BOLIVIA

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BOLIVIA

THE CENTRAL HIGHWAY OF SOUTH AMERICA, A LAND OF RICH RESOURCES AND VARIED INTEREST

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HIS EXCELLENCY

SEÑOR DON ISMAEL MONTES

PRESIDENT OF BOLIVIA

MARIE ROBINSON WRIGHT

BOLIVIA

THE CENTRAL HIGHWAY OF SOUTH AMERICA, A LAND OF RICH RESOURCES AND VARIED INTEREST



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TO HIS EXCELLENCY

Señor Don Ismael Montes

PRESIDENT OF BOLIVIA

WHOSE NOBILITY OF CHARACTER HAS MADE HIM BELOVED BY HIS
PEOPLE AND ESTEEMED
AND HONORED BY ALL

This Book is Respectfully Dedicated

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INTRODUCTION



Writers on South America generally dismiss Bolivia with a brief description which affords no adequate idea of its real place among the republics of the New World or of its unique interest from many points of view. The present volume, the fourth of my series on the Latin-American republics, is devoted to this important country with the object of making it better known, not only as the home of a liberty-loving nation, but as a land of unlimited commercial possibilities, destined to command universal attention.

The history of Bolivia is particularly fascinating for the glimpses its monuments give of the unsolved mysteries of antiquity, and because its people supply the keynote to the interpretation of Spanish-American character. The colonists of Alto Peru became Americanized earlier than did the people of any of the other Spanish possessions in the New World. The Criollo's sympathies were, from the first, more American than Spanish; and while he preserved many inherited characteristics, he acquired others which in time developed within him that unconquerable spirit of freedom—the influence of the West working its spell upon heart and life—which led inevitably to national independence.

Aside from its historical and scientific interest, Bolivia is a subject worthy of study for more practical reasons. By its position as the central highway of South America, it is the natural distributing point for traffic across the continent, lying midway between the Atlantic and Pacific coast countries, its borders touching Brazil, Paraguay, Argentina, Chile, and Peru. Its industrial possibilities are awakening general interest and enterprise, and there is every prospect of a speedy revival of the prestige which this country enjoyed three centuries ago, as one of the richest and most prosperous lands in the world, when the name of its famous city of Potosí gave to the language of all countries a synonym for fabulous wealth.

No one can make a just and impartial study of the South American countries and their people without regretting the widespread ignorance that prevails regarding them; and as my work progresses, each year finds me more enthusiastic on the subject of their present conditions and the prospects which they enjoy. It has been said that my fault lies in seeing the best rather than the worst side of life in South America, and the critics have blamed me, in some instances, for failing to describe more fully the less admirable features of these countries. But it is quite as possible to err through a disposition to magnify the shortcomings of a nation as from too lenient judgment. Books written on any country by visiting foreigners show how unfair and exaggerated the criticisms of a pessimistic alien can be in the opinion of those best informed. The story of Bolivia is that of strong, sturdy, and determined people, who have abounding faith in their country’s future and persistent courage to direct its destiny.

During my stay in Bolivia, and especially while making my journey of a thousand miles on muleback in the interior, visiting the capital and other cities, I found this beautiful country most attractive and interesting. The magnificent scenery, the glorious climate, the absolute security with which one may travel unmolested from one end of the country to the other, and, above all, the gracious and kindly welcome received everywhere are among the recollections of my visit which remain a constant delight, and inspire me with the desire to make better known both the land and its charming people.

The unfailing attentions shown me will always be remembered with appreciation. With sincere gratitude I thank His Excellency President Ismael Montes and the ministers of his Cabinet for many courtesies. I am honored to have received from the illustrious representative of the Bolivian nation constant evidences of gracious and kindly interest in my work and I feel deeply indebted to his distinguished ministers for their generous coöperation, by facilitating my journeys through the country and providing me with important information.

MARIE ROBINSON WRIGHT.

Philadelphia, October 25, 1906.

BOLIVIA

CHAPTER I

PRE-COLUMBIAN PERIOD—SPANISH INVASION AND CONQUEST



GENERAL SIMON BOLIVAR

Few countries offer a more interesting field of study than Bolivia, a land of varied attraction, with mystery and romance enveloping the story of its antiquity and lending a magic charm to its many legends and traditions; with records of daring and devotion illuminating the often triste pages of its existence under Spanish domination, and marking a

worthy preface to the annals of sturdy patriotism revealed in the long struggle for freedom which began two centuries before South American independence was an accomplished fact; with the history of the republic,—with all that makes this land worth knowing as the dear home of a brave nation.

To the popular imagination Bolivia presents only the picture of a country somewhere in South America, above the clouds, consisting of inaccessible peaks and unfathomable gorges, with an occasional plateau to give diversity to what a clever writer has called “the roof of the western world,” where llamas are believed to pose eternally on rocky cliffs, and gaily plumed Indians to form picturesque groups forever against a background of Inca architecture. This is an archaic idea, but it is held tenaciously in the minds of a majority of people. Bolivia is a land so rarely visited by the foreigner that it is not remarkable that the most extraordinary notions prevail regarding it. A few have read of the fabulous riches of Potosí, but it is not many years ago that a distinguished European asked where “the country called Potosí” was situated; and the vast wealth of Bolivia, apparently so unlimited that a traveller was impressed to describe the country as “a table of silver supported by legs of gold,” is yet a treasure whose value has never been fairly calculated. It is a closed book to the tourist, though it presents aspects of grandeur undreamed of except by the few who have witnessed its beauty, who have felt the compelling majesty of snow-capped Illimani and wonderful Sorata, and to whom the legends of Titicaca have been told in the white moonlight as they glided across its mirror-like surface, seemingly enveloped in the glory of a higher sphere,—so clear is the

moonlight on this lake above the clouds,—their souls thrilling in unison with the wondrous harmony of the perfect picture. To the lover of varied scenery there is a fascination about this almost untravelled country, with its bleak Andean plateaus and densely wooded plains, its towering mountains, rugged cañons, and fertile valleys, bounded as it is on one side by a desert so barren that not a blade of grass could find nourishment, and on the other by the greatest river system of the globe, which receives and pours out continually enough water to fertilize a whole continent. Although third in territory and one of the richest in natural resources among the South American republics, Bolivia occupies the most remote position and is the least influenced by foreign association, placed as it is in the heart of the continent, with no outlet to the sea except through neighboring countries, and consequently having had, up to the present, scant opportunity to establish extensive international relations. As the country is now entering upon a new era of progress, increasing its productiveness, building railroads in every direction to connect the various centres of industry with Atlantic and Pacific ports and the great Amazon waterways, and making improvements in all branches of national administration, its Arcadian character is becoming modified to conform to twentieth century conditions in the New World, and the advance of modern thought is making its influence felt on the Titicaca plateau and in the Amazon valley as surely as in any other region of South America.

It is often said that nothing is a greater obstacle to modern progress than the inheritance of ancient monuments, and his majesty of Greece is credited with the statement that he would be glad to have

every vestige of ancient Athenian architecture disappear, so that his country might be given a little consideration for what twentieth century Greeks are doing. Bolivia's heritage of some of the most remarkable ruins of antiquity has been so great an attraction to foreign writers that it has diverted their interest almost entirely from modern Bolivia; though it is true that the subject of these ruins is one which deserves the attention of the world, one worthy of all the scientific research given to it, pointing as it does to a solution of the important problem of the priority of races in the New World.

Many theories have been advanced regarding the monumental ruins that exist in the region of Lake Titicaca—particularly those of Tiahuanaco—as to their origin, the people who built them, the period to which they belong and the degree of civilization which they indicate, but very little is really known about them, and imagination has free rein to picture the conditions that may have existed before the Spanish conquest brought Bolivian history into the realm of certain knowledge. There is nothing to indicate that the primitive inhabitants of what is now Bolivian territory reached an important degree of advancement in any other part of the country than that known to ethnologists generally as Aymaráland, which is supposed to be—though this, too, is questioned—the cradle of the Aymará race, whose origin is very obscure, but whose people are considered by many writers as the authors of the most colossal examples of ancient architecture existing on the South American continent. This region is comprised in the southern part of what is now the department of La Paz, chiefly in that section which borders Lake Titicaca. Unfortunately, everything relating to it prior to the period of the

Spanish conquest is so shrouded in mystery as to yield few satisfactory results to the most careful investigation beyond the apparently certain evidence that it was not a contemporaneous civilization that wrought such marvels of progress, but the peoples of successive and often remotely separated periods not necessarily of identical origin. According to some authorities, the Tiahuanaco whose ruins are now to be seen, and which was already a shattered record of past greatness when the Incas set up their dynasty, is but the remains of a second Tiahuanaco, the first having been swallowed up at a previous period, forgotten ages ago, when a great seismic upheaval changed the face of the Bolivian plateau and buried out of sight evidences of culture advanced far beyond anything the same race attained subsequently. Archæologists generally agree in claiming that at least three distinct periods of culture are recorded in the form and character of prehistoric remains now being excavated in this locality. Naturally it is this part of Bolivia which is the centre of interest in the study of the pre-Columbian epoch.



