were obliged to know the national idiom and no one was permitted to occupy a place of authority or to have dignities or seignory conferred upon him if he could not speak it. Every soldier of the army, which grew to number two hundred thousand men, spoke this language.



ANCIENT STREET OF CUZCO, SHOWING INCAIC WALLS.

During the reign of Pachacutec, the government of the empire was established on a firmer basis than ever, and legislation, though in reality only an expression of the supreme will of the Inca (there was no word for “law,” which was rendered *apupsimi*, “the word of the chief”), made clear to every subject

what his duties were to his sovereign and to the state. The Inca Pachacutec ordered that all children over five years of age should have some employment appropriate to their age and their father's profession. The blind, mute, and lame were given light work, and even the most ignorant and weak-minded were employed, as a safeguard against laziness. On the other hand, he set aside three days in each month for fiestas, and harvest time was a season of general rejoicing. The lands of the empire were all owned by the Inca and agriculture was the chief occupation of his subjects; the Inca himself turned the first furrow every year, with a golden plough. The products of the harvest were divided into three parts; first, the Inca's share was set aside to sustain the splendor of the throne and tomeet public necessities; then the share for the Sun was devoted to the needs of the church, the priests and all who served in the temples; and finally the communities received their share, out of which each tiller of the soil was provided with what he needed. Private property did not exist, and no one had any individual rights whatever; on the other hand, every subject was given food and clothing and a house in which to live, though only as the Inca's dependent ward, who could never hope to outgrow his "minority." It is not surprising that patience and obedience became the predominating virtues of the race! The system of administration, which made it possible for the Inca to maintain his absolute authority over such a vast territory and population is explained partly in the frequent transporting of *mitimaes*, or colonists, from their native province to another, which prevented concerted plans for revolt, and partly in the division of the population into decades, or groups of ten, five of these groups constituting a body of fifty, two of

these bodies making a centenary, and so on, the whole empire being governed in provinces of ten thousand inhabitants; each of the subdivisions had an officer in authority who was answerable to the chief officer of the larger group of which his division formed a part, until the supreme authority was reached. As may be supposed, the larger divisions were under the direction and control of the nobles, the provinces of ten thousand being governed by the Inca nobility, who had command over the curacas and other territorial officers of his district.

The subjects of the Inca could not even choose their life partners; matrimony was obligatory and, as its results affected the well-being of the state, the Inca maintained the right to govern in this as in all other matters. In the royal family, the ceremony was performed by the emperor himself, though in marriages of lesser importance his officers discharged this formality, appointing a day for a general ceremony, when all the young men of from twenty to twenty-five and girls of from eighteen to twenty presented themselves in a row, the men in front; after the wedding, the young people took possession of the houses which their community was obliged to build for them, the furniture being supplied by their family. No one could marry outside of his or her *parcialidad*, or township, and, as it was obligatory to wear the dress of one's forefathers and not to move from any town to another without leave from the authorities, it may readily be understood that the costumes worn in the various sections of Peru were as distinctive of class and locality as is the Scotch tartan. The custom still remains in the sierra, and the effect is most picturesque.



PRINCIPAL HALL OF THE INCA OBSERVATORY.
INTI-HUATANA.

Throughout the long reign of sixty years which is given by the historians to Pachacutec, his sagacity and benevolence were seen in every branch of his administration. He died at the age of eighty years, and left the throne to Tupac-Yupanqui, the tenth emperor of Cuzco, who made the conquest of Chile as far south as the Maule River, and spent three years visiting his kingdom. The royal progress was of the most magnificent description; the litter of the great monarch was resplendant with gold and precious jewels, displaying in its adornment the sacred symbols of sun worship, as it was borne on the shoulders of the Inca's proudest nobles. With a gorgeous retinue the great lord of Cuzco proceeded along the highway, which was lined throughout the route by adoring subjects, who strewed the pathway of their deity-king with flowers and sang songs in his praise; when the transcendent glory of the Son of the Sun was revealed to them for a brief moment, as the curtains of the litter were raised and the royal countenance became visible, their acclamations were

joyous and fervent beyond words. According to Sarmiento, one of the early historians, the royal guard and retinue that accompanied the Incas always made a splendid spectacle. Close to the litter of the emperor, and forming a brilliant and impenetrable guard, were his majesty's halberdiers and archers on each side, five thousand soldiers in front, with catapults (weapons used with unfailing effect by the armies of Cuzco), and as many lancers with their captains behind, while heralds hurried back and forth, clearing the way and announcing the approach of the mighty lord. The people were glad to see their monarch, not only to witness the glory and splendor in which he appeared, but also because it was the royal custom, observed by Manco-Ccapac and all his successors, for the Inca to take this opportunity of hearing his people's grievances and regulating matters referred to his decision by the provincial tribunals. Wherever he halted grand fiestas were celebrated in his honor; and so well stocked with provisions were the royal *tambos*, that all the Inca's suite, as well as his troops, could be served with their accustomed food and all comforts. The Inca was kept in constant communication with Cuzco—no matter how far away from the capital his travels might lead him—by his *chasquis*, or postboys. On all the principal roads leading from Cuzco post offices were established, not like the modern repositories of letters, but small huts, in which a number of *chasquis* were stationed to receive and carry forward messages of the government. These posts were only a few miles apart, and the *chasquis*, who were chosen for their fleetness as runners as well as for their fidelity, were relieved by a perfect system of relays, so that it was possible for messages to be carried fifty leagues in a day. The *chasquis* were of great value in

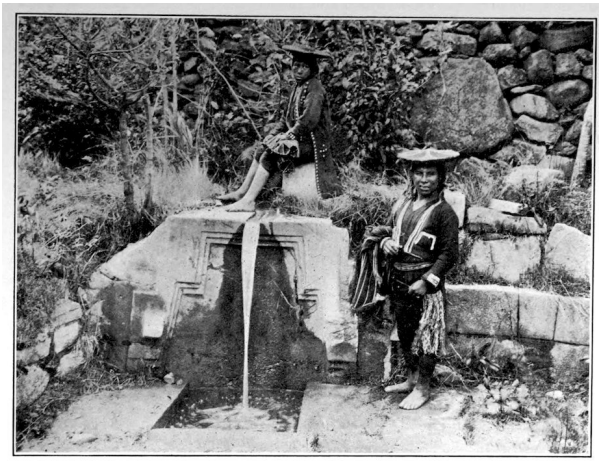
times of war, as may readily be seen, and they were also pressed into the domestic service of the royal palace, being employed to bring fruits, game, and (we are seriously informed by the historian) even fish, from the tropical coast region, for the imperial table.



SHOWING THE TWELVE-ANGLE STONE, RUINS AT CUZCO.

Tupac-Yupanqui is named by some authorities as the successor of Inca Yupanqui, to whom they give all the glory of the long and brilliant reign which others credit to Tupac-Yupanqui. On the other hand, many historians say that Inca Yupanqui's reign was brief and uneventful, except for his campaigns, undertaken to subdue the Mojos of the region of the Beni and the Chiriguanas of the Bolivian Chaco. He failed in both enterprises and then turned his armies toward Quito, though with little better success. Tupac-Yupanqui had a young son, however, who was destined to bring the power and prestige of the Children of the Sun to the very zenith of glory. This

prince, whose name was Huayna-Ccapac, took command of the imperial forces in the later years of his father's life and marched against the king of Quito, whom he defeated, gaining possession of his kingdom. Alas, the conquest of Quito, the most brilliant victory yet won by the Children of the Sun, proved to be "the beginning of the end," the source of the disunion of the great Inca empire, a calamity which contributed in an important degree to make it possible for a small group of invaders to accomplish the downfall of one of the most powerful monarchies that ever developed among a primitive people!



THE INCA'S BATH, OLLANTAYTAMBO.

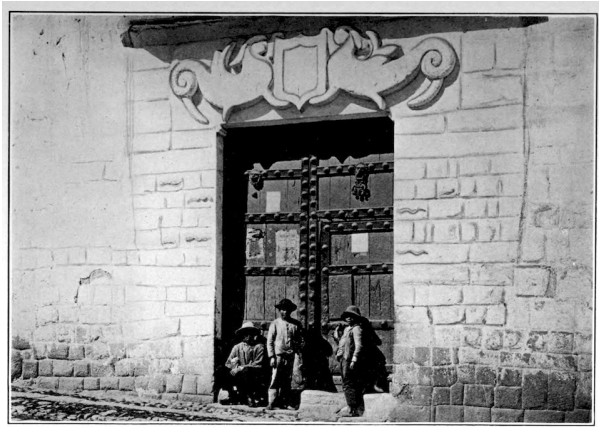
The historical records of the reign of Huayna-Ccapac are generally regarded as reliable, since he died only a few years before the arrival of the Spaniards, and the events of his government were still fresh in the minds of his people. Not only did this monarch add to the number of magnificent temples and palaces erected throughout the empire,

but he built a new highway from Cuzco to Quito and completed the great road from the capital to Chile. The famous tradition of Ollantaytambo is said to have its origin in the rebellion of one of the nobles of the court of Huayna-Ccapac, named Ollanta, who resisted the power of the Inca in his stronghold until finally conquered by the superior strength of the emperor's forces. The ruins of Ollantaytambo, forty miles north of Cuzco, are among the most imposing in Peru, though according to some archæologists the edifice was built in pre-Incaic times, and was only restored and embellished by the Incas. The same is said of nearly all the great temples, except Coricancha, the Temple of the Sun, in Cuzco, and a few others, though it is not certain in whose reign Coricancha was built; probably the work of construction extended over several reigns. Huayna-Ccapac is said to have had a strong leaning toward philosophy, and, like some of his predecessors, he gave numerous proverbs and mottoes to his people, which the early historians were able to get from the quipucamayos. He was the first to declare that he believed in the existence of a higher power than the Sun, and the reason he gave for this disloyalty to the deity of the Incas is very interesting. It is related that he first gave expression to his new creed during a visit to his subjects of Collasuyo. He had gone with his court to spend some time on the sacred island of the Sun in Lake Titicaca, where he is said to have devoted much attention to plans of reform, in religion, industries, and other features of administration. From this point he had visited the monuments of Tiahuanaco, and was celebrating the great annual feast of Raymi at Chuquiapu (La Paz, Bolivia). His uncle, the chief priest of the temple, observed that the Inca spent much time gazing at the

sun, and said to him, “Thou knowest, Inca, that it is not permitted to look so freely at our father, the Sun, and thou art causing a grand scandal in the court and among all thy subjects assembled to worship our supreme lord.” In return, the emperor asked: “Is there anyone in the empire who could oblige me to make a long journey? Is there anyone who would dare to disobey me if I ordered him to journey to Chile?” “No,” was the answer of the priest; “No one would dare to give orders to his sovereign, nor to disobey him.” “Then I tell you,” replied the Inca, “that our father, the Sun, has a ruler greater and more powerful than himself; for the sun never rests on the journey which he makes every day, and the supreme lord no doubt does things leisurely and halts when it pleases him, even though he has no need of repose.”

The feast of Raymi was the most brilliant and popular of all the national celebrations. It usually took place at Cuzco, as the permanent residence of the Inca was in that city, and was held at the period of the summer solstice, which, south of the equator, occurs in December. Three other fiestas of especial importance were held during the year to celebrate the solstices of June, March, and September, though none of these equalled in elaborate ceremony and display the “Ccapac-Raymi.” For three days previous to the 21st of December there was a general fast, and on the morning of that day the Inca, in company with his family and the nobles of his court, attired in gala dress and wearing their most gorgeous adornments, awaited the appearance of the rising sun. A multitude filled the plaza, presenting in the variety of their dress and ornaments,—as they represented the different tribes gathered under the standard of the rainbow in many campaigns,—the

aspect of an assembly gathered from the four corners of the globe. As the sun rose, smiling on the sacred city in benediction, the crowd broke forth in a shout of praise and thanksgiving; while joyous songs and the melody of music from a thousand curious instruments throbbed on the air. Dr. Lorente in describing this feast says: “The Inca, filling two glasses with *chicha*, (a fermented liquor of maize, the popular drink of the Indians in the sierra to-day as it was hundreds of years ago,) offered them to his divine father, the Sun, and then poured the contents of the glass he held in his right hand into a golden receptacle, which by a secret channel flowed into the Temple of the Sun. The contents of the other glass were first sipped by the Inca, who passed it to his nobles that they might do the same.” After this libation, all repaired to the temple, which they entered barefooted, the multitude being required to remove their sandals two hundred steps from the sacred portal, which they might not enter. After the Inca’s invocation to the Sun, the procession made its way to the plaza where the sacrificial offerings of llamas were made and the feasting began in all its intensity. It lasted for a week, during which the chicha jars—huge earthenware vessels—were increased and refilled constantly, and dancing was kept up day and night without ceasing. The feast of the harvest, held the 21st of March, was regarded with great reverence, as it was then the fire was drawn from the Sun’s rays to light the sacred flame for the altar; the rays were focussed on a metallic mirror which the Inca wore in a bracelet on his right arm, and by this means a small piece of cotton was ignited, the fire being then guarded by the Virgins of the Sun until the feast of the ensuing year.



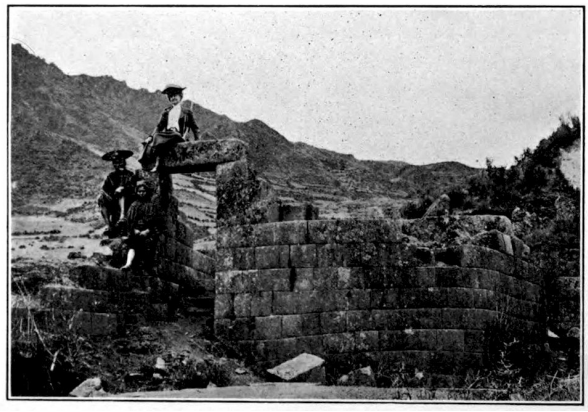
THE HOUSE OF THE SERPENTS, CUZCO.

Under the influence of a common religion, a common language, and a common government the consolidation of the great Inca empire was effected, and it must be conceded that the benevolent character of the despotism which its sovereigns exercised was the saving feature of a system which must seem, to the freedom-loving spirit of the twentieth century, the worst species of barbarism. Yet for a primitive people, who shall say that the government of Cuzco did not accomplish more toward civilizing them than a less autocratic but more oppressive system would have done? In the course of time, might not Inca philosophers, such as Pachacutec and Huayna-Ccapac, more advanced in their ideas by social evolution, gradually extend more privileges to their subjects and lift them up to a higher level? The empire had apparently reached its farthest boundaries with the conquests of Chile and Quito, and the period of insurrection and insubordination had passed, as a result of wise measures taken to bind all the Inca's subjects

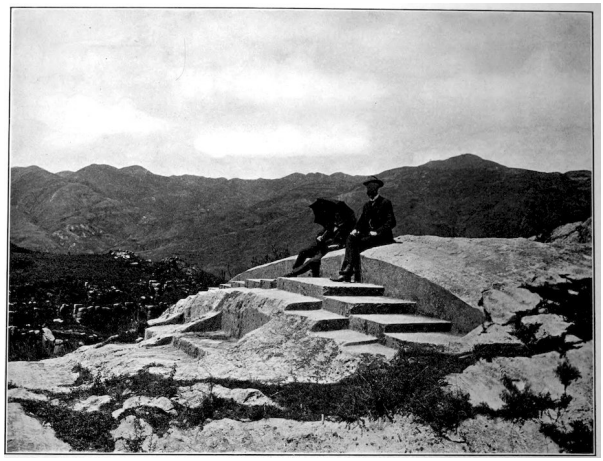
together in a common interest, through the practice of a common religion and the exclusive use of a common language. It was the most promising moment in the development of the race.

The story of Huayna-Ccapac's fear and foreboding when the news was carried to him in his palace on the island of Lake Titicaca that "white and bearded men" had been seen in the region of the coast, and of his retirement to Quito to pass the remainder of his days in the society of his favorite Pacha, the mother of Atahuallpa, is well known. Unfortunately, the poetical romance of Atahuallpa's birth in the conquered city of his mother's people, and of his winning the proud heart of his father, so that the rightful heir to the throne of Cuzco was relegated to a second place in the Inca's affections, has been pronounced a fable; because Atahuallpa was twelve years old when Huayna-Ccapac conquered Quito. But, on the other hand, there is no proof that Huayna-Ccapac did not invade Quito previous to its conquest. At any rate, the story is *bien trouvée*. The question of disposing of his empire vexed the great Inca, who wished to provide well for his favorite son, but was bound to recognize the exalted rights of the Coya's heir, Huascar, at whose birth the national rejoicings had been greater than on the natal day of any other prince of Cuzco. The legend of Huascar's golden chain, which was long enough to encircle the plaza of Cuzco three times, is still repeated, and expeditions still seek it in the various places where it is said to have been concealed on the approach of the Spaniards. Finally the throne of Cuzco was given to Huascar, and that of Quito to Atahuallpa. Neither was satisfied, and their quarrels and combats resulted in dividing the empire under rival powers at the supreme moment when unity was its only hope

for salvation.



DOORWAY OF THE OBSERVATORY, INTI-HUATANA.



THE INCA'S THRONE, OVERLOOKING THE CITY OF CUZCO.

CHAPTER IV
THE SPANISH DISCOVERY AND INVASION UNDER PIZARRO



ANCIENT STREET OF CUZCO.

While the empire of the Incas was approaching the zenith of its greatness in America, Spain was extending the power and prestige of the House of Austria throughout Europe under the sovereignty of the Emperor Charles V. And the proud dynasty of the Hapsburgs, whose double-headed eagle was destined to obscure the Sun of Tahuantinsuyo and to efface the sacred Rainbow in its shadow, did not represent a more exalted royalty in the Old World than did that of Manco-Ccapac in the New. There are even

some points of resemblance between the two monarchies, so remotely separated in origin and traditions. In Peru, as in Spain, the army and the Church were the only occupations worthy of the nobility; in both countries, wars of conquest were fought in the name of religion, with the emblem of salvation in one hand and that of destruction in the other,—the Inca with the golden disk and the catapult, the Spaniard with the Cross and the sword; and both led their armies against the infidel with the determination to destroy his idols and to establish the true worship.

However much we may condemn the method of the Spanish conquerors, their mission was not altogether mercenary in its purpose. It is not strange that the yellow metal dimmed their consciences when it blazed before their eyes on the temples of Mexico and Peru; yet, even then, as Prescott says: “In the motives of action, meaner influences were strangely mingled with the loftier, the temporal with the spiritual.” The hardy and romantic adventurers who followed in the wake of Columbus were not merely sordid gold hunters; they were the descendants of soldiers who had for centuries fought in the holy wars of the Cross against the Crescent, and in their veins flowed the blood of the knight-errant and the crusader. Gold they sought with eagerness and without scruple; but they wanted glory almost as much as they wanted gold, and in the pursuit of both, they carried aloft the banner of the Church, and sought the blessing of its ministers. As soon as a newly discovered land was taken possession of in the name of the King of Spain, the Cross was elevated in token of the triumph of Christianity. Columbus erected the Cross in Hispaniola, and Cortés followed up his victory over

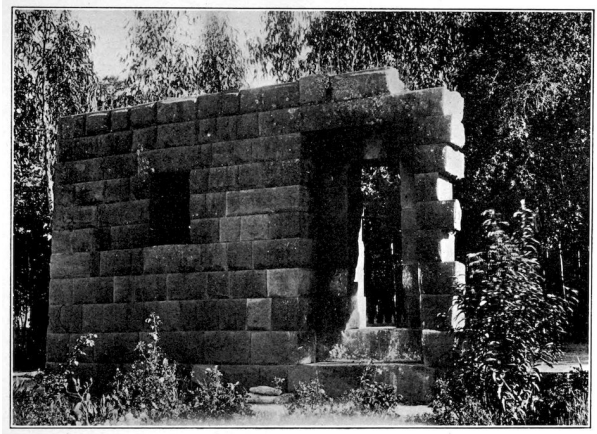
the Aztecs with their forcible conversion to the true faith. In Peru, a less pious discoverer than Columbus and a more ruthless invader than Cortés employed the sacred office of the priest to aid him in accomplishing an act of treachery so odious that it dims the glory of his conquest and places him below the standard even of mediæval adventurers.

Francisco Pizarro, a native of Trujillo in Spain, began life under all the disadvantages which are the lot of the illegitimate child, but which, in many instances, school him in a discipline so rigorous that as he grows to manhood he becomes thoroughly inured to hardship and is able to dominate the greatest misfortune and to achieve success in the face of the most discouraging obstacles. Such a discipline is hardly likely to develop the softer virtues; and, as the young Pizarro received no care,—either from his father, who was a distinguished colonel under El Gran Capitan, or from his mother, a humble peasant, —as he was never taught to read or to write, and spent his boyhood tending swine, it is not difficult to imagine what extraordinary influences must have moulded his character, and transformed the swineherd of Trujillo into the fearless soldier of fortune, known to history as the cruel, rapacious, and perfidious, though consummately daring, Conqueror of Peru.

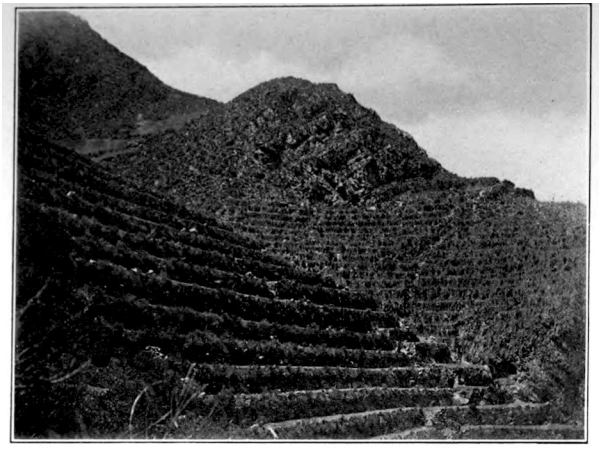
The first news of Pizarro as an adventurer in the New World is found in the record of a disastrous expedition fitted out at Hispaniola for the purpose of colonization; a few years later he is heard from in connection with the more successful undertaking led by Balboa, with whom Pizarro crossed the Isthmus of Panamá, when that celebrated adventurer discovered the Pacific Ocean. Up to that time, Pizarro, who was then fifty years of age, had won neither gold nor

glory as a reward for his ambition. In 1522, an expedition, which had been sent southward by the governor of Panamá, returned with wonderful stories of the wealth and grandeur of a kingdom that was supposed to lie behind the great range of the Andes. Pizarro became interested and communicated his enthusiasm to Diego de Almagro, an adventurer like himself, a native of Castile, and a foundling. These two enterprising explorers were joined by a third, named Hernando de Luque, a priest, who furnished most of the funds for the expedition which it was agreed they would undertake, to search for the land of treasure. After great reverses and his desertion by many famished followers on the barren Island of Gallo, Pizarro reached Tumbes, on the southern shore of the Gulf of Guayaquil, where he found a populous settlement, rich in temples and palaces ornamented with gold and silver, and inhabited by a kind and hospitable people. The natives told the Spaniards that a great and powerful prince ruled over all this country, whose capital lay behind the mountains and was a city of far greater wealth and splendor than anything they had yet seen. Could any news be more welcome to the little band of adventurers in search of this very treasure? After cruising southward past the present city of Trujillo, at which they also disembarked for a short stay, and finding everywhere proofs that they had reached the shores of an opulent kingdom, the expedition turned northward again toward Panamá; for Pizarro realized that it would be impossible to attempt the conquest of such a country with a mere dozen of followers. On their way, they called again at Tumbes, where a native boy, named Felipillo, was taken on board to accompany Pizarro to Panamá, so that he might learn the Spanish language and serve as interpreter

when the discoverers should return to his country to conquer it.



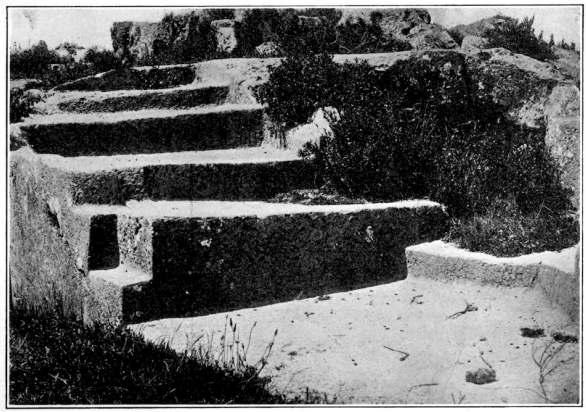
RUINS OF AN INCA'S PALACE.



THE ANDENES, OR ARTIFICIAL TERRACES,
CULTIVATED UNDER THE INCAS.

When Pizarro arrived in Panamá, he found the

governor not at all disposed to help him; but, with the aid of his faithful comrades, Almagro and Father Luque, he was provided with funds to go to Spain and plead his cause with the king, it being understood that if he succeeded in getting the royal authorization and protection, he would secure the office of Adelantado for Almagro and that of Bishop of Tumbes for Father Luque. Pizarro was well received at the Court of Spain, where Cortés had recently arrived to present the empire of Mexico to his royal master. The Council of the Indies, which had charge of all matters relating to Spain's possessions in the New World, gave him a grant authorizing him to make discoveries and conquests in Peru for two hundred leagues southward from the river Santiago, near the northern border of the present republic of Ecuador. Pizarro received the rank and titles of Governor and Captain-general of the province, and the offices of Adelantado and Chief Magistrate for life with a large salary; he was also made a Knight of Santiago and was given permission to use his father's coat-of-arms with symbols of his own conquest added. Upon his return to Panamá, he tried to explain to Almagro the reason why he had accepted all the high offices for himself, but his comrade found it hard to forgive what he considered an injury done to him by a friend he had trusted, and an estrangement followed, which was never overcome, especially as Pizarro's brothers, Hernando and Gonzalo, who accompanied him back from Spain, did everything to widen the breach.

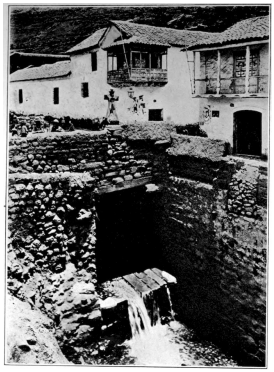


SEATS CUT IN SOLID STONE, AT KENKO, NEAR CUZCO.

In January, 1531, Pizarro and his followers embarked again for Peru. Before leaving Panamá, the banners of the company and the royal standard of Spain were consecrated in the Cathedral, mass was performed, and the sacrament was administered to every soldier. The expedition consisted of only two hundred men and twenty-seven horses, a small force for so ambitious an undertaking; but the courageous adventurer had come to believe so thoroughly in the destiny which held in store for him the glory of conquering that great kingdom, of whose extent and riches he had already been permitted the first glimpse, that no power on earth could have discouraged him in his enterprise; he was full of eager enthusiasm when his ships sailed out of the harbor, bound for Tumbes, which he considered the gateway to the Peruvian empire. On his way, he made brief landings at various points, including the island of Puná in the Guayaquil River, a few leagues north of the port of Tumbes on the southern shore of the Gulf of Guayaquil. At Puná the soldiers of Spain

won a hard-fought battle over the fierce natives, during which, the Spanish chronicler says: “St. Michael was seen to vanquish Satan in mid-air.” Here the expedition awaited reinforcements, which soon afterward arrived in two ships commanded by Hernando de Soto, and consisted of a hundred volunteers as well as a number of cavalry horses; with this added force, Pizarro proceeded southward to Tumbes, though he found that recently flourishing city entirely depopulated and demolished—by their enemies of Puná it was said—and he was obliged to look for another site for his colony. He sent De Soto with troops to explore the foothills of the Andes while he himself marched southward along the plain for about thirty leagues, until he came to a rich valley watered by several streams, which offered such advantages for settlement that he sent for his troops to come on from Tumbes; here he founded the first Spanish colony in Peru, calling it San Miguel in honor of his victory at Puná; the settlement was removed later to the banks of the Piura River, where the foundation of the present flourishing city of Piura took place. During his march, Pizarro had passed thriving Indian settlements, had been hospitably entertained by the natives and had learned that the great ruler, in whose dominions he was travelling, was at that moment only ten days’ journey from Piura. He was told the story of the quarrel between Atahuallpa and Huascar and was informed that Atahuallpa’s army had successfully invaded Cuzco and taken Huascar prisoner; on that very day the victorious Inca was celebrating his triumph in his camp at Cajamarca, whither he had gone to take the baths. From the same source, Pizarro learned that the vanquished brother had been imprisoned at Jauja, where one of the strongest fortresses of the country

was located. All this information was welcome to the Spanish invader, who saw that the disunion of the empire was a condition greatly in his favor in the proposed conquest; but he hoped, with all his heart, that reinforcements would come from Panamá, as his army appeared ridiculously small to attempt the subjugation of a rich and powerful monarch, whose bodyguard was composed of the best and bravest of his warriors, and numbered thousands. It is well said by the author of *The Conquest of Peru* that "if Pizarro had stopped to calculate chances, he must inevitably have failed, as the odds were too great to be combated reason." But sober reason is very apt to lack the element of faith, which is so powerful an agency in the conquest of empires—whether national, social, or personal. Pizarro believed that he was destined by heaven to accomplish this seemingly impossible task, and he adopted ways and means which cautious reason would have condemned, in view of the almost certain and disastrous consequences. Probably he was inspired by Cortés's capture of Montezuma when he planned his attack on Atahuallpa; but, to one of his spirit and temperament, the means to the end could hardly have failed, even without the Mexican Conqueror's example, which, by the way, he did not worthily imitate, as Cortés would have scorned to use the unsoldierly tactics that Pizarro employed in the capture and subsequent murder of the Inca.



ANCIENT BRIDGE OF SANTA TERESA, CUZCO.

The prospect of getting reinforcements from Panamá appeared less and less hopeful as the months passed, until finally Pizarro decided to start on his daring enterprise with only the limited force then at his command. Leaving fifty soldiers to guard the colony, he set out with one hundred and eighty men, including sixty-seven cavalry troops, to attempt a conquest which a more cautious commander would have undertaken only at the head of a large army.

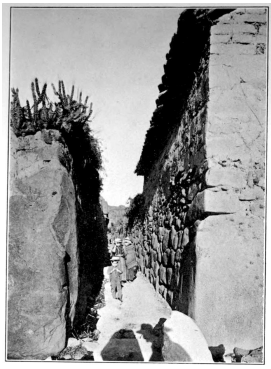
After journeying for several days without coming within sight of Cajamarca, Pizarro sent Hernando de Soto to reconnoitre, and, a week later, was delighted to see his comrade approaching the camp in company with a personage of evident rank, who was attended by a considerable retinue, and whom De Soto presented as an ambassador from the Inca Atahuallpa. This distinguished messenger had come with his royal master's greeting to the strangers, and an invitation for them to visit the Emperor's camp at Cajamarca. Pizarro, through his interpreter, Felipillo, made known to the ambassador his appreciation of the Inca's fine courtesy; at the same time, he gave

strict orders that as long as the ambassador remained in the Spanish camp he was to be treated with all the respect due to the representative of a great and powerful sovereign. When the Peruvian departed, he was charged to convey the compliments of Pizarro to his royal master and to tell him that the Spaniards were the subjects of a powerful prince, who ruled beyond the sea; that they had heard of Atahuallpa's prowess and had come to pay their respects to His Majesty and to offer the service of their army against the Inca's enemies; and that they would wait upon the great monarch with the least possible delay.

Having dismissed the Inca's messenger, Pizarro resumed his march, choosing the route which he had been advised to take in order to reach Cajamarca as soon as possible. Embassies from the Inca continued to arrive with presents of gold, silver and rich vicuña cloths, the Spaniards sending in return ornaments of glass and other articles brought from Europe for the purpose. As they ascended the slopes of the great Andes, they observed that, instead of buildings of sun-dried bricks, such as were seen in the coast valleys, the temples and palaces were constructed of huge stones, taken from the solid rock, and so wonderfully adjusted that not a knife blade could be inserted between them, though no mortar was used in setting them.

In order to reach Cajamarca, it was necessary for Pizarro and his men to cross the *cumbre*, or summit of the great Andean range, that rose before them like an impassable barrier. They had to march through treacherous defiles, where a mere handful of men in ambush could destroy a whole army, and the experience was one to be remembered long afterward; the sudden appearance of a huge fortress high up on the mountain side, strong enough to defy

a regiment and large enough to shelter an army—the precipices that yawned in front of them at every turn —the intense cold and rarity of the atmosphere in the high altitude—were sources of constant fear and discomfort. But the Inca permitted the invaders to advance without opposition; indeed, he continued to send embassies to them every time they encamped on the way. Was it an exaggerated idea of their exalted origin and power, or absolute confidence in his own strength, or because the very audacity of Pizarro was incredible, that Atahuallpa permitted the Spaniards to advance on his encampment, when a small force could have prevented their crossing the *cumbre*? Perhaps Atahuallpa yielded to curiosity and permitted the Spaniard to visit his royal stronghold in order that he and his nobles might study the *rara avis*, intending to capture the invaders later, by surrounding them with his legions. The conquerors afterward expressed the opinion that the Inca probably wished to find out all about them, to have them explain the use of their weapons, etc., so that he might profit the more by their capture. One authority says: “Atahuallpa was very wise and discreet, and, although without enlightenment, yet a friend of knowledge, and possessing a subtle mind.”



AN INCAIC STREET,
CUZCO.

One of the severest tests of the courage of Pizarro came when he led his little band out of the last defile of the mountains and saw, from the eminence on which they stood, the beautiful valley of Cajamarca spread before his gaze, radiant in the flush of summer time, with broad fields showing the fruits of industrious husbandry, a prosperous little city nestling just below, and farther away, at the other side of the valley, on the sloping hillsides, the encampment of the Inca, apparently sheltering a mighty host. A member of that bold little company naïvely relates: “With a courageous countenance, after having thoroughly surveyed the scene, we descended to the valley, and entered Cajamarca.” One can easily imagine that behind the “courageous countenance” there was much sinking of the heart, as the invaders made their way down the mountain side! While they were descending, the sky became overcast, and the sunlit valley took on a gloomy aspect. Ominous clouds obscured the surrounding summits, which a few hours before had glistened like steel-armored sentinels under the rays of the sun. It was as if the breath of an unholy ambition had already poisoned the air and the approaching spectre of crime had thrown its awful shadow across the place of tragedy.

Pizarro and his band entered Cajamarca on the afternoon of November 15, 1532. They found themselves in a city of considerable size, apparently the home of about ten thousand people, though, as the Spaniards rode through its streets, no one came out to welcome them, and they discovered that it had been entirely deserted by the inhabitants, “in

order to give better accommodation to the distinguished visitors of the Inca," as his messengers explained.

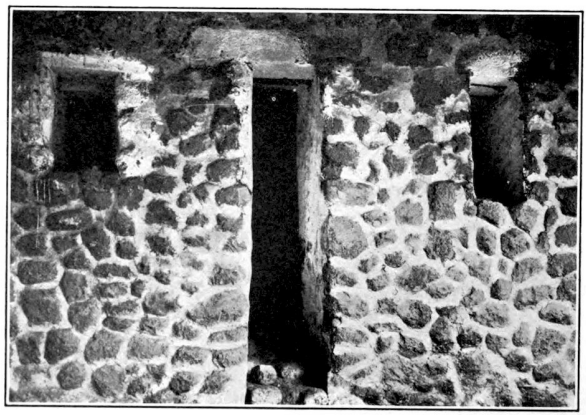
Impatient to know the nature of the reception he might expect from Atahuallpa, Pizarro had no sooner entered Cajamarca than he sent Hernando de Soto and his brother, Hernando Pizarro, to salute the Inca and to invite him to dine on the following day, at the same time begging that his majesty would let them know where they were to make their headquarters. The Spanish envoys were accompanied by a bodyguard of cavalry and made their appearance at the Inca's camp in a sumptuous manner, dressed in splendid armor and carrying themselves with the arrogance and grace characteristic of the Castilian. They found the sovereign in the courtyard of his royal quarters, where he received them with such absence of demonstration that they were disconcerted and at a loss to understand his extraordinary attitude. They rode up slowly until within a few feet of the Inca, when, after making a respectful salute, Hernando Pizarro repeated his brother's message. Atahuallpa heard it without giving the least sign of interest, without even a change of expression; the only response came from one of his nobles, in the single word "*Ari*," which signified "It is well." It was an embarrassing moment and left Pizarro's ambassadors totally ignorant of the Inca's intentions; but Hernando Pizarro was not of a disposition to accept such a situation as final, and he again addressed the Indian sovereign, requesting him to speak to them himself, explaining that he was Pizarro's brother and had come to learn from the Inca's own lips what was his royal pleasure. At this, Atahuallpa deigned to answer, with a smile, that he was keeping a fast, which would end the following

morning, when he would be pleased to visit Pizarro; that, in the meantime, his guests were to occupy the royal *tambo*, or inn, in the great square of the city, "except the Hall of the Serpent, in the midst," which he reserved for his own use.

During their interview with Atahuallpa, the Spaniards had an excellent opportunity to observe the Inca, who was seated on a cushion in the midst of his nobles and the princesses of the royal household. The monarch, who was thirty years of age, was of grave and kingly bearing, and had handsome, well-cut features; he wore a simpler costume than his courtiers, who were gorgeous in gayly ornamented attire; his crown was the crimson *masca paicha*, which he had assumed with the sovereignty of Cuzco, after his brother Huascar's defeat. The appearance of the Inca, his splendid court, his troops numbering fifty thousand men, the evidences of great wealth, seen even in the large golden vessels from which the Spaniards were invited to drink the *chicha* offered by Atahuallpa's order—everything impressed Pizarro's envoys with the hopelessness of their scheme of conquest, and they returned to their chief with gloomy faces.

But Pizarro refused to see, think or hear of anything but success, and he trampled down every rising fear by the sheer force of his own confidence and determination; that very night he unfolded his bold plan of action—to make a sudden attack and seize the Inca in the midst of his troops. Once in possession of the monarch, Pizarro knew that he could dictate his own terms, for he had not been slow to recognize the sacred character of the worship rendered by the Indians to their emperor of celestial origin. Perhaps he had even calculated on the paralyzing effect such an audacious and sacrilegious

act as the seizure of the Inca would have on a people completely held under the spell of their sovereign's great and transcendent glory. But it is hardly to be supposed that he could have foreseen their utter prostration in the face of the calamity he was preparing to visit upon them!



ENTRANCE TO AN INCAIC HOUSE.



THE DEATH OF ATAHUALLPA. FROM A PAINTING BY THE PERUVIAN ARTIST LUIS MONTERO.

CHAPTER V
THE CONQUEST OF PERU



COAT-OF-ARMS OF PIZARRO GRANTED BY CHARLES V. IN HONOR OF THE DISCOVERY OF PERU.

The Conquest of Peru was not undertaken without a solemn appeal to heaven, a ceremony which formed the prelude to all enterprises in those days, of whatever character or purpose. Mass was performed by the ecclesiastic, Vicente de Valverde, a Dominican friar, who had accompanied the expedition, and whose share in the events of the memorable day upon which they were now entering is only to be excused on the score of over-passionate zeal. During the religious service, the priest and his assistants

invoked the divine aid in behalf of the soldiers of the Cross who were fighting to establish the Christian faith; and *Exsurge, Domine* was chanted with all the enthusiasm that the most devoted band of Crusaders would have shown on the eve of a battle with the Moors; the heritage of blood is strong, and in the exaltation of that moment, it is certain that the baser motives of the premeditated onslaught were submerged under a tide of religious emotions. But it is doubtful whether Pizarro allowed the religious side of the campaign to occupy his mind any further than was required by the temperament and spirit of his followers; he knew his men, and governed them through their strongest impulses, which he could control only by apparent sympathy.

Nothing was left undone in the preparations for capturing the Inca. Cavalry and infantry were stationed in great halls or barracks that opened on to the plaza through wide doors, which were to remain closed until a given signal. The confusing effect of a sudden surprise and unaccustomed sights and sounds had been carefully studied by Pizarro, who had two small pieces of ordnance placed in the fortress, and all the horses adorned with bells on their breastplates. It was understood that on the firing of the first gun, the whole army should rush into the plaza with their battle-cry: “Santiago, and at them!” and, after overpowering and killing the Inca’s guard, they were to capture the emperor himself and carry him to Pizarro’s quarters.

As if to further the treacherous plan of Pizarro, the Inca sent his ambassador to say that he would leave the greater part of his army behind and would enter Cajamarca without arms. A little before sunset the royal procession began to enter the gates of the city. First came the army of menials who were employed

to clear the pathway of all obstacles, as was always done in the royal progresses which the Inca was accustomed to make throughout his kingdom; following these came the heralds announcing the approach of their sovereign, the nobles and princes of the blood royal, and lastly the Inca, surrounded by his bodyguard and a few of his soldiers, all unarmed. The royal palanquin was lined with the rich plumes of tropical birds and studded with plates of gold and silver; the monarch, seated on a throne of solid gold, was magnificently attired, and wore a collar of very large and brilliant emeralds.

As the great procession entered the plaza of Cajamarca and divided into two ranks to allow the royal retinue to pass between, the Inca observed that not a Spaniard was to be seen, and inquired what had become of them. At this moment Father Valverde stepped into the square, with a crucifix in one hand and a Bible in the other, and approaching the Inca, told him that he was there by order of his commander to expound to him the true faith, for which purpose the Spaniards had come to his country. He then explained to Atahuallpa the basis of the Christian faith, the doctrine of the Trinity, and the origin of the Roman Catholic hierarchy, telling him that the pope had given the Spanish sovereign the right to conquer and convert the natives of the western hemisphere, and that Pizarro had arrived to carry out this mission; he concluded by beseeching the Inca to embrace Christianity and acknowledge himself a vassal of the Emperor Charles V., who would, in that case, aid and protect him. Atahuallpa listened to Valverde's harangue as interpreted by Felipillo, at first showing only curiosity, then scorn and, finally, fierce indignation, as the import of its meaning dawned upon him. His brow darkened with

anger when he learned that he was asked to become the vassal of another, and he exclaimed: “I am the greatest prince on earth, and will be vassal to none; as for the Pope of whom you speak, he cannot give away countries which do not belong to him; and as your God was put to death by the human beings he created, I will not have him in exchange for mine, who lives there in the heavens and watches over his children! Where did you learn these things?” Valverde handed him the Bible, which the monarch looked at as nothing to be admired, either in material or appearance; he threw it on the ground in disgust, and told the priest to inform his companions that they would be called to account for all the evil they had done in his dominions.

The Inca was about to give a royal command to his messengers, when Valverde, scandalized by the heathen’s contempt for the sacred volume, and realizing that the effort to convert Atahuallpa had resulted only in incensing the Inca so that the lives of the Spaniards were in imminent danger, called out to Pizarro to “waste no more breath on the heathen reprobate,” exclaiming with all the fervor of the frenzied fanatic: *Salid á él—que yo os absuelvo!* “Take him,—I absolve you all!”



FRANCISCO PIZARRO, CONQUEROR OF PERU AND FOUNDER OF LIMA.

Valverde thus gave the first signal of attack; Pizarro then waved a white kerchief and the gun boomed its fateful command from the fortress. In an instant the Spaniards poured into the plaza, yelling their battle-cry, while the guns kept up a deafening noise; the horses plunged into the terror-stricken ranks of the Inca's attendants, trampling hundreds under their iron hoofs; both infantry and cavalry wrought havoc with their swords, and the plaza—a few minutes before brilliant with the splendor and gaiety of a royal train, come to honor the stranger and accept his proffered hospitality—became a scene of carnage and death, a horrible spectacle, though welcome enough to the treacherous host, whose invitation had been given with this very object in view.

It is not strange that panic seized the followers of Atahuallpa when the Spaniards made their murderous onslaught, unaccustomed as the Indians were to the sound and smoke of the cannon, the sight of rearing, prancing steeds, and the glitter of the long, sharp swords, which the bearded "palefaces" used with such deadly effect. The Inca's nobles pressed closely around the royal litter, sheltering their beloved sovereign until cut down by the assailants, when their places were immediately filled by others. His faithful attendants sought to force back the cavaliers by clinging to their saddles and trying to unhorse them, never loosening their grip until the cruel blade of the Spaniard put an end to their pitiful efforts. So persistently did the brave

nobles interpose themselves between the enemy and the sacred person of their sovereign that it seemed impossible for Pizarro's men to secure their prize; and some of his officers would have taken the Inca's life to prevent his eluding them, had it not been for Pizarro's command, "Let no one harm the Inca on peril of his life!" Finally, as the fierce struggle closed in around the royal palanquin, and one after another of those who bore it aloft was slain, it was overturned, the monarch being saved from a fall by Pizarro, who caught him in his arms.

What irony of fate! The stranger whom Atahuallpa had permitted to come to the very threshold of his royal palace, without offering any hindrance; who had declared his mission to be one of peace, and had offered the service of his arms against the royal enemies; who had invited the Inca to eat at his table, a courtesy to which the monarch responded in a truly royal spirit by presenting himself unarmed to accept the hospitality;—this stranger had first insulted him through the mouth of his priest; had then attacked the invited guest, who was entirely defenceless; had turned all the force of unfamiliar arms against a panic-stricken multitude and needlessly butchered them; and, finally, had made the monarch his prisoner by catching him in his arms, as a Spaniard's sword pierced the heart of the monarch's last faithful protector!

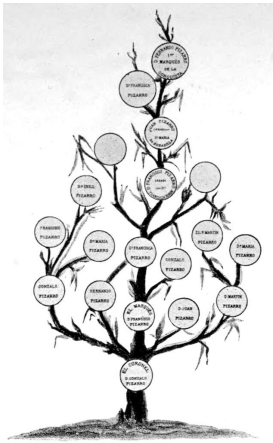
The sequel to the Inca's capture is well known. Apparently, the unfortunate victim did not at first comprehend what had passed, and it is related by one of the conquerors that, when conveyed to the royal *tambo*, where he dined with Pizarro the evening of the tragedy, according to his promise, the prisoner even congratulated his captor on the cleverness with which his royal person had been

seized in the midst of his troops. That the disappearance of their sovereign within the Spanish quarters should have sufficed to effect the conquest of his empire, is easily explained in the very nature of his authority, which was so absolute that it governed the spirit as well as the mind and person of every creature in his realm. The Inca a prisoner? It was as if Deity had condescended to permit his omnipotence to be dominated; but how, then, could the puny effort of mere mortals avail, where the Son of the Sun himself had not resisted? When his soldiers learned that their leader no longer commanded them, the effect of such an incomprehensible, incredible, and to them, impossible, situation overwhelmed them with awe for the white man, whom they looked upon as superhuman and invincible.

The great majority of the royal army was still on the march from Cuzco at the time of Atahuallpa's capture; and not only was there no immediate possibility of his rescue, but there was great fear in the Inca's mind lest his half-brother, Huascar, should escape from prison and ascend the throne of Cuzco. He felt the necessity of obtaining his freedom at all costs and as speedily as possible. The astute monarch had not been slow to observe that the sight of gold produced a marvellous effect on the Spaniards, whose eyes glistened with greed when some of their party, sent to pillage the royal encampment, returned with gold and silver plate, and precious ornaments taken from the bodies of the nobles who had perished in the massacre.

The Inca took the first opportunity to appeal to Pizarro's ruling passion by promising the Conqueror that if he would give him his freedom the Spaniards should have all the gold they wanted. Standing up in

his prison and marking a place on the wall as high as he could reach, he said that he would fill the room up to that height with gold, and the adjoining room he would fill twice with silver as the price of his ransom. The brother of the Conqueror relates in his memoirs that the apartment to be filled with gold was thirty-five feet long by eighteen feet wide! Pizarro accepted Atahuallpa's offer, though there is nothing to indicate that he held himself in any way bound to fulfil his part of the contract. Perfidious to the last degree in every relation of his life, it is not strange that he should have shown toward a captive and a heathen the same disregard for his word as appeared in his dealings with his best friends. Meantime he set to work assiduously, with the help of Father Valverde, to prove to Atahuallpa that the faith of the Spaniards was the only true faith; and his unanswerable argument was that the Spaniards' God had brought victory to his children, while the Inca's deity had deserted his own in their hour of need;—which the Inca found it impossible to deny.



GENEALOGY OF FRANCISCO

PIZARRO, CONQUEROR OF PERU.

While the Inca's couriers were collecting the royal treasure from the temples and palaces of Tahuantinsuyo and despatching it from the four quarters of the empire to Cajamarca, the imprisoned monarch continued to live in the Spanish quarters, free to go about in the apartments that had been reserved for his use, and treated with the respect due to his rank, though always under strict surveillance. He was allowed the society of his wives, and could receive visits from his nobles who came daily to bring presents and to offer condolence. Through these messengers he learned that Huascar was plotting to escape from captivity and secure the throne, and that he had sent word to the Spaniards promising to raise a greater ransom than Atahuallpa could obtain, who had never been in Cuzco and knew nothing of its wealth. These reports both angered and alarmed the Inca, who knew very well that his half-brother's claim to the throne would meet with a powerful support among his former subjects if Huascar should gain his freedom, and that such an event would of itself suffice to convince the whole nation that Huascar was favored by their deity, and that Atahuallpa's captivity was the just punishment of a usurper. This condition of affairs was eminently satisfactory to Pizarro, who saw that whichever sovereign he chose to support must be in reality his vassal, and that between the two he was likely to collect into his coffers all the treasures of Peru.

Although the historians of the Conquest generally agree that Huascar met a violent death by the secret orders of his brother, the chroniclers of that time

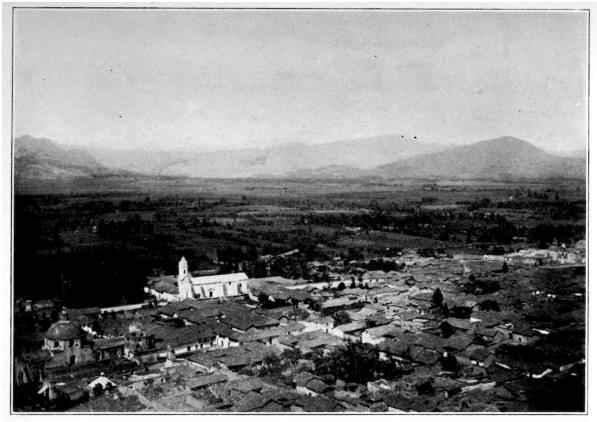
were, as a rule, not impartial in their statements, and it is known only that Huascar was assassinated,—by whose order is not certain. Pizarro was enraged when he heard of Huascar's death and immediately charged Atahuallpa with the crime. A stronger guard was placed to watch the Inca's apartments and he was under constant suspicion. Pizarro held him responsible also for delays in the arrival of the royal treasure, until the Inca, to prove his good faith, offered to provide safe-conduct to any officers the Spaniards might send to superintend its collection and transport. Emissaries of Pizarro were despatched to Pachacámac and Cuzco, which Atahuallpa indicated as the chief repositories of wealth, though the messenger found Pachacámac already dismantled of its treasures when he arrived; what became of its gold has never been learned. The soldiers commissioned to collect the treasures of Cuzco returned with marvellous stories of its wealth and magnificence. They found the Temple of the Sun "literally covered with plates of gold," which they stripped from its sacred walls in such a frenzy of avarice that the natives were disgusted beyond measure. The historian Herrera says they secured seven hundred gold plates, ten or twelve inches in diameter, besides other rich ornaments, though they did not accomplish their mission so successfully as they would have done had they been less brutal and rapacious in their conduct.

Pizarro would have liked to go on to Cuzco himself and secure possession of the Imperial capital; but, as the reinforcements that Almagro was to bring from Panamá had not arrived, he feared to undertake such a journey, protected only by a small force, especially as the safe-keeping of the Inca would require a powerful guard when passing through the heart of

his populous dominions. While the emissaries were on their way to get the Inca's treasure, Almagro reached Cajamarca with one hundred and fifty men and fifty horses, besides plenty of ammunition; and Pizarro at once began to lay his plans for the proposed march to Cuzco. Meanwhile the pile of gold was rapidly increasing, and though it did not reach the promised height, it amounted, in all, to more than fifteen million dollars in value, and was the largest ransom that had ever been paid by a sovereign captive. In spite of the impatience of his jailers, Atahuallpa had accomplished wonders in the prompt collection of such a vast treasure, brought from long distances, over mountains and across rivers, by the most primitive method of transport. He was beginning to feel very happy in his fancied security, and looked forward to completing his ransom without the slightest difficulty, when events occurred, or were reported to have occurred, which gave Pizarro an excuse to claim the ransom without releasing his prisoner,—indeed, while condemning him to a cruel death.

As the magnificent treasure of gold and silver grew before the eyes of the Conquerors, their avarice became too strong to be controlled by any sentiment of justice or consideration, and they refused to wait longer for a division of the spoils; they urged many reasons why the gold should be melted down and divided without further delay, and at last Pizarro gave the necessary orders. It was agreed that some rare and beautiful vases, utensils of the temples, ornaments, and curious imitations of plants and animals, should be sent, intact, as part of the royal fifth, to the Spanish sovereign. When the division of the prize was made, Pizarro kept the Inca's gold throne, and became the possessor of nearly a million

dollars as his share of the treasure. His brother received one-fourth of this amount and Hernando de Soto much less.



CAJAMARCA, WHERE ATAHUALLPA WAS SEIZED AND EXECUTED BY PIZARRO'S ORDER.

When the Inca saw that the price of his ransom had been seized and divided among his captors he very naturally demanded his freedom. But Pizarro placed expediency far above justice, and he had no intention of releasing the captive. On the other hand, he was anxious to get on to Cuzco. He did not want to be burdened with the care of the royal prisoner, if it could be avoided. What was to be done? To one of Pizarro's character, the end in view was of so much greater importance than the means by which he gained it, that it is not likely he would have found difficulty in securing a pretext for the execution of Atahuallpa, if necessary. But, again good fortune brought to his hand the weapon for his destructive purpose, in the form of rumors to the effect that the friends of Atahuallpa were planning an attack on the

Spaniards, and that a large force was encamped only a hundred miles from the city, ready to march on them, seize their gold and carry off the Inca. The unfortunate prisoner was at once charged with being the author of the plot, which probably originated in Pizarro's own fertile brain. There was a vehement demand for his execution. Pizarro appeared unwilling to take such extreme measures and sent Hernando de Soto—Atahuallpa's best friend in the camp—at the head of an expedition to find out the truth about the rumored uprising. While De Soto was absent, Pizarro "consented to listen to the importunities of his soldiers," held a trial in which the Inca was proved guilty of having usurped the throne; of assassinating his brother; of fraud, idolatry, polygamy, and, finally, of attempting to excite an insurrection against the Spaniards. He was condemned to be burnt to death that very night in the plaza; but, in case that he embraced the Christian religion and was baptized, his sentence would be commuted to death by strangulation.

The annals of crime furnish no more odious example of heartless cruelty than is shown in Pizarro's treatment of the Inca sovereign. Not in a single instance did the Conqueror keep faith with the Indian emperor, whom he seized by fraud, persecuted on the flimsiest pretexts, and murdered without a shred of evidence against the condemned. Is it any wonder that when the news of the verdict was conveyed to Atahuallpa he was overwhelmed by the horror of it, and exclaimed: "What have I done that I should meet with such a fate?" It is said that Pizarro was visibly affected when the doomed prince turned to him, and said: "And from your hands, too —you, who have met with friendship and kindness from my people, with whom I have shared my

treasures, who have received nothing but benefits from my hands!" But however Pizarro may have been affected, he did not allow any softer impulse to sway him from inflicting death by the *garrote* on the innocent victim of his ambition.

Two hours after sunset on the 29th of August, 1533, the emperor of the Incas was led out, chained hand and foot, into the plaza which he had entered a few months before as the proud and powerful representative of a noble dynasty. And the mighty change had been wrought entirely through his too friendly protection of a band of invaders, his too princely welcome to a treacherous chief, and his too lavish gifts to an unscrupulous enemy. The ceremony of baptism was performed by Father Valverde, as the Inca had consented to embrace Christianity rather than be burned at the stake. It is related that Atahuallpa implored Pizarro to take compassion on his young children and protect them, after which he resigned himself to his fate and met death without giving a sign. The official obsequies were performed the following day, Father Valverde reading the service of the dead, while Pizarro and the principal cavaliers attended in deep mourning.

The execution of Atahuallpa did not take place any too soon, so far as Pizarro's designs were concerned, for Hernando de Soto returned to Cajamarca a couple of days later with the news that the whole story of an uprising was a *canard* and Atahuallpa was innocent! Great was the sorrow and indignation of De Soto to learn that the Inca had been executed; for this brave cavalier was a friend of the unhappy monarch and had shielded him on more than one occasion when the fierce temper of the soldiers threatened him with harm. Pizarro quailed before the noble spirit of his braver and better comrade, and sought to throw the

blame on Valverde, who in turn repudiated all share of responsibility in the shameful business, saying he had acted only as Pizarro's chaplain. It was evident that no one cared to father the fraud by which, under the name of justice, the Inca's death had been accomplished.



PIZARRO ON THE ISLAND OF GALLO. FROM A PAINTING BY JUAN O. LEPIANI.

The execution of Atahuallpa completed the Conquest of Peru. The sovereignty of the Inca emperor had been too absolute for its own well-being, and in the hour of peril, the humble subjects, who had responded with such perfect obedience to the will of an autocrat, were powerless to move without his guiding finger, possessing in themselves neither initiative nor self-reliance, qualities that thrive only in the free air of independence, under the sunlight of hope. That the despotism of the Incas was a mighty power, exercised with genius and worthiness, cannot be denied; industry was the basis of its greatness, and protection the keynote to its prosperity; every subject of the Children of the Sun

must earn his bread by honest labor, though he was always sure of being fed. But the very fact that such a despotism could be annihilated by a mere handful of adventurers, and that, within the space of a few months, its institutions could fall to pieces and its people be made slaves to this band of invaders whom they outnumbered by millions, proves that it was not a system strong enough to hold its own in the progress of nations. One cannot help regretting, however, that such a flourishing empire was not permitted to fulfil its own destiny; perhaps it might have developed, through the refining influence of the national ideals, from an absolute theocracy to a more liberal form of government.

With the overthrow of the Incas, the land that had bloomed perennially with the fruits of husbandry became a scene of anarchy and a neglected waste; the highroads, instead of presenting a pleasant spectacle in groups of contented farm laborers, on their way to fulfil the daily tasks that were to bring them both bodily and spiritual reward, were thronged with heavy-hearted, over-worked, and poorly fed slaves.



AUTOGRAPHS OF THE FIRST OFFICIALS WHO GOVERNED LIMA WITH PIZARRO.

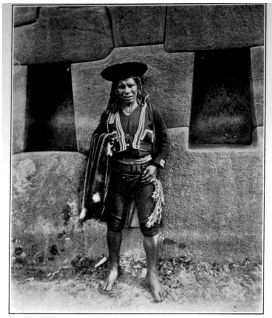
As soon as the obstacle of Atahuallpa's presence was removed, Pizarro and his followers set out for Cuzco, marking their progress by the demolition of Inca temples along the route, the seizure of treasure, and all the outrages which an unrestrained soldiery of brutal instincts will commit under such circumstances. Everywhere the emblems of the Sun worship were replaced by images of the Virgin and Child, and the few efforts at resistance that were made by the terror-stricken natives were easily overcome by the soldiers of the Cross. An uprising of some importance took place near Jauja, under the command of the Inca's favorite general, but it was quelled and the leader burned at the stake. A brother of Huascar, the Inca Manco, sought an interview with the Spaniards and put forth his claims to the throne of his fathers, asking Pizarro's protection. As it did not in any way interfere with Pizarro's plans, but rather promised to further them, the Conqueror caused Manco to be crowned at Cuzco, the ceremony being more like an acknowledgment of vassalage to Spain than the coronation of a royal heir of the Inca dynasty. However, the outward semblance of royalty counted for much among the Inca's subjects, who, at that time, no doubt had very confused ideas as to Pizarro's place in the government, and were contented as long as the crimson *masca paicha* adorned the brow of an Inca prince. By this politic proceeding, the governor, as Pizarro was now called, was able to begin the colonization of the country, though only after all the temples, palaces, fortresses, and tombs of the holy city had been stripped of their

last treasures,—the amount secured being even greater than the ransom of Atahuallpa,—was it possible to establish the institutions of peaceful government.

Leaving Cuzco to be ruled by one of his brothers, Pizarro set out for the coast to learn the intentions of a newly arrived adventurer, Pedro de Alvarado, who had been with Cortés in Mexico, and had come to seek a fresh field for his military prowess in Peru, having heard of the Conquest and of the enormous booty secured by the discoverers. Pizarro met Alvarado at Pachacámac, where they came to a friendly understanding, and spent some time together in social entertainment, after which Alvarado departed for Guatemala, and Pizarro, who had long realized that Cuzco was too inaccessible to be a satisfactory metropolis for the new colonial empire, began to plan for the foundation of a suitable capital on the coast. He concluded that the neighboring valley of Rimac offered desirable advantages, and here the site was chosen on the 6th of January, 1535, the new capital being named the City of the Kings in honor of the festival of Twelfth Night. The popular name, however, has always been Lima, a corruption of the Indian “Rimac.” The founding of the city did not take place until two weeks after the selection of the site.

The foundation of Lima marks the closing period in the history of the Conquest, a period in which that remarkable drama of warring ambition reached a final scene in keeping with the tragic story. When the royal fifth of the enormous treasure taken from the Inca’s dominions arrived at the court of Spain, the whole country went mad with excitement over such a mountain of gold. Charles was overcome with delight and manifested his appreciation of the great

service rendered by Pizarro, Almagro and Valverde, by giving to the first the title of Marquis with seventy leagues more of territory southward; to Almagro two hundred leagues, beginning at the southern boundary of Pizarro's dominions; and to Father Valverde the bishopric of Cuzco. Father Luque had died at Panamá, after warning Almagro to be on his guard in his dealings with Pizarro, whom the honest priest distrusted from the first. Following his advice, and profiting by his own previous experience, Almagro had sent his personal representative to Spain with Hernando Pizarro, when that cavalier was commissioned to carry the royal fifth to the king. The Conqueror and his marshal, as Almagro was called, no sooner received news of the division of their possessions than they began to quarrel over the limits. Almagro claimed Cuzco in his province of New Toledo, while Pizarro insisted that the Inca capital belonged to his dominion, which was called New Castile. Pizarro went to Cuzco, met Almagro and persuaded him to allow the matter to rest until Hernando should arrive from Panamá with the documents; the two embraced and swore undying loyalty to each other, after which Almagro set out to conquer Chile, while Pizarro returned to the task which gave him more pleasure than any other, the building of the new capital of Peru. He also founded the city of Trujillo, naming it after his birthplace in Spain.



A DESCENDANT OF THE CONQUERED INCA.

Meantime the young Inca Manco had been laying plans for revolt, goaded to desperation by the insults which he and his people suffered from the Spaniards. Not only were the temples robbed, the practice of his religion being forbidden, but gross treatment was shown to the priests and all manner of outrages were committed. The women of the convents were turned into the streets to become the prey of a vicious soldiery. Twice the Inca made his escape, and the second time he succeeded in collecting a large army, but their arrows and sling-stones made little impression on the Spanish coat of mail, and only their copper-tipped lances and battle-axes of the same material served in the fight; these weapons they used so dexterously that the enemy was forced to retreat to Cuzco, which the Indians promptly surrounded and set on fire, preferring to burn their holy city to the ground to seeing it in possession of the hated conquerors. Their revolt was so determined and persistent that Pizarro became alarmed and sent reinforcements and supplies to his countrymen, who were in dire straits for several weeks, shut up in the half-demolished city, while the Indians held possession of the fortress of Sacsahuaman and all the

mountain passes around. Manco himself occupied the fortress of Ollantaytambo, which the Spaniards attacked unsuccessfully, being forced to retreat to Cuzco without effecting his capture. Although the Spanish arms finally prevailed and the Inca's forces were scattered, this proud and heroic prince continued to harass the usurpers of his kingdom for years, so that his name was held in terror by the colonists, until he was at last assassinated by a party of Spaniards to whom he had given shelter in his camp.

Almagro's expedition to Chile having proved a failure, the adventurer returned to establish his claim to Cuzco. He was met by Pizarro's brother, Hernando, his old enemy, and was defeated near Cuzco, imprisoned and put to death by the Conqueror's orders. To his son he bequeathed the province of New Toledo. But Pizarro saw in the death of his old comrade an opportunity to unite the two provinces under one government, and he refused to recognize the claim of the younger Almagro, which so incensed the veteran followers of Pizarro's latest victim that they swore a terrible vengeance on the usurping governor. Driven to desperation by the apparent hopelessness of their cause, and eager to avenge the death of their beloved leader—for Almagro had been the idol of his soldiers, whose devotion he held by unfailing kindness and generosity—"those of Chile," as they were contemptuously called by Pizarro's men, were ready to commit any crime that would rid them of the domination of the hated Conqueror. Under the leadership of Juan de Rada, who, on the death of the senior Almagro, constituted himself the guardian and champion of the son, affectionately known among Almagro's men as *El Mozo*, the conspirators laid their

plans against the life of the governor with consummate skill and daring. Pizarro was warned of their purpose, which had been revealed in the confessional; but he paid no heed to danger, and was entertaining a number of friends at breakfast when the fatal hour arrived.

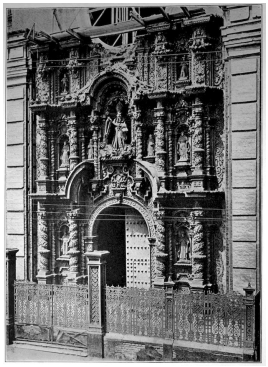
Whatever may be said of Pizarro's character, he was no coward, and when the assassins rushed into his house with the shout "Long live the King! Death to the tyrant!" they were met by the Conqueror, who, not having time to buckle on his armor, threw his *capa*, or cloak, over his shoulder and faced his enemies, sword in hand. After a brave resistance, he sank down with a fatal wound in the throat. Wetting his finger in his own blood, he traced a cross on the floor, and was bending to kiss the sacred symbol, when the *coup de grâce* put an end to his life. Thus, in the last moment, the heart of the Crusader triumphed over the instincts of the gold-seeker!

The burial of Pizarro was attended by none of the pomp and ceremony usually observed in the obsequies of a great hero; on the contrary, the interment was hasty and stealthy, performed in fear and trembling lest it should be interrupted and the corpse dragged to the market place. Not until more than half a century later were the bones of the discoverer and conqueror of Peru removed to their present resting place in the Cathedral of Lima. With the death of Francisco Pizarro the period of the Conquest ends, as the pretensions of the younger Almagro, who caused himself to be proclaimed Governor and Captain-General of Peru after the assassination of the Conqueror, were not recognized by the King of Spain, who sent Vaca de Castro to coöperate with Pizarro in establishing peace in Peru, with authorization to take the reins of government in

his own hands in case of Pizarro's death. As soon as Vaca de Castro arrived, he assumed the position of governor and captain-general, and, gathering under his command the soldiers who remained loyal to the king, he at once marched against Almagro, whom he defeated on the plains of Chupas, near Ayacucho, in September, 1542. Almagro escaped from the battlefield and fled to Cuzco, where he was taken prisoner and, by the governor's order, was beheaded. About the same time, Bishop Valverde was assassinated by the Indians of Puná while on his way to Panamá. Thus the leading spirits in the invasion and conquest of Peru met with a violent death; Hernando Pizarro languished in a Spanish prison for twenty years, and Hernando de Soto died in the wilds of the Mississippi forests.



COAT-OF-ARMS GRANTED PIZARRO BY CHARLES V. AFTER THE CONQUEST OF CUZCO.



FAÇADE OF SAN AGUSTIN CHURCH, LIMA, SHOWING ELABORATE CARVING OF COLONIAL DAYS.

CHAPTER VI
THE REIGN OF THE VICEROYS



THE FIRST COAT-OF-ARMS BESTOWED ON LIMA BY CHARLES V.

After the Conquest, all the Spanish dominions in the New World were divided under two governments, one of which was subject to the Viceroy of Mexico and the other to the Viceroy of Peru. As representatives of His Catholic Majesty, and directly appointed by him, the viceroys were chosen from the noblest families of Spain, especially distinguished for their services to the Church and the army. These proud grandees established their court in the colonial capitals on a scale of magnificence hardly excelled by that of their royal master; and the City of the Kings grew even to rival Madrid in the seventeenth and eighteenth centuries as a metropolis of Spanish

fashion and culture.

But the period immediately following the Conquest gave little promise of peace and prosperity for the colony of Peru. Revolution and anarchy prevailed even after the ignoble strife between the Pizarros and the Almagros was ended by the tragic death of the Conqueror and the execution of the younger Almagro. The firm authority of Governor Vaca de Castro sufficed to maintain order and tranquillity as long as he remained in the country, but with the arrival of his successor, the first viceroy, a storm of revolt broke over the colony with such tumultuous force that it threatened to overthrow permanently the authority of the Spanish king in his richest and most valued possession.

Blasco Nuñez de Vela, the first viceroy of Peru, who was appointed to succeed Vaca de Castro in 1544, is described as a brave, honorable, and devout man, but arrogant and imperious, utterly incapable of understanding and dealing with the turbulent spirit of the adventurers, in whom ambition, avarice, and jealousy were the ruling passions, fostered by the peculiar circumstances which had governed Peru ever since the capture of Atahuallpa. It was especially unfortunate that a man of the temperament and prejudices of the new viceroy should have been chosen to effect a change in existing conditions, requiring the most judicious and delicate management.

The harsh treatment to which the Indians were subjected under the Conquerors was brought to the attention of the King of Spain by a Dominican friar, Las Casas,—whose benevolent labors gained for him the title of “Protector of the Indians,”—in a remarkable document, containing such an appalling record of the wickedness practised against these

helpless wards of the Crown that the king, deeply impressed, called a council to devise means of ameliorating their condition. As a result, the Viceroy Blasco Nuñez de Vela was the bearer of strict orders from Spain to abolish the system of *encomiendas*, by which the Indians had been made ostensibly the protégés but really the slaves of the Conquerors, not only their lands but their persons being appropriated as the legitimate spoils of victory. It is true that, under the Incas, the people had possessed no freedom, but they had been given no tasks too heavy for their strength and they had been kindly treated and well provided with food and clothing; under their new masters they were both abused and neglected. The granaries which formerly were well filled after every harvest were allowed to become empty, because tillage was abandoned for the more profitable labor in the mines; and the llamas, whose wool furnished the Indian with clothing, were slaughtered so recklessly that, within four years, more of these animals perished than in four centuries under the Incas.

According to the royal decree, the viceroy was to declare the Indians vassals of the Crown, though the present *encomenderos*, or owners, were to retain their privileges, except in the case of public functionaries, ecclesiastics, religious corporations, all who, by cruelty and neglect, had shown themselves unworthy of the privilege, and all who were implicated in the crimes resulting from the quarrel between Pizarro and Almagro. On the death of the present proprietors, their Indians reverted to the Crown. The viceroy, although representing the supreme authority, was accompanied by a Real Audiencia consisting of four *oidores*, or judges, clothed with extensive powers both civil and criminal, the viceroy

being president of their council. At the same time the Real Audiencia of Charcas was appointed to have jurisdiction in Alto Peru and its dependencies. It was largely owing to the differences which arose between Blasco Nuñez de Vela and the Real Audiencia of Lima that his mission was a failure.

The order abolishing *encomiendas* was received with demonstrations of discontent throughout the colony. Few of the Conquerors could hope to retain their Indians under the new law, and they were furious at what they considered an effort to despoil them of the fruits of their hard-earned victory. In the streets, plazas, and churches, indignant crowds gathered to protest against the decree, news of which reached Peru some months before the viceroy's arrival. The governor, Vaca de Castro, succeeded in calming the turbulent leaders by explaining that it would be the wisest course to petition the Crown asking for the repeal of the law, and then patiently to await the arrival of the viceroy, who might be prevailed upon to delay action until the answer to their petition should be received from Spain. Vaca de Castro was not slow to recognize that the most powerful friend of the malcontents was Gonzalo Pizarro, at that time engaged in exploiting rich silver mines in Charcas (now Bolivia), to whom they had already appealed for protection; and in a diplomatic letter, he cautioned Pizarro not to be drawn into the revolt. By his judicious policy, public order was maintained and preparations were made to welcome the viceroy with the imposing ceremony due to the highest representative of His Catholic Majesty.



LIMA RESIDENCE OF THE MARQUIS OF TORRE-TAGLE DURING THE VICEREGAL PERIOD, SHOWING "MIRADORES," OR BALCONIES.

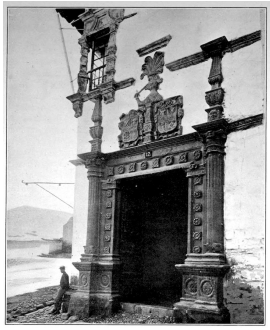
The innate love of pomp and etiquette, characteristic of the Latin race, was displayed in all its attractiveness on such occasions as the reception of a viceroy; and during the entire period of colonial rule the arrival of these dignitaries was marked by grand festivities. Blasco Nuñez de Vela entered Lima in magnificent state, under a canopy of crimson velvet, richly embroidered with the arms of Spain, and supported on poles of solid silver, which were carried by officials of the municipality, dressed in crimson satin robes that sparkled with jewels. The brilliant procession was met three leagues from the capital by the Bishop of Cuzco, Vaca de Castro, and the principal cavaliers of Lima, and on crossing the Rimac River was joined by the Bishop of Quito, the ecclesiastical council and remaining clergy, while at the entrance to the city the municipal corporation awaited the illustrious guest. An imposing pageant

was presented as the viceroy, preceded by a cavalier in full armor bearing the mace of authority, and attended by a handsome retinue, passed under the triumphal arch at the city gates and proceeded to the Cathedral, along streets strewn with flowers, while the church bells chimed a joyous welcome and bands of music made a gay accompaniment. At the Cathedral *Te Deum* was sung, after which the procession moved on to the Palace, where the new viceroy took the oath of office. He inspired confidence by announcing that he would await the arrival of the Oidores and the installation of the Real Audiencia before proceeding with the question of the new ordinance.

When the Oidores entered Lima bearing the royal seal, the city was again the scene of a grand and imposing display. By order of the king, the royal seal was received with as much ceremony as attended a visit of his majesty to the cities of his kingdom. It was placed in a box covered with cloth of gold, and was borne by a magnificent charger, richly caparisoned and led by one of the city aldermen in gala dress, while four other officials in robes of crimson velvet carried above the royal insignia the canopy of state embroidered with the arms of Spain.

The Real Audiencia was duly installed, and everything went well in the beginning under the newly established authority, the council having decided to suspend the ordinance against *encomiendas* until word should arrive from Spain in answer to the petition for its repeal; except that immediate enforcement was made in the case of public functionaries. But, unfortunately, the viceroy and the Real Audiencia did not long agree on the policy of government, and their quarrels weakened the prestige of the colonial authority at a time when

all its strength was needed to cope with the disaffected soldiers of the Conquest, who bitterly resented the way in which they were thrust aside, now that their services were no longer of prime necessity to the Crown. Gonzalo Pizarro saw that he was to have no share in the dignities and honors of the colonial government, and he took advantage of the quarrel between the viceroy and the Real Audiencia to raise a large army and march on Lima, the *oidores* treacherously aiding him; the viceroy escaped to Tumbes and marched to Quito, whither Pizarro followed, engaging the royal army in a fierce battle near that city, during which the sovereign's representative was defeated and slain. The victor was then lord of Peru, and more independent of the royal authority than his illustrious brother, the Conqueror himself, had ever been; he could raise a powerful army, could control a large squadron, had at his disposal a million dollars annually, and his friends guarded the national ports of entry. He was acclaimed the liberator of Peru and made a grand triumphal march into the capital, amid the vivas of the multitude, the chime of church bells, and the strains of martial music. His companions would have crowned him king; but whether Pizarro vacillated because he knew too well the fickle character of his enthusiastic supporters, or whether the moment did not seem opportune for such a step, he never assumed the purple robes of royalty, though his authority was as absolute as that of a king.



DOORWAY OF A COLONIAL PALACE IN CUZCO. PERIOD FOLLOWING THE CONQUEST.

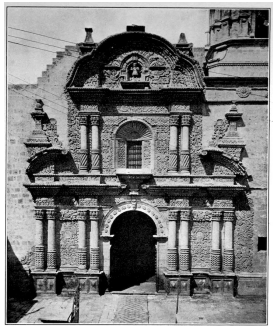
When the tidings reached Spain that the viceroy had been killed on the battlefield and that Gonzalo Pizarro reigned supreme in the colony, it caused the greatest consternation. A policy of conciliation was at once adopted, the law abolishing *encomiendas* was revoked, and a priest, Pedro Gasca, was appointed, not as viceroy, but as president of the Audiencia, with full power to represent the interests of the Crown in this difficult situation. Though an ecclesiastic, he was a brave soldier, added to which, he possessed a wonderful knowledge of human nature. By his tact he won many of Pizarro's followers as soon as he landed at Tumbes, where he appeared clothed in the simple garb of a priest, with a breviary in his hand and the king's pardon for all who would help him to establish peace in the country. His ranks were rapidly filled with deserters from Pizarro's army as he marched across the mountains to meet the enemy, whom he encountered at Sacsahuaman, near Cuzco, and defeated. Pizarro was taken prisoner and executed. Gasca and his army

then marched on to Lima, where the victor was received with even greater welcome and rejoicing than had greeted the victorious Pizarro. But it was not until some years later that the civil wars of the Conquerors finally came to an end. When Gasca returned to Spain, the second viceroy, Don Antonio de Mendoza, who had previously held the same high office in Mexico, was appointed to take charge of affairs in Peru. He died the following year and the government passed into the hands of the Real Audiencia, until, in 1555, the third viceroy was named, Don Andres Hurtado de Mendoza, Marquis de Cañete, under whose judicious and energetic rule the country was pacified and the authority of the Crown of Spain securely established. During the administration of this able statesman the son of the Inca Manco, whose following was great in the sierra and around Cuzco, made a formal abdication in favor of the King of Spain, receiving in return an annuity of twenty thousand ducats and other grants. It is related that when the Inca went to Lima to take the oath of allegiance he was carried from Cuzco to the capital in a litter, borne on the shoulders of his faithful subjects, and that he received the homage of his people wherever he stopped along the route; but the poverty of his own state and the empty-handed greeting of his unhappy compatriots made his progress a *via dolorosa* of poignant significance. He survived the ordeal only three years, which he passed in melancholy seclusion. The successor of the Marquis de Cañete, the Count de Nieva, occupied the viceregal office for only a short time; he was assassinated by order of a jealous husband. His post was taken by an ecclesiastic, Lope Garcia de Castro, who, as President of the Real Audiencia, continued the work of organizing the various political

institutions of the colony. Peru was divided into provinces governed by *corregidores*; the towns peopled by Spaniards had *cabildos*, or municipal councils, with *alcaldes*, or mayors, and aldermen; the Indians were governed through their *caciques*, whose authority was, and still is, recognized by the central government.

One of the most illustrious of the viceroys, Don Francisco de Toledo, son of the Count of Oropesa, ruled Peru from 1567 to 1580, and his rigorous though well-ordered government marked a new epoch in the history of the colony. He began his administration by making a grand tour of all the provinces, during which he informed himself as to the needs of the people and the laws required for their well-being. Accompanied by the priests Ondegardo and Acosta, both of whom became celebrated afterward as historians of the Conquest, and having in his suite an *oidor* and several eminent personages of his court, the great viceroy made an imposing progress, being received everywhere with a welcome fit for a king. Though autocratic in his methods, he was eminently successful in reforming the political organization of the country; the *corregidores*, *alcaldes*, municipal police, in fact, every employee of the government, received positive instructions as to the duties of his office. He abolished *encomiendas* and obliged the Indians to live in communities, in each of which a church was built and priests were appointed to give the inhabitants religious instruction. Hundreds of these communities or *reducciones* were founded by the viceroy's order, and built up with adobe houses, straight, though narrow, streets, *cabildos*, jails, hospitals, and a tract of land to be held as community property and worked on shares. The viceroy also established a

regular system for the labor by *mita*, or rotation, required of the Indians, as well as for the tribute they were obliged to pay from the age of eighteen to fifty; more than twelve thousand *mitayos*, as the rotation laborers were called, were consigned to the silver mines of Potosi, then at the height of their production, and three thousand to the mines of quicksilver in Huancavelica, recently discovered. The Crown granted ownership of the mines to any Spaniards who would guarantee to work them and to deliver to the king one-fifth of all the ores extracted, and the *mita* was established in order to supply the necessary labor to work the mines; but so cruel was the oppression of the unhappy *mitayos* that, it is said, only a tenth of them ever returned to their homes, the rest dying a miserable death under the heavy tasks inflicted on them by greedy and inhuman masters. The viceroys were charged, on the one hand, to protect the Indians, and on the other to increase by all means the royal fifth from the mines; their office was no sinecure.



CHURCH OF THE COMPAÑIA, AREQUIPA, SHOWING EXQUISITE HAND CARVING.

Not only did the Viceroy Toledo make laws to improve the Indian's condition as far as was consistent with his duty to increase the "King's fifth" to the utmost extent, but he also introduced reforms for the benefit of the Spanish colonists, establishing new schools, hospitals and other institutions. Social life began to show more distinctive features in the colonial capital than had been possible during the turbulent period immediately following the Conquest; the viceroy and ecclesiastics entertained with sumptuous festivals, and luxurious tastes and habits appeared among the nobility.

But the zeal of the viceroy went farther than the royal mandate intended, and over-reached itself in the execution of an Inca chief, who had assumed the *masca paicha* on the death of Inca Manco's son, and who, according to the viceroy, constantly stimulated among the Indians a spirit of revolt, which might break out in open insurrection at any moment. The Inca had refused to consider any offer as the price of his claim to royalty, and the viceroy ordered him to be seized and put to death, in spite of the intercession of the bishop, the municipal council and other notable authorities of Cuzco. When Toledo returned to Spain, expecting the thanks of his sovereign for the services he had rendered the Crown in twelve years of arduous labor under the most adverse conditions, Philip II. greeted the aged cavalier coldly and requested him to withdraw from court, saying, "I did not send you to Peru to kill Kings, but to serve Kings." Yet the Viceroy Toledo has been called the Solon of Peru, for the wisdom displayed in his government. During his administration, the colony made wonderful progress in wealth and culture, and the "royal fifth" was greater than it had ever been before. The Spanish

monarchs apparently did not esteem very highly the sacrifices made by their discoverers, conquerors and pioneers of authority, who contributed to the sovereign possessions so handsomely, by the annexation of a continent, the gift of a houseful of gold, and the collection of “royal fifths” large enough to pay for building the Invincible Armada!

During the last year of the Viceroy Toledo’s rule, the port of Callao was sacked by the English corsair, Sir Francis Drake; and in order to avoid a repetition of such a catastrophe, the viceroy fitted out ships and sent his pilot Sarmiento to explore the Pacific Coast as far as the Strait of Magellan; Sarmiento recommended the fortification of the Strait and the establishment of a colony, for which preparations were being made at the time of Toledo’s return to Spain. Upon his departure, Don Martin Enriquez, a former viceroy of Mexico, was appointed to the vacant post, but he died after two years, the affairs of the colony being left in charge of the Real Audiencia of Lima for two years, when the Count del Villar Don Pardo was named viceroy.

The expedition which was sent out by Spain to form a colony on the shore of the Strait of Magellan, encountered a fierce tempest and only eighteen of the colonists survived. Their leader abandoned them to join the first pirate ships that appeared, which were those of Cavendish, following in the track of Drake, though with less success, as the Pacific ports were better protected than they had been eight years before. But if the pirates took little treasure, their departure was soon followed by the appearance of an epidemic of smallpox, which wrought terrible havoc in the colony. Whole families and even towns were destroyed by the plague, the fields remained uncultivated, the cattle neglected, even the mines

were abandoned, the horrors of famine being added to those of the plague. This was in the year that witnessed the defeat of the "Invincible Armada," a catastrophe that brought in its train many others for the proud monarch of Spain, whose power was no longer in the ascendant among the arbiters of European destiny, as it had been when he was crowned king. But, although Peru suffered much from the plague, the natural riches of the country were so abundant that the worst effects soon disappeared and prosperity reigned, more flourishing than ever. The viceroy did all in his power to promote the best interests of the colony, though his humane laws made him many enemies. He prohibited the forcing of *mitayos* to do excessive labor and to live in unhealthy localities, and forbade the treating of *yanaconas* (Indians who carried burdens) as slaves. During his administration the king accorded to graduates of the University of San Marcos in Lima honors and privileges equal to those of Salamanca, the great centre of learning in Spain.