GOVERNMENT PALACE, LA PAZ.

The theory accepted by many ethnologists, that the Indians of America are of Asiatic origin, is met, on the other hand, by the assertion of some more recent investigators—notably those composing the expedition organized by Mr. Morris K. Jessup, president of the American Museum of Natural History, and sent out by him ten years ago to study this question—that man did not emigrate from Asia to America, as many racial similarities seemed to prove, but that the emigration was from America to Asia, the evidences of human life on the American continent proving greater antiquity of origin here than in Asia. The latter possibility gives unique value to the study of a country within whose territory have been found indications of human habitation in ages remote beyond any determined period. May it not be that Bolivia has an especial claim to universal attention as the true birthplace of the human race,

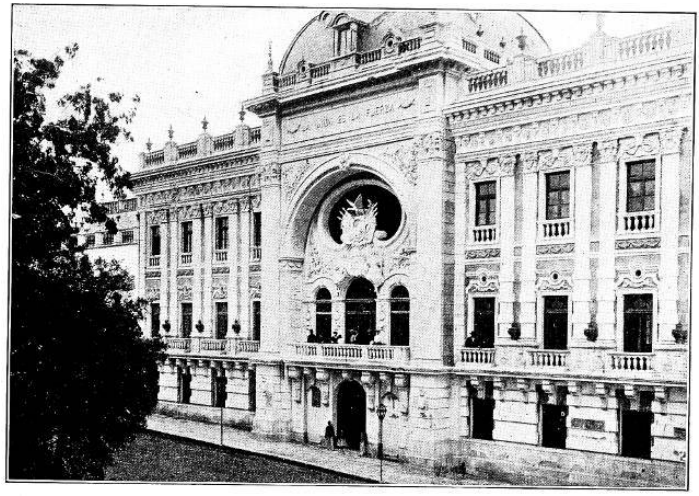
and the chief centre of its progress at a time antedating the chronicles of Old World empires?

Aymará mythology is very similar to that of the Orient. According to the oldest traditions, at the beginning of the world, the god Khunu, the creator of all things, became so angry because of the vices of mankind that he visited a great drought upon the earth, converting fertile regions into deserts: he deprived humanity of the means of living, and they became lower than the beasts. Then Pachacamac, the supreme spirit of the universe, restored that which had been destroyed by Khunu and gave new life to mankind. A second time Khunu showed his wrath and sent a great flood and darkness upon the earth. The few people who were saved from destruction in this calamity sent up prayers to heaven, and in answer the sun appeared behind the rock Inti-Karka, on the sacred lake of the same name, since corrupted into Titicaca. Soon after this appeared also the great god Viracocha, the name signifying “foam of the sea,” so called because he rose out of the waters of the lake. Viracocha created the sun, moon and stars, plants and animals, as well as men. Tiahuanaco is full of carvings representing this deity, and it is the opinion of noted archæologists, among others Professor Max Uhle, who has made a special study of the field, that Tiahuanaco was built as a temple of this deity, and that it was not, at least in later periods, a centre of population, as has been generally believed.

As far back as any records exist that serve to trace the history of the Aymarás, there appears to be confusion regarding their identity with the Collas, Umasuyas, Yungas, and other tribes that are generally considered as offshoots of the parent

Aymará stock. All these tribes were natives of the country now called Bolivia, and were governed by *mallcus*, or chiefs, chosen in some cases for their military valor and in others for their venerable character. The Collas, or Charcas, were the most powerful and numerous, and gave their name to the whole country, which was called Collasuyo by the Incas to distinguish it as a southern province of the great empire of Tahuantinsuyo, “the kingdom of four regions,” the remaining three having been called Antisuyo, “to the east,” Cuntisuyo, “to the west” and Chinchasuyo, “to the north.”

At the period generally credited to the advent of the Incas, the inhabitants of Collasuyo had already reached decadence and were given up to decimating wars and struggles among themselves. That the Collas, or Charcas, tribes belonged to the same stock as the Aymarás is disputed by some of the best authorities, who believe the latter an entirely distinct race, of Mongolian origin, who came to Bolivia by way of Arica on the Pacific coast, many centuries ago, and settled on the Lake Titicaca plateau because it was the centre of a region belonging to a people of peaceable habits, living, not on the barren heights, but in the valleys and on the slopes around. These authorities give the Aymarás no share in the construction of the great monuments, which they claim were built there only as sanctuaries, apart from the habitations of the people, explaining that because of their great solidity of construction they have survived the changes which brought about the decadence and oblivion of the race that built them.



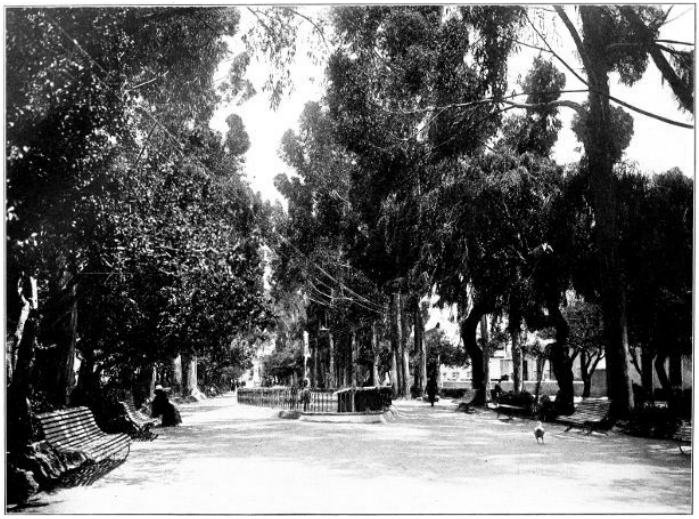
THE NEW GOVERNMENT PALACE, SUCRE.

The Bolivian historian Señor Don José Maria Camacho apparently favors the theory which gives the Aymarás credit for the culture that found expression in these colossal structures. In an entertaining chapter on this subject he writes: “It is presumable that in order to have attained the degree of prosperity which their monuments reveal, as well as to have arrived at the state of decadence in which the Quichuas found them, the Aymarás must have experienced, through a long succession of centuries, great social changes and the devastating inroads of other tribes.” The same author gives an interesting description of these people, with particular reference to their government, religion, and mode of life. In addition to the *mallcu*, or supreme chief, there were the *jilakatas*, or secondary authorities, and, in some parts, there were also sacerdotal chiefs, whose word was the law of the community. “The Aymarás,” says Señor Camacho, “believed in the existence of God, whom they called Pachacamac, which means ‘eternal.’ They supposed that he revealed himself to

the eyes of mankind in every object of Nature; from which their religion degenerated into complete fetichism, losing its spiritual significance entirely. They believed in the existence of the soul and in its immortality; in the evil spirit; in the resurrection of the body; and in eternal reward and punishment. They were acquainted with the meaning of prayer, knew of confession and penance, and were accustomed to offer sacrifices. Their most celebrated sanctuary was Inti-Karka, signifying 'the rock of the sun,' a name that has extended to the island on which it was located and to Lake Titicaca itself. Each tribe of the Aymarás was distinguished from the others in dress and more particularly by the cap, a knitted kind of headgear, and this distinction still prevails. The tribes had ideas of military art, were skilled in constructing fortresses, which they called *pucaras*, some of which remain to the present day; they used the lance, the sling, and the arrow. Their chief industry was agriculture; they had many herds of llamas, and paid careful attention to the cultivation of their fields. Commerce was reduced to a limited exchange of products. They had an idea of hieroglyphic writing. Their language is reputed by eminent philologists to be one of the mother tongues —the most ancient, richest, and most complete in existence."

One of the chief difficulties in the way of acquiring adequate information regarding the religious beliefs of the races that were conquered by the Spaniards is the tendency of the Indians to engraft Christian teachings on their Aymará and Quichua traditions to such a degree that it is not possible to know exactly where the influence of the Church enters into their records. There is much confusion also between Aymará and Quichua deities.