The second Marquis de Cañete was appointed viceroy to succeed the Count del Villar in 1589. He came accompanied by his wife and a large suite of Spanish nobility. Their arrival marked a new era in the social life of the capital, which became brilliant with gay functions and the fashionable amusements of a court. The noble Marquis and his retinue were not only received with great ceremony under the crimson canopy of state, but the festivities attending their arrival were of the most elaborate description throughout the whole colony. The viceroy established a strict court etiquette, according to the historian Lorente, giving special instructions "that the women of the court should maintain the greatest reserve, not receiving attentions or seeking

husbands, and should pay to the vicereine all the respect which court etiquette demanded." In harmony with the viceregal grandeur, a royal chapel was erected in the palace and the religious ceremonies of the court were observed with imposing formality. The number of *oidores* was increased and the Real Audiencia assumed a greater importance, as the growing prosperity of the colony added to its responsibilities and influence.

On many occasions the viceroy reproved the arrogance of the clergy, his high office giving him the authority of vice-patron of the Church; and he never forgot that his first duty was to his sovereign, whose coat-of-arms he caused to be placed above the Archbishop's on the façade of the seminary, in opposition to clerical opinion, while he did not hesitate to reprimand even the saintly Toribio for carrying complaints to Rome. But it was as his sovereign's Superintendent of the Exchequer that the Marquis de Cañete made his government memorable. By every possible means the declining revenues of the mother country were reinforced from the resources of her colonial treasury, and the genius of the viceroy was displayed in the success with which he devised plans for collecting new taxes. Excise duties, the sale of deeds to illegal landholders and of privileges to office-seekers, extraordinary service from the Indians, the extension of tribute claims to include negroes and mulattoes, the income from legitimatizing *mestizos*, who paid large sums to enjoy the privileges of inheritance, the confiscation of the property of ecclesiastics who died intestate,—these were only a few of the sources from which the king's coffers were filled. The proceeds of the mines of Huancavelica, which continued to increase in wealth at this time, yielded an important share of the

accumulated wealth, and Castrovireina, named in honor of the vicereine, whose maiden name was Castro, became an important mining centre and a valuable source of revenue to Spain. The numerous exactions of the viceroy met with little opposition in an age when the most liberal governments did not hesitate to tax the subjects of the Crown to any extent required by the demands of the royal exchequer. The placing of restrictions on colonial commerce, from which foreigners, heretics and Spaniards without a license were altogether prohibited by the Spanish Crown, was not unusual in those days, and it was only at the beginning of the nineteenth century that any American colony under European sovereignty was permitted to open its ports to the commerce of the world. During the viceroyalty, Seville was the centre of the commercial monopoly, a royal board of trade regulating the sailings of ships, their condition, length of voyage and other matters relating to transportation.



THE KEY OF THE CITY OF LIMA.

The death of Philip II. of Spain, which occurred in 1598, left the fortunes of the rapidly declining monarchy in the hands of a weak and indolent prince, his son, Philip III., during whose reign the colonies obtained little protection from the Crown, but were continually called upon to contribute funds to its depleted treasury. The Marquis de Cañete was succeeded in the viceroyalty of Peru by Don Luis de Velasco, Marquis de las Salinas, during whose administration the colony enjoyed great prosperity and wealth through the increased production of the mines; a new theatre was built in Lima, the streets and plazas were improved and beautified and many handsome churches and other buildings were erected. The Count de Monterey, appointed viceroy on the retirement of Velasco, lived only a year after his arrival in Peru, and was succeeded by the Marquis de Montes Claros. Like many of his predecessors, this viceroy had previously held the same office in Mexico. He was one of the best financiers the Court of Spain had ever sent to the Indies, and so zealous were his labors in behalf of the royal exchequer that he was nicknamed the king's steward. He went himself to visit the mines of Huancavelica, the product of which amounted to eight thousand two hundred quintals annually, and he sent *mitayos* to the gold mines of Carabaya and Zaruma and to the silver mines of Castrovireina, Vilcabamba, and Potosí. His successor, the Prince of Esquilache, who arrived in Lima with a numerous suite in 1615, devoted particular attention to the defense of the maritime ports, especially Callao, which he fortified with three cannons and a garrison of five hundred men. He also organized a navy. But he was a poet and a connoisseur rather than a statesman and his financial ability was not equal to

the demands put upon it. Although the annual budget of the colony showed its receipts to be nearly three million ducats, hardly enough remained to meet current expenses after the “royal fifth,” amounting to a million ducats, had been sent to Spain and the cost of various improvements effected by the viceroy had been paid. His court was, however, distinguished for its brilliancy and culture, and he entertained many noted scientists and litterateurs. During his rule, several copies of celebrated paintings, and even some masterpieces, were purchased to adorn the churches of Peru.



DOORWAY OF A CHURCH IN AREQUIPA, BUILT DURING THE COLONIAL PERIOD.

The constant drain put on the resources of Peru by the Spanish kings during the entire period of the viceroyalty could have been supported only by a country of inexhaustible wealth and a people of long-suffering loyalty. Each successive viceroy came to his office with instructions to increase the king’s revenues, while the protection and aid from the mother country diminished as its demands grew

more urgent and arrogant. Philip III. died in 1621 and Philip IV. ascended the throne, naming as viceroy of Peru the Marquis de Guadalcazar, a descendant of *El Gran Capitan*. During his administration and that of his successor, the Count de Chinchon, the demands of the court were so excessive that one wonders the colonists did not rebel against the extortions. The taxes were doubled, the sale of offices and privileges was increased, donations were solicited, duties were placed on vicuña wool, salaries were reduced, expenditures curtailed, and all manners of means resorted to in order to raise the sum required by the King of Spain for his fruitless enterprises and his extravagant pastimes; for although new mines were discovered in Cerro de Pasco and Cailloma, Potosí and Huancavelica began to show symptoms of decline, owing to the primitive and wasteful mining system employed.

The name of the Count de Chinchon is associated with the important discovery of quinine. His countess, who suffered from malarial fever, was cured by using a remedy that one of the *corregidores* had received from the Indians, a preparation made from the bark of a tree, and now popularly known as Chinchona bark. It is said the Indians had known its merits from time immemorial. The Count de Chinchon returned to Spain in 1640, and the Marquis de Mancera, of the illustrious family of Toledo, occupied the throne of the viceroys in Lima for the nine years following, during which he gave to Peru the best squadron in the Pacific and protected Buenos Aires, Paraguay, and southern Chile from invasion by building strong fortifications and providing weapons of defence. His successor was the Count de Salvatierra, formerly viceroy of Mexico,

during whose administration the capital was beautified by many improvements. The handsome bronze fountain which still adorns the plaza in front of the government palace was erected by his order. He died in Lima soon after the arrival of the viceroy named to succeed him, the Count de Alva. The funeral of the Count de Salvatierra was an occasion of magnificent ceremony, the widowed countess observing with great pomp and formality the strictest court etiquette of mourning.

The Count de Alva and his successor, the Count de Santisteban, gave especial attention to the reform of laws affecting the Indians employed in the mines. The discovery of new mines at Laicacota, in the province of Puno, which produced one hundred thousand dollars in one night, revived abuses that had been quelled in other districts, and resulted in terrible fighting and bloodshed. In the midst of these conditions news was received that Philip IV. was dead and that his son Charles II. had ascended the throne. A few months later the Count de Santisteban died and the pious Count de Lemos, who is said to have lacked only the frock to make him a perfect Jesuit, was appointed viceroy of Peru. He came, accompanied by his wife and two children, with a retinue worthy of one of the royal families of Europe, both the count and countess being descendants of Pope Alexander VI. When the viceroy made his official entry, the keys of the city were presented to him on a gold salver, and he received a gold-headed staff encrusted with diamonds, that cost five thousand dollars. The triumphal arch through which he passed was made entirely of silver plate, and the space beneath it was paved with five hundred and fifty bars of silver, worth more than a million dollars. During an absence of six months, which the count

spent in Alto Peru, the countess ruled as vicereine, her sagacity and energy being called into requisition on more than one occasion during that time. The greatest labor of the viceroy was devoted to the interests of the Church, and the religious festivals held during his administration were of surpassing pomp and splendor. Not even the gorgeous display that attended a royal progress under the Inca dynasty rivalled in magnificence the processions of the Virgin in Lima, held by order of the Count de Lemos. His successor, the Count de Castellar, viceroy of Peru from 1674 to 1678, possessed little of the temperament of a *religieux*, though he was an experienced statesman and an able financier; during the four years of his government he secured for the treasury of Lima twelve million dollars, and sent seven million dollars to Spain.

As the wealth and importance of the viceroyalty increased, the Court of Spain sent representatives to the colonial capital whose rank and previous services to the Crown entitled them to the most exalted position in the realm, next to that of the sovereign himself; the salary of a viceroy was seventy thousand dollars, his official income being double that amount from various other sources. The Duke de la Palata and Prince of Masa, who succeeded the Count de Castellar, had held high offices of state for thirty years prior to his appointment as Viceroy of Peru. He belonged to the royal house of Navarre and had been a member of the council of regency during the minority of Charles II. of Spain. With such prestige and renown, it was to be expected that his reception in the colonial capital would be of the most magnificent description. The chronicles of the period state that the noble duke was welcomed with such pomp and splendor as his royal master might have

envied, the street along which he was conducted to the palace being paved with ingots of silver, while the triumphal arch through which he made his entry to the city was supported on silver pillars. The robes of the high functionaries who received the viceroy and his suite sparkled with costly jewels, and in the Cathedral and the palace enough gold and silver were displayed to pave another *calle*. And all this wealth existed in spite of the millions sent annually to Spain, and the misfortunes the colony had suffered from time to time in consequence of interruptions in the working of the mines, epidemics, earthquakes, and attacks from filibustering expeditions, that increased as the precious galleons of Spain were more and more heavily laden with gold and silver to attract their cupidity.

The Duke de la Palata spent the first years of his viceroyalty in resisting the powerful attacks of a party of a thousand filibusters who arrived on the Pacific Coast with a fleet of ships under the command of a Flemish captain named Davis. The viceroy sent a squadron of six ships, provided with one hundred and sixteen cannons and abundant ammunition, to disperse them, and when their scattered forces formed in groups and sacked the ports of Guayaquil, Paita, Pisco, Arica, and others, the duke sent out additional ships, a squadron of volunteers formed of merchants and capitalists gave their aid to the royal authorities, and the enemy was completely vanquished and driven from the coast. In order to be secure against disasters from future attacks, a wall was built around the cities of Lima and Trujillo, by order of the viceroy. The wall of Lima covered about six miles in extent, and had five bastions, and six gates, the work having been completed in three years. In the year 1687 a

disastrous earthquake visited Lima, causing the destruction of many edifices and the loss of some lives. The Cathedral was destroyed, and the damage to property was tremendous. But the city recuperated with astonishing rapidity and was soon as gay as ever.



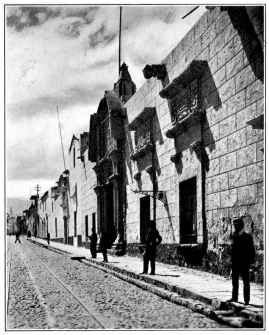
ENTRANCE TO A COLONIAL INN, CUZCO.

The question of rebuilding the Cathedral led to a clash of opinion between the viceroy and the Archbishop of Lima, the latter refusing to employ any of his enormous revenues in the work. The viceroy had a powerful enemy in the archbishop, who had held the office of viceroy during the three years that elapsed between the departure of the Duke de Castellar and his own arrival, and the quarrels of these two great dignitaries furnished abundant material for scandal and gossip in the gay capital. Lorente, who has given a graphic and charming description of social life under the viceroys, relates several amusing incidents. On one occasion, during a great national fiesta, when the duke was witnessing the bull fight from the viceregal box, under the

crimson canopy of state, it was called to his attention that the Archbishop of Lima sat under a crimson canopy also; the duke at once sent him word that that honor was exclusively reserved for the viceroy of His Catholic Majesty, and the archbishop was obliged to retire from the scene. The state coach, drawn by six horses, which presented an imposing spectacle of luxury in those days, was another object of envy to the eminent ecclesiastic, who realized that as vice-patron of the church his rival exerted an authority which otherwise could not have been claimed by the viceroy. But the archbishop possessed great power and used it effectively in thwarting the viceroy's plans for various reforms, though the administration was marked by consistent and resolute efforts to improve the condition of the colony. The Real Audiencia was enabled to exercise its authority with greater freedom, and the entire country was brought under a more systematic order of government.

The death of Charles II. of Spain, which took place in 1700, was the occasion of impressive mourning ceremonies throughout the vast empire over which the House of Austria had maintained its sway for nearly two centuries. The Duke de la Palata had died ten years before at Panamá, where he was attacked with yellow fever while on his way to Spain, and his successor, the Count de la Monclova, a nephew of the Cardinal Portocarrero, had already won the clergy of the colony to his support and coöperation by his protection and liberal donations. He was greatly beloved and esteemed, and remained in Peru as viceroy after the fall of the Austrian dynasty and the accession of the House of Bourbon in the person of Philip V., grandson of Louis XIV. of France; his government was marked by tolerance and the

encouragement of social and commercial development throughout the colony.



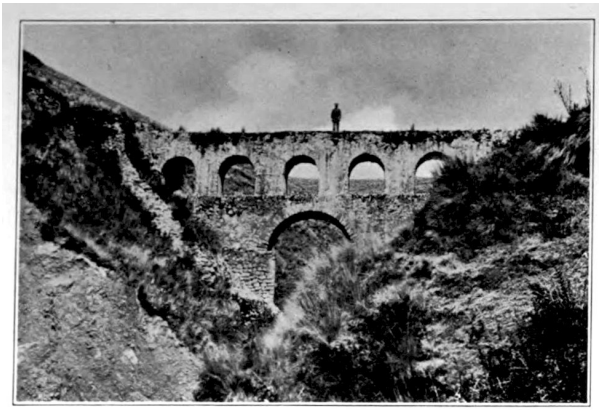
ONE OF THE COLONIAL PALACES OF AREQUIPA, BUILT TWO CENTURIES AGO.

Five viceroys, two of whom were ecclesiastics, governed Peru during the reign of Philip V.; they made a determined fight against the evils of contraband trade, which had grown to enormous proportions, but their efforts met with little success. The Marquis de Torre-Tagle and Don Angel Calderon, two wealthy Limeños, fitted out warships at their own cost to fight the Dutch contrabandists, and took rich prizes; but although the viceroys punished with great severity all who were captured, the traffic seemed to increase rather than diminish. In the meantime, the mines continued to yield great treasure, four million dollars being coined annually. During the government of the Marquis de Villagarcia, who was viceroy from 1736 to 1745, the royal fifth was reduced to a tenth, and colonial commerce was stimulated by the service of registered vessels that sailed *via* Cape Horn. Many comforts and luxuries, which had previously been too expensive for any but

the wealthiest colonists to afford, now appeared in the markets of Lima; the houses began to be better furnished, and the *calèche*,—a two-wheeled vehicle, drawn by one horse, on which the coachman rode,—gave place to the coach and pair. The viceroyalty of Santa Fé was separated from that of Peru in 1740.

Peru was enjoying the blessings of peace and progress under the rule of the Viceroy Velasco, Count de Superunda, when a terrible calamity befell the gay capital: its seaport, Callao, being completely destroyed, and Lima reduced to the most deplorable condition by an earthquake which occurred on the 28th of October, 1746. The palace, the university, the cathedral, the mint, and the municipal buildings, sixteen colleges, thirty-six convents, and seventy churches, as well as hospitals, and more than twelve thousand homes were destroyed in Lima; while Callao was totally submerged with its five thousand inhabitants. The historian of this dreadful catastrophe relates that the earth rocked and tossed like a ship in a storm. The clergy took advantage of the opportunity to preach against the worldliness and luxury of the pleasure-loving people of Lima; and for weeks society did penance for its sins by fastings and mortifications. Through the active energy of the viceroy, the capital was rapidly rebuilt, less than twelve years being required in the reconstruction of the Cathedral, which it had taken nearly a century to build originally. Callao was also rebuilt and the town of Bellavista, which lies between the capital and the port, was founded. The viceroy had the satisfaction of seeing Lima once more a gay and prosperous city, the centre of luxury and fashion, the metropolis toward which gravitated all the wealth of a colony whose resources were no longer confined to the product of its mines, but

began to be derived from agriculture and other industries.



A COLONIAL AQUEDUCT.

While the enthusiastic patriots of North America were planning a revolution that was to bring independence to the colonies of New England, and to encourage throughout all America that spirit of freedom which has since grown to dominate the western world, the viceroyalty of Peru was in the height of its power, under the government of Don Manuel Amat, who ruled from 1761 to 1775. A military commander of iron will and severe discipline, he reorganized the army, which consisted of one hundred thousand men, the navy and the police service of the colony, and was himself chief of a brilliant regiment composed of the highest nobles of his court. By his order, the Plaza de Acho was laid out and reserved for public amusements, such as bull fights, ball games, etc.; the beautiful Paseo de Aguas was also built during his administration and became the favorite promenade of fashionable society. It is

said that the Paseo was constructed to please the Pompadour of his merry court, who was known in the scandals of the viceroyalty—and there were many—as *La Perricholi*.

It has been said that the first blow in the battle for the independence of the South American colonies was struck by the hand of the monarchy itself, when the order was given to expel the Jesuits from the Spanish possessions, in 1767. It was shortly after this event that the old-time enmity between *Vascongado* and *Vicuña* began to reappear in their descendants, the Spanish authorities and the Creole students of the University of San Francisco Javier,—years before the first patriots announced their campaign. According to some authorities, the revolution was fostered by the Jesuits, who resented as an injustice the edict issued against them, and helped to sow the first seeds of republicanism in the minds of the South American subjects of Spain. In Lima, the centre of colonial power, there was little more than a rumor of the discontent that had developed out of the quarrels between *criollos* (Spanish-Americans) and *chapetones* (Spaniards) in Potosí and Sucre; at the time of the Jesuits' banishment, Lima was apparently happy in the enjoyment of peace and plenty. The capital was constantly becoming richer and more attractive with its brilliant court functions, its gay carnivals, its fashionable promenades, its theatre, balls and splendid religious festivities. In 1778, during the administration of the Viceroy Guirior, Amat's successor, the viceroyalty of Buenos Aires was formed, embracing the former Audiencia of Charcas.

A final attempt was made in 1780, by the descendants of the Incas, to regain their lost empire. It was carefully planned, boldly initiated, and bravely carried forward, assuming formidable

proportions under the leadership of an Indian cacique, who called himself Tupac Amaru, and claimed descent from the Inca Manco. Goaded to desperation on account of the iniquities committed against his people by the minor authorities, who could never be brought to justice, he determined to take the law in his own hands, and one night seized a ruthless offender, the *corregidor* of his community in the province of Cuzco, whom he overpowered and dragged to his house. After forcing the magistrate to issue orders that Indians and Spaniards should obey the orders of the Inca, he hanged the unfortunate official in the plaza and robbed his house, securing thirty thousand dollars, which he used to promote his campaign. He collected an army of sixty thousand followers, intending to march on Cuzco, seize the city and reëstablish the Inca empire; but his followers were undisciplined, his troops badly organized, and in the first encounter with the regiments of the colonial army he lost twenty thousand men. The Bishop of Cuzco threatened with excommunication all who remained in the rebel ranks, and many leading supporters withdrew, leaving Tupac Amaru to meet seventeen thousand drilled soldiers in a battle in which his ranks were thrown into utter confusion, and he was defeated and captured by the enemy. He was put to the torture of being fastened by his arms and legs to the saddle girths of four horses, which were then driven in opposite directions, tearing him limb from limb. Those of his followers who escaped continued to make sporadic attempts at revolt and were the first to join the ranks of the patriots when the war of Independence was launched. But none of the partisans of this brave Indian possessed his qualities of leadership and their fate is unknown.

The prosperity of Peru continued under the rule of the viceroys Teodoro de Croix and Francisco Gil de Lemos, though the influence of the French revolution was beginning to make itself felt in Venezuela, Alto Peru, and other districts remote from the capital. During De Croix's administration, the viceroyalty was divided into seven *intendencias*: Trujillo, Lima, Huancavelica, Tarma, Huamanga, Cuzco, and Arequipa; and an Audiencia was established in Cuzco. The Count de Osorno became viceroy in 1796, and was succeeded four years later by the Marquis de Aviles, who devoted particular attention to the military and religious institutions of the country; during his time, Baron von Humboldt, the noted scientist, arrived in Lima, and was accorded a most hospitable welcome.

The immediate proximity of monarchical authority prevented the development of conspiracies in the capital in favor of independence; but in Cuzco, Moquegua, Tacna, Huánuco, and other provinces, patriotism, stimulated by the example of the French and the North American revolutionists, began to give demonstrations of its strength and purpose. With the retirement of the Marquis de Aviles in 1806, and the arrival of his successor, Don Fernando Abascal, the supremacy of the viceroyalty in Peru may be said to have begun to decline, the government of the succeeding representatives of the Crown of Spain being occupied rather in an effort to maintain their authority against the increasing and, finally, overwhelming force of the patriotic movement, than in public administration. The viceroy Abascal realized the importance of making concessions to the now thoroughly aroused spirit of liberty, and his government was marked by benevolence and conciliation. He founded colleges, repaired the city

walls, built a pantheon, prohibited any further burials in the church vaults, and was zealous in the promotion of public enterprises. But the most liberal and devoted efforts could not stay the hand of destiny. The brilliant court of the viceroys was doomed to extinction, and the grandeur of colonial aristocracy was to give place to the simplicity of republican ideals.



PATIO OF A COLONIAL HOUSE, LIMA.



THE CHOIR AND ALTAR OF THE CATHEDRAL OF LIMA—THE ALTAR OF SOLID SILVER.

CHAPTER VII
THE CHURCH IN COLONIAL DAYS



ARMS OF THE CATHEDRAL OF LIMA.

When the devout and fearless protector of the Indians presented his memorable appeal to the Crown of Spain in behalf of the conquered races of the New World, he gave expression to the lofty purpose which animated the true missionaries of the Cross in their labors among the Indians of Spanish-America. With the courage born of pious zeal, he dared to say to the most powerful monarch in Europe words which must have jarred on the delicate sensibilities of a sovereign accustomed only to flattery; but which, nevertheless, could not be

ignored. It is said that Charles V. was “stricken in conscience” as the venerable apostle of righteousness, who had devoted more than a quarter of a century to missionary labor in America, thus proceeded in his arraignment: “The highest Pontiff conceded the conquest of the Indies to the Catholic sovereigns under the solemn promise that with their accustomed zeal they would promote the conversion of those idolatrous people for the greatest glory of the faith and for the salvation of immortal souls. Such an important commission, confided to the Crown itself, cannot be delegated to private individuals. For this reason Queen Isabella was indignant when Columbus gave his followers a number of the natives to serve them, and she obliged those who had brought Indians to Spain to send them back to their own land. The Sovereign Pontiff granted permission to conquer the Indies for the benefit of the inhabitants, and in no case to increase the power and wealth of the monarchs of Castile. Moreover, by the enslaving of the Indians, all that has been gained is the ruin of a population that covered more than two thousand five hundred leagues of land. The object of the administration is not to preserve the territory, the walls, and the houses, but the people. With such an end in view, Queen Isabella declared in her will that all harm to the natives should be avoided, and all damages should be repaired; but the death of that august princess was the signal for the destruction of the Indies!” The spirit of consecration to a sacred task breathes in every syllable of the lengthy document, which concludes with the significant sentence: “The law of God prohibits the doing of evil that good may come of it.” It is said that the worthy priest exaggerated the amount of evil, which he depicted in

frightful hues; yet the very excess of his vehemence is to be admired in a cause so just and noble.

Not all the missionaries who accompanied the conquerors joined Father Las Casas in denouncing the *encomiendas*; on the contrary, some of the worst abuses of the system were charged against the Christian teachers themselves. But, as a rule, the priests stood between the unfortunate Indians and their rapacious masters, and protected the victims of impatient greed. After the abolition of *encomiendas*, when the natives were settled in communities, the religious orders, to whose care their spiritual welfare was chiefly intrusted,—the Franciscans, Dominicans, Augustinians, and Jesuits,—had frequent controversies with the secular authorities, the former claiming the right to protect the Indians against oppression, while the latter declared that this right was abused in favor of the orders themselves, and that they were growing rich and powerful through the labor and contributions of their protégés. In a land where gold and silver flowed out of the mountains in a constant stream, apparently inexhaustible, it is not surprising that the Church, which was the controlling power in the state, should profit by such blessings; though the wealth of the religious communities was gained through the products of agriculture rather than those of the mines. It was chiefly under the direction of the Christian fathers that the fields were cultivated and orchards planted while the conquerors were occupying themselves solely with the extraction of ores.

The power of the clergy has always been stronger in Spain than in any other Catholic land, and the national religion has been its most cherished institution ever since the Visigoths followed up their

conquest of the country, after the fall of the Roman Empire, by embracing Christianity early in the sixth century. Their ecclesiastical synods were not only Councils of the Church but parliaments of the realm, and so great was the power of the clergy at that early date, we are told, that even the kings prostrated themselves before the bishops. Then followed the struggle against the Moors, which was first a fight for independence and later a campaign for conquest, but always a religious war. It is not strange that the final victory, won after a crusade that lasted eight hundred years, should have been signalized by a union of Church and State in the closest bonds, and that the pride of the people should be concentrated in the religion they had so tenaciously upheld and defended, and in the military prowess they had so gloriously vindicated.

The prestige of both the Church and the army was at the zenith when Pizarro conquered Peru; and as soon as Spain took formal possession of the country, the Church established its authority throughout the land,—an authority that dominated all the affairs of the colony, secular as well as spiritual. The viceroy was, in reality, head of the government only by right of his office as vice-patron of the Church. The Sovereign of Spain, as patron of the Church,—an honor granted by Pope Julius IV.,—reserved the right to provide all ecclesiastical benefices; the building of churches, monasteries, and other places of worship was prohibited without royal licence; and papal briefs, resolutions of the generals of religious orders, or any other decision issued under ecclesiastical authority required the sanction of the Council of the Indies to give it value. The viceroy Toledo was the first to be appointed vice-patron of the Church, receiving the royal seal in 1574. The bishops of Peru

were the chief authorities in their dioceses, the priests had full charge of the schools, and the missionaries represented the government in the *reducciones*. A historian of the viceroyalty estimates that the clergy, friars, and nuns formed more than the seventh part of the entire population of Lima.



THE CATHEDRAL, LIMA.

When Pizarro founded the capital of Peru, his first act was to fix the site of the metropolitan church, of which he, himself, laid the corner-stone. As materials were scarce at that time and there were few facilities for such a work, the building was very unpretentious, though five years were spent in its construction. The ceremony of dedication was performed in 1540 by Father Valverde, then bishop of Cuzco and all Peru. According to the chronicles of the period, “the Emperor Charles V. humbly besought His Holiness, Pope Paul III., to grant the title of ‘city’ to the town denominated ‘of the Kings,’ which had been erected in the provinces of Peru, and to establish in it a cathedral church.” The pope granted this request and made Lima a metropolitan see, Fray Geronimo Loayza being appointed the first archbishop of the colony. Within a short time it was found necessary to

rebuild the Cathedral, and the work was begun under the most favorable auspices; but so many were the interruptions, changes of plans, and other causes of delay that not until 1625 was the edifice completed, the consecration being solemnized by Archbishop Ocampo, with such pomp and grandeur that the ceremony lasted from sunrise to sunset. As soon as the Spanish sovereign was informed of the completion and consecration of the Cathedral, he ordered that the bones of the Conqueror, Francisco Pizarro, should be disinterred and removed to the sacred edifice, where all that is mortal of the great discoverer of Peru is still preserved.

To the construction and adornment of the Cathedral of Lima, Archbishops Loayza, Santo Toribio de Mogrovejo, and Bartolomé Lobo Guerrero devoted their talents and their fortune with pious zeal; Archbishop Loayza made the church a gift of rich ornaments in silver, and a *custodia*, or tabernacle, of gold and silver, valued at several thousand dollars. The cost of construction of this magnificent edifice was estimated at half a million dollars gold, and the interior was a repository of such enormous riches that their reputed value passes credibility. The balustrades surrounding the altar,—which was itself a marvel of exquisite wood-carving,—as well as the pipes of the organ, were of silver, and the candlesticks, also of silver, were of remarkable size and weight. The wood-carving of the chancel was not excelled even by that of the famous Cathedral of Seville. The terrible earthquake of 1746 converted the great structure into a mountain of ruins, though the present edifice, which is built on the same site, is an imposing monument of architecture still, after the lapse of more than a century and a half, and notwithstanding the

destructive effects of time and the elements. It overlooks the principal plaza of the city, occupying the eastern side of the square. The Cathedral has five naves, each with nine arches, or vaults, and along the sides are ten chapels, in one of which repose the remains of Pizarro. The main altar occupies the centre of the principal nave, and although not now so rich in gold and silver ornaments as formerly, it still represents a fortune, being of silver, as are also the magnificent candlesticks that adorn it. The wonderfully carved pulpit and chancel, of mahogany and cedar, have survived the numerous catastrophes through which the venerable edifice has passed, and show only the wear caused through their use by generations of worshippers.

When Archbishop Loayza, the first incumbent of the see of Lima, died, in 1575, his successor was not appointed until three years later, when Archbishop Toribio Mogrovejo was named for the exalted office. His extraordinary simplicity and piety were recognized even in a capital so gay and pleasure-loving as the City of the Kings, and his name became a synonym of goodness. Many incidents are related of his charitable acts, done without ostentation, and solely from brotherly love and Christian kindness. It is said that one night he was carrying on his back a man whom he had found wounded in the street, when the watchman called out in peremptory tones: “Who goes there?” “Toribio,” was the tranquil answer, the guardian of the law immediately recognizing the good samaritan. The story of his saintly life and his many works of benevolence reveals the spirit of self-sacrifice and devotion which characterizes the best type of Spanish priest. Buckle, in his history of the civilization of Europe, says, in reference to the long list of holy men who have made

Spain famous throughout the centuries as the land of *beatos*: “No other European country has produced so many ardent and disinterested missionaries, zealous, self-denying martyrs, who have cheerfully sacrificed their lives in order to propagate truths which they thought necessary to be known.” Not only in the ranks of the humble missionaries, who penetrated the forests of the Amazon and made their way through the cañons and across the mountain passes of the Andes to find their flocks among the “idolaters,” but in the highest princes of the realm, descendants of kings and lords of proud domains, were to be found examples of Christian piety and unselfishness worthy of the reverence of posterity.



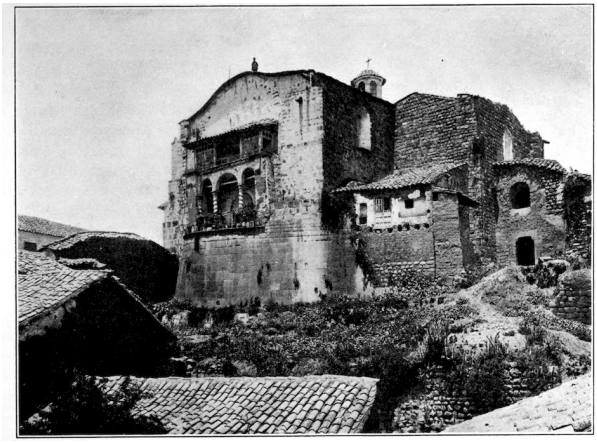
INTERIOR OF THE CATHEDRAL, LIMA.



CHURCH AND PLAZUELA OF SAN FRANCISCO, LIMA.

Archbishop Toribio began his work by learning the Quichua language, so that he might be the better able to acquaint himself with the condition and needs of the Indians, whom he protected and guarded with especial care. As soon as he could converse in Quichua, he started out on a long journey through the interior of Peru, on foot, accompanied only by two of his chaplains, and taking a packmule to carry his baggage. His route led him along the sandy plains of the coast, across snow-clad mountains and into the forests of the Upper Amazon. As he passed through the various towns, he visited the churches, monasteries, and convents, holding services and encouraging the labors of his people, while he reproved all abuses of power, and used his high authority to remedy the evils that necessarily crept into a system so vast in scope and scattered over an almost untraversable territory. In the remote districts, the devoted pastor visited the

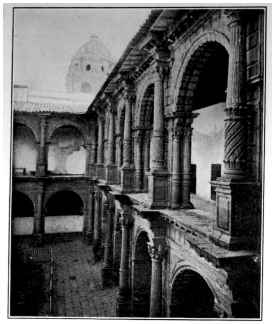
little *chozas*, or huts, of the natives, instructed the inmates in the catechism and administered the sacraments. Not only did the archbishop make himself familiar with everything connected with his extensive diocese, but he held two diocesan synods and three ecclesiastical councils, for the purpose of considering church matters of importance; he also founded a seminary in Lima for the instruction of the clergy, which was afterward named the Seminary of Santo Toribio. While engaged in his apostolic labors in the north, the illustrious prelate was attacked by fever and died on the 23rd of March, 1606, at the age of seventy. In recognition of his saintly life and character, the Church canonized him a century later.



CONVENT OF SANTO DOMINGO, CUZCO, BUILT ON THE FOUNDATIONS OF THE TEMPLE OF THE SUN.

A contemporary of Saint Toribio is celebrated in the annals of the Church as the only American Saint of the Calendar, known to Catholics as Saint Rose of Lima, the patron of the Peruvian capital and of all

Catholic America. She was born in 1586 in the city of Lima and was baptized by Archbishop Toribio with the name of Rosa. From her girlhood, she practised the most austere piety, devoting her young life exclusively to the duties of religion. She was very beautiful, and as she grew older many admirers sought her in marriage, her refusal being greatly resented by her parents, who treated the poor girl with cruelty in order to punish her. At last, however, they were won by her angelic goodness and permitted her to enter a convent of the Dominican order, where she remained until her death in 1617. The 30th day of August, her feast day, is still observed in Lima with great ceremony. The canonization of Saint Rose was decreed by Pope Clement X. in 1671, and its celebration took place in Lima during the government of the Count de Lemos, with such brilliant and imposing ceremonies as the City of the Kings was accustomed to provide in those days. The pontifical bull was read in the Cathedral, in front of a marble statue of the saint, which stood on a silver pedestal and was adorned with priceless jewels. The following day the image was carried in a procession to its present resting place in the Dominican church, where an altar is dedicated to Saint Rose. This church is one of the oldest and most interesting edifices in Lima, and has been as richly adorned with silver at various times as the Cathedral itself. A silver altar of Our Lady of the Rosary which stands at the foot of the presbytery, on the right, is superb; in the centre of the altar is the niche of the Madonna, of exquisite workmanship, her rosary being of large pearls. On the feast day of the Virgin this altar is beautiful beyond description.



CLOISTER OF LA MERCED, CUZCO.

The Dominican order came into especial prominence in ecclesiastical matters in Peru during the seventeenth century through its persistent determination not to accept the dogma of the Immaculate Conception, which was proclaimed throughout the Spanish possessions by order of King Philip II. The controversy rose to a great height in Spanish-America, and processions of thousands of people marched through the streets of Lima singing in chorus *La virgen fué concebida sin pecado original.* —"The Virgin was conceived without original sin." So enduring was the impression created on the public mind by the controversy, that to this day the popular salutation in some of the country districts of Paraguay and Argentina is "*Ave Maria!*" to which the invariable response is "*Sin pecado concebida!*" It was not, however, until 1854, as is well known, that the Immaculate Conception was declared a dogma of the Church, by Pope Pius IX.

The missionaries of Saint Dominic were among the first to come to America, the venerable Las Casas being of this order as well as Fray Valverde, Bishop of Cuzco. Las Casas had been named for the diocese of Cuzco, but he was too intent on his work of

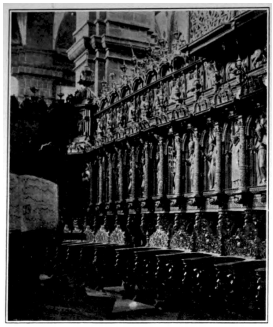
reform to desire a benefice, and Fray Solano of the Franciscan order was appointed to the office. The Franciscans were prominent during the entire period of the viceroyalty for their extensive pioneer work in the wilds of America, their devout pilgrims traversing the southern continent from Panamá to Cape Horn. The saintly Fray Francisco Solano, who was a contemporary of Saint Toribio and Saint Rose of Lima, made a journey, barefooted, walking the whole distance, from Paraguay, through the Chaco—which is still inhabited by savage tribes, the terror of travellers—and across what is now Bolivia to the headwaters of the Amazon; his life was spent in Christianizing the savage tribes of the remote interior, a task much more difficult than that of instructing the cultured Indians of the Inca's country. He died in 1610 and was canonized by the Church.



CHURCH OF SAN AGUSTIN, LIMA.

The church, chapels, and convents of the Franciscans are the largest and handsomest in Lima. It is said that more than two million dollars were spent in the construction of their principal edifice, which was built in the sixteenth century and

reconstructed after the earthquake of 1746, the interior being richly ornamented; the high altar was encased with silver and the niche of the Madonna beautifully wrought of the same material. The cloisters of the convent are supported on stone pillars, the roof being of panel-work, and, with the beams, exquisitely carved. In colonial days it used to be said that the four best offices in Lima were the viceroyalty, the archbishopric, the ecclesiastical province of the Dominicans and the office of the Mother Abbess of Concepcion. This nunnery commanded an income of one hundred thousand dollars annually, the dowry of each nun, on taking the veil, being three thousand dollars. The order of San Agustin built many handsome churches and convents during the viceroyalty, and the church of Nuestra Señora de la Merced (Our Lady of Mercy) is still among the most attractive of the city's sacred edifices. There are at present sixty-six religious establishments existing in Lima, twelve of which are nunneries, each with its respective church.

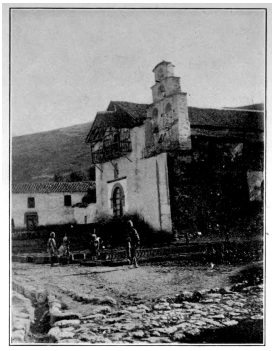


CHOIR OF THE CATHEDRAL OF CUZCO.

The Jesuits, who first came to Peru in 1567, were conspicuously noted for their scholarship and their

great ability as teachers among the Indians. In every city they established a church and a college; and at Juli, on the border of Lake Titicaca, they founded a training school for missionaries, in 1577. Here the students were taught the native tongues, and were provided with catechisms, grammars, dictionaries, and other text books necessary for their work, the order having introduced the printing press into Peru at that early date. The first book issued from the press of Juli was a catechism, which is now a valued possession of the National Library of Lima. Among their number were some of the most celebrated historians of the Conquest, as well as noted naturalists, geographers, and philologists. Their institutions became renowned, especially those established in Misiones, in the seventeenth century, the ruins of which are visited by hundreds of tourists annually. They accumulated such enormous wealth and their influence was so powerful throughout colonial Spain, that a royal decree of 1769 ordered their banishment. The command of the king was carried out with remarkable secrecy and expedition under the direction of the Viceroy Amat. The chief difficulty threatened the attempt to arrest the Jesuits of the capital and convey them on board the vessel which had been sent to the Peruvian port to receive them. However, the task was completed between midnight and sunrise, the viceroy himself heading the troops,—which were divided into four sections, each with a numerous force of infantry and cavalry—and marching to the four strongholds of the Jesuits in the city, viz., the convent of San Pablo, the Novitiate, the house of the *Desamparados* and that of the *Cercado*. As soon as the door of each institution opened, the purpose of the viceroy's visit was made known and the establishment was placed under

guard of the royal troops until the inmates could be taken on board. The same method was followed in Chuquisaca, Potosí, and in Chile, though many of the unfortunate exiles met their death while crossing the snowbound passes of the Andes or in transportation by sea. Sixty were drowned on the voyage from Valparaiso to Callao, and the loss of life from shipwreck and other causes greatly reduced the number who arrived at their destination.



OLD CHURCH AT URCOS.

At the time of their expulsion from Peru, the Jesuits were in possession of the college of San Pablo, the Novitiate, the house of probation of the Cercado, the house of the Desamparados, and the royal colleges of San Martin and the Caciques, in Lima; the colleges of the Transfiguration, San Bernardo, and San Francisco de Borja in Cuzco; the celebrated University of San Francisco Javier and the royal college of San Juan Bautista in Chuquisaca; and colleges in Potosí, Arequipa, Cochabamba, Bellavista, Huancavelica, Huamanga, Ica, Moquegua, Oruro, La Paz, Pisco, and Trujillo, as well as the missions of Mojos and Chiquitos, the residence of Santa Cruz de la Sierra and five parishes of Juli. The landed estates

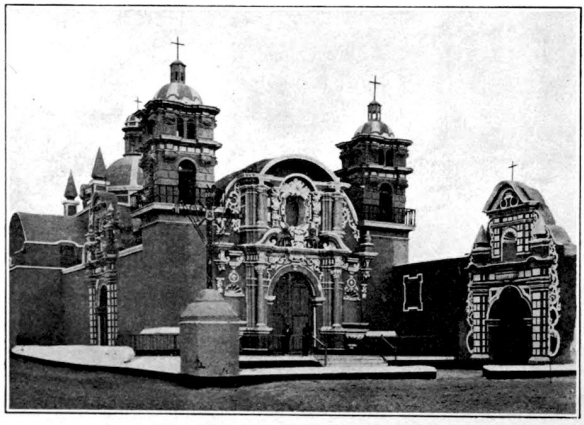
of the Jesuits numbered more than two hundred at the time of their banishment, and were valued at six hundred and fifty thousand dollars. It was believed that the order succeeded in hiding vast treasure, and the government made a persistent search, but it has never been found, nor is there anything to prove that all their wealth was not employed in the support of their colleges, missions and other immense and constantly increasing religious establishments. The estates of the banished order were sold at auction, and the proceeds, together with the gold and silver confiscated by the Crown, were used to pay the costs of their deportation, amounting to half a million dollars, the surplus, eight hundred thousand dollars, being sent to the King of Spain. The sacred relics and ornaments of the temples were distributed among the public institutions, and the collections of books were given to the University of Lima to form the basis of a public library. All the revenues of the order reverted to the Crown.

Under the viceroyalty there were five bishoprics subject to the metropolitan See of Lima, the first having been established in Cuzco and the second in Lima, at the time of the Conquest, to which were added those of Trujillo (1611), Arequipa (1612) and Huamanga (1615). In each diocese the ecclesiastical government was divided into parochial districts, under the authority of the priests. The religious labors of the Christian fathers were by no means light during the early days, as the former subjects of the Children of the Sun, though apparently easily converted, confounded the worship of God with that of Pachacámac, giving a most unorthodox interpretation to the dogma of the Trinity and the Immaculate Conception.

The office of the Inquisition was established in

Lima during the sixteenth century and its victims included all ranks and classes of society, though the Indians were exempt from its terrors. In the present day, such an institution as the Inquisition seems a blot on religion; but centuries ago, it was regarded as an instrument of great power in keeping the Church free from the contamination of evil beliefs. Its most earnest and relentless supporters were not hypocrites, bent on revenge, but enthusiasts, who believed they were justified in taking even the cruellest measures to protect the faith. The seventeenth century was an intolerant age, and at the same time that the Inquisition was holding the *auto de fé* with fatal frequency, the Salem Puritans were burning witches, and the Kirk of Scotland was banishing one of its members for having travelled through a Catholic country.

The viceroy Abascal received the order from the Cortes of Spain to abolish the Inquisition in the year 1811; and the hall in which so many judgments had been pronounced contrary to the best laws of human liberty, was abandoned by the Holy Office, to be occupied in years to come by the representative authorities of a government pledged to recognize the right of every man to “life, liberty, and the pursuit of happiness.” The same year that witnessed the abolition of the *Santo Oficio*, saw the first military gathering of the patriots of Tacna, led by a Limeño, preparing to join the forces of their fellow colonists on the tableland of Alto Peru, where they were to encounter the royalist army.

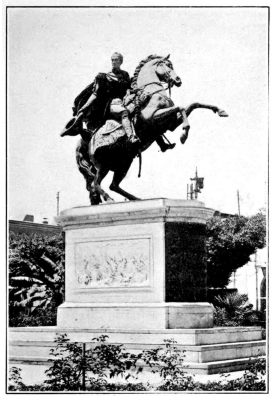


CHURCH OF THE COMPAÑIA AT PISCO.



PLAZA DE ARMAS, THE PRINCIPAL PUBLIC SQUARE OF LIMA.

CHAPTER VIII
THE OVERTHROW OF SPANISH AUTHORITY



STATUE OF BOLIVAR, LIMA.

Peru, the centre and stronghold of Spanish colonial power and prestige in South America for three centuries, was governed by conditions that did not prevail in the other provinces. The elements out of which the population was formed were unique in character. The Conquest brought under the dominion of the viceroyalty a people of such ancient culture that no period could be fixed as to its genesis, and of an origin so enveloped in mystery that no certain

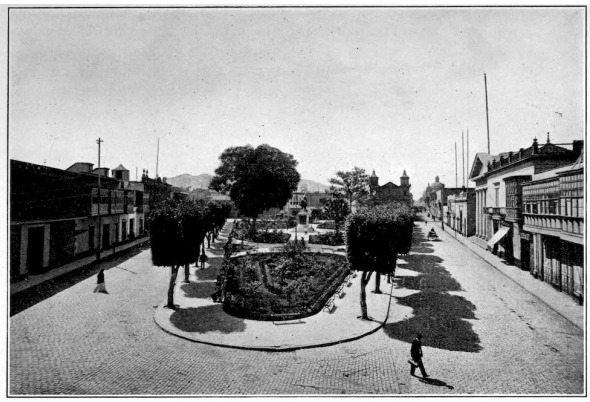
knowledge existed regarding its derivation,—a people who had lived for centuries under absolute despotism and yet had developed a gentle obedience and submission such as could only exist where the tasks were performed by willing servants of a beloved master. The crime of the Conquest, so deeply resented by the princes of royal Inca blood, could not be appreciated in its full significance by the millions, who were deprived of no rights, since they possessed none, but were simply taken from the welcome task of tilling the farms of their "deity-king" and put to the unaccustomed labor of the mines, under a new master, pitiless in his tyranny and ruthless in destroying their sacred idols. The saddest effects of the Conquest on these people appeared when their obedience and submission lost its refined quality, under cruelty and neglect, and degenerated into servility and apathy. The Indian's idea of supreme authority was in accordance with what he had been taught under a theocratic government and, therefore, had its fountain-head in religious worship. The Catholic Church performed its mission in Peru, not only by winning the natives to the new faith, but by protecting them from unscrupulous *corregidores*, who abused the law of *repartimiento*—which gave these officials the privilege of furnishing stores to the natives at a fair price—and forced the Indians to pay for articles they could never use; many an insurrection arising from these abuses was stifled through the influence of the priests, who were the highest authority recognized by the Indians. It is certain, however, that the former sun-worshippers never quite comprehended the Christian doctrine, merely adapting their beliefs to its demands; the Indian of the sierra still salutes the rising sun, and kneels to pray, as, on his way to Cuzco, he first

obtains a view of the sacred city, or when, leaving it, he sees its sunlit temples for the last time from the neighboring heights.

While the native element of the population at the time of the Conquest was represented by a race apparently very old and lacking resistant vitality, the conquerors and their followers, who constituted the Spanish element, represented a strong and independent people, who were still enjoying the noontide of their vigor, having recently won supremacy against the most powerful enemies by the might of their swords and in defence of the sovereignty of their faith; the Spanish monarch of those times received the homage of his people chiefly because he represented in his person the majesty and glory of the national religion. The Spaniards were more fervid in the faith than their rulers themselves; and in the controversies that arose between the ecclesiastical and secular authorities during the period of the viceroyalty, the Church could always count on the sympathy of the masses. As the number of American-born priests increased in the colonial dioceses, the character of their teaching fostered a sentiment in favor of the land of their birth, and encouraged the development of a new nationality, the population of which was composed not only of the Indian and the Spaniard but of the *mestizo*, of mixed Spanish and Indian blood, who possessed the predominating characteristics of both parents, and had a double right to the title of patriot. In the war of Independence, the *mestizo* did noble service; and if the *Criollos*, as the Peruvians of pure Spanish descent are called, proved themselves splendid generals, there were no better fighters in the ranks than the *mestizos*, many of whom became distinguished in the history of the revolution for their courage and

endurance, while a few rose to glorious heights of soldierly valor and left their names engraved on the heart of a grateful nation. Of the minor elements, the negroes and the *zambos* (the latter of mixed Indian and negro origin) were the most important, though it is said the number of negroes brought into Peru did not exceed fifty thousand altogether.

The only common ground on which conqueror and conquered in Peru could meet was a reverence for religion and a recognition of the sanctity of caste. From time immemorial the Indians had lived under this spell, and the Castilian knew no law above the will of the Church and the aristocracy, which, in Spain, were long synonymous. It has been said that caste, more than anything else was responsible for the wonderful hold Spain had on her colonies. Caste ruled in everything—in religion, the army, and society—and the masses bowed in willing submission to an aristocracy, which, if it did not claim celestial origin, at least became the interpreter of the divine will to a listening nation. It was this spirit of reverence which made Peru send its shiploads of gold to Spain, though receiving nothing in return.



PLAZA OF THE INQUISITION, LIMA.

The great distance that lay between Spain and America rendered it impossible for the mother country to be closely in touch with the colonies of the Pacific Coast; and, as time went on, the traditions of their ancestors became dimmed in the minds of succeeding generations of Spanish-Americans. Gradually the influence of the clergy and nobility of Peruvian birth began to be exerted in patriotic measures. In 1750, schools were placed in charge of the secular clergy, who were nearly all native Peruvians, with a natural sympathy for the welfare of their country. The enormous prestige of the home government suffered successive shocks in consequence of scandals that rang from one end of the colony to the other, reporting evils practised by the highest colonial officials, both of the Church and State. The Inquisition, the banishment of the Jesuits and the declining influence of Spain among the European powers, all tended toward a weakening of the royal authority; and though the effects were more perceptible in the provinces remote from the centre of Spanish power, yet even in Lima, under the very shadow of the viceroy's palace, the patriotic spirit found expression. In the *tertulias* of the Spanish-American nobility, as well as in the private councils of educators—who were forbidden to bring into the country any scientific books, or even the necessary apparatus for teaching physics, astronomy, and mechanics—the question of national independence began to be discussed, as early as the period of the French Revolution. Dr. Toribio Rodriguez de Mendoza, rector of the college of San Carlos, and Bishop Pedro José Chavez, of Arequipa, were powerful advocates of reform; and the bishop's

disciples, Luna Pizarro, afterward Archbishop of Lima, and Gonzalez Vigil, exercised great influence in favor of national liberty. Dr. Unánue, president of the School of Medicine, Don José Gregorio Paredes, Don Gavino Chacaltana of Ica and Don José Pezet, editor of *La Gaceta de Lima*, were among the leading men of science and letters who declared themselves in favor of independence, though their reunions had to be suspended in consequence of the viceroy's opposition. Two young lawyers, named Pardo and Silva, were arrested for holding patriotic meetings, the former being banished and the latter imprisoned for ten years. Secret societies were formed under the protection of the colonial nobility, and even in the drawing-rooms of noble dames the forbidden topic was discussed. The cause had its innocent victims, as all great reforms have had,—visionaries, whose aspirations were their only crime. José Gabriel Aguilar, of Huánuco, and Manuel Ubalde, of Cuzco, were put to death in the plaza of Cuzco, in 1805, for having interpreted a dream to signify that America would rise up against Spain and that they would be the chiefs of the insurrection.

The emancipation of the Spanish-Americans, especially in the viceroyalty of Peru, was not the result of a development out of a condition of dependence; it came about rather in consequence of a disillusion, which turned them from the unquestioning allegiance they had always shown their sovereigns, and led them to demand a recognition to which they had long been entitled. With the enormous wealth which they had held in their possession from the time of the Conquest, the heirs to the Inca's treasures could have established their independence centuries earlier; but the same sentiment that made Gonzalo Pizarro's followers

flock to the standard of Pedro de la Gasca, when he arrived in the simple garb of a priest, with the king's pardon in his hand, kept them blindly obedient to the monarchy for three centuries, until the march of civilization drew them away from the worship of aristocratic ideals and their attention became directed to the existence of new conditions which were already shaping the destiny of modern empires.

Since the accession of the Bourbons to the Spanish throne, when there were "no longer any Pyrenees between France and Spain," the influence of less conservative neighbors had increased within the hitherto exclusive circles of the proudest aristocracy of Europe. The ideas of the French liberals had penetrated even into its universities, in spite of the Inquisition, and had crossed the seas to the colonies of America. There was something in the atmosphere of the New World which fostered the growth of liberal sentiments. News of the independence of the North American colonies, as well as echoes of the French revolution, stirred the imagination of patriotic Spanish-Americans, and aroused in the hearts of a few determined souls an unquenchable desire to lead their compatriots out of the bondage of monarchical rule, that their country might enjoy the blessings of national independence. For years before their purpose became generally known, it was nourished in secret, and when the opportunity arose to proclaim it, the plans of campaign were quickly matured and put in operation in Alto Peru and Quito, throughout the viceroyalties of Santa Fé and Buenos Aires, and in Chile, the patriotic armies finally concentrating their forces in Peru itself, the first and last stronghold of viceregal authority in South America.

During the government of the Viceroy Abascal,

whose administration lasted from 1806 to 1816, events occurred in Spain which precipitated the revolution in South America, though under all circumstances it could not have been long delayed. Napoleon had taken advantage of the debility and corruption of the Spanish monarchy under Charles IV. to invade Spain, hoping that the flight of the Braganzas to America would be followed by that of the Bourbons, and that the sceptres of both Spain and Portugal would thus easily be placed within his grasp. Charles, however, abdicated, in 1808, in favor of his son, Ferdinand VII.; and, in order to carry out his ambitious designs, Napoleon was obliged to resort to perfidy. After attracting the monarch and his father to Bayonne with specious promises, he sent General Murat to occupy Madrid at the point of the sword. All Spain was roused to rebellion against the invader, but the arrival of Napoleon himself with his veterans secured a final victory for the French, and Joseph Bonaparte was crowned king, orders being sent out from Bayonne that the Spanish-American colonists should transfer their allegiance to the new ruler.

By a decree of Charles V., in 1530, confirmed by his successor in 1563, the American colonies were authorized, in cases of emergency, to convoke general *Juntas* or political assemblies; and in the present crisis, when the imprisonment of their rightful sovereign had caused the authority of the Crown to be suspended, this right was exercised, in order to save the colonies from the yoke of a usurping power. The leaders of the revolution saw beyond this purpose the greater one, which was to achieve the final independence of the colonies. But the masses could not be led into any radical measures against their sovereign. The influence of

the monarchy, which had excited strong religious as well as political claims to their allegiance for three centuries, was all-powerful on the minds of a naturally conservative and loyal people; and it was only through fidelity to their king that the Spanish-Americans were first induced to take up arms against the constituted authorities of their country.

The result of the convocation of government Juntas in the various colonial capitals was a general declaration of loyalty to the banished King Ferdinand, and a refusal to recognize the authority of Spain so long as its government remained in the power of the usurper. In Peru, all the vigilance of the viceroy was employed in stifling the efforts of the patriots, which became ever more persistent. In 1810, a young nobleman of Lima, Don José de la Riva-Agüero, the leader of one of the secret societies formed for the purpose of promoting the revolutionary cause, was taken prisoner and banished to the interior. Another colonial grandee, Don José Baquijano, Count de Vista Florida, a poet and historian, the son of rich parents, joined the patriots and used his talents in behalf of the cause of freedom, his influence contributing to increase its popularity among the aristocracy. The Spanish government having proclaimed liberty of the press in 1810, a patriotic newspaper was started, called *El Peruano*, but it was immediately suppressed by the Viceroy Abascal. When the order arrived for the abolition of the Inquisition, the people went *en masse* to the building in which the court had been held, and ransacked its rooms, breaking to pieces the instruments of torture and destroying the archives.

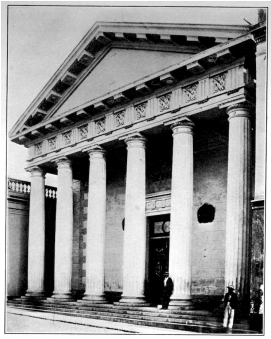
Royalist troops had to be sent to Quito in 1809 to oppose the patriots, who had driven out the chief authority and had assumed the national government;

and an army was also despatched, under command of General Goyeneche, to Alto Peru, where the revolutionists had imprisoned the president of the Audiencia. In both campaigns the struggle was so unequal that notwithstanding the heroism and determination of the colonists they were finally overcome. News of the defeat of the patriots at Guaqui, on the border of Lake Titicaca, reached Tacna when the army organized by the Limeño, Don Francisco Antonio Zela, was about to set out for Alto Peru; and, a detachment of royalist troops arriving soon afterward, Zela was captured by them and delivered to the authorities, who condemned him to exile in 1811. The following year, on the 13th of February, the Independence was proclaimed in Huánuco, but the ardent patriots who led the movement, Castilla, Araos, and Rodriguez, were supported only by raw recruits from the sierra and their campaign met with disaster, the chiefs being put to death.

Cuzco made its proclamation of independence in 1814. The leader of the patriots was one of the Caciques who had joined the Bishop of Cuzco in repelling the forces of Tupac Amaru thirty years earlier. He was known as Mateo Garcia Pumacagua, a brave warrior and an honest patriot. With him were Mariano, Vicente and José Angulo, Gabriel Bejar, Hurtado de Mendoza, Padre Muñecas, Luis Astete, Pinelo, and others. Their armies were despatched in three divisions, one of which, under command of Pinelo and Muñecas, marched to La Paz, besieged it and took possession.

After the victory of Guaqui, General Goyeneche had retired to Europe, to enjoy the honors conferred on him as Count de Guaqui and a grandee of Spain. General Pezuela and General Ramirez were sent to

succeed him, with troops to prevent the Argentine forces from advancing into Alto Peru; and General Ramirez, who was in Oruro when the patriots entered La Paz, led twelve hundred men against them, forcing them to retire. He then passed on to Puno and advanced on Arequipa in time to reinforce the royalist troops which had been defeated and scattered by another division of the Cuzco army, under command of the Cacique Pumacagua and Vicente Angulo, at that moment occupying Arequipa, amid the rejoicings of the patriotic citizens. The trained hosts of Ramirez were more than a match for the Cuzco troops, who were forced to retreat, while the victors entered the city in triumph. Pumacagua and Vicente Angulo made a desperate effort to recover their position, but when, after months of marching and counter-marching, the armies met at Umachiri, the patriots with badly organized troops, many of them undrilled Indians, while Ramirez had a force of thirteen hundred, well armed and disciplined, the result of the battle was a total overthrow of the Cuzco troops, who were pursued and again defeated in an encounter at Azángaro, the captives being scourged and then set free—after having their ears cut off as a menace to their sympathizers. The royalist troops found many of these mutilated heroes among the insurgents whom they overcame in a final engagement at Asillo soon afterward.



THE SENATE
CHAMBER, LIMA.

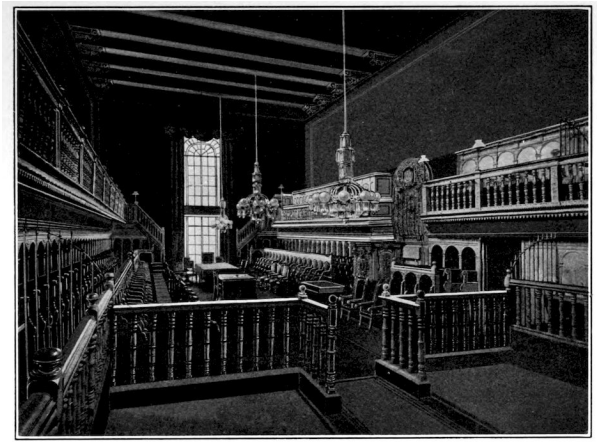
The third division of the Cuzco army, commanded by Mariano Angulo, Mendoza, and Bejar, marched on Huamanga, their progress as far as Andahuaylas being greeted by the people along the route with demonstrations of great joy, and the prospect appearing favorable for the capture of Jauja and Tarma. In Huancavelica they were also well received, by this time occupying all central Peru and cutting off the capital from communication with the royalist forces of Pezuela and Ramirez. The viceroy sent Colonel Vicente Gonzalez to meet them, and a battle took place at Huanta, the royalists gaining the day after seven hours' fighting, during which the streets and suburbs of Huanta were filled with the dead and wounded. Bejar, Angulo, and Mendoza returned to Andahuaylas for reinforcements,—which were supplied by the patriots of Abancay and other towns,—and then prepared to march on Huamanga. Meantime, word was received of the victories of General Ramirez over the two other divisions of the Cuzco army and of the advance of his men on Abancay. Through treachery, Mariano Angulo and Bejar fell into the hands of the enemy and Mendoza was killed. The triumph of the royalists, who thus

succeeded in putting down a revolution that had extended from one end of Peru to the other, threatening the very gates of the capital, was celebrated by condemning to death all the leaders, Pumacagua being hanged and his companions shot. In this courageous campaign, initiated by patriots representing every social class—an Indian, *mestizos*, and a *criollo* priest—the noble mission had levelled all ranks; the spirit of democracy had triumphed over caste; the proudest families of Peru mourned the loss of their sons, sacrificed for the cause of their country. A brilliant young poet of Arequipa, Mariano Melgar, was shot on the battlefield, and more than a hundred captives were cruelly murdered in Puno, among them, Miguel Paschal San Roman, the father of a future president of Peru.

While the troops of the viceroy were occupied in all parts of the colonial dominion, the patriots of the capital, led by Francisco de Paula Quiroz, a graduate of the University of Huamanga, took advantage of the momentary weakness of the garrison in Lima to prepare an attack, which, however, was frustrated by the arrival at Callao of the peninsular regiment of Talavera. The plot was discovered, and Count de la Vega, who commanded the garrison, was arrested on suspicion of complicity with the patriots, and imprisoned. Quiroz died in a duel. The government forces were victorious in all parts of the viceroyalty, news being received from Chile in 1814 that the patriots had been overthrown by the army of General Osorio, sent by Abascal to the relief of the royalists. But that which appeared to be a final triumph of the monarchy, was but a check in the advance of the patriotic cause, during which its leaders were able to reorganize their forces and, profiting by the experience they had gained, to make a better fight

than ever, snatching victory from defeat in one of the most glorious campaigns that illustrate the annals of modern history.

When the Viceroy Abascal retired to Spain, leaving the government to his successor, Don José Joaquin de la Pezuela, in 1816, Buenos Aires was the only stronghold of the patriot party. General La Serna was given command of the army in Alto Peru, and General Ramirez was made president of Quito. General Pezuela was the last of the viceroys. Though he arrived at a moment when nearly all Spanish-America acknowledged the authority of the Crown, which had been restored to King Ferdinand VII., yet the astute warrior was in nowise deceived as to the actual condition of affairs and the strength of the revolution which seemed to have been dominated by the king's armies. It was true that the Argentine patriots had retired from Alto Peru, leaving that country to fight its own battles under the *guerrilleros*; Chile's patriotic army had withdrawn across the Andes; Quito had been subjugated; New Granada had succumbed to the superior strength of the royalist armies; the cause of independence had been apparently suffocated in Venezuela, its remaining defenders having taken refuge in flight; but, though all these facts apparently signified absolute victory for the government, they really indicated only the ominous calm preceding the tempest, and it was not long before the darkness of gathering clouds enveloped the monarchy, bringing confusion to its ranks, that were to be utterly overwhelmed by the full force of the storm as it broke over them on the field of Ayacucho a few years later.



CHAMBER OF DEPUTIES, LIMA.

When the Viceroy Pezuela took command of the government, he found an empty treasury and general disorder in the various departments of colonial affairs. The king was disposed to establish rigorous absolutism in the monarchy, and ordered the severest punishment for the patriots who had given evidence of liberal intentions; their refusal to swear loyalty to the usurping Bonapartes was not regarded as entitling them to any consideration, unless they immediately declared their allegiance to the Crown, unreservedly. He counted on the support of the Holy Alliance, and felt sure that the encyclical sent out by Pope Pius VII. on January 30, 1816, to the archbishops, bishops, and clergy of America, obliging them to promote, by all means, the obedience and fidelity of the colonists to His Catholic Majesty, would have a speedy effect; the news of the victories won by his armies against the patriots was especially favorable to the triumph of absolute authority. But, without funds in the exchequer and with insufficient means of defence at his command, the Viceroy

Pezuela found himself confronted by a sudden resurrection of the enemy, stronger and more determined than ever, better organized and disciplined, and advancing in two powerful hosts, the one from the north, the other from the south, under the command of experienced and accomplished generals, whose fame rang throughout all Spanish-America. The glory of the viceroyalty, which had dazzled Peru for three centuries, dwindled before the splendor of their deeds of valor and patriotism.

From the South came the great Ejercito Libertador, or Liberating Army, which had been organized by General San Martin in Mendoza and had effected the complete overthrow of the royalist forces in Chile in 1817. The invading troops were composed of two thousand five hundred men and twelve guns, protected by the naval forces of the newly inaugurated republic of Chile, under Admiral Cochrane. Landing near the port of Pisco, in what is now called Independence Bay, on the 7th of September, 1820, General San Martin issued a proclamation the following day, in which he declared that the purpose of his army was not to make conquests, but to liberate a people who had trembled for three centuries under the barbarous rights of conquest. His orders to the soldiers were an evidence of good faith and a proof of his soldierly principles: all robbery was prohibited; all bloodshed, except on the battlefield, was to be punished by hard labor; any insult offered to the citizens of the country, whether Europeans or Americans, was a grave offence and might be paid for at the cost of life itself, according to the circumstances. In concluding his proclamation the Liberator paid a high tribute to the courage and humanity of his troops, stimulating their enthusiasm by an attractive picture of the

glories awaiting them as the heroic saviors of their oppressed fellowmen. This interesting document bore the date of issue, September 8th, 1820, with the significant words “First day of the liberty of Peru,” and the signature “San Martin.”

The viceroy hastened to make proposals of peace to General San Martin, inviting him to a conference for the purpose of agreeing on a basis of mutual understanding. The invitation was accepted, as San Martin saw in it his opportunity to gain time, to get into communication with the patriots of Lima, to learn the state of public opinion, the situation and strength of the viceroy’s army, and other important matters. The patriots of Lima had not been idle, though the vigilance of the colonial authorities prevented them from securing possession of the enemy’s stronghold; three daring leaders, among them Colonel Gomez, planned an attack on the fortress of Callao but they were captured and punished. Riva-Agüero, Francisco Javier Mariátegui, Pezet and Don Eduardo Carrasco, maintained correspondence with the emissaries of San Martin and gave valuable information. The conference between the envoys of Pezuela—who were Count de Villar and Don Hipólito Unánue—and San Martin’s representatives, Colonel Tomás Guido and Don Juan Garcia del Rio, took place at Miraflores, a suburb of Lima, and resulted in a short armistice, but in no agreement of peace; the viceroy proposed the submission of the patriots to a liberal government under the monarchy, while the patriots demanded the recognition of their independence.

Before leaving Pisco, San Martin sent General Arenales at the head of a thousand men in the direction of Huamanga; they were received at Ica and Huamanga with enthusiastic support, and

continued their march to Huancavelica, Huancayo, and Tarma. The viceroy sent troops to stop Arenales's progress, and the opposing forces met near Cerro de Pasco, the patriots gaining the battle, in which the royalist general O'Reilly and Colonel Santa Cruz were captured, as well as four hundred soldiers, who were added to the patriots' ranks. General O'Reilly received permission from San Martin to return to Spain, but committed suicide by jumping into the sea, rather than live under the shame of defeat; Colonel Andrés Santa Cruz accepted service in the patriot army, and was afterward president of the Peruvian-Bolivian Confederation. Arenales's campaign was notable for its influence in winning recruits to the cause of independence among the inhabitants of the sierra, who were greatly impressed by the conduct of the troops, especially their respect for property and human life, which had been ruthlessly sacrificed by the royalist armies.

The first point of disembarkation made by General San Martin after leaving Pisco was Ancón, to the north of Lima, where he received word that Guayaquil had declared its adhesion to the Ejercito Libertador. In the meantime, many Peruvian patriots had joined San Martin's army. A young soldier named Vidal became conspicuous for his zeal and energy and was promoted to a captaincy for valuable services at this time. Admiral Cochrane was busily preparing to seize the Spanish frigate *Esmeralda* in the port of Callao, and on the 6th of November, at midnight, he perfected his plans, organizing the squadron into two divisions, each of which advanced on the frigate from opposite directions; the Spaniards made a heroic resistance but to no avail, as the prize was captured and carried off to Ancón. This was one of the most daring and brilliant episodes of the

campaign. Soon afterward, General San Martin removed his army from Ancón to Huaura, near the port of Huacho, about one hundred miles north of Ancón. Everywhere he was welcomed by the patriots, whose number increased daily. The adhesion of Trujillo was secured through the Intendente, the Marquis de Torre-Tagle, his *pronunciamiento*, which was issued on the 29th of December, 1820, gaining for the patriot cause all the provinces of his jurisdiction, which included Lambayeque, Cajamarca, and Piura. Meantime, Arenales was making uninterrupted progress through the interior, the patriotic Huánuco having issued its *pronunciamiento* in favor of the cause immediately after the victory of Cerro de Pasco. In Lima, the viceroy was losing all control of affairs; the royalist battalion "Numancia," six hundred strong, joined the Liberator's army; the very secretaries of Pezuela were coöperating with the patriots; and public opinion was divided only between admiration for the Liberator and contempt for the policy of the viceroy, who, at least, controlled a larger military force than San Martin, and was better protected.

In January, 1821, the leading generals of the royalist army, distrusting the purposes of the viceroy and dissatisfied with existing conditions, demanded his abdication, and raised General La Serna to the supreme command. General Pezuela retired to Europe with his family. After his abdication more than a hundred royalist officers and soldiers joined San Martin's army, among others, Colonel Gamarra, who became president of Peru later; and Colonel Eléspuru, who organized the first exclusively Peruvian battalion in the Liberator's army. General La Serna, no more courageous than Pezuela, did not believe that he could offer sufficient resistance to the

advance of the patriot army on Lima, and retired to the interior, General San Martin entering the capital on the 12th of July, 1821. On the 28th of July, the date celebrated throughout the republic of Peru as "Independence Day," the proclamation of independence took place in the Plaza Mayor, in front of the government palace; after the memorable words: "From this moment Peru is free and independent by the will of the people and by the justice of their cause which God defends!" the standard was unfolded and the shouts of a joyous people voiced the sentiment of an emancipated country in *Viva la Patria! Viva la Libertad! Viva la Independencia!*

The Protector, as San Martin was called, began at once the organization of a provisional government. He appointed his cabinet, naming as Minister of Foreign Affairs, Don Juan Garcia del Rio; Minister of War and Marine, Don Bernardo Monteagudo; and Minister of Finance, Don Hipólito Unánue. The patriot Riva-Agüero was appointed President of the Department of Lima. Among the first political acts of the Protector was the abolition of slavery and of the *mita*. He also proclaimed liberty of the press and reform in the administration of justice and finance. At this time Lord Cochrane insisted that his soldiers were impatient to be paid; and, in order to meet their demands, he went to Ancón where he seized a cargo of silver ready for shipment, amounting, it is said, to four hundred thousand dollars. His action was disapproved by San Martin, and he retired from Peru. Meantime, the royalists were defeated in an attempt, made under General Canterac, to get reinforcements to the garrison in the fortress of Callao, which had been left in charge of General La Mar when La Serna withdrew from the capital. The

garrison was forced to capitulate and General La Mar entered the army of the Independence. The final triumph of the patriots depended on the capture of the royalist army, still encamped in the sierra, and the troops of the Protector were growing impatient over the delay; the political leaders were occupied with the preparations for the forthcoming national Congress, which was to meet the following year to promulgate the Constitution of Peru; in the midst of these conditions, General San Martin gave the reins of government into the hands of the Marquis de Torre-Tagle as Supreme Delegate and went to Guayaquil, in order to meet the great leader of the Ejercito Colombiano, General Simon Bolivar, who had accomplished for the northern provinces of South America that which he himself had done so well in the southern half of the continent,—securing their independence of the Spanish monarchy.

The particulars of the conference between General San Martin and General Bolivar in Guayaquil are not known to this day; but when the Protector returned to Lima he resigned the government into the hands of the first constituent congress, which met in Lima in 1822. This assembly conferred on him the title of Founder of the Liberty of Peru; gave him the grade of captain-general; decreed a life pension for him equal to that which Washington received from the United States; ordered that his bust should be placed in the National Library and a statue erected in his honor; and conceded to him in perpetuity the honors due to the chief of government. A short time afterward General San Martin went to Europe where he died in 1850 at seventy-two years of age. His patriotism, the constant and unfailing devotion with which he worked for the realization of the noble ideal to which his life was consecrated, his honorable

principles, magnanimous conduct, and sterling character, the intrepidity of his courage as a soldier, the modesty of his deportment as a victorious leader, place him high above most of the great men of history and make him worthy of immortality among the best of them.



THE HISTORICAL PALACE OF THE VICEROYS, LIMA.

The first independent Congress of Peru decreed that the government should be exercised by Congress, and that a Junta de Gobierno, composed of three of its members, should constitute the chief executive power. General La Mar, General Alvarado, and the Count de Vista Florida were named for the first Junta, General La Mar being appointed its president. The oath of allegiance to Congress took place with great *éclat* in September; the following year the Junta de Gobierno was dissolved and Don José de la Riva-Agüero was elected president of the Republic, taking the oath of office and receiving the *banda bicolor*, a band of ribbon in two stripes, “white and red,” which is still worn by the chief executive of Peru on official occasions. Congress also bestowed on

President Riva-Agüero the rank of grand marshal. At the same time, the command of the army was given to General Santa Cruz and General Gamarra was appointed chief of staff. The president gave especial attention to the army, and within a few months after his inauguration General Santa Cruz left Callao for the interior at the head of five thousand troops, in two divisions, one of which was under his own command and the other in charge of General Gamarra. They marched into Alto Peru and met the united royalist forces under La Serna's generals, Valdes and Olañeta, but were obliged to retreat before the superior force of the enemy; and Santa Cruz lost the greater part of his army while making his way to the coast over the bleak Cordillera, during a dreadful storm. La Serna, who had his headquarters at Cuzco, had organized his forces in two divisions: the army of the North, commanded by General Canterac and stationed in the valley of Jauja, as a menace to Lima; and the army of the South, under General Valdes, supporting the royalist cause between Arequipa and Potosí. This was the condition of affairs when General Santa Cruz left Callao. Soon afterward General Sucre, who has been called the diplomatic agent of General Bolivar, arrived in Callao with a force of three thousand Colombian troops. At the same time, General Canterac was preparing to march on Lima at the head of nine thousand men. In view of the circumstances, President Riva-Agüero convoked a council of war, which resulted in the appointment of General Sucre as commander-in-chief of the patriot army. Canterac entered Lima in June, 1823, with his splendid troops, but finding that Santa Cruz was on his way to the interior he retired to Jauja. With the advent of Canterac's army into Lima, the republicans removed

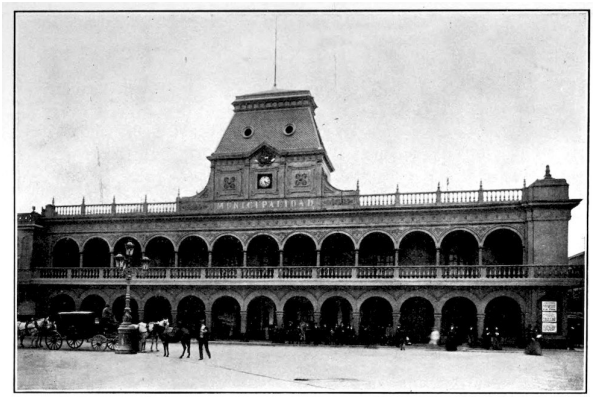
their headquarters to Callao, and later, to Trujillo. The difficulties incident to the inauguration of a new form of government occurred in the present case; a quarrel arose between Congress and executive, the president resenting the action of Congress in bestowing supreme authority on General Sucre, and the president's enemies seeking to undermine his authority. General Sucre, who immediately set out with his army to overtake Santa Cruz, gave the command of the capital to the Marquis de Torre-Tagle. The enemies of President Riva-Agüero secured his downfall, and after being treacherously seized and imprisoned, he was forced to retire from the country. He was one of the most distinguished characters of the revolution and his services deserved a better reward. Posterity is proud to honor, as one of the heroes of his country, the Grand Marshal Riva-Agüero, Marquis de Monte Alegre and Chevalier of the Order of Charles III.

General Bolivar arrived in Lima on the 1st of September, 1823. He was received with the greatest enthusiasm, and was immediately invested by Congress with supreme authority, military and political. Later, his power was amplified, General Necochea being at the same time made political and military chief of the capital, to replace the Marquis de Torre-Tagle who fell into disgrace, through his correspondence with General Canterac. As soon as possible, Bolivar began plans for the accomplishment of the great purpose that had brought him to Peru, and two months after his arrival he left Lima to establish military headquarters at Pativilca, two hundred miles north of the capital and due west of Cerro de Pasco near which the royalist troops were stationed, in the department of Junin. Preparations were at once begun for a campaign against the

enemy. The Liberating Army, which consisted of six thousand Colombian and four thousand Peruvian troops, was organized in three divisions,—two Colombian, under Generals Cordova and Lara, and one Peruvian, under General La Mar, the Peruvian cavalry being placed in charge of General Miller, that of Colombia under Colonel Carbajal's orders, and the Argentine cavalry under Colonel Bruiz, while General Necochea commanded the united cavalry force, General Sucre, who had returned from the interior, being appointed chief of staff of the whole army.

The presence of the great Bolivar, whose victorious campaigns in Venezuela, Colombia, and Ecuador had sealed the independence of those countries on the battlefields of Boyacá, Carabobo, Bomboná, and Pichincha, animated the now drooping spirits of the Peruvian patriots, and filled all hearts with hope and confidence. In the month of July, 1824, the Liberating Army of the North began its march toward Cerro de Pasco. The task of leading a large body of troops over the mountains was tremendous, especially as the supply of provisions had to be kept up at great cost, and the severity of the climate at such an altitude was a serious drawback. Over a similar pathway, five hundred miles farther north, the Conquerors had led their men three centuries earlier, on their way to Cajamarca. But on what a different mission! They sought the subjugation of a noble and gentle race, whom they hoped to rob and enslave "by right of conquest"; these advancing hosts were seeking to bring freedom and happiness to a suffering people. The victory of the former brought only an ignominious destiny to the Conquerors; the triumph of the latter is emblazoned in the high places of immortal glory. Pizarro's name is a synonym for cruelty and rapacity; the names of San

Martin and Bolivar thrill the soul, and stir its noblest sentiments.



THE MUNICIPAL PALACE, LIMA.

The final events in the history of South American independence took place within a year after the beginning of Bolivar's campaign on the plateau of Junin. The story of Junin is soon told. While the royalists remained inactive at Jauja, more than a hundred leagues to the south, Bolivar reached the plateau, on the 5th of August, 1824, and reviewed his troops, ten thousand strong, cheering them with those inspiring addresses which great military captains of all ages have found so effective. As soon as General Canterac learned of the approach of Bolivar, he advanced with his army, consisting of eight thousand infantry, thirteen hundred cavalry, and a proportion of field artillery, as far as the lake of Junin, near the southern shore of which the famous engagement took place. After a march of fifteen miles through a mountainous district, Bolivar's army reached an elevated point, from which they obtained a sudden view of the royalist

army, five miles away, marching over the plains of Junin. The patriot cavalry, nine hundred strong, having dashed forward, came up within a short distance of the royalists; putting himself at the head of his cavalry, Canterac ordered a charge which might have won the day, as the patriots, in their enthusiasm, had placed themselves in an unfavorable position; but the Spaniards were too sure of their victory and pushed in hot pursuit of the retreating cavalry, thereby giving an opportunity for a Peruvian battalion under Colonel Suarez, which had been detained in the marshes, to advance on the rear of the royalist ranks and thus afford the retreating forces a chance to rally; the result was a total and complete victory over the Spaniards after a battle that lasted less than an hour, during which not a shot was fired, the lance and sabre alone being used. The royalists lost nineteen officers and three hundred and forty-five soldiers of the line, besides eighty taken prisoners. The patriot losses were three officers and forty-two soldiers of the line killed and one hundred wounded.

The victory of Junin gave Bolivar command of Tarma, Jauja, Huancayo, Huanta, and Huamanga. General Canterac retired to Cuzco where he was joined by Valdes, and the viceroy himself then took command of the united armies, with Canterac as his chief of staff. The Liberator placed his troops in charge of General Sucre with instructions to go into quarters in the Apurimac valley, east of Ayacucho, during the rainy season. But the viceroy immediately began operations against the patriot army, hoping to get a position in their rear and cut off communication with Lima. While General Sucre fell back to Andahuaylas, La Serna led his army across the Apurimac and around by Pampachira and

Huamanga, and there countermarched along the Cuzco highroad to meet the patriots. His army numbered ten thousand men, with fourteen pieces of artillery, and sixteen hundred cavalry, presenting a very formidable force. When General Sucre found out that the viceroy was leading his army toward Huamanga, he left Andahuaylas and marched westward, crossing the Pampas River a few leagues southeast of Ayacucho, and reaching the village of Quinua, at the western extremity of the plain, on the 6th of December. The viceroy advanced and took his position on the heights of Condorcunca, which rose abruptly along the eastern boundary of the plain; General Sucre's troops were encamped in front of the Spaniards, about a mile distant and having Quinua in the rear. On the morning of December 9, 1824, the armies were ready for battle. The patriot forces were formed in close columns, General Cordova commanding the right, General La Mar the left, and General Miller the centre, with General Gamarra as first chief of staff. The troops did not number more than five thousand, but every soldier was fighting for a cause dearer than life itself, and every heart thrilled with patriotic fervor as General Sucre, in an inspiring voice, recalled their former achievements and urged them to fight for their honor and the salvation of their country, exclaiming: "On the efforts of to-day depends the fate of South America!" As the royalist army was seen descending Condorcunca, he added, pointing to their glittering columns: "Another day of glory is about to crown your admirable constancy." When the enemy appeared on the plain, General Sucre ordered the Cordova division and two regiments of cavalry to advance to the charge.

The field of Ayacucho presented an animated scene as the signal to attack was given by the gallant

Cordova, who, dismounting and placing himself in front of his division, waved his sword above his head with the enthusiastic order “Forward, with the step of victors!” His confident bearing had an immediate effect on the troops, and they moved to the attack in splendid order, the charge, which was made in four parallel columns with the cavalry in the intervals, proving fatal to the enemy. The historical fight was won after a little more than an hour’s struggle, during which the royalists were driven back with great slaughter. At first, the viceroy’s troops fought with skill and courage, but they were gradually driven back and obliged to abandon the field. The viceroy was wounded and taken prisoner, which had a depressing effect on his followers. General Valdes made an unexpected detour and attacked the left flank of the patriot army with such success that the fortunes of the day hung for a few moments in the balance; La Mar’s forces were obliged to retreat, and a part of Lara’s division which went to his assistance was also driven back; but at this critical juncture General Miller, commanding the Junin Hussars, made a splendid charge, forcing the enemy to retreat and giving the patriots time to recover their position. An impetuous charge was then made on Valdes’s ranks, which sent cavalry and infantry flying in all directions. The victory was won; General Canterac and General Valdes, as well as thirteen other generals, five hundred officers and three thousand rank and file, became prisoners of war. Before sunset General Canterac sued for terms, and a capitulation was agreed upon which does the highest credit to the generous spirit of the victors. The losses to the royalists were fourteen hundred killed and seven hundred wounded, while the patriots had three hundred and seventy killed and six hundred and nine

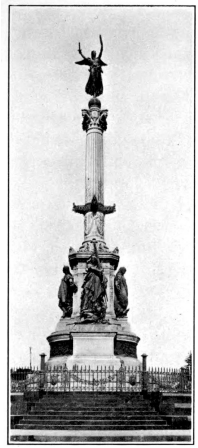
wounded.

Such was the victorious outcome of the battle of Ayacucho, which has been pronounced the most brilliant ever fought in South America, on account of the splendid discipline of the troops, the skill and daring of the officers, the presence of the ablest chiefs and highest representatives of both the opposing forces, and the undaunted bravery of the entire army on both sides. It is said that the viceroy's mistake lay in making any attack at all, but that he was impelled to it by the eagerness of his troops, tired of their long marches. After the victory, Huamanga received the name of Ayacucho. By the terms of the capitulation the Spanish officers were given their passports, and many of them set out for Spain immediately. The victory put an end to Spanish dominion in South America, the Viceroy La Serna recognizing, by his signature to the capitulation, the absolute independence of Peru. The subsequent history of the Republic is a record of the progress and development of a nation which had to learn the lesson of self-government after having been for centuries accustomed to give unquestioning allegiance to an absolute monarch, under a system that gave all honor to military prestige and social rank, and regarded as unworthy of consideration any human rights that were based on liberty, equality or fraternity.



ARMS OF PERU AT THE TIME OF THE INDEPENDENCE.

CHAPTER IX
PERU UNDER REPUBLICAN GOVERNMENT



MONUMENT
DOS DE MAYO.

The Independence of Peru was the crowning glory of the Spanish-American revolution. Here, in the heart and centre of colonial monarchism, where the very existence of society seemed to be threatened in the event of a change of government, and the vigilance of the authorities was so active that a single word in favor of liberty, spoken in an unguarded moment, was sufficient to place its author under the fatal ban of the Holy Office, the patriotic spirit had,

nevertheless, grown and developed, awaiting only a fair chance to dominate an overpowering environment. The Viceroy Pezuela realized the force of national sentiment when he hesitated to send his troops against General San Martin at Huaura, although the royalist army then at his command numbered eight thousand men, and he had every advantage over the precarious position of the patriots. The defection of the "Numancia" regiment, following on the capture of the *Esmeralda* and the victory of Cerro de Pasco, seemed to overwhelm the Spanish authorities with a sense of insecurity, as if they realized that these reverses signified a more powerful force at work to destroy the government than was apparent in the small army of the Liberator.

The fight in Peru was won in the secret councils of the patriotic party before the opposing forces met on the battlefield. When the standard of the Liberating Army was unfurled on the plain of Ayacucho, it mattered little that the royalist strength doubled that of the patriots, and that the viceroy himself appeared in the field, his silver helmet glistening at the head of his troops; the spirit of the warrior prepared for glorious victory or sublime sacrifice which animated every soldier of the republican army was not apparent in the royalist ranks; the officers in command of the king's forces were discontented because they were obliged to obey a foreign leader, General Canterac being a Frenchman of haughty manners and exacting discipline; the Indians were all patriots at heart and had been pressed into the royal service against their will: a presentiment of defeat had spread through the viceroy's camp the night before the battle, in spite of the royalists' superior numbers, and there was none of the exaltation which carried their opponents into the combat with the

exuberant confidence expressed in the order: "Forward, with the step of victory!"

The glad news of the final triumph of the patriotic cause was carried rapidly to every part of the country, and the joy of the people found expression in enthusiastic demonstrations of all kinds. In every city and town, religious services were held to render thanks to God for the success which had crowned the efforts of the nation to establish its freedom. The Liberator Bolivar was proclaimed by Congress president of the new republic for life, and the Colombian troops were voted a magnificent reward for their services in behalf of the independence of Peru. Henceforth the country that had been held most strictly under the bondage of Spanish conditions and customs was to be governed by its own people, in harmony with the principles for which its patriots had so courageously contended, and according to laws formulated and decreed on the responsibility of its own constituted authorities.

In the days of the viceroyalty the colonial offices of importance had been filled chiefly by Spaniards, the natives of the colony thus having had little opportunity to learn administrative methods. They were now to undertake the organization of a system of government which was not only unfamiliar to them, but which, considering the national temperament and traditions, it would be impossible to establish without overcoming tremendous obstacles.

As soon as the victory of Ayacucho was assured, General Sucre led his army to Cuzco, and this ancient city was once more the scene of celebrations in honor of a great conquest; though, while the former had meant the destruction and slavery of the original inhabitants, this one signified their emancipation and

protection. It was fitting that the capital of the Inca empire which had been subjugated by Spain three hundred years before, should be the first city to receive the patriots who had won its independence, and that the children of the new Peru should link their destiny with the descendants of its oldest civilization on this historic ground, both of them proud to claim the title of Peruvians.

After a short stay in Cuzco, General Sucre proceeded to Alto Peru, where he was chosen to preside over the first congress of the new republic, named Bolivia in honor of the Liberator, who was also invited to become its president for life. In acknowledgment of this distinction, General Bolivar went to Chuquisaca, afterward called Sucre to compliment the hero of Ayacucho, and took charge of the government, drawing up the famous constitution that received his name, and which he afterward tried, unsuccessfully, to impose on Peru. He abdicated the presidency in favor of General Sucre within a year and returned to Lima, where a council of government had ruled during his absence. The Liberator did not remain long in Peru, however, retiring from the country permanently on the 3d of September, 1827, to go to Colombia. General Andrés Santa Cruz became the president of the council of government after Bolivar's abdication. He convoked Congress to meet for the election of the president of the republic and to frame the national constitution. The question of establishing a satisfactory government code occupied the attention of successive administrations for twenty-five years, during which eight constitutions, based on republican ideas of government, were promulgated, the last, decreed in 1860, being still in force.

General La Mar succeeded Bolivar in the

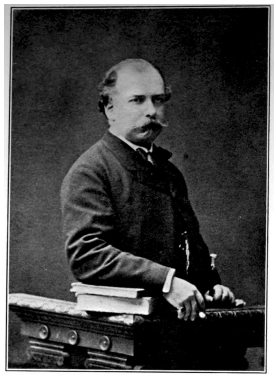
presidency; but as his native province, Quito, had been separated from Peru by the Liberator, and included in the new republic of Colombia, his election was declared null and void by a clause of the constitution, which provided that the president should be a Peruvian by birth. He hoped, however, to annex his native territory to Peru and thus legalize his position; and the opportunity to make the attempt came as a result of his interference in the affairs of Bolivia, which caused the abdication of General Sucre and the election of General Andrés Santa Cruz as president of that country. Bolivar resented the proceeding and declared war on Peru, to which La Mar responded by marching into Guayaquil with an army of four thousand men and taking possession of the city. He was forced to retreat before the Colombian army and withdrew to Piura, where he received news of his deposition from the presidency and of the election of General Gamarra, a native of Cuzco, who was inaugurated on August 31, 1829.

The military spirit was too strong, and the principles of representative government were too little understood in the beginning of the new life of Peru to admit of a strict conformity to the republican constitution; and it is not surprising that the descendants of a race of soldiers, with all the traditions implanted by an absolute monarchy, should err at first in their interpretation of political freedom. It was to be expected that the heroes of the Independence would be chosen to fill the highest places of honor in the new government, although the very nature and disposition of a successful military leader often disqualify him for the duties of civil administration. The earlier presidents were all men who had fought for the Independence, and with the

exception of La Fuente (vice-president in La Mar's cabinet and president in the interim), Orbegoso, and Vidal, they had been identified with the victory of Ayacucho.

In the frequent changes of government that occurred during the first ten years of the republic, some of the administrations were of short duration and of little historical importance. President Gamarra was despotic and arbitrary, and aroused the opposition of the more liberal members of Congress, who, led by the deputy from Tacna, Don Francisco de Paula Gonzalez Vigil, openly protested on the floor of the House against the unconstitutional conduct of the chief executive. It was the beginning of a persistent struggle to overcome militarism and to establish the government of Peru on a basis more consistent with the ideals of a modern republic. President Gamarra was in turn succeeded, in 1833, by President Orbegoso, whose administration was disturbed by continuous revolts in consequence of the irregularity of his election, and the jealousy of rival candidates. On the 23rd of January, 1835, General Salaverry, commander of the garrison of Callao, who had been promoted to the rank of brigadier-general for his services in support of President Orbegoso during previous revolts, suddenly declared himself against the government, which he said was dishonored by illegal arrests and acts of injustice. He was a high-minded, though impetuous, young officer, and he won many followers, being able to secure command of the government, which he directed with good purpose and ability; his authority was recognized for several months in all the republic except Arequipa, where Orbegoso had his stronghold. The latter sought the assistance of President Santa Cruz of Bolivia, and the overthrow of

Salaverry was accomplished after a series of engagements in which the Bolivian army was repeatedly checked; the battle of Socabaya, which took place on February 7, 1836, brought the struggle to an end, Salaverry being taken prisoner and condemned to be shot. This sentence was carried into effect in the central plaza of Arequipa ten days later. General Santa Cruz then proclaimed the Peru-Bolivian Confederation, which was divided into three states, northern and southern Peru and Bolivia; Orbegoso was made president of northern Peru and General Herrera of southern Peru, while General Santa Cruz became supreme director of the confederation with the powers of a dictator.



DON MANUEL PARDO. THE FIRST CIVIL PRESIDENT OF PERU.

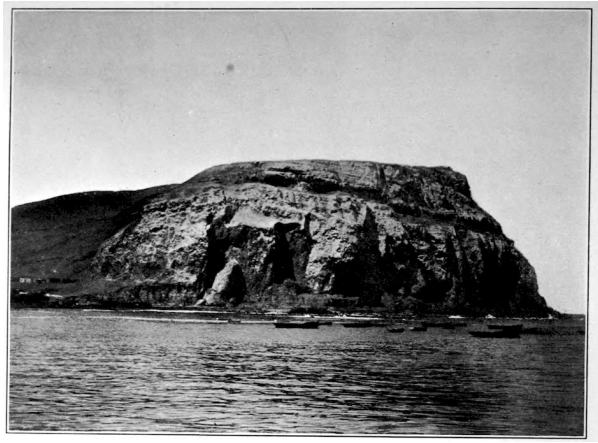
The Peru-Bolivian Confederation, inaugurated on the 1st of May, 1837, was not only unpopular in Peru and Bolivia, but it led to war with Chile. The Chilean invasion has been called the Nemesis of Salaverry, as the Chilean ships were full of exiled Peruvians, glad to have this opportunity to fight against Santa Cruz, the author of Salaverry's defeat and death. Orbegoso

deserted Santa Cruz and retired to Guayaquil. The Chilean forces were commanded by General Bulnes, who defeated the army of Santa Cruz in the battle of Yungay, in 1839, the "Supreme Protector" making his escape to Guayaquil, whence he sailed to France. The confederation was dissolved by General Santa Cruz prior to his leaving the country, and General Gamarra was proclaimed president of the republic for a second time. His ambition led him to invade Bolivia, where he was defeated and killed, in the battle of Ingavi in 1841. During his absence from Peru, Colonel Manuel Ignacio Vivanco seized the reins of government, declaring Gamarra's election illegal. He was deposed by General Castilla, Gamarra's commander-in-chief.

On the death of President Gamarra, Don Manuel Menendez assumed supreme power, but his election was disputed by La Fuente and Vivanco, who supported General Vidal for the presidency, while, in the meantime, General Torrico took more violent measures and deposed Menendez, declaring himself president. The greatest confusion followed, Vidal taking the field against Torrico, who was defeated. General Vidal, however, was more desirous of restoring order and peace than covetous of political honors, and in order to avoid further dissension, he resigned in favor of President Menendez; though a few days later his action was nullified by that of a new faction that declared in favor of General Vivanco, who assumed the government on the 8th of April, 1844. The unsettled political condition was a natural consequence of President Gamarra's death in Bolivia, and it continued until a leader appeared who possessed the resolution and strength necessary to establish order and authority.

General Ramón Castilla, who was elected president

of Peru in 1845, accomplished a great deal in promoting the welfare of his country. Possessing extraordinary administrative ability, he reorganized the various branches of public service, suppressed the taxation of the Indians, definitely abolished slavery, advanced education and undertook the construction of public works of great importance. During this administration, the first railways in Peru were built, between Lima and Callao (in 1848), also between Lima and Chorillos, and the first telegraphic service was established. The finances of the government were regulated by subjecting the national expenditures to an estimate sanctioned by Congress. Municipal improvements were encouraged throughout the republic, and the prefects of the various departments vied with one another in the construction of good roads, commodious public buildings and other progressive enterprises. Steam navigation, which had been initiated between Valparaiso and Callao in 1840, was extended to Panamá, the service being increased. The navy was reorganized and five new war vessels, operated by steam, were added to the squadron. The wealth of the republic increased in consequence of a great demand for the guano of the Chincha Islands, which became a source of immense revenue, and the government was thus enabled to arrange for the payment of the interest on the national debt:—a loan of one million two hundred thousand pounds sterling had been made in London in 1822, and another of six hundred thousand pounds in 1825, both at six per cent, which with the accumulated interest made a debt of nearly four million pounds. Negotiations were concluded by which the interest on this sum could be paid regularly.



THE MORRO OF ARICA.

After six years of peaceful government President Castilla was succeeded by President Echenique, whose administration lasted from 1851 to 1855, when he was deposed and President Castilla was reëlected. During his second term, this indefatigable statesman continued to devote his efforts to the improvement of the public service. Especial attention was given to the construction and discipline of the prisons. The foundations of the present penitentiary of Lima were laid in accordance with plans prepared and submitted by Dr. Mariano Paz Soldan, who had the work in charge. When, in 1862, the reins of government were passed to his successor, Grand Marshal Don Miguel San Román, President Castilla retired from office with everything to his credit that a patriot who has rendered good service to his country may claim. Three years later he became president of the Senate, at seventy years of age. By the terms of the constitution of 1860, the presidential period, which formerly lasted for six years, was reduced to four, the president not being

permitted henceforth to succeed himself by reëlection for a second term. President San Román, son of the martyred patriot of Umachiri, lived only a few months after his election, and was succeeded by Vice-President Pezet, during whose administration a conflict arose with Spain, with dire consequences to the prestige of the president. The Chincha Islands were seized by a Spanish fleet on the pretext of guaranteeing certain unjust claims, and President Pezet, who found himself unable to offer resistance, was obliged to make a settlement with Spain which was so unfair to Peru that it called forth vigorous protest and led to a revolution. The second vice-president, General Pedro Diez Canseco and Colonel Mariano Ignacio Prado were the leaders of the movement against President Pezet, who, rather than plunge his country into civil war, resigned office, Colonel Prado being proclaimed dictator in November, 1865.

One of the first acts of Dictator Prado was to form an alliance with Ecuador, Bolivia, and Chile to combat the aggressive designs of Spain. After an engagement between the allies and the Spaniards at Abtao, in the Chiloe archipelago, the latter proceeded to Valparaiso, which they bombarded, thence going on to Callao, where after a five hours' fight they were defeated and obliged to withdraw, never to return. Chile expressed the greatest admiration for the bravery and patriotism shown by the Peruvians, the Chilean minister in Lima writing to his government in praise of "the noble and valiant nation." The city of Santiago presented President Prado with a sword, in token of appreciation. Though the administration of Dictator Prado was liberal and his authority mild, the spirit of the nation was now opposed to an unconstitutional government,

and in 1868 he abdicated in favor of General Canseco, who immediately convoked Congress to elect a new president. The choice fell on Colonel José Balta. His administration is noted for the extensive improvements made in public works during that period, from 1868 to 1872.

The influence of militarism, which had been so powerful during the first days of the republic, gradually declined, as republican principles became better established and a younger generation grew up more zealous for the moral and material development of the country than for glorious records of the battlefield. General Pezet was the last of the heroes of Ayacucho who occupied the presidency. Colonel Balta was only eight years old when the victory of Ayacucho was won, and thus, born a child of the republic, he grew to manhood under conditions which enabled him to appreciate the needs as well as the accomplishments of the nation. He saw that, in order to realize the progress for which the people were so earnestly struggling, greater facilities of communication were indispensable, and he devoted his attention especially to the construction of important railways, their cost being defrayed with the product of the national loans of the years 1869, 1870, and 1872. These loans increased the foreign debt of Peru to thirty-two million nine hundred and fifty-four thousand pounds sterling, and the sales of guano were pledged as security for its payment. During this administration, the region of the Amazon, which had been opened up to traffic by General Castilla, was put in closer communication with the capital, explorations being made on the tributaries—Pachitea, Perené, and others. The city of Lima was beautified, a new iron bridge was built across the

Rimac River, and a great industrial fair was inaugurated, the handsome Exposition Palace being built for the purpose. When his presidential term expired, in 1872, Don Manuel Pardo, who had founded the civil party in opposition to militarism, was elected his successor. A few days before President Balta was to retire from office, his Minister of War, Colonel Tomás Gutierrez, in conspiracy with officers of the army, effected a *coup d'ètat*, overpowering the president, who was carried off and imprisoned, and, later, assassinated. Gutierrez caused himself to be proclaimed by his officers Supreme Ruler of Peru; he had already given secret orders for the capture of Don Manuel Pardo,—whom he was determined to get out of the way in order to establish his authority more securely,—but the president-elect was informed of the imminent danger which threatened him and he succeeded in making his escape on board a man-of-war which lay in the harbor. But the *coup d'état* found no sympathy with any political party, and had no significance beyond the ineffectual attempt of a few soldiers of inflamed ambition and little patriotism to impose their will on a law-abiding people; the citizens of Lima and Callao rose *en masse* against the treacherous soldiers and overthrew them, putting to death Tomás Gutierrez and two of his three brothers implicated in the deed. The surviving brother deeply repented his share in the revolt, and spent the remainder of his life in an honest and brave attempt to expiate his crime.



DON MANUEL CANDAMO— ELECTED PRESIDENT OF PERU 1903, DIED 1904.

President Manuel Pardo was inaugurated on the 2d of August, 1872. Born in Lima in 1834, of a family distinguished for generations as statesmen and men of letters, he had early imbibed the sentiments of patriotism. His education began in the college of San Carlos, Lima, and was completed in Barcelona and Paris, where he developed an especial interest in the study of political science and finance. When still in his early twenties he began his public career as one of the founders of *La Revista de Lima*, a periodical of importance; and, in 1858, he received the appointment of *Oficial Mayor* in the Ministry of Finance. In 1864, the first bank in Lima was founded by him, and, during the administration of the Dictator Prado, he was promoted to the post of Minister of Finance. As mayor of Lima and as director of its benevolent societies, his official services were of such importance that the citizens presented him with a gold medal in token of their gratitude. This occurred during a period when the capital was visited by an epidemic.

Possessing unusual gifts and wide experience, President Pardo was well equipped to fulfil the highest duties of the state. He devoted himself with particular energy and purpose to the intellectual development of his country, and introduced radical reforms in various branches of the public service. In no period of the republic was more rapid progress shown in the culture of the people than during this administration, when the encouragement of education stimulated a love of knowledge among all classes. A Faculty of Political and Administrative Science was created, also a School of Engineers and a School of Science and Arts; the military and naval schools were reorganized, and the School for Midshipmen of the Navy as well as the School for Corporals and Sergeants of the Army was established. The present system of modern instruction conforms to the code promulgated by President Pardo. His administrative ability was seen in every department of the government. He organized the national guard and the police service; established departmental, provincial, and district councils, to overcome municipal centralization; coöperated with the judiciary in maintaining the authority of their decisions; ensured the stability of the financial system and reformed the mining code.

Unfortunately, the administration of President Manuel Pardo succeeded a period of material expansion so costly that the responsibilities resulting therefrom were of extraordinary weight and difficulty, and could be met only by heroic sacrifices. The public debt called for an immense sum to pay the interest, and caused a financial and economic crisis, which made it impossible to redeem the bank notes, and necessitated the issuance of government notes. In order to improve the economic situation,

President Pardo, realizing that Peru contained the world's chief nitrate and guano deposits, conceived the plan of establishing a nitrate monopoly. He hoped by controlling the nitrate output to destroy the competition which nitrate had waged against guano, the country's principal source of revenue, and the chief means of paying its public debt. By this and other patriotic measures, a reform in existing conditions was to be effected which would relieve the financial strain and restore the prosperity of the country. But the intensity of the commercial crisis and the unsettled state of politics that always accompanies panic conditions, made it impossible for the great statesman to realize his hopes, and his administration was a continued struggle through one of the most trying financial periods of the republic. President Manuel Pardo, the founder of the Civil party, was the first executive to dominate the tendency which had hitherto prevailed in Peruvian politics of keeping the public offices in the hands of a privileged class. He was impartial in his recognition of superior worth wherever he found it.

The dictator, Don Mariano Prado, was elected constitutional president to succeed President Pardo in 1876, the latter being called to the Senate, of which he became president the following year. On the 16th of November, 1878, while passing through the ante-room to the Senate Chamber, the illustrious statesman met his death at the hand of an assassin. An ignorant sergeant committed the deed which robbed Peru of one of her noblest and devoted patriots, and plunged the whole nation into grief. By what strange fatality the defender of the masses and their most sincere protector should have been murdered by one of their number is no more to be explained than that Lincoln, Garfield, and McKinley

should have been similarly sacrificed while laboring in behalf of the sacred principles of human liberty.

In the year 1879 the war of the Pacific was inaugurated by Chile, whose government claimed that its interests were threatened in consequence of a treaty of alliance made six years earlier between Peru and Bolivia, which Chile denominated a secret compact. The treaty was known to the Chilean Minister in Bolivia in 1874, however, and was officially announced to Argentina in 1876. According to some authorities, Chile sought a pretext for war, hoping to gain possession of the nitrate beds of Tarapacá. In any case, its government was well prepared for war, having just reorganized its navy and purchased the new ironclads *Almirante Cochrane* and *Blanco Encalada*, which were superior to the Peruvian ironclads *Huascar* and *Independencia*, purchased ten years earlier. The first attack was made on Bolivia, but that country was in no condition to resist a powerful enemy, and the war soon became a trial of strength between Chile and Peru. The first naval engagement occurred off the coast of Iquique, Rear-Admiral Miguel Grau commanding the *Huascar*, and Captain Moore the *Independencia*, against the Chilean corvette *Esmeralda*, commanded by Captain Arthur Prat, and the gunboat *Covadonga*, commanded by Captain Condell. The *Esmeralda* was sunk by the guns of the *Huascar* and Captain Prat lost his life in the engagement, though fighting with great heroism. A letter from Admiral (then Captain) Grau of the *Huascar* to the widow of the Chilean hero, reveals the noble character and gentle heart of the victorious commander, who was soon to meet his own death fighting against greater odds. “Captain Prat died,” he wrote, “a victim to his excessive intrepidity in the

defence and for the glory of the flag of his country. I sincerely deplore this mournful event, and in expressing my sympathy, I take the opportunity of forwarding the precious relics that he carried on his person when he fell, believing that they may afford some slight consolation in the midst of your great sorrow." Such thoughtful tenderness inspires the greatest admiration for this brave man. Meantime the *Independencia* in pursuit of the *Covadonga*, and drawing much more water than the adversary, suddenly ran on the rocks and became a total wreck, this fatal accident proving a deathblow to Peru, as the strength of the Chilean fleet was now overwhelming. The brilliant exploits of Admiral Grau kept the enemy at bay for four months, during which he protected the Peruvian coast by a series of rapid and skilful manœuvres. The discontent in Chile over the inactivity of the fleet became so great that a new War Minister was appointed, whose first act was to order the two ironclads back to Valparaiso to be overhauled, as they were no match in speed for the *Huascar*. The Chilean navy was practically reorganized, merchant ships were engaged to transport troops, and a few were purchased to be used as men-of-war. The naval fight was really a single-handed encounter between the *Huascar* and the two Chilean ironclads. Admiral Grau's heroism was sublime. The English historian, Clements R. Markham, who has written a detailed description of this war, says that "the Chilean squadron consisting of two ironclads and several other vessels, all carefully and thoroughly refitted, was despatched from Valparaiso for the purpose of forcing the *Huascar* to fight single-handed against hopeless odds." Meantime gallant Grau was along the coast, doing his utmost to hinder the preparations of the

Chileans for a military invasion of Peru. On the morning of the 8th of October, 1879, as the *Huascar*, followed by the gunboat *Union*, was slowly steaming northward from Antofagasta, the three Chilean warships, the *Blanco Encalada*, *Covadonga*, and *Matias Cousiño* appeared in sight to the northeast near Point Angamos; the *Huascar* turned to the northwest and put on all speed to escape the enemy, when suddenly the *Almirante Cochrane*, *O'Higgins*, and *Loa* came into view, heading from the very direction in which the *Huascar* was steering. Undismayed by the critical situation, Admiral Grau ordered Captain Garcia y Garcia, the commander of the *Union* to put on full speed and get out of danger, as in case of the loss of the *Huascar* the *Union* would be the only serviceable vessel left to Peru. In the fight which followed, a shell from the *Cochrane* struck the pilot tower of the *Huascar*, in which were Admiral Grau and one of his lieutenants, destroying the tower and killing its occupants, who were blown to pieces. The brave hero and his ship met their doom by the same blow, as, up to that moment, the *Huascar* had held its own. A few minutes later, the *Blanco Encalada* fired on the doomed *Huascar*, its shell killing Captain Elias Aguirre, who had taken the admiral's place. No sooner had he fallen than his successor, Captain Manuel Carbajal, met the same fate, to be followed by Lieutenant Rodriguez, whose place was immediately taken by Lieutenant Enrique Palacios, until a fragment of shell struck him down and the command devolved on Lieutenant Garezon. When the terrible combat ended, it was found that one-third of the one hundred and ninety-three officers and men on the *Huascar* had been killed or wounded.



GENERAL ANDRÉS CÁCERES, PRESIDENT OF PERU, 1886–1890 AND 1894–1895.

In the hecatomb of Angamos perished Peru's last hope of keeping the enemy from an attack on the coast, which extended fourteen hundred miles in length and presented peculiar difficulties of defence, because of the desert regions that occur at intervals. The movement of troops was practically impossible in case of a blockade of the ports, and the uncertainty of the chosen point of attack made it necessary to prepare for defence everywhere. In November 1879 the invading Chilean army, consisting of ten thousand men, and supported by the Chilean fleet, began a series of attacks on land which, with the exception of the battle of Tarapacá and a few minor engagements, resulted in victory for the invading troops. The only advantage Peru could claim lay in the skill of her generals and other commanding officers who performed miracles in manœuvring the small forces at their disposal. General Buendia, commander-in-chief of the Peruvian army, was fortunate in the officers who surrounded him. His chief staff officer, Colonel

Suarez, who led the troops in the victory of Tarapacá, and Colonel (now General) Andrés Cáceres, who received the felicitations of his chief on the field of battle on that memorable occasion, showed themselves worthy descendants of a race of warriors; Colonel Bolognesi, Colonel Zubiaga, Colonel Pardo de Figueroa, Colonel Rios, all of whom lost their lives in the service of their country, were soldiers whose military genius, no less than their heroism, reflected glory on their country. The name of Bolognesi is especially revered in Peru, in memory of the heroic fight which this indomitable hero made on the Morro de Arica, June 5, 1880. The war had gone against the allies, the command of the sea giving the Chileans a tremendous advantage; though, in spite of their watchfulness, the *Union* and small transports succeeded in running the blockades and getting troops, arms, and clothing to the Peruvian army at various points. The assault and capture of Arica was to bring the struggle close to its final scene —the last formal resistance on the part of Peru being made at Huamachuco under the command of General Cáceres—and this thrilling event proved a fitting climax to one of the saddest dramas in the history of republican America. Colonel Francisco Bolognesi was given command of the defence of Arica. With him were Captain Moore, Alfonso Ugarte, Colonel Inclan, Arias, Varela, and the Cornejo brothers, all prepared to die with their leader rather than surrender. The heavy bombardment from the *Cochrane*, *Magallanes*, *Covadonga*, and *Loa* was answered by the monitor *Manco Ccapac* and the shore batteries, the guns on the Morro doing effective service; but the odds were more than two to one of disciplined troops against volunteers and the result was inevitable. Bolognesi, Moore, and Alfonso Ugarte stood together at the

guns as the fort was taken, and met the death of heroes. The story of Arica and of the events which followed chills one with horror at the thought that such things could be; and the nation to whom victory was thus brought must sincerely regret that it was won at such dreadful cost. Peruvian industries and commerce were paralyzed, as if the whole land had been scourged by a plague; and the beautiful City of the Kings, with its population of one hundred thousand, as well as the suburbs, Chorillos and Miraflores, presented a spectacle of general desolation.

The War of the Pacific lasted four years and a half, and closed with the Treaty of Ancón, which was signed in Lima on the 23d of October, 1883, by General Manuel Iglesias, the commander of the Peruvian army in the north, who believed there was no other way to obtain peace than by submission. In accordance with this treaty, the province of Tarapacá, with its valuable nitrate fields, was given up to Chile unconditionally and for all time; and the provinces of Tacna and Arica were ceded for a period of ten years, subject, at the expiration of that time, to a plebiscite, which would definitely establish their nationality; it being stipulated that the country in whose favor it should result, should pay to the other the sum of ten million pesos. This plebiscite has not yet been held. After the signing of this treaty, General Iglesias assumed command of the government, the Assembly convoked by him ratifying his appointment as president of Peru and approving the Treaty of Ancón. But a great part of the nation refused to recognize his authority and could not be induced to lay down their arms; General Cáceres, who with General Canevaro and others had sustained the honor of their country through four years of

incessant struggle against heavy odds, continued the bitter fight to the last.

On the 2d of December, 1885, General Cáceres occupied Lima and was installed as constitutional president of the republic on August 10, 1886, seven years after the declaration of war by Chile. He was the unanimous choice of the nation and was elected amid the acclamations of the people, without regard to political parties, his election signifying the final restoration of peace. President Cáceres devoted his chief attention to reorganizing the various departments of the administration. The consolidation of the public debt was effected, the foreign debt contracted by the loans of 1869, 1870, and 1872 being cancelled by a contract with the corporation which represented the bondholders. By this contract, Peru ceded, in payment of its debt, the usufruct, for sixty-six years, of all the state railways and the guano in Peru, not, however, in excess of three million tons, and furthermore obligated itself to pay eighty thousand pounds a year for thirty-three years in consideration of the construction of one hundred and sixty kilometres of railway in addition to the mileage already built.

When General Cáceres retired from the presidency in 1890 he was succeeded by Colonel Remigio Morales Bermudez, who died just before the expiration of his term in 1894. The second vice-president, General Borgoño, assumed the presidency, disregarding the right of the first vice-president, Dr. Alejandrino del Solar. The disturbances threatened by this irregular proceeding culminated when General Cáceres assumed command of the government for the second time, though his attitude brought about the coalition of the Civil and Constitutional parties, formerly antagonistic but

henceforth proving a powerful combination for political peace and progress. General Cáceres resigned from the presidency in March, 1895, and a governmental committee took charge of the administration, presided over by Don Manuel Candamo, its first act being to convoke Congress for a general election.



SCENE ON BOARD A PERUVIAN WARSHIP.

General Don Andrés Avelino Cáceres stands among the foremost leaders of Peruvian politics, combining, with extraordinary success, the gifts of a soldier and a statesman, fearless and unyielding on the battlefield, clear-headed and resolute in the cabinet. Born in Ayacucho on the 11th of November, 1838, the hero of many combats has passed his three score and ten years with the same disdain of fatigue in his march with Time that he used to display when outgeneralling the enemy of his country. When only sixteen years of age he solicited and received the appointment of sub-lieutenant in the Ayacucho battalion. He fought with credit under General Castilla, who afterward sent the handsome young

soldier to Paris as military attaché to the Peruvian Legation. During the administration of the dictator Prado he was prefect of Cuzco, and when the war of the Pacific began, he was among the first to march to Tarapacá with his famous battalion, "Zepita," which he commanded as Lieutenant Colonel; his bravery at Tarapacá, Tacna, Chorillos, Miraflores, Pucará, and Huamachuco, made his name renowned in war, as his efforts to establish reform and progress in the government, which he twice directed as chief executive, have brought him fame in the victories of peace.

The result of the elections of 1895 was the choice of Don Nicolás de Pierola, a well-known statesman, whose government was one of order and improvement in financial and industrial affairs. During his administration the gold standard was adopted in Peru, the monetary unit being the Peruvian pound, equal in weight and fineness to the English pound sterling. This reform has greatly stimulated the investment of foreign capital in Peru, the stability of exchange being an important factor in attracting all kinds of enterprises. Among other noted reforms, President Pierola secured the reorganization of the army, obtaining from the French government the appointment of a military mission to direct this work; a military school, under the direction of French officers, was established, which has proved eminently satisfactory. To President Pierola is also due the inauguration of the national general postoffice, and projects for the construction of a state prison, an insane asylum, and other edifices. His government was marked by peace and order, and the country made rapid progress in recuperating from the effects of the war of the Pacific. President Pierola was succeeded by President Eduardo Lopez de

Romaña, who continued the work of peaceful development, retiring from office at the end of his term to give place to President Manuel Candamo, who was elected in 1903.

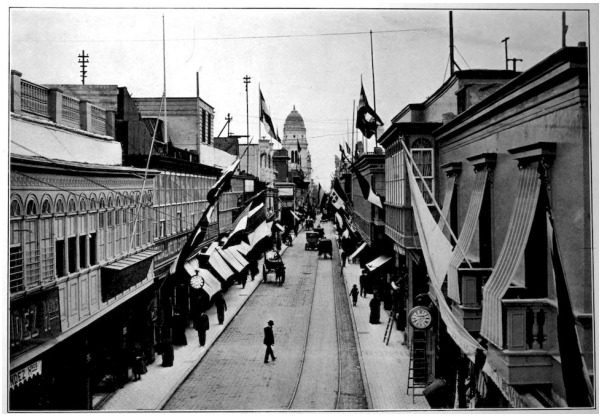
President Candamo was a statesman of progressive ideas and lofty principles, and a leader of the Civil party, founded by Don Manuel Pardo; his programme of government included many important measures for the national well-being. A law was passed devoting the product of the tobacco tax to the construction of new railways, and taxes were decreed which doubled the fiscal revenue of the state. Every effort was made to turn the people away from a bitter contemplation of the past, with its terrible experiences, and to direct them toward a brighter future. The remembrance of suffering and loss, under peculiarly unfortunate circumstances, was resolutely stifled, to give place to the nobler sentiments of aspiration and hope, under the guiding genius of a leader who believed in looking forward, not backward; in overcoming hard conditions, not in bewailing them. And the people were ready to follow the wise direction of a chief executive who stimulated them to make their best endeavors and who encouraged education, industrial development, and commercial activity by every possible means. The administration of President Candamo marked the inauguration of a new era for Peru. The strife that had followed the period of war was buried away never to be resurrected. The sentiment of the nation was shown to be in accord with all that contributed to the peaceful progress of the country. The principles of industry and prudence which had been so earnestly upheld by his illustrious political teacher, Don Manuel Pardo, were sustained and made more popular than they had ever been, by the

example of the new leader, who was the second president elected by the Civil party. But his patriotic efforts were cut short by his death only seven months after being elected to office, and the nation was called to mourn the loss of one of its most illustrious sons. The demonstration of grief with which the sad news of President Candamo's death was greeted in every town and hamlet of the republic afforded a touching evidence of the esteem and affection he had won from all classes, the rich and the poor, the proud and the humble, by his high principle and sterling patriotism. The funeral ceremonies were attended with every honor that a sorrowing nation could bestow in recognition of the dignity and glory with which their lamented president had served his country. On the death of President Candamo, the second vice-president, Señor Serapio Calderon, succeeded to the office of chief executive. He governed with prudence and success during the months that intervened between the death of President Candamo and the inauguration of his successor, a period that was marked by the unsettled conditions which are usual during the year of the presidential election in all republican countries. By his authority a general election was called which resulted in the choice of Dr. José Pardo as president of the republic. The proclamation of his election was attended by demonstrations of the national enthusiasm in a series of banquets and speeches in all the cities of the republic, which afforded opportunity for the expression of the spontaneous and sincere admiration of his devoted supporters. His youthful appearance and distinguished presence added to the interest which a recognition of his well-proved ability and energy gained from the applauding multitude, and the *vivas* carried a note of

affection as well as esteem as they were repeated in every street and alley of the capital. On the 24th of September, 1904, he was inaugurated by the sovereign will of the nation, in accordance with the principles of the Civil party, founded by his illustrious father. The record of his administration affords ample proof of the good judgment of the people who elected him their chief executive.



COAT-OF-ARMS OF PERU.



ONE OF THE PRINCIPAL STREETS OF LIMA, DECORATED ON A NATIONAL HOLIDAY.

CHAPTER X
THE ADMINISTRATION OF PRESIDENT JOSÉ PARDO



POST OFFICE, LIMA.

The inauguration of Dr. José Pardo took place amid the enthusiastic demonstrations of a people who recognized in their chosen leader a statesman of upright character and worthy principles, well equipped to maintain the authority of a just, liberal, and progressive government. There was more than the jubilant celebration of a victorious party in the festivities of that day, the nation exhibiting an affectionate pride in the accession of their young president, who followed in the path opened up by his illustrious father and illuminated by President Candamo, and who thus represented the highest

hopes of civil government.

Although only forty years of age at the time of his election, President Pardo was an experienced statesman and diplomatist, having been Minister of Foreign Affairs and President of the Council of Ministers during the administration of President Candamo, as well as diplomatic representative of the government on a special mission to the Court of Spain in a previous administration. His education, which began in the Lima Institute, a college founded by President Manuel Pardo, was directed in accordance with the liberal ideas that governed his father's principles, and from the beginning it became evident that the student would develop into the statesman. When he was graduated from the University of San Marcos at the age of twenty-five, he held the degrees of Doctor of Jurisprudence and Doctor of Political and Social Science. During President Candamo's term, Dr. Pardo successfully advocated the settlement by arbitration of difficult questions between his country and Bolivia, Ecuador, and Brazil; and, as president of the ministerial council, he was the principal leader in framing important laws for the building of railroads and for fiscal reform which were afterward sanctioned by Congress.

When President Pardo assumed office, he proceeded, with energy and decision, though without any ostentatious display of reform, to carry into effect the policy which he had adopted, and which was declared in his inaugural message. The keynote of his administration is industrial and educational progress, and at no time in the history of Peru have its public institutions and private enterprises been in a more advanced and promising condition. Toleration in religion, justice in legislation, and an

earnest endeavor to promote the well-being of the country, morally and materially, have been exemplified in the attitude of President Pardo's government throughout the four years that he has guided the destinies of the nation. In foreign relations, Peru has attained a more honored position than ever before. The nation was represented with distinction in the Pan-American Conference at Rio de Janeiro in 1906, and at the International Conference of the Hague in 1907. In home government, in military matters, in the departments of justice and public instruction, in finance, and in the development of public works of enormous benefit to the country, the results of a wise and careful direction of executive authority are to be seen. Education has been reformed and established on a uniform and democratic basis, the annual appropriation of funds for this purpose having been increased under the present government to three times the amount formerly set aside for its maintenance; it now amounts to nearly one-tenth of the budget. The postal service has received especial attention, and improvements have been made which render it one of the most efficient branches of public administration. The reconstruction of the national navy has been effected during the present term, the new cruisers, *Grau* and *Bolognesi*, which arrived in 1907 from the European shipyards, being handsome modern battleships.

Industrial progress has been fostered and encouraged by the extension of railways, and new lines are under construction in every part of the republic. Commerce has increased every year and the fiscal receipts have nearly doubled within the past four years. Foreign capitalists are constantly making new investments in the country, the statistics

showing that twenty-nine mining and agricultural enterprises were established in Peru in 1907, of which a great many were of foreign ownership. The sources of national wealth have increased, partly owing to the discovery of valuable mines of coal and petroleum and to the revival of Peru's guano industry, which promises to be richer in production than ever before. The interests of agriculture have been promoted by a careful study of its needs in the various regions; hydrographic experts have been employed to solve the problem of irrigation in the dry sections of the coast and artesian wells have been sunk at various points in the northern district. The importation of thoroughbred stock, the employment of foreign specialists in the various branches of husbandry to give lectures on the subject, and the free and liberal distribution of pamphlets, reports, and maps throughout the farming communities have been among the activities of the government in behalf of agricultural reform.

Public health receives greater consideration and attention than formerly, Congress having voted large sums for the purpose of carrying out sanitary works in the centres of population throughout the republic, especially in the ports. Commissions, composed of medical men and engineers, have undertaken the improvement of sanitary and hygienic conditions, and this important reform is now far advanced, many cities already enjoying its benefits.



PATIO OF THE POST OFFICE, LIMA.

President Pardo has been ably assisted in his administration by the members of his cabinet, who have carried out the policy of their chief with unfailing judgment. When elected, he selected the following well-known statesmen to form his ministerial council: Dr. Javier Prado y Ugarteche, Foreign Affairs; Dr. Augusto Leguia, Finance; Dr. Eulogio Romero, Government and Home Affairs; General Muñiz, War and Marine; Dr. Jorge Polar, Justice, Public Instruction and Worship; Dr. José Balta, Public Works. The Minister of Public Works is also Minister of *Fomento*, having in charge the patronage, or promotion, of public enterprises. Under the direction of this cabinet the affairs of the administration were conducted with eminent success, and when it was succeeded by the present executive council, the progressive policy that had been so well interpreted was continued, and still reigns. The members of the cabinet at present are: Dr. Solón Polo, Foreign Affairs; Dr. Carlos Washburn, Justice, Public Instruction and Worship; Dr. German Schreiber, Finance; Dr. German Arenas, Government

and Home Affairs; General Juan N. Eléspuru, War and Marine; Dr. Delfin Vidalón, Fomento and Public Works.

Dr. Solón Polo, the Minister of Foreign Affairs, enjoys the distinction of being one of the best informed statesmen of Peru regarding diplomatic questions between his country and foreign powers. He has had large experience in the affairs of government, and, added to this advantage, he has the gift of diplomacy, these two factors accounting for the prestige the Foreign Office enjoys under his administration. Since his appointment as Foreign Minister, the question of boundaries,—which constitutes the chief element of discord between South American countries,—has approached nearer its final solution so far as Peru is concerned, and friendly relations exist between that country and her neighbors; though Chile still postpones the settlement of the Tacna and Arica question, the plebiscite which was to have been held some years ago not yet having taken place. The dependencies of the Foreign Office in Europe and America have maintained the utmost concord with the *Ministerio*, and the foreign diplomatic corps has cordially reciprocated its friendly attitude. The Peruvian Minister to Washington, Dr. Felipe Pardo, has been active in promoting good feeling between his country and the United States; in conveying the invitation from the Foreign Office to Mr. Root to visit Peru, in 1906, he did so in such pleasing language that the great statesman referred to its gracious character more than once, with evident appreciation.



THE PRESIDENT'S COACH LEAVING THE GOVERNMENT PALACE FOR THE HOUSE OF CONGRESS.

Dr. Carlos Washburn, the Minister of Justice, Public Instruction and Worship, is President of the cabinet. His department supervises the various judicial institutions, the plan of national education, and the ecclesiastical government of the country. Dr. Washburn is a jurist of eminent talent and has had a distinguished career in the administration of justice. He was Judge of the Superior Court of Lima when called to the higher post. During the present term, the department of justice has established a superior court in Iquitos, and has instituted various reforms. The publication of the judicial annals and the adoption of regulations governing judicial statistics have been accomplished to facilitate the public administration. Dr. Cavero, first vice-president of the republic, and magistrate of the supreme court, with the coöperation of a committee on legislative procedure, is occupied in the preparation of a project for the reform of the penal code, a work for which his great experience and superior knowledge particularly qualify this learned statesman. The

penitentiary and the boys' correctional school are conducted under the supervision of the Minister of Justice. Improvements have been effected in both these institutions, the former having been enlarged and modern accommodations added during the present administration, while the latter has extended its beneficent influence more widely than ever, giving to a class of boys most lacking in training the advantages of learning a trade and becoming worthy citizens. The school provides manual work for its inmates, who, as a rule, are apt and diligent; the average "bad boy" is usually possessed of extraordinary energy, and it is the aim of this school to direct it to a worthy purpose. It is one of the most successful reformatories of South America, and the work done in carpentry, tailoring, shoemaking, and other trades is creditable to the intelligence of the boys and to the discipline of the school authorities.

One of the most important charges of the department under Dr. Washburn's administration is the national education, which has made remarkable progress. In ecclesiastical matters, as pertaining to public worship, this ministry has rendered valuable services to the established church, apostolic prefectures, under instructions from this office, fulfilling the requirements of ecclesiastical authority in the various departments. On the death of Monseñor Tovar, Archbishop of Lima, Archbishop Naranjo was appointed to the metropolitan See. The late archbishop was greatly beloved by the nation and his death was an occasion of mourning throughout the republic. Archbishop Naranjo, the illustrious prelate who governs the archdiocese at present, is revered for his exemplary virtues and highly esteemed for his scholarship.

Dr. German Schreiber, who succeeded Dr. Augusto

Leguia as Minister of Finance, is well equipped for the duties of his important office, having had exceptional experience in financial administration previous to his appointment to the post. This department of the government supervises the national budget. Orders issued by the Ministers of State on the national treasury can be paid only with a warrant drawn on the Minister of Finance, this document showing the number of the corresponding item in the budget, or containing the supreme decree authorizing the payment. Each *Departamento* keeps its own accounts, which assures regularity in the expenses of the different prefectures. The reorganization of the custom house service has received the especial attention of the Finance Minister, with satisfactory results.

Under the head of Government and Home Affairs, Dr. German Arenas supervises legislative matters, public order, political administration, government buildings, etc., and the postal and telegraph service. The development of industry and wealth has naturally given rise to greater ambition among the laboring classes, and the struggle between capital and labor has brought about occasional *huelgas*, or "strikes," in the larger cities; but the authorities have been able to avoid any violent attacks on property, and public tranquillity has been easily restored. The police system, reorganized and reinforced by a large number of mounted troops, is better prepared than ever before to maintain respect for the law.



MONUMENT
TO
BOLOGNESI.

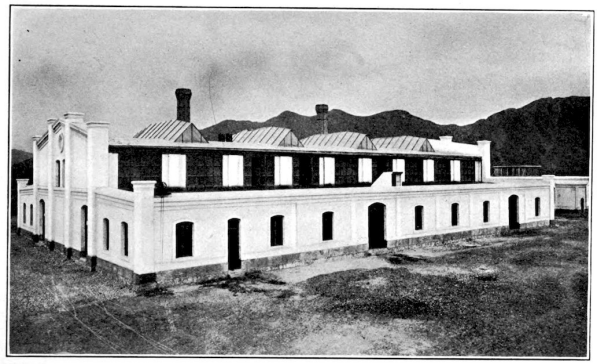
The modern improvements made in the postal service by the present executive have been demanded as the result of a remarkable increase in correspondence passing through the various post offices of the country. During the past year, the general post office has increased its capacity and new branches have been established in numerous districts of all the Departamentos of the republic. Great obstacles have been overcome in placing the post office on the present high plane of efficiency. The vast extent of territory traversed by mountain ranges and cut by immense cañons has made the question of postal delivery an exceptionally hard problem to the government, as the expenses of maintaining the service were formerly far in excess of the receipts. Owing to the expansion of trade, the increase of population, and the careful attention lately given to this branch of the administration, the post office has shown a surplus of receipts over expenditures during the past three years. Peru is a member of the Universal Postal Union, and its relations with the post offices of foreign countries are maintained with

great credit to its government. The issue of post office orders and the service of parcels post have been established between Peru and the United States, England, and Bolivia, arrangements being under way to extend these advantages to Italy, Japan, and Chile.

The telegraph service extends from one end of Peru to the other, the capital being united by wire with the most remote departments of the republic. The system covers more than three thousand miles of telegraph wires. The first line in Peru was constructed by private enterprise in 1864 between Lima and Callao, the government assuming the administration of the public telegraphs in 1875. The national wires connect at the boundary line with those of neighboring republics, making a general South American system.

The Minister of War and Marine, General Juan N. Eléspuru, is a distinguished soldier and statesman, universally admired for his military talent and the noble qualities of his character. His administration is devoted especially to those matters which tend to the elevation of the army, and particularly to its education. Civil as well as military instruction is provided in the quartel, and the standard of training in the military schools is higher than it has ever been. The French military commission, engaged in 1896 to reorganize the army, under the direct authority of the War Office, has accomplished an important work, with the entire approval of the government. The head of the commission, Brigadier-general Pablo Clement, is chief of the general staff and is consulted on all matters relating to the instruction and organization of the army. One of the captains of the commission has charge of the Military High School, and another, of the Military Academy, in Chorillos. The latter, created for the technical and

practical instruction of commissioned and non-commissioned officers destined to serve in the army, has been most important in increasing the efficiency of the military service. Annexed to the Military Academy is a school of musketry for technical instruction in the use of portable arms. The preparatory school and the school of application afford instruction for beginners.



THE WAR ARSENAL, LIMA.



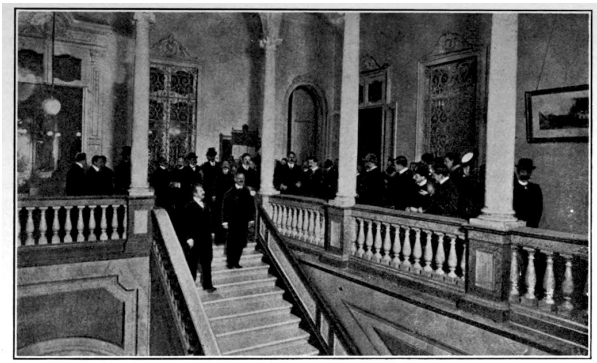
INFANTRY

UNIFORM,
PERUVIAN
ARMY.

The army consists of six battalions of infantry; a regiment of mountain artillery, a group of field artillery, and a group of artillery of sappers and miners; and six squadrons of cavalry, including the president's escort. The various auxiliary corps include the general commissary of the army, the ordnance store, the military health department, and a supreme military and naval council. The infantry arms are Mauser rifles of seventy-five millimeters calibre; the cavalry and mountain artillery carry the carbine of the same model, the artillery having also field batteries formed of the latest Schneider-Canet guns. Military service is obligatory on all Peruvians between nineteen and fifty years of age, excepting directors of public schools, college professors and all who hold a diploma, exercising a liberal profession. The organization of the reserves and their mobilization is regulated by the establishment in each Department of battalions of sappers, consisting of four hundred and forty-eight men, and, in eleven Departments, of cavalry squadrons of one hundred and sixty-nine men. Peruvians from thirty-five to fifty years of age form the national guard. By the well-regulated system of conscription in force, Peru will have in a few years, in addition to its well-drilled army, a host of instructed reserves, requiring only a few drills to transform them into able soldiers. The republic is divided into four military zones, the capitals being Piura in the northern, Lima in the central, Arequipa in the southern, and Iquitos in the eastern zone. These districts are subdivided into eleven commands, composed of twenty-two departments and colonies. Under the direction of the

army authorities, troops of mounted police, numbering two thousand two hundred men, serve in each department.

The navy, which, like the army, is a dependency of the War Office, has now three cruisers and three transports, and its reconstruction has been accompanied by the organization of a Naval School, under the direction of an officer of the French Navy. In this institution students are given the professional, theoretical, and military instruction necessary to qualify them as midshipmen, three years' service qualifying for the rank of sub-lieutenant. On board the training ship *Constitucion*, civil, professional, naval, and military instruction is provided, after which the *practicante* passes to the vessels of the squadron, wherein he serves for five years. At present three Peruvian midshipmen are completing their practical instruction on board United States warships, and seven are gaining experience in the Royal Spanish Navy.



MR. ROOT AT THE NATIONAL CLUB, LIMA.

The progressive policy of President Pardo's government is nowhere more conspicuously seen

than in the Department of Public Works. The minister, Dr. Delfin Vidalón, last year published the report of his office in a volume of six hundred pages, every line of which bore reference to important industrial, commercial, or benevolent reforms in the numerous sections subject to his administration. In the direction of Fomento, which includes all matters relating to agriculture, mines, immigration, and various industries, as well as benevolent institutions, the amount of labor accomplished is phenomenal. Public works have been carried out on a vast scale, and in accordance with the most modern ideas. Railways, port works, and irrigation have occupied the best engineers of the government. Sanitation and hygiene, an important charge of this office, have received especial attention. The wireless telegraph, or radiograph, has been installed in the Amazon region, and successful experiments have been made in the use of this method of transmitting messages across the virgin forests of the tropics. A German company has successfully established radiographic communication from Puerto Bermudez on the river Pichis to Masisea on the Ucayali, this being the first attempt ever made to cross a territory densely covered by tropical vegetation. Two stations have been built, of three towers, each one hundred and fifty feet in height. The system is now being extended to Iquitos on the Amazon River. The question of public health is recognized by the government as of paramount importance to the well-being of the state, and the Department of Public Health has recently been made a dependency of the Ministry of Fomento. It is divided into two sections, hygiene and demography, and has the supervision of sanitary corps, vaccination, and all lazarettos of the republic. The sanitary corps have charge of the

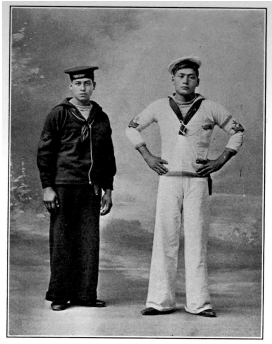
inspection of the ports,—the maritime sanitary defence being governed by regulations of the sanitary police, in accordance with the International Sanitary Convention held in Washington,—and sanitary stations are established at Paita, Ilo, and Callao. By this new organization, the means of guarding the health of the community is greatly simplified. Vaccination is obligatory in Peru. Sanitary inspection governs railway as well as steamboat traffic. The results are better health conditions in all the cities.



THE CENTRAL MARKET, LIMA.

The four years during which President Pardo has governed Peru have been marked by events of the greatest significance, not only in the history of that republic but in the annals of South American politics. The visit of Secretary Root of the United States in 1906 and the passing of the great Atlantic Squadron in 1908, are incidents that deserve to be recorded. Especially is this true as regards Peru. The visit of

Secretary Root was more than a part of the programme carried out by that distinguished statesman in his tour of South America. It was, as he himself expressed it, when responding to the spontaneous and generous welcome given him by the Peruvian people, the renewal of an old, constant, and cordial friendship between the Peruvian people and their cousins of the United States. He said: “I have come here, not to look for new friends, but to salute the old ones; not to initiate any new policy, but to follow up the old and honored course; and on coming to South America, responding to the invitations from the different countries, going down by the eastern coast and coming up by the western, to pass by Peru without stopping here would make my trip as incomplete as a representation of Shakespeare’s ‘Hamlet’ without the appearance of Hamlet on the stage.” This frank expression of friendship was genuinely appreciated, as it showed that the warm sentiments which found voice in President Pardo’s address of welcome were thoroughly reciprocated. Nothing could have been more pleasing to Mr. Root than the following words, from the president’s speech: “These sentiments of sympathy and admiration shone forth at the dawn of Independence, because the founders of the Great Republic pointed out to our ancestors the way that led to freedom; and they have been gaining strength since the first days of our autonomic existence, owing to the bond which the admirable foresight of another great statesman of your country extended over this American land.”



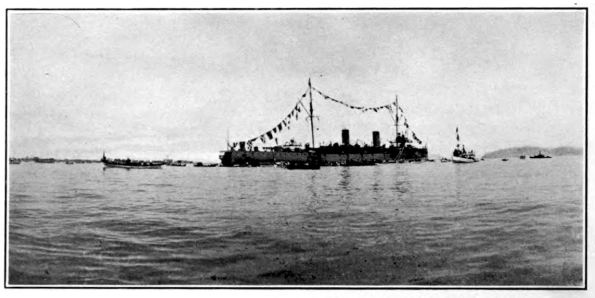
PERUVIAN MARINES.

Mr. Root's visit to Peru was an occasion of great interest to the North American statesman, who had an opportunity to become acquainted with the various important institutions of the country. A special session of the Senate, under the presidency of Dr. Manuel Barrios, was held to receive Mr. Root. On the day preceding his visit to the Senate, Secretary Root was elected an honorary member of the Faculty of Political and Administrative Sciences of the University, founded by President Pardo's father. This impressive ceremony was performed in the presence of the entire University, presided over by its president, Dr. Villarán, and the Deans of the Faculties, and attended by the President of the Republic, the Cabinet Ministers, and the Military Staff of his Excellency. To a statesman and scholar of Mr. Root's experience and knowledge, it was both a pleasure and a profit to receive the many gracious assurances of appreciation which were extended to him in Peru; and in return, the Peruvian people had the satisfaction of learning the opinion of an eminent foreigner regarding their political and educational advancement. Mr. Root found the evidences of progress most creditable to the nation, and said that

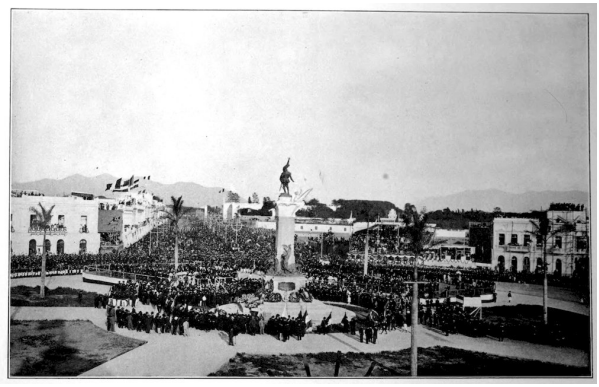
the difference between the country to-day and what it was a generation ago was as great as the difference marked by centuries in the history of European countries. The cordial relations existing between the two countries, more firmly united than ever by the visit of Secretary Root, were still further strengthened when the American Squadron arrived at Callao. Its officers and crew were received by the citizens of that port and of the capital with the heartiest demonstrations of welcome. The entertainment of the fleet devolved upon the Foreign Office, and Dr. Polo interpreted the wishes of the president and of the nation by extending to Admiral Evans and his officers every courtesy and attention that an appreciative host could bestow on a welcome guest.

The secret of the sympathy existing between Peru and the United States lies largely in the similarity of the national ideals, which in both countries are centred in liberal principles of civil government. The Civil party which elected President Pardo stands for the most progressive politics of Peru. The illustrious statesman who presides over its councils at present, Dr. Augusto Leguia, has just received the highest proof of the nation's esteem for his genius and patriotism, in the announcement of his election to succeed Dr. Pardo as President of Peru. The election took place in May, 1908, and the successful candidate is to be inaugurated on the 24th of September, 1908. The president-elect is one of Peru's greatest men, his name being especially identified, as Finance Minister, with the successful financial operations of the present government during the first three years of Dr. Pardo's term; his knowledge of all that pertains to this important branch of the government is unequalled by that of any other

Peruvian statesman. A gentleman of distinguished family and most attractive personality, as well as a statesman of extraordinary ability, Dr. Leguia is a worthy successor of President Pardo, who by his admirable qualities of mind and heart has endeared himself to all Peruvians and won the respect and esteem of all foreigners in his country.



THE PERUVIAN IRONCLAD *GRAU*, IN THE HARBOR OF CALLAO.



THE UNVEILING OF BOLOGNESI'S STATUE IN LIMA.

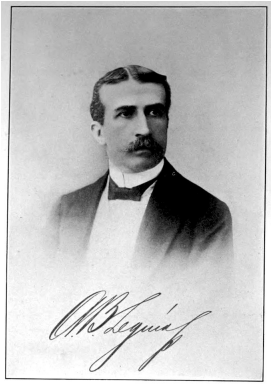
CHAPTER XI
THE POLITICAL ORGANIZATION OF THE REPUBLIC



A REVIEW OF THE TROOPS, LIMA.

The national constitution, on which is based the present political organization of Peru, stands a lasting monument to the patriotism and genius of the statesmen in whose hands was placed the responsibility of framing it, and does credit to the democratic principles of the nation whose sovereign will is manifested in its laws and provisions. For nearly half a century, the government of Peru has

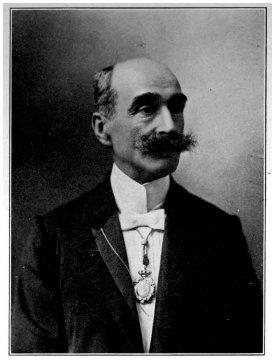
been building its strength on this solid foundation of broad purpose and practical ideals, and to-day the aspirations of its rulers are being realized with ever-increasing success. The aim of the present administration, admirably expressed by one of the leading statesmen of Peru, is that of a modern people striving to attain their highest welfare and aggrandizement: “To develop the immense resources and wealth with which nature has so wonderfully endowed the land; to render the territory accessible to labor and civilization by opening up means of communication, granting all kinds of facilities and giving security for the life, health, and welfare of the inhabitants, in order to obtain the population that large territories require; to educate and instruct the people, making them understand their personality, their liberty, their duties, and their rights; to develop their faculties and energies, their labor forces, their industrial and commercial capacity and power, elevate their moral dignity, consolidate and strengthen the national unity, insure definitely the government of the people, of justice, of order, and of peace; to attract capital and foreign immigration, develop and give impulse to the commercial relations with other countries, maintain a frank and true harmony and international solidarity, respect all mutual and reciprocal rights, and resolve all disagreements by friendly, just and honorable means; to perform, in short, a work of human civilization.”



HIS EXCELLENCY DR. AUGUSTO B. LEGUIA, ELECTED PRESIDENT OF PERU 1908–1912, TO BE INAUGURATED SEPTEMBER 24, 1908.

The national constitution of Peru declares the form of government to be republican, democratic, and representative, based on the unity of the three governing bodies, the executive, legislative, and judicial, each independent of the other in exercise of its authority. The executive power is charged with the duty of guarding the general interests of the nation, by carrying out the purposes of the constitution through a correct and capable administration of public affairs, the president of the republic being the chief executive, assisted by six ministers of State, who direct the departments of Foreign Affairs; Government and Home Affairs; Justice, Worship and Public Instruction; War and Marine; Finance and Commerce; and Public Works and Promotion. The first and second vice-presidents, who are called upon to perform the duties of president under circumstances set forth in the constitution, are elected simultaneously with the

president and in the same form, their official term covering four years, as does that of the president. The qualifications necessary to entitle a citizen to become president are, that he shall be a Peruvian by birth, not less than thirty-five years of age, and have resided at least ten years in the country. As stated elsewhere he cannot be reëlected president, nor can he be elected vice-president, until the expiration of an intervening term.



DR. EUGENIO LARRABURE Y UNÁNUE, ELECTED VICE-PRESIDENT FOR THE TERM 1908–1912.

The legislative power is exercised by Congress, composed of two chambers, the Senate and the Chamber of Deputies. Senators are elected by the departments (the largest and most important of the territorial divisions), each department being entitled to from one to four senatorial representatives, according to the number of its provinces. In order to be eligible for the Senate, a candidate must be over thirty-five years of age. The Chamber of Deputies consists of as many representatives as there are

provinces or territories of from fifteen thousand to thirty thousand inhabitants. Both senators and deputies are elected for a term of six years by direct vote, both must be Peruvian citizens, born in Peru; and a deputy must be at least twenty-five years of age. The president of the republic, vice-presidents, ministers of state, prefects and sub-prefects of departments and the governors of provinces are ineligible to membership in the legislature until two months after leaving their executive offices; the same applies to the judiciary and to all public employés under the direct authority of the executive; ecclesiastics cannot represent the departments or provinces of their diocese. The regular sessions of Congress are opened on the 28th of July each year, the term lasting for ninety days; extraordinary sessions may be convoked by the executive, with no stated period of duration, though they cannot be continued over a term of more than forty-five days.

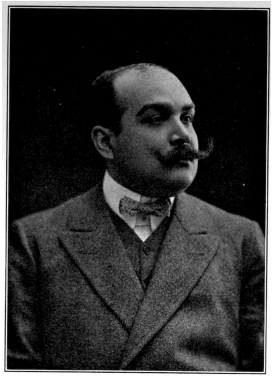
The judicial power of the government is administered by a Supreme Court, established in Lima, and nine superior courts, which are installed in Lima, Cuzco, Arequipa, Puno, Ayacucho, Cajamarca, Huaraz, Trujillo, Piura, and Iquitos; each of these courts has jurisdiction over one or more departments. The court of Tacna, which performed its labors until the period of the war of the Pacific, is still in recess, and judicial questions arising in the section subject to Peruvian authority are brought before the court of Arequipa. In almost all the provinces there are judges of the first instance, and in all districts are justices of the peace.



THE MILITARY SCHOOL, CHORILLOS.

In accordance with the national constitution, the local government of the republic is under the direction of departmental and municipal boards. The departmental board has its headquarters in the capital of the *Departamento*, as this division is named in Peru; its duties are to attend to the service of public works, public instruction, and works of the benevolent societies, and to revise the acts of the municipal boards. The members of the departmental boards are delegates elected by the provincial councils, as the municipal boards of provinces are called; the municipal boards of the districts into which the provinces are subdivided are known as district councils. The provincial council is composed of citizens elected by the people, foreigners having the right to vote and being eligible for election; from among its members are chosen the mayor, vice-mayor, two recorders who administer the finances of the municipality, and a number of inspectors who superintend its various branches of public service. All these posts are unsalaried. The district council is

composed of the mayor, or alcalde, two aldermen elected by the people, and two recorders appointed by the provincial council. The duties of both the provincial and district councils are to govern the towns of their jurisdiction as regards sanitation, hygiene, the supply of water and lighting, the superintendence of public roads, markets, street cars and other conveyances, public amusements, etc.; they also have charge of the civil register and statistics. Primary instruction and the police service are not under the direction of the municipal boards, but under the supreme government. The revenues of provincial and district councils are derived from municipal properties, and chiefly from local taxes called *arbitrios*, which are imposed with the approval of the supreme government. The proceedings of the district councils are revised by the provincial councils, whose acts are, in turn, subject to revision by the departmental boards.



DR. SOLÓN POLO, MINISTER OF FOREIGN AFFAIRS IN PRESIDENT JOSÉ PARDO'S CABINET.

Politically, the republic is divided into twenty-two

departments, two of which, Moquegua and Tumbes, known as littoral provinces, consist each of a single province only. The departments are subject to the authority of a prefect, who is appointed by the executive, receiving his instructions from the minister of government. The departments are subdivided into one hundred and one provinces, governed by sub-prefects, and the provinces are again subdivided into eight hundred and one districts, under the authority of governors. By this arrangement the supreme government maintains immediate control of the national interests in every part of the republic, the prefects, sub-prefects, and governors having direct supervision of primary instruction and the police service within their respective jurisdictions. The recent reorganization of the police system has brought notable improvements into the service, which is conducted in conformity with modern regulations.

The ecclesiastical authority is exercised in accordance with the national constitution, which states that Roman Catholicism is the established religion, freedom of worship being permitted to non-Catholics. The church territory is divided into nine dioceses: the archbishopric of Lima, and the bishoprics of Trujillo, Chachapoyas, Huaraz, Huánuco, Ayacucho, Cuzco, Puno, and Arequipa. These are again divided into curacies, of which Lima has sixty-six, Trujillo one hundred and three, Chachapoyas forty-three, Huaraz forty-seven, Huánuco fifty-seven, Ayacucho ninety-two, Cuzco eighty-two, Puno fifty-two, and Arequipa seventy-one, making in all six hundred and thirteen, in charge of curate-vicars, who receive their instructions from the bishops of the diocese to which they are appointed. Every village in the republic has

its church or chapel and religious instruction is given to every citizen, the churches being open at all hours of the day to admit anyone who wishes to consecrate a few moments to devotions.



DR. CARLOS WASHBURN, PRESIDENT OF DR. PARDO'S CABINET.

The civil rights of all persons are respected in Peru without distinction of nationality, and all who reside in the country are equally protected by its laws. Any foreigner may acquire property in Peru and dispose of it at will; in general, everything concerning landed property is amply guaranteed by the Peruvian laws. The Thirty-second Article says: "The laws protect and oblige all persons equally; and the civil rights are independent of the quality of the citizen." The Twenty-eighth Article declares that "every foreigner can acquire, in accordance with the laws, landed property in the republic, possessing in everything relating to that property the same obligations and privileges as a Peruvian." Special dispositions expressly authorize foreigners to denounce mines and obtain concessions of mountain and rubber lands

on the same conditions as Peruvians. In the exercise of any trade, profession or industry of any kind, absolute freedom is permitted to native and foreigner alike, so long as it is not opposed to morality, health or public security. Foreigners desiring to practise medicine, law, or engineering are required to prove their ability by presenting their title received from a university, and by submitting to the prescribed examination. In order to guarantee the titles of land owners, a registry office has been recently established, in which is inscribed the name of the actual owner, the manner in which the property was acquired, the incumbrances attaching to its purchase, if any, and any conditions which limit the possessor's right to dispose of it. The Civil Code recognizes the right of a foreigner to dispose of his property by will, and, in case of his dying without having made a will, and without leaving immediate heirs, it provides for placing the property in security, under the direction of the consular representative of the nation to which the deceased belonged; an inventory is taken and the inheritance liquidated, so that claims against it may be presented in due form, after the settlement of which the balance is handed over to the heirs legally entitled to receive it. As regards the personal liberty of foreigners as well as Peruvians, the Eighteenth Article of the Constitution expressly says that no one can be arrested without a written order from a competent judge, or from the authorities charged with the preservation of public order, except in cases of *flagrante delicto*, and in any case the person arrested must be brought before the judge of the case within twenty-four hours afterward. The law of *habeas corpus* is recognized, by which anyone detained more than twenty-four hours without having his case submitted to the proper authorities

may present himself, or be represented by a proxy, before the judge with a complaint, and the judge is bound to investigate the arrest and to decree the liberty of the detained person in case no legal reason for his further detention can be established.



THE MINT, LIMA.

Naturalized foreigners enjoy the rights and are subject to the obligations imposed upon Peruvians, except that they cannot be elected to the presidency of the republic, or be ministers of State, Senators, deputies, or judicial authorities, though they may be appointed justices of the peace. The children of foreigners are, if born in the country, Peruvians by birth, provided their names be inscribed in the Civil Register. A Peruvian woman follows the nationality of her husband, though, should she become a widow, she again assumes the nationality of her birth. It is important for foreigners who contemplate living in Peru to know that civil marriage is established for non-Catholics, who may celebrate the marriage

ceremony before the mayor of the place in which either of the contracting parties resides, in the presence of two witnesses who must be residents of the same locality. It is necessary only that a declaration be made before the mayor that they do not belong to the Catholic community, or that they have separated from it. It is obligatory that the Act of Marriage shall be inscribed in the Civil Register within eight days after the ceremony, even in the case of those who are married according to the religion of the country. The divorce court is unknown in Peru, the only legal separation being one which dissolves the union only so far as regards the property, the marriage tie remaining in force. In the case of non-Catholics, the civil courts decide as to the judicial separation or nullity of the marriage, while, for Catholics, the ecclesiastical authorities dispose of the matter in accordance with the ruling of the Council of Trent.

The new laws that have been introduced from time to time in the national code show a spirit of fraternity in the Peruvian character which is particularly promising for the development of friendly foreign relations. In the liberal mining laws, the enterprising prospector from abroad finds every facility to aid him in his ambitious undertakings; and in the laws governing colonization, the establishment of industries, or any foreign enterprise, the conditions are as favorable as a progressive and far-seeing policy could make them. A description of this richly dowered country will show that its society, its intellectual and benevolent institutions, its industries and its growing trade, are the outward expression of a people’s faith in their political security and the wisdom of their laws.



REVIEW OF ARTILLERY TROOPS, LIMA.



BOLOGNESI CIRCLE, PASEO COLÓN, LIMA.

CHAPTER XII
THE CITY OF THE KINGS AND ITS BEAUTIFUL SUBURBS



ENTRANCE TO
MUNICIPAL PARK.

With an inheritance of legend, romance, and wealth that gives its history extraordinary charm, Lima, "The Thrice-crowned City," enjoys the distinction of being the most renowned capital of Spanish America. For nearly three hundred years it was the "second metropolis" of the vast Spanish empire on two continents, and the centre of a viceregal court whose splendor and gayety vied with that of royalty itself. The legend of Rimac makes the site of this beautiful city the ancient abode of a revered pre-Incaic oracle;

and the imagination can easily picture scenes of antiquity in the valley "that speaks," when from all parts of the kingdom the faithful came to make their vows and to receive the word of the American Delphi, ages before Pizarro laid the foundations for the City of the Kings. As frequently occurred in Peru, the native title superseded the Spanish one, and "Lima," which is a corruption of "Rimac," is now the name universally given to the capital that was more pompously christened "La Ciudad de los Reyes," the arms being three gold crowns on an azure field with the Star of the East above.

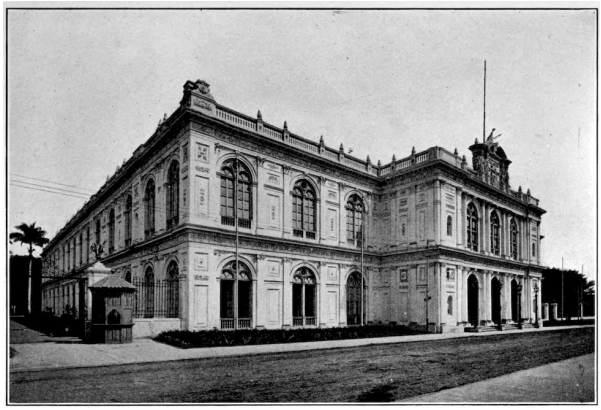
Lima stands on the left bank of the Rimac River in a broad and fertile plain, which slopes gently to the Pacific Ocean, a few miles away. The great chain of the Andes passes within fifty miles of the city; and spurs from this majestic range approach close to its gates, forming an amphitheatre within which the capital lies, wearing a purple crown at dawn when the sun is hidden behind its hills, and a golden aureole at eventide when the light fades into the sea. The city forms a triangle, of which the longest side rests on the River Rimac; the streets are marked out in a straight line and run parallel from northeast and northwest, crossing at right angles, with open squares, or *plazas*, at intervals, beautified with monuments, fountains, and shrubbery. The Plaza Mayor, or principal square of Lima, is about five hundred feet above sea level, the mountains behind the city reaching an altitude of from one thousand to three thousand feet; the climate is mild, rain seldom falls, and the surrounding hills keep off northerly and easterly winds, while cool breezes from the Pacific temper the heat of the tropics.

In appearance and style, the Lima of the viceroyalty has been compared with Seville, except

that its streets were broader and straighter than those of the Andalusian metropolis, and showed signs of greater activity. As the capital of the republic, the city has grown larger, more modern in appearance, and more western in atmosphere; yet there is still much of the charm of the past in the massive street doors, barred windows and Moorish balconies, or *miradores*, some of them built of mahogany and carved in handsome designs. The *portales*, arcades that extend along the sides of the plazas, forming a sheltered walk in front of the shops, and usually thronged with people, are a survival of colonial architecture. The old churches and convents retain the attractiveness of venerable edifices which have served as places of devotion for many generations. All these features are too charming to be dispensed with, and it is to be hoped that the necessities of modern improvement will not soon demand their destruction.

What scenes are suggested by the beautiful Plaza Mayor! On the north side stands the government palace, once the palace of the viceroys, whose court was the talk of two continents during the rule of the Marquis de Cañete, the Duke de Palata, and the dilettante Prince de Esquilache; in its spacious salons gay festivals were celebrated by the Viceroy Amat and his courtiers. A short distance away is the site of the assassination of Pizarro; and, overlooking the plaza, from the eastern side, the great cathedral turns one's thoughts back to those early days when its first foundations were laid by the Conqueror, whose remains it shelters. The archbishop's palace adjoins the cathedral. On the western side of the plaza stands the city hall, both the western and southern sides being faced by handsome *portales*, above which are the balconies of the principal social clubs.

The brilliant functions of the viceroy's court, that illuminated the palace on the north side of the plaza a century ago, could hardly have been more elaborate or more elegant than the entertainments which are given to-day in the handsome quarters of the Union Club, overlooking the plaza from the opposite side, or in the Nacional Club, a few blocks away. The balls and banquets held by these societies in honor of distinguished visitors are memorable affairs: as when Mr. Root was entertained with true Peruvian hospitality in a series of brilliant social events under their auspices. The beautiful bronze fountain, more than two hundred and fifty years old, which forms the centre-piece of the great plaza, is an ornament of rare value. A short distance from the square is located the Plaza de la Inquisicion, where, during the viceroyalty, the tribunals of the Inquisition were held. The building in which the Holy Office had its court is now the Senate Chamber of the republic. The interior of this edifice possesses peculiar interest. The ceiling is of carved mahogany, a magnificent example of workmanship; the mahogany table used to-day by the honorable Senate when writing the laws that govern a free people is the same on which the death warrant was signed in the tyrannous period of the *auto de fé*. In the centre of this plaza stands an equestrian statue erected to immortalize the hero of the Independence, Simon Bolivar. The statue, superbly sculptured, is of bronze, and rests on a pedestal of white marble, with *bas-reliefs* on the sides, representing the battles of Junin and Ayacucho.



THE NATIONAL MUSEUM, LIMA.

Lima has not been forgetful of the heroes of her liberty. In the beautiful Plaza de la Exposicion, at the entrance to the Paseo Colón, a handsome marble column stands to honor the memory of the other Liberator, General San Martin. It was presented to the city of Lima by a patriotic Peruvian, Colonel Lorenzo Pérez Roca. The lower terminus of the Paseo Colón, where Lima's fashionable driveway widens at the converging of six beautiful avenues, is marked by a spacious circle, that provides an imposing site for one of the most notable monuments in South America, erected recently to commemorate the sacrifice of the glorious hero, Colonel Bolognesi, on the heights of Arica, where, having given his answer when asked to surrender—"Not till I have burned my last cartridge!"—he fell under the enemy's fire. The monument is the work of the Spanish sculptor, Querol. It rests on steps of granite, the base being a granite block, supporting a column of white marble. Around the base are allegorical scenes, and the capital is also artistically finished in allegorical design. The statue which surmounts the column

represents the hero in the act of falling, mortally wounded, with his country's flag held close to his heart. Another handsome monument in the Paseo Colón is dedicated to Christopher Columbus, for whom the driveway is named. It is of white marble, and was designed by the Italian sculptor, Salvatore Revelli, the same model having been used for the monument in the port of Colón, Panamá. On the road to Callao, a magnificent column of Carrara marble, seventy-five feet high, and crowned by a statue of Victory, commemorates the successful defence of the port of Callao against the Spaniards on the 2d of May, 1866.



THE MUNICIPAL INSTITUTE OF HYGIENE.



PLAZUELA DE LA RECOLETA.

The dividing line between the Lima of the viceroyalty and the Lima of the republic is nowhere more evident than in the appearance of the city's popular driveways and promenades. The Paseo Colón is the modern fashionable residence quarter, and the favorite resort for the best society of Lima on the afternoons of the *Corso*. It is about half a mile long and one hundred and fifty feet wide, extending from the Plaza de la Exposicion to the Plaza Bolognesi. Along the middle of the driveway, from one end to the other, runs a garden bordered with trees, flowers, and shrubs, divided at intervals by monuments, pillars, and fountains, and overarched throughout by artistically arranged wires for electric lights; at night when these successive arches are illuminated, the Paseo is a brilliant scene, presenting an extraordinary effect. Stone pavements extend along each side of the central garden, for the use of foot passengers; and the broad avenue, with its pleasant driveway thus divided, is adorned by a double line of handsome

residences that overlook it from both sides. Adjoining the Plaza de la Exposicion, at the head of the Paseo, is the large and beautiful Exposition Park, named in commemoration of the General Exposition of 1870, which took place in these grounds. The park covers thirty acres, and is laid out in shaded walks, artificial lakes, grottoes, gardens, and conservatories, in which all kinds of tropical and sub-tropical plants and flowers are to be seen, including choice Peruvian orchids. A circle of palm trees encloses a pretty kiosk, always a favorite retreat, and several edifices in various styles of architecture ornament the grounds. The Exposition Palace stands at the entrance to the park, and is one of the handsomest buildings in Lima. Its lower floor is used for balls, concerts, and lectures, the floor above being occupied by the National Museum, the Historical Institute, and the Athenæum of Lima. It faces the Paseo Colón, directly opposite to another handsome edifice, the Municipal Institute of Hygiene.



STATUE OF COLUMBUS IN THE PASEO COLÓN.

The Historical Institute is one of the most important scientific institutions of Peru, and one destined to occupy a high place among the societies of America. Its purpose is to cultivate and advance the study of national history, including all that pertains to the ethnology and archæology of the country. This embraces a wide field and opens up illimitable prospects of investigation. The institute has charge of the National Museum, which is the repository for collections of objects of historical value and interest. The work of collecting, deciphering, arranging, annotating, and publishing documents relating to the national history, as well as the responsibility of guarding and preserving the national monuments of archæological and artistic value, is under the direction of the institute, which was created by decree of the government of Peru on the 18th of February, 1905. Dr. Max Uhle has charge of the prehistoric department of the museum, a section full of interest for those who have a curiosity to see the wonderful potteries, textiles, and mummies that have been taken from Peruvian burial mounds. Although the work of classifying and arranging these relics of antiquity was begun only a little more than a year ago, the exhibit is already assuming great importance, and it will undoubtedly be among the famous world collections one of these days. The collection of objects of the colonial and the republican periods is of important historical interest. Here may be seen curious relics of the time of the conquest, even the first baptismal font used in Lima, which was presented to the museum by the church of Santo Domingo. Many and varied articles belonging to the period of the viceroyalty have been collected, among others, the wooden cross that was carried at the head of the procession in the *auto de fé* as early

as the sixteenth century; and the splendid coach, red and gold, with the Torre-Tagle arms emblazoned on its panels, in which the great marquis made his magnificent progresses across the country, in royal style, with outriders and lackeys in attendance. There are trophies of the war of independence, among them Bolivar's spurs and the bed on which General Sucre is said to have slept the night before Ayacucho; and among the precious treasures of more recent days are preserved the swords of Colonel Bolognesi, the cap and epaulettes of Admiral Grau, a Chilean flag and other souvenirs of the war of the Pacific. Paintings of historical scenes and portraits of great men adorn the walls.

Leaving the modern Paseo Colón and Exposition Park, and crossing the Rimac, one is again in the old city of the viceroys, the famous Avenida de Acho extending along the river bank from the ancient stone bridge, built in colonial days, to the modern structure called the Balta Bridge, in honor of a former president of the republic. This avenue, the fashionable promenade of the capital up to half a century ago, is divided into three roadways, the central one, bordered with tall poplars, being used for riding and driving, while those on each side are reserved as walks. It is popular on holidays and is thronged on the days of the bull fights. Of equal interest, historically, is the *Jardin de los Descalzos* ("Garden of the Barefooted Friars"), which is situated a short distance beyond the Avenida de Acho, and just at the foot of the Cerro de San Cristobal, a mountain that rises close behind the city. The garden of the Descalzos extends along an avenue more than half a mile in length, ornamented by twelve statues that represent the signs of the zodiac, and it is beautified throughout its length by tropical trees and

plants, while at intervals are placed handsome urns and marble benches. An iron railing, six feet high, surrounds the garden, and a beautiful fountain at its terminus completes the harmony of the picture, which is enhanced by the overshadowing Cerro, and the ancient church and convent of Barefooted Friars, just below.



KIOSK OF PALMS, EXPOSITION PARK.

With the destruction, a few years ago, of the walls that formerly surrounded the city, plans for its beautification were initiated on an extensive scale; the Boulevard Bolognesi, the Boulevard Grau and other broad *paseos* were laid out, forming an almost uninterrupted driveway from the river around the city's southern limits to the river again. The Boulevard Grau passes the Botanical Garden, in which are collected specimens of tropical and semi-tropical flora of every variety. Stately palms guard the entrance to the garden, and bordering its shady walks are beautiful plants and flowers in gorgeous colors and of wonderful growth. The *Chusia*, a

remarkable tree of which the fruit bursts open when ripe, showing a pretty flower with scarlet seeds, is among the interesting arboreal specimens seen here.

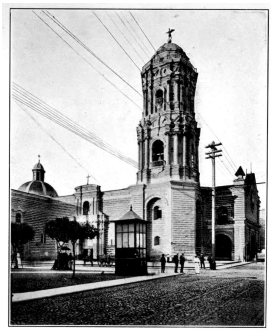


PAVILION IN EXPOSITION PARK.