Pachacamac and Viracocha are apparently only different names of the same deity, commonly used both in Quichua and Aymará traditions, and in many cases the influence of Aymará traditions upon the religion of the Incas is marked as clearly as are the traditions of the Children of the Sun to-day upon the modern religious beliefs of these Indians, gained through four centuries of Christian teaching. No foreigner who has visited the land of the Incas can fail to observe the strange interpretation which they put upon Bible truths.



THE ALAMEDA, THE FAVORITE PROMENADE OF LA PAZ.

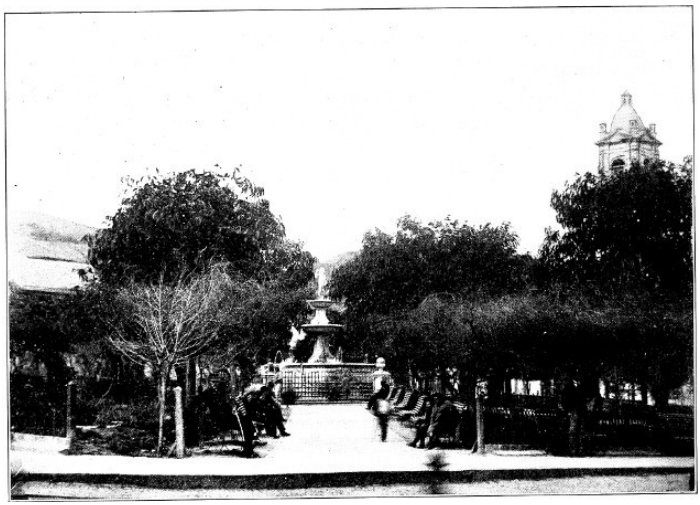
According to various existing traditions the Aymarás and the Quichuas had been rival races from time immemorial, alternately superseding each other until the final change gave the Quichuas uninterrupted ascendancy, under the dominion of the Inca dynasty, and they achieved a degree of advancement and culture beyond that of any other primitive race of South America within the period of existing records. It is a singular fact, awaiting

explanation by the ethnologists, that the Aymarás appear to have been always confined almost exclusively to the Titicaca plateau, while the Quichuas are found not only in the region extending from the lake northward to Cuzco, but in the departments of Cochabamba, Chuquisaca, Potosí, and Oruro. There is a theory, accepted by some ethnologists, that the Aymarás and the Quichuas were of the same origin, the Aymarás having evolved in the course of many generations, and under the harsh necessities of the rigorous soil and climate of the plateau, into a hardy race of highlanders, differing in character and even in appearance, from their Quichua brothers who had been subjected to less severe natural conditions in their development on the fertile mountain slopes and in the valleys of the regions they occupied. It seems incredible that offspring of the same race should develop a higher degree of culture on the arid plateau than in the fertile valley; yet the evidences of advancement among the ancient inhabitants of the Titicaca region indicate that they were leaders of progress among their contemporaries, who have left no monuments equal to those of the Titicaca plateau. It has been claimed that the great empire of Tahuantinsuyo was built upon a foundation purely Aymará, and that the first Inca obtained from Collasuyo his ideas regarding government, religion, and even architecture, which were afterward developed according to the genius of his successors. The most reasonable theory seems to be that the Quichua culture had been in process of development long ages before the establishment of Inca empire, and that it may be traced to a source identical with the origin of the Collas, whether this race be related to or distinct from the Aymarás. The question affords a prolific

subject of controversy, and remains unsettled in the minds of impartial students of ethnology and archæology. Whether the Aymarás are too primitive a people to have had any connection with the history of the wonderful monuments of the Titicaca plateau; whether the Quichuas in long periods of culture, possibly interrupted, and dating from great antiquity, constructed these colossal monoliths; whether these Quichuas were of Peruvian origin, and the Aymarás also first came from the region of the Apurímac in that country; or whether the Quichuas were first the inhabitants of Collasuyo and had their ancestral domain in the land of the Charcas,—who, according to some ethnologists, belong to the same parent stock as the Quichuas,—all are theories for the scientists to settle when more extensive investigation shall afford better ground for establishing proofs.

The poetical story of the first Inca's appearance is worthy of the race that invented it. The Inca historian, Garcilaso de la Vega, one of the most picturesque figures in the landscape of ancient Peru, even as he himself paints it for us, and the only contemporary authority of note on the history of the Peruvian empire, relates in inimitable style the story of the first Inca's appearance. In his *Comentarios Reales* he tells us that the Sun, the life-giving and fructifying deity of the universe, was moved to pity by the contemplation of degraded humanity, and in order to redeem it he sent down from heaven his two children, Manco-Ccapac and Mama Ocllo, causing them to appear on the island of Inti-Karka, where, after the great food, brought upon the earth by the god Khunu (meaning snow, and supposed to have reference to the glacial period), the Sun had beneficently extended his first rays. This mysterious pair, who were at the same time brother and sister

and husband and wife, crossed the plains north of the Lake Inti-Karka, carrying with them a sceptre in the form of a bar of gold, which was to determine the place of their permanent abode by the facility with which it buried itself in the earth. They proclaimed themselves children of the Sun, and announced as their mission the civilization of all savage tribes and the establishment of an empire which would be under their own benevolent government, as divine rulers who inherited their rights from their father the Sun.



FOUNTAIN IN MURILLO PLAZA, LA PAZ.

The historian adds, with the naïve gravity of a true descendant of the Incas, that as the sacred bar buried itself most easily in the soil of Cuzco, that locality was made the site of the Inca capital. The first Inca was called Manco-Ccapac, and his wife Mama Oclla. Pedro Kramer, in his *Historia de Bolivia*, says the name *Manco* is evidently a corruption of *mallcu*, and that Manco-Ccapac was an Aymara chief or *sacerdóte*, of great talent and superior knowledge,

who probably left his home on account of the wars of extermination which the Aymarás were carrying on at that time, and, with his sister, embarked in one of the little *balsas*, or canoes, made of rushes which are used at the present day on Lake Titicaca, the two making their way to one of the islands in the lake, where they remained hidden until it was safe for them to continue their voyage to the opposite or western border. There they landed and became acquainted with the neighboring Quichua tribes, continuing further north on their journey, until they arrived in Cuzco. They found themselves in the midst of a people of hospitable disposition and submissive character, who, seeing that the pilgrims were superior in wisdom and beauty, began by respecting them and ended by rendering them mystic reverence. The royal pair founded a city which they called Cuzco, "the navel of the universe," and began the organization of the great Inca empire of Tahuantinsuyo, with which the history of Bolivia is also associated. The Bolivia of to-day is represented in Collasuyo, the inhabitants of which were tributary to the Cuzco monarchs, required to send their share of gold to the royal coffers, to labor in the royal mines, and to serve in the royal household. But the subjection of Collasuyo to Inca authority did not take place until the reign of the fourth Inca. Even then the warlike Bolivian highlander was not entirely subdued, and he remained a troublesome vassal of the empire throughout the entire period of Inca rule.

When the fourth Inca, Maita-Ccapac, marched into Collasuyo at the head of an army of twelve thousand men, he was met by the natives with sturdy and determined resistance, but he conquered by superior force of arms, returning well satisfied with the result of the invasion. It was upon the occasion of this visit

that he became so impressed with the grandeur of the Tiahuanaco ruins that he thought of making this place the seat of his empire. His successor, the Inca Ccapac-Yupanqui, extended the empire eastward and southward, marching over a great deal of territory and subduing numerous tribes. There was continued opposition to the invaders on the part of both the Aymarás and the Charcas, and repeated revolts kept the country in a ferment of warfare. Pachacutec, one of the wisest of the Incas, visited Collasuyo, spending several years in the neighborhood of Lake Titicaca, and making an expedition to Oruro, one of the most important pueblos.



PRESIDENT'S COACH IN THE ANNUAL INDEPENDENCE DAY PROCESSION, LA PAZ.

The Incas were by no means insensible to the advanced culture everywhere shown in the monuments and temples of Collasuyo. They copied much from the works of the vanquished race, and some authorities go so far as to say that they got all their ideas of civilization from this source, modifying little and adding less; others assert, as proof to the contrary, that there is nothing to establish this claim

beyond the similarity naturally existing in the ideas of races allied in thought through long periods of mutual interchange.