Beautiful *paseos* also lead from Lima to its suburban watering places, the Avenida de Magdalena being one of the most picturesque of these shady drives. Another popular highway is the road from Lima to Callao, along which the viceroys used to make their splendid processions in former days. It is lined part of the way with shade trees and presents an animated spectacle on feast days and holidays, though it is not so generally used since the advent of the railway, as that service has converted into a twenty minutes' trip what was formerly a journey of hours. It is the chosen route for farmers and fruitsellers on their way to market, and is thronged in the early morning hours by these picturesque venders, usually on donkeys, which bear the products in huge panniers slung at each side. Lima has four market places, the Mercado Concepcion being the largest and most important; it occupies an entire block and has a spacious interior, two stories in height, admitting of the best ventilation. It is considered one of the largest in South America, both as regards the edifice and the abundance of the

market supply.

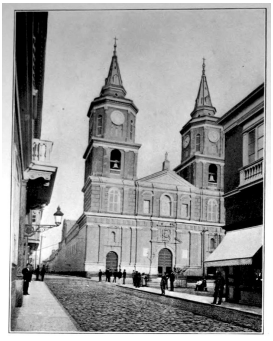
The scene at the market is bright and entertaining, as it is the favorite meeting place for gossip among the market women, and one may hear many a clever bit of repartee between the bargaining purchaser and the nonchalant vender. Local color is vivid in the Mercado Concepcion, as it is wherever there are popular gatherings of the mestizo and the Indian, who give the dominant note; the customs of the Spanish-American of to-day differ little from those of North America, whatever differences exist being due to climate and temperament rather than to traditions. The climate of Lima is very equable, the thermometer seldom rising above seventy degrees or going below sixty degrees Fahrenheit, in the shade. In winter, from May to November, the *garúa*, a damp fog, prevails, arriving with the morning breeze, which blows from the westward, but passing away when the sun is high, except on cloudy days.



CHURCH OF SANTO DOMINGO.

As the capital of the republic, Lima is the chief centre of political as well as social progress. The president of the republic, his ministers, and the high officials of the various administrative offices reside

in Lima, in which are located the national treasury, the mint, and the post office. The mint is an interesting institution, and visitors find its archives both instructive and entertaining. The first money coined in Lima consisted of silver disks, marked on both sides with a cross made by means of a hammer; later, it was stamped with the royal arms on one side and the bust of the reigning monarch on the other. Since the inauguration of the republic, the mint has been entirely reorganized, and provided with modern machinery, constructed in England. It occupies the same site as the original building, erected in 1565. The records of the establishment show that four hundred million silver coins have been turned out in that time, besides gold pieces. At present both gold and silver money is coined, the gold pieces being the *libra* and the *media libra* (pound and half pound), equivalent to the English sovereign and the half sovereign; the silver coins are the *sol*, equivalent to half a dollar gold, and the smaller pieces, the one-half *sol*, the one-fifth *sol*, the *real* (worth five cents, gold), and the one-half *real*. Copper coins are used, equivalent in value to the English half-penny and farthing. The Lima Mint is to-day one of the best establishments of its kind in South America.



SAN PEDRO, THE

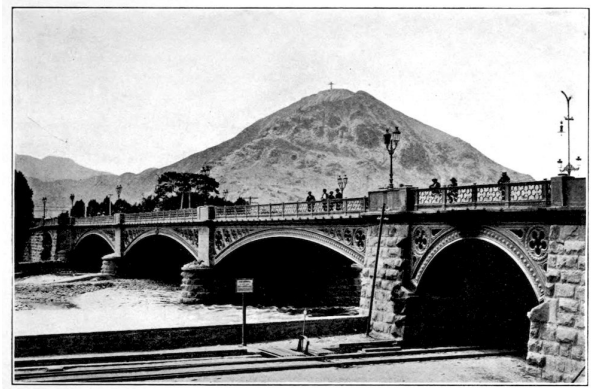
FASHIONABLE
CHURCH OF LIMA.

Lima is the seat of Congress, of the Supreme Court, and of the general staff of the army, the buildings in which these branches of the government are conducted belonging, not to the municipality, but to the nation. The construction of a new house of Congress is now occupying the attention of the administration. The metropolitan dignitaries of the Church also reside in Lima, His Grace Archbishop Garcia Naranjo, having his palace next to the Cathedral. As Lima is not only the national capital but also the capital of a department and of a judicial district, it is the residence of the prefect and the seat of the superior courts. It is, furthermore, the chief city of the province of Lima and the headquarters of the sub-prefect, as well as of the staff of the six police districts into which that service is divided. The provincial council, or municipality, with all its dependencies, constitutes the local government.

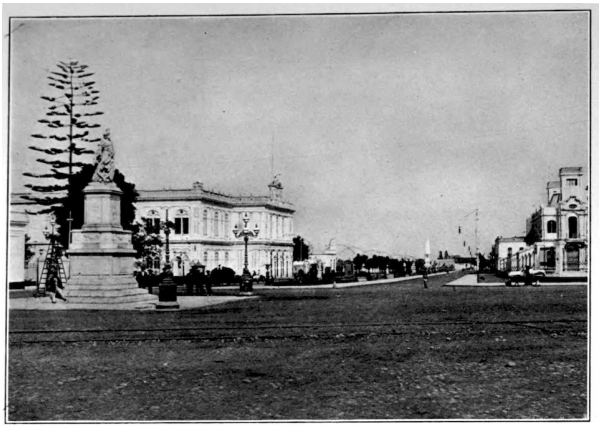
During the administration of the present mayor of Lima, Dr. Federico Elguera, who was recently reëlected for the sixth time, in token of the appreciation of the citizens for his good government, the municipal improvements have been greater and more generally satisfactory than ever before; and each year finds the city more modern in appearance, with better sanitary conditions, and added conveniences of transportation. The electric street car routes now cover the city very thoroughly and connect it with the suburbs by means of a rapid and commodious service. Electricity is also used for lighting, the system being modern and convenient. As a metropolis, Lima provides the usual comforts of city life, in good clubs and hotels; the cab service is

excellent, the telephone is found in all public buildings and residences; theatres are open all the year, and a handsome new national theatre is now under construction.

Lima has a population of one hundred and fifty thousand inhabitants. The general character of the masses is peaceable and the percentage of crime is not large. The police service has been greatly improved during the present administration, the mounted police being recruited and organized by the army authorities, though serving under the orders of the chief of police, who has charge of the entire force. The penitentiary of Lima, the first of its class to be built in America, is a spacious edifice, equipped with modern conveniences, including a complete system of electric lighting; a good library was recently installed for the use and education of the inmates. For protection against fires, Lima has a volunteer brigade, the companies of which are maintained by personal subscription. There are about five hundred volunteer firemen in the capital, divided into companies, which, by their names, reveal the cosmopolitan character of this service. In addition to the “Lima,” “Salvadora,” and “Cosmopolita” companies, the brigade includes also the “Roma,” “Francia,” “Victoria,” and others.



THE BALTA BRIDGE OVER THE RIMAC RIVER.



PASEO COLÓN—THE FAVORITE DRIVEWAY OF LIMA.

Few capitals can boast of more delightful suburban resorts than those which surround the Peruvian capital, making it possible for one to live in a perennial paradise. In the mountains, a few leagues inland, is the ideal climate of an altitude reaching from five thousand to eight thousand feet above the sea, and tempered by its proximity to the equator, so

that, in winter, it is the most desirable place of residence imaginable. Chosica and Matucana are destined to be renowned as popular mountain resorts ere very long. Chosica is situated in the province of Lima, on the line of the Oroya railway, two hours' journey by train from the capital. Many business men take their families to this resort, and find it very convenient to reach their offices in town daily, as the railway service is arranged to accommodate this demand. Matucana stands at a much higher elevation, about eight thousand feet above sea level, and is a couple of hours' ride beyond Chosica on the same line of railway. It is the capital of the province of Huarochiri, Department of Lima, and is the political centre of an important district created during the administration of Bolivar, who gave the citizens an escutcheon with the inscription, "To the constant Patriots of Huarochiri." Matucana is quite a large town, and is increasing in importance as the surrounding country is more generally explored for its mines and other resources. Two trains daily each way carry passengers between Lima and Matucana; many travellers bound for the sierra stop on their way to enjoy a night's rest at this healthful resort before beginning the sharp ascent to the summit of the Andean range. The air is fresh and cool, and one rarely suffers from *soroche* at this altitude. In summer, all Lima society deserts the capital to live at Chorillos, Miraflores, Barranco, Magdalena, La Punta, Ancón, or some other of the bathing resorts in its vicinity.

Chorillos is the Newport of Peru. Before the war with Chile it was the wealthiest and most frequented summer resort in all South America; and, even though it was completely reduced to ashes by the invading armies in 1881, it is to-day a beautiful

suburb, having been almost entirely rebuilt within the past twenty years. The site on which Chorillos is built possesses advantages that are ideal for the purposes of a bathing resort. Surrounding a sheltered cove that lies just under the brow of a mountain two thousand feet high, called Morro Solar, is an uneven cliff, rising at one point to a height of one hundred feet above the sea, and here the city of Chorillos is situated. A beautiful terrace extends along the edge of the cliff, where society gathers to enjoy the sea breeze and to revel in the beauty of a Pacific sunset, under the warm skies of the tropics.

The descent to the beach from the cliff is a picturesque and shaded pathway, and the surf is particularly adapted for bathing, being smooth and regular. The town has a population of three thousand, and in summer the daily excursions from Lima bring many times that number to enjoy the baths, the music, dances, boating, and other amusements. The Casino of Chorillos is famous for its fashionable social affairs, and the Regatta Club usually provides entertainments at intervals during the summer, when Chorillos Bay is flecked with pretty white sails, launches, and rowboats. Large and commodious electric cars run every few minutes between Lima and Chorillos, the line having been recently extended to reach another bathing resort, La Herradura, on the opposite side of the Morro Solar, through which a tunnel has been built. Chorillos, Barranco, and Miraflores are all connected with Lima by the same system of railways. The distance between these resorts is very short and a shaded driveway connects one with the other. Magdalena is situated between Lima and Miraflores, and is reached by a separate car line; though the trip may also be made by following the beautiful Avenida Magdalena,

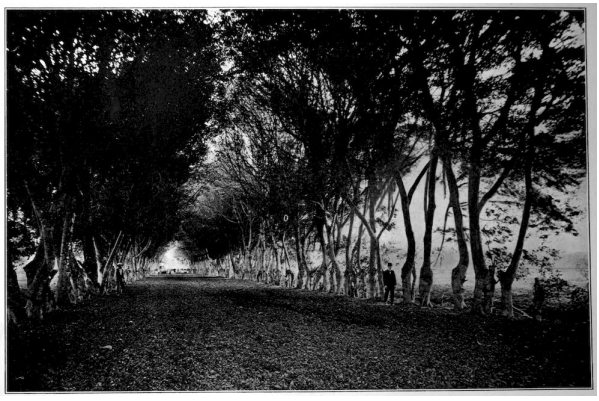
which begins at the foot of the Paseo Colón, and extends all the way to Magdalena.

La Punta, "The Point," is another very popular bathing resort of Lima, and it is growing in favor every year. It is located on the peninsula which extends out into the sea at the port of Callao, and is frequented by the people of Callao as well as those of Lima. Throngs of bathers arrive by the trains that stop at La Punta every few minutes during the day, and in the height of the summer season additional cars are put on to accommodate the crowds. La Punta is located at the extremity of a long narrow tongue of sandy beach, and cool breezes always blow across it, refreshing and invigorating after the humid air of the capital. Ancón, with its world-renowned necropolis of prehistoric treasures, lies about twenty-five miles north of Lima, with which it is connected by railway. It is quite popular as a bathing resort, and is a favorite summer home for families; its climate is extremely healthful, and it is regarded as a desirable place of residence most of the year. The dry atmosphere and sandy soil are advantages always appreciated by invalids suffering from pulmonary affections, and they are glad to enjoy the sea air without the dampness that so often prevails at seaside resorts.

Whether in the charming capital, or in its picturesque and healthful suburbs, the life of the Peruvian people is noted for its many agreeable features, some of which are to be attributed to the blessings of climate and the prodigality with which Nature has showered her wealth on the land, though most of them are undoubtedly due to the amiable and generous qualities of the people themselves, who have made their country renowned abroad as the abode of an ever abundant and polite hospitality.

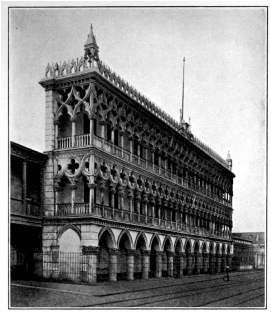


THE PRESENT
STANDARD OF LIMA,
AS MODIFIED IN
1808.



A PICTURESQUE SUBURBAN DRIVEWAY, LIMA.

CHAPTER XIII
PERUVIAN HOSPITALITY AND CULTURE



A MODERN PRIVATE
RESIDENCE OF LIMA.

If the Spanish-Americans have inherited from their European ancestors too much of the aristocratic pride and military arrogance that distinguished Peninsular crusaders, they have also fallen heir to the courtly grace and admirable *savoir faire* which made the Knights of Santiago and Alcantara famous among the first gentlemen of Europe four centuries ago, and which, descending to their children's children, have become characteristic of the Spanish-speaking people all over the world. In America, and more particularly in Peru, the influence of New World conditions fostered a relaxation of austere exclusiveness and a softening of military severity; the

lavish opulence that reigned in the viceroyalty, with its attendant pleasures, led colonial society to assume a gayety and freedom which would have been impossible in the atmosphere of rigorous etiquette that dominated Madrid, and Lima gradually became more renowned for its sociability than for the strictness of its court. Both influences may be seen, however, in the development of the Peruvian society of to-day, which is reserved and dignified in manner, clever, hospitable, and kind.

Although the national traits vary according to locality and inherited tendencies, the inhabitants of the coast possessing characteristics which are not so clearly defined in the people of the sierra, while these again differ in their customs from their neighbors of the Amazon valleys, yet, everywhere and at all times, the Peruvian's *Mi casa es á Và*—"My house is yours"—is a spontaneous word of welcome. The Limeños, as natives of the capital are called, are noted for their *esprit* and imagination, and are especially gifted in the social qualities for which their ancestors were celebrated a hundred years ago; while they are, happily, outgrowing the heritage of less admirable tendencies, bequeathed by the luxurious and extravagant society of the viceregal court. The progress of the nation within the past half a century shows that the race is strong, full of purpose, and capable of working out a noble destiny. During the first twenty years of the republic, the social life of Lima did not change greatly from what it had been in the pleasure-loving court of the viceroyalty. Visitors to Peru in those early times tell us that the propensity for card playing was one of the greatest evils the new government had to combat, and that ministers, envoys, and officers of all ranks fell under its spell. It is said that the

celebrated Baquijano once had to send for a bullock cart to take home his winnings, amounting to more than thirty thousand dollars. The chroniclers do not state whether the game resembled our modern poker or our bridge whist! Those were the days when General San Martin gave his assemblies at the palace once a week, and balls were held at which round dances began to take the place of the *minuet*, the *mariquita*, and the *fandango*. As the influence of the new régime made itself felt everywhere, political and literary coteries lessened the number of card parties and music and dancing became more popular in the houses of the leading people.

It was not so easy to reform the custom, popular among the ladies of those days, of wearing the *saya y manto*, a coquettish feminine dress of the viceregal period, which had been under the ban of devout churchmen for two hundred years before the independence. Its evil influence seems to have been of a subtle kind, to judge from the conflicting impressions it made on different travellers. It is described by one who was in Lima a century ago and saw the ladies of that day arrayed in all their charming grace and armed with their irresistible coquetries, as "a very handsome and genteel costume;" though not all foreigners described it in such moderate and conventional terms. The *saya* was a skirt of velvet, satin, or stuff, of black, purple, pale blue, or other colors, sometimes striped; it was pleated in small folds and clung to the figure in such a way as to display the contour to the best advantage. Some of these *sayas* were very narrow at the bottom so that the wearer was obliged to take short steps in walking, a custom that made the Limeña's tiny feet look still smaller as she tripped daintily along the street; the bottom of her *saya* was

often trimmed with lace, fringe, pearls, or artificial flowers; the smaller her feet, the richer and more elaborate was the garniture that bordered her *saya*. With this garment went the *manto*, a hood of thin black silk drawn around the waist and then carried over the head and held together in front so as to hide all the face except one eye. It is said that in this costume a lady could pass her most intimate friend without being recognized, and mystery enveloped the identity of every feminine figure seen on the street in those days. A dainty lace handkerchief, a rosary in the hand, a glimpse of satin shoes and silk stockings, and an abundance of jewels completed the toilette. The *manto* was undoubtedly derived from the Moors, and must have appeared a curious headdress when seen for the first time. The Limeñas wore it in the most fascinating style, and the one eye that was visible between its folds was made to do double duty as a weapon of war or love. The secret of enhancing its potent charm was as complicated as are the mysteries of the *tocador* in modern Spanish boudoirs. It was customary to darken the brows and heighten the brilliancy of the eyes with cosmetics when Nature proved unkind or too sparing of her favors; though it was the exception, as it is to-day, when a Limeña's eyes lacked beauty and brilliancy. Gradually the *saya y manto* gave place to the very full skirt and mantilla,—similar to the costume still worn to church service. A long war was waged against the *manto* by the authorities of the viceroyalty, who claimed that it fostered intrigue and a thousand dangerous proclivities; but the wearers insisted that it protected their complexion from the sun, and was necessary for their personal comfort as well as convenience. As early as 1609 an attempt was made to prohibit the *saya y manto* in Lima, but

not until it declined in fashion, more than two hundred years later, did the Lima belles abandon this mode for a more modern costume. It is said that the *saya y manto* played a very important part in the cause of independence, and that the wearers of this effective disguise carried messages, assisted the patriots when imprisonment or hardship overtook them, and rendered a great many valuable services to the cause of liberty.

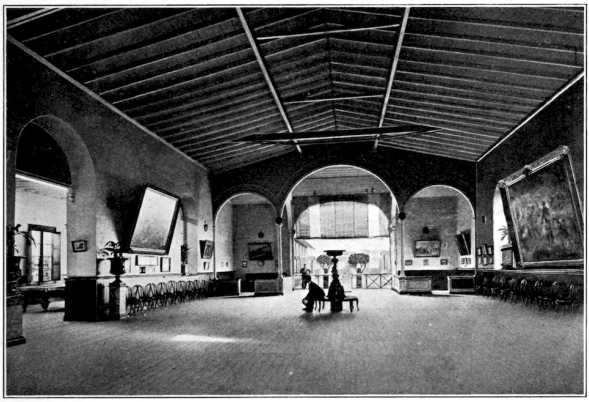


ENTRANCE TO THE BOTANICAL GARDEN, LIMA.



GRAND STAND OF THE JOCKEY CLUB, LIMA.

Many of the leading families of Peru are descendants of Spanish nobles who came over with the viceroys, and a few trace their ancestry from the conquerors; but the best fibre of the nation is derived from the enterprising colonists who established commerce in the country during the seventeenth and eighteenth centuries, and by their industry and practical energy laid the foundations for a better development of the mercantile interests of Peru. They helped to overcome the traditional feeling that it was beneath the dignity of a Spaniard to be employed otherwise than as a statesman, a soldier, a scholar, or a priest; and among the descendants of Spanish grandees are to be found to-day many active and progressive bankers, merchants, constructing engineers, and “captains of industry,” who are contributing to make Peru rich and prosperous among the nations of the modern world. This spirit is more generally seen in the capital and the seaports than in the cities of the interior, though it is gradually extending to the remotest hamlets.



PRINCIPAL HALL OF THE INTERNATIONAL REVOLVER CLUB, LIMA.

In Lima and Callao, increased attention is paid to business every year, and the days of fiesta, which once numbered almost as many as those devoted to work, are being constantly reduced, even the holidays that remain, though none the less thoroughly enjoyed, having lost many colonial features. Carnival, the gayest holiday festival of the year, is now quite a subdued celebration compared with what it was in the seventeenth and eighteenth centuries, when "Lima was no more than a city of Andalusia transplanted to the New World, with all the extravagances of the romantic, artistic, and audacious spirit of old Seville, Malaga, and Cordova." The freedom of the Carnival season then pervaded all ranks of society, and for three days no one thought of anything but pleasure. As late as the end of the eighteenth century, the mask and domino were *costumes de rigueur* for Carnival, and fancy dress balls were given in many private residences. The Viceroy Amat made the Carnival season one of unprecedented gayety, with bull fights, promenades

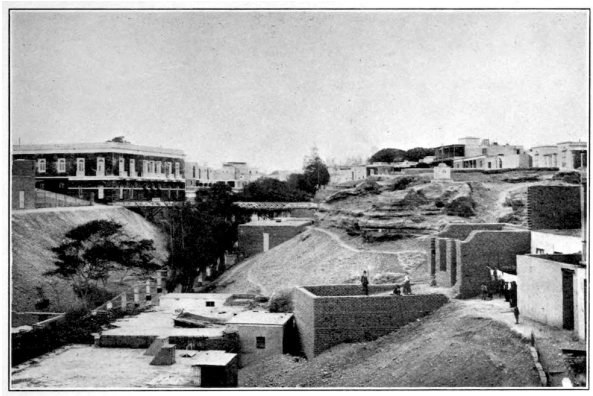
in the Avenida de Acho, and a *bal masque* at night. One can imagine the charm of these festivities in the delightful climate of Lima, with the soft music of the guitar and the mandolin vibrating on the night air under a dozen balconies, and the dance of the *mariquita* and the *fandango* keeping time to a clicking of castanets in hundreds of gayly decorated *salas*. The *saya y manto* played its part, and many a jealous episode followed the rivalry among young Limeños for the favor of a glance from the one eye that looked out tantalizingly through a *tapada*. The custom of deluging the passer-by with the contents of a water-jug was formerly more general than it is to-day, when the little red *globo* of scented water is the chief weapon of Carnival sport. The *globo*, when filled, is about one-fourth the size of a toy balloon, and is made of the same material, breaking easily and splashing its contents over the victim at whom it is thrown. Though Carnival is still a merry holiday, modern municipal ordinances are annually restricting its more extravagant features.



THE AMERICAN
LEGATION AT LIMA.

The national holiday, July 28th, the anniversary of Peruvian independence, is celebrated with patriotic processions, speeches, and entertainments; it is the opening day of Congress, and is always an occasion

of general festivity. The day begins, as do all public holidays in Peru, with religious service in the Cathedral. There are eighteen public holidays, two of which, Independence Day and the feast day of Our Lady of Mercy, the patron saint of the arms of Peru, are recognized as national. The feast of Our Lady of Mercy is held on the 24th of September, and is celebrated with imposing church ceremonies and a magnificent procession, in which the high church dignitaries, with the Archbishop of Lima at their head, are present. The various religious orders, including the Franciscan, Dominican, Augustinian, and others, form part of the procession, and the army appears in gala uniform and full force of infantry, cavalry, and artillery. The church service, attended by the president of the republic and his cabinet, is one of especial solemnity, and all Lima does homage to the occasion. The streets and plazas are thronged by sunrise, an eager crowd assembling in front of the government palace to see the president pass in his handsome state coach drawn by eight horses and guided by a smart coachman and grooms. Another annual feast day of importance, at least in the capital, is the 30th of August, the day set apart for the celebration in honor of Santa Rosa de Lima, the patron saint of Lima, the Philippines, and all America. The birthday of St. Joseph (San José), the patron of the republic of Peru, is celebrated on the 19th of March. The remaining holidays are the same as those observed in all Catholic countries.



BARRANCO, A SEASIDE SUBURB OF LIMA.

The hospitality of the Peruvians is especially seen in their homes, where the stranger finds them thoughtful, courteous, and invariably polite and attentive. One has here a good opportunity to learn the family customs, which are simple and cordial. The houses of Peru are generally of one or two stories, and are built around a court or *patio*, which is usually beautified with plants and flowers and often paved with ornamental tiles, making it a delightfully cool and comfortable place for the family reunion in the evening. It takes the place of the verandah, so popular in North America. The daily routine of a Peruvian family does not differ greatly from that of the Latin people in all countries, where the *desayuno*, or early breakfast, consists of a cup of coffee and a roll, taken in one's room, sometimes as early as six o'clock, the midday meal, or breakfast proper, being much more elaborate than the same meal in England or the United States, while the dinner, between six and eight in the evening, is more or less the same as in all countries. *Criollo* cooking, as the preparation of food according to Spanish-

American taste is called, has given place in many houses to the French *cuisine*, though one may still enjoy the peppery dishes of native origin in the sierra, and a few choice specialties of traditional excellence retain their hold on the national palate. The after-dinner coffee is usually taken in the *patio* in summer and in the drawing-room during the season of the *garúa*. In the evening, music and dancing are favorite amusements, the piano, guitar, mandolin, or other musical instruments being among the necessities of every well-regulated home. The foreigner is at once impressed by the refinement and grace which distinguish the people in their home life, and which are evidences of the long inheritance of a cultured race. Travellers have extolled the people of Lima for their intelligence, imagination, and charming hospitality; the *Arequipeños* are eulogized by Flammarion, who says: “Arequipa is the most agreeable place of abode in South America, not only for the suavity of its climate but also because of the hospitable customs of its people.” The cordiality of the families of Cuzco is no less abundantly proved by those who have enjoyed a visit to this historic city, in which it is the custom to extend charming hospitality to the stranger. It is the same in the other cities of the republic, where a kindly welcome awaits the visitor and every courtesy is shown to the traveller.



PARK AT BARRANCO.

The increasing population of foreigners in Peru, and the custom among well-to-do Peruvians of sending their children to Europe and the United States to complete their education has led to the introduction of more cosmopolitan social customs than formerly existed, and this is seen especially in the outdoor sports and amusements. Although the bull fight and the Spanish game of *pelota* still attract a large number of spectators, the lawn tennis games are also popular; football and baseball claim a great many enthusiastic Peruvian players, and regattas are always attended by immense crowds of people. The horse races have become a regular feature of sport, and at the *Cancha*, or race track, on “Derby Day,” the best Lima society may be seen in its most fashionable attire, which is usually of Parisian style and is often imported direct from the French capital. The new president-elect of Peru, Don Augusto Leguia, has a stock farm near the capital, on which some of the best thoroughbreds of South America have been reared, and his horses are usually among the favorite

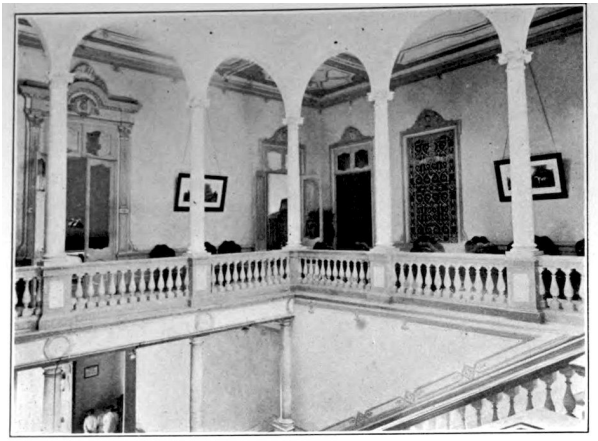
winners on Derby Day.



STAIRWAY OF THE NATIONAL CLUB, LIMA.

Though most of the private fortunes of Limeños were swept away at the time of the war with Chile, when the destruction of property was great in Lima and its suburbs, as well as on the *haciendas* of the wealthy planters, yet the present generation has recovered a great deal of the former prosperity, and at important social functions, such as the balls given within the past two years to the Duke of the Abruzzi and Prince Udine, of Italy, to General Saenz Peña of Argentina, and to Hon. Elihu Root of the United States, the costumes and jewels displayed are of the most costly and elegant description. The ladies of Lima have always been famous for their winning and gracious manners, and every writer on Peru has paid a compliment to their tiny feet, in which one traveller finds a sufficient excuse for the *Q. b. s. p.* ("who kisses your feet") with which letters to ladies are usually finished in Spanish, instead of the very

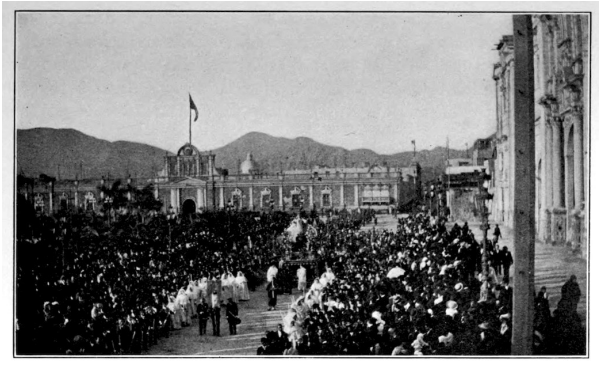
matter-of-fact “Yours sincerely” that closes an epistle in English. The Peruvian hostess entertains with the *grâce du salon* which is hers by inheritance, and her *tertulias* are altogether charming. But she does not confine her energies to social duties alone, her charities occupying a great deal of attention. Three years ago, a number of ladies of the best society of Lima formed a club, called the “Centro Social,” for the purpose of establishing institutes in which the daughters of gentlewomen without fortune could secure, free of charge, the necessary training to fit them for earning their living. It was proposed to teach stenography, bookkeeping, telegraphy, photography, drawing, and other branches, which would provide the knowledge required by girls in search of remunerative employment. This effort shows the spirit of practical benevolence which animates the Limeña in her charitable work. It is a long step toward relieving the pressure of modern needs when a race, whose women have been so closely guarded as have those of Spanish ancestry, can throw off the prejudices of traditional custom and meet a present demand with a present remedy. The adverse fortunes of war in the southern part of the United States forced many gently born women to enter the business world. At first they stayed at home and earned a pittance bending over the embroidery frame, but modern machinery made even this a hopeless effort in the face of too strong competition, and they turned their attention to more lucrative posts. While war continues to destroy the natural breadwinners of society and to deplete the home treasury, it is useless to preach about “woman’s sphere.”



MAIN CORRIDOR OF THE NATIONAL CLUB, LIMA.

While the descendants of the Spaniards in Peru have been the directing power in the affairs of the republic, as they were in the viceroyalty, yet the *mestizo* and the Indian have not remained ciphers in the social development of the nation. The descendants of the Inca princes were educated in colonial days in colleges especially established for that purpose, and under the republic all classes of Indians have received the benefits of instruction; but it is not to be expected that the descendants of the Inca's humble subjects can show the same degree of progress as those whose ancestors were of the family of Manco-Ccapac, and had the mental training of royal princes for long generations. The latter are intelligent, very proud, and have shown themselves worthy of the white man's admiration on many occasions. General Andrés Santa Cruz was of the Inca's race, as were many others who contributed to the triumph of republican principles in the great war of independence. In the *sierra*, many families of Inca

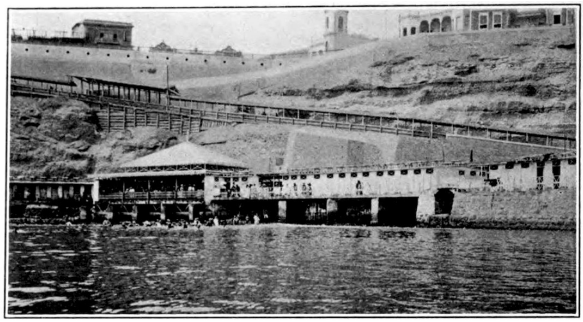
descent, whose sons have filled posts of importance in the republic, have comfortable homes and broad acres rich in harvests. The race, as a whole, however, shows no more initiative to-day than at the time of the conquest; under the present government, the Indian is generally contented and obedient, peacefully cultivating the fields as he did under the Inca's rule. His songs, called *tristes* by his Spanish compatriots, are most melancholy and seem to express the sadness of ages. Indeed, the Indian himself looks like a survival of antiquity, out of place in a modern world. The *mestizos* are apparently a much happier people than the Indians; they are good artisans and are successful in trade. They attend faithfully to religious duties, and throng the processions of the Virgin, and other feasts in celebration of the saints. These processions take place in every city and town of the republic, and though they have lost much of the sumptuous magnificence that characterized all religious festivals under the viceroyalty, they are still conducted with great ceremony.



ANNUAL PROCESSION IN HONOR OF SAINT ROSE OF LIMA.

Both the religious and the educational institutions of the country have contributed to impress on the social culture of the Peruvians a distinct individuality; added to these influences, within recent years an independent factor has been introduced, in the form of clubs and societies of a literary and scientific character, which encourage the development of independent thought among the people. Associations of professional men meet to discuss the latest discoveries in the science with which their labor is identified, and delegates are sent to the principal gatherings of a scientific character which are held annually in all parts of the world. The artisans also have their clubs and take an increasing interest in the progress of industrial labor in their own and other countries. In some of these clubs classes are held for the purpose of education.

In order to know and appreciate the social life of a nation it is necessary to become acquainted with its various public institutions, not only the clubs and societies that represent the ambitions of a few intellectual citizens, but its libraries and schools, the productions in literature and art effected by its people, and the popular sentiment as interpreted through the press. In the literature and the art of a nation are expressed its deepest feeling and highest aspirations.



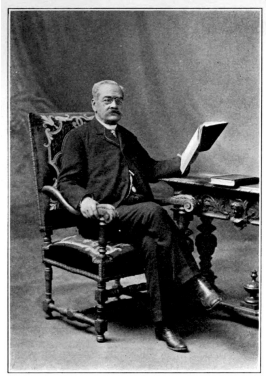
ROAD TO THE BEACH, CHORILLOS.



PORTRAIT.
BY
ALBERT
LYNCH.

CHAPTER XIV

THE NATIONAL LIBRARY—PERUVIAN WRITERS—PAINTING AND ILLUSTRATIVE ART



DR. RICARDO PALMA. DIRECTOR OF THE NATIONAL LIBRARY, LIMA.

In accordance with the liberal principles of an independent nation, one of the first acts of the government, after the inauguration of the republic, was to issue a decree on the 28th of April, 1821, creating the National Library. Freedom of the press was established at the same time, and other measures were adopted by which the newly

emancipated people could enjoy opportunities for gaining knowledge that had not been available under colonial rule. The Liberator, General San Martin, realizing the importance of providing every means for the better education of the masses, took advantage of the first occasion that presented itself to forward his liberal plans. Not only was public instruction established on a broad basis, but the spirit of inquiry was stimulated by encouraging the publication of reading matter, and by giving literature a permanent place among the national institutions. Formerly, the means of gaining information had been very limited, in consequence of the strict rules which governed the distribution of books.

The patriotic motive that guided the Liberator in founding the National Library is evident in his decree, which declares that “as ignorance is the strongest pillar of despotism, free governments should adopt an opposite course, allowing mankind to follow its natural impulse toward perfection.” The library was first opened to the public on the 17th of September, 1822, with a collection of about twelve thousand volumes. Many of these were of great value, as the long residence of Spanish state and church officials in the viceregal capital had resulted in the introduction of the best European literature, some of which, interdicted by the Holy Office, had been concealed for a long time, and came to light only with the triumph of the Independence. All the works printed by the press in Peru since its first establishment in 1580 were placed in the National Library, which was enriched with rare editions of the Bible; a curious volume on palmistry, dated 1449, presented by General San Martin; a breviary, printed in Venice in 1489; and an edition of Plato of still

older publication, as well as complete sets of the writings of classic and modern philosophers and scientists. The nucleus was chiefly derived from the convents, which had been the great repositories of literature in colonial days, and many Latin books, in folio, were acquired, treating chiefly of religious subjects. The library was established in a building formerly occupied by the College of Caciques, famous under the viceroyalty as an institution that provided for the Christian education of noble descendants of the Inca emperors.

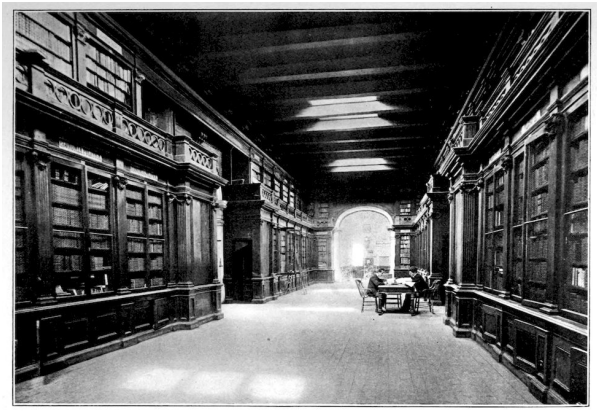
When the Chilean army occupied Lima in 1881, this flourishing institution, which was among the most important in America, was destroyed, the valuable collection, then amounting to about fifty thousand volumes, being in part carried off to Chile and the remainder publicly sold at auction by weight.

The restoration of the National Library is largely due to the efforts of its present director, Dr. Ricardo Palma, who worked with zeal and enthusiasm to recover a treasure which he recognized as of priceless value, since it represented not merely intrinsic worth but also the standard of intellectual recreation which the public demanded after half a century of free government. Dr. Palma repurchased some of the precious volumes put up at auction, and secured rare old manuscripts that had been sold as waste paper. The portraits of the viceroys, all of which had been torn down from the walls of the library by the invading soldiery, were recovered, with two or three exceptions. This collection is one of the most notable in America, as the portraits are consecutive examples of the art of three centuries, and provide a unique study for the connoisseur. They have recently been removed to the National

Museum. The loss of the library was one which no effort could entirely replace, and the Peruvian people regretted it as a bitter calamity; everything possible was immediately done toward making a new collection. Other nations expressed their regret and sympathy, and many gifts of valuable works were received. Spain, Argentina, the United States, and Ecuador sent generous collections of books, many patriotic Peruvians made donations from their private possessions, and, in 1884, the National Library reopened with twenty-eight thousand volumes.

At present the library consists of fifty thousand books and manuscripts, arranged according to a systematic classification. The library building occupies a central location, and is a typical Spanish edifice, built around an open court, or *patio*, with upper and lower corridors, which were originally the cloisters of the College of Caciques. The rooms used by the National Library extend the full length of the building, and include, in addition to the book section, a commodious reading-room, furnished with modern desks and lighted with electricity; the library is open to the public in the evenings as well as during the day. On the bookshelves, a very important place is given to the collection sent by the Smithsonian Institute, of Washington, amounting in all to five thousand volumes. A recent acquisition, known as the Quixote collection, embraces the most notable editions of Cervantes, among others that of Argamasilla, which was printed with silver type, and one issued in Argentina in 1905, the latter being the only edition published in South America. This classic of old Spain has been translated into eighteen different languages, and the Library of Lima has copies of all except the Japanese, Turkish, Finnish,

and Dutch editions. The library has also been enriched by a gift, from President José Pardo, of sixty volumes, the scientific collection of the celebrated ornithologist, William Nation, purchased by His Excellency for the section of natural sciences.



INTERIOR OF THE NATIONAL LIBRARY, LIMA.

Dr. Palma is one of the best known writers of South America, as well as a devoted bibliophilist, and his knowledge of Spanish literature has been gained through years of acquaintance with the best authors of Spain and Spanish-America. In restoring the National Library, he has given particular attention to the acquirement of noted works and rare editions. With especial pride in the genius of his compatriot, Don Pablo Olavide, whose literary productions had a tremendous influence in stimulating liberal thought among the Spanish-Americans a hundred years ago, Dr. Palma is now engaged in getting together a complete collection of the eleven existing editions of that author's *El Evangelio en Triumfo*, the greater part of which he

had already secured. Don Pablo Olavide was a native of Lima, where he was born in 1725. When a young man, he went to Europe, became an enthusiastic friend of Voltaire and an admirer of the Encyclopædists, and was a special mark for the surveillance of the Holy Office until his death in 1803. His books were read with avidity by the youth of Peru and the other Spanish colonies, and they may be said to have prepared the way for the patriotic movement which later won the independence of Spanish-America.

During the last days of the viceroyalty the sentiment of freedom was the predominating note in the national literature, and the stirring period of the independence brought many gifted orators and writers into prominence. In the columns of the *Mercurio Peruano*, politics and poetry were themes that divided honors about equally, the style in which a political essay was written in those days being hardly less flowery than the language of verse. In this periodical also appeared articles on philosophy, history, and science. Don Hipólito Unánue, of Arica, one of the editors of the *Mercurio Peruano*, exerted a powerful influence in favor of republicanism during the last years of colonial rule. He wrote under the pseudonym of "Ariosto," and, after the inauguration of the republic, continued to contribute to the national literature, at the same time taking an active part in the government as Minister of Finance in the cabinet of President Riva-Agüero. Contemporary with Unánue, Bernardo Alcedo, a noted writer and musician, fought in the war of independence and celebrated the victory for the patriot cause by composing the national hymn of Peru, the music of which is inspiring and triumphant. Mariano Eduardo de Rivero, the author of *Antiguëdades Peruanas*, José

Gregorio Paredes, a celebrated astronomer and mathematician, Mateo Aguilar, whose panegyric on Ignatius Loyola has been translated into several languages, and Manuel Lorenzo Vidaurre, an eminent jurist, the first president of the Supreme Court of Peru, were among the celebrated writers who flourished during the early years of the republic. Miguel Garaycochea, author of *Calculo Binomial*, was a noted scientist of that time.

The literature of Peru reached a period of prolific expression about the middle of the past century, when the inimitable satirists, Felipe Pardo y Aliaga and Manuel Ascencio Segura wrote their comedies on the national manners and customs. Felipe Pardo, the grandfather of President José Pardo, was a statesman as well as a poet, and was representing his government as minister to one of the European courts when he was made a member of the Spanish Royal Academy. His best known work is called *El Espejo de mi tierra*—"The mirror of my country,"—and gives an entertaining picture of Peruvian life fifty years ago. Segura's comedies, written about the same time, were clever satires on the prevailing creole customs, especially his *La Saya y Manto*, *Ña Catita*, *El Resignado*, and *Lances de Amancaes*. Another writer of the same period, Manuel Atanasio Fuentes, who satirized the political and social foibles of his day in a periodical called *El Murcielago*—"The Bat,"—found in literary work a pleasing diversion. He was a noted jurist and wrote treatises on constitutional law, administration, and similar subjects. The Peruvian critic is often satirical in his treatment of men and books, a keen sense of humor giving piquancy to his judgment. In this art, Don Pedro Paz Soldán y Unánue excelled, his pseudonym "Juan de Arona" being known throughout South

America. He was a member of the Spanish Academy and a distinguished Latin and Greek scholar. In *El Chispazo*, a humorous periodical which he edited, his crisp epigrammatic style was at its best. He was born in Lima in 1839 and died in 1895, having employed his talent ably and successfully through the difficult periods when his country was facing the greatest crises that could arise to impede the progress of a young nation.



PATIO OF THE NATIONAL LIBRARY, LIMA.

Many of the intellectual leaders of Peru were nurtured under the strenuous regimen which the unsettled conditions of the first thirty years of republican rule made necessary, their genius shining out with brilliancy during the period of peace and prosperity that followed. It was not unusual to find a general of the army, whose war record was the pride of his country, devoting himself to literary work later, when quiet reigned. One of the most celebrated historians of Peru, Don Manuel Mendiburu, whose monumental work, *Diccionario Biográfico del Peru* has

made his name immortal, fought in the patriot ranks during the war of independence, was made Minister of War by President Gamarra, became a general of the army, and was president of the commission that reformed the military laws, as they exist to-day. He was a statesman as well as a soldier, and presided over the assembly which, in 1860, promulgated the present constitution of Peru. As Minister of War, Minister of Finance, and Diplomatic Minister to England, he served his country with honor and distinction, being one of the most illustrious men of his day, in war and peace. It was only in the intervals of his public career that Dr. Mendiburu found time to pursue his biographical studies, the results of which are most important to Peruvian literature. For, though this great work is called a dictionary, its sixteen volumes are so complete in historical information as to be entitled to rank among the best records of the colonial period of Peru. Of the eighty years that covered the lifetime of this great man, from 1805 to 1885, more than three score were spent in public service. He led the vanguard in the last war, was War Minister in 1880, and at the time of his death was president of a commission charged with the reorganization of the National Archives. It is not often that human activity extends over so many years, and one is accustomed to think that in Latin countries, and especially in the tropics, the spirit of youth is of short duration, the precocious child arriving early at the zenith of his possibilities, and declining at an age when the slower native of a less favored zone is in his prime. There are remarkable exceptions to this rule in Peru, where the years have passed lightly over many a *viejo verde*, as the “green old age” is called. Don Francisco de Paula Vigil, the liberal philosopher of Tacna, prominent for half a

century in politics and literature and director of the National Library for forty years, died in 1875 at eighty-three years of age. Luciano Cisneros, an eminent orator, jurist, and writer on constitutional law, was a member of the Academy of Jurisprudence in Madrid, a judge of the Superior Court, Minister of State, Diplomatic Representative of his government in Europe, and held his own among the leading statesmen of Peru until his death in 1906, at seventy-four years of age. Francisco Garcia Calderon, a member of the Spanish Academy and a writer of note on legal and other subjects, as well as a statesman of renown, was one of the most active leaders in promoting his country's progress at the time of his death, in 1905, though he had already passed his seventieth year. The present director of the National Library, though still one of the younger generation in spirit and sympathy, published his first book, *Anales de la Inquisicion de Lima*, forty-five years ago, and was at that time already prominent in political affairs. As consul to Brazil, secretary to President Balta, and Senator of the republic in three legislatures, he early proved himself one of the most brilliant young men of the nation, and when he went abroad in 1865 after leaving Brazil, his genius shone with lustre in the highest intellectual circles of Europe. The fame of Ricardo Palma rests chiefly on his masterpiece, *Tradiciones Peruanas*, the only literature in existence which gives local color to the history of the viceroyalty in Peru, and preserves for posterity the very life and essence of its fascinating social annals. The Lima of the *Tradiciones* has survived the change of government and, though one no longer sees the viceroy and his court, it is still possible to visit many places made familiar by Dr. Palma's stories. The charming Limeña does not now

appear in *saya y manto*, it is true, but she is as clever and bright as of old; the Franciscan friar is still in evidence, and the little *zambo* wears the same contented countenance that distinguished his ancestors a hundred years ago; the Indian is sad and patient, as the author of *Tradiciones* paints him. The characters that live and move in Ricardo Palma's book are real and immortal. Up to the present time no other author in America has been able to paint such vivid and intimate pictures of colonial times. The work was originally published in six volumes, in 1870, though many editions have since appeared, and a new volume has recently been added, entitled *Ultimas Tradiciones Peruanas*. Ricardo Palma is a member of the Royal Spanish Academy, the Hispanic Society of America, and other leading historical and scientific societies of Europe and America. The author of the present work has just completed the translation of *Tradiciones Peruanas* into English.

If the more intimate features of colonial society are to be understood only through a perusal of *Tradiciones Peruanas*, a general idea of the viceroyalty is best obtained from the works of Don Sebastian Lorente, who wrote the first complete history of Peru, in five volumes, published in 1871, giving an especially interesting description of the colonial period. He made a lifelong study of the history of the country, and for forty years lectured on his favorite theme in the University of San Marcos. Another historian, Don Mariano Paz Soldán, contributed a most important geographical work to the literature descriptive of his country, and wrote several books on historical subjects. His *Atlas del Peru* and *Diccionario Geografico y Estadistico*, published thirty years ago, contained the first complete description of the political divisions of the republic,

and afforded valuable information regarding the physical features, climate, resources, and population of Peru. Dr. Paz Soldán was a statesman of noted ability and rendered invaluable services to the cause of education and in behalf of prison reform. As Minister of Justice and Public Instruction in the cabinet of President Balta, he founded a school of sciences and reorganized the Universities of Arequipa and Cuzco, besides establishing numerous secondary schools. The illustrious patriot died in 1886 at sixty-five years of age, his funeral being conducted with State ceremonies, and attended by the highest officials of the government. The historian, Dr. Eugenio Larrabure y Unánue, pronounced the funeral oration, and the assemblage at the bier of the lamented scholar was representative of the best intellect of Peru. Dr. Larrabure y Unánue is the author of a number of historical works, of which his studies relating to ancient Peru possess especial interest and value. He is also a statesman and diplomatist, literature being his favorite diversion in such hours of leisure as an active public career affords. Another celebrated Peruvian authority on the antiquities of the country, Dr. Pablo Patron, is a scholar of international renown, whose archæological study, *La Lluvia*, read a few years ago before the Congress of Americanists at Stuttgart, attracted general attention among antiquarians. Dr. Patron has rendered important services to his country in scientific research and has made the study of Peruvian textiles and potteries a specialty, giving them a fascinating charm, which ethnologists as well as lovers of decorative art are quick to appreciate.



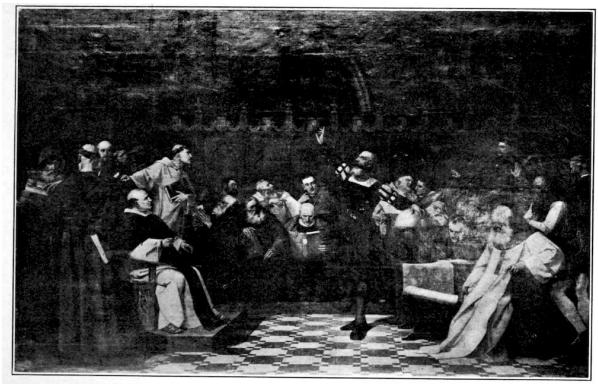
DR. JOSÉ ANTONIO MIRÓ QUESADA, THE NESTOR OF THE PERUVIAN PRESS.

Several students of the literature of the Incas have devoted themselves to the task of preserving Incaic legends and musical compositions. The drama *Ollanta* has been translated into Spanish by three well-known scholars, Don José Sebastian Barranca, Dr. José Fernando Nadal, and Dr. Gavino Pacheco Zegarra. Don José Maria Valleriestra, a musical composer of note, is the author of two operas, *Ollanta* and *Atahuallpa*, which have been presented in Lima and elsewhere with success. The greatest Peruvian writer on the subject of Incaic civilization and history—the most celebrated chronicler of his people—was the Inca Garcilaso de la Vega, who was born in Cuzco in 1539, and died in Spain in 1618. He spent the first twenty-one years of his life in Peru, his father Garcilaso, one of Pizarro's followers, having married a native princess of the royal line of Incas. His *Comentarios Reales* are still regarded as the most authentic source of information existing in reference to prehistoric Peru.

The history of Peru, both ancient and modern, is a

theme of such extraordinary interest that it is not strange Peruvian writers should have made it the predominating subject of their works. No country has such a wealth of romance to kindle the imagination and to inspire the poet, and no country has greater reason to be proud of its annals, and the patriotic sentiment which finds expression in the literature and art of the country is altogether admirable. The Athenæum of Lima, the Geographic Society, and the Historical Institute, all intellectual organizations, were created for the purpose of promoting the study of Peru, from a literary, geographical, and historical standpoint, and their libraries contain many valuable works by Peruvian as well as foreign writers. The first of these institutions was founded under the name of the Literary Club of Lima, in 1877, Don Francisco Garcia Calderon being its president. Ten years later it was reorganized and took the name of the Athenæum of Lima; among its members are the most illustrious scholars of Peru. Don Luis B. Cisneros, a member of the Spanish Royal Academy and one of Peru's greatest poets was crowned by the Athenæum, with impressive ceremonies, in 1897. His poems, novels, and dramas are among the literary treasures of his country, and his death, which occurred in 1903, was an occasion of national mourning. The Athenæum was founded too late to number on its roll the gifted poets Clemente Althaus, Nicolas Corpancho, Constantino Carrasco, Arnaldo Marquez, Trinidad Fernandez, and Adolfo Garcia, who died several years earlier; Carlos Augustus Salaverry, the son of the illustrious General Felipe Santiago Salaverry, and a poet of great genius, died in Paris in 1888, a year after the Athenæum was organized; and José Antonio de la Lavalle, a member of the Spanish Academy and a diplomatist of notable

talent, whose literary style was especially distinguished for its grace and purity, reached the close of his useful and brilliant career in 1894, at sixty years of age. Don Felix Cipriano Coronel Zegarra, of the Spanish Royal Academy, one of the most illustrious scholars of Peru and a member of the Athenæum, collected a great deal of valuable information relating to the literature of his country, and his *Notes for a Literary History of Peru*, now in possession of the Faculty of Letters of the University, contains sufficient material for a literary encyclopædia.



COLUMBUS BEFORE THE UNIVERSITY OF SALAMANCA. BY IGNACIO MERINO.

The present president of the Athenæum is Dr. Javier Prado y Ugarteche, Dean of the Faculty of Letters of the University, a statesman and diplomatist, as well as an author of distinction. His book on the condition of Peru during the viceroyalty is one of the most interesting studies in sociology written within recent years. Dr. Prado y Ugarteche is a booklover of fine judgment, and he possesses one

of the largest and most valuable libraries in America. His brother, Dr. Mariano Prado y Ugarteche, is also a statesman and a bibliophilist. He is the author of important works on literature and Incaic history. As a member of the Athenæum, and as vice-president of the Historical Institute, he has done much to promote the success of both these organizations. Another prominent member of the Athenæum, who is secretary of the Historical Institute as well, Don José Toribio Polo, occupies a unique place among Peruvian scholars as a bibliographer and a literary critic. He was formerly Dr. Palma's assistant in the directorate of the National Library, and to his patient investigation of ancient documents is due the elucidation of many facts in the past history of the country, his thorough knowledge of Peruvian chronicles giving especial value to the critical studies he has made of various historical works.



THE DISILLUSION OF THE ARTIST. BY DANIEL HERNANDEZ.

The purposes of the Athenæum and the Historical

Institute are closely related, both aiming to encourage intellectual progress, and many writers of prominence belong to both societies. The Athenæum has been called upon to mourn the loss of some of its most distinguished members within the past few years, among them Don Carlos German Amezaga, a poet of rare genius and culture, who was its vice-president at the time of his death, in 1907. He belonged to a family of noted talent, his father, Don Mariano Amezaga, having been a philosopher and writer of great ability. The secretary of the Athenæum, Don Francisco Garcia Calderon y Rey, and the assistant secretary, Don José de la Riva-Agüero y Osma, also inherit their literary genius, their surnames indicating their distinguished descent. Don José Santos Chocano has attained an honored place among the literary lights of Europe, and the Athenæum is justly proud of his success. Don Luis Fernan Cisneros, Don Teobaldo Elias Corpancho, Don Carlos Larrabure y Correa, Don Clemente Palma, Don Aurelio Arnao, and Don José Augusto de Izcué are among the poets whose verses are a credit to the Athenæum. Don José Izcué writes history as well as poetry. As Director-general of Public Instruction in the *ministerio* of Dr. Jorge Polar, he was identified with the inauguration of the Historical Institute, and especially with the establishment of the museum, being appointed director of the department devoted to the colonial and republican collection. His historical works are chiefly studies of the republican period.



THE CHARMER. BY ABELARDO ALVAREZ CALDERON.

In the *Revista Historica* and the quarterly review of the Geographic Society, the representative scientific periodicals of Lima, and in *Prisma*, *Actualidades*, *Variedades* and other illustrated weeklies of superior literary and artistic merit, the best intellect of Peru has found expression. Don Carlos Romero, the editor of the *Revista Historica*, Don Clemente Palma, editor of *Variedades* and Don Enrique Castilla, editor of *Actualidades*, are writers of exceptional talent and originality. Periodical literature is a popular avenue for the literary aspirant, and the number of writers increases as the magazines, reviews, humorous weeklies, and daily newspapers multiply. The directors of all these publications are writers of note, and it is frequently through their initiative that societies are formed for the promotion of science or literature. The founder of the Geographic Society, Don Luis Carranza, a native of Ayacucho and one of the most distinguished writers of Peru, was at one

time a director of *El Comercio*, the oldest daily newspaper in Peru. He was the author of important historical works and his influence was great in stimulating intellectual progress. Few institutions in South America are better known abroad than the Lima Geographic Society, which was founded in 1888 and installed in its present quarters in 1891. As the title signifies, the principal purpose of the Society is to foster geographical study in Peru, though its scope is broad and liberal, and the quarterly review not only contains articles on archæological geography, statistics, and climatology but also the texts of conferences given in the hall of the society on scientific topics of general interest. The society is a dependency of the Foreign Office and is under the protection of the government. Dr. Eulogio Delgado, the president, is a recognized authority on the geography of Peru, and under his administration the society has achieved its present importance and prestige. The secretory, Dr. Scipion Llona, has made interesting studies in archæological geography and Incaic history, and the sub-secretary, Don Carlos Bachman, is the author of the best existing history of the political demarcation of Peru. On the membership roll, which contains three hundred and thirty-five names of active members, in addition to honorary and corresponding associates, are some of the most illustrious scholars of Peru, and the library of the society is constantly enriched by the acquisition of valuable works. Don Alejandro Garland, a prominent member of the Geographic Society, recently published an important book on his country, *Peru in 1906*, and, from time to time, articles, pamphlets, and larger volumes are issued by the society or its members, which add to historic and descriptive literature.



UNE PARISIENNE. BY ALBERT LYNCH.

The progress of the press in Peru has been most notable during the past few years. *El Comercio*, which has been a faithful chronicler of the political and social events of the country for nearly three-quarters of a century, still stands at the head as a representative of Peruvian journalistic ethics and enterprise. The same policy which made the paper the exponent of liberty half a century ago,—when it fought a noble campaign in favor of the abolition of slavery, first of the negroes and later of the Indians, —makes it to-day the leader in promoting the highest principles of humanity, advocating the most necessary reforms, and encouraging the best citizenship. Modern methods are employed in its extensive news service and the latest material improvements have been inaugurated in every department. The proprietor and editor-in-chief of *El Comercio*, Don José Antonio Miró Quesada, is the Nestor of journalism in Peru and is esteemed as the exponent of its most worthy ideals. The press of the republic is represented by about two hundred

newspapers, the principal dailies being *El Comercio*, *El Diario*, and *La Prensa* of Lima; *La Bolsa* and *El Deber* of Arequipa; *El Comercio* and *El Sol* of Cuzco; *La Razón* and *La Industria* of Trujillo; though every city and town has its newspaper, and in the larger centres an illustrated weekly is also issued. Many of the leading editors and journalists are prominent in politics and hold important offices in the government. Dr. Felix Castro, the owner and editor of *El Comercio*, in Cuzco, was secretary of the presidency in the administration of President Serapio Calderon and served his country as propagandist in the United States, where his journalistic talents were of great value in advancing his mission through the *New York Herald*, *Sun*, and other dailies.

In painting and music, as well as in literature, Peru has an honored place among American nations, though it is generally the fashion in Peru, as in the United States, to maintain that only in Europe are great masterpieces painted, and that home talent cannot achieve the results possible in the "atmosphere" of the art centres of Paris, London, and Rome. Many of Peru's greatest artists have their permanent place of residence abroad, and in the art exhibitions, their names appear among those of the most successful painters. This was true half a century ago, when one of the greatest painters of his day was a Peruvian, Don Ignacio Merino, born in Piura and sent to Paris to study art under Monvoisin and Delacroix. In the years 1869 and 1870 he won the highest honors of the Salon, his famous work, *Columbus before the University of Salamanca*, being among the noted modern masterpieces. *The Vengeance of Cornaro*, *Felipe II. Dying*, *The Friar Painter*, and *Cervantes Reading Quixote* are well known to connoisseurs and possess superior merit.

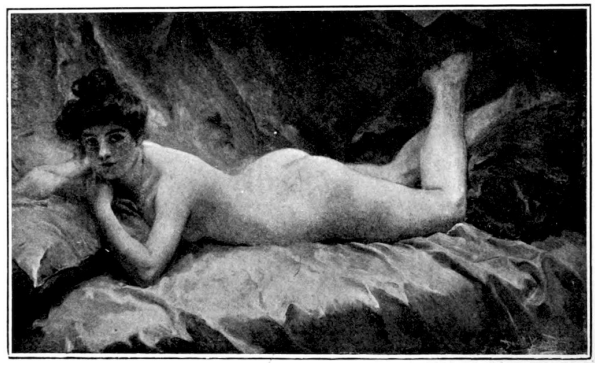
The illustrious painter died in Paris and was buried in Père la Chaise. He bequeathed his paintings to the city of Lima and they are now in the gallery of the Historical Museum. In the museum also hangs the masterpiece of Luis Montero, another Piura artist, who was educated in Italy and studied under Fortuny. It is entitled *The Funeral of Atahuallpa* and is notable for the contrasts of stillness and movement, though the Indians are too dark in color and the women too European in type to give a faithful idea of the subject. In the gallery of the museum are historical paintings by Francisco Esteban de Ingunza and other noted Peruvian artists.

Don Luis Bacaflor is esteemed one of the greatest Peruvian painters of the present day. His *Head of an Old Man* is a celebrated study painted by him several years ago, and he is the author of many other well known pictures. His home is in Paris, where he counts among his friends the leading artists of Europe. The story of Bacaflor's early struggles and his sturdy patriotism give a peculiar interest to his later successes. When a mere youth, he went to Chile to study his beloved art, giving evidences of the genius which has since developed in all its strength. He won the Prix de Rome, in recognition of which the Chilean government offered to send the aspiring young painter to Europe, that he might have the advantage of the best training of foreign masters. With what a thrill of delight must the student have seen such a prospect open before him! But,—it was impossible to accept the terms, which demanded that he renounce his beloved Peru and become a Chilean citizen. Not a moment did the patriotic young artist hesitate, sending at once the answer which was apparently to cut him off from a brilliant career and the achievement of his dearest ambition. His reward

has been a noble one. The Peruvian government in recognition of its gifted and patriotic young citizen, sent him to study under its own auspices, and the result has been an honor to the nation. Albert Lynch, also a Peruvian, a native of Trujillo, is among the famous painters at the French capital. Francisco Lazo, Daniel Hernandez, of Huancavelica, Herminio Arias, the Countess de Beon, Alberto Pareja de Mijares, and Juan Lepiani are names well known in the art circles of Europe, especially in Rome and Paris, where their pictures have been exhibited in the salons. Abelardo Alvarez Calderon, who has won fame as an illustrator, lives in London. There are still a few artists who have remained in their own country, and the illustrative art, as seen in the magazines, gives evidence of superior talent. Don Miguel Miró Quesada is one of the most gifted of the younger generation, his clever sketches and caricatures being an attractive feature of the current periodicals.

The painter, Francisco Lazo, was both litterateur and artist, and the author of the Peruvian national hymn, Bernardo Alcedo, wrote a book on the elemental philosophy of music, besides composing the music of the hymn and a number of masses, a *Miserere*, and other works. The composer Valleriestra, devotes all his leisure to musical study. Peru has a celebrated cantatrice, Señorita Margarita Alvarez de Rocáfuerte, who has won fame in the European capitals by her divine voice and the sympathy and grace with which she interprets the masters of music. She is young, beautiful, and of artistic temperament, and wins her audience from the first moment. Not long ago, this charming songbird of the Andes received the gold medal in a musical contest in the Royal Academy of London.

The Philharmonic Societies of Lima and Arequipa are flourishing organizations, whose purpose is the encouragement of musical art. The Arequipa society is older and of larger membership than the Philharmonic of the capital, which was inaugurated less than a year ago. The Lima society is composed of patrons and active members, the former contributing funds for the maintenance of the society, while the latter assist in classes and take part in the musical concerts that are given under its direction.

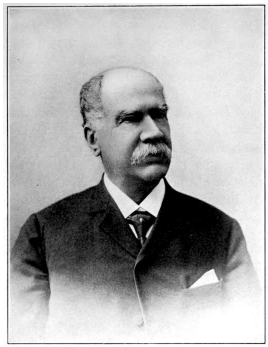


DOLCE FAR NIENTE. BY DANIEL HERNANDEZ.



UNIVERSITY OF SAN MARCOS, LIMA.

CHAPTER XV
THE OLDEST UNIVERSITY IN AMERICA— MODERN SCHOOLS OF PERU



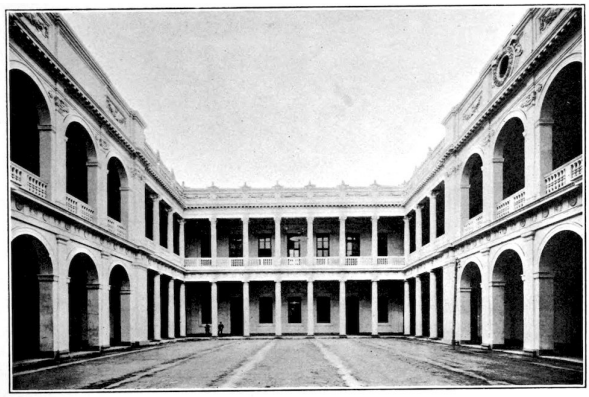
DR. LUIS F. VILLARÁN, RECTOR OF THE UNIVERSITY OF SAN MARCOS.

Founded in 1551, nearly a hundred years before Harvard received its charter, the University of San Marcos is the oldest educational institution of America. Under the royal seal of the Emperor Charles V. and Queen Joana, his mother, it was established in the City of the Kings soon after the inauguration of the viceroyalty, and was conceded all the honors and privileges enjoyed by the University of Salamanca, at that time the most celebrated seat of

learning in Europe. The royal grant was issued to the priors of the Dominican order, and the original lecture halls were installed in the chief monastery of "Santo Domingo," in Lima. Twenty years later, King Philip II. ordered the secularization of the university and its separation from the Dominican convent. The cathedral was then chosen as the hall for literary functions, and in one of its chapels, consecrated to the Virgin known as *La Antigua*, and especially venerated from that time by the university, the degrees of scholarship were conferred. This chapel is of especial interest because of its history, some of the most impressive ceremonies of the viceregal period having taken place here. The conferring of degrees in the early history of the university was attended with elaborate religious formalities, an important feature being the celebration of a mass of the Holy Ghost in preparation for the event. After this solemn sacrament, the candidate passed through two days' examination, chiefly of a religious character. If successful, he was then led to the chapel of the Virgin, accompanied by his fellow-students and the doctors of the faculties, and was obliged to make the customary profession of faith, the same as that adopted by the University of Paris in the beginning of the sixteenth century, which required the candidate to pledge his loyalty to the mystery of the Immaculate Conception. The degree of doctor was then conferred by the dean, who represented both the royal and the pontifical authority; and as soon as this part of the ceremony was concluded the sponsor decorated the new doctor with the insignia of his class.

In 1572, Don Gaspar Meneses, a scholar of note, who held the degrees of Doctor of Medicine and Master of Arts, was appointed the first rector of the

university. He was well fitted, by his piety and learning, to promote the education of the colony in accordance with the ideals that prevailed during that early period. The independent career of the University of San Marcos began in 1574, the name being chosen by lot from a list of saints' appellatives; and on the 31st of December of that year the first reunion was celebrated in a building purchased by the faculty. Two years later, during the reign of the Viceroy Toledo, an edifice was constructed for the university, in the Plaza de la Constitucion, which was occupied by its classes until 1770, when, after the expulsion of the Jesuits, the committee charged with the final distribution of their schools made the college of San Carlos the university building, promoting the two flourishing Jesuit schools of San Carlos and, later, San Felipe, to equal dignity and privileges with the classes of San Marcos. The college of La Libertad was accorded the same advancement in 1826. La Libertad was a college for Indian princes, and had been called Del Principe during the viceroyalty. An interesting chronicler of those days gives a charming description of the collegians of San Carlos, Del Principe, Santo Toribio, and other schools. The students of San Carlos were distinguished by their black dress, cocked hats, and dress swords; the young caciques of Del Principe wore a full suit of green with a crimson shoulder ribbon and a cocked hat; and the Santo Toribio collegians adopted the almond-colored *opa*, a gown made like a poncho, wide at the bottom, with which a pale blue scarf was worn, and a square bonnet of black cloth.

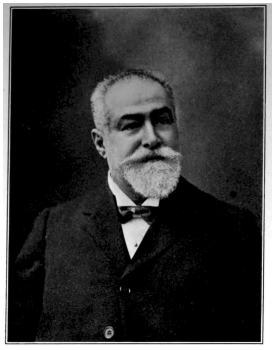


CLOISTER OF THE NATIONAL COLLEGE OF GUADALUPE, LIMA.

The curriculum of a university in the sixteenth century was governed by the predominating influence in intellectual culture, as it is to-day. In Spain, even more than in other countries of Europe, this influence was essentially religious in character. Theology was the most important branch of study, and law and medicine were taught from textbooks which read more like religious treatises than scientific compendiums of knowledge. In the University of Lima, the plan of studies included three classes daily in theology, three in law, two in canonical law, two in medicine, two in grammar, and one in native languages, the last being considered necessary for the propagation of the faith among the Indians. During the viceroyalty, the University of San Marcos was an exclusively aristocratic institution, and its chief mission was to educate the nobility and the clergy, the latter ranking in the same class as the highest aristocracy. The candidate for a degree had to meet such enormous expenses that its advantages were within the reach of only a favored few. He was

obliged to give a sum of money to each doctor of his faculty and to those of all the other faculties, a larger sum to the rector and further amounts to the dean of his faculty, the sponsors in the ceremony, and other ministering officials. If a layman, he was expected to present his fellow-graduates with a silk cap, the biretta taking its place in the case of a sacerdote. "Four pounds of food and six hens" are named as the gifts which each colleague must receive from the new doctor. These expenses amounted to large sums in the aggregate, and were greatly increased by the cost of the festivities with which such an event was celebrated. It was the custom for the graduate to give a bull fight in the *plaza*, always a costly entertainment; and he must have a sumptuous dinner, at which his friends would toast the successful scholar and felicitate him in poetical periods and oratorical flights. The most modest cost never went below ten thousand dollars in an epoch when that sum meant many times the wealth it does to-day; and stories are related of brilliant festivities in which the reckless scions of wealthy noble houses spent sums that call to mind the follies of millionaire spendthrifts of the present time. Toward the middle of the eighteenth century a resolution was passed by the directors, limiting the expense to a deposit of two thousand dollars in the treasury of the university, which freed the graduate from further responsibilities. This resolution continued in force until 1870, when the sum was reduced to eight hundred dollars; subsequent reductions have brought it down to the present cost, which is fifty *soles* for the bachelor's degree and one hundred *soles* for that of doctor. Students who have excelled in their classes, and have taken the highest prizes, called *contentas*, are exempt from the payment of any dues. The

purpose of the *contenta* is to enable young men of energy and ambition, but with small means, to profit by the advantages of a liberal education. The Faculty of Letters gives free scholarships to its most successful students and exempts from the payment of dues all who have obtained a prize in any course of study.



DR. MANUEL BARRIOS, DEAN OF THE FACULTY OF MEDICINE, LIMA.

The University of San Marcos is to-day a thoroughly modern institution, representative of the liberal spirit of progress which pervades all classes in Peru,—a country that has passed through greater and more vital changes than fall to the lot of most nations. What transformations have been wrought in education in Peru since the *amauttas* imparted knowledge to the sons of the Sun, holding its precious truths too sacred to be communicated to any but noble princes! The attitude of the Spanish teachers was less openly restrictive, though, in effect, the system of education was little broader than it had been under the monarchs of Cuzco. The lessons of the temple were replaced by those of the convent,

and the benefits of knowledge were still chiefly confined to the nobility. With the evolution of ideas that modern civilization encouraged, conditions gradually improved during nearly three hundred years of Spanish rule, and the eighteenth century witnessed the phenomenon of independent thought, the awakening of the individual in society. With the inauguration of the republic, the progress of Peru entered a new channel, and though, at first, the stream of liberal ideas had to force a narrow passage between walls of tradition, to surmount rocks and boulders of obstructing prejudice, carrying in its flow an accumulated driftwood of sentiment from the ancient groves of worship, yet its course has been always toward the sea of universal good, and its channel, deepened and widened by the growing force of the current, now forms the bed of a mighty tide of worthy endeavor.

The university leads in promoting the interests of a broad and liberal education in Peru, and, under the present administration, important reforms have been introduced, in accord with the progressive ideals of the twentieth century. The government of the university is in the hands of a council, composed of the rector, vice-rector, and secretary of the institution, with the dean and a delegate from each of the faculties. It is practically independent in the conduct of its affairs, the state having only the economic interest which rests on a pecuniary grant, and even this is disposed of according to the discretion of the University Council. Although all education in Peru is under the immediate protection and solicitude of the supreme government, the intervention of the executive is used only for the improvement of educational advantages and the extension of public instruction. In all that relates to

the internal régime of the university, the rector and his advisers constitute the supreme authority. Dr. Don Luis F. Villarán succeeded the lamented Dr. Francisco Garcia Calderon as head of the university in 1905, and has continued the progressive methods of that learned statesman. The past three years have been marked by several important reforms.

The closing ceremonies of the university year of 1907 took place March 15, 1908, instead of the 24th of December, 1907, in consequence of the students having been called away in November for military manœuvres, obedient to the new law of forced military service. The occasion was one of solemn ceremony, President Pardo attending, with his cabinet. The address of the rector included a résumé of the year's events in the university, showing that its influence and usefulness had been increased, and notable advancement made in its affairs. The prestige of the university was enhanced last year through the brilliant record of its delegates at the congress of students in Montevideo, when this institution was shown to be in the first rank among Spanish-American institutions in culture and progress.



THE FACULTY OF MEDICINE, LIMA.

The curriculum of studies is under the direction of six faculties: Jurisprudence, which confers the degree of lawyers and ministers on the completion of a five years' course, the dean of the faculty being Dr. Lizardo Alzamora; Medicine, granting the title of "Physician and Surgeon" to graduates who complete its six years' course, Dr. Manuel Barrios, a statesman of distinction, now president of the Senate, being dean of this faculty; and the Faculties of Theology, Mathematics and Physical and Natural Sciences, Philosophy, Letters and Administrative and Political Economy, which do not confer professional degrees. In order to be eligible to the Faculty of Medicine, the student must have completed two years of the course in Natural Science and the obligatory course of the first and second years of Mathematical Science and Physics. The Faculty of Letters, presided over by the dean, Dr. Javier Prado y Ugarteche, renders especial services and performs double duty by preparing students to follow the career of the law and training professors to teach in the higher public schools and colleges. It is thus the meeting ground between the university and the primary school, its graduates being afterward represented both in the highest classes of the Faculty of Jurisprudence and among superintendents of primary schools. Only recently a law was introduced in the Senate through the efforts of university professors, to establish complementary courses in the Faculties of Letters and Sciences for the special training of professors to direct the national colleges of secondary instruction. The law makes professorship a public career sufficiently attractive to induce students of ability to devote themselves exclusively to this pursuit. A four years' term of preparation is required, practical teaching in the College of Guadalupe being included in the last

two years' course.



DR. JAVIER PRADO Y UGARTECHE, DEAN OF THE LITERARY FACULTY, UNIVERSITY OF SAN MARCOS.

The Faculty of Administrative and Political Economy, which, as elsewhere stated, was founded by President Manuel Pardo, was first organized by the eminent scholar, Dr. Pradier Fodéré. The object of this faculty is to give special instruction to those who are preparing to follow a diplomatic career or to direct administrative offices. The degree of doctor is conferred after a three years' course in constitutional, international, administrative, diplomatic and maritime law, political economy, economical legislation of Peru, science of finance, financial legislation of Peru, and statistics. The present dean of the faculty is Dr. Ramón Ribeyro, a noted authority on international affairs and a member of the supreme court of justice. The Faculty of Theology gives a theological education, the course covering six years. In the Faculty of Sciences, the student is allowed to enter the School of Engineers after completing the obligatory courses of the first

and second years of mathematical sciences and physics. The University of Lima is destined to achieve greater distinction during the present century through its liberal and democratic ideals than was gained in the three centuries of existence under the influence of aristocratic exclusiveness. The new edifice of the Faculty of Medicine is one of the signs of material progress evident in many features of the institution. A *University Review* is published monthly, replacing the annual volume founded in 1862 as the Annals of the University. Although the ancient University of San Marcos stands at the head of the educational institutions of Peru, the universities of Arequipa, Cuzco, and Trujillo are important centres of learning, having Faculties of Jurisprudence, Literature, and Political and Natural Sciences. The rector of the University of Arequipa, Dr. Jorge Polar, was Minister of Public Instruction during the first two years of President Pardo's administration, and is an eminent authority on educational matters. Dr. Eliseo Araujo, rector of Cuzco University, is also a distinguished statesman as well as an experienced educator. Trujillo University is under the direction of Dr. Pedro M. Ureña, who succeeded Dr. Carlos Washburn as rector, when that statesman was called to the cabinet of President Pardo.



THE NATIONAL SCHOOL OF AGRICULTURE, LIMA.

The universities, which represent the most revered traditions of education and reflect the highest culture of the nation, are supplemented by a number of colleges and schools of special instruction for pupils who, after graduating from the primary and secondary schools, do not enter on a university career, but prefer to prepare for the military service, to secure technical training, or to obtain a practical knowledge of engineering, agriculture, etc. The School of Military Cadets at Chorillos, the Naval School-ships, the School of Civil Engineers, and the National School of Agriculture, as well as the flourishing Technical School of Arts and Trades, fulfil these purposes. The School of Arts and Trades was reorganized September 24, 1905, under the direction of Dr. Pedro Paulet. The school was founded forty years ago, and reorganized in 1871, when its purpose was declared to be “the training of honest and capable mechanics.” Although the excellent work of this school was interrupted for some years in consequence of the calamitous war of the Pacific, yet its benefits have been so general that, to-day, the best mechanics on the plantations of the coast and in

the mining establishments of the sierra are graduates of its classes. These schools are now to be found in all the cities of the republic.

The mining interests of Peru, as well as the peculiar conditions that govern transportation across its snow-capped sierras and through its cañons, make the study of engineering of paramount importance. The School of Engineers, under the direction of an expert Polish engineer, Mr. Eduardo Habich, has for its object the teaching of civil, industrial, and electrical engineering, and mining. The extraordinary industrial development which Peru has experienced within the past few years made it necessary, in 1901, to include industrial engineering in the course of studies, which originally comprised only two sections, that of electrical engineering being added in 1903. Graduates of this school are entitled to rank as mining, civil, and industrial engineers, and electricians; land surveyors are also trained here. The average attendance is about two hundred pupils. Training is given in both theory and practice, the students making trips to the mines of Cerro de Pasco and Yauli as well as to the factories, smelters, and electrical plants of these establishments. The school has complete laboratories as well as collections of specimens for the study of mineralogy, geology, and other subjects related to the course. Agricultural training is furnished in a school organized for the purpose and directed by Belgian professors. The instruction afforded is technical and of the greatest practical value, including all that pertains to the administration and cultivation of a landed estate.

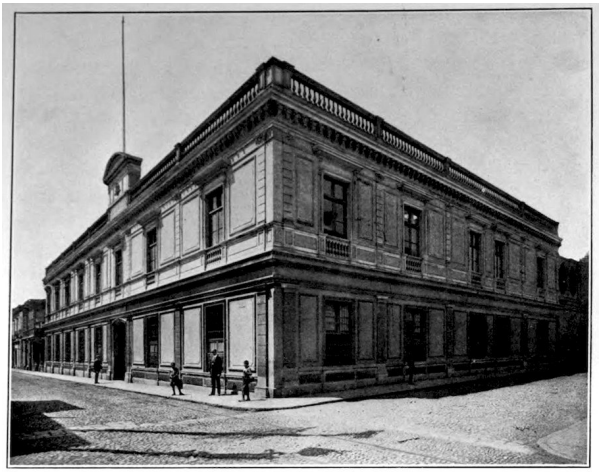
The greatest evidence of educational progress in Peru is afforded by the report of the past school year, especially as regards primary instruction. According to the new law of December 5, 1905, primary

instruction was taken out of the hands of the municipalities and made subject to the central government, and a special fund for educational purposes was created in such a manner that it is bound to go on increasing with the growth of population and the development of wealth. Attendance at school was not only made obligatory but absolutely gratuitous, schoolbooks, paper, etc., being provided free of charge to the pupil. The name of President José Pardo will go down to posterity with that of his illustrious father, as the friend of the helpless and the protector of the humble, inspired by the true patriotism which seeks the ennoblement and aggrandizement of the State by raising to the highest mental and moral standard every citizen, from the proletaire to the plutocrat. The reform of 1875 sought to extend to the poorest class the blessings of education. But the law was impeded in its beneficent action by inadequate funds and lack of unity in purpose. So long as public instruction remained under municipal government, its advantages could not be uniform or satisfactory. Political changes, the fluctuation of rents, and other causes contributed to make the support of municipal schools unsettled and dependent. A new law, passed in 1901, improved conditions by the creation of a central Directorate of Primary Instruction; but the efforts of this body were handicapped because the local Councils and Commissions acting under its authority represented municipal interests conflicting with its purposes. Complete centralization was the only way to secure the successful establishment of the educational system on a basis that would ensure permanent and increasing progress, and elevate the national standard of culture.



THE SCHOOL OF ARTS AND TRADES, LIMA.

In his programme four years ago, President Pardo set his government the noble task of raising the Indian out of his apathetic and ignorant condition and making him an active and conscious factor in citizenship, declaring this to be a necessity as urgent as the building of railways, the establishment of a fixed currency, or any of the reforms that have contributed to the prosperity of the country. To stimulate a sense of individual responsibility and worthy ambition in a race that for centuries has lived only to obey,—under the Incas, the Curaca; under the Spaniards, the priest; under the republic, the provincial governors and the proprietors of estates on which they are employed—is an undertaking that calls for tremendous patience, tact, and courage. President Pardo believes that no effort should be considered too great which will accomplish this noble task.



THE SCHOOL OF ENGINEERS, LIMA.

A few educated Indians, descendants of the Inca nobility, have aided the government in its purpose by trying to teach their benighted people the meaning of freedom and to instil in them an appreciation of personal rights. Phoccohuanca, who bears the Christian name of Carlos Portilla, a pure Indian of Puno, has proved himself a worthy descendant of the great Manco-Ccapac by his ambition, energy, and loyalty to his race. His story is not unlike that of other self-made men. A thirst for knowledge made him leave his native town when a mere child to seek an education in the capital. From town to town he trudged, working at anything that offered him a chance to gain a few pennies out of which a little was always put aside for the purchase of books and for tuition. He was intelligent, hard-working, patient, and economical, and succeeded in getting together the requisite funds for his education, which was often interrupted by “hard times,” but was always kept in mind as the goal of his efforts.

Now, at twenty-two years of age, he holds a teacher's certificate, with recommendations from several well-known educators of Peru, testifying to his "aptitude, morality, and diligence"; as a preceptor in the correctional school for boys, in Lima, his work has been eminently satisfactory. Another Indian is the editor and proprietor of a newspaper called *El Indio*, which bears the subtitle of "Defender of the social interests of the native race."

The new law governing primary education has already produced remarkable results. The number of schools has increased from one thousand four hundred and twenty-five under the support of the municipalities in 1905 to two thousand five hundred at present under the control of the central government; the staff of teachers that numbered one thousand six hundred and fifty-seven before the change of educational administration now comprises three thousand and twenty under state direction; and the pupils' roll has swelled from one hundred thousand to one hundred and fifty thousand names since the adoption of the new system two years ago. The educational fund has been so greatly increased that the government has not only been enabled to add to the number of schools and teachers, but also to improve salaries, to provide instruction for a greater number of pupils, to build and repair school-houses, acquire new and modern pedagogical materials, maintain normal institutes, including one for the instruction of teachers in manual training, and send teachers to the United States for normal school training.

The General Directorate of primary instruction has the management of all the various sections into which the system is divided, including those that relate to the teaching corps, school materials,

statistics, accounts, etc., as well as to Departmental and Provincial inspectors. Under the new régime, the school extends a beneficent influence over all society, giving to the poorest child such training as will best prepare him for the struggle of life. The law provides for two grades of primary instruction, the first being the elementary school, in which are taught reading, writing, arithmetic, notions of geography and history in general and as related to Peru, rudimentary anatomy and physiology of the human body, the making of objects of common use, gymnastics, and, especially, the essential notions of morality and civic duty. This course covers two years, after which the pupil may enter the second grade, taught in what are known as school groups, or scholastic centres, where three years more are required to complete the primary education, including the learning of a trade. Free night schools for workmen are maintained by the Department of Fomento, and in addition to the public schools there are many private institutions throughout the republic for primary and secondary education.

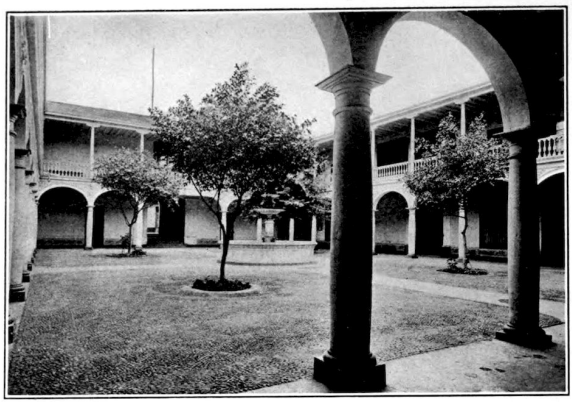
The question of hygiene in the primary schools occupies the particular attention of the government, and a congress was recently held for the purpose of studying the best means of protecting the health of children, with a view to improving the general condition of the race, and making the rising generation robust and strong. In 1907, a system of sanitary and hygienic inspection was adopted for the schools of primary instruction, and the results, so far, have been most satisfactory.