But, leaving aside all puzzling problems, there is a witchery of romance in the story of the great Incas descending upon Collasuyo in all the glory and pomp of royal power, and setting up their court on a scale of truly Oriental magnificence upon the sacred island of the Sun, in the sacred Lake Titicaca, over twelve thousand feet above the sea, in the heart of a continent at that time unknown to Pizarro's hosts, a continent of savages beyond the limits of the vast Peruvian empire, which according to some authorities extended over the greater part of South America and counted among its vassals twenty millions of people. No wonder that the great Tupac-Inca-Yupanqui spent many years in this enchanting spot, and erected in the vicinity of the lake and on its various islands his wonderful palaces! One is only at a loss to imagine why the sacred golden rod of Manco-Ccapac did not sink itself with greater facility into the Rock of the Sun in the beginning of Inca history. It is related that Tupac-Inca-Yupanqui erected not only a sumptuous palace, but a temple dedicated to the sun, the richest of the whole empire: temples were also dedicated to thunder and lightning, a monastery was built for the sons of nobles, a sanctuary for the vestal virgins, houses were erected for the Inca's followers; the Rock of the Sun was paved with silver and gold, the neighboring island of Coati (from Coya, the Moon, wife of the Sun) was consecrated to the moon, and temples were erected there, the ruins of which still remain, as well as those of the sun temple on the island of Titicaca. The Inca fasted for a whole year, it is stated in the

records, abstaining from meat and *aji*—a pepper seed indispensable in the Quichua and Aymará cuisine—in order to prove his devotion and the serious purpose of his pilgrimage.

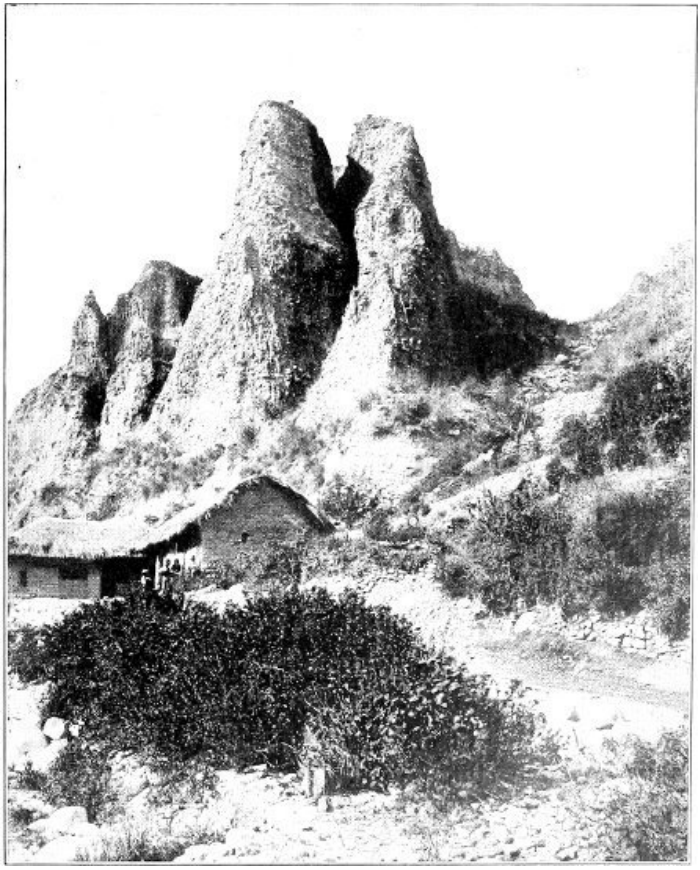


MONUMENT TO GENERAL BALLIVIAN IN THE ALAMEDA, LA PAZ.

It was in Collasuyo that Huayna-Ccapac, the father of the ill-fated Atahuallpa, spent his earlier years, having been left in charge of the palaces and temples erected on Lake Titicaca by his father, Tupac-Inca-Yupanqui. He became learned in the culture of the ancient inhabitants of the lake region, and while under the spell of its charm, or through an inspiration of spiritual understanding, he taught the existence of a deity superior to the sun, invisible to

mortal eyes, the source of all power. Huayna-Ccapac was one of the most illustrious of his race and added much to the prestige of the empire by his conquests and discoveries. He explored the rich mines of Porco, south of Potosí, visited the thriving pueblo of Chuquiapu,—on the site of the present city of La Paz, —and celebrated there with great splendor the religious festival of “Raymi.” One of his sons, Manco, famed later for the determined campaign he led against the Spaniards, and who was put to death by order of Almagro, Pizarro’s general, was a native of Collasuyo, having been born at Tiahuanaco.

At the very height of power and in the full brilliancy of Collasuyo’s glory, when Huayna-Ccapac was visiting his wonderful palaces and temples on the sacred lake, and all was apparently peace and security in the vast realm, which had so steadily extended its boundaries since the first Inca placed his sceptre in the soil of Cuzco that there remained little to conquer worth the effort; when no cloud seemed visible in the sky,—suddenly an awful presage of coming evil gripped the heart of the great Inca in a spasm of foreboding. Strange signs appeared in the heavens, lightning struck down one of the Inca’s palaces, earthquakes threatened, and, to complete the catalogue of bad omens, the news was spread that white and bearded men, sailing in houses of wood,—whose coming had been predicted by the Inca Ripac more than a century before,—had been seen in the Pacific.



PICTURESQUE SCENE NEAR LA PAZ.

To relieve the sadness of his heart under such terrible conditions, the Inca left his beloved Collasuyo and repaired to Quito to seek refuge from care in the sweet companionship of his favorite, Pacha, the mother of his best beloved son, Atahuallpa. The story of his death and of the succession of his two sons, Atahuallpa and Huascar, the former to the throne of Quito and the latter to that of Peru,—their quarrels and the consequent weakening of the Empire's defence at the very

moment when greatest strength was needed,—the events connected with the imprisonment and death of Atahuallpa, and the occupation of his throne by Francisco Pizarro,—belong rather to Peruvian than to Bolivian history.



ALAMEDA GATEWAY, LA PAZ.

The first invasion of Bolivia by the Spaniards was made under the orders of Pizarro's companion in the conquest, Diego de Almagro, who chose the route through Collasuyo on his march to Chile. The vanguard of this expedition was placed in charge of Juan de Saavedra, who founded the first Spanish town on Bolivian soil at Paria, a few miles from Oruro. Continuing southward, Almagro's party made a halt at Tupiza, and then pursued their ill-fated course southward, leaving the rich mines of Charcas unexplored and plunging into the horrors of a trans-Andean journey altogether the most terrible in suffering and deprivation that is recorded in the annals of the Spanish conquest. Afterward, the unhappy adventurer expressed the keenest regret

that he had not remained in Charcas and colonized it instead of continuing the profitless march which proved his ruin.

It was not long before Spanish cupidity turned its attention to the valuable mines known to exist in this part of the Inca's former dominions. Hernando and Gonzalo Pizarro, brothers of the conqueror, undertook the invasion of the country, but after a short time Hernando returned to Cuzco, and Gonzalo became chiefly identified with the history of Spanish conquest in Bolivia. His first victory of note was in the valley of Cochabamba, followed by a more signal triumph over the Charcas Indians in Chuquisaca, which gave him practically undisputed sway. By order of Francisco Pizarro, Pedro Anzures founded, on the site of an Indian village, the city of Chuquisaca, also called Charcas, the seat of the royal Audiencia, and, later, La Plata, the archiepiscopal see. It is now known as Sucre, in honor of the hero of the Independence. Unwearying in the pursuit of adventure, Gonzalo Pizarro set out on an expedition into the forests of the Amazon, which yielded little in results. Upon his return, he devoted his attention to the development of rich mines of which he had taken possession in Porco, until altered conditions in political affairs led him to head a rebellion against the newly appointed viceroy, Blasco Nuñez de Vela, in a struggle to gain the supremacy as Governor of Peru. The viceroy had been sent out from Spain with orders from the Emperor Charles V. to reform the abuses of the system of *encomienda*, by which the conquerors claimed ownership not only of the land, but of the Indians who occupied it, under the pretext of converting them to Christianity, and treated them with unparalleled cruelty. The opposition of Gonzalo Pizarro and others to this action on the part of Spain

led to open warfare; and Gonzalo marched to Lima, the new Spanish capital, defeated the viceroy's army, and executed the viceroy. Then, finding that a reactionary sentiment had been stirred up in Chuquisaca by his rival, Centeno, and that there was a strong party arrayed against his authority there, he commissioned the redoubtable old warrior Carvajal, one of the most uncompromising fighters of the conquest, to restore tranquillity. The chase which Carvajal gave Centeno, and the territory the two armies covered without engaging in battle,—Centeno being finally obliged to disperse his troops,—were subjects of keen ridicule, and the battle was nicknamed the "fight of claws." Gonzalo Pizarro himself soon afterward met and vanquished Centeno at the battle of Huarina, on the borders of Lake Titicaca. But the good fortune of Pizarro was short-lived. About this time the Emperor Charles V. sent out Pedro de la Gasca, with instructions to establish order in the new colony. La Gasca attacked Pizarro's forces at Sacsahuana, near Cuzco, gaining a complete victory, and destroying forever the power of the Pizarro party, which had been already weakened by the disaffection of his followers, owing to his own pusillanimity and Carvajal's cruelty. Both Gonzalo Pizarro and Carvajal were put to death.

As a memorial of the peace which had been achieved by his victory over Pizarro, La Gasca gave orders to Captain Alonso de Mendoza to found a city in the valley of Chuquiapu, which he desired should be established, in the phrase of Tacitus, "with a greater number of good customs than laws." The foundation of the city was begun on the first anniversary of the battle of Sacsahuana, October 20, 1545, and it was named Nuestra Señora de La Paz. The Villa Imperial de Potosí had been founded a few

months before by Diego Centeno and Alonso Santandia, upon the discovery of the rich mines that were later to make it one of the famous cities of the world.

In the founding of La Paz, the Titicaca plateau became again the honored spot chosen to mark the birth of a new régime in South America. It was peculiarly fitting that this locality, which bears witness to succeeding periods of primitive culture, and to the rise and development of the greatest of native dynasties, should have been selected to commemorate the successful establishment of a greater power on the continent and the beginning of a new national existence. Centuries later, when this power proved insupportable through greed and injustice, the same site was once more chosen to mark a fresh beginning, when the march of civilization was signalized by the first proclamation of the patriots of Independence. And the last honor was the most glorious of all; for in choosing the City of Peace on the Titicaca plateau as the sacred spot whereon to set the seal of victory upon one of the noblest efforts of mankind—the effort to establish the rights of human liberty. Destiny has bestowed a noble distinction upon the Bolivian nation, and one which should inspire its posterity to deeds of highest worth.



ILLIMANI.



DOORWAY AND PATIO OF A PRIVATE RESIDENCE, COLONIAL PERIOD, LA PAZ.

CHAPTER II

ALTO PERU UNDER THE VICEROYALTY



CARVED STONE DOORWAY OF SAN LORENZO CHURCH, POTOSÍ.

The great empire of the Incas fell to pieces like a

house of cards. The splendor of their palaces, the riches of their sacred temples, the very pride of the people seemed to crumble into ruins in a day. It is remarkable that a culture representing centuries of progress and revealing such a high order of intelligence as that of the Incas could apparently fade away within an incredibly short time. Of the twenty million souls, more or less, composing the Peruvian empire, only the Inca and a few nobles had been imprisoned or killed. The Spaniards were a mere handful against those that remained. It has been said that if the imprisoned Inca could have summoned his faithful subjects they would quickly have slain every Spaniard on the continent. But he was not permitted to speak to his people, and they had never been taught to act independently of his will. The Inca had held as a royal prerogative the divine power of initiative, and it was forbidden to the masses to think or act upon their own responsibility. When the final calamity came, and there was no longer anyone in authority to tell them what to do, they could do nothing; and in this fact lies the secret of the Spaniards easy conquest of the Inca's subjects when once the Inca himself had been disposed of. They were like sheep without a shepherd, and their conquerors behaved like wolves. Bolivia suffered the same fate as the rest of the fallen empire—its inhabitants were enslaved and held under the rigorous system of Spanish rule as firmly as those of other provinces. This system was established at the point of the sword.

The Spaniards had come to the New World in quest of gold, and the history of Spanish rule in America is a record of plunder in the beginning and unjust extortion to the end. There was no religious sentiment connected with the voluntary exile of the

conquerors from their native land, as in the case of the Pilgrim Fathers of New England, nor did the idea of colonization appeal to them except as it was necessary to the realization of their golden dreams of avarice. The filibustering adventurers led on by Pizarro would have scorned the routine of toil which the Puritans were willing to face daily for the sake of the principles that had brought them across the sea, and in the hope of establishing a home in their new country. Yet, in their religious zeal and fury against witchcraft and unbelief, the Puritans were often as cruel as their Spanish contemporaries in Peru, showing that the spirit of those times was a malignant one, whether aroused to pious frenzy or inflamed by grosser passions.

When the chief leaders among the conquerors fell in the struggle for power that succeeded the invasion, their places were quickly filled by men better qualified than those belligerent nomads to establish a settled order of things in the conquered territory, and to proceed systematically toward the accomplishment of the chief purpose of their authority,—to fill up the royal coffers with gold. Within fifty years after Pizarro landed with his followers on the shores of Peru in 1533, not only was the Spanish conquest an accomplished fact, but the various disturbances naturally arising out of jealousy among the conquerors had been quelled, the unsatisfactory *encomienda* had been abolished, and the colonial system had been perfected and put in operation. The Collasuyo of the Inca empire became the Charcas of the conquerors, and this name was again changed by the colonial authorities to Alto Peru. The great Council of the Indies, the supreme tribunal instituted in Cádiz, Spain, primarily to protect the Indians and finally to take charge of all

colonial affairs, formulated the laws that ruled the Spanish colonies in the New World. One of its first acts was to abolish the two governments of New Castile and New Toledo, into which the conquerors had divided Spanish South America,—the limits of which had been the cause of all the fatal strife between Pizarro and Almagro,—and to create the viceroyalty of Peru in 1542, with authority over all these possessions. The viceroy represented the highest colonial power, and presided over the two Audiencias Reales, or royal audiences, into which the viceroyalty was divided. These were the Audiencia of Lima, which comprised the territory hitherto known as New Castile, and the Audiencia of Charcas, which covered the former New Toledo. The Audiencias were supreme courts, annexed to the viceroyalties, but directly responsible to the crown. They exercised both judicial and administrative functions.

One of the most important offices in the history of Spanish government in America was held by the Audiencia of Charcas, created in 1559, when the Marquis of Cañete was Viceroy of Peru. Its jurisdiction extended over the whole southern and eastern part of Spanish America, its chief seat being Chuquisaca, or Charcas, the capital of Alto Peru. Established in the very heart of the Spanish South American possessions, in a locality almost inaccessibly remote from the viceroy's capital at Lima, the Audiencia of Charcas wielded an authority as independent and powerful within its jurisdiction as that of the viceroy himself; while its capital became the centre of what was equivalent to a second viceregal court. Chuquisaca gained additional prestige from its importance as the episcopal see of the diocese of Charcas and as the seat of the

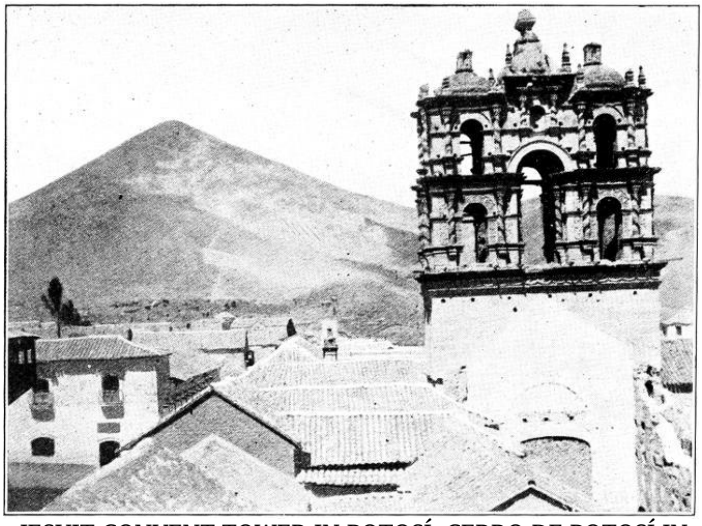
University of San Francisco Xavier, which became renowned throughout Spanish America for its learning, ranking with the University of Salamanca, in Spain. To this Audiencia's jurisdiction were subject the governors of Tucuman, Paraguay, and Buenos Aires, and the missions of Chiquitos and Mojos.



FAÇADE OF SAN FRANCISCO CHURCH, LA PAZ. STONE CARVING OF THE EIGHTEENTH CENTURY.