Intermediate or secondary education has also received special attention during the present administration, new colleges having been established in several cities, in addition to commercial and

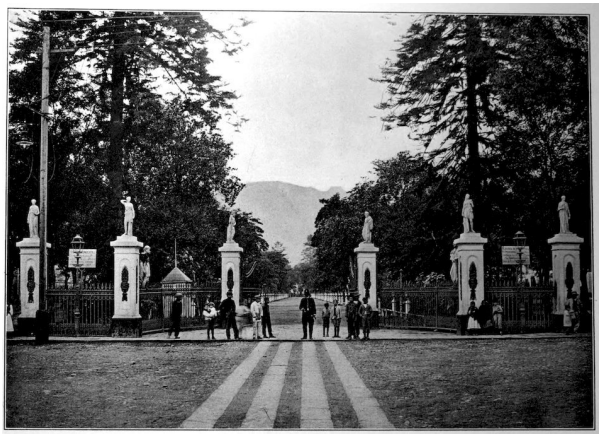
industrial schools in Iquitos and Yurimaguas. Twenty-five government colleges provide secondary instruction, three of these being girls' schools in Trujillo, Ayacucho, and Cuzco. Belgian and German professors have been engaged by the government to conduct the courses of study in the greater number of these schools. In the national colleges the pupil receives a general education, the law requiring four years' study to complete this course. The graduate is then prepared either to leave school with sufficient knowledge to serve the ordinary purposes of a business career, or to enter the Faculty of Letters and Sciences in the University.

In every department of national education, the spirit of a broad and liberal government is to be seen, and even in the private schools and the colleges supported by benevolent institutions the influence of modern reform is general and unmistakable. The most notable tendency of education in Peru to-day is toward an increase of knowledge among the poorer classes. Under the traditional system of instruction, now passing away, the distinctions of caste were fostered and strengthened, because of the character and scope of the old-time school. The higher classes of society received more instruction than they applied in the course of their after lives, while the lower classes were neglected, or taught only so much as tended to impress on them their inferiority and the duties of submission. Under such a system it was inevitable that tyranny should flourish, and that the rich and governing class should abuse their power over the poor and ignorant. But with the patriotic ideas which have grown up and which now stimulate both the governing and the governed, the question of education has become one of the national requirements, and its benefits are enjoyed by all

classes. It means the development of the middle class, which a great economist calls “the bulwark of a nation.”



THE COLLEGE OF LAW, LIMA.



ALAMEDA DE LOS DESCALZOS, LIMA.

CHAPTER XVI
THE BENEVOLENT SOCIETIES OF PERU



STREET SCENE ON THE FEAST DAY OF LA MERCED, LIMA.

Charity and kindness of heart are qualities that radiate from moral worth as truly as learning and refinement reflect intellectual superiority, and the benevolent institutions of a country deserve to be as great a source of pride as its schools and colleges. The establishment of hospitals, asylums, and other charitable organizations in Peru dates from the time of the Conquest; for, whatever may have been the evils of colonial rule, they did not include negligence of the duties of Christian charity. During the period of the viceroyalty, asylums for the gratuitous care of the sick and destitute were founded in Lima and other cities of Peru, the funds for their maintenance being derived partly from donations, and partly from the rents of property set aside to furnish a permanent

and independent revenue for their use.

At the time of the Independence, Lima had many hospitals under the management of religious brotherhoods. Belem and San Juan de Dios received inmates at a fixed price of one dollar a day; and an English traveller, who was a patient in the San Juan de Dios hospital a century ago, has written a very favorable description of its cleanliness, good ventilation, excellent diet, and the kind attention given to patients. The hospital of San Andrés had accommodation for six hundred invalids and capacity for twice that number, and was beautified by a magnificent garden of rare botanical value. Santa Ana hospital, founded by an Indian princess, the Caciqua Catalina Huanca, was consecrated to the needs of her own people. Two hospitals, San Pedro de Alcantara and La Caridad, were for women exclusively; and the sick and suffering among the negro population were cared for in the hospital of San Bartolomé. By a law passed in 1825, all the establishments organized by public charity, and at that time in charge of the convents, were placed under the administration of a *Junta de Beneficencia*, or Board of Benevolence, which was later replaced by the Benevolent Societies, under whose control are all the charitable institutions of the republic. There are about fifty of these societies, each of which maintains and governs one or more charitable establishments, the annual expenditure for this purpose being two hundred and fifty thousand pounds sterling. Lima spends more than half of this amount in the support of its hospitals and asylums. The revenues are derived from grants of the national government and the departmental boards, from the rents of the societies' various properties, from the profits of the public lotteries,—established during the

viceroyalty, and, by the decree of the republic, devoted to charitable purposes,—and from the income derived from cemeteries, which are under the administration of the Benevolent Society. In Lima the lotteries provide a large fund for the purposes of charity, the annual income from this source amounting to from thirty thousand to forty thousand pounds sterling.

The Lima Benevolent Society is composed of a hundred members, from whose number a board of directors is elected annually, with authority to appoint two inspectors for each establishment of importance; one inspector is appointed for each minor organization and for the religious brotherhoods, whose incomes are administered by the society, the surplus of their rents, after deducting expenses, being applied to its purposes. The president of the board of directors is the general manager of the society, who bears the title of Director of Benevolence. The gentle heart of the Limeña is quickly moved to pity by the sight of suffering and distress, and generous contributions are made to many charitable institutions not included among those of the society, though the latter extends its benign protection over all the city, performing its noble task with great efficiency, through the aid of the pious Sisters of Charity, who form a devoted corps of nurses and guardians in its hospitals, asylums, and poorhouses. In Callao, Arequipa, Puno, Trujillo, and Cajamarca, as well as in the capital, the visitor to the institutions of charity meets these sweet-faced gentle ministers of mercy.

The most important hospital of Lima was constructed soon after the glorious victory of Callao in 1866, when the Spaniards were driven from the Pacific Coast, and it was named, in honor of that

event, the Hospital Dos de Mayo. The Director of Benevolence at that time was Don Manuel Pardo, who planned the edifice in 1868 and presided at the inauguration of the hospital during his presidency, in 1875. It is a spacious and handsome building, and the wards of invalids are separated from the various departments of hospital service by beautiful gardens. A thousand patients can be accommodated in the institution, though the daily average is about six hundred men. The principal hospital for women, the Santa Ana, is the oldest in Peru, having been founded by the first Archbishop of Lima, in 1549. A new edifice has recently been constructed for the use of the hospital, having the latest modern conveniences. The maternity ward occupies a separate site, and serves as a practical school for obstetricians. The hospital of Santa Ana has a children's clinic, and a clinic of ophthalmology. The new building is fitted up with twelve separate wards, having forty beds in each, and a special section for children.



OFFICES OF THE BENEVOLENT SOCIETY, LIMA.

The old hospital of San Bartolomé was converted into a military hospital after the establishment of the republic; it affords accommodation for three hundred patients, and its expenses are paid by the state, only the administration of its affairs being in charge of the Benevolent Society. There is a special ward in the military hospital for prisoners awaiting trial. The only conditions required of an applicant for admission to the hospitals of the Benevolent Society are that the illness shall be of a common nature, and that the poverty of the applicant must be proved. The question of nationality or religion is not considered. The society maintains an asylum for incurable invalids, to which are sent those cases declared chronic or incurable by the attending physicians.

The asylums maintained by the Benevolent Society of Lima accomplish great good among a class that is generally neglected. The Orphan Asylum has two branches, one of which is for the care and protection of foundlings, and the other for the education of orphan children of tender age. The first is located in a large building, which has a revolving cradle so arranged that, as soon as the infant is placed in it, a mechanism carries the cradle inside, the little one's identity being completely lost as it passes from a world that offered no welcome to the shelter of a home that receives it as a sacred charge. About two hundred children live in the foundlings' home, which is provided with nurses, doctors, and the usual service of a well-regulated household. The second branch of the Orphan Asylum gives practical instruction suitable for children who are to earn their living later. The boys are taught some trade, the workshops of the institution including those for the instruction of shoemakers, carpenters, tailors, and

printers; the girls, as soon as old enough to learn, are sent to Santa Teresa to be instructed in sewing, embroidering, millinery, and other handiwork. Near the hospital of Santa Teresa is located the Asylum of Santa Rosa, supported out of the funds of the Benevolent Society, supplemented by the amounts received from the sale of embroideries, fine sewing, artificial flowers, and other articles made by the inmates. In the asylum of San Andrés, which in 1879 replaced the hospital of that name, both boarding and day pupils are included in the benefits of charity, the former numbering about a hundred children, and the latter three times as many, of both sexes, between three and eight years of age. Instruction is given in household work and in other practical subjects, the children, at the same time, learning to read and write. A *crèche* has been established where infants may be left during the day in charge of a corps of nurses, while the mothers are at work.

The Instituto Sevilla is one of the most important charities in Lima. It is named in honor of a philanthropic Peruvian, Don José Sevilla, who bequeathed a large sum to the Benevolent Society for the purpose of maintaining an asylum in which the inmates should learn occupations suited to their sex. A hundred girls are educated in this school free of charge, the period of apprenticeship lasting five years. In addition to those already referred to, the Society directs a number of branches, under various names, dedicated to the needs of the destitute. The "Little Sisters of the Poor," the "Infants' Shelter," the "*Olla* (stewpan) of the Poor," the "Ruiz Davila," and others, not only provide comfort and protection, but give teaching of a practical kind. For the encouragement of economy and foresight, the society has established a savings bank, with a section for

mortgages, in which deposits earn four per cent per annum interest. The Lazaretto is under the management of the Benevolent Society, though in times of epidemic, the municipality contributes half of the sum required for expenses. The care of the insane is one of the charges of the Benevolent Society, and in order to provide better accommodation for this class of unfortunates, a national asylum is being built near Lima, which will receive applicants from all parts of the republic. The asylum now has about four hundred inmates, under the direction of the inspector appointed by the Benevolent Society for this institution.



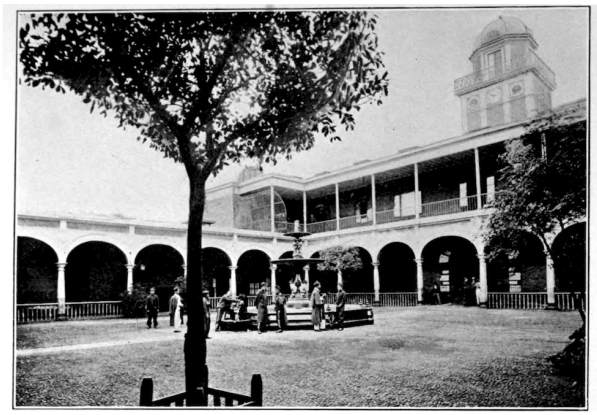
HOSPITAL DOS DE MAYO, LIMA.

Among the important services performed by the society is that of directing the burial of the dead. The public cemetery of Lima, which covers an area of twenty acres, dates from the government of the Viceroy Abascal, who first abolished the custom of interring the dead in the church vaults. The present system of burial, known as the *Columbarium Romano*, which consists of walls in which niches are built one

above the other, is familiar to all travellers in Latin countries. It was necessary to overcome great prejudice in the beginning, a cemetery not being looked upon as consecrated ground; but the interment there of the Archbishop of Lima in 1808 sufficed to inaugurate the new system successfully. The original construction of the Pantheon cost a hundred thousand dollars. It is one of the most notable in South America for its space and for the number and fine architecture of its mausoleums. The entrance faces an open circle, or *plazoleta*, in which stands a marble column crowned by a statue representing the Resurrection. On one side of the Pantheon is the Civil burial ground for Protestants, and on the other side is that reserved as a last resting place for the unbeliever.

In addition to the hospitals, asylums, and other institutions governed by the Benevolent Societies in all the principal cities and towns, there are numerous special charities supported by the departmental and municipal authorities of the different centres, or maintained by church societies and private philanthropy. The needs of the unfortunate receive increasing attention as the public administration extends its vigilance throughout the republic, and to the institutions already existing new ones are constantly being added. The government recently granted subsidies to the Benevolent Societies of Moquegua, Ayacucho, Huánuco, Huancavelica, Huancayo, Caráz, Aplao, and Yungay. The hospitals of Tarma and Moquegua have been enlarged and improved, and in the Amazon port of Iquitos a new hospital is being constructed according to modern ideas and plans. In the increasing progress and development of Peru, its benevolent charities have received greater attention than ever, the moral

sentiment of the nation demanding that these institutions share in the general blessing of prosperity.



MILITARY HOSPITAL, LIMA.



THE CATHEDRAL, AREQUIPA.

CHAPTER XVII
AREQUIPA—THE MISTI—HARVARD OBSERVATORY

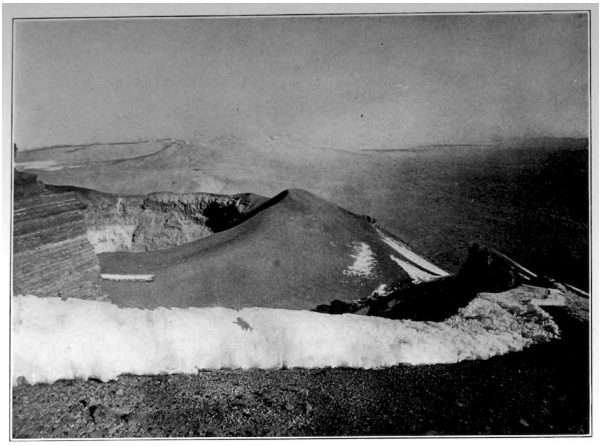


ARCH AT THE ENTRANCE TO THE CATHEDRAL, AREQUIPA.

Tradition says that when Maita-Ccapac first led his army across the Apurimac River, some of his soldiers were so enchanted by the attractions of the country, especially the picturesque valley above which the snowy summit of the Misti glistens among the clouds, that they asked the Inca's permission to remain. "Ari, Quepay!" responded their lord, "Very well,—Remain here!" and from this exclamation is

derived the name of the beautiful city that now brightens the valley at the foot of the Misti,—Arequipa. In order to appreciate the full beauty of the site chosen as a permanent home by the soldiers of Maita-Ccapac, it is necessary to have traversed the arid desert of shifting, crescent-shaped sanddunes that separate it from the Pacific, or to have journeyed across the barren *puna* that stretches out between this fertile valley and the farther slopes of the Cordilleras. Contrast heightens the charm of the scene that spreads out in matchless beauty, as the white city appears in the midst of its fresh, radiant *campiña*, and one can appreciate the enthusiasm with which poetic travellers have described it as "a pearl in an emerald setting" and "a dove in an emerald nest."

Behind the city, rising above the valley like the walls of an amphitheatre, are three majestic peaks, Pichu-pichu to the east, Chacchani to the north, and the white-crested Misti in the centre; and far in the distance, beyond the valley, the snowy summit of Coropuna, more than twenty thousand feet high, towers like a distant sentinel guarding the approach to some sacred shrine. But it is the Misti that dominates the scene, as one approaches the lovely valley. The grandeur and sublimity of this noble peak lies not only in its altitude, over nineteen thousand feet, but in its clear-cut conical form and in the mantle of snow that perpetually crowns its summit. There is little about its appearance to suggest the terrible explosions of flame and lava which once burst from its crater, and the only fire the imagination can associate with its pure white summit, is that of the altar of worship. What an ideal temple it would have been for the Virgins of the Sun!



THE CRATER OF THE MISTI.

The Misti has its legends—what volcano has not?—and we are told the reason why its fire is now quenched and its red mouth sealed with snow. Ages ago, when it was a monster of destructive passion, scorching with its hot breath and poisoning with its venomous lava all the beautiful things of the valley, the Children of the Sun complained to their celestial father, beseeching him to stifle the evil genius and save them from his malevolence. The Sun, the father of goodness, irritated by the giant's wickedness, drowned him in his own liquid fire, and sealed the top of the *Cerro* with a wafer of snow, more impenetrable than granite, so that the monster might nevermore be able to breathe, in case some evil spirit were to try to bring it back to life. Another legend says that St. Thomas, when preaching in this region, was so indignant at the presumption of this thing of fire and destruction, that he threw his sandal into its crater, whereupon the colossus was calmed and made incapable of any further mischief. The beautiful valley, released from slavery to the whims

of a cruel tyrant, has ever since shown gratitude to heaven for its salvation by rendering every service to mankind that abundant fertility could compass.

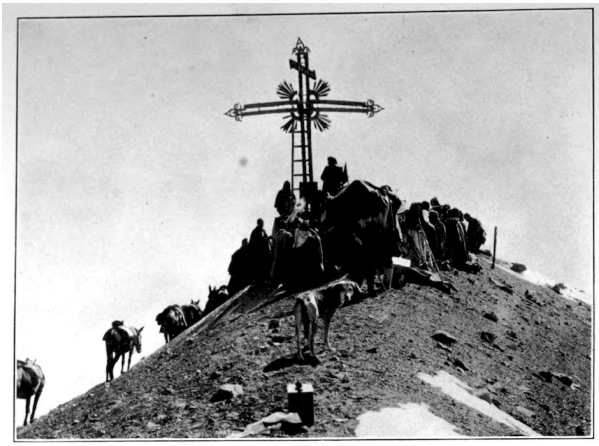
Leaving the fascinating realm of tradition for the more reliable ground of history, one finds that the present city of Arequipa was founded by Garcia Manuel de Carvajal, under Pizarro's orders, in the year 1540, and that it was christened Villa Hermosa, "Beautiful City"—a name as appropriate to-day as when the lovely spot was chosen. Situated at an altitude of eight thousand feet above the level of the sea, this paradise of green gardens and sunny skies is an ideal place of residence for those who seek a healthful climate and the blessings of perpetual spring.



AREQUIPA AND THE MISTI.

One of the motives that decided Pizarro to choose the base of the Misti as a site for the construction of a colonial city was expressed in his formal authorization, which set forth that, in the ten months that the Spaniards had lived there, none of their number had died, though they formed a considerable

settlement. Favored by the circumstances that bountiful Nature and human industry contributed to the new city from the period of its foundation, Arequipa grew and flourished, and in the time of the Viceroy Toledo, it received by the royal decree of King Philip II. the honorable title of “very noble and very loyal.” A notable compliment was paid to the ladies of Arequipa in this decree, which compared them to the Roman matrons in devotion and self-sacrifice, praising the spirit shown in the giving up of their jewels to raise a royal donation, a few years before.

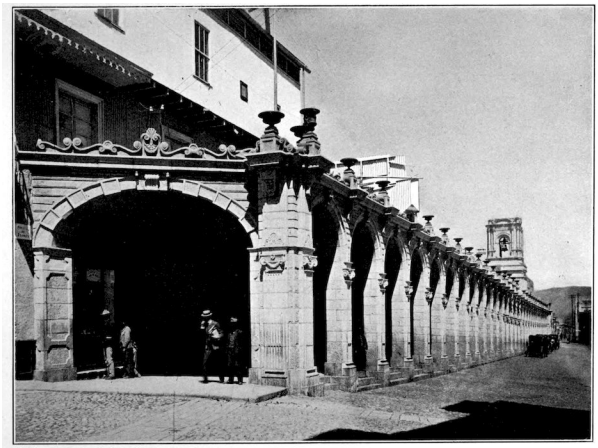


A CELEBRATION OF MASS ON THE SUMMIT OF THE MISTI.

Arequipa is a “white city,” built of native stone from the inexhaustible quarries of the Misti. The stone is of volcanic formation, white, porous, and easily chiselled; in the older edifices, which were constructed during the time of the viceroyalty, the façades are exquisitely carved in designs as fine as lace work, showing how well this stone lends itself to

the beauties of decorative architecture. Owing to the numerous earthquakes which have visited Arequipa in the past, it is the custom to build only one and two-story structures, the walls being sometimes more than three feet in thickness. Many of the houses are built with a vaulted roof, the arch offering greatest resistance to the destructive force of seismic convulsions. As there is plenty of space available, the most costly residences cover a considerable area, having large *patios*, or interior courts, which are paved with ornamental tiles, and arranged with handsome *jardinières* of plants and flowers. Some of the *patios* are beautified with trees and a flower garden, while others have an artistic fountain in the midst. Arequipa has not yet reached the period of congested thoroughfares and a population that can be accommodated only by means of "skyscrapers." These huge towers with little more than pigeon-holes for rooms, which are among the necessary evils of overcrowded modern centres, are still unknown to the city of the emerald *ceinture*.

Arequipa is built on the banks of the river Chili, its streets stretching out in all directions to the *campiña*, or green country fields surrounding it. As in all Spanish-American cities the principal square is the centre from which radiates the activity of the population. It is popularly called the *Plaza Mayor*, and bears the official name of Plaza de Armas, or "Military Plaza." In Arequipa, the Plaza de Armas presents a particularly attractive appearance, the Cathedral, which extends along one side of this square, being a magnificent and imposing edifice, while the arched *portales* that overlook the remaining three sides are picturesque examples of colonial architecture.



LOS PORTALES, AREQUIPA.

The Cathedral is one of the oldest and most interesting temples of Catholic America. Nearly three hundred years ago the decree was issued for its construction, by Pope Paul IV., though it was not until the time of his successor, Pope Paul V., that the work was begun, during the reign of King Philip III, in 1612. The temple was built in accordance with the custom of those days, the decorations of its arches and columns being elaborate and of costly workmanship. Altars of cedar, carved in beautiful design, were subsequently replaced by those of silver, the abundance of this precious metal resulting in its lavish use for the decoration of all the churches and convents of the viceroyalty. The chancel occupied the centre of the chief nave and its seats were of finest cedar, their carved backs showing in high relief the effigies of the twelve apostles and other saints. In the sacristy were preserved many rich treasures, consecrated vases of gold, sacerdotal vestments of rare value, and a collection of portraits of all the bishops of Arequipa from the earliest days.

Many of these priceless possessions were destroyed by fire in 1844, when everything perishable succumbed to the flames that wrapped the great edifice in a lurid sheet. The silver of the altars ran over the floor in a molten stream, all efforts to save the precious ornaments being futile. The rebuilding of the sacred structure took twenty years, and was little more than completed when a terrible earthquake visited the city, in 1868, which, however, damaged the Cathedral only slightly;—a proof of its excellent and solid construction, since the shock was terrific and prolonged and resulted in much loss of property.



PLAZA DE ARMAS, AREQUIPA.

The Cathedral of Arequipa is one of the most admirable specimens of church architecture in America. Its façade measures four hundred and fifty feet in length; three entrances, and the support of seventy columns of composite Ionic and Doric style, give a magnificent appearance to the edifice. The peculiar advantage offered by its location—dominating a spacious plaza—enhances the imposing

effect of its splendid architecture, which would have been dwarfed, from an artistic point of view, in a less commanding site. The interior of the temple is divided into three naves, separated by superb columns that support the great arches above with harmonious effect. The main altar piece is of marble and the pulpit is a work of superior art in carved wood. There is an atmosphere of rest and peace within the walls of this noble edifice that is felt not only by the pious worshipper who seeks this consecrated place for the purpose of prayer, but even by the indifferent passer-by, attracted within by the music of the splendid choir, or by the artist's appreciation of the beautiful.

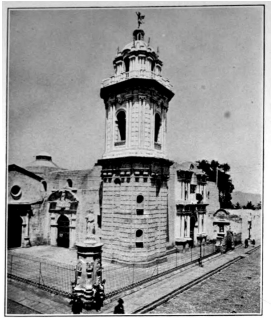
Of earlier origin than the Cathedral, the construction of the church of the Jesuits was begun in the sixteenth century, though it was not until a hundred years later that its vaulted roof was finished. It is one of the celebrated churches of Peru, both for its architectural importance and its interesting history. The Dominican friars founded their convent in Arequipa in 1582, and the present temple of Santo Domingo is among the principal churches of the city. Nearly all the religious orders were represented here during the viceroyalty, the Convent of Mercy having been founded in 1548, while the existing edifice was built nearly two hundred and fifty years ago. The Franciscans established their first convent in Arequipa in 1552, the church of this order at present being one of the largest and most beautiful in the city. There are three nunneries here, Santa Catalina, Santa Teresa, and Santa Rosa.



STREET SCENE, AREQUIPA.

The social life of the *Arequipeña*—the lady of Arequipa—is essentially that of a refined, gracious, and charitable Christian, who esteems it her greatest pleasure, as well as duty, to attend to the demands of religion, and to extend to the sick and the needy the gentle kindness which is characteristic of her, whether in the salon, the charity ward, or the abode of suffering. The Orphans' Asylum of Arequipa reflects this spirit of kindness in its appearance and administration. It occupies a spacious building, and connected with it are large gardens where the children may run and play in the hours of recreation. About four hundred children are accommodated in this institution, which is one of the charges of the Benevolent Society. Under the same administration, the Hospital of San Juan de Dios provides care and comfort to the suffering poor, its matron and nurses belonging to the world-renowned order, the Sisters of Charity. The new hospital is a credit to the enterprise as well as the charitable spirit of the people, who have contributed to make it one of the

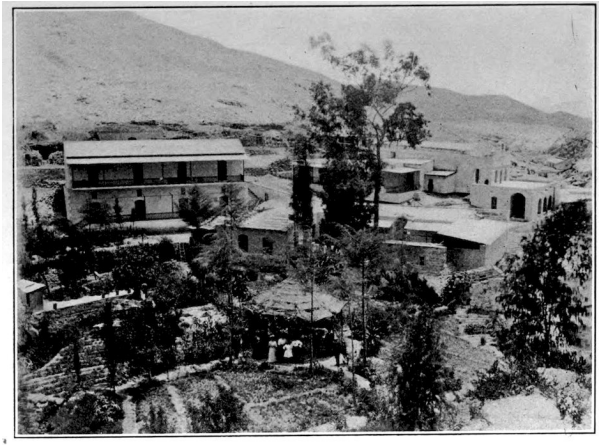
notable institutions of the country.



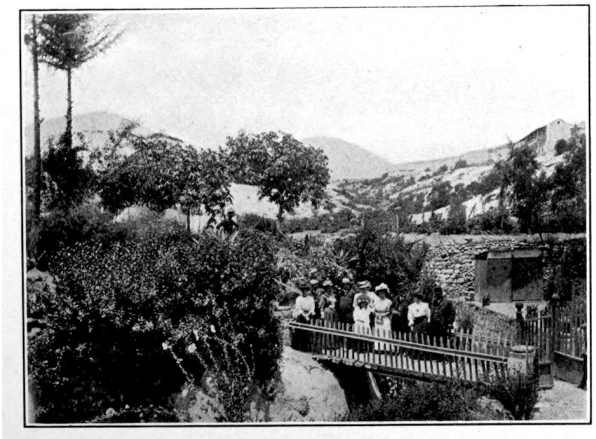
CHURCH OF SANTO DOMINGO, AREQUIPA.

The schools of Arequipa, as well as its churches and charities, are an indication of the refinement of its people and their appreciation of the advantages of culture. The University of Arequipa has always been an important centre of learning, presided over by men of illustrious talents, and the various colleges of the city rank among the first in Peru. The Colegio de la Independencia is a celebrated institution, having trained for the service of the republic some of its greatest statesmen. It was in Arequipa that the patriot Gonzalez Vigil learned how to thrill the hearts of his hearers by his earnest and impassioned appeals in favor of justice and liberal government; and he was one of many who came from the schools of Arequipa to join their compatriots in the struggle for good government that followed the inauguration of the republic. The progress of education is as marked in the schools devoted to the instruction of girls as in the boys' colleges. The Colegio de Señoritas, which is under the administration of the community of Our Lady of the Rosary, and is directed by the Reverend Mother Elena Chaves

Delgado, is one of the best educational institutions of Peru. It was founded in 1870 by the Reverend Mother, and for the past ten years it has been under the present administration, the avowed object of the school being “the religious, moral, and scientific improvement of the attendants and the instruction and education of the girls, in accordance with Catholic doctrine and morality, and conforming to the general rules of public instruction.” A notable and admirable feature of the Colegio de Señoritas is the practical character of the education provided. It has been the constant aim of the college to instil into the hearts of its pupils a love of virtue and habits of industry; not only are the girls taught the lessons of books, but they are given an opportunity to learn by practice all the duties of a household, and are prepared to earn a livelihood should the necessity occur.



GENERAL VIEW OF THE BATHS OF YURA.



AT THE BATHS OF YURA, AREQUIPA.

In importance, the second city in Peru, Arequipa is the capital of the department of the same name, and an important commercial as well as political and social centre. The administration of the department is in the hands of the prefect, Dr. Ximenes, whose authority extends to all its provinces and municipalities. He is well known in political circles for his progressive and enterprising ideas, and his government has been one of steady improvement and development. The department is divided into seven provinces: Arequipa, of which the chief city is the capital of the department; Islay, with its chief city, Mollendo; Cailloma, with its capital of the same name; Castilla, of which Aplao is the capital; Condesuyos, having Chuquibamba as its political centre; Union, extending north to the Department of Apurimac and dividing the Departments of Ayacucho and Cuzco, with Cotahuasi its capital; and the province of Camaná, stretching along the coast from Ica to the province of Islay: the city of Camaná, named after the province, of which it is the capital,

and the city of Mollendo, are, together with Chala and Quilca, the principal ports of the State. Mollendo is a modern city, connected with Arequipa by railway, and is a stopping place for all the steamers of the Pacific and the South American Companies between Valparaiso and Panamá, as well as numerous other lines.



BOLOGNESI PARK, AREQUIPA.

The local interests of the city of Arequipa are governed by the Provincial Council, or Municipality. The present authorities have given especial attention to the improvement of the city, devoting earnest efforts to the carrying out of important public works. The previous council constructed new *portales* in the principal plaza, built the Grau bridge over the river Chili, established the water works system by which the city is supplied from Yumina, two leagues distant, and accomplished other reforms. The existing council is making notable improvements in the beautification of the Plaza de Armas; is

constructing a new market building suitable to the growing needs of the city; and is perfecting the drainage system. The streets have been improved and many of them newly paved; Bolognesi Park is now a more charming *paseo* than ever; and a new electric street railway is to be established, which will connect the city with its beautiful suburbs. The municipality pays especial attention to public health, and the sanitation of the city is in charge of competent authorities who spare no effort to ensure the most healthful conditions. The city and its picturesque suburbs, Yanaguara and Tingo, are lighted by electricity.

Good roads are maintained throughout the department, and it is a pleasant journey to visit the various points of interest in the vicinity of Arequipa, which is surrounded by charming resorts for health and pleasure. Tingo, Zemarrat, and Sabandia are noted not only for their picturesque scenery but for the attractive appearance of their streets and gardens.



AVENIDA DE TINGO, AREQUIPA.

The thermal waters of Arequipa are celebrated throughout the Pacific Coast, the springs of Yura and the Aguas de Jesus being known to everyone familiar with this region. The latter are located about a league from the city, on the slope of one of the *cerros* belonging to a chain that begins between the Misti and the Pichu-pichu and extends as far as Paucarpata, just east of the capital. It is a pleasant outing to visit the Aguas de Jesus, and many parties make the trip, to enjoy the scenery along the route, which is superb, and to take advantage of the beneficial waters. The spring is enclosed in a stone building, and is under the direction of the Benevolent Society. Yura, which is two hours' train journey from Arequipa, is a popular health resort, not only for the people of the capital but of all Peru. Its baths are famous for their curative qualities, and are of different kinds, including sulphurous and ferruginous, which possess wonderful properties. Their fame increases constantly as the remarkable benefits derived from their use by citizens and travellers become known.

At a short distance from the city, on the slope of the Misti, the Astronomical Observatory of Harvard University is situated. This scientific institution was founded eighteen years ago, in order to enable astronomers to make observations at the greatest possible altitude above the sea level. The location of the observatory is perfect for the purpose designed, and satisfactory results have been obtained. At present this institution is under the direction of Mr. Frost, of Harvard University. The local authorities extend every courtesy to the scientists of the observatory, who speak in high terms of their politeness and kindly interest.

The population of the Department of Arequipa is

two hundred and forty thousand, of which the capital city claims forty thousand. An illustrious writer, referring to its people says: “The heart of the Peruvian nation lives here.” The annals of its people show that in all that has contributed to the nation’s greatness and prosperity, in all that has grown out of patriotic sentiment and devoted loyalty, in everything pertaining to the national spirit, as expressed in its literature, its art, and its social advancement, the lovely valley at the foot of the Misti has been represented by noble children, worthy of a high place on the national roll of fame.

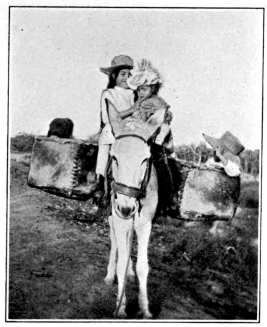


HARVARD OBSERVATORY AT AREQUIPA.



CHANCHAMAYO, ON THE EASTERN SLOPE OF THE SIERRA.

CHAPTER XVIII
A GENERAL DESCRIPTION OF THE COUNTRY



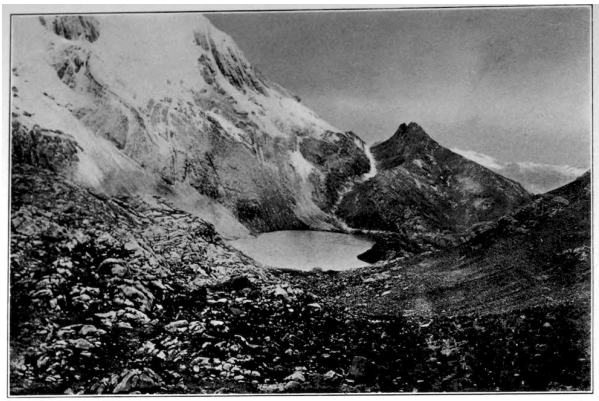
ON THE WAY TO MARKET.

Although Peru lies entirely within the tropics, and close to the equator, yet its climate cannot be called equatorial, nor is the vegetation exclusively that of the Torrid Zone. Latitude has comparatively little influence in determining its character, the chief index to which is to be found in the remarkable physical features of this extensive territory, one of the largest and richest of the South American countries. The temperature here varies from equatorial heat to arctic cold, and the products of all zones flourish within its boundaries. Lofty peaks,

clad in perpetual snow, look down from their frozen summits on scenes of perennial spring-time; and, from these lesser heights, the view extends over valleys and forests where summer reigns throughout the year and Nature is riotous in her extravagances.

According to the best Peruvian authority, the republic extends from north latitude 1° 29′ to south latitude 19° 12′ 30″; and from meridian 61° 54′ 45″ to 81° 18′ 39″ longitude west of Greenwich, covering an area of about one million seven hundred thousand square kilometres. Its boundaries are marked on the north by Ecuador and Colombia; on the east by Brazil and Bolivia; on the south by Chile; and on the west by the Pacific Ocean. The settlement of boundary disputes and the definite establishment of limits between the different countries of South America are problems that have long taxed the diplomacy of these nations and proved a persistent drawback to their unity. By mutual agreement, it is understood that the basis on which the disputed frontiers are to be defined rests on the division of the territory made by Spain during the colonial government and recognized at the time of the Independence. The delays that have occurred in fixing these limits have made the task more delicate with the passing of time, owing to the increased value of the lands in dispute, the growing population and other circumstances; but, fortunately, the vexed problem is rapidly nearing a final solution, most of the rival claims having been already submitted to arbitration, and many of them satisfactorily settled. The frontiers indicated in the accompanying map represent the claims of Peru; though the limits between this country and its northern and eastern neighbors, as here shown, may be modified by the decisions that are to result from the arbitration of

friendly nations, chosen by mutual agreement to mark the dividing line; on the south, the Camarones River forms the boundary between Peru and Chile, though the latter occupies the provinces of Tacna and Arica pending the plebiscite agreed upon in the treaty of Ancón.

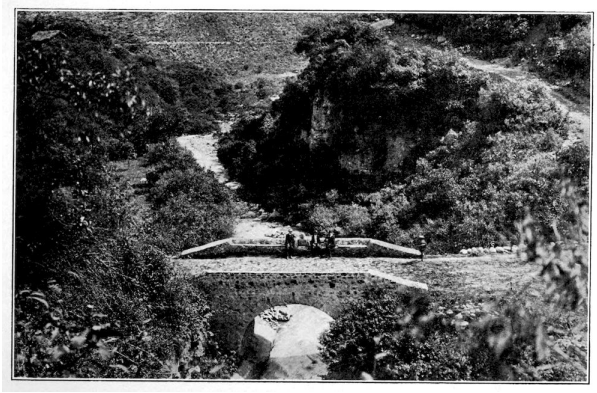


LAKE OF LA VIUDA, IN THE HIGH SIERRA.

Between the rainless region of the coast and the dripping forests of the Montaña, the country is crossed by three mountain ranges that run parallel through a part of their course, sending out transverse chains at intervals, or joining together in great *nudos*, "knots," that form high plateaus in the midst of lofty peaks, covered with perpetual snow. By this mountain system, Peru is divided into three distinct regions: the coast, the sierra, and the Montaña, or wooded plains. The coast region extends from the sea inland to the Cordilleras, reaching an altitude of from three thousand to four thousand feet; the sierra attains a height varying from ten thousand to eighteen thousand feet, the high altitude, above the limit of vegetation being known as the *puna*; the

Montaña covers nearly two-thirds of the total area of Peru, stretching from the eastern slope of the Andes to the frontiers of Brazil and Bolivia.

The coast zone embraces a strip of land about fifteen hundred miles in length, having an average width of from fifty to one hundred miles. From the Gulf of Guayaquil, which forms its northern boundary, to the extreme southern limit of this region the coast line is marked by a succession of bare cliffs and shifting sandhills; though even this dreary prospect has its peculiar charm when seen in the lights and shadows of dawn, or in the still more marvellous colors of the sunset. One is reminded of the glow that spreads over Alpine summits as the great orb vanishes; in the fading light, the waters of the Pacific are as purple at the foot of these rosy rocks as are the deep ravines below the Jungfrau. On this strip of coast land, rain falls so seldom and in such insignificant quantities as to be hardly worthy of mention. The only moisture which the soil receives is derived from the rivers that traverse it on their way to the sea from the Cordilleras, and the mists that prevail during the winter season from May to August, caused by the southeast winds.



IN THE VALLEY OF ABANCAY.

The lack of rain on the Peruvian coast is chiefly due to two important circumstances, which explain why neither the winds from the Pacific nor those from the Atlantic discharge any moisture on this sandy soil. The prevailing winds from the Pacific blow from the southeast and carry very little moisture, owing to their courses being parallel with that of the Humboldt current,—a submarine stream from the antarctic, which follows the line of the Peruvian coast throughout its entire length and has a temperature seven degrees colder than the ocean; it is a hundred and fifty miles wide, with a velocity of about a mile an hour. Besides the southeast wind, a west wind blows across the Pacific, bringing plenty of rainclouds; but it is checked by the stronger southeast current as it approaches the coast, and its benefits are lost. The trade winds that cross the Amazon plain from the Atlantic discharge a great amount of rain in their course, but when they reach the high altitudes of the Andean range, their vapor is condensed and falls in the form of snow, no moisture remaining with which to water the narrow strip that

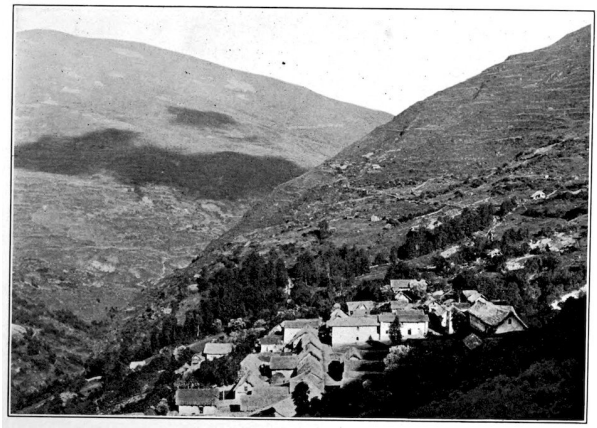
lies between the Cordilleras and the Pacific. The sea breeze, known as the *virazón*, is strongest along the southern part of the coast, where, during the winter months, it sometimes causes inconvenience in the various harbors, on account of the heavy surf it creates. As a rule, the Peruvian coast presents few difficulties to navigation. It is seldom visited by storms, and there are no rocks, reefs, or shoals, to give the mariner anxiety. A remarkable feature of the ocean in this region is the appearance, during the winter season, of a current which is supposed to be a prolongation of the equatorial stream, and which flows in an opposite direction to the Humboldt current; it is known as the *niño*.



SCENE ON THE TUMBES RIVER.

Only two seasons are perceptible in the coast region of Peru, the winter months, from June to November, being cooler than those of summer, from December to May. Fogs are frequent between December and April, though they seldom last throughout the day. The heat is never intense, owing to the influence of the Humboldt current, which

modifies the effect of the sun's rays. Although apparently barren throughout a large extent of its territory, the coast zone is really rich in production and supports a large and flourishing population. In the subsoil of its arid plains, valuable deposits of petroleum have been found; its uninviting deserts contain saline beds of great commercial importance; and throughout its length appear at intervals beautiful and fertile valleys, watered by abundant streams and yielding enormous harvests of sugar-cane, cotton, rice, and all kinds of fruits. The rivers of the coast, though numerous, are of limited extent and volume, nearly all of them having their sources on the Pacific Slope of the Andes and flowing directly across the sandy strip of coast land to the ocean. During the summer, when abundant rains fall in the upper ravines of the Cordilleras, the coast streams carry plenty of water to irrigate the valleys; a few of them are navigable for a short distance, but only for small craft. The valleys drained by these rivers—about fifty in all—are like ribbons of green crossing the brown sands of the coast; their existence is an indication of the wealth which might be secured throughout the entire region by artificial irrigation.



MONZON VALLEY, IN THE HUALLAGA REGION.

The coast line of Peru presents few indentations. Its principal bays are: Tumbes, in the extreme north, an inlet from the Gulf of Guayaquil; Paita and Sechura on the coast of Piura; Chimbote and Samanco near the northern border of Ancash Department, both large and beautiful bays; Salinas and Callao, on the Lima coast; Pisco, San Nicolás, and the famous Bay of Independencia, where San Martin landed the Liberating Army, on the coast of Ica; and the picturesque bay of Arica. A few notable capes and promontories mark the sea line, Cape Blanco being the first point at which the coast curves southward after leaving the Gulf of Guayaquil; and Point Parinas, the most westerly promontory of South America. Near the coast, and presenting the same barren aspect, are several groups of islands belonging to Peru, the most important being Lobos de Afuera, Lobos de Adentro, and Guañape, in the north, and the Chincha Islands a few miles from the port of Pisco, south of Callao, noted for their rich deposits of guano. San Lorenzo Island, which lies six

miles to the southwest of Callao, serves as a protection to the chief harbor of Peru. They are all desert rocks, though many interesting prehistoric relics have been found on San Lorenzo which indicate that this island was at one time the abode of a considerable population, apparently of the same race as the pre-Incaic inhabitants of the southern coast district.



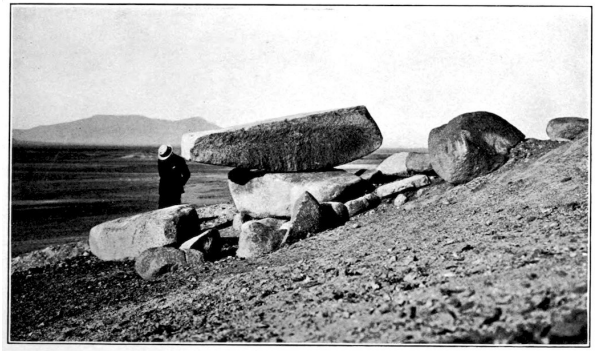
ANCÓN, A COAST RESORT NEAR CALLAO.

Leaving the coast for the sierra, one is impressed by the rapid change of scene and the beauty of the landscape that unfolds to view in varying aspects as the lower levels are left behind and the towering majesty of the Cordilleras appears in closer proximity. The great Andean system not only divides the region of the coast from that of the Amazon plain, but, by its peculiar formation, gives to this part of Peru certain features not to be found in any other country. Where the Andes mountains cross the border between Peru and Bolivia, they consist of three high ranges, viz., the Occidental and Oriental Cordilleras and an intermediary or central chain.

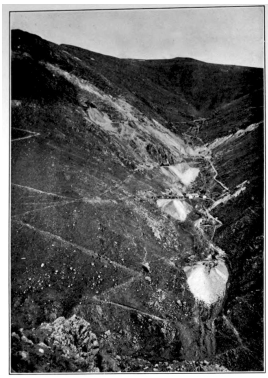
Near Lake Titicaca the Cordilleras join to form the Nudo of Vilcanota; and about three degrees farther north, following a northwesterly direction, they again unite in the Nudo of Cerro de Pasco. The average height of the great ranges, from the Bolivian border as far north as seven degrees south latitude, is from thirteen thousand to seventeen thousand feet above sea level, a few peaks rising above twenty thousand feet; then the altitude diminishes to an average of from nine thousand to ten thousand feet, with frequent openings or passes not more than seven thousand feet above sea level. Farther north, crossing the border of Ecuador, the altitude is again increased to the limit of perpetual snow. Between the mountain ranges extends a high uneven plateau, broken by deep ravines and gorges, where transverse chains have destroyed the regularity of the majestic Cordilleras; in this inter-Andean region are also fertile valleys marking the courses of streams which have their origin in the Nudos of Vilcanota or Cerro de Pasco, and which flow between the ranges, until an opening occurs to give them passage to the plains of the mighty Amazon.

The abundance of moisture carried by the winds from the Atlantic, and deposited on the Andean summits in the form of snow, accounts for the existence of several lakes at great altitudes in this region; in most cases, an opening in the surrounding mountains has caused an overflow into lower levels, thus originating the greatest river system of South America. There are evidences in the plains and valleys of the high sierras that these were at one time lakes, their waters having disappeared in consequence of the gradual wearing away of the opening and the levelling of the bed of the lake by sediments deposited in the course of ages. A few of

these inter-Andean lakes still remain. The famous Lake Titicaca, which lies partly in Peruvian and partly in Bolivian territory, and which covers an area of more than eight thousand square kilometres, at an altitude of twelve thousand five hundred feet above sea level, is one of the most remarkable bodies of water in the world; it is the highest navigable lake on the globe, and is celebrated in South American tradition as the cradle of the Inca dynasty. Steam navigation was established on this lake in 1867, between the Peruvian port of Puno, at the Titicaca terminus of the Southern railway from Mollendo, and the Bolivian port of Guaqui, at the Titicaca terminus of the La Paz railway. The trip across the lake by steamer takes from twelve to fifteen hours, during which one may enjoy a most unusual experience, not only “on a sea above the clouds” but at times in view of a whole range of resplendent snow summits, glistening under a sky of marvellous blue. Many rivers and streams flow into Lake Titicaca, though only one, the Desaguadero, has its source in that lake. From the Nudo of Vilcanota at the north flow the rivers Suchis, Huancane, and Ramis, with their affluents; from the west, having their origin in the high sierra between Arequipa and Puno, descend the Cabanillas and Lampa, confluents of the Coata; and from the south, the Blanco, Juli, and smaller streams empty into the great lake. Besides Titicaca, Peru has several lakes of less extensive area, the most noted being the Laguna de Junin, famous as the site of the historic victory won by the patriot army over the colonial forces of Spain; Rimachuma in the Department of Loreto, and Arapa in Puno, are of considerable importance.



THE BELL ROCK OF ETEN.



QUEBRADA SANTA ROSA, ANCASH DEPARTMENT.

The Laguna of Santa Ana, in the Department of Huánuco, though only six square miles in circumference, is worthy of mention as the source of the Marañon, one of the parent streams of the great Amazon River. It is situated in the Nudo of Cerro de Pasco, a few leagues northwest of Junin. The Ucayali and the Madeira—the latter with its tributaries, the Beni and the Madre de Dios, being the longest of all the Amazon's tributaries—have their source in the

Nudo of Vilcanota, and, like the Marañon, have an inter-Andean course for a considerable distance before entering the vast Amazon plain. On the route from Puno to Cuzco, at a point called La Raya, the mountain summits surround a small basin, in the midst of which is a little pond; from this insignificant beginning, two streams take their course in opposite directions,—the Ramis, which flows into Lake Titicaca, and the Vilcanota, afterward the Urubamba, which, after forming a junction with the Apurimac, another important river of this region, becomes the chief affluent of the Ucayali. The Urubamba and the Apurimac run parallel along the separate valleys formed between the Occidental and Oriental ranges by the intermediary chain which accompanies them from the Nudo of Vilcanota northward, until the three Cordilleras join again in the Nudo of Cerro de Pasco. Separating north of Cerro de Pasco, these three great ranges form the valleys of the Marañon and the Huallaga. The rapids, or "pongos," which interrupt navigation on nearly all the Amazon tributaries at some point of their course, usually indicate a break in the enclosing Andean walls, simultaneous with a change of their direction, the river resisting an effort to turn its channel, and plunging through the narrow gorge that affords it escape.

The rivers which have their source in Vilcanota or Cerro de Pasco are no more than little rivulets of melted snow as they first appear in the crevices of the high sierra; but they are fed by a thousand streams along their course, and increase rapidly in volume as they flow toward the plain, following the channel cut for them in the course of ages, now carved so deep that, in some places, it lies at the bottom of a chasm thousands of feet below the level

of the bordering hills and plains. It is only after leaving the region of the sierra that these rivers are navigable, though they are capable of supplying unlimited motive power for manufacturing and other purposes. Many of them are famous in history and a few have claims to particular interest through their association with the legends and traditions of the Incas. The Apurimac, across which Maita-Ccapac swung the first American suspension bridge, has its source in the Laguna de Vilafro, fourteen thousand feet above sea level, in the Department of Arequipa. It receives many affluents, and, as it descends into the lower valleys, drains a country rich in agriculture, one of the most productive regions of Peru. It was on the border of this river that General Sucre and his army were encamped by Bolivar's orders, when the news of the royalist army's approach led to the rapid change of plans which resulted in General Sucre's becoming the hero of Ayacucho. To-day, the beautiful valleys of this region blossom with the fruits of peaceful industry, and thriving towns adorn its landscapes. Abancay, the picturesque capital of the Department of Apurimac, is surrounded by sugar plantations, and the *campiña* is dotted with mulberry trees, the silkworm industry being a profitable source of revenue.

The Urubamba River, like the Apurimac, flows through a fertile valley, crossing the Department of Cuzco in a northwesterly course from the border of Puno to the southern limit of Loreto, where it forms a confluence with the Tambo—as the Apurimac is called after receiving its last tributary, the Perené,—and enters the broad channel of the Ucayali. The Urubamba has a number of tributaries, the most important of which is the Paucartambo; along the courses of these rivers are fields of sugar-cane, and in

the lower valleys grow cacao and all tropical fruits.

The Marañon, and its tributary, the Huallaga, flowing northward from the Nudo of Cerro de Pasco, water a region of surpassing fertility, in the valleys of which are to be seen every variety of agricultural product. The Marañon receives a great many tributaries from the Occidental range as it flows northward across the Department of Huánuco, turning northwest between Loreto and Ancash, and traversing the Department of La Libertad. After dividing the Departments of Cajamarca and Amazonas for some distance, it makes a curve to the northeast and, turning sharply in an easterly direction, pursues a tortuous course until joined by the Ucayali, to form the Amazon. In changing its direction from northwest to east, the Marañon passes the "pongo," or falls, of Manserriche, the last and most important of a series of rapids which mark an effort to free its current from the confining Andes. From the north, the Marañon receives the Santiago, Morona, Pastaza, Tigre, and other tributaries, while from the south, its chief affluent is the Huallaga. The greatest variety of scenery and climate marks its course, which begins on the high *puna*, in the midst of snowy peaks, and descends between mountain slopes, on which cattle and sheep graze in perennial pastures, through valleys dotted with orchards, and fertile levels where cotton, tobacco, and sugar-cane grow, to the region of the Montaña, fruitful in cacao, coca, and other products of a tropical zone. In the valleys drained by the tributaries of the Marañon are situated some of the most prosperous farms and plantations of Peru, though the wealth of this region has never been exploited on a scale of sufficient importance to show what it is capable of producing. Cajamarca, the capital of the Department of the same

name, and Chachapoyas, the capital of the Department of Amazonas, are the most important industrial centres of this inter-Andean valley.



NATIVE BOATMEN ON LAKE TITICACA.

Cajamarca, the historic city of the Conquest, celebrated as the site of the capture and execution of Atahuallpa, lies in an oval plain surrounded by mountains and traversed by the Camarca River, a branch of the Marañon. Interesting ruins remain to give an idea of the great structures built by the Incas or their predecessors, and the hot springs are as efficacious to-day as they were when the last unhappy monarch of Cuzco found them a source of royal comfort and pleasure. The valley of Cajamarca is well cultivated, the inhabitants being industrious and thrifty.

Leaving the inter-Andean region for the Montaña, it is interesting to observe the contrast in scenery and natural conditions. In the Andean valleys, the traveller who departs from the line of the railway must journey in a coach or on muleback; in the Montaña, the small steamer or the canoe is the

accustomed means of travel through the forest, the waterways of this region affording transportation throughout their entire length. Among the most important rivers having their source in the Montaña —generally in a ledge branching off from the foothills of the Andes, are the Yavary, Yuruá, Purús, and some tributaries of the Madeira River. The great waterways, with their affluents, form a network of communication in the Amazon country, and contribute greatly to the development of the rich resources of this vast zone, which is essentially tropical, yielding the valuable products of the rubber tree, the dyewoods, medicinal herbs and hardwoods of commerce, and other precious gifts of nature.

With such a great variety of physical conditions as those which govern Peru, it is not surprising that its climate should present many contrasts, and some unique features. In the coast region, owing to the proximity of the snow-clad Andes and the cold Humboldt current, the average temperature is lower than that of any other country extending over the same degrees of latitude; in winter, the thermometer registers an average temperature of fifteen degrees centigrade, and in summer the average is twenty-six degrees centigrade, the hottest days marking no higher than thirty degrees in the shade. The mildness of the climate makes this region of Peru an agreeable place of residence even to those accustomed to the bracing air of the temperate zone; it is not so liable to the epidemics of a tropical climate as are less favored countries in the same latitude; and, with proper sanitation and the adoption of modern hygienic measures, there is no reason why the Peruvian coast should not be a paradise of health and longevity.

The climate of the sierra varies with the location

and altitude of the inter-Andean valleys and the plateaus that separate them. In the lower slopes of the Cordilleras, the heat is greater than on the tablelands, which have a temperate climate; while on the lofty, snow-clad summits of the range, the cold is as intense as in the arctic regions. The seasons of the sierra are divided differently from those of the coast; the rainy season, from November to May, being called winter, and the dry season, though colder, being known as summer. The average temperature, within the populated region of the sierra, is ten degrees centigrade during the day and five degrees at night, the absence of the sun making a great difference in the atmosphere. The pure air of the plateaus is very beneficial to consumptives, and Jauja, Tarma, Huancayo, and other towns of the sierra have become famous as health resorts.

In the Montaña, the two seasons correspond to those of the sierra, the wet season being from November to May, called winter, and the dry and cooler season called summer. As the region of the Montaña slopes away from the Cordilleras, its higher levels present the evidences of a tropical zone in the exuberance of their vegetation, though the climate is as cool and mild as that of southern Europe. Foreigners who live in this region pronounce it healthful and delightful, as malaria is unknown, and illness of any kind is a rare visitor. As one descends to the lower Amazon plain, the heat becomes intense in places, though it is generally modified by the daily showers and the cooling effect of the trade winds. Taken as a whole, the climate of Peru may be considered benign and healthful, and favorable to the acclimation of foreigners, the conditions being such that every stranger may find, somewhere in the country, the same climate as in his native land, or a

better one.



A LAKE AMONG THE GLACIERS OF YAULI.

The extensive territory of Peru, well provided by nature to meet the needs of a great population, has at present between four and five million inhabitants. The coast region supports one-fourth of this population, having an average of 4.53 inhabitants to each square kilometre; the sierra has about two-thirds of the entire population, with an average of 5.32 to each square kilometre: and the Montaña, with less than half a million inhabitants in its vast forests and plains, shows only one inhabitant to every three kilometres. It is in this region that the greatest opportunities are offered for colonization. Of the total population, the official statistics give fifteen per cent to those of European descent; fifty per cent are of Peruvian (Indian) origin; two per cent are African, one per cent is Asiatic, and the remainder are of mixed races, chiefly European and Indian. In the predominance of the descendants of the Incas' gentle and obedient subjects is explained the

peaceable and tractable character of the masses, whose faults are rather those of indolence than of evil intention. The governing class is chiefly of Spanish origin; and, notwithstanding all that has been written to the contrary, their Latin inheritance has peculiarly fitted them to be the rulers of this refined race. The Spanish conquerors treated the Indians with great cruelty, it is true, and reduced their number by forcing them to unaccustomed tasks; but the Indians of North America hardly fared better under the zeal and energy of the Puritan colonist, who instead of making them his servants, drove them away from their homes, took possession of their country, and gave himself no responsibility as to their future in this world,—though earnestly seeking to teach them how to find a haven in the next.

Peru could very well support many times its present population, which is only equal to that of Holland, though the Department of Lima alone covers more territory than the entire Dutch republic. The Department of Arequipa, equal to Switzerland in extent, and resembling it in mountainous character, though having the advantage of several good seaports, has only one-tenth of the population of that inland country. England covers less area than the Department of Cuzco, yet has a hundred times the population. One of the reasons for the limited European population to be found in South American countries is their remoteness from the great highways of travel, which have hitherto been between countries of the northern hemisphere. But the twentieth century finds the extension of international relations making rapid advances south of the equator; and new steamship lines are being constantly inaugurated to connect the ports of Europe and North America with those of the trans-

equatorial countries. Nearly all these countries have good seaports and railway facilities for transportation to the interior. When the Panamá Canal is opened, Peru will be placed within easy communication with New York and Europe; in the meantime, the service is being improved so that it will soon be possible to make the trip from the Peruvian port of Callao to New York in ten days.

In a general description of the country, it is not possible to give details regarding the many interesting features of coast, sierra, and Montaña; the coast is closely related to its highland neighbor and may even dispute boundaries, where the mountains crowd near to the sea; the sierra and the Montaña encroach on each other's domain in the equatorial region, offshoots of the great Andean chain extending far into the Amazon valley, while the virgin forest climbs high up the sides of the Cordillera's slope. Many of the coast departments extend inland to the great range, and, as in Ancash, have their chief city in the sierra. Not far from Huaraz, the capital of Ancash, rises the lofty peak of Huascarán or Huascán, said to be one of the highest of the Western range, and in the coast departments of Arequipa, Moquegua, and Tacna are several extinct volcanoes, the summits of which are covered with perpetual snow.

Owing to the fact that the various altitudes of Peru have a modifying effect on the natural conditions of soil and climate, even though the latitude is equatorial, the same kinds of products are found in nearly all the departments, though each of the three natural divisions—the coast, the sierra, and the Montaña—has also its own peculiar vegetation, not to be found in the other regions. Along the coast are fisheries of growing importance; the Peruvian

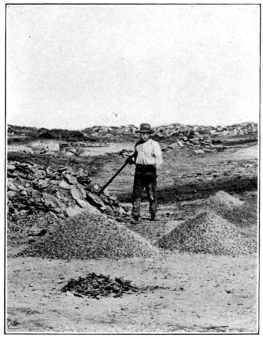
government has engaged the services of an expert from the United States to study the conditions most favorable to pisciculture and the results are most satisfactory. According to a recent report sent to the Minister of Fomento in reference to the fisheries of Lobos de Afuera and Lobos de Tierra, there is an abundance of fish off the shores of these islands. The *peje-aguja*, "needle fish," measures as much as two and a half feet in length; the *anchoveta*, *peje-blanco*, *bonito*, *cabrilla*, *castañeta*, *charlo*, *morena* (three feet long), *sardine* and *tiburon* are among the largest varieties, besides which there are innumerable small fry. These islands have long been frequented by fishermen from the mainland, the inhabitants of Eten, Pacasmayo, and other coast towns having established a considerable trade in this product. In their primitive-looking boats, called *balsas*, the fishermen carry provisions and other necessary articles for a month's sojourn on the islands, where they settle themselves until they are ready to make the return voyage. As soon as a fish is caught it is killed by a blow on the head, and each day's "catch" is salted after the fishing is over. Nets are rarely used in these waters, the hook and line being usually employed.

But although the islands of Peru yield an abundance of fish, it is as the centre of the guano industry that they are chiefly known. The history of the Chincha Islands, of Lobos de Afuera and Lobos de Tierra is especially interesting as it relates to the pelican's haunts and the wealth stored on their desert rocks by millions of these birds.



NATURAL ARCH OF STONE AT HUANCANE,
NEAR LAKE TITICACA.

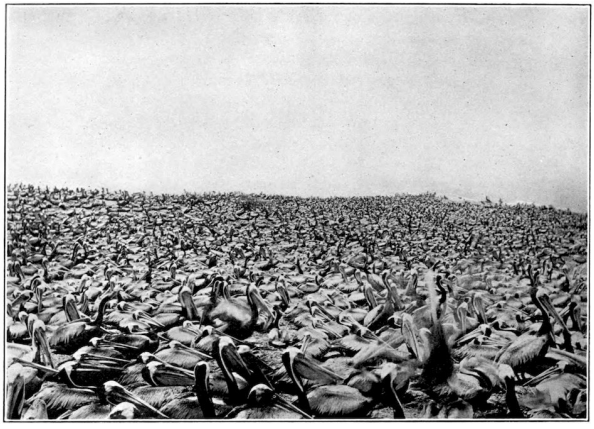
CHAPTER XIX
THE WEALTH OF THE GUANO ISLANDS



PREPARING GUANO
FOR SHIPMENT.

Whoever has made a voyage along the coast of Peru must have noticed the thousands of birds that flock in the neighborhood of the Chincha islands, near Pisco, on the Guañape banks, off the coast of Trujillo, and around the two island groups, Lobos de Tierra and Lobos de Afuera, west of the Department of Lambayeque. Sometimes, when disturbed by the steamer's whistle or other unaccustomed noises, they rise in a black cloud and soar away out of sight, to return later, one by one, in an apparently endless procession. These are the pelicans of this region, the producers of its famous guano, which was, at one

time, Peru's most valuable source of revenue, and which is likely again to become a mine of wealth to the country. When one reads that "a hundred thousand tons of guano were exported from Peru to the United Kingdom last year," it seems to indicate that the trade is of no small importance, even at the beginning of its revival. Not only on the islands named, but all along the coast, these birds have their haunts. From a distance, the islands appear sometimes to be covered with a huge black mantle, which, on closer examination, proves to be the plumage of the birds that have congregated on its shores, huddling together in an immense company.



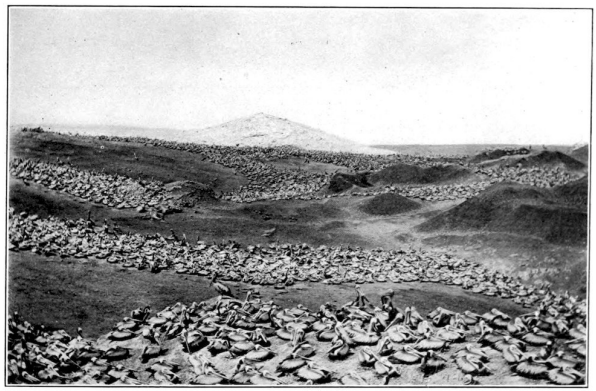
THE HOUR OF SIESTA FOR THE GUANO BIRDS.

The return of the pelicans and the revival of this trade are of particular interest to those who have followed the history of guano in Peru. For several years past the birds have been coming back to their long-abandoned haunts in greater numbers than ever. The trade is reviving under the most favorable conditions, and the government has undertaken

measures by which to protect the welcome visitors, and ensure their remaining permanently. It is believed that, by taking due precautions in the extracting of guano, so that the birds may not be frightened away or forced to leave their nestlings, the danger of their again abandoning the islands may be avoided, and their number may be greatly increased. It has been especially recommended that the exploitation of the islands should be made by turns; that a few of them should be closed to the trade for a number of years, leaving the birds in undisturbed possession, while others are worked, this plan to be followed in rotation; and the advisability of granting exclusive concessions for each island has been recommended. Under the authority of the government, investigations have been made as to the existing conditions, and the reports of those who visited the pelicans' haunts show that the problem of prime importance is how to keep the greatest number of birds on the islands and increase their number without prejudicing the best interests of the government, the national agriculture, or the exporters. It is urged that the birds should be treated with the greatest consideration and care, so that they may be perfectly secure in their chosen homes, migrating only from one to another island at long intervals, and so remaining almost undisturbed in their habits from year to year.

The advent of these old friends is looked upon as an augury of bright import by the Peruvian people, in view of the period of great trial and disaster that followed the decline of the guano trade in years past. It is certain that the revival of the industry will find Peru better able to profit by its blessings than formerly, when the possession of an apparently inexhaustible treasure led to reckless expenditure

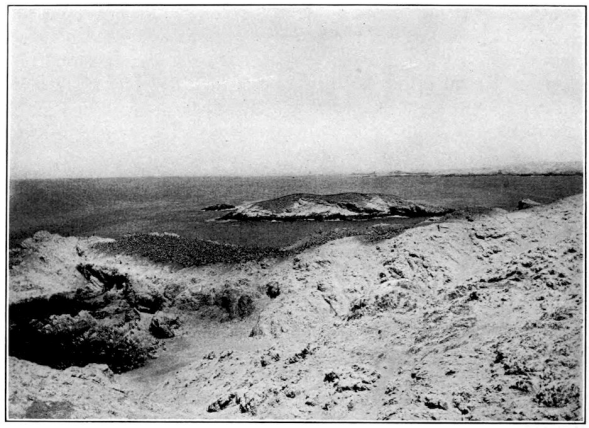
and resulted in the financial difficulties that an unlimited credit, continually drawn upon, invariably produces. In Alejandro Garland's recent book on Peru, an interesting history of the guano trade is given, which places particular emphasis on the evils that developed out of its phenomenal growth and peculiar conditions.



THE PELICAN AT HOME.

In 1840, when the sale of guano first began to figure in the government receipts, the total revenues of the country did not exceed three million dollars. Ten years later, the government revenue from guano alone was more than five million dollars. The demand for the product increased in all parts of the world, and the annual exports rose to two hundred thousand tons. This rapid increase in the guano trade was largely due to the activity of the consignees, in whose hands the government placed it for sale, and their influence in the financial affairs of the country became very great. Every financial difficulty that arose at that time was met by mortgaging the future returns from the sale of guano; and Peru, counting

on the extraordinary and abundant revenue from this source met all the demands of the government without recourse to taxation,—a condition unheard-of elsewhere in the financial history of the world.



GUANO ISLANDS OF LOBOS DE TIERRA.

But guano, though it brought to the Peruvian treasury the enormous sum of two hundred and twenty million dollars between the years 1840 and 1867, brought also such habits of extravagance in the government, that, not only did the entire sum disappear without adequate recompense to the country, but, at the time when General Mariano Ignacio Prado assumed the dictatorship, with Don Manuel Pardo as his Finance Minister, the public debt was forty-five million dollars, besides which, the government also owed the consignees of guano fifteen million dollars. Don Manuel Pardo sought to organize the finances of the nation on a more solid basis, independent of guano, by establishing permanent resources in the form of taxes and export duties; but the fatal glamour of wealth with which

guano had dazzled the nation, cast his labor into the shade, and the existing evil was increased in the succeeding administration, though the intention of the energetic and public-spirited statesman, President Balta, was to put an end to the mismanagement of guano funds by employing this resource in the construction of railways and other public works.

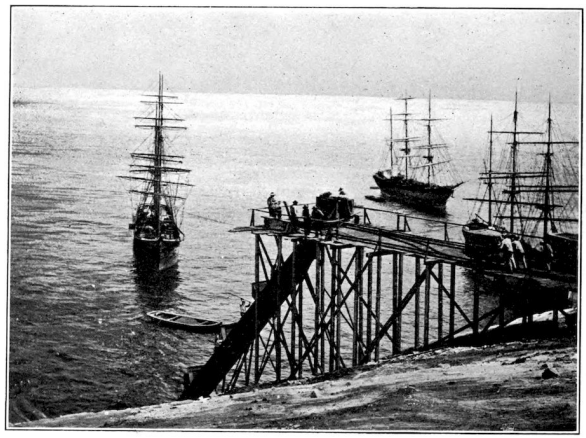
In the meantime, nitrate, a powerful rival of guano, had been discovered in the desert of Tarapacá, then the southernmost province of Peru. The companies engaged in extracting nitrate, of which about five million quintals were exported annually, were competing with one another so closely that the low prices established by them threatened to ruin both the guano and the nitrate business; and President Manuel Pardo, in order to raise the selling price of both products, with a view to increasing the revenues of the nation, put into force a government monopoly of nitrate. As a result of the war with Chile which followed, the nitrate fields of Tarapacá passed into the possession of that country. The evils of competition again threatened to ruin the trade, until, under the auspices of the Chilean government, a system of limiting the production was adopted, which remains in force. What Peru lost in the nitrate fields of Tarapacá may be estimated from the statistics of Chile, which show the revenue from the export of nitrate and iodine (the latter obtained in the preparation of nitrate) to be five million pounds sterling yearly, nearly three-fourths of all Chile's exports being from the nitrate fields.



DIGGING GUANO ON THE CHINCHA ISLANDS.

Peru lost the revenues from both guano and nitrate under the same stroke, and during the years that immediately followed, the country passed through the darkest period of its history. But, as this experience served to direct the attention of the nation to the more permanent riches of this great territory, the loss of its most attractive possessions cannot be regarded as an unmixed evil. From an abundance of wealth, Peru was suddenly plunged into great poverty. But, as with individuals, so with nations,—the test of the spirit lies in its strength to meet adversity and overcome the discouragement that follows in its path; and this test the Peruvian people met by resolutely facing the task of building up their shattered fortunes through the development of the national industries. Their territory is rich in agricultural products and minerals; the rubber and hardwoods of the forest are treasures of immense value; and the people have grown to realize the full importance of developing these unlimited resources. As a result, the sun of prosperity has again risen over

the land; and in the warmth of his beams, the harvests shed ever-increasing blessings and the hearts of the people expand with content.



A GUANO PORT, CHINCHA ISLANDS



CALLE DE LIMA, CALLAO.

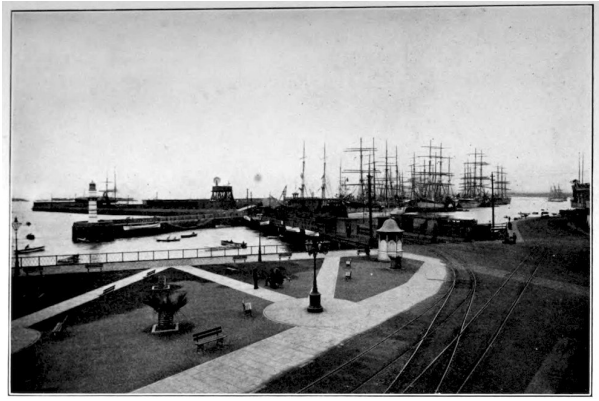
CHAPTER XX
CALLAO, THE CHIEF SEAPORT OF PERU—STEAMSHIP LINES



MONUMENT TO ADMIRAL GRAU, CALLAO.

Callao, the chief seaport of Peru, and one of the most important on the Pacific coast, possesses an especial historical as well as commercial interest. As the City of the Kings was the centre of political and social authority under the viceroyalty, Callao was the headquarters of its trade, the counting-house in which business operations connected with the colonial service were carried on. All ships that traded between Spain and its vast Peruvian provinces were obliged to load and discharge their cargo in this port,

where every article was registered and the king's duties were collected. The first buildings of the port were erected in 1537, two years after Pizarro founded Lima; but it was not until a hundred and thirty-four years later, in 1671, that Callao was dignified with the title of city. In the intervening period, the increasing wealth and prosperity of the viceroyalty and the importance of its trade attracted pirates to the coast, the harbor of Callao being made the chief point of attack, as in the case of Drake and Cavendish, elsewhere referred to, and of the Dutch pirates who came later. These invasions, though they wrought great damage to the city, were forgotten in the flourishing period that followed, when Callao grew to be the richest port of the Pacific and its harbor was constantly thronged with vessels bringing in merchandise of all kinds, or loading precious cargoes of gold and silver for the metropolis.



THE DOCKS AT CALLAO.

A greater catastrophe than invasion of pirates befell the seaport in the height of its prosperity, when, on the 28th of October, 1746, a terrible

earthquake, accompanied by a tidal wave of tremendous volume, completely destroyed the city, about six thousand people perishing in the sea that swept over the falling buildings in a deluge. The task of rebuilding began at once, though not on the same site, which has ever since remained under the sea. The location of the submerged city is indicated between the points of Independencia and Camotal, south of the present site, and in that part of the bay called the *Mar Brava* (rough sea.) For many years after this calamity, a sentry was stationed on the beach to take charge of any treasure that might be washed ashore, and this post was not dispensed with until after the inauguration of the republic. When the new city was built, the port was fortified and placed in charge of a strong military garrison. The part played by this garrison in the last days of the viceroyalty is well known. Its surrender was the signal of defeat to the royalist cause in Peru.

The foreigner who first sees the harbor and city of Callao from the deck of a steamer, finds the view such a pleasing contrast to anything the neighboring harbors have to offer, that he is not disposed to find fault even with the barren aspect of San Lorenzo to the south, and the monotonous line of houses facing the water front; he is charmed with the beautiful green of the Rimac valley to the north, the distant glimpse of Lima's church towers, and behind them the purple hills that hide their summits above the clouds. There is much to enjoy also in the busy scene of the harbor; vessels of all nations are loading and discharging their cargoes, tugs bustle about, and, while the pompous whistle of modern steamers announces their arrival, the graceful sailing ship glides silently into port, maintaining with dignity the credit of the good old days, in the face of these rival

parvenus of twentieth century transportation.

Nearly all passengers landing at Callao proceed immediately to Lima, and, as soon as the routine of the custom house is finished, there is a general rush for the train or the electric street car which runs to the capital. If the foreigner were to be asked his first impression of Callao, he would probably give a confused description of a place remembered only for its Custom House, the narrow irregular streets and old-fashioned houses of the water front, and the railway tracks to be crossed on the way to the Station. But those who have seen Callao under more favorable circumstances have found many attractions in the social life of its kind and hospitable people and much to admire in the city itself. Under the present administration, important improvements are being carried to completion, notably the work of canalization, which means a great deal to the healthfulness of the city. Block pavements have been laid in the principal streets, the question of sanitation has received special attention, and everything indicates a spirit of progress active in public affairs.



THE CUSTOM HOUSE, CALLAO.

The public buildings of Callao are situated chiefly in the central part of the city, on one of the numerous squares, or plazas. The most conspicuous of these edifices is the custom house, the chief *aduana* of the republic. It occupies the site formerly enclosed in the city's fortresses, and is a spacious building; though, it is claimed, the accommodations do not fulfil the requirements of an establishment of this kind, as the first custom house of Peru. The post office building is a solid, well-built structure, overlooking the plaza; the prefecture occupies a large and commodious building, the lower part of which is used for the offices of the police authorities, the Junta Departmental, the treasury and the criminal court; the civil court holds its sessions elsewhere. Callao has a town council, a chamber of commerce, an excellent fire brigade composed of four companies, a benevolent society which maintains the hospitals of Guadalupe and San Juan de Dios, several churches, and three social clubs. There are two protestant churches in the city and two foreign clubs. The English Club has its headquarters in a building overlooking the bay; its broad verandahs, adorned with shrubs and plants, present a very attractive picture from the landing-place. For amusement, there is a theatre and a bull ring, and lovers of sport have their rifle and regatta clubs, besides which there is also the Naval Club and the Italian Club. In the principal plazas of the city, monuments have been erected in honor of the national heroes. The Plaza Grau has a handsome monument in memory of the heroic commander of the *Huascar*; a statue of General San Martin adorns the beautiful Plaza Matriz; and in the Plaza "Dos de Mayo" stands a marble pillar, supporting a bust of the hero José Galvez, Minister of War, who was killed in the naval

battle of 1866, in the bay of Callao.



STATUE OF THE
LIBERATOR, CALLAO.

The constitutional province of Callao was created by a decree of the supreme government in 1836, the name “constitutional” being bestowed by law in 1857, in remembrance of various occasions when its people had defended the constitution of the State. The province extends from the Rimac River on the north to the Mar Brava on the south, and from the Pacific Ocean on the west to the haciendas Chacra Alta, Taboada, and La Legua on the east. It includes the city of Callao, the wards, or *barrios*, of Bella Vista and La Punta, and the islands of San Lorenzo, Fronton, Palominos, Hormigos de Afuera, and neighboring rocks. The province is governed by a prefect, an intendant of police, commissaries and governors. Bella Vista and La Punta are under the authority of commissaries. The present population of Callao is thirty-five thousand, of which one-tenth are foreigners. Its chief industries are those connected with maritime traffic, though the city has also a number of factories and flour mills. The port is connected with the capital by telegraph and

telephone systems, and with all the cities of the world by the Central and South American Telegraph Company, and the West Coast of America Telegraph Company. Most of the consular offices are located in Callao, which is within twenty minutes' ride of Lima, on the electric car. A business man may reside at the capital without any inconvenience in getting to and from his office. The ride itself is a pleasant *paseo*, across open country, with agreeable scenes all the way.



UNLOADING LUMBER AT CALLAO.

Bella Vista is situated a mile east of Callao, where it was founded after the earthquake of 1746, by order of the viceroy, the Count of Superunda. Here the ship-owners, who had charge of the coasting trade at that time, made their homes; and here were established warehouses for the storage of wheat purchased from Chile to supply the market of Lima and its neighborhood during the viceroyalty. These old buildings have now been replaced by modern storehouses. In 1834, the government of Peru ceded to the British Legation a piece of land for the purpose

of a Protestant cemetery, and here many distinguished foreigners have been laid to rest. A mausoleum, erected by the Peruvian nation as a proof of gratitude to the hero of the Independence, marks the grave of General Miller, San Martin's faithful follower.



CALLAO HARBOR.

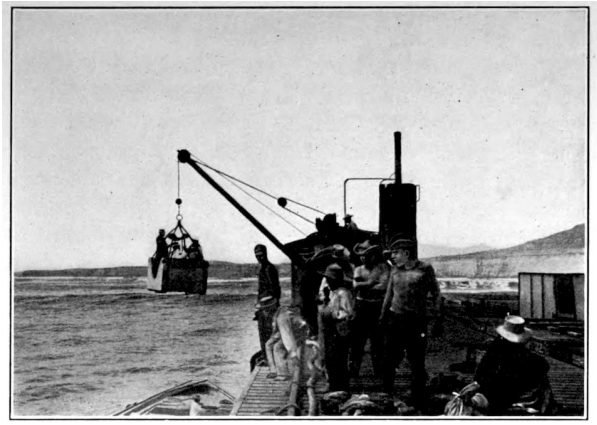
La Punta is the favorite bathing resort of Callao and of the capital, its beach being thronged throughout the summer season. Its situation marks the southern limit of the harbor, to which it forms a protection from the southeast winds, stretching out for more than a mile into the sea. The harbor is usually entered from the north, the narrow passage between La Punta and the island of San Lorenzo, on the south, being seldom frequented. The bay is large and affords safe anchorage for ships at all times of the year. The only islands in the vicinity are San Lorenzo, Fronton, Palominos, and a few small rocks. San Lorenzo is used as a depository for explosives, and from its quarries are taken stones for paving and other purposes; besides which it provides a good

cement for construction work. On the little island of Palominos, south of San Lorenzo, stands a lighthouse, with a revolving light visible eighteen miles distant. The government of Peru is putting up new lighthouses all along its coast, thus meeting an urgent need. Another demand which is being met with especial endeavor is the improvement of all the docks and landing-places of the various ports of the republic. Callao's dock and wharf, called the Muelle Darsena, is built so that ships may disembark passengers and cargo directly on shore, without requiring, as in nearly all other ports of the Pacific, canoes and lighters to transfer them. In some ports of the West Coast, both in North and South America, the passengers are swung over the ship's side in baskets; but, though the novelty of the experience may have its charm, this is not a very comfortable mode of landing. The Muelle Darsena at Callao permits of ships of large tonnage anchoring close to its wharf. It encloses a space covering more than fifty thousand square metres, has a pier one hundred and eighty metres long, formed by the extension of one of its side walls, and connects with the shore by means of a bridge nine hundred metres long, constructed on iron piles. In addition to the Muelle Darsena, the port of Callao has a floating dock with capacity to admit vessels drawing twenty-one feet of water and registering five thousand tons; and another floating dock is under construction which will admit vessels of up to seven thousand tons' register. During the past year many improvements have been initiated, one of the most important being the plan of fortifying the port, in accordance with the best modern system. A new embankment, or breakwater, the "Malecon Figueredo," is under construction, which will add greatly to the attractiveness as well as

the protection of that part of the city which overlooks the harbor. In this work, the supreme government coöperates with the Junta Departmental and the municipality, all being benefited by its results. In giving attention to the improvements that contribute to make Callao a better port, the government believes that the commerce of the country will be greatly advanced thereby. Callao is now visited annually by five hundred steamers and more than a thousand sailing vessels besides the smaller craft engaged in the coasting trade. Every day in the year, one may count twenty or more steamers and twice as many sailing ships anchored in the harbor.



PIER OF THE ARSENAL, CALLAO.



PASSENGERS LANDING AT ETEN FROM A STEAMER OF THE PACIFIC LINE.

The most important steamship companies of the world are represented in the lines which include the port of Callao in their itinerary. The first company to send steamers to the Pacific Coast was organized largely through the initiative of shippers in this port. The Pacific Steam Navigation Company, incorporated in England by Royal Charter in 1840, began its service on the Pacific Coast under the usual difficulties attending pioneer efforts. The working of the line was impeded by innumerable drawbacks. At first it was a purely coastal service and the mails, passengers and through traffic had to be conveyed across the isthmus of Panamá on mules. Then the Panamá railroad was built and the traffic was fostered; but the rates across the isthmus were very high and the difficulties that attended the despatching of through traffic were so discouraging that the Pacific Company instituted a line of steamers between Liverpool and Valparaiso *via* the Straits of Magellan, to connect with the coast service plying

between that port and Panamá. Later, the line from Liverpool was extended to Callao, and for many years this port was the headquarters of the company, until, in 1896, owing to a falling off in trade after the decline of the guano industry, the chief offices were transferred to Valparaiso. Of late years, however, the company has greatly increased its fleet, and a special line of passenger and cargo boats has been put on for service to Peruvian ports. From a small commencement with two wooden paddle steamers of seven hundred tons' register, as described by Mr. Frederick Alcock in his book *Trade and Travel in South America*, the fleet has grown until its register now approximates two hundred thousand tons. Its new steamer, the *Orcoma*, has a tonnage of eleven thousand five hundred, and the *Orita* registers nine thousand two hundred and sixty-five tons; in addition to these handsome floating palaces, the fleet numbers eighteen twin-screw steamers of lesser tonnage, all of modern construction and commodious service. Of these, the *Oriana*, *Ortega*, and *Oronsa*, are the largest and most noted for comfort and elegance. At Chucuito, near Callao, where the company owns a large property, the stores and works are being enlarged and improved. The Pacific steamers connect with those of the Royal Mail both at Panamá and Buenos Aires, the latter having no line on the west coast of America, though its magnificent fleet ploughs all the seas, from Southampton to Panamá, to Brazil and Argentina, to the Mediterranean, Suez Canal and India, and, in the Pacific Ocean, to China and Australia.

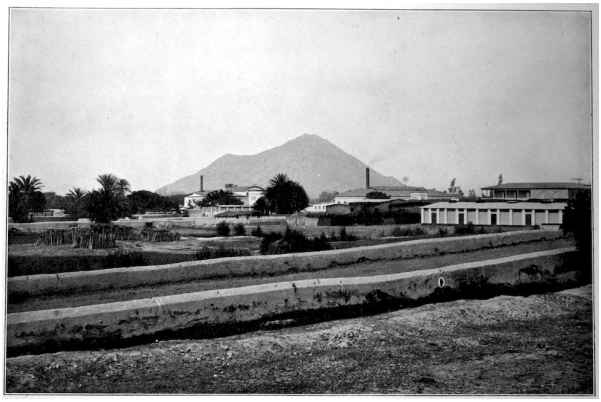
In addition to the Pacific Steamship Line, there are numerous others trading along the west coast of South America, all of which call at the port of Callao. The South American Steamship Company of Chile

has steamers every week from Valparaiso to Panamá and the ports of Peru. The Kosmos Line connects the European ports of Hamburg, Bremen, Antwerp, and Havre with San Francisco, California, *via* the Straits of Magellan and west coast ports of South America. The "Merchant Line" carries on a direct trade between New York and Callao, and the Japanese Steamship Company connects the Peruvian ports with Japan.

Almost all the American and European steamship companies have lines to Panamá, including the Panamá Railway Steamship Company and the Leyland Line, from New York; the Royal Mail, from New York and England; the Hamburg-Pacific, from Germany; the Compagnie Général Transatlantique, from France; the Veloce, from Italy; the Transatlantica Española, from Spain; and the Pacific Mail, from San Francisco. As soon as the Canal is open for traffic, all these lines will extend their itineraries to Callao, which is destined to be the commercial metropolis of the South Pacific.

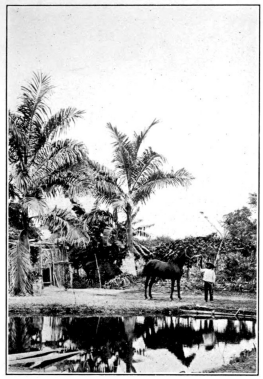


PREFECTURE, CALLAO.



A TYPICAL HACIENDA OF THE COAST REGION.

CHAPTER XXI
AGRICULTURE AND IRRIGATION ON THE COAST



PICTURESQUE GARDEN ON A RICE PLANTATION.

The increasing importance of Peru's seaport trade is largely due to the prosperous development of agriculture, which is annually becoming a more valuable source of revenue to the country. Nearly all the steamers that visit Callao call also at other Peruvian ports, the coast being dotted from Tumbes to Arica with flourishing harbors, in which may be seen trading vessels of all nations. From the valleys of the coast region are shipped immense quantities of

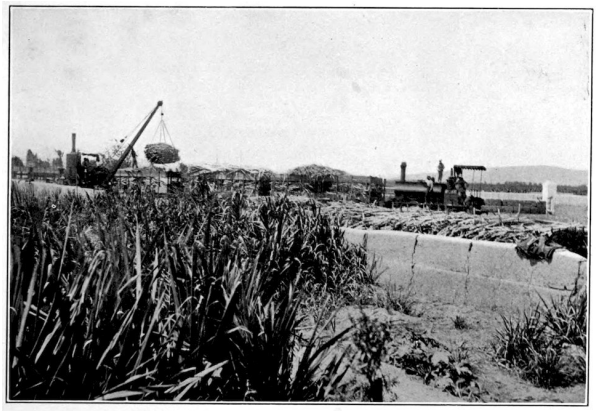
sugar and important cargoes of the famous Peruvian cotton, grown exclusively in this country, besides tobacco, rice, coffee, and a variety of fruits. Agriculture is the chief occupation of the people in this part of Peru, and the employment of modern methods in its development is leading to wonderful results.

The conditions that govern agriculture on the Peruvian coast are similar to those of the Nile valley, as regards the nature of the soil, climate, and fertilization. Wherever a stream crosses the sandy strip between the Cordilleras and the sea, the valley along its course is made richly productive, and yields abundant harvests. Every effort is being put forth by the government to increase the irrigable territory by distributing the water of the rivers to the best advantage and by sinking artesian wells wherever practicable. The special code which governs irrigation on the coast has recently been reformed so as to admit of a more general utilization of the water supply from the rivers; and experienced hydraulic engineers from the Geological Survey Department of Washington, District of Columbia, have been engaged to study the geology of the coast, the courses of its streams, its subterranean waters, etc., in order that, from correct knowledge, the best means may be employed to utilize its moisture so as to benefit the greatest possible area.



IRRIGATING CANAL ON A PIURA PLANTATION.

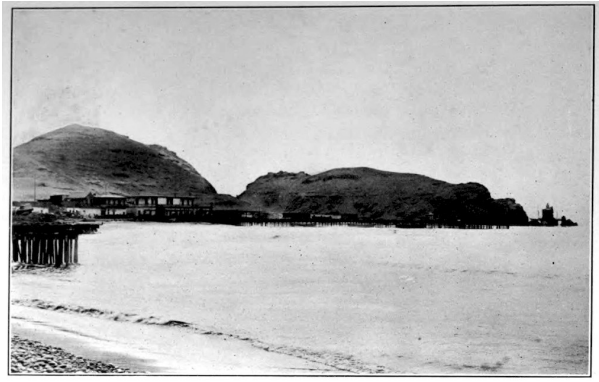
At present, not more than two million acres of coast lands are planted, out of a cultivable territory of fifty million acres, showing that the farming industry is still in the infancy of its development. But the harvests actually secured, with comparatively little effort and expense, are in some cases phenomenal, and always abundant. When once the entire area is brought under the plough, Peru will have in its coast farms greater wealth than its mines have ever yielded. Not only through want of irrigation is the productive area much less than it would otherwise be, but the lack of laborers to cultivate the land is a serious drawback. Some of the large haciendas contain extensive fields of fertile soil that remain untilled because the owners have not sufficient capital, or a large enough staff of workmen to undertake their development.



LOADING SUGAR-CANE, SANTA BARBARA PLANTATION, CAÑETE.

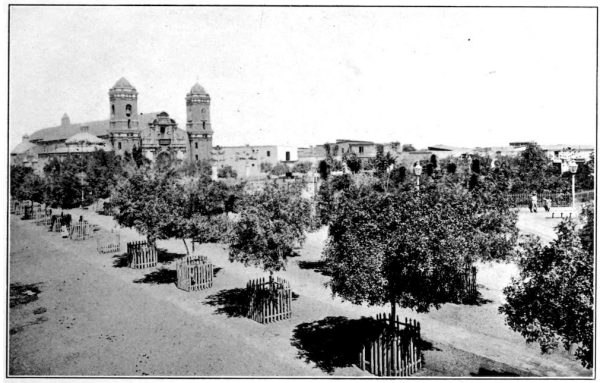
But, in compensation for its difficulties, agriculture has many advantages on the coast of Peru. No sudden changes of temperature occur to alarm the planter, there are no destructive storms, and the fear of drought does not exist, because the system of artificial irrigation permits of the fields being watered or left dry at the owner's discretion. Sugar, the chief product of the coast country, is cultivated all the year round, the cutting of cane taking place without interruption on the great plantations that stretch along its valleys. Tumbes, Piura, Lambayeque, La Libertad, Ancash, Lima, Ica, Arequipa, and Tacna have extensive sugar plantations, though from Ica southward, little is exported. The chief sugar-growing districts of the southern coast region are Cañete, in the Department of Lima, and Chincha, in the Department of Ica. From their seaports, Cerro Azul and Tambo de Mora, large cargoes are shipped to foreign countries, as well as from the port of Pisco, at which all the ocean steamers and sailing vessels of the west coast call to

receive and discharge merchandise. The large sugar estates of Cañete and Chincha are conducted according to modern methods, those of the British Sugar Company and the haciendas of San José and Larán being the most important in extent and production. The great centre of the sugar industry in Peru is the Chicama valley, in the Department of La Libertad, where the average production reaches four tons to the acre, a larger return than is secured in any other sugar-growing country. The total quantity of sugar produced annually in Peru amounts to about two hundred thousand tons, of which the greater part is grown on the coast, more than a hundred and fifty thousand tons being exported. It is estimated that the value of the year's harvest averages between eight and nine million dollars. In nearly all the coast districts, flourishing cotton plantations may be seen, though the valleys of Piura are most celebrated for the successful raising of this product, which occupies the second place among the agricultural exports of Peru, the annual shipments amounting to twenty thousand tons, with a prospect of rapid increase, owing to the added extent of territory annually placed under cultivation. In the valleys of Huacho and Supe, in the Department of Lima, the famous "Sea Island" cotton is grown, and all the coast states produce the "Egyptian" and "Mitafifi" varieties. Peruvian cotton is exported only from Piura and Ica.



PIER AND WAREHOUSES OF THE BRITISH SUGAR COMPANY, LIMITED, AT CERRO AZUL.

In the northern coast region, notably in Lambayeque and in the province of Pacasmayo, in La Libertad, the culture of rice receives especial attention, with the most satisfactory results. Modern methods are employed by the planters of this zone to increase the production, which now averages two hundred and fifty thousand bags (one hundred and ninety pounds each) annually. The rice of Peru is equal to the best grown in other parts of the world. Two varieties are cultivated, the “Carolina” and the “Jamaica,” the former being more prolific, though the “Jamaica” gives a whiter grain and is more easily hulled. In good years, the harvest amounts to fifteen bags to the acre, and the cost of production, from the planting of the seed to the harvesting and threshing of the grain, is about eight dollars, gold, per acre. The value of the rice crop varies greatly, but the present average is not less than half a million pounds sterling.



FERREÑAFE, A FLOURISHING CENTRE OF THE RICE INDUSTRY.

In the Peruvian rice fields, the harvesting begins five months after planting; the rice is then gathered and sent to the mill to be hulled, the larger estates having their own rice mills, provided with all the latest improvements. The Chiclayo valley, the chief centre of the rice-growing region, is fertilized by the Chancay, Saña and Leche Rivers, and their tributaries. From the Chancay River, at a point called Puntilla, an irrigating canal, the Taimy, crosses the valley, watering the estates in the district of Ferreñafe, which is in the heart of the rice country. From the seaport of Eten, a railway extends inland for fifty miles, passing the principal towns, rice fields and sugar plantations of the department. It is a standard gauge line, and the cars are of modern construction. The port of Eten is interesting chiefly as the gateway to the rich country behind it, though the town itself is constantly growing and improving. The most conspicuous feature of the port, as seen from an incoming steamer, is its long pier, which extends two thousand seven hundred feet out into the sea, and is provided with steam winches having capacity for

disposing of seven hundred tons of cargo daily. Similar piers have been built at Pacasmayo, Salaverry, Pisco, and other ports. The railway from Eten, after leaving the port and passing Monsefu and Chiclayo,—the latter the capital of Lambayeque,—traverses the beautiful valleys where the rice fields stretch out like a green carpet along the banks of the river. Great haciendas, of extensive acreage, speak volumes in praise of the enterprise and energy of the proprietors, in a region less than seven degrees from the equator and almost at sea level. Pomalca, Combo, Tuman, Patapo, and other important plantations, are provided with American agricultural implements and have the latest machinery of all kinds in their fields and rice mills. Sugar is also grown in these valleys, the annual harvest amounting to twenty-five thousand tons.



A HOLIDAY IN CHICLAYO.

Although La Libertad is called the “Sugar State” of Peru, Piura its “Cotton Belt,” and Lambayeque the

rice-growing centre, yet all these products are cultivated also in the fertile valleys of Ancash, which is one of the richest and most promising departments of the republic, comprising, within its twenty thousand square miles, the regions both of the coast and the sierra. It has excellent harbors, abundance of irrigation, a great variety of resources and a healthful climate. The sugar farms and rice fields of Ancash are chiefly located in the northern part of the state, in the beautiful valley of the Santa River, and in the region of Samanco and Casma. All this territory is particularly adapted to agriculture and is destined to be one of the richest centres of Peruvian industry. The magnificent bay of Chimbote, covering a surface of thirty-six square miles, affords shelter for the largest ships and is one of the best harbors on the west coast of South America; it is free from sandbanks and hidden rocks, and never gets the rough seas that sometimes break over the shores of other ports along the coast of Peru. Before the war with Chile, a railway was under construction to connect the port with the capital, Huaraz, and half the road was completed when the war broke out. All the workshops and factories were destroyed by the invading troops, who set fire to the fields of sugar-cane and blew up the farm houses with dynamite. This catastrophe paralyzed the progress of the valley for some years, but, under renewed enterprise, the outlook is very bright for future prosperity. The railway is being built again and will soon be completed to the capital of the department, thus affording facilities of transportation for the products of the sierra as well as those of the valleys. Abundant water-power is available for engineering and other enterprises.



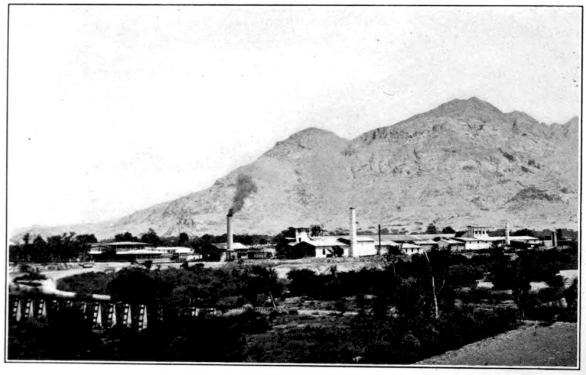
WORKMEN ON A COAST PLANTATION.



STREET AND OLD CHURCH OF LAMBAYEQUE.

None of the agricultural products above named are confined to the coast region. In the lower inter-Andean valleys and on the higher levels of the Montaña sugar, cotton, and rice are successfully grown, though not as the chief industry, except in the case of sugar, which is a staple product of all the

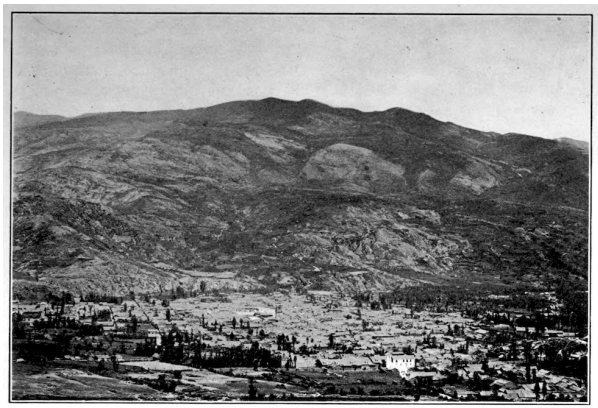
interior valleys. Tobacco thrives better in the interior than on the coast, though the province of Tumbes produces some of the best tobacco of South America. Maize is cultivated in every department, and in every region except on the high *puna*. It may be seen growing on the plantations of the coast, in the inter-Andean valleys, and in the Montaña, and furnishes the Indian's chief article of food and drink; the native *chicha*, once the favorite beverage of the Incas, is made from this product. Maize is to the Peruvian Indian what rice is to the Oriental, the foundation of his *cuisine*. The history of its discovery is interesting. It is said that, when Christopher Columbus landed on the Island of San Salvador in the Bahamas, in 1492, he and his followers were surprised to find that the natives prepared a most palatable food from a plant that was quite unknown to the conquerors and had never been seen in Europe. The natives called it *mahiz*, which the Spaniards corrupted into *maiz* (pronounced like the English word "mice"), and it has ever since retained this name, having become one of the principal agricultural products of the world. The valley of Chancay is famous for its maize, the production of this district alone amounting to about ten thousand tons annually; though Cuzco enjoys the reputation of growing the largest maize in the world, with grains the size of a large bean. Peruvian maize won a gold medal at the St. Louis Exposition in 1906, and was the subject of great interest among agriculturists.



PATAPO, DEPARTMENT OF LAMBAYEQUE.

Agriculture is awakening greater interest than ever before in Peru. The government, through the Department of Fomento, is doing everything possible to encourage its development; the National School of Agriculture and veterinary science has been most successful as a means of providing practical instruction in this important branch of education. The school was founded in 1902, the first pupils being graduated in 1906. Many young Peruvians have studied agriculture in the United States and Europe, and, on returning home, have put in practice on their haciendas the knowledge thus gained. A few have become teachers in the National School of Agriculture, which is accomplishing a great work for the future of Peruvian industries. The Department of Fomento distributes, free of cost, to the agricultural community a great quantity and variety of illustrative literature respecting modern methods of cultivation, irrigation, and fertilization of lands, with suggestions as to the best kinds of products to be fostered in certain regions; a bulletin appears monthly, filled with useful information, and the school of agriculture publishes a newspaper along

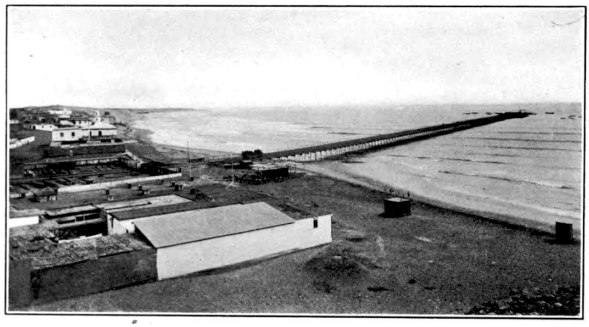
the same lines. The government also imports seeds and special plants from other countries and lends its aid to the planter in exterminating any diseases that may appear on his lands.



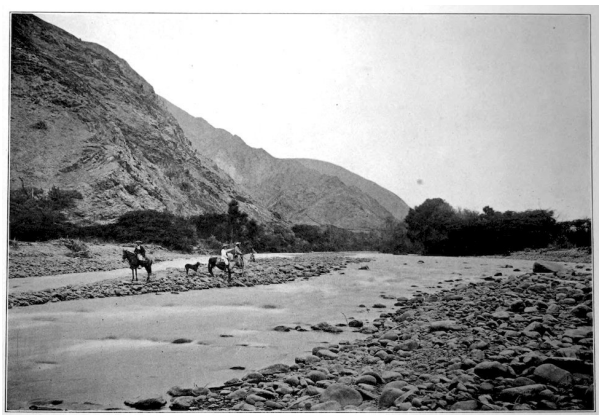
HUARAZ, CAPITAL OF THE DEPARTMENT OF ANCASH.

The laws of Peru authorize the government to grant concessions of waters and lands on liberal conditions, which are attracting agriculturists from less favored zones. Companies have been formed with the object of securing irrigation on lands hitherto not within the cultivable area, and the system of irrigation has been increased in various sections. In the Department of Piura, the irrigating canals on the Chira and Piura Rivers have greatly enhanced the value of lands in that section; and similar results have followed the work done in Lambayeque and in the Chicama valley. The effort on the part of the government to place the coast lands under irrigation is not of recent date, the records showing that measures were adopted to promote enterprises with this object in view as early

as 1861, when authority was given, by a supreme decree, “to sink artesian wells for irrigation and domestic uses in Paita and Piura.” During the presidency of Don Manuel Pardo, especial attention was given to the problem of irrigation, and agriculture was developing under the most auspicious circumstances when interrupted by the war of 1879. As soon as peace was restored and the country resumed its normal tranquillity, the importance of irrigation again occupied the public mind, and from that time to the present,—though notably during the administration of Don José Pardo, —improvements have continued to be made and new experiments studied for the benefit of the agriculture of the coast by a more thorough and general irrigation of its territory. Another question besides irrigation is now occupying the attention of agriculturists. Heretofore, the wonderful fertility of the soil has been perpetuated by allowing fields to lie fallow for a season, whenever their productiveness threatened to decline. This system is giving place to the more scientific method of fertilizing the land by the use of guano and other substances suitable for the purpose, and no country is better provided than Peru with the best fertilizing products of the world. The islands from which this valuable food for the soil is obtained are all within easy sailing distance of the coast, and their supply is sufficient for the needs of the country for an indefinite period.

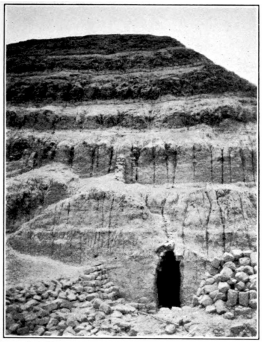


PORT OF PACASMAYO.



THE CHICAMA RIVER, DEPARTMENT OF LA LIBERTAD.

CHAPTER XXII
TRUJILLO AND THE CHICAMA VALLEY



HUACO DEL SOL,
TRUJILLO.

As the valley of the Nile became the seat of Egyptian civilization when all the rest of Africa was in barbarism, so, in the western world, the valleys of the coast region of Peru formed the centre of social and industrial development at a period more remote than is indicated by existing evidences of any other culture on the South American continent. In the primitive history of mankind it is under the most favorable conditions of soil and climate that the greatest social development is to be traced, and in no part of the world had the simple child of nature apparently less to fear from the elements or more to

hope from the beneficent earth than in these smiling valleys. There is no doubt that in ancient times the irrigation of this extensive area was more general and its desert tracts were fewer than at present; and the efforts of the Peruvian government, now directed toward a scientific investigation of the subsoil of this region, aim especially to discover, if possible, some means of restoring these sources of moisture, which were once sufficiently abundant for the fertilization of a vast realm inhabited by a population many times in excess of what it is at present.

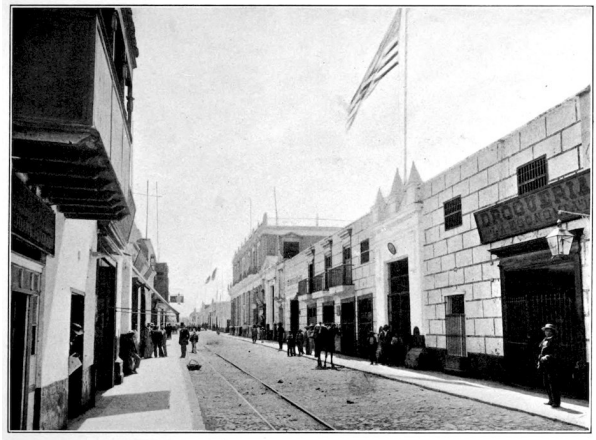
Trujillo occupies the site on which flourished, long before the advent of the Incas, the rich and powerful capital of the Chimus. Their palaces and temples were spread over a great extent of territory, and the ruins of their culture are to be seen in all the valleys of this part of Peru. Whether the earliest builders of these prehistoric piles were the Chimus or a still more ancient race has not been determined: but in the neighborhood of Trujillo and in the valleys of Chicama, Santa Catalina, and others, exist to this day evidences of an architecture of very great antiquity, and of such a character as could only have been produced by an intelligent and cultivated people. At the time of the Spanish conquest, the Incas had gained the ascendancy in the valley of Chimu, extending some two hundred leagues along the coast from Tumbes southward, but its tribes were by no means willing allies of the sovereign of Cuzco. When the Spaniards appeared, they were welcomed as superior beings sent by heaven to avenge the injuries which the subjects of the powerful Chimu Canchu—The Grand Chimu—had suffered at the hands of Pachacutec's son, the Prince Yupanqui.



GALLERY OF THE PALACE OF JUSTICE, TRUJILLO.

According to colonial records, a small Spanish settlement already existed on the site of the present city of Trujillo when Pizarro arrived from Lima in 1535. Don Miguel de Estete, commissioned by Almagro the year previous to find a suitable location for a town, had chosen this place and settled a colony there. Pizarro approved and confirmed the settlement already established, and formally founded the city of Trujillo, giving it the name of his native town in Spain. The Intendencia of Trujillo was defined at the same time to cover, not only the present Department of La Libertad, but those of Lambayeque, Piura, Cajamarca, and Amazonas. In 1537, the title of city was conferred on Trujillo under the royal seal of the Emperor Charles V. and his mother, the Queen Joana, and from the earliest days of its history the municipality has been honored with the dignity of “Very Illustrious Corporation of the City of Trujillo.” Throughout the period of the viceroyalty, it was one of the most important centres of colonial industry; many noble families had their estates in its fertile valleys, and their descendants still retain possession. The people of Trujillo are very proud of their ancestry, and conserve the courtly

manner and inherent grace distinctive of old Castile. Peruvians enjoy repeating, at the expense of this hidalgo spirit, the humorous saying that “the bones of Don Quixote lie interred in the Plaza of Trujillo.” There is an atmosphere of refinement in the social life of the place that is as charming as it is simple and genuine. Pride of race has proved no disadvantage to Trujillo, whose people have other claims than heredity on which to rest their merits.



CALLE DEL COMERCIO, TRUJILLO.

Trujillo was the first city of Peru that proclaimed and took the oath of Independence, on the 22d of December, 1820, the Cabildo being convened under the presidency of the Intendente, the Marquis of Torre-Tagle. General Bolivar, in his message to Congress in 1825, said that the provinces comprising the Intendencia of Trujillo had given liberty to Peru; and in recognition of this patriotic movement, he bestowed the name of La Libertad on the Department, which, under the republic, replaced the

Intendencia of the colonial government. Later, the limits of La Libertad were encroached upon to form the Departments of Amazonas, Cajamarca, Piura, and Lambayeque, each of these divisions being entitled to share the honor of having led the way to national liberty. In 1824, Trujillo was declared the capital of the republic, during the time that Lima was occupied by the royalists. Its history as a republican city reflects honor on the people, who have shown their patriotism and courage upon every occasion when the needs of the country have called them to action. In the war with Chile, the Trujillo regiment was distinguished among all the troops of Peru for bravery on the field; from this city most liberal contributions have been made for purposes of national defence; and the public spirit of the citizens is constantly shown by their generous encouragement of enterprises for the public benefit, such as the installation of the water works system, the paving of sidewalks, and the maintenance of public parks and buildings, all of which have been effected through the coöperation of progressive townspeople.

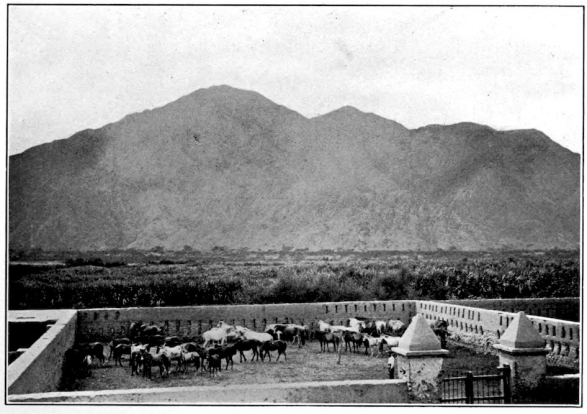


PICTURESQUE ROAD THROUGH A SUGAR

ESTATE.

During the viceroyalty, Trujillo was a walled city, of oval form, and about two leagues in circumference; the attacks of pirates led the Duke de la Palata, when viceroy of Peru, to provide this means of defence against invasion, the wall being built in 1617, of adobe, five feet thick and ten feet high, with a parapet above it and fifteen bastions. Only a few traces of this structure still remain, the increased population and industrial development having extended the city's boundaries greatly beyond its former limits. The present population is about twenty thousand. The streets follow the usual plan of Spanish-built cities, cutting each other at right angles and having an average width of from forty to fifty feet. The houses are of the Spanish colonial style, in appearance resembling those of Lima more than any other Peruvian city. Everywhere one sees the little balconies encased in ornamental *rejas* or barred frames; spacious *patios*, paved with ornamental tiles and adorned with plants and flowers,—presenting a most attractive appearance as seen from the street,—and solid walls and massive doors, telling of a period when durability was deemed as important as architectural beauty. The houses built nowadays are mere shells in comparison with the edifices constructed by the Spanish conquerors and their successors, when a wall had to be made several feet thick to be satisfactory, and a door must be large enough to admit a mounted horseman, and massive enough to resist a battering-ram. From the principal public square, called here, as elsewhere in Spanish-America, the Plaza de Armas, the most important public buildings may be seen, the Prefecture, municipal buildings and other government offices overlooking this central *paseo*. The plaza covers five

acres and is ornamented with a garden of shrubs and flowers, in the midst of which stands a large stone fountain. Beautiful shade trees border the great square, making it an ideal place for a promenade, and here the social world congregates in the evening. In the vicinity of the plaza are several interesting old churches of the colonial period. When Pizarro founded the city, the chronicler of that event tells us, “the convents of Santo Domingo, San Francisco, and La Merced were the corner stones of that enterprise.” The convent of San Agustin, situated a block away from the plaza, was founded in 1558, and the first Jesuit college in 1627. The episcopal diocese of Trujillo was created in 1577.



A CORRAL ON A SUGAR ESTATE, CHICAMA VALLEY.

The church of San Agustin is particularly notable for the magnificent carving of its main altar and pulpit, and the rich gilding that adorns them. The Jesuit college building has been occupied by the University of Trujillo since the inauguration of the

republic, in accordance with a decree of President Bolivar, dated the 10th of May, 1824. The convent of Belem, founded in 1671, is now used as a hospital. The schools and benevolent institutions of Trujillo receive especial attention, and the best interests of both are made a subject of public and private consideration. Besides the University and the National College of San Juan, maintained by the government, the Institute Moderno, the Colegio de La Independencia and other schools afford secondary instruction, and primary training is given in ten or more municipal colleges.

The night schools of Trujillo are worthy of emulation in every city of Peru. Not only is manual training given, but lessons in bookkeeping, etc., are taught, and classes are instructed in the English language, which is regarded as of especial importance because of its usefulness in a commercial career. The Railway Society of Mutual Protection, the Employés' Union of the Department of La Libertad and similar societies are doing a great work for the improvement of conditions among the clerks and other working people of the capital. Not only are classes formed for the benefit of men who wish to pursue a special study, but free instruction is given to boys who would otherwise be spending their evenings in idle company on the streets. It is interesting to visit these schools and see them filled night after night with eager and ambitious pupils. The teachers give their services free during certain evenings each week.

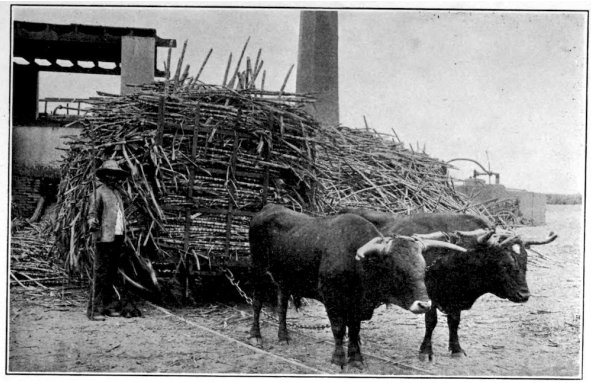
Trujillo has a theatre, a hippodrome, and social clubs, the Club de La Libertad being an important organization which directs the amusements and festivals held every season in the Park of La Libertad, the most beautiful *paseo* of Trujillo, and one of the

finest parks in Peru. The Central Club, the leading social organization of the city, counts among its members many prominent men of the department. The press is represented by three daily newspapers—of which *La Industria* is the largest—and a number of monthly periodicals. *The Torch* and *The Shoemaker*, both labor journals, are an expression of the interest taken by the workingmen in the affairs of the day. A novel enterprise is the publication of an illustrated almanac of three hundred pages, called *El Mercurio*, devoted to a description of the Department of La Libertad, its history, government, schools, and industrial development, and issued at the publisher's cost, in the interests of his commercial house and as a propaganda of the department.

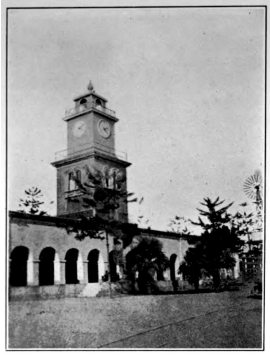
Two widely different attractions claim the attention of all visitors to Trujillo,—the wonderful archæological ruins and the famous Chicama Valley. Between the city and the sea extend the crumbling walls of Chan-Chan and the Huacas of Moche, while northward, after a railway journey of less than an hour, the traveller enters the blooming gardens and green-mantled fields of a country overflowing with the bounties of a perennial harvest. Chan-Chan covers a desert tract about fifty square miles in circumference less than a league north of the capital, and just beyond the little Indian village of Mansiche, on the road to the seaport Huanchaco. It is said that rich treasure lies buried somewhere under the modest little cluster of huts named Mansiche in honor of a great cacique of the place. But one hears constantly of buried treasure in Trujillo. The *peje chica* and the *peje grande*—"little fish" and the "big fish"—are magic words to those who understand. Every traveller who possesses an imagination susceptible to the influence of mystery and tradition

must succumb to the glittering charm of the *peje chica*, and feel the gold-hunter's enthusiasm when brought into the realm of the *peje grande*. As the horses jog along the road that leads from the city to the ruins, visions of hidden treasure throw a glamour over the most commonplace scenes, and every mound by the roadside is an object of curiosity as a possible repository for treasure. It is a matter of history that soon after the Conquest a vast fortune was unearthed at Chan-Chan, of which the king's fifth amounted to a million dollars in value, this treasure being known as the *peje chica*. One version of the story tells that the cacique of Mansiche, who had observed with particular attention the kindness of a young Spaniard toward the people of the conquered race, and had noticed also that he was very poor, revealed the secret of the hiding-place of the *peje chica*, on condition that a portion of the wealth should be used to advance the interests of the Indians. The most valuable article discovered was in the form of a fish, of solid gold, and so large that the Spaniards considered it a rare prize; but the cacique assured his young friend that it was only the "little fish" and that a much greater treasure existed in the "big fish," worth many times the value of this one. The sequel to the story is that the Spaniard forgot his promise, went off to Spain and spent all his gold, and was returning to get the *peje grande*, of which he made great boasts, when he was thrown from his horse and killed. From that day to the present, treasure hunters have dug into the *huacas* of Chan-Chan and Moche with faith and persistence,—but without finding the *peje grande*. Many interesting relics of the ancient civilization have been unearthed, and the present prefect of Trujillo, Dr. Carlos Velarde, has accomplished a notable work in

the excavation of the great wall of Chan-Chan, covered with carvings of fishes, turtles, pelicans, and other animals of the seashore. Dr. Max Uhle is now engaged in making excavations at Chan-Chan and at Moche, the latter offering a study of much archæological importance in its "Huaco del Sol."



A LOAD OF CANE READY FOR THE FACTORY.



MAIN ENTRANCE TO A SUGAR HACIENDA NEAR TRUJILLO.

Moche is an Indian town situated midway between

Trujillo and the port of Salaverry, to the south. Its inhabitants preserve their primitive costumes, and wear a distinctive dress, the women's garb consisting of a chemise and a single piece of dark blue cloth wrapped round the body and fastened at the waist, reaching to the ankles. The municipal ordinance forbids the wearing of this costume in the city, but at Moche it is everywhere seen. The Moche Indians never intermarry with other races, and they are as proud of their unmixed pedigree as any "belted earl." They are an intelligent people, and the women are graceful and ready-witted. Recently, two North American ladies were being shown the sights of Trujillo, when their cicerone drew attention to a Moche girl riding by on a donkey, evidently on her way to Moche. Seeing that she was an object of interest, she smiled and bowed with the nonchalance of a court belle, and asked the ladies' escort, "*Gringas?*" As the amusement of the strangers told that they understood this patronymic to apply to themselves, she hastened to add, hospitably, "Bring them to Moche!"

It is impossible to imagine a more complete transition than is made when one leaves the enchanted realm of the *peje grande* for the varying sights and scenes of the Chicama valley. It is necessary to visit the former in order to appreciate the full significance of the latter. Everything around Chan-Chan is a temptation to live on dreams, to try one's luck at treasure hunting, or to dig *huacas* in the hope of getting a rare specimen for some archæological museum. The Chicama valley affords proof that there are richer treasures in its fertile fields than Chan-Chan ever had in hiding, and no uncertainty exists as to their location. Its area is about a hundred square leagues, drained by the

Chicama River, which rises in the province of Otuzco, Department of La Libertad, and flows into the Pacific. On its great plantations, sugar-cane is grown that reaches a height of from twenty to twenty-five feet, containing more than fourteen per cent of sugar. The broad estates of Casa Grande, Roma, Cartavio, and others, are crossed by private railways which carry the cane from the fields to the mills; and the entire valley has direct communication with the port of Salaverry by means of the state railway, now under the administration of the Peruvian Corporation. From the port, the main line passes through Moche, Trujillo (eight miles from Salaverry), and crossing the desert *pampa* with one stop only at the station of La Cumbre, enters the valley at the town of Chicama, twenty miles north of the capital. About a mile above this point, after passing Chiclín, the train crosses an immense iron bridge, about three thousand feet long, over the Chicama River. The route then lies entirely through the district of the sugar lands, the principal stations being Chocope, Constancia Junction, Casa Grande Junction, Facalá, and the terminal station of Ascope, fifty miles from Salaverry. From all these stations, private railways connect with the sugar plantations. The Hacienda of Roma is connected directly with the port of Huanchaco by a private line, making an extension of thirty-five miles. This immense property, like the estates of Casa Grande and Cartavio, embraces many thousands of acres and supports large communities of working people. Life presents a very pleasant picture on these large plantations, where a good climate, healthful labor, comfortable homes and ample provision for their needs contribute to make the employés contented and happy. Churches, schools, and hospitals are

provided, and on some plantations there are free libraries, and night classes are taught for the benefit of those who work during the day. Telephones connect the haciendas with Trujillo, and, as most of them are situated within a couple of hours' ride by railway from that city, constant communication is maintained. The Casa Grande Company owns one of the most important sugar estates of the Chicama valley, covering nearly two hundred thousand acres of land, and supports a population of about five thousand, most of the number living in the vicinity of Casa Grande. The machinery used in the sugar factory of this hacienda is of the most modern manufacture, equal to the best in existence for the purpose. Electricity is used for lighting, the hacienda having a dynamo for two hundred lights of sixteen candle-power and a motor of twenty-five horse-power. The new system of crushing and elaborating the cane in the factory of Casa Grande is so complete that the process follows automatically from the unloading of the cars as they arrive from the fields, to the filling of the sacks with sugar, ready for market. Not only in the factory, but in the fields, modern machinery is used, and agricultural implements of the best manufacture are employed. This is true of Roma and Cartavio as well as Casa Grande. The resident managers of these haciendas enjoy every comfort that a well-ordered establishment can provide, and they entertain with generous hospitality.



THE CHAPEL OF A HACIENDA AT GALINDO.

Although the fame of the Chicama valley outshines that of other sugar-growing districts of Trujillo, there are large and rich plantations also in the valleys of Jequetepeque, or Pacasmayo, to the north, and in Santa Catalina and Moche to the south. A railway connects the seaport of Pacasmayo with the sugar lands and rice fields of the interior, extending fifty miles to Guadalupe and Yonan, on the road to Cajamarca. The province of Pacasmayo, which adjoins that of Trujillo, has about five thousand acres under cultivation in sugar-cane, and its rice harvest yields one hundred thousand sacks annually. The valleys of Santa Catalina and Moche are connected with Trujillo by a branch of the main railway from Salaverry, which extends from Trujillo to Laredo, Galindo, and Menocucho, passing through plantations of sugar, rice, and other products. The annual exports of sugar from the port of Salaverry amount to about fifty thousand tons and those from Huanchaco average between twenty-five thousand and thirty thousand tons. An important share of these shipments goes to North American ports.



PARK OF LA LIBERTAD, TRUJILLO.

The Department of La Libertad is composed of six provinces, those of Trujillo and Pacasmayo bordering the Pacific Ocean, while the remaining four—Otuzco, Santiago de Chuco, Huamachuco, and Pataz—are situated in the region of the sierra. The Marañon River divides the province of Huamachuco from that of Pataz, and in its lower valleys the climate of the Montaña prevails, coffee, sugar, and cacao being produced. Coca is one of the important products of this department, and cocaine is manufactured in Trujillo for shipment to foreign ports. On the high *puna*, abundant pasture is found, and, in the lower sierra, wheat, barley, maize, and potatoes are cultivated. The southern districts of the province of Trujillo contain saline deposits of importance.



ADMINISTRATION HOUSE OF A SUGAR ESTATE
IN THE CHICAMA VALLEY.

Not only is the Department of La Libertad rich in agricultural products of every zone, but the mines of its sierras abound in precious metals. For the past few years, especial interest has been taken in the mineral wealth of this region, small lots of gold, silver, and copper ores being exported with most satisfactory returns. Quiruvilca, sixty-six miles beyond the terminus of the railway which connects Trujillo with Menocucho, is a mining district covering about a hundred square miles rich in copper and silver. Veins having an average width of fourteen inches contain from fifty to sixty per cent copper, and silver veins of sixteen inches in width produce as much as a thousand ounces of silver. The Quiruvilca mine is two days' ride on muleback from the end of the railway, which is twenty-seven miles from the port of Salaverry, where all the steamers of the west coast call for cargo. Although the property has not been developed on the large scale necessary to make it a famous copper mine, it is worked successfully and yields good returns for the small capital

employed. Two hundred tons can now be exported daily, the high and low grade ores together averaging forty-five per cent copper. It is the purpose of the present owners, who are also the chief proprietors of Casa Grande, to place this enterprise on a gigantic basis, by constructing a railway, not only to Quiruvilca, but to another mine, Araqueda, also enormously rich in copper and silver, and by establishing smelting works and other improvements for which large capital must be employed. The easy accessibility to a good port and the mildness of the climate of this mining region, as compared with the severity of the *puna* where many of the most valuable mines of Peru are located, are strong points in favor of its rapid development.

The subjects of the Incas worked the mines of the sierra throughout this region and had thriving villages in the various mountain districts of the present Department of La Libertad. The town of Huamachuco, now the capital of the province of the same name, was a populous Indian settlement at the time of the Conquest, when Hernando Pizarro discovered it while leading his army southward from Piura in search of the treasure which Atahuallpa had said would be found in the temple of Pachacámac. The Conquerors were too intent on collecting the gold and silver of the Inca's palaces and temples to occupy themselves at that time with the question of mining and of the wealth to be gained by such a laborious process; they saw the coveted metal within their reach without having to dig for it, and they little guessed the hidden treasures over which they marched on their way to plunder the sacred halls of Pachacámac. Perhaps the source of the rich gold and silver ornaments of the Chimus is to be found in the sierras of Otuzco, Santiago de Chuco, Pataz, and

Huamachuco, the fountain-head of that precious stream down which the *peje grande* floated to lose itself among the *huacas* of Chan-Chan and Moche.

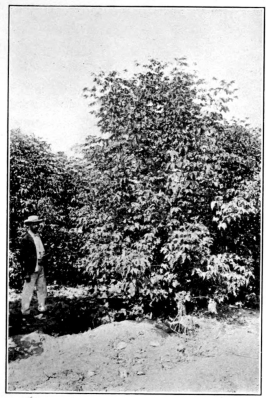


A SUGAR FACTORY OF THE CHICAMA VALLEY.



PAITA, THE CHIEF SHIPPING PORT FOR PERUVIAN COTTON.

CHAPTER XXIII
THE COTTON FIELDS OF PIURA

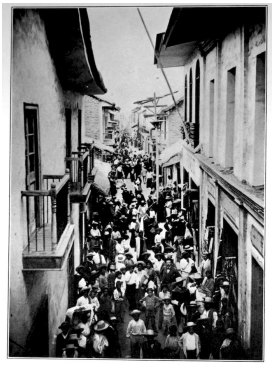


A COTTON PLANT ON A PIURA PLANTATION.

When Pizarro chose the valley of Piura as the site on which to found the first Spanish city in Peru, he was especially attracted by its fertility and the abundance of water that supplied its flourishing farms and gardens. Agriculture was highly developed by the ancient inhabitants of this region, and cotton, which is the staple product of Piura to-day, was grown in the coast valleys centuries before the Spaniards visited these shores. Cotton materials have been

found in the tombs of the people who ruled throughout this part of Peru before the Incas gained ascendancy, and the use of the product seems to have been known here from time immemorial. No doubt Pizarro and his followers passed through fields of cotton on their way from Tumbes to Piura, as the Conqueror gave an enthusiastic report of the prosperous farming communities seen during his march.

The founding of Piura preceded that of Lima by three years, and in recognition of its having been the first Spanish city in Peru, the sovereigns conferred on it the distinction of a coat-of-arms before that honor was bestowed on Quito. During the colonial period, Piura grew to be a centre of industrial activity, and under the republic it has become the flourishing capital of one of the richest departments of the coast. The city has several churches, good schools, and charitable institutions. Its citizens are progressive and are interested in the advancement of education and the improvement of material conditions. The Department of Piura, which shares with that of La Libertad the honors due to a patriotic and courageous people, was made an independent Littoral Province in 1837, and a department in 1861. Through the varying experiences of the republic, this department has borne an honorable share of the burdens and the triumphs, and some of the most distinguished men of Peru have learned their earliest lessons in patriotism under the training of its worthy matrons. The immortal hero, Admiral Grau, was born in Piura; and after this revered name follow those of statesmen and men of letters who rank with the best in their country.



A BUSY THOROUGHFARE OF CATACAOS.

The Department of Piura lies in the extreme north of the coast region, separated from the gulf of Guayaquil by the Littoral Province of Tumbes. It is divided into the coast provinces of Paita and Piura and the interior provinces of Ayabaca and Huancabamba. Paita is drained by the Chira River, which rises in the Cordilleras and crosses the southern districts of the province, fertilizing some of the most extensive plantations of northern Peru. The Piura River traverses the province of the same name, and in its winding course,—first northwestward, and then south and southwest,—it supplies irrigation to all the west and north of Piura province. The river is crossed by several bridges, the most important being that of the capital, a handsome iron structure. In the region fertilized by these two rivers are grown some of the finest qualities of cotton to be found on the globe, the “Peruvian” ranking next to the famous “Sea Island” in the European market. The territory under irrigation extends westward from the seaport of Paita along the northern bank of the Chira River to the foot of the Cordilleras, and from the port of

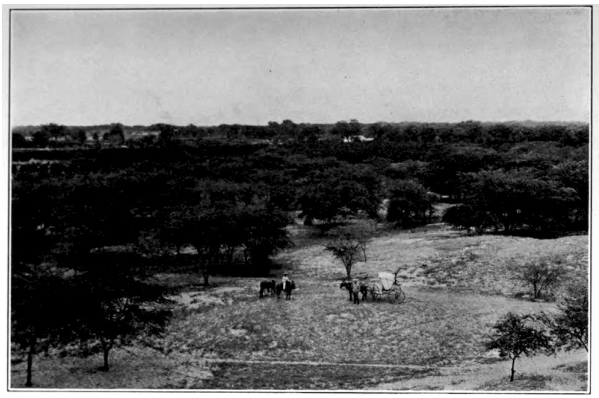
Sechura to Piura, in the valley of the Piura River,—though the Piura valley is irrigated at intervals throughout its whole length. According to scientific authorities who have reported officially on the possibility of increasing the extent of cultivable territory on the coast, this fertile zone does not represent half the area of irrigable lands in the vicinity of these rivers; nor does it yield all the harvest that might be gathered if it were entirely under tillage.

The scarcity of laborers and the need of more capital in Piura, as elsewhere in Peru, has caused much land to remain idle which is capable of producing great wealth. But, as a noted authority on this industry, Señor Victor Marie, says in his book, *Cotton Production in Peru*, there is no reason why the laborers of the sierra should not be induced to come to the coast, and, by kind treatment and judicious training, be employed to serve the interests of its agriculture better than imported labor. Señor Marie adds: "How much the country would gain by the instruction and education of these strong sons of the sierra, a robust, docile and laborious race, who need only to be well organized, and guarded against the evils of alcoholism!" It is suggested that, if given homes, with a little piece of land to cultivate as their own, and gently treated, many families would gladly abandon their mountain farms for the milder climate and more certain abundance of the coast. At present, the laborers from the sierra who are employed on the haciendas of the coast, work during only a part of the year, going back to the mountains as soon as the harvest is gathered. They cannot be counted on to return every season, nor is it at all certain how long they will remain. But, in opposition to Señor Marie's suggestion, it might be urged: "Why take the

mountaineer from his native soil, which is capable of cultivation far beyond what it yields at present and is the favored zone for such products as potatoes, maize, wheat, barley, and other cereals?" The adoption of means toward better organization and the reduction of alcoholism in the sierra, such as is recommended for the coast, might result in the improvement of agricultural development in these mountain districts, a consequence equally important to the country.

The richest cotton-growing region of Peru lies in the vicinity of Sechura and Catacaos on the Piura River, and in the lower valley of the Chira, where the lands have been formed by alluvial deposits and were formerly covered with forests of mesquite, called *algarrobas*. Here the Peruvian cotton attains its finest development and is so easily produced that good lands require to be irrigated only once a season to ensure a bountiful harvest. Sowing is a simple process which consists in dropping the seed into holes ten or fifteen feet apart. It is not necessary to plough the ground, and irrigation ditches carry from the Chira and Piura Rivers all the water required for fertilization. In the spaces between the cotton plants are grown melons, pumpkins, and the indispensable maize. The first harvest appears eight months after the seed is sown, though it is usually small, seldom amounting to more than four hundred pounds to the acre. The production increases each year following, up to the fifth or sixth year, when the crop reaches an average of more than half a ton to the acre. On the plantations of Mancora and in the beautiful chacaras of Monte Viejo, Los Dos Altos, Cumbivira, Chato, Casa Grande, Monte Negro, and others, the Peruvian cotton grows to perfection. In the valley of the Chira, where there is the greatest abundance of

water and the only problem presented to the cotton-grower is how to make the best use of it for irrigation, the future of this industry offers brilliant prospects. Within the past few years its cultivable lands have been greatly increased, especially in the *campiñas* of Sullana and Querecotillo, and on the San Francisco, Chocán, Mallares, Saman and other haciendas.



ALGARROBA TREES ON A PIURA PLANTATION.

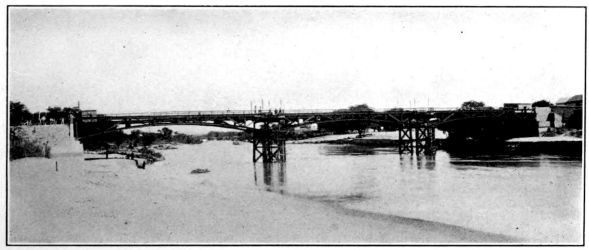
Much of the material that is sold in foreign markets as pure woollen is made of Peruvian cotton, which is of a very rough fibre measuring from one to two inches in length. On the plantations near the coast the cotton is rougher than in the interior, and is called in English markets Full Rough Peruvian, the most valuable of all the native fibres. When carded it looks so much like wool that only an expert can tell the difference; and after being woven into cloth, the distinction between the two products can hardly be determined, except by chemical analysis. For this reason Peruvian cotton has been called “vegetable wool,” and has been used in the manufacture of

materials to serve the same purpose as the real wool.

The native cotton plant is a hardy shrub which, if allowed to reach its full height, grows to from ten to fourteen feet, though the planter usually prunes it down so that it does not exceed six or seven feet in height. The Peruvian cotton plant will live twenty years, and will bear its harvest crop after four or five years' growth. It is the custom, however, to sow fresh seed every three or four years, as, when the plant becomes old, its harvest grows lighter each year and it is liable to "blight," or to the attacks of parasites. The cotton fields of Piura are generally free from the ravages of insects, the only annoyance of this kind being a visitation of the *arrebiatado*, an insect which appears chiefly in the rainy season. As rain falls only once or twice in a dozen years, this evil is a minor one. Besides, the *arrebiatado* does not attack all varieties, the Egyptian, or Upland, as it is known in the United States, being free from its onslaughts.

The cotton-pickers on Piura plantations find occupation at all seasons of the year, though two principal harvests are gathered, those of St. John's Day and Christmas; the former lasts from June to October and the latter from December to March. Men, women, and children may be seen in the cotton fields filling their sacks in the shade of the bush, which at harvest time is thick with leaves and tall enough to afford abundant shelter. Here and there are groups enjoying a little gossip as they pass one another on their way to and from the field. At the various stations along the railway, the scene is not unlike that which is met with wherever the cotton plant flourishes. The pickers of these valleys are less joyous and garrulous than are the negroes of a Mississippi or Georgia plantation,—the melodies of Dixie are more musical than the *tristes* of these less

volatile laborers,—but there is always the charm of tropical skies and luxuriant nature to brighten their faces with a smile of good-humored content.



IRON BRIDGE OVER THE PIURA RIVER.

When the cotton is ready for market, it is loaded on donkeys and sent to the nearest railway station to be shipped. As the donkey's load must not exceed three hundred and sixty pounds, it is customary to have the cotton put up in bales of from one hundred and sixty to one hundred and eighty pounds, two bales being a full load for one of these carriers. In Piura, Sechura, Catacaos, and in various towns of the Chira valley, the large importing houses of Peru have purchasing agencies, and these establishments are equipped with cotton gins and presses for cleansing the fibre and preparing it for transportation. The cotton seed is nearly all exported to Europe, where it is sold for five or six pounds sterling per ton. The prices of cotton vary according to the harvest, and to the prices current in the world's market, though the cotton of the Piura valley is sold always for upward of eight cents, gold, per pound. The price has risen considerably within recent years and continues to advance, as the product gains in favor in the markets abroad, especially in New York, where Peruvian cotton is constantly growing in demand.



THE MARKET PLACE AT CATACAOS.

Although the native cotton commands the highest price, and is cultivated with least labor on the plantations of Piura, yet the Egyptian variety also yields good returns for the capital and labor invested, and its culture constitutes an important source of revenue to the state. The Egyptian grows to a height of about four feet and under favorable conditions lives three or four years. It has an abundant foliage, with blossoms that deepen from a pale yellow to red as they grow into full bloom. The cotton boll is formed of five carpels, or leaves, and the fruit, when it bursts forth from this enclosure, is white and smooth, in contrast to the Peruvian, which is of a pink color, and, as already stated, extremely rough. The culture of Egyptian cotton has increased in favor within recent years, in consequence of the advanced prices in foreign markets. In Mallares and Saman, especially, this variety is produced with important results. One of the advantages which it enjoys is freedom from the “blight,” which at times

invades other varieties, and the fact that the *arrebiatado* does not attack it. Also, the Egyptian yields a harvest six months after planting, so that it is comparatively easy to secure credit for the outlays necessary to produce the crop. In the cultivation of this variety, it is necessary to irrigate the land several times during the season, but it flourishes with little labor, and is easily harvested.

A railway, sixty miles in length, connects the cotton-growing centres with the chief seaport of the department, Paita, where all the vessels engaged in trade on the west coast of South America make regular calls. The harbor is visited several times a week by passenger and cargo steamers of English, North American, German, and South American lines and by sailing ships flying the flags of all nations. Here the cotton bales are transferred from the freight car to the ship's hold to be carried to foreign ports; and Paita presents an animated scene while the cargo is being loaded. The railway extends from the port northward till it reaches the Chira valley, which it ascends as far as Sullana, an important cotton market, after which it turns southward, following the valley of the Piura to the state capital and, five miles beyond, to Catacaos, in the heart of the cotton region. Along its route are many thriving towns and villages, which owe their existence chiefly to the cotton industry, though this is by no means the only important product of the department.

Panamá hats—which are not made in Panamá at all, and which, in Ecuador and Peru, where this industry flourishes, are called *jipi-japa* (pronounced "hippy-happa"), from the name of the fibre used in their manufacture—are made in Catacaos. The finest hats are woven with great care, the fibre being kept under water during the process and never exposed to

the sun until the hat is finished. On all the passenger steamers that call at Paita, venders of these hats may be seen bargaining with travellers, and the sales amount to large sums, as the most ordinary Panamá hat, when purchased from the weavers themselves, costs at least a pound sterling. The imitation of this article has been so successfully manufactured that the trade is greatly injured thereby, though it is said, on the other hand, that the genuine *jipi-japa* is increasing in value, owing to its scarcity on the market.

Like other coast departments, Piura extends inland to the valleys of the Amazon headwaters, and includes in its territory not only the cotton fields of the coast, but the mines of the sierra, the pastures of the uplands, and the coffee, tobacco, and sugar-cane of the Montaña. The province of Ayabaca has gold mines, forests in which the valuable Peruvian bark is found, pastures for cattle and sheep, and plantations of coffee and sugar-cane. In the district of Frias, every town is a rose garden, and bee-keeping is a flourishing industry. Huancabamba is a rich field for cattle-raising, and is especially noted for the superior wool of its sheep, the fleece of which is black, long, and of silky texture. In its lower valleys are cultivated tobacco, coffee, and sugar-cane. In the provinces of Paita and Piura are vast saline fields, beds of saltpetre, pitch deposits, and important petroleum wells.

With the completion of the proposed railway from Paita to the head of navigation on the Marañon, by which communication will be established between the extensive region of the Montaña and the Pacific coast, this department will become one of the most important highways of traffic in the republic. With its abundant resources and healthful climate, there is

every reason to expect great development in wealth and population. At present the population of Piura, which covers a territory of about fifteen thousand square miles, is a little more than two hundred thousand.



A “BALSA” LOADED WITH FREIGHT, PAITA.

CHAPTER XXIV
VINEYARDS AND ORCHARDS OF THE SOUTHERN COAST REGION

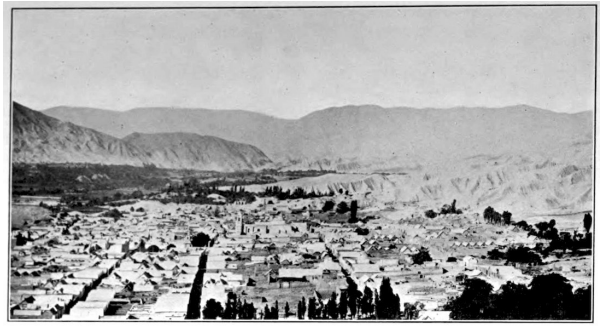


SUBMARINE BLASTING OFF MOLLENDO.

From Lima southward, the coast valleys resemble those of Southern California, though no idea of their beauty and fertility is to be gained from a view of the coast line, which here stretches along in the same monotonous series of sandhills and barren cliffs that mark its length all the way from Guayaquil to Valparaiso, with only a few green spots, as at Callao and Arica, to brighten its sombre aspect. Travellers find it hard to believe that abundance and fertility belong to a region apparently so little favored, but, to be convinced, it is necessary only to disembark at

one of the ports in the vicinity of these valleys and to make a half-hour's trip into the interior by railway. At some of the ports, the green vineyards and gardens run so close to the shore that only a narrow strip of sand lies between. This desert strip once crossed, the scene is changed completely, and nature appears radiant and smiling in the midst of winding streams and verdant fields.

The vineyards of Peru are still in the early stages of development, though wine-growing has been an industry of the country for centuries, the first cuttings having been introduced as early as 1557 by Carabantes, when experiments were made in viticulture in several districts of the coast. The valleys and hillsides of Ica and Moquegua were found to be especially adapted for this industry, though the vineyards of Lima, Arequipa and Tacna also yield good harvests. Wine-growing has received more attention within recent years than formerly, and the results are apparent in the increased quantity and improved quality of the production. In the Department of Ica, the most promising vineyards are located in the vicinity of the capital and in the *campiña* around Chincha Alta, near the port of Tambo de Mora, about a hundred miles south of Callao.

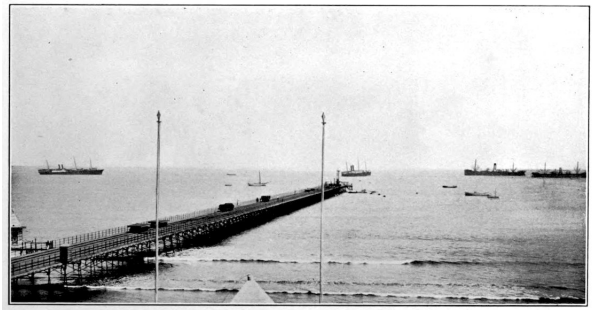


MOQUEGUA, A WINE-GROWING CENTRE OF THE SOUTHERN COAST REGION.

Ica was formerly a province of the Department of Lima, and was made independent in 1855, being raised to the dignity of a department in 1868. It comprises the three provinces of Ica, Pisco, and Chincha, all of which border on the Pacific Ocean and are almost entirely within the coast zone, with the exception of the province of Ica, that extends to the region of the sierra on the border of Ayacucho and Huancavelica. This department, like all the others of the coast, has a large area of uncultivated land which is irrigable and should be immensely productive. Four rivers cross the department,—the Chincha, Pisco, Ica and Grande,—each receiving a number of tributaries, with a water supply sufficient to fertilize all their valleys, if scientifically controlled and utilized. The ancient inhabitants knew how to irrigate these lands, and the ruins of their aqueducts may still be seen in various districts. On the Pisco River, about thirty miles from its mouth, a waterfall occurs, which could easily supply a hundred thousand horse-power for engineering purposes. A few miles from the city of Ica, the capital of the department, are situated the lakes of Huacachina and

Cachiche, famous for their therapeutic properties. Huacachina is a favorite resort for invalids, the mild climate and picturesque locality contributing to make it popular, while the curative effects of its waters, strongly impregnated with iodine, are remarkable. The city of Ica, having a population of about ten thousand, lies in the centre of a large and fertile valley and in the midst of flourishing vineyards and cotton plantations.

The cultivated area of the Ica valley is estimated at forty thousand acres, of which one-fifth is covered with vineyards. The wine-growing district extends along the valley from Huamani, about twenty miles north of the capital, to Ocucaje, thirty miles to the south. Ica is the paradise of the farmer of small means, there being few large haciendas in the valley, with the exception of those of Ocucaje, comprising six thousand acres, and Macacona, with about four thousand acres. Many vineyards cover no more than about ten or fifteen acres, and, as a rule, the haciendas comprise only from one hundred to two hundred acres. Each hacienda has its vineyard, though, at the same time, a part of the land is devoted to the cultivation of cotton, maize, and tropical fruits, such as chirimoyas (custard apples), mangoes, plantains, melons, paltas (alligator pears), and figs; on these plantations are also cultivated vegetables of various kinds,—squash, camotes (a kind of potato), yucca, cucumbers, etc.,—and on the uplands grow alfalfa, aji (a kind of pepper), and wheat.

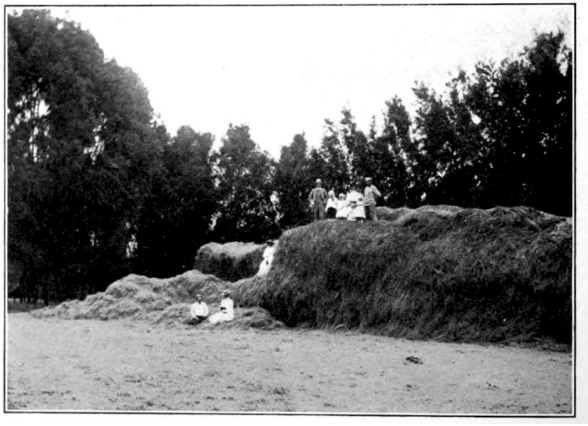


THE LANDING PIER OF THE PORT OF PISCO.

The principal varieties of grapes cultivated in the vineyards of Ica are the Quebranta, Moscatel, Negra, and Moyar, for red wines; and the Albilla and Italia, white varieties; though there is also a pink Italia grape, of rich flavor, a delicious table fruit. The Italia produces a liqueur of fine quality; and Peruvian "Pisco" is well known throughout the west coast of South America, its name being derived from the port at which the earliest shipments were made. The Moscatel is used in the manufacture of a very palatable Sauterne, and the Negra produces a good claret. The most prolific vines are those of the Quebranta variety, the grapes of which are rich in sugar; this vine is grown in nearly all the vineyards of Peru. Ica is connected with the seaport of Pisco by railway, the line extending for forty miles, in a northwesterly direction, across the Pampa of Chuncanga. As the train enters this sandy plain an hour after leaving the capital, there is little to charm the traveller in the monotonous view; but the country to the north of Pisco, between that port and Chincha Alta, fifteen miles distant, presents a different aspect, showing fields of sugar-cane and flourishing vineyards.



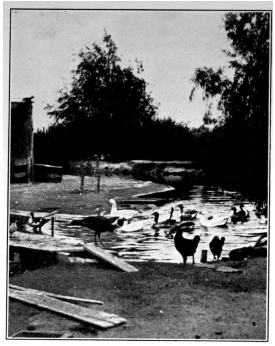
AVENUE OF WILLOW TREES ON A SOUTHERN COAST HACIENDA.



HARVESTING ALFALFA ON THE FRISCO HACIENDA, NEAR MOLLENDO.

The principal estates of the Chincha valley are situated within a few miles of the port of Tambo de Mora, which is connected with Chincha Alta by a railway seven miles in length. This region, enclosing one of the most prosperous industrial centres of Peru,

is drained by the Chincha River, a short, broad stream that has its source in the sierra of Huancavelica, receiving only a few tributaries as it crosses the province to the sea, where it divides and forms a delta; in this low-lying district are the towns of Chincha Alta, Chincha Baja, Suñampe, and Tambo de Mora, as well as the extensive haciendas of Larán (nine thousand acres), San José, San Regis, El Carmen, Hoja Redonda, and Lurin Chincha. Irrigating ditches, or acequias, have been constructed to convey water from the river through all these estates, the distribution being made under the direction of a water inspector employed by the government. In addition to the acequias, every plantation has its wells, which furnish plenty of water, even in the dryest seasons. Chincha Alta has the most extensive and best equipped wine-growing establishments in Peru. Modern methods are employed in cultivating the grapes as well as in the pressing, fermentation, and other details connected with the wine-making process. The cuttings are planted in September, in holes about three feet deep and eight feet apart, one shoot being placed in each; during the first two or three years, the young vine is supported on stakes of wild cane, then square columns of adobe, about four feet high, are put up at intervals, to serve as supports for trellises built of Guayaquil bamboo and willow, over which the vines spread in rich profusion. Within ten or twelve years the whole space is covered, forming a dense bower. The average harvest of grapes in this country gives nine hundred gallons of wine to the acre, but in prosperous years the yield is much heavier.



SCENE ON A POULTRY FARM IN SOUTHERN AREQUIPA.

It was not until about thirty years ago that the manufacture of wine was undertaken in Peru according to European methods. Up to that time every wine-grower had his own little establishment, with a primitive wine press, etc., and kept his jugs of wine in small cellars built for the purpose. A few of these bodegas remain at the present time, but their number grows less and less as the larger establishments buy up the product of the small vineyards at a better price than the owner can get by making the wine himself. The largest wine bodega in Peru is located in Chincha; it produces about four hundred thousand gallons annually. The total output of the province far exceeds that of any other wine district in the republic, Pisco coming second and Moquegua third. The entire yield of Peruvian vineyards is estimated at seven million gallons of wine and three hundred thousand gallons of spirits.

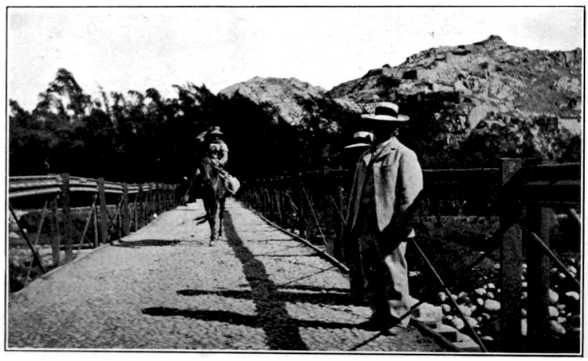
Pisco, the chief seaport of the Department of Ica and one of the most important of the southern coast, exports not only the wine and other products of its own department, but is the outlet for the neighboring

states of Huancavelica and Ayacucho. It is one of the oldest ports of Peru, having been founded in the seventeenth century. The annual exports from Pisco amount in value to a million dollars gold, and its imports to half that amount, though the wines of Ica do not represent the largest share of the revenue of the port, appearing as the minor articles of commerce.

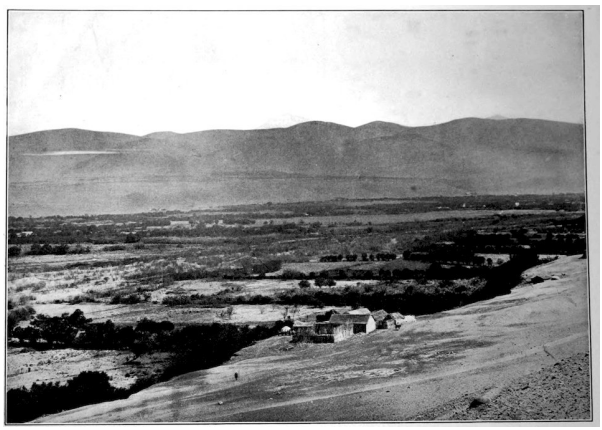
Although the vineyards of Moquegua have not been cultivated so extensively as those of Chincha and Ica, its olive groves rival the best of other sections, and all kinds of fruits grow in its orchards and fields. The olives of Moquegua are particularly remarkable for their size, richness, and quality, equalling the best varieties produced in Seville and California. This fruit was first imported into Peru from Seville, Spain, during the time of the viceroyalty, and became perfectly acclimatized, producing a better olive in its new home than in the parent orchard, though the cultivation was neglected in consequence of the repeated gold, silver, and copper “finds” that absorbed the attention of the people in those days; and it is only within recent years that the industry has assumed importance. In the coast province of Camaná, Department of Arequipa, and in Ilo and Moquegua, the olive groves extend over many acres; and, although the industry is still in its infancy and only the most primitive methods are used in the elaboration of the fruit, the yield is thirty per cent of pure oil. At present, the production of olives does not amount to sufficient for the home market, and very little is exported.

A favorite diversion of passengers on the steamers making the voyage along the west coast of South America is to watch the loading of the ships in the various ports. At some of these ports baskets of dried

figs and dates are brought on board by the local venders; but, though this is a promising trade, it is still in a primitive stage of development. The province of Ica has a few establishments where dried fruits and jams are prepared, and every year shows an improvement in the industry.

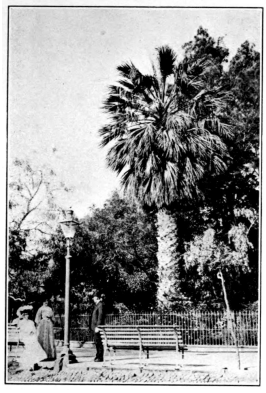


A MILK VENDER ON HER WAY TO MARKET.



THE SAMA VALLEY, TACNA.

CHAPTER XXV
TACNA AND ARICA



A VENERABLE PALM
OF TACNA.

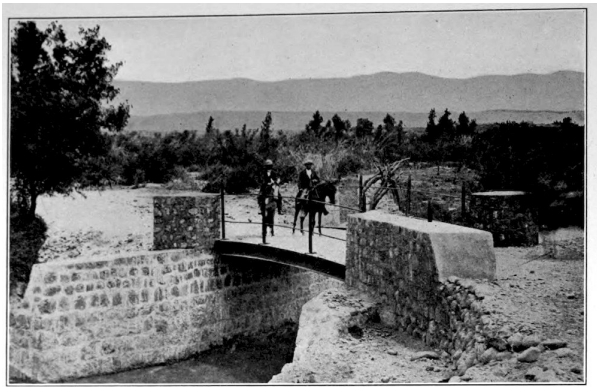
At the time of the Independence, Arica was a province of Arequipa, which then comprised, in addition to its present territory, the provinces of Moquegua, Arica, and Tarapacá. Afterward Arica was divided to create the province of Tacna, and, in 1839, Moquegua was separated from Arequipa and joined to Tacna, Arica, and Tarapacá, to form the Department of Moquegua. In 1868, Tarapacá was made an independent Littoral Province, with Iquique as its capital; and, in 1875, the province of

Moquegua was elevated to the same dignity. Tacna and Arica, with the small province of Tarata, which had been formed the year previous by a division of Tacna, were then joined to constitute the Department of Tacna, one of the richest and most important of the republic, politically and commercially.

In Arica, as well as Tarapacá, nitrate exists in large quantities; and this product, the exports of which had already, in 1875, reached a quarter of a million tons annually, was then rapidly making Tarapacá the richest province of Peru, and its capital, Iquique, a flourishing centre of commercial prosperity. When war brought disaster to the country a few years later, and the indemnity demanded by Chile meant the dismemberment of the republic, the Littoral Province of Tarapacá, ceded unconditionally, became a part of Chile at the same time that Tacna and Arica passed into the temporary possession of that country, in accordance with the treaty of Ancón, in 1883.

Thus, by the mere accident of being a border province, Tarapacá—whose people had fought for their country in all its battles; had been taught from their cradles to worship the national heroes and to emulate their patriotic deeds; had been among the first to join their fellow-countrymen when a call to arms brought the nation into the field against a common foe—Tarapacá, the victim of circumstances, was condemned to recognize the government that had issued a declaration of war against its people, and, in the hour of victory, had demanded its territory as payment for the costs of war. The conquering nation made what has been regarded by many as an exorbitant claim; but Chile acted on precedent and within the law of nations. The deplorable fact is not that a country should have taken the full measure of its reward for victory, but

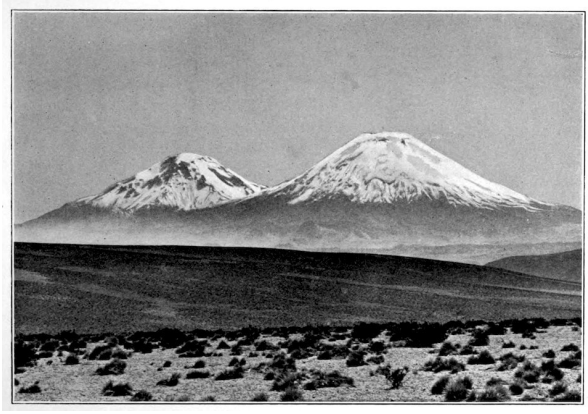
that, after nearly two thousand years of Christianity, it should still be permitted among Christian nations for one government to demand, and another to grant, the dismemberment of a united nation, whose sons have stood together as compatriots through all its vicissitudes, have labored for its well-being and gloried in its progress; and that they and their property should suddenly be placed under foreign jurisdiction, because the decisions of a war council will it so. It is believed by some pessimists that the dominion of military force is as strong to-day as ever, and that only the necessity for preserving "the balance of power" prevents wars of conquest in the twentieth century as relentless as those of the fifteenth—but who, that has seen the "Christ of the Andes," or read the Constitution of the United States, can believe this to be true?



BRIDGE ACROSS THE SAMA RIVER, PROVISIONAL BOUNDARY BETWEEN PERU AND CHILE.

As regards Tacna, the situation being temporary, or presumably so, one's sensibilities are not so

afflicted by the condition. When the plebiscite comes, a majority vote will suffice to give the Peruvians back their ownership, on their government's paying ten million dollars indemnity. These provinces have always been closely identified with the political life of Peru. It was from Tacna that the first band of patriots started out to join the Independent forces on the plain of Oruro against the royalist armies; and it was from this capital that the voice of the grand old republican, Gonzales Vigil, sounded the first clarion notes of appeal for liberal government in the newly organized councils of the nation. Statesmen, scholars, and soldiers have come out of the homes of Tacna and Arica to serve their government in the cabinet, the college, and the battlefield. And the Morro de Arica, a perpetual monument to the courage of Peruvian officers, serves ever to remind those who wait for the promised plebiscite that their children must be told its history.



SNOW PEAKS ON THE BOLIVIAN BORDER, TACNA.

By the terms of the treaty mentioned, the Sama River marks the northern boundary of the territory occupied by Chile, which leaves a part of the provinces of Tacna and Tarata under Peruvian government. The entire area of these provinces is about fourteen thousand square miles, the districts at present occupied by Chile covering three-fourths of the territory. The Department of Tacna extends from the Pacific Ocean inland to the Bolivian border, and is bounded on the north and northwest by the Peruvian states of Puno and Moquegua. The coast region is warm and dry, and the pampas of Arica are rich in nitrate deposits. The city of Arica, situated on the beautiful bay of the same name, possesses one of the most delightful climates in the world. It is the seaport terminus of the Tacna and Arica railway, and the chief outlet for the traffic of a vast territory. The new offices of the Arica and La Paz railway—which is now under construction by Chile to connect the Bolivian city with this seaport—occupy a handsome building overlooking the harbor, and the city has several attractive public edifices, parks, and plazas. Tacna is the social and educational centre of the department, and its capital; though under the existing conditions, the centre of Peruvian government is established at Locumba, on the Locumba River, within the territory still under the control of Peru. Tacna was given the title and privileges of a town by supreme decree in 1823, in recognition of the brave services its people had rendered to the cause of Independence; and a few years later it was raised to the dignity of “Heroic City,” when it became the capital of the province. The government authorities of that part of the province of Tacna occupied by Peru reside at Ilabaya, in the northwestern district of Ilabaya, a

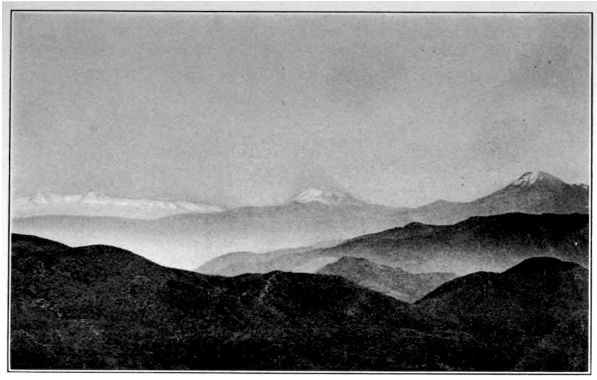
picturesque town on the river of the same name. The province of Tarata has also two capitals, the Chilean authorities occupying Tarata, and the Peruvian government being centred at Candarave, sixty miles from Locumba.



CALLE SAN MARTIN, NEAR PARK ENTRANCE, TACNA.

The Sama valley is a rich agricultural district, its products including sugar, cotton, maize, wine, and an abundance of pasturage for cattle and horses. Ascending the valley from the coast, the scene is one of continually increasing verdure and beauty. The Sama River receives its chief tributaries, the Chaspaya, Tarata, and Estique, as it crosses the province of Tarata, this region being also drained by the tributaries of the Locumba,—the Curibaya and Ilabaya. In this valley are grown grapes of a quality and flavor especially suitable for the sweet wines that are manufactured here as well as in the neighboring valleys of Moquegua. On the green uplands and along the banks of these rivers, cattle

and horses find pasture all the year round; and in the sierra, especially on the high plateau near Puno, may be seen the alpaca and vicuña, from the glossy coat of which are made fine and beautiful fabrics. The Cordillera del Barroso, the name given to that part of the Andean range which crosses Tacna and Arica, is described by Carlos Cisneros in his atlas of Peru as *sui generis* in configuration, not presenting the aspect of a series of mountains sloping from lofty peaks to lower levels, but forming rather a high plateau, fourteen thousand feet or more above sea level, with colossal *cerros*, or peaks, rising here and there in solitary grandeur. Their crests, once burning volcanoes, are now covered with a perpetual mantle of snow. Here the vicuña loves to make his haunts, far from the disturbing fears that drive him from inhabited districts to find a home in the highest and coldest regions of the sierra. Tutupaca, Chipicani, Sahama, and other extinct volcanoes of this region present a wonderful sight in their sublime solitude.



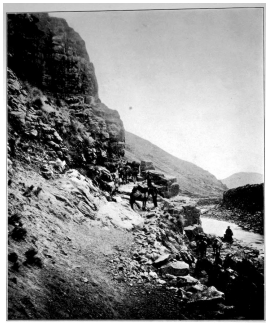
VIEW OF THE SUMMIT OF THE SIERRA, TACNA.

The completion of the new railway from Ilo to

Moquegua is of importance not only to the Littoral Province of Moquegua, but also to northwestern Tacna and Tarata, which are thereby placed in closer and easier communication with maritime traffic. The extension of this line to Desaguadero would undoubtedly prove a strong competitor to the Arica and La Paz route, as it would be shorter and over a less broken country. The people of Peru strongly resent the continued postponement of the plebiscite, feeling that Chile has taken unfair advantage of that "possession which is nine-tenths of the law;" but it is hoped that in the greater unity which has become a feature of the international policy of South American countries—and which is particularly evident in the readiness shown by all these republics to settle their disputes through arbitration—a solution of this vexed question will be made satisfactory to both of the governments concerned.

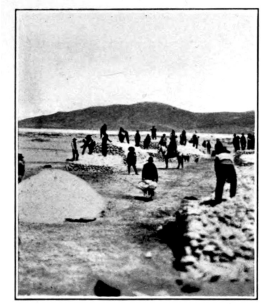


EL CHUPIQUIÑA, AN EXTINCT VOLCANO IN TACNA.



A GOLD TRAIN EN ROUTE FROM SANTO DOMINGO TO TIRAPATA WITH BULLION IN BARS.

CHAPTER XXVI
MINES OF THE SIERRA AND OTHER REGIONS



SCENE AT THE BORAX MINES OF AREQUIPA.

All the world is familiar with stories of the Incas' splendor and the viceroys' luxury, based on the enormous riches of Peruvian mines in past centuries. Gold and silver seem to have run in streams of never-failing abundance from the sierras of this wonderful country, their wealth gleaming in temples dedicated to the worship of the Sun in pre-Columbian days and forming a pavement for the footsteps of viceregal princes in the no less flourishing period of colonial Spain. But it is not generally known that the decline of this abundance was due entirely to other causes

than an exhaustion of the source of supply, and that the mineral wealth of Peru to-day is, for practical purposes, as great as ever. The progressive spirit of modern enterprise promises to restore the prestige once enjoyed by Peru as the richest mining country of the globe.

The natural development of the mining industry was first arrested when repeated uprisings of the Indians interfered with its interests, especially during the latter part of the eighteenth century; and it was still further checked by the war of Independence, which, although it brought the blessings of national freedom, left the country in a condition of political disorder and confusion, with all industry comparatively at a standstill. The young republic had neither funds nor experience adequate to meet the needs of industrial development; and, for many years, political matters held supremacy in the national councils, to the great detriment of trade and financial well-being.

But when the effects of constitutional liberty began to be apparent in a more stable government, and the decline of militarism was succeeded by an increasing interest in economic affairs, the nation turned its attention to many sources of wealth that had remained practically unworked for half a century, and the government stimulated this awakening spirit of enterprise by making laws calculated to encourage individual endeavor in every branch of industry. The inauguration of the School of Mines in 1876, and the adoption, the following year, of laws governing mining property so as to ensure perpetual and irrevocable ownership, proved of great importance in promoting the mining interests of the country. Foreign capital was encouraged by the liberal attitude of the Peruvian government to make large

investments in mineral lands of the sierra, and from this period date many of the extensive foreign enterprises now established in Peru.

The mining code now in force was promulgated in 1901; it has given additional impulse to the industry, as, by its terms, every facility is afforded for the acquirement of mining property, as well as ample liberty in working it and perfect security in possession. The rights of the foreigner are the same as those of the Peruvian mine owner, no distinction of nationality being made in the conditions of ownership. By the law of 1877, each mining claim is subject to a half-yearly tax of fifteen soles (seven dollars and fifty cents, gold), which guarantees possession as long as it is punctually paid. A special law, passed in 1890, further guarantees that, until the year 1915, no new tax can be imposed on the mining industry or on the export of its products.

A mining claim, or *pertenencia*, is usually marked off in the form of a parallelogram, one hundred by two hundred metres in area, and is of indefinite depth. The measurement is made from an angle indicated by the concessionaire. A *pertenencia* for a placer-mining property, a platinum bed, petroleum deposit, tin or coal mine, is measured in the form of a square of two hundred and thirty metres each side. The maximum of a single concession is sixty adjoining claims, but any person or company may solicit as many concessions as desired, though a separate petition must be made for each, the only charge for this privilege being a stamp of five soles, which covers the cost, whether the concession is for one claim or sixty.

Mining property is conceded under the direction of the government, through the Department of Fomento, in which a general register of mines is

kept, containing a record of all the mining property in the republic with the names of concessionaires and the extent and locality of their claims. As an encouragement to the development of mining, the importation of materials and machinery required in the elaboration of metals and the construction of railroads for their transportation is allowed free of custom house duties. The government organized, in 1902, the Corps of Mining Engineers, whose duties are to promote the mining interests of Peru by providing the most thorough information obtainable regarding the geology and mineralogy of the country. Commissions have been appointed by this organization to explore and examine new regions and to ascertain their mineral wealth, so as to secure such knowledge about them as may be necessary in the granting of concessions and the general exploitation of mining lands. Regular bulletins are published by the Corps of Mining Engineers, giving the results of these explorations, their pages being usually illustrated with interesting views of the regions traversed by the appointed commissions. The School of Mines has been of invaluable service in promoting a technical knowledge of mining among the young men of those districts where such an education is of the greatest importance. Graduates of this school are prepared to assume the management of a mine, and are qualified to direct the various departments of mining industry.