Referring to the exalted privileges of the Audiencia, Gabriel Réné Moreno, a Bolivian writer of note, says: "The Audiencia was at the same time a royal chancery, which used the royal seal and headed its decrees with the name of the reigning sovereign, as if he were present." Among its multiple duties, as recorded in the archives of the Council of the Indies, were: "To be vigilant in behalf of the Indians, to see that they are given Christian instruction and good treatment, for which purpose a protector shall be named; to be informed in reference to the king's tax, and in all that relates to the

preservation of the royal prerogatives; to collect the legacies of ecclesiastical benefices; to approve the lists of fees of curates, notaries, and inspectors, without which requisite they have no legal force." Furthermore, in addition to the central government, which in matters of administration, policy, and finance was exercised by the Audiencia, the *oidores*, or judges, discharged innumerable special functions. The Audiencia of Charcas was composed of five *oidores* and two fiscal assessors. The *oidores* were required to visit the territories of their separate jurisdictions every three years. In civil cases only was it permitted to appeal to the Council of the Indies from the Audiencia's decision. But in spite of the number and variety of the Audiencia's duties, the records of colonial history show that the greater part of the time was spent in the discussion of formalities, in grand ceremonies and an extravagant display of pompous authority, though this tendency does not seem to have brought any adverse criticism from the higher authority of Lima. In the *Memoria de Los Vireyes*, or viceroys' report, the Audiencia is cordially recommended for its efficiency, the Duke of Palata writing of it: "The Audiencia of Charcas ranks next to that of Lima, and is above all the others; and for the reason that it is usually composed of ministers who have risen through other tribunals, it has the most distinguished ability in government, and in eight years has given me nothing to execute or to amend." A more intimate view of the character of the *oidores* is given in an entertaining picture of these times, very effectively described:



JESUIT CONVENT TOWER IN POTOSÍ. CERRO DE POTOSÍ IN THE DISTANCE.

"The Audiencia planted its royal trident in the sea of political and social agitation. The implacable levies of the *mita*, the great traffic of the mines at the height of their production, the daily demands of civil society, the procedures of public administration, the sanctity of domestic life, the property, existence, and honor of individuals, everything passed over the Audiencia's palm, sliding from it like falling seed that nothing can stop or hinder. Nothing was so inalterable in the midst of alterations as the Audiencia. In the disturbances that made a sanguinary path for the first footsteps of the colony; in the disputes of Basques and Castilians—equally illiterate and opulent—over the arms of the city of Potosí; in those incessant quarrels among *chapetones*, *mestizos*, and *criollos* who peopled the cities and towns of the province with factions, the Audiencia discharged the office of a severe proconsul, whose cohorts always subjugated, never pacified. In the

pursuit of its judgments, the furore of noisy discords from all directions arrived at the peaceful city that served as its court like the violent winds that blow over mountains and plains to whirl into the basin of Lake Titicaca and disturb its quiet waters. But in the immunity of the royal canopy of his stone palace the monarch never broke down the inviolable law of his tribunal, and neither from the vehement shock of caste nor from that of interest did his tall judicial *vara*, or sceptre, come out shortened. It is certain that in the chief city of the viceroys the Audiencia did not enjoy the predominance, veneration, or impunity of the *oidores* in La Plata. Here the counsellor's robe possessed doubtless some of the virtues of a sacrament; at least, it imprinted on the soul of him who wore it an ineffaceable sign, and that sign was arrogance. *Oidor* and haughty *grand seigneur* were, in Alto Peru, one and the same. Woe to the lawyer, litigant, or voter who incurred the anger of an *oidor*! Because if he wished to escape from abusive reproofs, suspension from office, correctional banishment and vexations, it would be best for him to go far away. When these magnates did not ride to the tribunal in chaises, it is notorious that they were preceded by two lictors, so as to flaunt the toga before the people with Roman majesty. The passer-by must halt in their presence, and if on horseback dismount while they passed, and everybody must escort the satrap to his destination at a respectful distance."



COLONIAL SUN DIAL IN PATIO OF PALACE OF JUSTICE. SUCRE.

What autocrats they were, these *oidores* of the Audiencia of Charcas! And with what splendor they moved among the people, in whose eyes the distant figure of the viceroy diminished and his Catholic majesty faded to the vanishing point, as the magnificent "toga" passed, its folds sweeping over the streets that belonged as much to its wearer as Spain belonged to the king, or Lima to the viceroy! The extreme homage paid to these mediterranean despots is illustrated in a clever little anecdote which relates how a rich and aged lady of Chuquisaca, wishing at her death to manifest her devotion, left in her testament a legacy of four thousand pesos with the stipulation that it should be used to buy an *oidor's* toga for the Holy Sacrament; because, she explained, when clothed with this honor, the people would find themselves obliged to accompany the viaticum, whereas without it very few would do so. Then came the puzzling question: "But if the Holy Sacrament, decorated with the *oidor's* toga, should

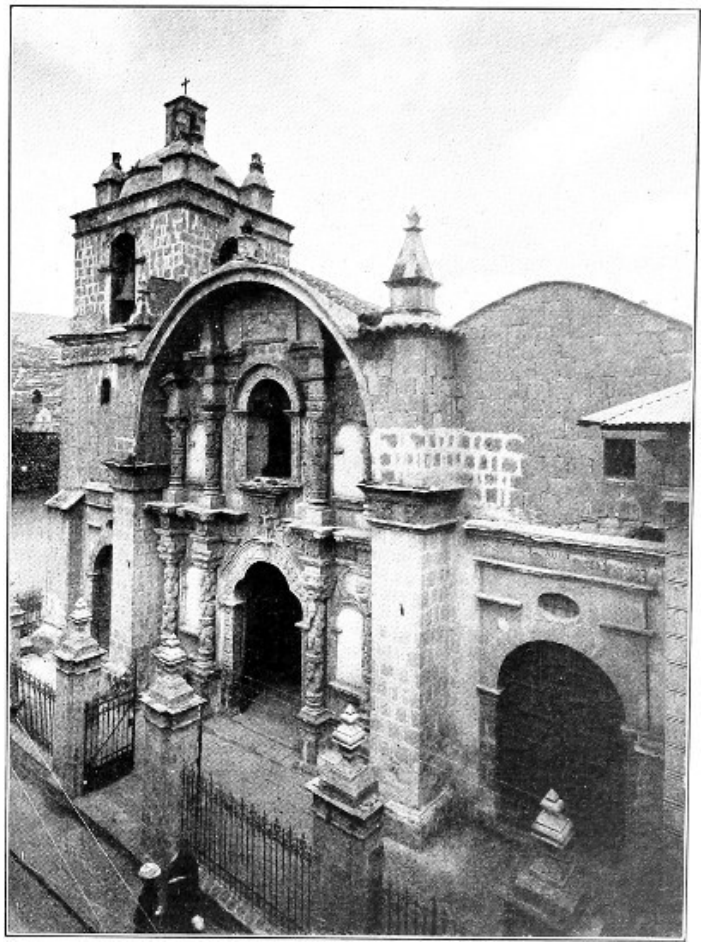
meet another *oidor* on the road, to which should the retinue make its reverend obeisance?" It was decided that as the case was one of equal rank, obeisance should be made to the Holy Sacrament, having the preference accorded to age! Bolivian wit is never so keen as when pointing a satire with an amusing illustration, and this little story is worthy of its author, whoever he may be!

The Audiencia of Charcas found its most arduous duties connected with the demands from the mother country for the largest possible contributions to the royal treasury, and her equally imperious demands for protection for the Indian subjects of the crown. To fulfil both requirements taxed the genius of the wisest of his Catholic majesty's representatives. In justice to the Council of the Indies, it must be said that constant efforts were made to ameliorate the condition of the unfortunate Indians, but they were effectively nullified through the greed for gold which could only be satisfied by increasing the tasks of these unhappy slaves, who died by thousands under the rigorous system of the *mita*. The *mita* was established by the greatest of the viceroys of Peru, Don Francisco de Toledo, Count of Oropesa, who governed from 1569 to 1581. His purpose was to promote the most rapid and satisfactory development of the mines, especially those of Potosí, and, undoubtedly, also to improve the condition both of the colonists and the Indians. The *mita* was a system of forced labor by which all Indians between eighteen and fifty years of age were obliged to work in the mines by turns during a certain period, covering in all about five or six years of *mita*, or turn. This system ameliorated the previous condition of the Indians by establishing a species of organized discipline. It was an institution of Inca origin, as the

Quichua word *mita* indicates. The Spaniards only modified it, giving it a more restricted meaning, as under the rule of the Incas there were no property rights for the individual, while the Spanish code gave such rights and exempted from the *mita* all Indians who were landowners. Indeed, much of the legislation adopted by the learned Council of the Indies was an adaptation rather than a change of Inca statutes. But in their reckless application of the *mita* the Spaniards made it a terrible hardship for the Indians, and the cruelties practised upon them caused a rapid diminution in their number, though it is extremely doubtful whether the mortality reached the enormous figures named by some writers. The Bolivian historian José Maria Camacho estimates the loss of life “from overwork and intemperance” under the *mita* system as “nearly eight millions.” After the establishment of the *mita*, the viceroy Toledo abolished the system of *encomiendas*, and the Indians were required to live in districts, or communities, in which each of them received a lot, or *sayaña*, to cultivate; he was obliged to pay tribute, at first in specie, and afterward in money. Later, this tribute was made a per capita tax. By right of conquest, the Spanish crown had declared its ownership of all the lands and peoples of the conquered territory, but by purchase the colonists and the natives could secure deeds to lands cultivated by them outside of the limits of concessions. The Indians were not excluded from this privilege, though the opportunities of availing themselves of it were rare.

The task of exploring and civilizing the vast regions to the north and east of the Andes range—the valleys of the Amazon and its tributaries—was a slow and perilous undertaking, owing to the nature

of the climate and the difficulties of transportation. The roads built by the Incas continued to be the only highways long after the conquest; and in the territories of Mojos, Chiquitos, and the Chaco, many exploring expeditions were destroyed by the savages. Mojos was the favorite objective point of the explorations, on account of the many legends about its mysterious “El Dorado,” supposed to be a hill in the centre of a lake, where all the treasures of the earth were to be found. The owner of this wonderful place was called the Gran Señor de Mojos. Its inhabitants, the Chunchos, were the most savage of the aborigines, and have remained uncivilized to the present day. In the heart of the Chiquitos territory, the town of Santa Cruz de la Sierra was founded by Ñuflo de Chávez in 1560. Later, it was removed to its present site, in 1592.



CHURCH OF SANTO DOMINGO, LA PAZ.

With the exception of the floating population that followed the exploiting of the mines, the colonists lived in cities, which were founded in rapid succession. In 1570 the viceroy gave orders for the foundation of a town in the fertile valley of Cochapampa, and four years later the present city of Cochabamba was built under the direction of Don Sebastian Barba de Padilla, with the name of Villa de

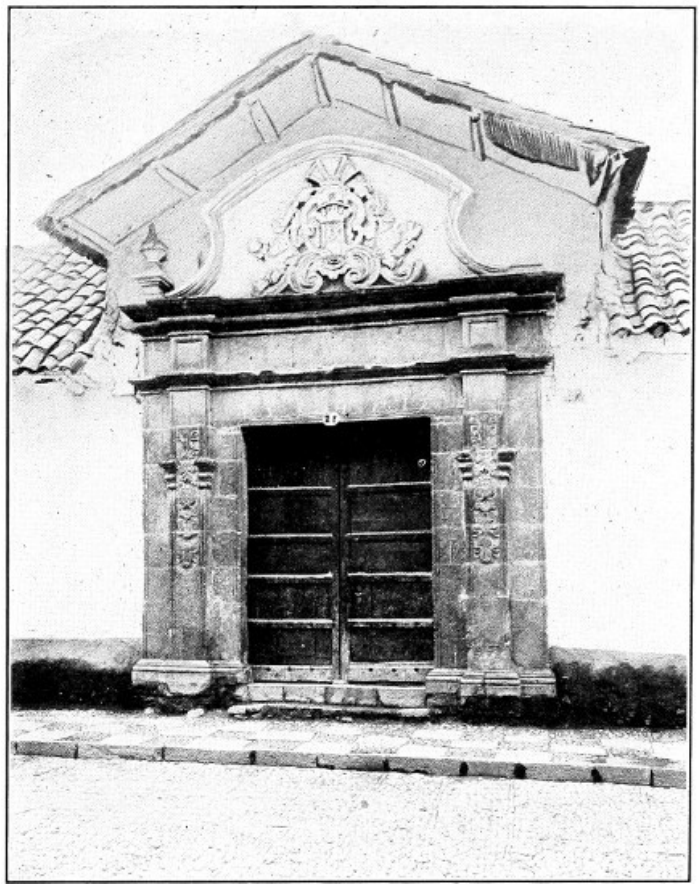
Oropesa, in honor of the greatest viceroy of the colonial epoch. The same year Tarija was founded by Don Luis de Fuentes, with the name of San Bernardo de la Frontera. It was the purpose of the viceroy to provide a centre of civilization from which to carry on the work of subduing and evangelizing the savage tribes of the Chichas, Chiriguanos, Tobas, Guaycurús, and other hordes of the Chaco frontier. Oruro, named from the neighboring hills of Uru-Uru, was founded in 1604, with the more distinguished title of San Felipe de Austria; but this high-sounding cognomen was ignored completely, except in official documents, the town remaining always Oruro, as it is to-day. It became famous for its silver mines, and has always been an important mining town.

For two centuries after the conquest all interest in the Spanish colonies was centred in the mines. The Cerro de Potosí—as the mountain is called which poured out a constant stream of silver so abundant that the "king's fifth" in one year amounted to more than three million ducats—became a synonym for opulence, and "rich as Potosí" meant, in the seventeenth and eighteenth centuries, all that "rich as Crœsus" signified to the ancients. In the general rush to the mines every other resource of the country was neglected, although soon after the conquest sheep and cattle were imported and agriculture was developed on a small scale, to meet the needs of the colonists. The Indians had fared little better on the farms than in the mines, under the atrocious system of *encomiendas*; and even after this was abolished, the landed proprietors evaded the law and exacted tribute from them, on their estates, the government also "farming out" the Indians to landowners under the provision which required one-seventh of the male population to work for the state.

As was the case in all the Spanish colonies immediately after the conquest, the tillage of the soil became more particularly the occupation of the religious brotherhoods who settled in the new countries and constituted themselves the protectors and teachers of the Indians. In all the communities, or *parcialidades*, into which the Indian population was divided, the Church of Rome was represented by missionaries of the various orders, in addition to the ecclesiastical authorities of the government; and the missions established by the Jesuits, Franciscans, Dominicans, and other orders were the only civilizing agencies that reached the savages of the remote interior.

Historians of the South American countries have never yet done justice to the noble work accomplished by the early missionaries of the Roman Catholic Church in behalf of the Indians. It is easy to look back upon their labor from the standpoint of twentieth century development, and point out where it was at fault and how the results failed to realize the highest purpose, but no one can deny the proofs of earnest zeal and devotion for the cause of Christianity that led these noble “pathfinders” of the Faith to bury themselves in the wilds of an unknown land, among savages who put little value on human life, and under the dangerous conditions of a tropical climate as unhealthy as pest and fever could make it. There could be no material compensation for the hardships and cares endured, and only the exalted spirit of the true missionary of the Cross could have been proof against the discouragements and disappointments, the loneliness and self-effacement which such a life inevitably signified. Later, when improved conditions lightened somewhat the burden, and a life of greater comfort was possible, the

missionary spirit seemed to lose its original zeal, and many evils crept into the various systems. But, on the whole, the Roman Catholic missionary may claim the greatest honor for his important share in the Christianizing of the South American Indian.



TYPICAL DOORWAY, COLONIAL PERIOD, LA PAZ.

The Jesuits were among the first to establish their missions in the new colony, and chose as the initial field of their labors the shores of Lake Titicaca. With the marvellous organizing ability that characterized

the order they quickly extended the sphere of their activity. They made a systematic study of the language of the Indians and prepared dictionaries for use in their propaganda. As early as 1580, while the art of printing was still in its infancy and the printing press a most expensive luxury, this enterprising order was provided with a thorough equipment of types and machinery, and issued its own printed books and documents. The Franciscan brotherhood began its labors chiefly among the Chunchos of the Beni, and the Chiriguanos of the Chaco, and the record of the missions of Apolobamba and Tarija show that the missionaries' zeal did more than the Spanish arms to effect the conquest of these provinces. Literature relating to the history of these missions is limited, though Bishop Armentia, of La Paz, is the author of several interesting works on the missions of Apolobamba in the departments of La Paz and the Beni, to which are added the records of the Franciscan College of Tarija, by the missionaries of that college, giving further information regarding the labors of Franciscan and other orders in this field. From these sources are obtained glimpses of the life of the pioneers of truth in the wilds of the New World that show wonderful examples of faith and patience. Sometimes a whole mission, after having been established at the cost of many lives, would be swept by fever or plague and almost totally destroyed, just at the moment when it seemed most flourishing. At other times a sudden uprising of savages would change a quiet pueblo into a scene of carnage and death. It was indeed taking their lives in their hands in those days for the missionaries to undertake the spread of the Gospel. Yet the various orders, Jesuit, Franciscan, Dominican, and Capuchin, worked zealously and persistently, until there is to-

day hardly an Indian *choza*, or wigwam, that has not its crucifix and the image of the *Santissima Virgen*. So thoroughly have the missionaries done this work that they have interfered greatly with the progress of ethnologists in their efforts to trace the beliefs and traditions of the Indians back to a period earlier than that of Spanish occupation. These scientists complain that there is hardly a trace of Indian lore that is not marked with the influence of the missionaries' teaching, from the Caribbean Sea to Cape Horn, and from the Atlantic to the Pacific Ocean. Nearly all the grammars and dictionaries in existence, giving instruction in the languages of South American Indians, have been written by the missionaries of those regions, or by learned prelates who have at some time been engaged in work among them. Probably no student of his day has done more in this respect than the scholarly bishop already mentioned, who has contributed articles and books on every subject relating to the mission field in South America. His grammars and dictionaries of the Quichua, Aymará, and other tongues are standard works.