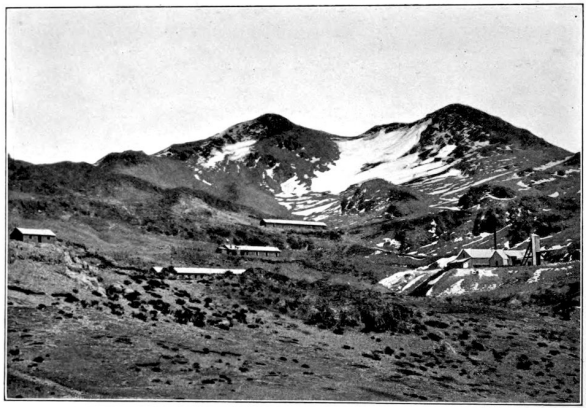


HUÁNUCO.

Although it is not only in the region of the sierra that valuable minerals are extracted,—since gold placers are worked in the coast districts of Nasca and Camaná, as well as in the valleys of Sandia and Carabaya, and elsewhere in the Montaña,—the riches of the Peruvian Cordilleras are so enormous and so varied that to speak of the sierra is, of necessity, to refer to its mines. The Nudo of Cerro de Pasco and the Nudo of Vilcanota especially appear to form storehouses full of vast treasures of metallic ore; gold, silver, copper, and other mineral products abound; and the companies now engaged in developing these regions are daily opening up new properties of increasing importance.

Cerro de Pasco and Yauli are the principal silver and copper mining districts of Peru. At Cerro de Pasco, nearly every kind of mineral is found within a radius of a mile. A North American syndicate purchased the mining properties of this district, the first engineers arriving to take charge of the property in 1901. The following year the syndicate bought the

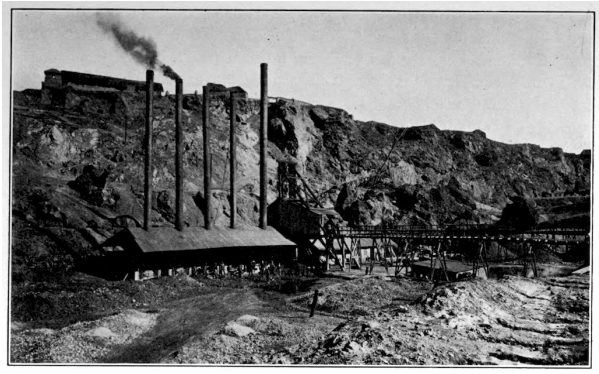
concession for the construction of a railway from Oroya to Cerro de Pasco, the line being completed and opened to traffic in 1904. This railway is eighty-two miles long, and has a branch twenty-five miles long to the coal mines, while the switches at the mines and smelter cover twenty miles more. The road is standard gauge and the locomotives and cars are of North American manufacture. The original cost of construction and equipment was about three million dollars. The work of putting up a smelter and furnaces was completed in 1906, and a reverberatory and roasting plant is now being installed, which will greatly increase the production of the establishment. In 1907 the annual capacity was thirty million pounds of pig-copper, and with the new improvements it is estimated that the quantity will be nearly doubled.



CAILLOMA MINES, ALTITUDE SEVENTEEN THOUSAND FEET, DEPARTMENT OF AREQUIPA.

The mines of Cerro de Pasco have been developed by shafts, the lowest level being at a depth of over

four hundred feet. The present output supplies the smelter, besides which an ore reserve is accumulated. All the properties of the company were purchased from small owners, and include over six hundred claims in the Cerro de Pasco district, besides about three hundred claims in Goillarisquisga, a few miles to the north, where valuable coal mines are located, furnishing eight hundred tons of this fuel daily. New properties have been recently purchased in the Morococha district, which is rich in copper and silver. In addition to these mines, the company owns the Paria estate at Cerro de Pasco, covering seventy thousand acres, which is used for pasturage and dairy purposes. A considerable population is supported by the various enterprises of the company, five hundred men being employed on the railway, sixteen hundred in the smelter, a thousand in the silver and copper mines and fifteen hundred in the coal mines. The syndicate has spent about eighteen million dollars on all these properties, including the cost of improvements and development, and is now in possession of one of the most valuable mining districts of the world.



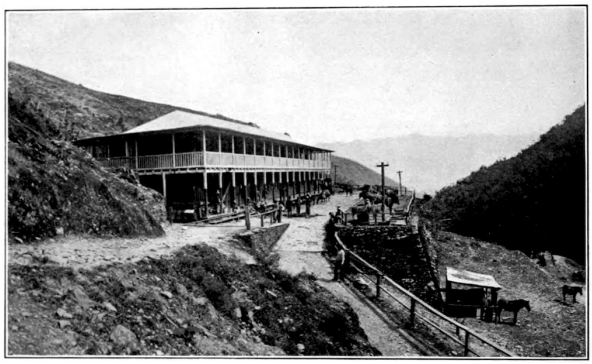
CARMEN SHAFT, CERRO DE PASCO MINES.

The “Opulent City of Cerro de Pasco,” as it was entitled by a supreme decree of 1840, is a typical town of the Peruvian sierras. It was founded by the Viceroy Amat in 1771, and became one of the most important towns of the Intendencia of Tarma, which, under the colonial government, embraced the present Departments of Junín, Huánuco, and Ancash. Cerro de Pasco was made the capital of the Department of Junín in 1851; the cities of Jauja, Tarma, and Huancayo shared with it the prestige of political centres, being provincial capitals. Jauja, unsurpassed as a sanatorium, and destined to become a famous health resort, is one of the oldest towns of Spanish-America, having been founded by the conquerors before the site of Lima was selected for the capital of Peru. Tarma, founded about the same time as Jauja, is rich in minerals and claims additional importance from its situation on the highway of travel between Lima and Iquitos.

In the districts of Yauli and Huarochiri, which rank next in importance to Cerro de Pasco, silver and copper are also the principal metals extracted, though lead is an important product. Smelters and other establishments for the elaboration of gold, silver, and copper, have been installed at these places, the works at Casapalca, in the Yauli district, being especially notable. For some classes and grades of minerals, the process of smelting is followed, while in the treatment of others concentration is adopted. Yauli is located on the line of the Oroya railway, in the province of Tarma, Department of Junín, and Huarochiri lies a few leagues to the south, in the Department of Lima. Both these mining districts are worked at an altitude of twelve thousand feet or more. In the same region of the sierra are situated the silver-mining centres of Castrovireina,

Huallanca, and Cajatambo, in the Departments of Huancavelica, Huánuco, and Ancash; and farther north, in La Libertad and Cajamarca, are the mines of Salpo and Hualgayoc, which are rich in silver ores.

Everywhere in the Andean region silver is found, though it is usually mixed with copper or lead. Most of the silver ore in the Cerro de Pasco district is of a reddish color, due to the oxide of iron it contains; the Peruvian miners give it the name of *cascajo*, or gravel. The copper ores, like the silver, appear in combination with other metals, veins of copper containing usually some silver and gold. In Ancash, Ica, and Arequipa, in the coast zone, these copper deposits are also found, and new smelting establishments have been installed in these departments which are contributing to increase the output of copper ore. New copper mines have been explored in the provinces of Jauja, Pasco, and elsewhere, and prove to be rich in ores. The industry is in a more promising condition than it has ever been. Petitions for concessions of mining property are constantly reaching the government, a favorable augury for the future development of this valuable resource. Lead exists in large quantities in Yauli, Huarochiri, and several districts of Ancash and Cuzco.



THE INCA MINING COMPANY'S OFFICES AT SANTO DOMINGO, BUILT OF MAHOGANY.



THE MAIN STREET OF CERRO DE PASCO.

The Nudo of Vilcanota embraces an extensive mining region to the north and west of Lake Titicaca; and the veins of precious metals follow the course of the Cordilleras, which, after separating, form the Nudo of Cerro de Pasco. The Cailloma mines, in Arequipa, and those of the Lucanas district, in Ayacucho,—both rich in silver,—are located in the western range, while those of Cuzco belong to the

eastern and central Cordilleras. Puno lies in the heart of a vast mineral region; in its provinces some of the most productive mines of Peru are to be found. The Inca Mining Company, in which more than a million dollars of North American capital is invested, has developed gold mines of enormous value in the province of Carabaya, supplying about nine-tenths of the gold coined in Peru, and having a monthly output amounting in value to ten thousand pounds sterling. The history of this enterprise is an interesting sequel to the record of gold-mining in colonial days.

During the period of the viceroyalty, the gold mines of the province of Puno produced vast wealth, the viceroy once sending as a gift to Charles V. a nugget that weighed a hundred pounds, taken from San Juan del Oro; and one of his successors presented to Philip IV. another famous nugget, shaped like a man's head and of great size. When the Indians revolted against Spanish authority a few years before the war of the Independence, those of Carabaya and Sandia joined the rebel ranks and slaughtered their masters, hoping to be relieved from the hard work of the mines. This uprising, and the war of Independence that followed, caused the mining industry to be totally neglected until the middle of the last century, when a party of explorers looking for cascarilla bark found gold in the bed of the Challuma River, and a rush followed, which lasted for two or three years. During that time several million dollars' worth of gold was taken out, and a nugget weighing over four pounds was presented to General Castilla, then president of Peru. But the system of mining employed was primitive and, after the first excitement passed, only a few gold-diggers remained, the mines from that time

being worked on a small scale until the Inca Mining Company purchased the Santo Domingo property a few years ago and set up a large establishment.



A MINING TOWN OF THE PUNA.

The discovery of the Santo Domingo gold mine was made by a Peruvian, Don Manuel Estrada, but it was the enterprising spirit of two North American prospectors, Chester Brown and Wallace Hardison, which led to its being exploited on a large scale. Mr. Hardison had seen, in Lima, samples of rich ore that had been found in Carabaya, and he was not long in making his way to the goldfields to investigate further. He was joined by Mr. Brown and they went to Santo Domingo together, starting from the Southern railway terminus at Juliaca on muleback, accompanied by their guides, and having with them a number of llamas laden with provisions and blankets. Both courage and faith were required to follow up a trail in such a rugged, mountainous

country as that over which the Americans travelled. Part of the route was across the high sierra, sixteen thousand feet above sea level, where the riders could look on a sea of clouds rolling below, while the sun blazed down from a sky of wonderful blue. Only those who have travelled on these heights know how clear are the skies and how piercing is the white light of the sun at these altitudes. When there is no sun, the weather is freezing cold. The wealth of the Santo Domingo mine was apparent to the prospectors from the first, and the Inca Mining Company was organized at once with capital to purchase the property.



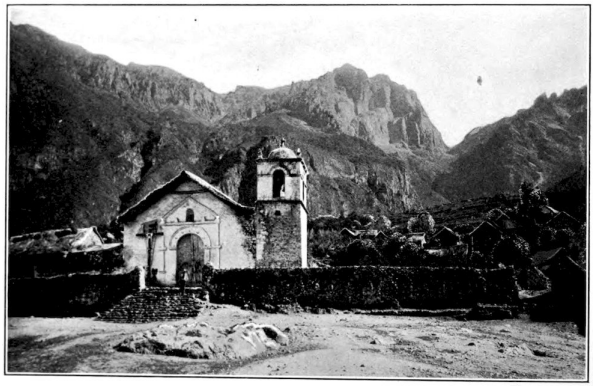
LLAMAS AND DONKEYS AWAITING CARGO AT CERRO DE PASCO.

The Inca Mining Company established headquarters at Tirapata, on the Southern railway between Juliaca and Cuzco, and immediately began to develop their mining property. A concession was obtained from the Peruvian government, under which the company built a wagon road from

Tirapata to Santo Domingo, a distance of one hundred and fifty miles. In return for opening up the country in this way, the company received about two thousand acres for every mile of wagon road completed. The route lies almost due north for seventy miles, from Tirapata to Crucero, passing the small towns of Asillo and San Anton, in the midst of excellent grazing lands for sheep and alpacas. Crucero, which was once the capital of Carabaya province, is also the centre of a pastoral district. A few miles beyond Crucero the road crosses the Aricoma Pass at an altitude of sixteen thousand feet, and then begins the descent of the eastern slope of the Andes to Limbani, which marks the beginning of the timber line and the limit of established government authority. From this point the journey is made at times through the virgin forest and always through a region little frequented by the white man. Agualani Station is the next stopping place, where travellers find sleeping accommodations. After leaving this place, the road crosses the Inambari River at La Oroya, over a bridge three hundred feet long, and a few hours' riding brings one to Santo Domingo. The administration house of the company at Santo Domingo is built of solid mahogany and fitted up with all modern comforts. Here in the heart of the forest, hundreds of miles from a railway, are to be found the conveniences of electric lights, hot baths, electric fans, and other comforts supposed to belong only to the favored residents of a great metropolis. The employés have a tennis court, and a telephone connects Santo Domingo with Tirapata, which has telegraphic communication with the other cities of the republic and, through them, with the outside world. Modern mining machinery has been put up at Santo Domingo, at great cost of labor and

money; three years were consumed in getting the stamp mill to the mines. A few miles beyond Santo Domingo the rubber country begins, through which the company has built a road to the Madre de Dios, as elsewhere described. In the same region in which the Inca Mining Company's properties are located are the mines of Montebello and the Lavaderos de Oro, famous in colonial times. The Lavaderos de Oro mines are in Carabaya, the streams of which are nearly all gold-bearing. The Rinconada Mining Company of North America, with a capital of two million dollars, is working rich properties in the districts of Poto and Quiaca, province of Sandia.

There is not a single Department of Peru in which gold has not been found, though in many districts its mining is still among the primitive industries, the Indians washing it out of the streams that drain their *communidades*, and using the nuggets and gold dust as a medium of exchange. It is not unusual for an Indian of the Marañon, Sandia, Urubamba, or other valleys, to offer a little sack of gold nuggets in payment for his tobacco and similar luxuries purchased in the stores of interior towns. A curious process of placer-mining has long existed among the Indians, which is supposed to be the origin of one of their popular sayings that "in Peru one can sow stones and harvest gold." It is still in vogue in some districts, and consists in laying flat stones along the bed of a gold-bearing river during the dry season, in such a way that, when the rains come and the mountain streams bring down in their current the precious gravel, these nuggets are caught in the spaces between the stones and held there. When the river falls, or disappears, as it does in many cases during the dry season, the Indian sower of stones reaps his harvest of gold.



OLD CHURCH IN THE MINING TOWN OF CAILLOMA.

The question of transportation has hitherto been such a very important factor in determining whether mining properties were worth developing or not, that some rich deposits have been allowed to remain untouched, and regions known to abound in valuable metals have been only partly explored, on account of the difficulty and expense attending any effort to penetrate beyond a certain radius, accessible to the railways. In this connection, the work of the Corps of Mining Engineers has proved of inestimable value, their surveys extending to every region, so that they are rapidly effacing from the map of Peru its *Territorio inexplorado*. Every expedition sent into the interior returns with fresh information regarding the country's mineral resources; and deposits, hitherto unknown to exist, have been brought to light under the investigations of scientific commissions.



MINERS ARRIVING AT AN INN IN THE SIERRA.

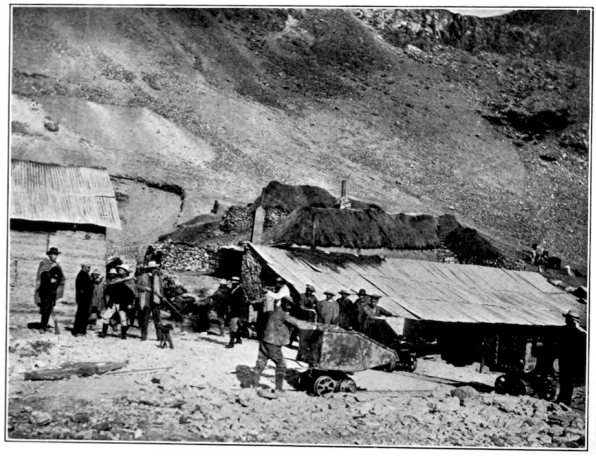
In colonial days, Peru was famous for its quicksilver deposits, and the mine of Santa Barbara in the Department of Huancavelica, was the centre of this industry, which was of great service in facilitating the amalgamation of silver ores. The history of Huancavelica is one of the most interesting pages in the mining records of Peru, the quicksilver mines of this region being, in the time of the viceroyalty, the richest in the world. Cinnabar has been proved to exist in abundance for thirty miles around the Santa Barbara mine, in as many as fifty hills of the neighborhood. Veins of this red sulphuret of mercury are also found in the Departments of Cajamarca, Huánuco, Junín, Ayacucho, Cuzco, and Puno, and it has been worked in various mines. The mineral production of Huancavelica is undergoing a revival, and a new era of prosperity is dawning for this historic district.

The discovery of large deposits of bituminous and anthracite coal is regarded as of particular

importance in a country where it is required so generally for mining purposes. The exploitation of this mineral is just beginning to show results, the mines of Goillarisquisga being the most important. Anthracite coal is found in Ancash, La Libertad, and other departments; in Cuzco are beds of coal containing the trunks of trees perfectly carbonized. Along the lower banks of the Ucayali River, and in various districts of Puno, lignite exists in considerable quantities. Peat is abundant, especially in Junín, where it is known as *champa*. It is used a great deal throughout this region, and is a combustible of great value.

With gold, silver, copper, and coal as the basis of her mineral wealth, Peru has numerous other deposits which, once developed, must yield a large revenue. Already the petroleum wells of Tumbes, Piura, and Puno give promise of producing great wealth, and new discoveries of this liquid bitumen are continually being made. It is found at Chimbote and near Casma,—both in Ancash Department,—and it abounds in the district of Palpa, in Ica. Jauja, Huancavelica, and Cuzco also have petroleum deposits, and there are evidences of its presence in several other districts. Foreign capital is already invested in this field, which is apparently of vast productiveness. The two principal centres of the industry at present are in the northern coast region—especially at Tumbes and Piura—and in the vicinity of Like Titicaca, in the district of Pusi, Department of Puno. There are two petroleum refineries in Peru, and these are but the forerunners of more extensive establishments. The Titicaca Oil Company sank eight wells in the Department of Puno, in five of which oil was struck, and the industry has attracted the attention of capitalists who are prepared to develop

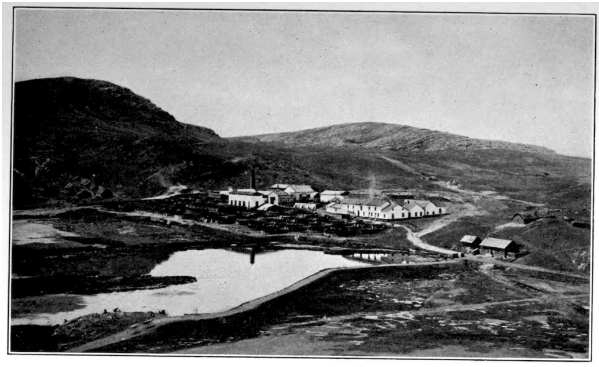
it on a large scale.



SAN JULIAN MINE, CASTROVIRREINA.

In Tumbes and Piura, great masses of sulphur have been found almost on the surface of the soil, and the beds are being worked by a rich company. The mineral contains fifty per cent of sulphur, and when elaborated the product is ninety-eight pure. The coast country is rich in mineral salts, especially of soda, magnesia, etc.; chloride of sodium is found in Morrope, in the Department of Lambayeque, and saltpetre exists not only in the provinces of the coast but in Cajamarca and other interior departments. There are important beds of borax in several of the southern states, those of Arequipa yielding large quantities of this useful product. The borax beds of Arequipa were discovered in 1893 by Don Juan Manuel de Escurra, who formed a company for their exploitation, the enterprise being now in the hands of a large syndicate, the Borax Consolidated Limited, which has an extensive establishment, with all

modern improvements, including twelve reverberatory ovens for drying the borax. The Laguna de Salinas, where the borax is found, lies just west of Arequipa on the pampa between the Misti and the Pichu-Pichu.



THE MINING TOWN OF CASAPALCA,
DEPARTMENT OF LIMA.

Iron is met with in almost every mining district of Peru. In the province of Calca, in Cuzco, mines have been discovered containing iron with a grade of eighty per cent pure metal. They have been little worked owing to the expense connected with their exploitation. Nickel abounds in the northern districts of Ayacucho; mica of superior quality has recently been found in one of the coast provinces of Arequipa; bismuth exists in various districts, and Junín has deposits of bismuth-ochre containing forty per cent of bismuth. Molybdenum, which is constantly increasing in demand for amalgamating purposes, is exploited in Jauja and Cerro de Pasco; and, in the neighboring Department of Ayacucho, iron, manganese, and wolfram are taken out of the mines of Lircay. It would be difficult to name a mineral that

is not to be found somewhere in Peru; and its marbles, granites, and other fine stones are of the highest value for architectural and constructive work. Kaolin, cement, and other clays for ceramic purposes are abundant, and may be utilized in manufacturing the finest pottery and porcelains. The ancient Peruvians had the secret of making their urns and vases of pottery so very light in weight as to be remarkable for this feature among all the ancient potteries; one of the tests used by experts in determining whether the *huacas* that are sold as antiques in the Lima stores are genuine or false consists in weighing the article, the modern imitators being unable to produce a pottery as light as the original.

The exports from Peruvian mines show increasing development of the mining industry annually. The production of silver last year amounted to about five million dollars in value, and of copper to a little over that amount; petroleum was taken out to the value of a million and a half dollars, gold of a million dollars, and other minerals in paying quantities. During 1907, the Cerro de Pasco mine shipped ten thousand tons of copper, more than a third of all that South America exported to the United States that year, and the output for 1908 is estimated at fifteen thousand tons. It is predicted that the ultimate copper output of Cerro de Pasco will reach fifty thousand tons.

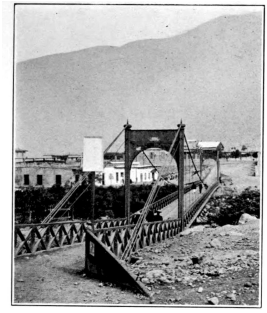


HEADQUARTERS OF THE CERRO DE PASCO MINING COMPANY AT CERRO DE PASCO.



THE PICTURESQUE CURVE OF SAN BARTOLOMÉ, OROYA ROUTE.

CHAPTER XXVII
THE OROYA RAILWAY, THE HIGHEST IN THE WORLD



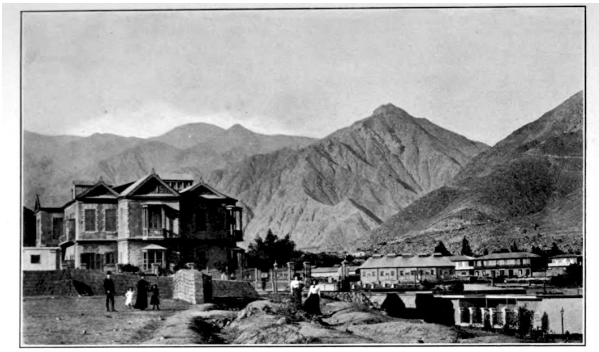
CHOSICA BRIDGE,
OROYA ROUTE.

The central mining region of the sierra is connected with the chief national seaport by the Central Railway, or, as it is popularly called, the Oroya Route, one of the most important lines of Peru and the most remarkable in the world, not only because of the altitude attained at its highest point, sixteen thousand feet above sea level, but as a colossal feat of engineering unequalled in railway construction. No other railway route compares with that of Oroya as an example of daring enterprise in the face of tremendous obstacles; and it stands a great monument to the awakened spirit of progress which

began to be shown as soon as militarism declined in Peru, and which has become especially evident in the moral and material development of that country within the past decade.

The building of the Oroya railway was begun in 1870, under the direction of a North American engineer, Mr. Henry Meiggs, with whom the contract for its construction was signed by the Peruvian government. Within six years, the line was opened up to traffic as far as Chicla, ninety miles from Callao, at an altitude of thirteen thousand feet, and was graded and placed under construction from that point to Ticlio, near the summit of Mount Meiggs, where the Galera tunnel pierces the peak at an altitude of sixteen thousand feet, the highest place along the line. In 1877, Mr. Meiggs died, and the work was suspended, having already cost nearly five million pounds sterling. The war with Chile followed, bringing a train of evils in its wake, and the government found it impossible to continue the construction until 1891, when the line was taken over by the Peruvian Corporation and completed to Oroya, being opened in 1893. A branch line had been built by Mr. Meiggs from Lima to Ancón soon after beginning his work, and to this have been added the Morococha branch, from Ticlio to Morococha, and the Cerro de Pasco line, the property of the Cerro de Pasco Mining Company, from Oroya to the great mining centre. The Oroya Route has recently been extended to Huancayo, and is under construction to Ayacucho. It will be continued to Abancay and Cuzco, to unite with the line connecting Cuzco with Puno, which is to be extended to the Desaguadero River on the boundary between Peru and Bolivia, where it will join the Guaqui and La Paz railway, to form part of the great Pan-

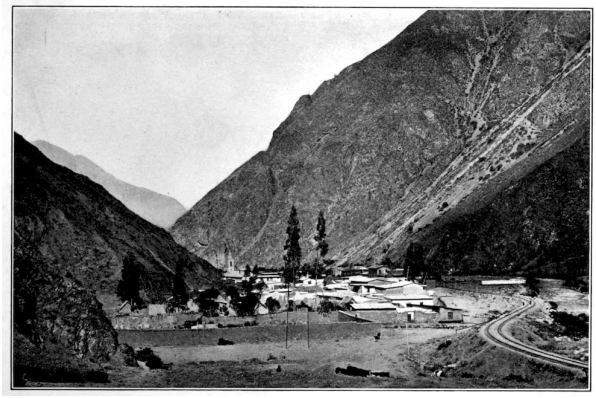
American system. From Cerro de Pasco northward, the trunk line has been built as far as Goillarisquisga, and is under construction from that point to Huánuco, to join other links in the chain which, when completed, will extend, in Peru, from the border of Ecuador to Lake Titicaca.



CHOSICA, A HEALTH RESORT ON THE OROYA ROUTE.

From Callao to Oroya, the distance is less than a hundred and fifty miles, but along this short route the railway passes through every variety of scenery and climate, from the sandy level of a tropical coast to the frozen peaks of the lofty *puna*, far above the limit vegetation. Between these extremes lie the flourishing sugar plantations and maize fields of the coast; orchards of chirimoyas, paltas, peaches, apricots, granadillas, oranges, lemons, etc., that grow on the lower slopes of the sierra; all the flowers, ferns, and mountain shrubs that nourish in rocky glens and shady ravines under nature's most favorable conditions, up to a height of ten thousand feet; and, above this limit, the bare, bleak aspect of the *puna*, where mining establishments mark the

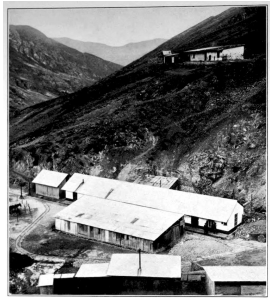
locality of rich veins of precious metal, and the circle of the horizon is everywhere limited by snow-clad summits. Along the valley of the Rimac River, from the sea to its source, the Oroya railway climbs the sierra with innumerable curves and yet without a single decline throughout its length until the highest altitude is passed in the Galera tunnel, and the descent begins on the slope of the inter-Andean valley. More than twenty bridges cross the river along the course of the railway; the mountain side is tunnelled in many places, and in others the line hangs over precipices projecting so far out that a stone dropped from the car as it curves along the brink falls on the opposite bank of the river below.



MATUCANA, EIGHT THOUSAND FEET ABOVE THE SEA, OROYA ROUTE.

The journey from Lima to Oroya may be made in a day, the train leaving the station of Desamparados at eight o'clock in the morning and arriving at Oroya at five in the evening. It affords an opportunity to see one of the scenic wonders of the world, and is an experience never to be forgotten. As the train leaves

the Lima station, a short distance from the Balta bridge and within full view of the broad bed of the Rimac, the retreating city offers only a partial glimpse of its gleaming church towers and the avenues of shade trees that adorn its suburbs. The picturesque Cerro of San Cristobal, with a cross illuminating its summit, stands out in clear relief against the sky and may be seen until the train passes behind the Andean foothills on its way to Santa Clara. Although this point is more than a thousand feet above sea level, it differs little in aspect from the country around Lima. Wherever the waters of the Rimac have been brought into service to fertilize the gardens and plantations of the valley, exuberant vegetation exists, and abundant harvests smile under the blue skies; it is only beyond this strip of green that the sandy plain and gray, barren hillsides are to be seen. That the Incas had all the coast region under cultivation is indicated by the existence of their ruined cities in the very midst of the desert and their *andenes* along hillsides that, to-day, are counted of little value for agricultural purposes. At Santa Clara, a short walk from the station takes one to the ruins of an Incaic town, which, to judge from what remains, must have been a very populous settlement centuries ago. Its appearance to-day is one of utter dreariness, and it is difficult to imagine what charm such a site could have offered for the location of a city.



RAILWAY STATION
IN THE SIERRA,
OROYA ROUTE.

For fifteen miles beyond Santa Clara, the railway train climbs upward until the town of Chosica is reached, the scenery increasing in beauty as the valley narrows between the hills of the sierra and the foliage of the mountain side grows fresher and of more gorgeous hues. Chosica is one of the most popular health resorts of Peru, and has a delightful climate all the year round. Situated in the midst of mountains at an altitude of three thousand feet, it possesses many advantages as a sanitarium for invalids, and is a pleasant place of residence for those who like a restful and quiet retreat. The sky is blue during most of the year, and the pure atmosphere is exhilarating to tired nerves and over-wrought spirits. Here one may enjoy life in its simplicity, as Chosica has not taken on the fashionable airs and expensive luxuries of the modern spa, though supplying its greatest benefits. Aside from its attractiveness as a health resort and a picturesque mountain city, Chosica is important as the first distributing point for the electricity which supplies light and power to the cities of Lima and Callao and their suburbs.

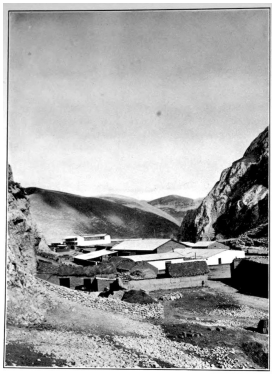


CHILCA, A MINING TOWN ON THE OROYA ROUTE.

From Chosica to Matucana, the scenery is ever-varying and always magnificent. The train climbs five thousand feet within a distance of thirty miles, crossing the chasm of the river many times and plunging through tunnels that succeed one another with remarkable frequency. Purguay and Corona are the first bridges of importance along the line. Soon after leaving them behind, the train sweeps around the magnificent curve of San Bartolomé, passing through its famous orchards and gardens, and bringing into view all the glories of mountain foliage that adorn the sierra at this altitude. Purple and white heliotrope, convolvulus, clematis, the maguey plant, and the cactus are seen in profusion. Birds of bright plumage and butterflies of variegated wings give life to a scene which is impressively silent, save for the hard breathing of the locomotive as it plods sturdily around the curves. Though the valley broadens at San Bartolomé, it is soon enclosed again between gigantic walls of mountains; and, a few

miles further on, the Verrugas bridge, the longest and highest of the Oroya Route, spans the space between opposite walls of granite that rise from the river bed to tower among the clouds. This bridge is five hundred and seventy-five feet long and two hundred and twenty-five feet above the river, which looks like a ribbon of silver as it sparkles at the bottom of the ravine. After crossing Verrugas bridge, the train disappears for a moment in the tunnel of Cuesta Blanca, emerging in the midst of the grandest scenery imaginable as it pushes on through Surco and across the Challapa bridge to Matucana, where a welcome half-hour's stop is made. Matucana is, like Chosica, a favorite health resort, and the pines and eucalyptus trees of the neighborhood give added healthfulness to its pure mountain air. Few people suffer from the rarity of the atmosphere at this altitude, though it is well to spend a night here, if one can spare two days for the trip to Oroya, the rapid ascent from sea level to sixteen thousand feet above being a severe trial to the respiration. *Soroche*, as the mountain sickness is called, does not attack everyone, nor is there any certainty as to its visitation; many people have made repeated trips without feeling any inconvenience, and have been surprised by an attack when they thought themselves immune, while others never reach the high altitudes without suffering from *soroche*. The degree of this most uncomfortable experience varies according to one's constitution. With some it is confined to a strenuous effort "to get one's breath," while, with others, the sensation is that of having the head slowly squeezed in a vice, or inflated by some process that threatens to burst it like an over-filled balloon. None of the phases of *soroche* are agreeable, but, happily, the disturbance disappears as soon as a

lower altitude is reached.



OROYA.

As the railway follows the valley of the Rimac toward its source, the river gorge becomes ever narrower, the enclosing mountains higher, and the scenery more wildly grand and rugged. The railway train follows the tortuous line of the gorge, zigzagging along the precipice, visible only for a few seconds from any point along the route. After leaving Matucana, the course is taken through the very heart of the sierra, the train crossing first the bridge of the Negra quebrada, then the great links of Tambo de Viso and Champichaca in quick succession, these wonderful structures spanning the chasm at short intervals of three or four miles. From the car window, the passenger looks down into the depths below and up to the towering peaks, and feels much as if travelling in mid-air. At Tamboraque, which is situated nearly ten thousand feet above the sea, the scene changes, and the region of the higher sierra comes into view, with its mining towns and snow mountains. San Mateo quebrada, in the depths of which lies the picturesque town of the same name, is hardly passed before the train crosses, a mile away,

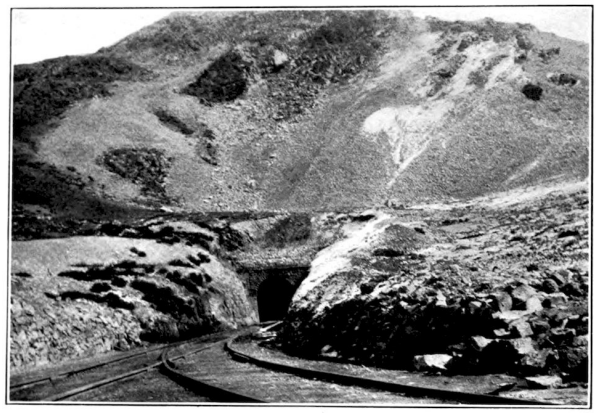
one of the most remarkable bridges of the whole line, the Infernillo. It stretches across a narrow ravine between two walls of rocks, both of which are tunnelled so as to provide a passage for the railway. As the train flashes out on the bridge from invisible depths on one side and disappears as mysteriously on the other, the effect is singularly weird. From this point to Galera tunnel the ascent is very steep and winding, the train climbing five thousand feet in twenty-five miles, crossing several bridges and passing through a number of tunnels.

All along the Oroya Route, from San Mateo to its terminus in the sierra, are scattered mining towns of growing importance. Rio Blanco, five miles from San Mateo, has important smelting works, and Chicla, four miles away, a thousand feet higher up the Cordillera, lies in the heart of a rich mineral district. It occupies a picturesque location, especially as seen from the car window after the train has made the immense loop necessary to carry it across the valley and up the opposite slope on its way to Casapalca and Ticlio. From this eminence a magnificent view of the valley appears, with Chicla nestling below and snow-clad mountains looming in the distance.

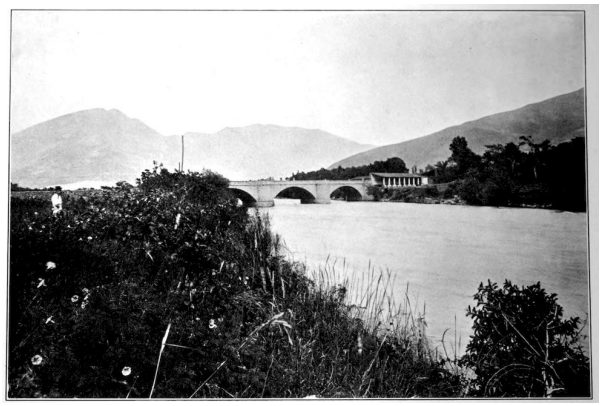
Casapalca is a typical mining town of the sierra, with its smelters spread over the bare, brown hillside, its great chimneys and its smoke. It is situated at an altitude of thirteen thousand feet, and has a cold climate all the year round, invigorating and healthful. From Casapalca to Ticlio the distance is about ten miles, and the region of perpetual snow appears as the train pulls up the last few leagues toward the Galera tunnel. The summit of Mount Meiggs, which is seventeen thousand five hundred and seventy-five feet high, is nearly always wrapped in snow, though the tunnel entrance is below the

perpetual snow line.

Of the sixty tunnels along the Oroya Route, that of Galera is the longest, measuring nearly four thousand feet in length. It is in the middle of this tunnel that the highest point along the line is reached. From this tunnel eastward, the train descends toward Oroya, passing through the mining town of Yauli and skirting the bank of the inter-Andean River Mantaro, a branch of the Perene, which, later, joins the Ucayali on its way to the main waters of the Amazon. When the train stops at Oroya, sunset is already approaching, and the colors of the retiring monarch of day are to be seen reflected on the surrounding peaks and glowing in the western sky. From the window of the little hotel where lodging is found for the night, one looks on a humble though interesting scene of pastoral simplicity. Llamas graze wherever the coarse puna grass is found, and an occasional vicuña may be seen. The altitude of Oroya is little more than twelve thousand feet, and a greater descent is made from Oroya to Jauja and Huancayo, the latter being only about ten thousand feet above sea level. From Oroya to Cerro de Pasco, the railway makes an ascent of nearly two thousand feet.

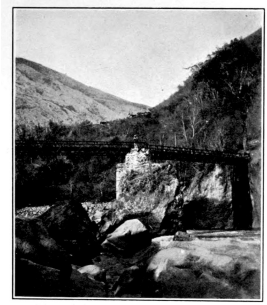


GALERA TUNNEL, HIGHEST POINT ON THE OROYA RAILWAY, NEARLY SEVENTEEN THOUSAND FEET ABOVE THE SEA.



STONE ROADWAY ACROSS THE HUALLAGA RIVER, IN HUÁNUCO.

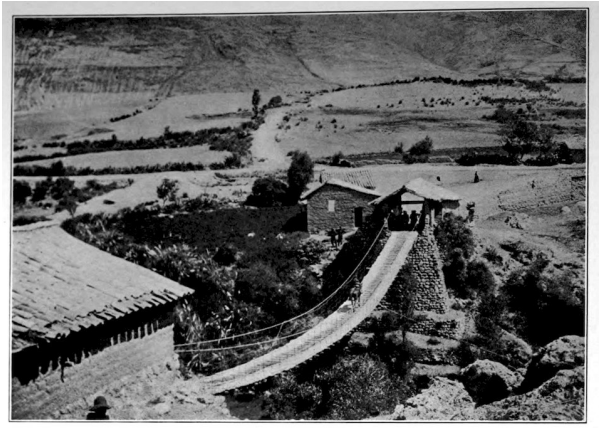
CHAPTER XXVIII
A TRIP OVER THE SOUTHERN ROUTE— NEW RAILWAYS AND PUBLIC ROADS



IRON BRIDGE OVER THE URUBAMBA RIVER.

In no country have greater obstacles been overcome in the construction of railways and public roads than in Peru, the physical features of which present the most varied peculiarities. The millions that were spent in building the Oroya railway alone would have sufficed to cover many times its mileage on a level plain; and nearly all the railways of the country present evidences of difficult engineering and expensive construction. The lines at present in operation cover about fifteen hundred miles, while those projected and under construction will more

than double that mileage. Most of these railways are the property of the state, the Peruvian Corporation having the use and management of them until 1956. Several important lines belong to Peruvian or foreign enterprises, or to private concerns; and in the extension of existing railways, these enterprises play an important part. The branch from Oroya to Cerro de Pasco was built by North American capital; and new lines are being constructed by other foreign companies. The railways which in 1890 were turned over to the Peruvian Corporation for a term of years in cancellation of the foreign debt of Peru, included, in addition to the Central, or Oroya Route, the Southern railway, and the shorter lines from Paita to Piura, sixty miles; from Pacasmayo to Guadalupe and Yonan, the same distance; from Salaverry to Trujillo and Ascope, fifty miles; from Chimbote to Suchiman, thirty miles; and from Pisco to Ica, fifty miles. Some of these lines have since been extended, the Southern railway having been completed to Cuzco in the present year.



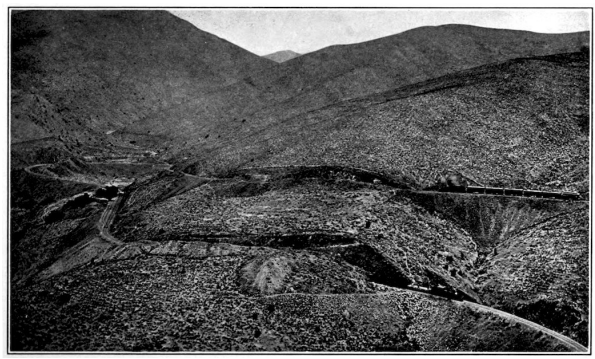
ANCIENT SUSPENSION BRIDGE ON THE ROAD

FROM HUANCAYO TO CAÑETE.

The Southern railway covers a distance of two hundred and eighty-five miles, from the seaport of Mollendo to Juliaca, where it divides, the main line going from Juliaca to Cuzco, two hundred miles to the north, and a short branch extending south for twenty-five miles to the port of Puno, on Lake Titicaca. The first section of this railway was built in 1870, from Mollendo to Arequipa, across the arid sandhills of the coast. A journey over this of the road has little to offer in variety of scenery, yet there is a peculiar fascination about its drifting crescents that seem to move with rhythmical undulation like the waves of the sea. Barren and dull as the prospect appears, it is not without interest, because so unlike anything one sees elsewhere. Along the first part of the route, a glimpse of green fields brightens the view as the train skirts the valley of Tambo before entering the Pampas of Cachendo and Islay, where not a blade of grass is to be seen. But the most of the route lies across the Pampas until, within a few miles of Arequipa, the sierra comes into view, and the fertile valley of Vitor is passed, with its plantations of maize and its flourishing orchards. From this point, a new railway is being built to the valleys of Siguas, Majes, and Camaná, in southwestern Arequipa. As the train speeds through Uchumayo, Tiabaya, and Tingo, the dreariness of the desert is forgotten in the smiling gardens of the *campiña*, and when a curve of the road shows Arequipa's white towers against a background of green with the snow-crowned Misti just behind, the traveller is ready to believe all that enthusiasm relates in praise of its charm.

Mollendo, the seaport terminus of the Southern

railway, is one of the most important cities of the southern coast. As it lies within the arid region, its water supply comes from the sierra eighty-five miles distant, through an aqueduct made of iron pipes, from which half a million gallons of water are discharged daily. This is said to be the longest iron aqueduct in the world. The port of Mollendo is visited by all ships trading on the west coast, and is the chief outlet for an extensive region in Peru and northwestern Bolivia. In order to improve the port, a breakwater is now being constructed along a reef of partially submerged rocks, extending about six hundred feet to the northeast of Ponce Island, which forms the harbor. This breakwater will protect the bay from the heavy surf which formerly dashed over the rocks, and will thus facilitate the working of the launches in loading and unloading merchandise from the ships, besides increasing the discharging capacity of the port. The breakwater consists of a sea wall of concrete on the inner side of the reef, with heavy concrete blocks weighing many tons, placed irregularly to seaward to break the force of the surf. A new landing-place of iron and concrete is also to be constructed.

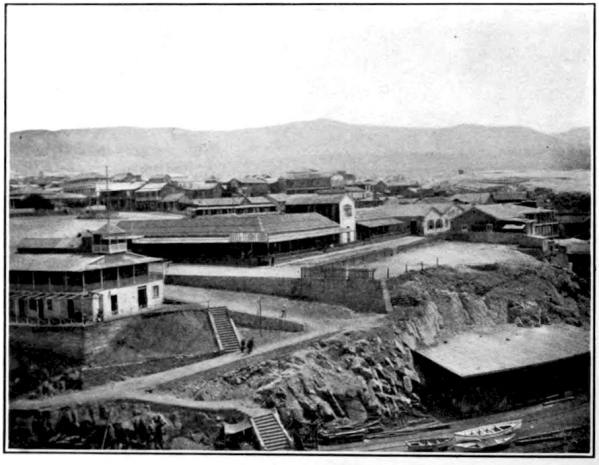


RAILWAY UP THE SIERRA FROM MOLLENDO TO AREQUIPA.

The railway from Mollendo to Arequipa reaches its highest altitude at its destination, Arequipa being situated eight hundred feet above sea level. From Arequipa to Puno the ascent is much greater, reaching fifteen thousand feet at Crucero Alto, about midway along the route. The first train from Arequipa to Puno arrived at the shore of Lake Titicaca on the 1st of January, 1874. The cost of this railway was four and a half million pounds sterling. Along its route are several bridges, and a tunnel four hundred feet long pierces the mountain about thirty miles east of Arequipa. As the train begins its ascent from Arequipa to Juliaca, the city remains in view for several miles, and the white crest of the Misti flashes in sight several times before it is hidden finally behind the higher peaks of the sierra. After crossing the Chili River, over a massive bridge sixteen hundred feet long and seventy feet above the stream, the train makes a rapid run to Yura, fifteen miles distant, where the most noted mineral springs of Peru are situated, a singularly picturesque resort.



MOLLENDO, TERMINUS OF THE SOUTHERN RAILWAY.



THE TOWN OF MOLLENDO.

From Yura, the ascent soon brings one to the region of the *puna*, and here very little vegetation is to be seen. Pampa de Arrieros is as bleak and barren as a plateau at an altitude of thirteen thousand feet always is; and the train speeds along for thirty miles

with little change of scene until it crosses the Sumbay bridge and climbs up to Vincocaya and Crucero Alto. From Pampa de Arrieros, a magnificent view of the snow mountain Coropuna is presented, this lofty peak towering nearly twenty-three thousand feet above the level of the sea. The volcano Ubinas comes into view a few leagues beyond Vincocaya, just before the station of Lagunillas is reached. Lagunillas, or "Little Lagoons" is so called from the lakes of Cachipascana and Saracocha, which lie on the boundary line between the Departments of Arequipa and Puno, at an altitude of thirteen thousand six hundred feet, more than a thousand feet higher than Lake Titicaca. There are few signs of human activity at the smaller railway stations of the *puna*, only a few cloaked figures appearing on the platform as the train stops; but at the junction of Juliaca the scene is one of animation, and many enterprising venders congregate outside the car windows to sell their wares. The Indian women, in their short skirts and *mantos*, or shawls, and their flat, stiff-brimmed hats, present a curious spectacle to the foreign traveller. Their dress is very sombre, in contrast to the bright colors worn by the Indians of the lower sierra. In Puno, one sees both the Aymará and the Quichua Indians, these two races meeting on the shores of Lake Titicaca. The Aymarás are better sailors than their cousins of the lower valleys, and the native boats, or balsas, that ply the lake are usually owned by Aymará traders. The balsas are made of the reeds of totora which are found on the banks of the lake, and are so lashed together as to make the skiff water-tight and not easily capsized.

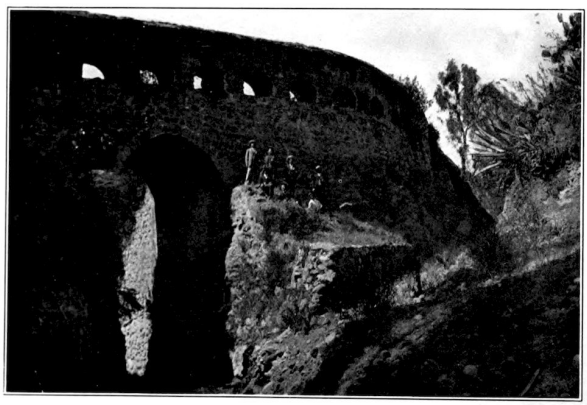


NEW RAILWAY BRIDGE AND OLD COACH ROAD
BETWEEN SICUANI AND CUZCO.

A few months after the opening of the railway from Mollendo to Puno, two screw steamers, the *Yavary* and the *Yapura*, were launched for service on the lake, having been brought out from England in pieces, which were carried up to Puno with great difficulty and put together in the company's factory on the lake shore. New steamers have since been added; the *Inca* and *Coya*, recently launched, have a capacity of five hundred tons, are lighted by electricity, and provide accommodations for a hundred passengers. The voyage from Puno across to Guaqui, the Bolivian port, is made in a day.

From Juliaca to Cuzco, the journey is one of constant and varied interest. Nature presents many aspects in snow peaks and sloping valleys, and on the plateau are to be seen herds of llamas and alpacas. At the railway stations, groups of Indians offer for sale curiously-shaped objects in pottery, and the brilliantly colored blankets of this region. The jars, water-bottles, and ornaments which they make are often highly glazed and wrought in unique fashion. Horses, bearing cavaliers of the time of Charles V., in

full armor, are favorite ornaments, though there are also water-carriers and peddlers with packs on their backs, and market women of wonderful dimensions. Most of these articles are made to be useful as well as ornamental, serving as water-bottles, toothpick-holders, match safes, etc. As works of art these efforts are among the crudest, but they are made by the most primitive process and represent much patience and industry. At Pucará, these venders throng the station platform, Juliaca being more noted for its blanket weavers. The Indians are very industrious, and whatever load they may be carrying is never allowed to interfere with their spinning, which goes on all the time, the bundles being strapped on their backs so as to leave their arms free.



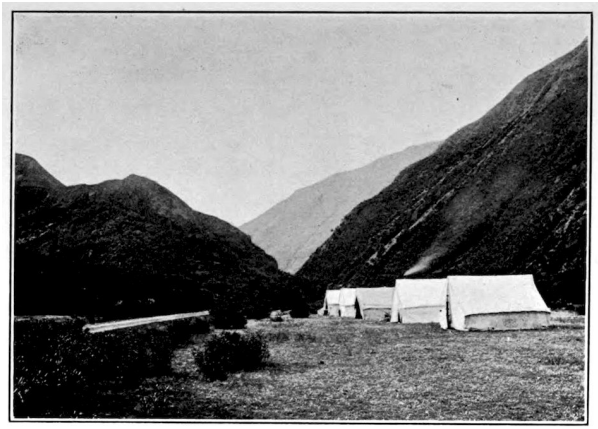
ANCIENT VIADUCT SOTOCCHACA, AYACUCHO.

From Tirapata, the headquarters of the Inca Mining Company and an important town of the plateau, the railway crosses a bridge and makes a slight ascent to Ayaviri and Santa Rosa, and a steeper climb to La Raya, which is the highest point between

Juliaca and Cuzco. La Raya marks the boundary between the Departments of Puno and Cuzco, and is also the summit of the watershed which divides the Amazon system from that of Lake Titicaca. It is situated at an altitude of fourteen thousand one hundred and fifty feet above sea level. From La Raya, the train descends rapidly to Aguas Calientes (hot springs), Marangani, and Sicuani, two thousand five hundred feet lower, in the valley of the Vilcanota River. Before the completion of the railway to Cuzco, a diligence carried passengers from Sicuani to the ancient Inca capital, and, although the modern method of travel is to be preferred for many reasons, there was something charming in the drive along the old coach road that cannot be enjoyed by the traveller who is being whirled over the route at railway speed.

Formerly, the train arrived at Sicuani in the evening and passengers spent the night in one of the quaintest and most interesting towns of Peru, before taking the diligence to continue their journey to Cuzco. The market place of Sicuani is a glow of color when the Indians fill it with their wares. In the early morning they may be seen coming down the mountain into the town, the men wearing a dress introduced by the Spaniards during the time of the viceroyalty, with knee trousers and a coat of the period of Louis XIV., the women gorgeous in their *almillas*, or chemises of bright red or yellow; their *chamarras*, jackets of bright blue or green velvet; their *chumpes*, many-colored scarfs wound around their waists; and their flat, broad-brimmed hats made of cloth, lined with red and covered with silver braid. They scurry along the mountain road in high glee, their llamas in the lead with heads erect and long straight ears adorned with tassels of red, yellow

and green woollen yarn. All the dignity of the procession is borne in the stately carriage of the llamas, whose leisurely movements are never disturbed by anything but fright.

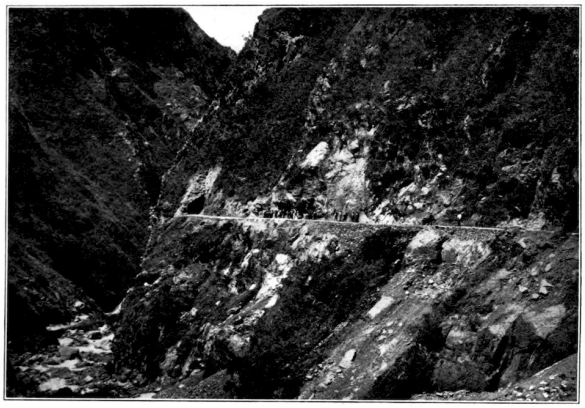


RAILWAY ENGINEERS' CAMP ON THE LINE BETWEEN CHECCACUPE AND CUZCO.

Since the railway has been opened to Cuzco, there is no longer any necessity to break the journey between Sicuani and that city, as was done in the days of the diligence, when a stop was made at Cusipata, "the happy place," after a wonderful ride along the valley of the Vilcanota, crossing the Checcacupe River and revelling in scenes full of historical interest and romantic charm. The second day's ride used to take one from Cusipata to Cuzco, past the ruins of Viracocha's famous temple, and close to the lake of Urcos, where, tradition says, the chain of Huascar was buried when the Inca's subjects learned that the Spaniards were coming to Cuzco. This wonderful chain of gold, which is said to have been long enough to enclose the plaza of Cuzco three

times and so heavy that each link weighed a hundred pounds, has been the object of many expeditions to Urcos. Near this spot, Almagro and Pizarro fought one of their bitterest battles, and in the neighborhood tradition locates many victories of the Incas' armies in earlier times.

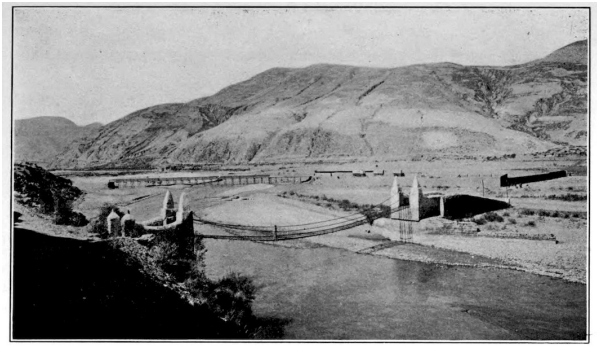
The rope bridges formerly swung across the river have in many cases been replaced by bridges of stone, though a few of the older construction remain and are still strong and serviceable. Ruins of the ancient aqueducts are to be seen, as well as the Incaic *andenes* of the mountain side. The road passes through deep gulches mantled with green and under the shadow of sheer palisades towering a hundred feet above. Rippling streams pour their silvery tide into the river that winds its broadening course along the valley, and pepper trees, eucalyptus, furze bushes six feet high, and prickly cactus, grow in profusion along the roadside. The present railway follows closely the old diligence road. From Urcos, a branch line has been surveyed to the port of Tahuantinsuyo, on the Madre de Dios River, and another line is projected to connect the city of Cuzco with Santa Ana, the capital of the province of Convencion, in the same department. The immense importance of the railway to Santa Ana lies in the facilities it will afford for traffic in the region of the Montaña that is richest in coca and other valuable products. The law authorizing the construction of this line, prepared by Dr. Benjamin de La Torre, was passed by Congress in October, 1907, and the work is to be completed in three years more.



HIGHWAY BETWEEN THE SIERRA AND THE MONTAÑA. IN THE DEPARTMENT OF JUNÍN.

Not only have the Central and Southern railways been extended and supplemented with branch lines within the past four years, but nearly all the existing railways of the republic have been brought to form links in the general system which the government has planned for the facilitation of traffic throughout the whole country. From the trunk line,—which, when completed, will extend from the border of Ecuador in the northwest to that of Bolivia in the southeast,—branches are being built to the head of navigation on all the great waterways of the upper Amazon. These lines will open up the vast region of the Montaña to the ports of the Pacific, and will multiply the available resources of the country a hundredfold. Products of the interior which have been cut off from the consumers of the coast by the great wall of the Andes, will be exchanged for goods brought to the Pacific ports; and months will be saved in the transportation of articles required for household use in the Amazon valleys. It will no longer be the custom for deputies from Iquitos to

travel to Lima by way of Europe and Panamá, as at present, rather than across their own country, because the foreign trip takes less time. One of these branch lines is that previously mentioned as under construction to connect Urcos, on the Southern railway, with the port of Tahuantinsuyo on the Madre de Dios; another is being built from Oroya to the Ucayali River, passing through Tarma and along the present road to the Pichis and Perené Rivers. It is to be completed in 1913. A third line is entirely new, to be constructed from the port of Paita to Puerto Limon on the Marañon River, with a branch to Puerto Yurimaguas on the Huallaga.



VIEW OF THE VALLEY BETWEEN SICUANI AND CUZCO, SOUTHERN ROUTE.

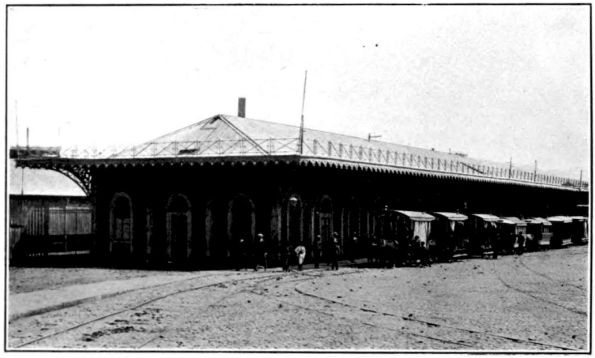
All the railways projected and under construction to connect the Pacific seaports of Peru with the Amazon tributaries are of political as well as commercial importance, as they will serve to unite in closer bonds the people of the coast, the sierra and the Montaña, hitherto so remote from one another as to have few interests in common, except such as tradition and sentiment have preserved.

The port of Paita offers many advantages as the Pacific terminus of a railway to the Amazon waterways. From Paita to Puerto Limon the distance is only four hundred miles, and from Puerto Limon to Pará it is nearly three thousand miles. At present, most of the commerce of the Montaña is carried down to Pará over the Amazon and its tributaries, and many of the river routes are even longer than that from Puerto Limon. It is estimated that the railways between the Pacific coast and the Amazon will not only provide much more rapid transportation, but also a more economical service.

The railways of the coast have been extended during the past four years both longitudinally and in the direction of the sierra. From the port of Tumbes a line was recently completed to La Palizada and the landing-place of the port was improved by the construction of a steel pier eight hundred feet in length. The Pacasmayo and Yonan railway has been extended to Chilete and Cajamarca, to afford an outlet for the cereals and other products grown in those sections of the sierra. From Chimbote to Huaraz and Recuay one of the most important of the coast railways has been built. A line is projected to run direct from Cerro de Pasco to the coast, with its seaport terminus at Huacho, the concession for its construction having been given to a North American capitalist. An important new railway connects the port of Ilo with the city of Moquegua; it was completed during the last months of President Pardo's administration. Along the shore of the Pacific, a railway has recently been completed from Lima to Huacho on the north, and another is under construction from the capital to Pisco in the south.

Not only has railway construction received a great impetus under the energetic and progressive

government of the past few years, but the public roads of the country have been extended and improved, new bridges have been built, new wharves constructed in several ports, and greater attention paid to commercial facilities than ever before.



SOUTHERN RAILWAY STATION, AREQUIPA.



LLAMAS OF PUNO EMBARKING ON A BALSA, LAKE TITICACA.

CHAPTER XXIX
PASTURE LANDS OF THE PLATEAU—THE ALPACA AND THE VICUÑA OF PUNO



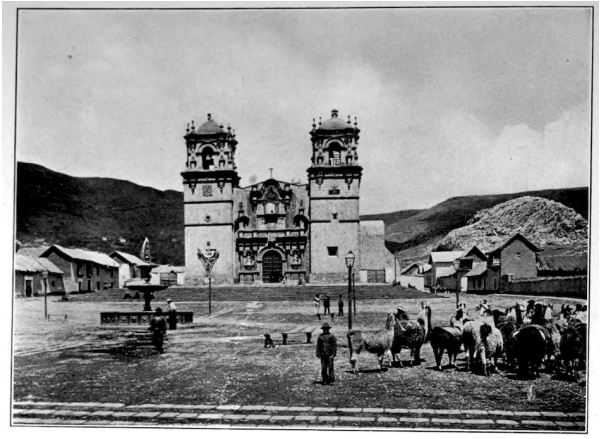
A NATIVE FAMILY OF THE PUNA.

The extension of railways in Peru is destined to aid greatly in the development of one of the most promising industries of the country, the raising of cattle, sheep, alpacas, and other live stock. On the high tablelands of Cajamarca, Junín, Ayacucho, and Puno, and in the upper valleys of Cuzco, the climate and pasturage are particularly adapted to cattle-farming and to the production of a hardy kind of sheep, easily cared for and capable of great improvement under scientific culture. The difficulties

of transportation formerly interfered with success in cattle-raising; but, with the building of new railways that furnish facilities in shipping the cattle, hides, and wool from the interior, this industry has received great encouragement and is now in a more thriving condition than ever before. Some of the large ranges of the plateau cover an area of more than a hundred square miles and afford pasturage for twenty-five thousand head of cattle. On the plains of Puno, thousands of cattle, sheep, and alpaca are pastured, the wool industry receiving especial attention in this department, which may be called the “wool-growing state” of Peru.

The cattle of Cajamarca, La Libertad, Ancash, Junín, Lima, and Arequipa are the best, as in these regions there is abundance of lucerne, grass, sorghum, and other good pasturage. In these departments, also, the native stock has been improved by crossing with foreign varieties, imported for the purpose. The criollo cattle, the result of cross-breeding, are a fine race, and good for dairy purposes, cows giving as much as three or four gallons of milk daily. The imported cattle usually belong to well-known European stock, chiefly the Holstein, Brown Swiss, Ayrshire, Devon, and Jersey varieties. The Sociedad Ganadera de Junín is doing much to raise the standard of cattle culture in that department, and is establishing dairies for the manufacture of butter, cheese, and other products, which are now largely imported from Europe. On some of the sheep farms the ewe’s milk is used in making a very fine quality of cheese, and it is believed that this industry may be so developed as to compete with the famous Roquefort cheese.





THE PRINCIPAL PLAZA OF PUNO.

Nearly all the native live stock of Peru is of Spanish origin, the first horses, cattle, and sheep having been imported at the time of the Conquest. The llama, alpaca, and vicuña are, of course, of Andean origin. The Peruvian horses are descendants of the Arab stock, the best specimens being reared on the coast, though there is ample opportunity for increasing both the quality and the number of good horses in the inter-Andean region, and, especially, on the higher slopes of the Montaña. The government is devoting considerable attention to the improvement of the live stock of the country, the National Society of Agriculture stimulating endeavor in this direction by competitive exhibitions.

The live stock farms show the effects of progressive enterprise. The Atocsaico hacienda, covering eighteen square leagues on the plateau of Junín, has fourteen leagues enclosed in wire fences, and is provided with many modern conveniences. The administration house is a commodious dwelling built of wood and lined with zinc, besides which

there are outhouses, storerooms, and stables, and a small hydraulic press. The hacienda also has corrals and a bathing place for the sheep, built according to the Australian system, a tank of concrete for the water and iron apparatus arranged over an oven for heating water and preparing the bath. Ten Scotch shepherds are employed, and they are well paid, having houses provided for them, with some of their food supplies, besides good monthly wages. The Scotch collie accompanies his master, and, in addition to ten of these dogs, three Scotch greyhounds are kept; all the dogs are provided with comfortable kennels. Another farm of the same region, the Castaneda hacienda, has a fine dairy and a tannery completely equipped for the treatment of all kinds of skins. There is a large field in Peru for the tanning industry, which is still in the infancy of development.

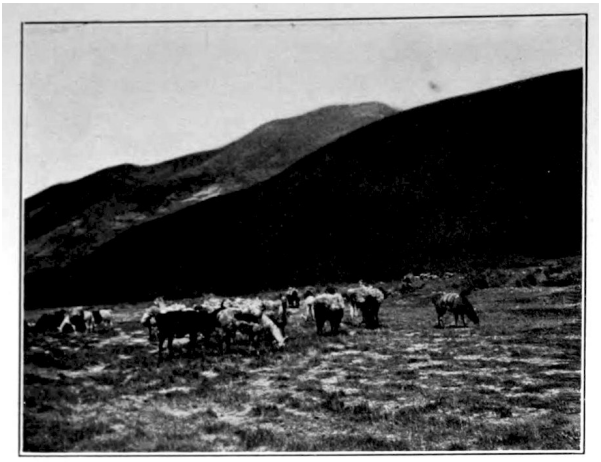
The native sheep of the plateau are of small stature, long-legged, thick-skinned, and have a rough and scanty fleece; but when this *puna* variety is crossed with the imported merino sheep, the criollo offspring are larger, not so thick-skinned and have abundant wool of a much curlier and finer quality. The shearing takes place annually, the production being from five to eight pounds of wool per head, according to the age of the sheep and the kind of pasture. The most important wool-growing industry is that of the plateaus on which the llama, alpaca and vicuña have their haunts.



SHEEP ON THE PASTURES OF ANCASH.

The Department of Puno is particularly noted for its alpacas, which have remarkably heavy fleeces of great length. The alpaca is sheared every two years and gives from six to nine pounds of wool, the best quality being that of the fleece taken from the animal when three or four years old. The wool of the llama is much coarser, and that of the vicuña a great deal finer, than the alpaca's wool. The llama, sometimes called the "camel of the Andes," is chiefly valued as a beast of burden, while neither the alpaca nor the vicuña is employed in this way. The alpaca, a smaller animal than the llama, and more stockily built, is usually brown or black in color, has shorter legs and carries itself with less stately dignity than the prouder llama, which seldom curves its long neck, holding its head high and turning it from side to side with a leisurely movement, as it strides along with slow, measured tread. The llama, alpaca, and vicuña are best understood and most easily managed by native Indian shepherds, who seldom have any trouble in leading them wherever they will. The Indian never treats his pastoral charge with cruelty,

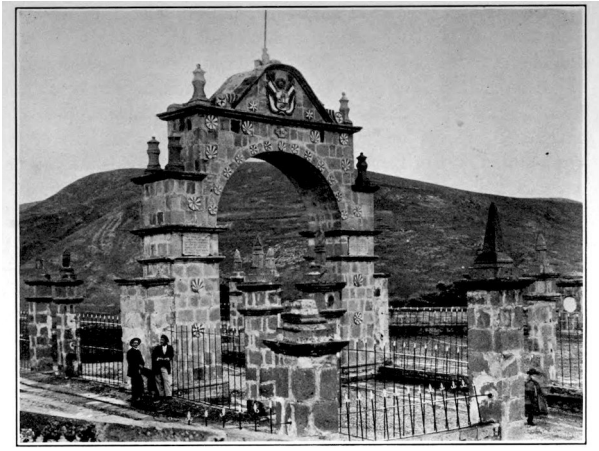
and his methods are distinguished by that nonchalance and abundant leisure which seem to be his most marked characteristics. The vicuña produces less wool than either the llama or the alpaca, but its fleece is of a much finer quality, which brings better prices in the European market. Peru exports annually about four million pounds of wool.



LLAMAS GRAZING ON THE PUNA.

The culture of vicuña wool deserves especial attention as it is one of the most lucrative industries of the country, and, with intelligent and persevering devotion to its interests, may be developed far beyond its present condition. The existence of the vicuña in Peru dates back to pre-Columbian times, when it was a favorite offering of the Incas in sacrifice to the God of the Sun at the great feast of Raymi. The Spaniards gave it the name of “carneiro de tierra,” or land sheep; and naturalists who travelled in Peru during the time of the viceroyalty classified it as belonging to the camel family.

The vicuña stands from three to four feet in height and has a long slender neck on which is set a small, rather delicately-shaped head with narrow pointed ears that stand upright; the body is about three or four feet in length, and the legs are long and very slender, the hind legs being longer than those in front, which is an advantage to the animal in its mountain climbing. The fleece is a delicate light tan color, darker on the back than elsewhere, the coat showing light under the body and on the inside of the legs, where it is almost white. The vicuña has no horns and its chief defense is the same as that of the llama, which shows displeasure by spitting at the offending object. Almost as soon as born, at least within a few hours after making its entrance into the world, this remarkable little animal is ready to follow its mother on a long and tiring run, and by the second day it will show wonderful strength and velocity in keeping up with the older one, especially if they are fleeing from pursuers.



ARCHED GATEWAY OF PUNO.

Only in a very limited region of the Andes is the vicuña to be found, chiefly in Peru and Bolivia, where it seeks the highest parts of the sierra at an altitude of from ten thousand to fifteen thousand feet above sea level, in a region where the temperature is below freezing point. An interesting description of the vicuña's habits is given by a Peruvian writer, Señor G. Gutierrez Madueno, who has made a careful study of this animal. He says that as soon as a family of young vicuñas are full grown,—that is, when ten months or a year old,—the females make such an onslaught on their brothers, kicking and biting them, that the latter are forced to leave the maternal shelter and go elsewhere, either to form their own ménage in an Adam's paradise, or to seek mates in other homes and establish new relations. In any case, not more than one male is permitted in a herd, which used to number as many as fifty females, though few are now seen to have more than twenty. The chosen male always leads the herd, keeping a certain distance ahead so as to warn them of any approaching danger; this he does by making a curious sound, at which his followers retreat to a safe distance, usually up the cliffs, from which they can look down on the intruder and satisfy their curiosity. If a hunter kills the male, the entire herd surrounds the dead body in an effort to resuscitate it, manifesting every sign of grief; if, on the contrary, one of the females is killed, it is left to its fate, while the survivors make all speed to a place of safety.

On the high plains and sierras of Puno the hunting of the alpaca and the vicuña for their wool has been active ever since colonial days, though it is only within recent years that the necessity for protecting this important source of wealth has occupied the attention of the authorities. The government is now

thoroughly awakened to the danger threatened by a constant and reckless destruction of these valuable wool-bearing animals, and laws have been adopted looking to their preservation. The city of Puno, founded by the Viceroy the Count of Lemos in the seventeenth century, is the central market and shipping point for the alpaca and vicuña wool of a large territory, and in the museum of the city are to be seen some rare specimens of beautiful textiles woven from these products.

The city of Puno lies on the border of Lake Titicaca, overlooking that picturesque body of water more than twelve thousand five hundred feet above the sea. It is an interesting town, with its great central plaza, its fine old churches, and the handsome stone arch gateway that was built under the viceroyalty. A statue in the plaza honors the memory of a brave patriot who exchanged his judicial robes for the uniform of a soldier and fell fighting for his country in the last war. The hospital and orphanage of San Juan de Dios, founded more than thirty years ago by the Benevolent Society, looks like a haven of comfort, surrounded by pretty flower gardens and directed by sweet-faced Sisters of Charity. The national college of San Carlos represents the city's advancement in educational matters, its curriculum embracing practical as well as theoretical instruction. Puno has archæological interests also as it lies in the centre of a district in which are found stone monuments of great antiquity. Sallustani is the most famous of these ruins, with a round tower of unknown origin.



LLAMAS—SHOWING ONE RECENTLY SHEARED.



CUZCO, THE ANCIENT CAPITAL OF THE INCAS' EMPIRE.

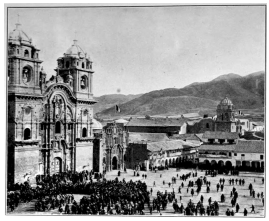
CHAPTER XXX
CUZCO, THE ANCIENT INCA CAPITAL



ANCIENT ADOBE ARCHWAY NEAR CUZCO.

As the Imperial City of the Children of the Sun, Cuzco was, four centuries ago, the metropolis of a vast domain, greater in extent and richer in treasure than most civilized countries of its day. Few capitals rivalled the chief city of the Incas in wealth and population at the time of the Spanish invasion, when, with its rural environs that stretched out for leagues in every direction, it numbered two hundred thousand inhabitants, and was the centre of religious and social influence in all Peru. Every subject of the Inca looked toward Cuzco with pride and reverence,

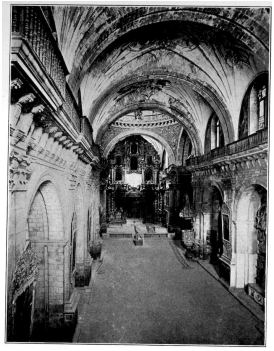
glorying in its palaces and temples and bringing tribute to its sovereigns from the remotest provinces, in adoration of the royal grandeur and power. Gold, silver, precious stones, and fine textiles were constantly added to the storehouse of treasure which the sacred city guarded as the divine right of its princes. No wealth was ever permitted to leave its precincts. It is no wonder that the Spaniards were amazed at the magnificence of its temples and the abundance of its treasure. For centuries, the contributions had accumulated, and with each succeeding emperor the splendor of the royal palaces was enhanced by new gifts, and the golden disks in the Sun temples grew larger and of finer workmanship.



A FEAST DAY CELEBRATION, SHOWING THE UNIVERSITY AND THE JESUITS' CHURCH, CUZCO.

It is impossible to visit Cuzco without finding its wonderful stone walls and ancient ruins objects of increasing interest and curiosity. Every street and alley tells a story of Inca days, old walls of Incaic architecture forming the base of many of the modern edifices. In Cuzco more than in any other city of the

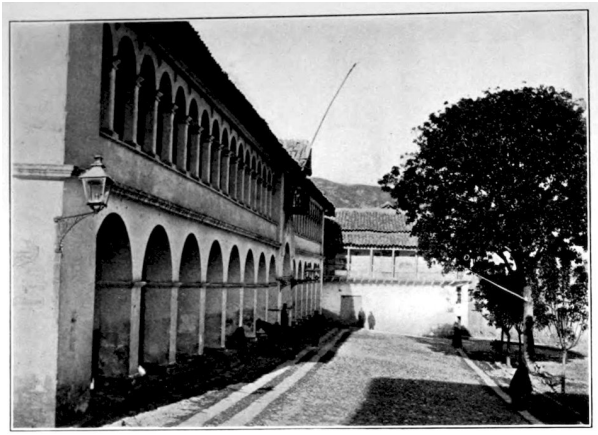
New World, the ancient landmarks have been preserved in the midst of modern changes. The Temple of the Sun and the great fortress of Sacsahuaman, “the Capitol and Coliseum of Peruvian Rome,” still present interesting features to the sightseer, notwithstanding the vandalism of the Conquerors and the destructive elements of time. Not only is the convent of Santo Domingo built on the foundation walls of the ancient Coricancha,—the greatest and richest of all the temples of Inca worship,—but a Christian altar occupies the very place where the sacred emblem of the Sun god was guarded by the high priests of Tahuantinsuyo, and the cells of the convent of Santa Catalina are the same chambers that were once reserved for the Virgins of the Sun. The cloister of Santo Domingo is formed of massive stone columns, which support a beautifully carved archway surrounding the *patio* or inner garden of the convent. This was one of the first edifices built by the Spaniards in Peru; and a short distance away is the historic spot where the Conquerors formed their quartel and took refuge when overpowered by the superior numbers of the Indians. Tradition relates that, on one occasion, the Spaniards were besieged in this entrenchment, and were about to perish,—the Indians having set fire to the defences,—when the Virgin Mary descended in a cloud to their relief, accompanied by the patron saint of Spain, Saint James, or “Santiago,” on a white horse. By this divine interposition, the flames were extinguished and victory rewarded the brave propagators of the faith. The cathedral was erected near this spot, one of its chapels, called “Our Lady of the Triumph,” serving to commemorate this miracle.



INTERIOR OF THE JESUITS' CHURCH, CUZCO.

The old churches and other structures of colonial times are as interesting in their way as the remains of Incaic architecture, and Cuzco is full of reminiscences of the viceroyalty. The cathedral, built in the style of the Renaissance, was begun soon after the Conquest, and was not completed until ninety years later, in the middle of the seventeenth century. It is of stone and the cost of construction was so great that one of the viceroys remarked "it would have been less expensive in silver." The interior consists of three naves, separated by stone pillars which support high, vaulted arches; in the central nave is the choir, the carving of which is superb; and in front of it stands the high altar, covered with silver. Two organs fill the church with the music of their rich tones on Sundays and feast days. The cathedral has many paintings, one of which, *El Señor de la Agonia*, is a masterpiece, said to be an original Van Dyck. In the sacristy are portraits of the popes and of all the bishops of Cuzco. One of the most precious possessions of the cathedral is the monstrance, which is ornamented with pearls, diamonds, emeralds, rubies and other precious stones

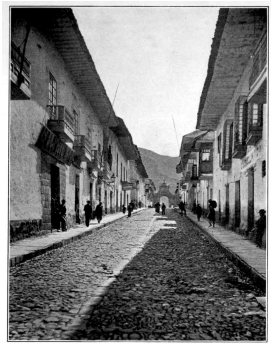
of great value. In the naves to the right and left of the main entrance to the cathedral are chapels dedicated to the images of the Virgin, our Lord and the Saints, worshipped in special commemoration of some miracle. The Indians are particularly devoted to *Our Lord of the Earthquakes*, represented by an image that is blackened with the smoke of candles that have been placed on the altar by innumerable worshippers. It is not unusual to see the space in front of this chapel occupied by a group of Indians on their knees, gazing in adoration on the image of *El Señor de los Temblores*, whom they regard as their especial protector. Their religious processions in his honor are held on Monday of Holy Week and are attended by an immense concourse.



THE PREFECTURE, CUZCO.

The signal for beginning a religious procession in Cuzco is given by the ringing of the great bell of the cathedral, the “Maria Angola,” one of the richest and clearest-toned bells in the world. The history of the “Maria Angola” is interesting. It is named in honor of

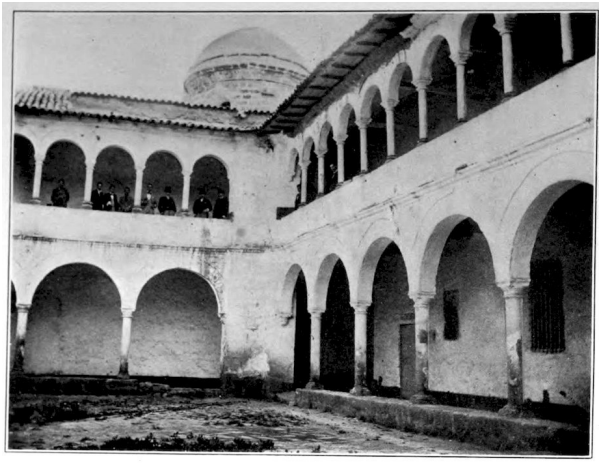
a pious lady of Cuzco who gave three hundred pounds' weight of gold to be used in casting it. This enormous bell, which is large enough to cover a group of eight men, was cast in the city of Cuzco in 1659. An inclined plane had to be built from the cathedral tower to the street in order to raise the colossal piece of bronze to its place, and the task required the employment of a host of workmen. The prevailing controversy of the time when the bell was made is indicated by the words engraved on its border: *Ora pro nobis, Alabada sea el Santisimo Sacramento del Altar y la Purisima Conception de Nuestra Señora, sin pecado original* ["Pray for us; Glory be to the most holy sacrament of the Altar and the most pure conception of Our Lady, without original sin."] The rich, sonorous tones of the "Maria Angola" may be heard twenty-five miles away from Cuzco, and the music is most beautiful and potent to incline one to a spirit of reverence. When its clear tones announce the elevation of the Host, the venders in the market place fall on their knees and the business of buying and selling is suspended while the solemn voice from the cathedral tower calls to a more sacred duty. It is said that the soft, vibrant tone of the "Maria Angola" bell is due to the great amount of gold in its composition.



CALLE MARQUEZ,
CUZCO.

When one visits the chief places of interest in Cuzco, there is so much to be seen that it is customary to divide the time so as to make separate excursions to the Incaic ruins, the old colonial churches and palaces, and finally to the places where modern enterprise is to be seen. A day among the wonders of Sacsahuaman, the Rodadero, the ancient walls of Pachacutec's palace, the house once occupied by an Inca "medicine man" (easily recognized by the seven serpents carved in relief on the façade), the narrow alleys with their curious legends, is sufficient to inspire enthusiasm for a trip to the neighboring town of Pisac, where it is possible to climb the mountain to the observatory of Inti-Huatana and spend interesting hours in speculation as to the uses the Incas made of the edifice that once topped this almost inaccessible eminence. Still more fascinating are the ruins of Ollantaytambo, which lie a few leagues north of Cuzco, the site of stupendous monuments of Incaic architecture, and once the favorite summer residence of the sovereigns of Cuzco. From the height of its walls, the prospect sweeps to the far horizon, following the beautiful Urubamba valley, or narrows to right and left where high mountains shut out a larger view. Far up the sides of these towering cliffs the Incas' subjects were buried in caverns hollowed out like swallows' nests, the openings being covered over with earth to hide their sepulchre. It is not known where the bodies of the Incas themselves were hidden when they were taken from the Temple of the Sun at the approach of the Spaniards. A great treasure awaits the discoverer, for it is said that when an emperor died his body was embalmed and placed in the Temple of the Sun on a

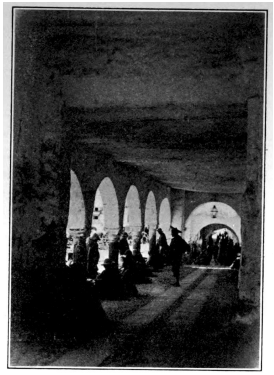
throne of gold; both the golden thrones and their occupants disappeared with the advent of the Conquerors and they have never been found.



THE UNIVERSITY OF CUZCO.

On the site of the Church of the Compañia, or the Jesuits' church, in the Plaza Matriz, once stood the palace of the Inca Huayna-Ccapac in the midst of gardens that covered the area now occupied by the church and the neighboring University of Cuzco. The three plazas now known as Matriz, Regocijo, and San Francisco, then formed a single large square, in which were celebrated the grand public festivals dedicated to the Sun; it was this large square which was encircled by the celebrated gold chain of Huascar. None of the convents and churches built during the viceroyalty show greater architectural beauty than the Compañia. The interior is cruciform, has a single broad nave, whose massive stone pillars are of varied design, some round and others square, with Doric capital on which rest the great arches that

are the most imposing features of its architecture. A large dome, supported on four arches of beautiful design, marks the division of the cross where the nave is met by transverse aisles, and on the face of this rotunda is sculptured the coat-of-arms of the Company of Jesus, in elaborate design.



VENDERS IN THE ARCADE, CUZCO.

Though the interior of the Compañia is a magnificent example of the church architecture of Cuzco, the cloister of Merced is also much to be admired, with its superb arches on the upper and lower galleries surrounding the *patio*, and its wonderful staircases made of blocks of black granite. The cloister itself is built of stone taken from the fortress of Sacsahuaman, the architecture being of the seventeenth century, Greco-Roman in style. Cuzco has also, in the parochial church of San Blas, one of the handsomest pulpits in existence, a superb specimen of the finest wood-carving of the seventeenth century.

The Cuzco of the Incas and the viceroyalty is so absorbing in interest that the modern city must pay the penalty of past fame by a harder struggle for

present recognition than new cities have to experience. When a town springs up under the impulse of modern enterprise, every feature of its growth and development is noted; but when it has “a history,” the greatest effort is necessary to win even a passing comment on its present condition. Cuzco has made notable progress within the past few years and is constantly improving in social and industrial development. When President José Pardo visited the city in 1905, he was impressed by the favorable outlook for this section of the republic, destined to be one of the richest industrial centres of South America.

The city of Cuzco, capital of the department of the same name, occupies a central position in southern Peru. It lies in the valley of the Urubamba River, on the banks of the Huatanay, at an altitude of nearly twelve thousand feet above sea level. To the south and west are the plateaus and sierras of the highest Cordilleras, while to the north and east the country slopes rapidly to the region of the Montaña, with its virgin forests and intermingling waterways.

The city of Cuzco is lighted with electricity, and has a complete system of waterworks, recently installed, which ensures an abundance of water for all purposes, and provides the means for improving the sanitation of the city and rendering it a more desirable place of residence. Formerly the lack of a sufficient water supply made it impossible for the authorities to enforce hygienic measures of the greatest importance; but now that this difficulty has been removed, Cuzco is making its streets clean and its plazas beautiful. The water is brought down from neighboring springs ten miles distant, by means of aqueducts and pipes, the old Spanish aqueduct being also utilized for the purpose. From a reservoir of

masonry, with a capacity of three thousand cubic metres, the water is distributed at the rate of three hundred gallons a second.

New telegraph and telephone lines connect Cuzco with other cities of the department, long distance wires having been established between the capital and Paucartambo, Abancay, and other points, in addition to the national telegraph lines. New public buildings have been constructed during the present administration, and improvements have been made in many institutions. The Prefecture, which occupies the site where Pizarro lived when in Cuzco, was remodelled and beautified a short time ago.

Public instruction has received greater attention within the past few years than ever before, and, from the primary school to the university, the tendency is in favor of special training with a view to its practical uses. The University of Cuzco is one of the oldest educational institutions of Peru, and in its cloisters some of the most noted Peruvian scholars found inspiration. Cuzco was the birthplace of the great historian of the Incas, Garcilaso de la Vega, and of the learned writers Castro, Espinoza Medrano, Heras; Perez, who was called “the bishop of epigrams,” Leonardo Villar, a famous physician and scholar; Antonio Lorena, the anthropologist; David Matto, learned in bacteriology; Narciso Arestegui, the novelist; as well as the military leaders, General Gamarra, La Puerta, and many others who were proud to claim the old Inca capital as their native city.

In the new era of progress on which Peru has entered with so much promise, the ancient Cuzco, that was held in reverence as the “centre of the universe” ages before America was discovered by the European, will hold its own among its more modern

sister cities. The treasure of its ancient ruins but adds interest to a city that knows how to keep in line with the march of modern civilization.

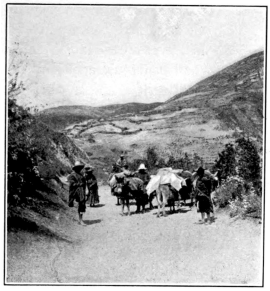


A RELIGIOUS PROCESSION IN CUZCO.



A RUBBER ESTABLISHMENT IN THE DEPARTMENT OF LORETO.

CHAPTER XXXI
THE MONTAÑA AND ITS PRODUCTS—THE RUBBER LANDS OF LORETO



INDIANS CARRYING COCA TO MARKET.

The region of the Montaña lies chiefly in the Amazon plain, where the rubber trees and hardwoods of commerce grow in abundance, though on its western and southern border it extends to the slope of the Cordilleras, covering a territory rich in agricultural production. The northern provinces of Puno and Cuzco and the eastern provinces of Junín and Huánuco, as well as the entire Departments of San Martin, Amazonas, and Loreto, belong to the region of the Montaña. Much of this vast territory has never been cultivated, and a great deal of it remains to be explored. It is richer in natural resources than any

other part of Peru, and, with the exception of the lower wooded region of the rubber country, where malaria and anemia prevail, the climate is healthful.

The Montaña really comprises two separate regions, the high woodlands of the eastern Andean slopes and the level lands that stretch away from their base to the northeastern boundary of the republic. The high woodlands have a mild cool climate, similar to that of southern Europe, and their altitude renders them free from the diseases usually prevalent in a tropical country. This part of the Montaña is a veritable paradise, luxuriant in vegetation and marvellously productive. The chief drawback to its industrial development has hitherto been the difficulty of transporting its products to market, owing to the lack of railway facilities. Now that this obstacle is rapidly being removed, there is every reason to expect a greatly increased development of the agricultural wealth of the Montaña, which is an especially promising field for immigration.

The natural resources of the Montaña include many plants, fruits, and herbs not found in other countries. In the warm valleys and on the eastern slopes of the Cordilleras, at an altitude of from two thousand to five thousand feet above sea level, the coca plant grows in abundance. It is a native of Peru and Bolivia and has not been cultivated successfully in any other part of the world, except to a small extent in Ecuador and Colombia. From this plant is manufactured the well-known drug, cocaine, used so generally for medicinal and surgical purposes. Its leaves are the Indian’s most cherished consolation; he will perform wonderful feats of endurance if provided with a small sack of these, which he chews as the Oriental does the betel, mixing them with a

kind of lime which greatly increases the stimulating effect.



CANOEING ON THE HUALLAGA RIVER.

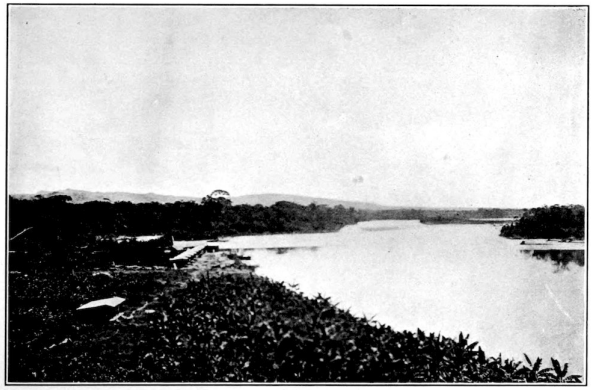
The Peruvian Indian eats little and yet, by chewing coca leaves, he is able to make long journeys on foot or to do hard work in the fields and in the mines without fatigue. The effect of the excessive use of this stimulant is very harmful, dulling the mental faculties and, in extreme cases, causing paralysis. Used in moderation, it seems to produce no bad effects, and has even been recommended for soldiers on the march, who are exposed to fatigue and all kinds of weather. When taken as a hot tea, coca excites perspiration; and it acts as a sedative in asthmatic attacks. The leaves are used for cataplasms in relieving rheumatic pains. The curative effects following the use of this drug are so numerous that it is regarded by the Indians as a panacea for all ills. When the Spaniards first arrived in Peru, they were unable to account for the wonderful properties of the coca plant, and in superstitious fear they prohibited

its cultivation, believing it to be an instrument of the devil.

The best locality for the growth of the coca plant is in warm valleys, not more than five thousand feet above the sea, where the average temperature is between fifty and eighty degrees Fahrenheit, and the land is clayey, abundant in iron, and without the presence of salts of any kind; the ground must be soft and loose, and is best on the hillside, where the water of the rains is quickly carried off and does not leave the soil too damp, though frequent rains are desirable to promote rapid and leafy growth. The first harvest is gathered eighteen months after planting, and great care is required in collecting the leaves, so that the shrub may not be injured. Each leaf is picked separately and dropped on a cloth, spread on the ground for the purpose, only the top leaves being left on the plant to prevent its dying off. As a rule, three or four crops are harvested every year, the most productive coca plantations being in the Departments of Cuzco, Huánuco, Junín, and the inter-Andean valleys of La Libertad. The province of Urubamba, in the Department of Cuzco, is famous for the abundance and fine quality of its coca, the plant growing here to a maximum height of about six feet. The only coca plantations of importance on the coast slope of the Cordilleras are those of the province of Yauyos, in the Department of Lima.

A Peruvian scientist, Dr. Hipólito Unánue, was the first to make a thorough study of the constituent properties of the coca leaf; and, in 1859, an Austrian chemist, Albert Niemann, extracted from coca leaves the alkaloid known as cocaine, which is now manufactured in Peru, as well as in other countries. A great deal of the coca produced on the various plantations is consumed in the country, the average

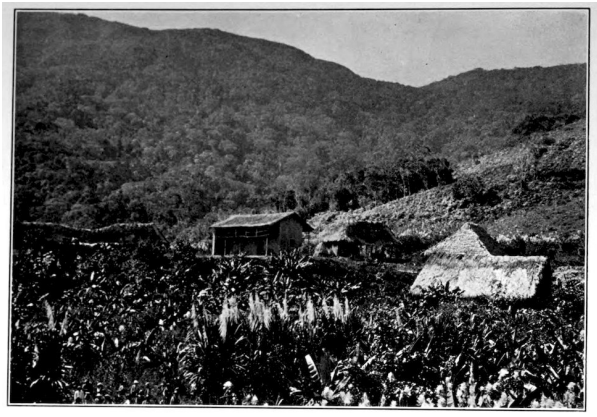
Indian chewing from fifteen to twenty grammes daily. In the native factories, each pound of leaves yields from three to four grammes of cocaine. The exportation of coca leaves amounts annually to upwards of three million pounds, and that of the manufactured product, cocaine, to about fifteen thousand pounds. The leaves are employed, in Europe and the United States, not only for the manufacture of cocaine, cocaidine, and other alkaloids, but in the making of wines, tonics, and refreshing drinks of various kinds.



SHIPYARD AT ASTILLERO, WHERE THE INCA MINING COMPANY'S FIRST STEAMER WAS BUILT.

Another product of the Peruvian Montaña, cacao, promises to be an important source of revenue when the industry is better developed. The cacao trees of Cuzco produce a chocolate of exceptional quality and a delicious cocoa, the fruit being especially rich and possessing the properties required in chocolate of the best taste and finest aroma. But none of the Cuzco cacao ever gets into the foreign market, as it is all

consumed in Peru. The cacao tree grows spontaneously in many districts of the Montaña, and requires little cultivation to make it yield in abundance. Wherever cacao orchards have been planted, the results have been eminently satisfactory, and every year sees an increase of cacao plantations, chiefly in the region of Chanchamayo, in the province of Jaen, Department of Cajamarca, and in the lower provinces of Amazonas and San Martin. The future of the cacao industry is particularly promising, and no other enterprise offers greater reward for the slight labor invested, as the trees, once planted, continue to bear for a hundred years, requiring no other labor than the gathering of the harvest.

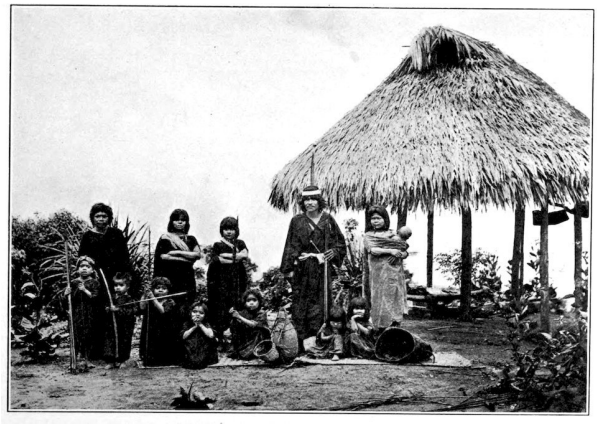


CHICAPLAYA, IN THE HEART OF THE MONTAÑA.

The largest coffee plantations of Peru are cultivated in the region of the Montaña, though the coffees of Pacasmayo, on the coast, and of Choquisongo, in the sierra, are of excellent quality.

Carabaya, in the Department of Puno, produces some of the best coffee known, the Carabaya bean being particularly rich in caffeine. Chanchamayo is also an important coffee-producing centre, more than five million trees growing on the haciendas of this district, in the province of Tarma, Department of Junín. In one colony alone are thirty-five coffee plantations, covering seventeen hundred acres, on which two million trees are cultivated. The plantations are being improved every year, and there is, apparently, no reason why Peru should not be among the leading coffee-growing countries of the world. At present, a little more than a thousand tons are exported annually, after the home market is supplied, as Peru imports no coffee of any kind.

All the agricultural products that flourish on the coast, and many of those that are cultivated on the sierra, may be grown with success in the Montaña. Sugar, rice, tobacco, maize, and even wheat, barley, and potatoes, thrive in some of the provinces of Cuzco, Junín, and other interior departments. Tobacco is grown in all the provinces of the Montaña, including those of the Department of Loreto, which lies almost entirely in the Amazon plain. The cultivation of tobacco is carried on in the most primitive fashion, and the plantations do not yield what they are capable of producing under more scientific methods.



CHUNCHO INDIANS OF THE PENEDO VALLEY.

The most important industry of the lower Montaña is rubber-gathering, the forests of the vast Amazon plain abounding in these trees of ever-increasing commercial value. The *jebe*, or *seringa*, as it is called in Brazil, known abroad as Pará rubber, grows best in the low lands of Loreto, where the altitude does not exceed three hundred feet, and where abundant rains and an equatorial climate cause the warm humidity necessary to the production of the latex, or milk, of the rubber tree. The *jebe* grows to an average height of seventy-five feet, the leaves forming a tuft of green at the top; the trunk is of cylindrical shape, often measuring six or seven feet in diameter near the base. The quality of the latex is known by its color, the best being of a violet grey hue while the inferior latex is much lighter. The rubber trees grow sometimes in groups of eight or ten together, and again singly, at intervals of from sixty to two hundred feet apart. A *jebe* property is usually defined by *estradas*, or paths, leading past a number of rubber trees, the average *estrada* embracing an area of a hundred acres, more or less, in which are from a

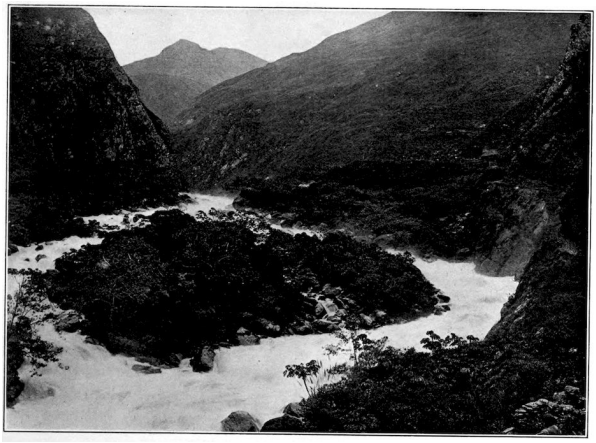
hundred to a hundred and fifty trees, yielding rubber. One man is usually employed on each *estrada*, and his day's work consists in tapping the trees in the early morning by notching a place with a hatchet and fixing in it a *tichela*, or little tin cup, to receive the latex, as it oozes out of the cut. When he has made his round, he returns to collect the latex, emptying the contents of the *tichela* into a pail, which he carries to his camp to be smoked in preparation for its shipment. The process of "smoking," or coagulation, consists in twirling the latex around a ladle that is held over the smoke of burning wood, the hard wood known as vegetable marble being best suited to this purpose. The *seringuero*, as this class of rubber gatherer is called, collects upward of twenty-five pounds of rubber a year from each tree in the forests of Loreto, northern Cuzco and the region of the Madre de Dios.



MASISEA, THE FIRST WIRELESS TELEGRAPH STATION BUILT BETWEEN PUERTO BERMUDEZ AND IQUITOS.

Besides the *jebe*, or Pará rubber, the forests of the

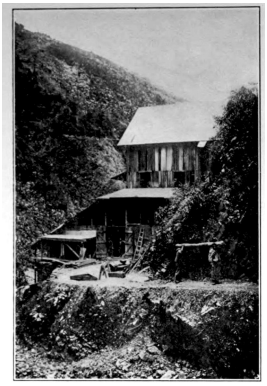
Montaña yield great quantities of the variety called *caucho*, which is gathered in regions where the heat and humidity are not so great as in the *seringa* lands. The *cauchero* works on a plan different from that of the *seringuero*; if he is collecting *caucho* in *planchas*, or slabs, he fells the tree near a hole made for the purpose of receiving the latex as it flows, and then he mixes this fluid with common soap, or an infusion of vetilla, to bring about coagulation; if he wishes to extract the *sernambi de caucho*, which is of greater value than the *plancha*, his method is to bleed the tree by cutting deep gashes in it with his *machete*, or hatchet, and leaving the milk to flow in little canals, artificially prepared to conduct the latex, which becomes coagulated on exposure to the air and forms ribbons of rubber, that are rolled into balls and shipped in this form. Each tree furnishes, on an average, about fifty pounds of *caucho*. A moderate duty is levied on the exportation of all rubber, *jebe* paying a cent and a half, gold, a pound, and *caucho* a cent a pound; this rate is only about one-fifth of the export duty charged in Brazil, and one-half that in Bolivia.



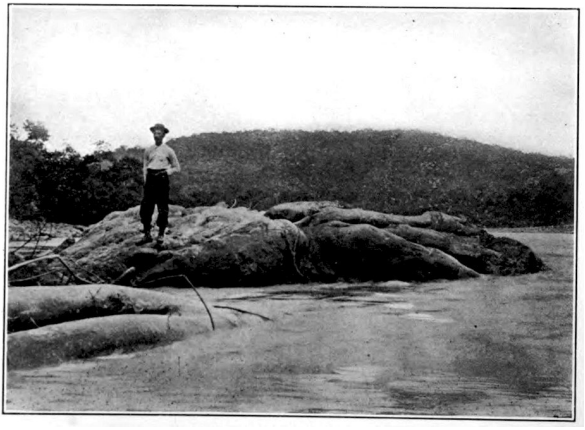
A TURBULENT TRIBUTARY OF THE MADRE DE DIOS RIVER.

Foreign enterprise has done a great deal in developing the rubber industry in Peru, the government making liberal concessions to those who purchase rubber lands for exploitation. Tracts of virgin woodland in the Montaña are sold at the rate of a dollar an acre, and grants are made under liberal conditions; a number of acres of land, supposed to contain rubber trees, or a number of *estradas*, may be rented by paying one dollar for every hundred pounds of rubber extracted, the destruction of the trees being forbidden. The Inca Rubber Company is one of the most important foreign enterprises in the Montaña. This company was the outgrowth of a concession granted by the Peruvian government to Chester W. Brown, of the Inca Mining Company, for certain lands located in the Montaña, in the Department of Puno. The government ceded to the company eight thousand acres of land for every mile of road opened to public traffic between the Santo Domingo mine and the Madre de Dios River, or a

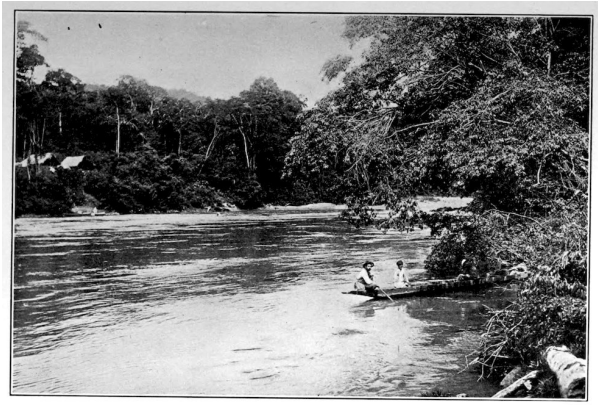
navigable point on the Tambopata, the road to be approximately seven feet wide, with a maximum grade of ten per cent and to afford all the conditions necessary for the safe and comfortable transportation of passengers and freight. Not only has the road been completed through the rich rubber lands between the Inambari and Tambopata Rivers to the head of navigation at Astillero station, but a steamer, the *Inca*, has been built to connect this port with Riberalta and, by means of the San Antonio railway —now under construction in accordance with the Acre treaty between Bolivia and Brazil—with the Madeira and Amazon to the Atlantic Ocean. The completion of the Inca Rubber Company's road ensures an outlet to the Atlantic by a short route from the Pacific, as the Southern railway connects the Pacific port of Mollendo with the station of Tirapata, whence the road is built to Santo Domingo, Puerto Candamo, and Astillero. From Tirapata to Astillero, the distance is two hundred and eighty miles through a rich rubber country. Over this long distance, the steamer *Inca* was brought in pieces, carried on the backs of Indians, to the company's shipyard, for which the port is named, "Astillero" meaning "shipyard." Here it was built and launched on the Tambopata. A telephone connects Astillero with Santo Domingo and Tirapata, and electricity is used in lighting the town. Explorations have been made in this region by Mr. Brown and Professor Baily, of Harvard University, and the Wilson River was discovered by an explorer sent out at the Inca Rubber Company's expense.



A RUBBER CAMP IN
THE MONTAÑA.



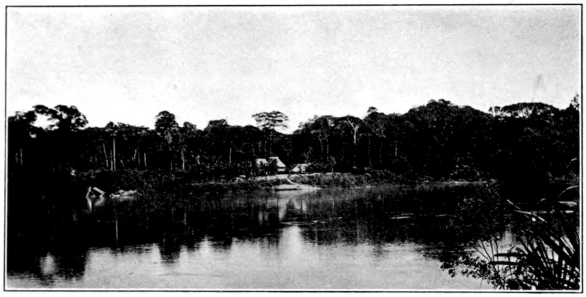
RAPIDS ON THE TAMBOPATA RIVER.



A TYPICAL SCENE ON THE WATERWAYS OF THE UPPER AMAZON.

The success of the Inca Rubber Company has attracted other investors to the Montaña, and, within the past two years, several similar enterprises have been inaugurated. The Inambari Pará Rubber States Company, Limited, was formed a year ago with a capital of three hundred and fifty thousand pounds, to exploit the rubber of the province of Carabaya; the Paucartambo Rubber Company, Limited, has started an enterprise in the Madre de Dios region; the Compañia Gomera Alto Marañon recently began the development of the rubber industry in the Department of Amazonas, and the Sociedad Madre de Dios has begun to work the forests of the eastern rubber district. With the increased output of rubber promised by the successful exploitation of these properties, the annual revenue derived from this source will undoubtedly show rapid gain. The financial crisis which affected the North American market in 1907 was severely felt in the rubber trade of the Amazon region, the shipments of this product being cut down to an alarmingly low quantity. The

new enterprises felt the disastrous conditions most keenly, though all the rubber establishments of the Amazon country suffered greatly. The loss was heavy also to those merchants who depend on the success of the rubber trade for their prosperity. In Iquitos, as well as in the ports of the lower Amazon, the whole business atmosphere was pervaded with gloom for a time; though it was understood that the depression could only be temporary, as the demand for rubber is constantly increasing, and the purposes for which it may be employed appear to be of an almost unlimited variety. A passing money crisis is not sufficient to imperil the interests of a trade which is of world wide importance; and the steamers and launches of the Amazon tributaries are already as busy as ever fulfilling the requirements of the rubber shippers in this vast region. The exports of rubber now amount annually to thousands of tons, valued at upward of five million dollars, nearly all of which passes through the ports of Mollendo and Iquitos, the latter the capital of the great rubber-producing territory of Loreto.



SCENE ON THE MADRE DE DIOS RIVER NEAR MALDONADO.

CHAPTER XXXII
IQUITOS, THE CHIEF PERUVIAN PORT OF THE AMAZON



HOSPITALITY IN THE RUBBER COUNTRY.

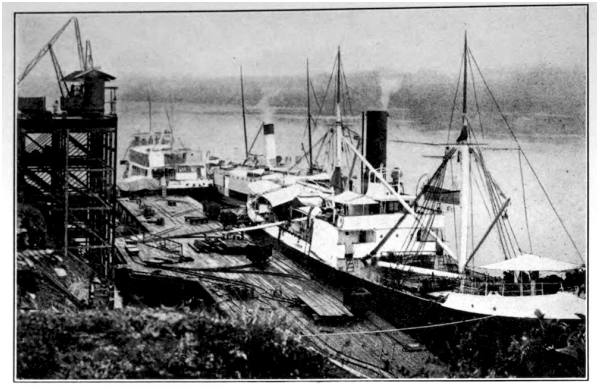
All the commerce of the Department of Loreto passes through its capital, Iquitos, which is the chief port of the Amazon in Peru, and is one of the important rubber-exporting centres of the world. It is a city of about twenty-five thousand inhabitants, and is situated on the left bank of the great river, over two thousand miles from its mouth and a few leagues below the confluence of the Marañon with the Ucayali. Iquitos overlooks a broad expanse of water, more like an inland sea than a stream, the channel at this point being nearly three miles wide; in front of the city lies a large island. The depth of the river makes it possible for ocean steamers to anchor in the port, which has an average of twenty-five feet of

water, and, in summer, when the rainy season is at its height, has twice that depth.

Not only does all the commerce of Loreto pass through Iquitos, but the largest share of the imports and exports of the entire region of the upper Amazon is distributed from this point. Merchandise for the rubber camps is brought up the Amazon from foreign ports to Iquitos and is here reshipped on smaller river steamers to the various interior towns along the tributaries of the upper Amazon,—ports of the Ucayali, Huallaga, Pastaza, Morona,—from which they are again reshipped in launches and canoes to towns on the smaller branches of these waterways. Sometimes the river boats carry enterprising explorers, gold hunters, rubber gatherers, and commercial travellers in a strangely mixed company, with usually but one idea in common—the prospect of fulfilling long-cherished dreams. Material for adventure, romance, and scholarship is mingled in the characters that one sees on such a trip, conversation on board bringing out the most unexpected revelations.

Several steamship lines make regular trips between Iquitos and European and North American ports. The Booth Steamship Company has been engaged in this trade for some years, and has a line of commodious steamers for carrying passengers and cargo. Bi-monthly trips are made from England, returning by way of the United States, and *vice versa*, calling at Pará and Manaos en route. This company recently built its own docks at Iquitos, and other improvements are under consideration which will greatly benefit the interests of trade in this port. The Red Cross Line has monthly steamers to Iquitos; and a number of Peruvian merchants have smaller fleets on the rivers from Iquitos to the interior. The *Liberal*,

a trim little steamer of a hundred and fifty tons, with a speed of ten miles an hour, is one of the best of these river boats; it is of modern construction, is lighted by electricity and is provided with excellent accommodations for a limited number of passengers.



THE BOOTH PIER, IQUITOS.

Iquitos is quite cosmopolitan, its population including representatives of many nations; North American and European importers have branch houses here, and the growing prosperity of the city has attracted enterprising merchants from other parts of Peru and from neighboring republics. The climate is healthful and not so oppressive as one might suppose, considering the locality, less than four degrees south of the equator and only a hundred and fifty feet above the level of the river. It represents the aspect of a growing commercial centre with its new wharves, warehouses and modern buildings that are rapidly replacing the straw-thatched cottages and comfortless *chozas*, or huts, which were features of the town a dozen years ago. Brick and iron are now largely used in the construction of buildings, the

roofs being of zinc or tiles. The government house, the municipal chambers, churches, hospital, and other public edifices, reflect the spirit of progress which is beginning to animate the people. A flourishing Chamber of Commerce gives further evidence of local enterprise. The city is surrounded by thick *bosques*, or woods, in which every variety of vegetation abounds, and tropical foliage is riotous in color and luxuriance. The frequent and heavy rains of the summer season keep the verdure fresh and beautiful, though it is a welcome relief to the inhabitants when winter comes and with it a lessening of the heavy rainfall. In reality, very little change may be noted in the thermometer, which averages from eighty-five to ninety degrees Fahrenheit, all the year round.

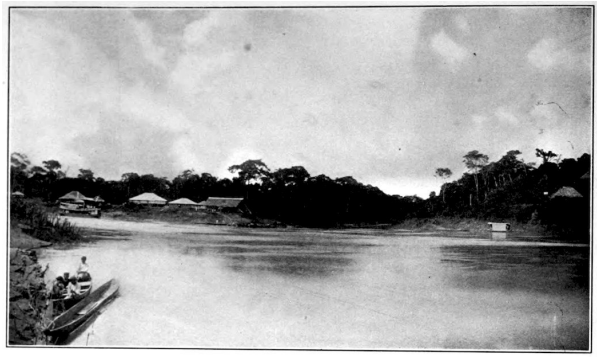


ONE OF THE PRINCIPAL STREETS OF IQUITOS.



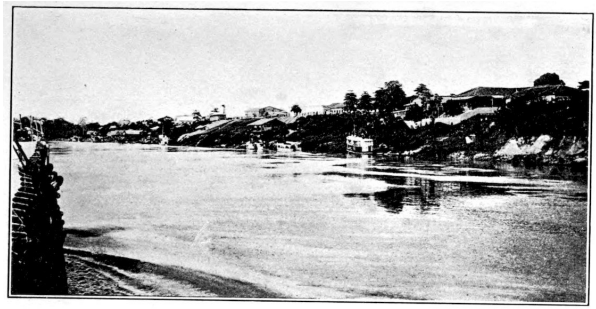
CALLE DE MORONA, IQUITOS.

The development of commercial traffic through the port of Iquitos may be judged by a comparison of the trade of 1907 with that of preceding years, the total duties on exports and imports of last year amounting to nearly three hundred thousand pounds sterling, while those of the previous year reached less than two hundred thousand pounds sterling, and in 1895 the custom house receipts of this port did not exceed one hundred and fifty thousand pounds sterling. This rapid growth of trade signifies that the region of the Montaña, particularly the Department of Loreto, has been developing resources heretofore unexploited; and, when the further possibilities of industrial activity in this part of Peru are considered, the prospect for its future wealth appears very bright.



RIVER SCENE NEAR IQUITOS.

The Department of Loreto includes the provinces of Alto Amazonas, Bajo Amazonas, and Ucayali. At the time of the Independence, all this vast territory belonged to the Intendencia of Trujillo, and was known as the province of Mainas; it was made a province of the Department of La Libertad, and, later, of Amazonas, until, in 1853, the Littoral Province of Loreto was formed, with the city of Moyobamba as its capital. A few years afterward, President Castilla raised the province to the dignity of a maritime military department, with jurisdiction over all the Amazon region bordering on the neighboring republics. At that time the department consisted of the provinces of Moyobamba, Huallaga, Alto and Bajo Amazonas; Huallaga was divided later to form the province of San Martin, from which the present province of Ucayali was separated a few years ago. The creation of the new Department of San Martin in 1905 took from Loreto the provinces of Moyobamba, Huallaga, and San Martin, though this still remains the largest political division of Peru, covering an area of more than a hundred thousand square miles, according to Peruvian claims.



A VIEW OF IQUITOS FROM THE RIVER.

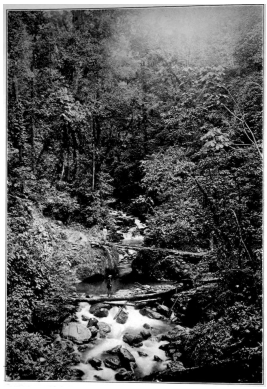
The provinces of Loreto are completely watered by the tributaries of the Amazon; the main stream, under the name of Marañon, crosses Alto and Bajo Amazonas through a territory of the greatest fertility, rich in rubber, hardwoods, and tropical fruits; and along the eastern border of Ucayali province, the river of the same name flows in a serpentine course northward, receiving innumerable small streams that descend the western slope of the central Cordilleras. The popular route from the Pacific Coast to the forests of Loreto is by the Ucayali River to its confluence with the Marañon, and thence along the great waterway down to Iquitos; though a very interesting journey may be made by the northern route, through Cajamarca, Chachapoyas and Moyobamba to the port of Yurimaguas on the Huallaga River. Along both routes the luxuriance of the Montaña is seen in all its glory; the forest is aglow with the brilliant hues of a thousand birds and butterflies; the trees are alive with chattering monkeys that swing back and forth by the long parasitic vines which hang like ropes from the highest branches. In the heart of the Montaña the trees become larger, the palms and ferns of denser growth, and the creeping vines form a network about

the overarching boughs. Plantations of cacao, plantains, yucca, and other products appear from time to time as a clear space separates the wooded tracts; and, in the neighborhood of the great rivers, the *jebe* and *caucho* gatherers may be seen working their way through the *estradas*, or journeying to some point on the river to take a boat down to Iquitos, the metropolis of the rubber country. The sentiment of hospitality prevails everywhere, and a traveller is usually treated with the greatest kindness when he arrives at a settlement in the Amazon forest, whatever his business or nationality. The men whose tasks keep them buried for years in the heart of the rubber country are always glad to have news from the outside world.

In the development of trade on the Amazon, the port of Iquitos has been placed in direct communication with the head of navigation on all the large tributaries of the great river, and explorations have been made far up the smaller streams toward their source in the Cordilleras. The expeditions sent out by the Peruvian government with this object in view have added many interesting contributions to the knowledge already existing in reference to the resources and wealth of Loreto and the promising future of its chief port.

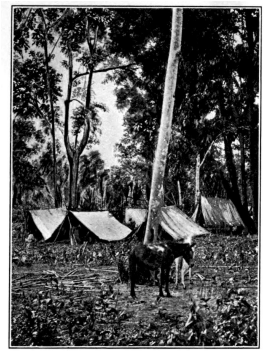


THE CUSTOM HOUSE AT IQUITOS.



A ROAD THROUGH
THE VIRGIN FOREST
TO PUERTO
BERMUDEZ.

CHAPTER XXXIII
NAVIGATION AND EXPLORATION ON THE AMAZON WATERWAYS



AN ENGINEERS' CAMP AT PUERTO BERMUDEZ ON THE PICHIS RIVER.

Large steamers ascend the Amazon for three thousand miles, passing the boundary line between Brazil and Peru at the port of Tabatinga and continuing beyond Iquitos for hundreds of miles up the Marañon and the Ucayali, Huallaga, or other tributaries. Yurimaguas, which is the most important port on the Huallaga, five hundred miles above Iquitos, is connected with the latter by a regular service of steamers of four hundred tons, nearly all

the trade of the Departments of San Martin and Amazonas passing over this route. On the Ucayali are the commercial ports of Contamina and Masisea, the latter noted as the first station in the Montaña of the wireless telegraph system that connects Puerto Bermudez with the port of Iquitos. Steamers of four hundred tons ply between Iquitos and Contamina, seven hundred miles up the river; and, during the rainy season when the waterways are deeper than at other times, they ascend as far as Masisea, two hundred miles beyond Contamina. From Masisea, steam launches convey passengers and cargo up the Pachitea for two hundred miles to the Pichis—which unites with the Palcazu to form the Pachitea—and along the Pichis for about a hundred miles to the port of Bermudez, at the head of navigation on this branch of the Ucayali and the point of embarkation for travellers between Lima and Iquitos over what is known as the Central Route.

The length of time required to make the journey between Lima and Iquitos varies greatly according to the season and the condition of the rivers, the voyages up the water courses taking much longer than the descent. The trip may be made, under favorable circumstances, in fifteen or sixteen days. An interesting description of this trip, given in a recent report of one of the Peruvian government engineers, shows the kind of travelling one experiences in the Montaña and affords valuable information as to the equipment necessary for such a journey. As the route lies first across the Cordilleras, and the railway takes one only from Lima to Oroya, where it is necessary to take mules for the ride across the *puna* and down the eastern slope to the river, passengers are advised not to carry bulky luggage, about a hundred pounds being the heaviest that any

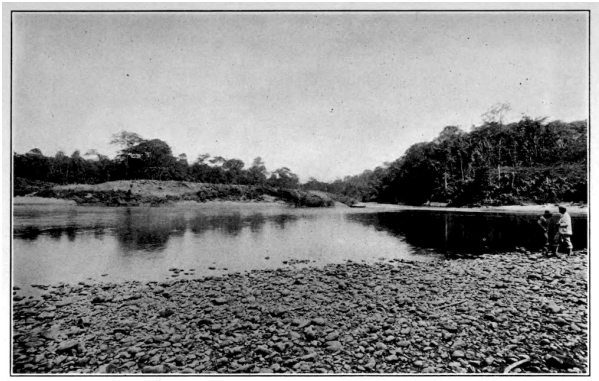
single piece should weigh; the same rule applies in all mountainous regions where the path is narrow and pack-mules are the freight carriers. It is also recommended that trunks, bags, and everything holding perishable effects, be wrapped in waterproof material, as rain falls daily and in a deluge throughout the region of the lower Montaña.

But, if the traveller goes well equipped and prepared to make the best of an experience that has its agreeable features as well as its discomforts, the journey is likely to prove most interesting. One should be provided with an army cot, a *mosquitero*, or netting, as a protection from the prevailing pest of some sections of the river course, a waterproof coat and cap, and a small medicine case containing quinine, antiseptics, and ammonia. This precaution is advised as a general rule, and it does not mean that medicine is sure to be needed, nor that mosquitoes will torment the passenger throughout the entire journey. As has been said elsewhere, the railway trip from Lima to Oroya may be made in a day. After spending a night at Oroya, the traveller proceeds on muleback to Tarma, about twenty miles away, over a road that gives an excellent idea of Andean highways; the sturdy mules bred in these altitudes are the only safe animals for such a journey, which is a succession of steep ascents and narrow curves until the highest point is reached, after which the downward road begins, as hazardous and uncomfortable as the other. As the railway is nearly finished between Oroya and Tarma, this part of the trip will soon be made under less trying conditions. At present, it requires five or six hours to cover these twenty miles. From Tarma to the Pichis River, the road is less difficult, and, after passing Huacapistana, twenty-five miles northeast of Tarma, the region of

the Montaña is soon reached, the traveller being then obliged to discard the heavy wraps required during the ride across the high sierras, and to put on summer clothing.

The third day's ride brings one to La Merced, on the banks of the Chanchamayo River. This part of the journey is made over a fairly good road, the distance from Huacapistana to La Merced, about twenty miles, being covered easily in five hours. *Puentes colgantes*, or suspension bridges, cross the Tarma and other rivers of this region, the route to La Merced crossing at least half a dozen of these primitive-looking, but generally serviceable, structures. La Merced is situated at an altitude of about three thousand feet above sea level, and belongs to what may be called the upper Montaña, to distinguish it from the region of the plains, or the lower Montaña. The road from La Merced to Yapaz, a distance of thirty miles, may be travelled in one day, though many prefer to stop midway, at Pueblo Pardo, to break the journey, which is more fatiguing as the rains become heavier, soaking the ground and making progress difficult. But one learns to take life very leisurely in the tropics, and it is pleasanter to jog along for a few hours, enjoying the charm of the forest with its impressive silence, and resting when so inclined, than to make an extra effort to accomplish in one day what may be done just as well in two. If "Poor Richard" had lived in the Chanchamayo valley, he would probably have reversed his advice to read: "Never do to-day what you can put off till to-morrow." A short distance beyond Pueblo Pardo, the Camino de Pichis, as the road to the river is called, crosses a suspension bridge over the Paucartambo River, built by the English colony of the Perené, whose haciendas may

be seen at intervals between Pueblo Pardo and Yapaz.



THE CONFLUENCE OF THE CHUCHURAL AND PALCAZU RIVERS.

From Yapaz to Enenas, eighteen miles, is another day's journey, of five or six hours; from Enenas to Porvenir, twenty-seven miles, the ride is so fatiguing and difficult that it usually requires nine or ten hours to cover the distance. This part of the journey leads the traveller through the heart of the Montaña; and during the eighth day's ride, which takes one from Porvenir to San Nicolas, not a single house is seen, nor any sign of human habitation. From Yapaz to San Nicolas, the climate is cool and pleasant, but, after passing the Azupizu River ten miles below, the heat becomes uncomfortable. Two days' journey from San Nicolas is still required to bring one to the river Pichis, which is reached at a point called Puerto Yessup, where a canoe is in waiting to convey passengers to Puerto Bermudez. The muleback trip need not take more than ten days under ordinary circumstances. Most of the tambos, or lodging places,

along the route from Oroya to Puerto Bermudez, have telephone connection with each other; and telegraphic stations are established at Oroya, Tarma, La Merced, Enenas, Puerto Bermudez and other points. The railway will be completed to Puerto Bermudez within a short time, and then the trip overland to Iquitos will be a question of days instead of weeks, as at present. A steamer makes the voyage from Puerto Bermudez to the port of Iquitos in five or six days, calling at Masisea and other ports en route.



PUERTO CLEMENT.

The northern route from the coast to Iquitos has two starting points, and reaches the upper Amazon at two separate ports. The route most generally taken is that from Pacasmayo, *via* Cajamarca, Chachapoyas and Moyobamba to Yurimaguas; though the new railway will extend from Paita to Puerto Limon, on the Marañon, with a branch to Yurimaguas. Explorations have been made throughout this region, and reports have been sent to the government

dealing with the question of railway building and road making in this part of the republic. The European explorer Zaham, who travelled from Lima to Iquitos by way of Moyobamba recently, wrote an enthusiastic letter in praise of this region, saying: “In no country of the world have I seen a more fertile land or a more suave and enchanting climate: nowhere have I seen such a variety of fruits, nor a more exuberant vegetation: wheat, maize, rice, sugar-cane, cacao, coffee, potatoes, and coca, equal to the products found in any other part of the globe, and the silkworm flourishing, as I have seen for myself.” The same writer adds that the only need of this region is good roads and colonists. The government is doing all in its power to secure both these advantages.



FORDING THE INAMBARI RIVER.

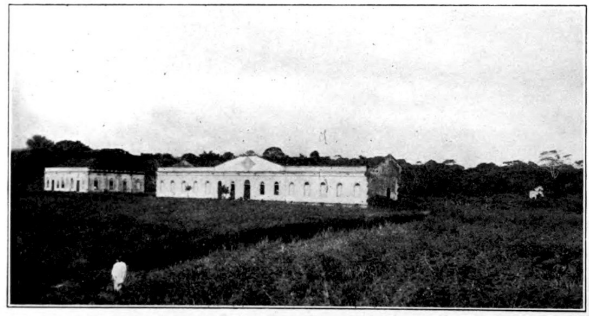
The navigation of the vast river system of the Montaña is a question that bears directly on the two important problems of transportation and immigration. It has been proved in the history of both North and South America that the tide of

immigration is ever borne toward the sections of country traversed by railways or reached by steamers; and it is important that means of transportation should be guaranteed to colonists before they establish themselves in a new country. With this object in view, the Peruvian government is employing commissions to explore and examine rivers that have hitherto been known only as a name, and the results are most satisfactory. Voyages of discovery have been made up the main stream and branches of the Yurúa, Purús, Putumayo, Napo, Tigre, Morona, Pastaza, and others, and valuable knowledge has been gained regarding these waterways. Along all the rivers of the Amazon system on which lines of steamers and small craft are maintained, improvements have been inaugurated with a view to facilitating transportation so that more rapid and regular service may be secured. Merchant steamers, engaged in the rubber trade, and in the shipment of products from the forests of northern Cuzco to Iquitos and foreign ports, can ascend the main stream of the Ucayali for three hundred miles above the mouth of the Pachitea, and beyond the confluence of its great tributaries, the Tambo and the Urubamba, continuing along the latter river for another hundred miles until they reach the port of Mishagua, in the Department of Cuzco. A line of railway is projected from the city of Cuzco to this port, in accordance with the general plan of commercial development which the Peruvian government has adopted.

The port of Mishagua lies at the mouth of the Mishagua River, which, with its tributary, the Sarjali, is navigable for canoes for a distance of more than two hundred miles, to what is known as the portage of Fitzcarrald, a narrow isthmus across which the

rubber shippers have made a path through the forest to the headwaters of the Madre de Dios. This important affluent of the Amazon's mightiest tributary, the Madeira, has its rise very near the source of the Purús, another of the Amazon's great branches. About twenty miles from its source, the Madre de Dios, known by the name of the Manu, is navigable for steam launches; and below its continence with the Pilcopata, where it takes the name of the Madre de Dios, merchant steamers of five hundred tons serve the purposes of transportation. If the channels of these rivers were dredged and cleared of obstructions, it would be possible to navigate them all the year round, in the dry as well as the wet season.

Under existing conditions, the extent of the Amazon waterways in Peru that are navigable all the year round,—including the main stream, which is navigable for four hundred miles above Tabatinga for vessels drawing twenty feet of water,—is estimated at over five thousand miles. Of this mileage, about one-third is navigable for steamers drawing from four to eight feet of water, and the remainder for lighter steamers, not requiring more than from two to four feet of depth for navigation. At high water, the river transportation facilities cover an extent of ten thousand miles for steamers, and about thirty thousand miles for light craft such as canoes and rafts, which penetrate the immense forests of the Montaña in every direction, along innumerable streams that feed the mighty current of the main waterway from a thousand sources.



TABATINGA, ON THE FRONTIER BETWEEN PERU AND BRAZIL.

CHAPTER XXXIV
FOREIGN INTERESTS IN PERU— IMMIGRATION AND COLONIZATION



COLONISTS OF THE SIERRA.

The amount of foreign capital invested in Peru runs far into the millions. North Americans have led in the successful inauguration of large foreign enterprises, though English, German, Italian, and other European nations are represented among the owners of industrial and commercial establishments of increasing importance. During the year 1907, thirty new enterprises were initiated by Peruvian and foreign syndicates for the exploitation of the national

products, two-thirds of the number being devoted to the development of the mining and rubber interests of the country. Several existing companies augmented their capital and enlarged the scope of their establishments, looking forward to an increase in their business as a consequence of the improving of facilities for transportation now in progress.

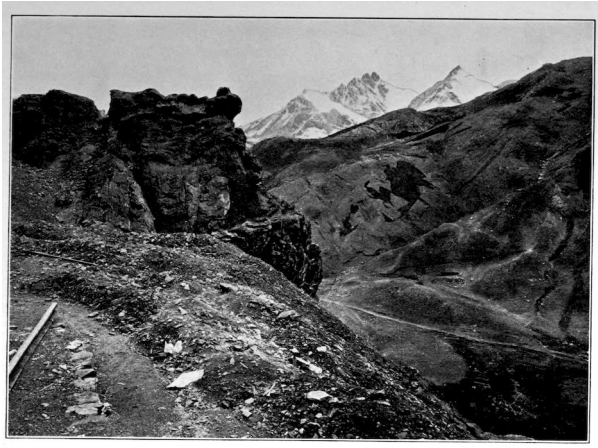
The most important British interests in Peru are in the hands of the Peruvian Corporation, which, as elsewhere stated, has the control of the principal railways and of a large share of the guano production for a term of years, in accordance with their contract with the Peruvian government. This powerful syndicate is interested also in colonization in Peru, having established a foreign settlement on the banks of the Perené River, in the valley of Chanchamayo, where the corporation owns three million acres of land, ceded to it by the Peruvian government for the purpose of colonization. The Perené colony was founded in 1892, a hundred Italian immigrants being brought over under contract to clear the land and cultivate it, to build roads, put up necessary dwellings, and establish their homes there. They were, at first, maintained at the cost of the Peruvian Corporation and received wages for their labor, being at no expense for utensils, materials, etc., which were supplied by the company. But as this support was gradually withdrawn, the colonists became dissatisfied and many of them abandoned the settlement; so that, five years later not more than half a dozen of the original hundred remained. The colony has since grown and flourished, however, its coffee plantations now extending over a large area and yielding a valuable harvest annually. Besides coffee, the colonists of the Perené also cultivate sugar, cocoa, and other

products of the Montaña.

German interests in Peru are almost entirely of a commercial character, though German colonists have taken up land in the Chanchamayo and other valleys of the interior, and are engaged in agriculture. The first German colony in Peru was founded in 1858, at Pozuzo, near Puerto Mairo, in the department of Huánuco, on a branch of the Pachitea River. It now numbers about a thousand, many of the original immigrants having separated from the parent colony in 1891, to form a new settlement at Oxapampa, in the Department of Junín, midway between Pozuzo and Cerro de Pasco. Both the Pozuzo and Oxapampa colonies have grown, and the latter has become very prosperous. "Oxapampa" means "a plain covered with pastures," and the name is well applied to this district, on which the flocks and herds of the colonists increase rapidly and thrive with moderate care. The people of Oxapampa cultivate everything that they require, and are able to provide themselves with food, clothing, and shelter from the products of their forests, pastures, and plantations. The settlement is located on the margin of a river, a branch of the Chorobamba, which feeds one of the numerous tributaries of the Pachitea. Situated on the lowest slope of the oriental chain of the Cordilleras, where the region of the forest begins, its resources include those of both the semi-tropical and the tropical zones. Sugar, tobacco, yucca, and plantains grow on its plantations. The colonists' houses are built of wood, and the sharp spikes of a native palm, the Batrix ciliata, are used as nails for fastening the boards together. Some of the haciendas of the colony have established sugar mills and manufacture *aguardente*, literally "fire-water." Others supply Cerro de Pasco and neighboring towns with butter and

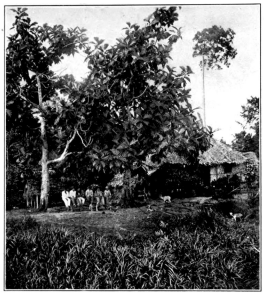
lard. Cigars of a good quality are made in the colony. The most urgent need of these people seems to be a better opportunity for education and more facilities for travelling.

The Italians have been very successful colonists in all parts of South America. In Brazil and Argentina they have become an important factor in the development of industry and commerce, and in Peru they have established successful enterprises of various kinds. Formerly the great tide of Italian emigration was toward the United States, but of recent years Italians have been finding their way to Brazil, Argentina, and other Latin-American countries in increasing numbers. Peru has been too remote from the transatlantic ports to secure a large proportion of the immigration to South America, and its foreign population does not approach that of the republics on the Atlantic seaboard; neither has Peru sought to introduce great throngs of immigrants without considering their desirability as citizens; the result is that those who have come to the country are thrifty and industrious, a real acquisition to the industrial population. The last census, taken in 1900, places the number of Italian residents in Peru at ten thousand, but it is certain that the census now in preparation will show a notable increase, as the Department of Lima alone has more than five thousand Italians among its residents.



IN THE HEART OF THE MINING REGION.

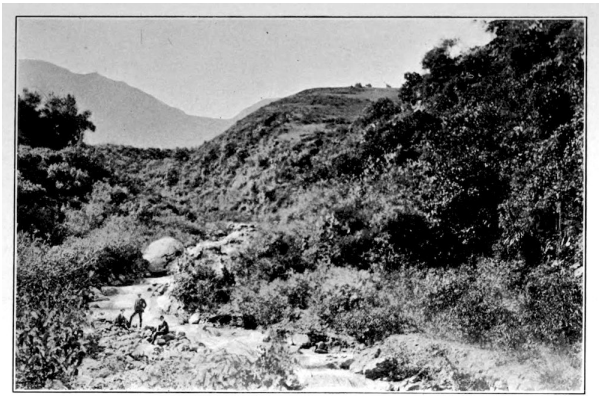
The Italians have shown both initiative and energy in their various enterprises in the republic. They are identified with some of the most important improvements made in the capital and in Callao, besides which they have established large factories in several cities. In the southern coast region, the Italians are the chief owners of the olive groves and other fruit orchards. In the city of Lima their bank and insurance company are important institutions of credit. The capital owned by Italians and employed in industrial and commercial enterprises in Peru is estimated at about thirty million dollars, gold.



A FOREIGN COLONY IN THE RUBBER COUNTRY.

The Department of Loreto is a promising territory for colonization. As it lies entirely within the region of the Montaña and directly over the equator, it is generally supposed to be a land of fevers and other tropical diseases; but Colonel Palacios Mendiburu, who has travelled throughout this part of the republic and has spent much time in studying its conditions, says there are three points, "and only three," in the entire Department of Loreto in which malarial fever, known as *paludismo*, is prevalent. These malarial districts are: San Antonio, on the Marañon; between the mouth of the Pastaza and that of the Cahuapanas; and along the Yavary and the Tigre Rivers. The humidity of the atmosphere and the intensity of the heat have a debilitating effect in the lower plains, and anemia frequently attacks the over-energetic and those addicted to alcoholic stimulants. But the tales of terrible diseases, attacks from cobras and boa-constrictors, as well as other sensational experiences reported to be everyday occurrences in the Montaña, are woven chiefly of the fabric of fancy. Colonel Palacios says that the serpents and other poisonous creatures of the forest flee from man; though he explains that it is advisable to travel always with one or more companions, as a person alone is likely to meet with disagreeable encounters in the *bosque*, where jaguars abound. The natives of the forest find abundant game in this region; a successful hunter will bring home a variety of meats, the monkey providing a favorite dish. Fish are found in all the rivers, and turtles are abundant in many localities. For a more vegetarian diet, the Montaña supplies plenty of cocoa, the tree of which

grows wild here; and the bread-tree, the papaya, the pineapple and other tropical fruits are found everywhere. Cotton grows wild, totally neglected in this remote region.



A FERTILE VALLEY FOR COLONIZATION IN THE APURIMAC REGION.

According to the recent land law, especially designed to cover the region of the Montaña, presented to the senate by the representatives of Loreto in 1907, the state lands of this territory may be ceded to individuals for exploitation and profit by sale, denouncement, adjudication, or contract. When ceded by sale, the price is five sols per hectare (two and a half acres), in consideration of which the purchaser acquires perpetual and irrevocable possession of the lands, the proprietorship of the trees found thereon, etc. Not more than five hundred hectares can be sold to the same person without legislative authorization. If, after ten years, the purchaser has not at least one-tenth of his land under exploitation, it becomes again the property of the state; but if, in addition to satisfying this obligation,

the owner has planted rubber trees, he receives a premium from the government.

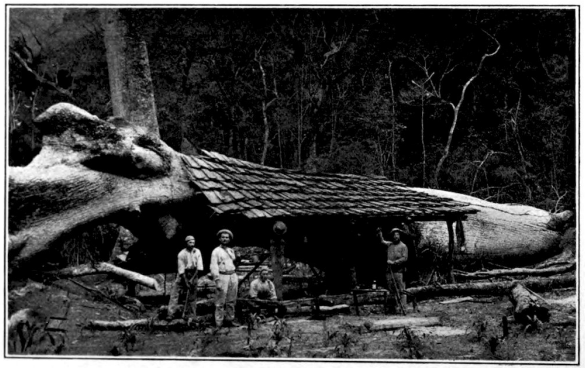
By denouncement, lands in the Montaña may be acquired as concessions from the government, not to exceed a thousand *pertenencias*, the *pertenencia* for this class of property being a hundred hectares (two hundred and fifty acres). In case a concession of more than a thousand acres is asked, the granting of it depends on Congress. As elsewhere stated, a half-yearly tax of two sols and fifty centavos (one dollar and twenty-five cents, gold) is levied on each *pertenencia*.

The government may concede lands by adjudication gratuitously, up to five hectares for each person, with the obligation to cultivate, within three years, at least the fifth part of the land granted. Failing to fulfil this demand, the colonist loses his claim. The concession of lands in the Montaña may be made by the government in the interests of public works, such as road-building, etc., or for purposes of colonization on a large scale, as has been done in the case of the Inca Mining Company and other enterprises. The funds arising from the taxes on adjudicated lands are employed in the improvement of highways and in the payment of premiums to the cultivators of rubber trees.

The government desires to bring into the country a good class of foreign labor, and facilities are granted to colonists who come of their own accord to settle here, especially to those who establish themselves in the Chanchamayo valley and other regions of the Montaña. Two hectares of land are granted free to each person, and his passage is paid from the port of Callao to Oroya by railway, and beyond that point to his destination by muleback; a monthly subsidy is also granted for a year, consisting of three pounds

sterling to each family, and one pound to each individual without a family, the first quarterly allowance being paid in advance.

It is recognized by all the countries of America that only by increasing their population through immigration can their territories be developed and made to yield the riches which a beneficent creator meant they should. As the Argentine statesman Alberdi wrote, more than half a century ago: “To populate is to civilize. Bring immigrants to make of them good Argentinos.—Bring colonists, not to be exploited by the capitalist class, but that they may here set up their domestic hearth, and live among us as one of ourselves. The laws should amply favor these new brethren of ours who come to earn their living by the sweat of their brows, and they should have ample liberty, if they wish to fix their permanent residence in the country and to contribute to the development of the nation.”

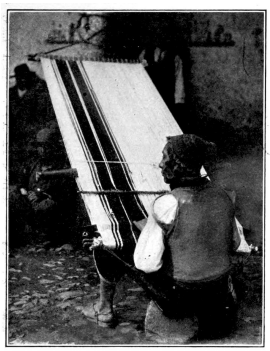


AN INGENIOUS PROSPECTOR’S HOUSE IN THE FOREST.



THE VICTORIA COTTON MILLS, LIMA.

CHAPTER XXXV
FINANCIAL AND COMMERCIAL PROGRESS —MANUFACTURING INDUSTRIES



AN INDIAN WEAVING THE PONCHO.

Few countries have been visited by such great extremes of fortune as Peru, at one time reckoned among the richest in the world and at another accounted so poor as to be bordering on bankruptcy. The history of Peruvian finances is a record of alternate prodigality and economy, of expensive experiments, abounding resourcefulness, and, through all its phases, of unlimited faith and resolute optimism. When, with the proclamation of independence, Peru threw off the yoke of Spain, its revenues did not exceed two million dollars. In order

to maintain the struggle it was necessary to raise a loan, especially as a large share of the national income was still under the control of the royalists. This loan, which was made in London in 1822 for the sum of one million two hundred thousand pounds sterling at six per cent interest (three years' interest was deducted from the principal, of which only a part was handed over in cash, the rest being delivered in weapons and ammunition of war), was supplemented three years later by a second loan for a smaller amount at the same rate of interest. Added to this debt were large sums in recognition of the assistance rendered by Chile and Colombia in the war of Independence, all of which contributed to bring the foreign debt of Peru up to about four million pounds sterling at the very outset of the national career as a republic. The total value of the exports at that time did not amount to two million pounds sterling, and the custom house receipts were less than two hundred thousand pounds sterling, the remainder of the revenue being chiefly derived from a contribution levied in place of the tax which Spain had imposed on the Indians.

Within fifteen years after the inauguration of the republic, the custom house receipts had more than doubled, and a few years later the production of guano began to yield such enormous returns that the country appeared to be once more prepared to hold its own among the most prosperous nations of the world. In 1850, the loans of 1822 and 1825 were cancelled by means of a new loan in London for three million eight hundred thousand pounds sterling, and in the same year the internal debt was consolidated in bonds bearing three per cent interest, to the amount of a million pounds sterling. Including the debt to Chile and the floating debt, Peru then

owed only about six million pounds sterling, while the revenue from guano alone was a million pounds sterling a year. But, as has been shown elsewhere, the rapid acquisition of wealth from the guano trade brought with it the temptation to reckless expenditure, to which the unsettled politics of the country contributed in great measure. The internal debt increased four million pounds sterling in five years, and each succeeding estimate of the budget showed heavier expenditures for the government service. At the same time, many improvements were inaugurated which necessitated the outlay of large sums.

During General Castilla's administration, the Peruvian monetary system,—which had become demoralized after the Peru-Bolivian Confederation by the circulation, at par, of Bolivian silver money of a lower standard than the national currency,—was reformed through the conversion of all inferior Bolivian coins in exchange for those of Peru, up to the amount of ten million dollars and the prohibition of any future use of the depreciated coin. The new law established the decimal system and the double standard of gold and silver, the silver sol, worth a dollar, being recognized as the monetary unit; though the gold coinage of that period lasted only a few years, being abolished in a later administration. In order to carry out the currency reform, and to consolidate the foreign debt, Peru borrowed, in 1862, in London, five and a half million pounds sterling, at four and a half per cent interest and eight per cent yearly amortization, the loan being issued at ninety-three per cent. All the government revenues and also the receipts from guano sales in England and Belgium were pledged as a guarantee of this loan. The seizure of the Chincha Islands by Spanish

men-of-war in 1864 made it obligatory for Peru to build a navy strong enough to drive back the invaders, and, with this object in view, a new loan of ten million pounds sterling was made in London. The ironclads *Huascar* and *Independencia* were built with the proceeds, part of which were further employed in the construction of the railway from Mollendo to Arequipa.

A few far-seeing statesmen early recognized the necessity for establishing a more satisfactory economic régime than that which governed Peru at this time, and, during the administration of the Dictator Prado, his Finance Minister, Don Manuel Pardo, inaugurated a new fiscal system. By means of taxation on certain luxuries and the levying of an export duty of three per cent on the chief national products, the government receipts were considerably increased, and it was hoped that, as the system developed, it would create an important revenue aside from that produced by guano, which, it was realized, was an uncertain quantity and mortgaged almost to the limit of its financial value. Unfortunately, the succeeding administration did not pursue the same policy, and new loans were made, which brought the foreign debt up to thirty-three million pounds sterling, the government being obliged to pay for the use of this loan two million seven hundred thousand pounds sterling annually. The entire yearly revenue from guano was not more than two million pounds sterling, and the national credit went down under the strain of the tremendous obligations imposed on it.

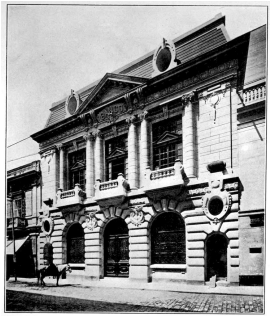
When President Manuel Pardo was called to the chief executive office in 1872, he made a heroic effort to improve the financial condition, which was one of internal as well as external disorder. The

budget of 1873 for ordinary expenses had been raised to nearly twenty-two million sols (at forty pence), and a heavy debt of more than that amount was found to be owing by the custom house and other government offices for credits recognized and ordered to be paid during the previous period of prosperity. Nine million sols were still due on railroad construction, and a suspension of this important work was threatened. Added to these discouraging features of the situation was the rapid increase in the production of nitrate, which was becoming a formidable rival to guano, being prepared and exported free, while the latter was exported for the account of the State and was the source from which three-fourths of the funds for the national expenditure were derived. President Pardo reduced the estimate of the home budget to seventeen million sols, as it had stood in 1871 and sought, by the only available means, to raise extraordinary funds sufficient to prevent the disaster of a suspension of the much-needed railroad construction. But the remedy was applied too late, and all his efforts were defeated by circumstances which would not have arisen under normal conditions. The president was obliged to borrow large sums from the banks, which, under the laws then in force, might issue notes payable to bearer at sight for three times the amount of currency they had in hand. The merchants, led by the fictitious prosperity founded on a flattering but burdensome credit, had given far too great expansion to their trade, and now that they were unable longer to use drafts corresponding to the value of guano when making foreign payments, they were obliged to export coin, which was done until the supply was exhausted, only the banknotes remaining in

circulation. As the government was not in a position to meet its obligations to the banks, which, in turn, were unable any longer to convert their notes into currency, a commercial panic followed, in 1875, with the long list of business failures that accompany such a dire event. The government came to the rescue by granting the banks a moratorium, which would enable them to get the necessary cash to resume the payment of their obligations in currency; but the government was unable to give any financial assistance and the required coin for payments in cash was not forthcoming at the expiration of the moratorium. President Prado, who succeeded President Manuel Pardo in 1877, arranged a new loan with the banks, in consideration of which the state assumed the responsibility of the entire emission of banknotes,—fixing the maximum at eighteen million sols,—thus converting them into government notes, and establishing the use of paper money. The war with Chile followed in 1879, and proved the culminating disaster. But, if the consequences of this war were deplorable from an economic standpoint, the conditions which they brought about tried the mettle of the nation and proved its strength. Plunged from wealth into poverty within a few years, with its commerce paralyzed, its industries at a standstill, nearly all the private wealth as well as the national fortune swept away, Peru bent under the crushing weight of accumulated evils. But, like tempered steel, the national spirit could bend without being broken; and with every lightening of the load the inherent strength of the people has shown itself, until, to-day, its optimistic character is as dominant as ever.



THE LIMA SAVINGS BANK.



THE BANCO POPULAR, LIMA.

As soon as the war with Chile was ended by the treaty of Ancón in 1884, Peru turned to the problem of restoring the national finances, and a few years later the contract elsewhere referred to was arranged, whereby the Peruvian Corporation assumed the foreign debt and agreed to complete the construction of projected railways, in return for certain concessions and privileges. The country began at once to recuperate, though slowly at first, as might be supposed, the question of politics absorbing much attention. Patriotic and capable

leaders came forward, however, to meet the occasion with judgment and foresight. One of the most important reforms effected was the adoption of the gold standard, which has done a great deal to attract foreign capital and to inspire confidence abroad. The government notes that had been issued to meet the needs of war, became so depreciated in value that they were little used and finally they were practically withdrawn from circulation by the announcement that their acceptance was optional; immediately the old coins—the silver sols—began to reappear, imported from other Spanish-American republics, especially Central American, where they formed at that time the circulating medium; the government reopened the mint, and Peruvian silver was coined into sols; at this juncture the depreciation of silver arose, and the question of establishing a gold standard was debated. The idea of adopting a gold standard grew in favor when a second fall in silver occurred in 1886, adversely affecting the finances of all countries that used the silver standard exclusively. President Pierola gave a strong impulse to the proposed measure and Congress finally sanctioned its adoption in 1897. The legal equivalent of the Peruvian libra, or pound, was fixed at ten sols, which at once solved the problem of the value of sols in circulation, amounting to about twelve million. Then the free coinage of silver was suspended and reimportation of silver sols was prohibited, though it was a legal tender in Peru. Congress also passed a law by which custom house duties had to be paid in gold, at the rate of one pound sterling for every ten sols, which established the equivalent between the English sovereign and the silver sols at the rate of one to ten. In December, 1897, a law was passed to authorize the coinage of the libra, of the same weight

and fineness as the English sovereign, and ordering it to be received by the state as the equivalent of ten sols. In 1901, it was declared by law that the monetary unit in Peru was the Peruvian libra and that silver sols were a legal tender up to the sum of only ten sols; and, two years later, all the banks came to an agreement to keep their accounts and to perform all their operations in the new legal money of Peru, the gold libra. The success and facility with which this important monetary reform was accomplished does credit to the genius of the financiers who projected and carried it through.

The fiscal reports of the last ten years show that Peru has made wonderful progress in the rehabilitation of the national finances and the establishment of a system of revenue and expenditure which ensures permanent and solid advancement. A very important share of the credit for this financial progress is due to the newly elected President of Peru, His Excellency Don Augusto Leguia, who, as Finance Minister in the cabinets of President Candamo and President Pardo, gave signal proofs of his superior financial and administrative gifts. Probably no other country can show such a rapid increase of revenues due to the administrative labors of one of its ministers as can Peru, whose fiscal receipts were raised from twelve million to thirty million sols annually during his term of office as Minister of Finance. The loan of six million sols, recently contracted for the purpose of acquiring naval elements, the creation of the bank of deposits and consignments and other financial undertakings of great importance to the country have been effected through his initiative and energy.

Every year shows an increase in the receipts and a decrease of expenditures under the present

government. In all departments of the fiscal system, reforms have been inaugurated with a view to strengthening the national finances; the National Company of Collections, a joint stock company that was formed at the close of the war with Chile to organize a system of taxation and to take charge of the collections shows by its latest report that the receipts from taxes increased more than a hundred thousand sols from the last half-year of 1906 to the same semester of 1907, the collection from July to December, 1907, amounting to two million one hundred and fifty thousand sols. The interest on the internal debt of thirty-three million sols has been paid to date; and the claim of the Guano Consignee Company of the United States has been paid by an issue of fifteen million sols in bonds of the public debt. The prosperity that has become apparent in all branches of trade is indicated by the profits shown in the Peruvian Corporation's report for 1907, amounting to more than two million sols. The banking institutions, which have been closely identified with the financial fortunes of the government, have been particularly successful in their negotiations during the past year. The bank of London and Peru has had its securities quoted on the Paris Bourse, and has established a bank of issue in Bolivia with a capital of two hundred thousand pounds; the Banco Italiano and the Banco Popular have increased their capital, besides adding large sums to their reserve funds; the German Bank has installed branches in Callao, Arequipa, and Trujillo within the past two years; and the savings banks and insurance companies have enlarged the scope of their activities.



A NATIVE INDUSTRY OF THE COAST REGION.

Commerce has felt the stimulus of progressive government, and commercial enterprise has flourished notably within the past five years. In 1902 the imports amounted in value to three and a half million pounds, the exports to three and three-quarter millions; in 1906, the value of the national imports reached five million pounds sterling and the exports amounted to six million pounds sterling in value. The first half of 1907 showed less trade returns than the corresponding semester of the preceding year, but the commercial reports for the first half of the year 1908 give an increase of one hundred and sixty-five thousand pounds sterling over the total returns for the same period of 1907.

The only export duties charged in Peru are: a three per cent ad valorem tax on gold in bullion or dust; a charge of forty cents per dozen on “Panamá” hats exported from Paita; and a duty of twenty cents a kilogram, gross, or twenty-four cents a kilogram, net, equivalent to about four per cent ad valorem, on Pará rubber and caoutchouc. The import duties are more numerous; wines and liquors, tea, coffee,

butter, cheese, and a few other products pay a duty of sixty-five per cent, and there is a long list of articles on which a duty of from ten to twenty per cent is charged; but all machinery which is used directly to favor industrial development is entered free of duty, as are also books and utensils for the purpose of public instruction.



A COCAINE FACTORY IN THE MONZON VALLEY.

Foreign merchants have established themselves in all the larger towns of Peru, and in the coast region they have built up very important enterprises. The English merchants devote themselves especially to the wholesale import and export trade, in which they have strong competitors among the Germans. The French have change of a great deal of the retail business, particularly in articles of luxury; and the Italians are the principal purveyors of foreign wines, table delicacies, etc. The Peruvian merchant has a share in all the trade and Peruvian salesmen travel throughout the country selling to the merchants of the interior the goods imported by the larger

establishments of Lima and Callao. The North Americans have established few business houses, but they control a large share of the mining enterprises, and are financially interested in the construction of railways and other public works of the country. Some of the largest commercial and industrial establishments of the United States send their agents to Peru. But North American trade is still in the infancy of its development so far as the South American market is concerned, few shippers in the United States knowing much about the geography of the great southern continent. When, as has frequently occurred, merchandise ordered for Lima is sent to Mollendo as the nearest port, and goods for Arequipa are unloaded at Callao by the shipper's orders, it becomes apparent that the knowledge concerning commercial routes south of the equator is decidedly limited among those exporters who are already in the field, to say nothing of those who have not yet entered it. But there is a growing interest among merchants of the United States in the trade of South America, and every year shows an increase in the correspondence directed to the Peruvian Consulate at New York seeking information on this subject. The Consul-General, Hon. Eduardo Higginson, brings large experience in the foreign service of his country to the particular task which occupies him in the great metropolis,—the promotion of commercial relations between the two countries. The offices of the consulate are fitted up with all the requisites of a consular bureau, and in its library may be found literature relating to the industrial and commercial conditions of Peru.

It is impossible that the reciprocity of trade between Peru and the United States should show any marked improvement until better facilities can be

secured for rapid and cheap transportation. But this is to be accomplished by the inauguration of the new National Steamship Line, which, next year, will cover the distance between Callao and Panamá in four days, and, later, by the completion of the Panamá Canal. From 1902 to 1905 the imports from the United States were increased by twenty per cent, while the exports to that country remained stationary, and in 1905 declined, owing to the special privileges granted by the northern republic to Cuban sugars, with which Peru was unable to compete; in the same period, the shipments have more than doubled from Peru to Great Britain, where Peruvian sugars enter on equal terms with those of other countries.

The National Assembly of Commerce is an institution of increasing importance in Peru. Though recently organized, in 1905, it has already done much to foster trade and to promote the commercial relations of the country on a broad scale. When Secretary Root visited Lima, he was made an honorary member of this organization, which works as a kind of auxiliary of the Chambers of Commerce, as one of its founders described it in his address to Mr. Root on that occasion, “to carry into practice the formation of a world wide legislation which shall mark the courses in which the inexhaustible current of industrial products ought to run.” In most of the larger cities, chambers of commerce have been established to promote not only the direct interests of trade, but also the development of the national industries, with the success of which the trade of the country is closely identified.

The encouragement and promotion of manufacturing industry is especially desirable, and this field of enterprise offers exceptional

opportunities for investment. Like all other South American countries, Peru imports many articles which could be profitably made at home and for which it furnishes a large share of the raw material. But, until comparatively recent years, few factories of importance existed in Peru, and most of these date from the period when the fall in silver and the consequent depreciation of the national currency made the importation of foreign manufactured articles enormously expensive, and encouraged the establishment of home enterprises to compete for this trade. During the period of the viceroyalty, the home government prohibited manufacturing in the colonies, in order to protect the commerce of the mother country; and in the earlier days of the republic the conditions were not favorable to the development of this branch of industry.



THE ITALIAN BANK, LIMA.

The most important manufacturing enterprises are

in the hands of the Peruvians themselves, though Italians and other foreign colonists have established large factories within the past few years. The manufacture of cotton and woollen goods by the primitive process used among the Indians to-day has been in vogue from time immemorial, but not until nearly half a century ago, in 1861, were the first modern looms introduced, for the woollen factory of Lucre, near Cuzco, which was founded by Dr. Garmendia in 1860. The most modern establishment for the manufacture of woollen goods is that of Marangani, also in the neighborhood of Cuzco, founded in 1897, with Peruvian capital amounting to five thousand pounds, which has since been increased to thirty thousand pounds. The factory is now owned by the heirs of the founder, the largest shareholder, Don J. W. Rodriguez del Carpio, being also the manager of the enterprise. English, German, and Belgian machinery of the most modern manufacture is used, the factory is lighted by electricity, as are also the houses of the operatives. All the employés are native workmen, and the managers of the various sections are also Peruvians, except in one section, of which an Italian expert has charge. The company provides free instruction for the children of employés, as well as free medical attendance when required. Cashmeres, flannels, and fine cloths are manufactured from native wool, chiefly that of the sheep, though some alpaca is used. Only the dyes are imported, everything else used in the factory being of native origin, and the dyes are chiefly made from woods found in the Montaña. The Marangani establishment has direct communication with Cuzco by telephone, and with all the cities of the republic by telegraph. It is one of the most progressive and up-to-date enterprises in South

America. The largest cloth factory in Peru is that of Santa Catalina, in Lima, which produces about a quarter of a million yards of cashmere and cloths for the army, besides various knitted goods. It gives work to between seven and eight thousand employés and its business is increasing annually. There are only four or five woollen factories in the republic, Arequipa having one of the larger ones, and Lima another.



VESTIBULE OF THE BANK OF LONDON AND PERU, LIMA.

The manufacture of cotton goods has progressed with remarkable success since the establishment of the first cotton factory in 1874. Five large and flourishing mills of this kind are now located in the environs of Lima, besides several in other cities, of which the most important are those of Arequipa and Ica. From these factories, Peru and Bolivia are supplied with cotton materials, duck, drills, etc., and since their advent, the importation of cotton cloth

from Germany and England has notably diminished. The annual output of Peruvian cotton factories is about twenty-five million yards, the consumption of clean raw cotton being from two to three thousand tons annually. The capital employed is estimated at between four and five million sols. The Victoria cotton factory of Lima is one of the most modern establishments of its kind in Peru, and a visit to the various departments inspires one with admiration for the systematic and orderly appearance of the place, as well as the quality of the work done, which is equal to the best turned out from similar factories in Europe and North America.

The silk industry is still in the experimental stage, so far as the making of fabrics is concerned, though Lima has a practical school of sericulture and the Department of Abancay is giving especial attention to this branch of industry. The making of Panamá hats occupies a considerable number of the population in Catacaos, Eten, and Moyobamba, though there are no large establishments having charge of their manufacture exclusively. For the preparation of cereal and other food stuffs, several mills and factories have been opened in Lima and Callao. The flour mills of the Santa Rosa Company and the biscuit factories, fruit-preserving works, chocolate factories, etc., of these and other cities employ modern machinery and are successful enterprises. Lima, Callao, Arequipa, and Cuzco have large breweries and cigar factories, the latter being also an industrial feature of the towns of Trujillo and Piura.

Trujillo has, in addition to its other factories, extensive works for the elaboration of cocaine. This drug has grown greatly in demand within recent years, and is now prepared in twenty-five Peruvian

factories, some of them located in the region of the coca trees. The factory of Monzon is among the most important of these enterprises. Peru produces enough cocaine to meet the world's demand, the annual output approaching a hundred tons. It is remarkable that so few of the medicinal plants and dyewoods of Peru are elaborated in native establishments. Sulphuric acid could be produced at low cost, and there is a promising field for the manufacture of dyes. Among the minor manufactures are paper, matches, leather, cotton seed oil, lumber, ceramics, and similar useful articles of universal necessity or artistic value.

The Santa Rosa works, inaugurated by the Associated Electric Companies of Peru, or, as the syndicate is sometimes called, the "Electric Trust," is a manufacturing industry of the greatest importance. It is established for the purpose of generating electricity for the entire service of electric lighting and the system of railroads and street cars in Lima, Callao, and Chorillos. The capital employed in this gigantic enterprise is more than ten million dollars gold, and it is owned and controlled by Peruvians. The offices of the company are located at Santa Rosa, in the outskirts of Lima, and the central generating station is in Chosica. This immense establishment is, to-day, capable of providing fourteen thousand horse-power in motor force. Nearly all the electric material for the enterprise was purchased in the United States. The Associated Electric Companies represent the first appearance of the modern "trust" in the Andean republic of the Pacific.



PERUVIAN COTTON IN THE FACTORY.

CHAPTER XXXVI

THE PASSING OF THE OLD PERU—ITS LEGACY TO POSTERITY—THE DESTINY OF THE NEW PERU



A QUICHUA MOTHER.

The old Peru is passing,—the dominant traits of the nation are changing,—new life is apparent in its ideals, its institutions, in the spirit that rules society and politics, in everything that shows the influence of a broader outlook, a greater range of endeavor, a loftier aspiration. The traditions of caste and the contempt for utilitarian ideals which constituted a part of the creed of the colonial aristocracy have

given place to an appreciation of true worth wherever found; the worship of luxury and pleasure has ceased to hold in thrall a people cradled in the pernicious atmosphere of a too abundant wealth, and the discipline of suffering and loss has brought out the inherent strength of a proud and gifted race; stimulated by the necessity of keeping up with the march of modern progress in order that their country may maintain the place to which its past history and present possibilities entitle it, the Peruvians of to-day are putting forth determined and well-defined efforts to overcome every obstacle in the path of their highest development—and they are achieving phenomenal success.

But there is still much of the old Peru that it is to be hoped will long remain. The picturesque charm which lingers about the ancient people of the sierra, in their quaint costumes and primitive ways, has apparently lost little by the advent of modern conditions; these children of a fading past are as much attached to their time-honored dress and to their traditional occupations as any Oriental, and it will be a long time before a pronounced change in this particular is likely to take place. During the colonial period the Indians were obliged to adopt some features of the Spanish garb,—probably to please their Christian masters,—and it is not known how long the process of transformation required; but the present fashion of the Indians of Cuzco and other localities of the sierra is a survival of the costume worn in the time of the first Spanish Bourbon kings, while their jewels still show the coat-of-arms of Charles V. Although there is no difference in dress to distinguish the Indian in authority from his followers, the Alcalde of the sierra is recognized as a very important personage among his fellows by the

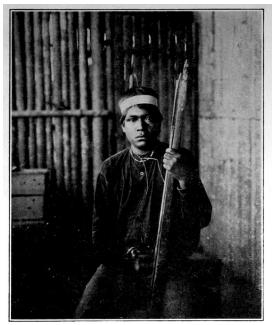
silver-bound vara which he carries; it is the emblem of his authority and is in his eyes more than a mere symbol; he will not part with it for an instant and he would feel himself bereft of his power to rule if it were taken away.



DESCENDANTS OF THE INCAS' SUBJECTS.

Though obedient to the Catholic faith, the Indians have their own celebrations in addition to those of the church; they still observe the feasts of the seedtime and harvest, as did their heathen ancestors, though many features of the festivities as originally practised have been eliminated. The tenacity with which they hold to their traditions is seen in many things. When a new house is built, it is decorated with flowers—a survival of the ceremonies held on such occasions in the days of the Incas—and a party is invited to celebrate the event. Over the doors of some old houses are symbols of both Incaic and Christian worship, though this is not seen on the more recently built homes, the roofs of which, with few exceptions, are adorned with a large tin cross, about two feet high, having attached to it small copies of the various instruments of torture used at the crucifixion of our Saviour, as well as other reminders of that tragedy; the spear that pierced his

side, the long pole and sponge on which vinegar was given to quench his thirst, the garment for which they cast lots, and even the cock that crowed when Peter had thrice denied his master, are represented in conjunction with the central emblem of Christianity. The domicile of a bridal couple is easily distinguished by its being decorated with branches of totora (bulrushes) which are kept in evidence for eight days and signify that an invitation is extended to all friends to partake of the hospitality of the newly married pair.



A TYPE OF THE AMAZON INDIAN.



THE SCION OF A

NOBLE FAMILY OF
THE FOREST.

The change from old to new conditions in Peru is a transition in which the Indian has had little share; not because he is prevented, but because of his disinclination to learn new ways and his lack of capacity to receive and apply modern knowledge. It is impossible to say what may be accomplished for future generations, but, judging from past history, centuries are required to accustom the indigenes to any radical change, and they seem utterly bewildered in the face of the rapid march of the present-day civilization. They are not easily induced to use modern tools in their work even when the superiority of such utensils is proved to them. The effort which the Indian is obliged to make in order to grow accustomed to the use of the modern implements is inconceivable to the modern mind; to these ancient people, it is a herculean task to attempt any new thing, and, if allowed to follow their own inclination, they will gladly throw aside the "improved" plough and the light, long-handled hoe, in favor of their tried and trusted though old-fashioned and cumbersome tools. Spinning and weaving are favorite occupations of the Indians of the coast as well as of the sierra, and their primitive looms, on which blanket and lighter materials are made, may be seen in most of their homes.

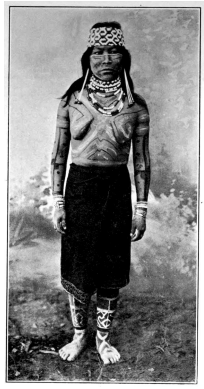


ALCALDES, WITH VARAS, THE INSIGNIA OF THEIR AUTHORITY.

Not only in the descendants of the Incas' subjects does the charm of the past linger in many beautiful and interesting features of Peru to-day. The influence of the viceroyalty is seen in some of the most attractive characteristics of republican Peruvians; their inheritance from their colonial ancestry may not be an unmixed blessing, but they have reason to be proud of some of its advantages. The unanimous verdict of travellers is that the Peruvians are a people of inherited refinement, culture, and geniality, and that their capital is one of the most delightful places in the world for a stranger to visit; their politeness and courteous hospitality is a heritage from the viceroyalty,—and it is more Peruvian than Spanish, being free from the extreme formality which is the keynote of Spanish courtesy.

The new Peru is the result of a transition extending over a long period, but of which the last steps have been rapid and of particular significance. The heritage of aristocratic Spain held the republican

Peruvians in bondage long after the declaration of their independence gave verbal freedom and equality to all. It was not possible that the old ideas and tendencies should vanish with a stroke of the Liberator's pen. But the desire for liberty grew in the hearts of the people as its blessings were ever more enjoyed and appreciated, and latent abilities were awakened as the demand became imperative for capable, resolute, and dominant leaders to advance in the path of progress. So long as fortune smiled and wealth came easily, it was not possible that the best characteristics of the people should be developed, however, and it was not until adversity struck a heavy blow that the true spirit of the nation was revealed.



AN INDIAN WOMAN OF LORETO.

It is sometimes said that the Peruvians are too gentle for their own good—that the national optimism is combined with too large a share of "faith in a lucky star" to be conducive of determined effort. But the history of the past few years proves that the nation is capable of advancing in line with the most

progressive countries, and that the elements uniting to consolidate the best interests of the new Peru are not only unlimited faith and confidence but also fine judgment, well-directed energy, and established principles. It is peculiarly significant of the tendency of the new Peru that the statesman chosen to govern its destinies during the next four years as president of the republic is one of the most capable financiers in South American politics. It is not because of his famous ancestry—he is a descendant of the noble Estete who distinguished himself during the period of the conquest and established the first settlement at Trujillo—nor yet for his scholarship, though he is among the best informed men of his country, but because he realizes, in his wonderful grasp of present-day needs and possibilities, the aspirations of his people, and is prepared to lead them to greater heights than the nation has yet known. The president-elect has already announced the policy of his government, which is to be an instrument of progress, its underlying impulses the maintenance of peace and the protection of the interests and rights of all citizens. Questions of sanitation, education, immigration, agriculture, and railroad construction are to receive attention, and everything that may contribute to the national well-being will have careful consideration. The staunch principles of the man who is to direct the destinies of his country for the next four years are voiced in his declaration: “I intend to be the head of the nation, not the head of a party.” This is the spirit of leadership demanded by the Peruvians to-day. A new generation is taking the place of the older; new vitality pulses through the veins of the younger patriot, and his nerves are stronger, his sight is keener and his recognition of the forces that are moulding the destinies of empires

to-day is impelling him to more active endeavor. That he does not forget the debt of honor due to the noble heroes who have rendered the highest services to the country in the past, while he recognizes the merit of those who are working for its present and future aggrandizement, is shown by the liberality with which monuments are built to commemorate their deeds. On the 8th of September last, a magnificent pantheon was dedicated to the memory of "The Defenders of the Nation in the War of 1879"; in its crypt repose the remains of the immortal heroes Admiral Grau and Colonel Bolognesi. It is the most imposing monument of the capital and shows that while the national heart beats high with hope for future achievement, it is still true to the sentiment of gratitude for compatriots who were sacrificed in the darker days that are past. With one hand clasping the tender memories of misfortune and the other extended to receive the blessings of a more prosperous day, the Peruvian nation displays its most salient characteristics, loyalty and optimism.



A NATIVE WEAVER, CHICLAYO.



TRANSCRIBER'S NOTES

Typos fixed; non-standard spelling and dialect retained.

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