While missionaries were following the arms of Spain into the forests or converting the Indians of the *parcialidades* under the *mita* régime, the welfare of the Spanish colonists in the cities was not neglected. The magnificent churches, convents, and schools, many of which still remain as wonders of colonial architecture, testify to the religious spirit that prevailed everywhere. Toward the close of the sixteenth and in the beginning of the seventeenth century the records of the Church shine with brilliant lustre. Three saints were added to the calendar: the devout pilgrim Francisco Solano, who, when passing through Chuquisaca in 1585, erected the four crosses

that still mark the roads leading out of the city; the venerable Archbishop Toribio of Lima, whose good deeds are recounted to this day with reverence in the City of the Kings; and Saint Rose of Lima, the only saint of American birth and origin. La Paz was made a cathedral city in 1605, also Misque in the same year; and Chuquisaca became the seat of the archbishopric of La Plata in 1609.



CONVENT OF SANTA TERESA, COCHABAMBA.

The great wealth displayed in the colonial churches, their massive construction, exquisitely carved doors, and richly furnished altars, impress all who visit them. It is not unusual to find in these old

churches masterpieces of art, wood carving of the most elaborate and finished character, and whole altars, as well as their candlesticks, of solid silver. The Virgin of Guadalupe in Sucre, an image of solid gold, is covered with precious jewels worth a king's ransom. The old doorway of the convent of San Francisco in La Paz, and of that of San Lorenzo in Potosí, are like patterns of lacework in delicacy of detail. The evidences of greatest wealth are seen in the old churches of Sucre and Potosí, as it was in these cities that colonial fortunes were most easily made. Sucre, as the capital of Charcas and the archiepiscopal see, was the social and political metropólis, while Potosí was the centre of commercial interest as the locality of the great silver mines.



PORTAL OF HOUSE BUILT BY MARQUIS DE OTAVI IN POTOSÍ, SHOWING COAT OF ARMS.

All through the earlier years of the seventeenth century Potosí was the scene of sanguinary struggles between the Vicuñas and the Vascongados, who were engaged in fighting out a feud that had begun with the conquerors, when two opposing factions arrayed themselves against each other to compete for political power. The Vascongados, or Basques, had succeeded in securing nearly all the public offices;

and the Vicuñas—a name given to the Basques' opponents, the Castilians, Andalusians, and Creoles, who wore caps made of vicuña wool to distinguish their party—revolted against the unequal division of honors and declared war to the knife against their rivals. As the ranks of the Vicuñas were continually reinforced by Creole natives, this war gradually assumed the character of a struggle between Spaniards and native Americans, which continued for a hundred years and may be regarded as one of the influences tending toward the weakening of Spain's prestige in this part of her colonial possessions. The resentment of the Vicuñas was inflamed by the evident disposition of the high Spanish authorities to protect the Vascongados in their increasing power. The leader of the Vicuñas, Alonzo Ibañez, was found guilty of a conspiracy to overthrow the royal authority, and was executed, together with his followers. His memory is held in reverence by the Bolivians as the first martyr to the cause of independence in America. An old-fashioned sun-dial in the *patio* of the Mint in Potosí marks the spot on which Ibañez was sacrificed for his patriotism. This occurred two hundred years before Bolivia gained her freedom as a nation, but it marked only the first of a series of efforts of equal boldness, and, alas! of equally disastrous results, that succeeded one another all through the period of colonial rule. Some of these rebellions were started by the *cholos*, of mixed Spanish and Indian blood, and others by the Indians, under the leadership of the descendants of the Incas. In every case the origin of the uprising was an attempt on the part of the authorities to oppress still further the lower classes. About the middle of the seventeenth century the *cholos* of La Paz revolted under Antonio Gallardo, killed the *corregidor* and

other officials, and, with the watchword “America for the Americans!”—which he sounded a hundred and fifty years before Monroe caught the inspiration,—led a “liberating army” to the attack of Puno, on the western shore of Lake Titicaca. He was killed in the battle of Puno, and his followers were hanged.

The eighteenth century was as prolific of revolts as the seventeenth had been, and they were less easily quelled. Not all the power of the viceroy, supplemented by the Audiencia of Charcas, could repress the indignation of the people when they were goaded beyond endurance by injustices put upon them; and when an order came to Cochabamba that the *mestizos*, or *cholos*, were to be included with the Indians in the payment of tribute,—although it was afterward proved to be a false report,—the Cochabambans united in rebellion under the leadership of Alejo Calatayud and swore to “exterminate the Spaniards.” The municipality called a meeting, and proposed a settlement of the difficulty; and, as a result, it was agreed that the Creoles, the natives of the country, should be given preference in public offices and that no Spaniard should be permitted to act as *corregidor*. Calatayud was afterward treacherously taken prisoner at a banquet given in his honor, and put to a cruel death. These events coming to the ears of the viceroy, he immediately took steps to avoid future insurrections, wisely foreseeing the danger to Spanish power in such determined and persistent outbreaks.

But the spirit of independence had illumined the minds and hearts of the oppressed, and it was not an easy matter for the authorities to extinguish it. A few years after the death of Calatayud a conspiracy was discovered in Oruro, headed by Juan Vela de

Cordova, who had issued a *manifiesto*, or circular, to all the neighboring provinces, urging them to "throw off the Spanish yoke." The conspirators were condemned to death; but their execution served only to increase sympathy with their cause, and the tide of insurrection swept into a deeper and wider channel. The names of Ibañez, Gallardo, Calatayud, and Vela de Cordova are revered in Bolivia as precursors of the American Independence. The last of them was executed more than a quarter of a century before the episode of the Boston Tea Party, which initiated the War of Independence in the United States.

The impossibility of centralizing at Lima all the administration of the South American colonies became so evident to the Spanish government before the middle of the eighteenth century that steps were taken to divide these possessions into groups; and in 1740 the viceroyalty of Bogotá was created, followed in 1776 by the creation of the viceroyalty of Buenos Aires. The Audiencia of Charcas was separated from Lima and attached to Buenos Aires; so that, from this time until the establishment of the republic, Bolivian history was identified with that of Argentina, which hitherto had had no great political significance and was practically unknown to commerce except through its small seaport, Buenos Aires. In 1782 the territory of the Audiencia of Charcas was divided into four provinces, Chuquisaca, La Paz, Potosí, and Santa Cruz. Chuquisaca covered the jurisdiction of the archbishopric of La Plata; La Paz included, in addition to the territory of the bishopric, the provinces of Lampa, Carabaya, and Azangaro, which were afterward annexed to the Audiencia of Cuzco and now belong to Peru; Potosí was formed by the present department of that name, together with those

of Atacama—which now belongs to Chile—and Tarija; and Santa Cruz comprised the present departments of Cochabamba and the Beni, in addition to what is now its own. Mojos and Chiquitos remained under the direct jurisdiction of the Audiencia of Charcas. The four provinces were ruled by *intendentes* named by the king, and their sub-divided *partidos* were governed by sub-delegates, appointed by the viceroy on the nomination of the *intendentes*, for a term of five years. The municipalities, or *cabildos*, composed of aldermen and presided over by the governor, or *jefe politico*, exercised the same functions as the municipal councils of the present day.



PANTHEON OF SAN BERNARDO, POTOSÍ, OLD COLONIAL CEMETERY.

The viceroyalty of Buenos Aires had jurisdiction over the territory of the present republics of Bolivia, Paraguay, Uruguay, and Argentina. The first viceroy

was Don Pedro de Zeballos y Cortez, followed two years later by the Viceroy Don Juan José de Vertiz, under whose rule occurred the last and most powerful revolts in the history of the colonial government. In 1780 the Catari brothers, three Indians of Alto Peru who had suffered injustice at the hands of the governor of their community, rose in revolt, and, securing a large following in Charcas, Oruro, Cochabamba, and La Paz, attacked the government. A fierce struggle took place between the forces sent out by the Audiencia and the desperate Indians. The Audiencia finally offered a premium of two thousand pesos for the head of each of the Cataris, and they were delivered up through the treachery of their own companions.

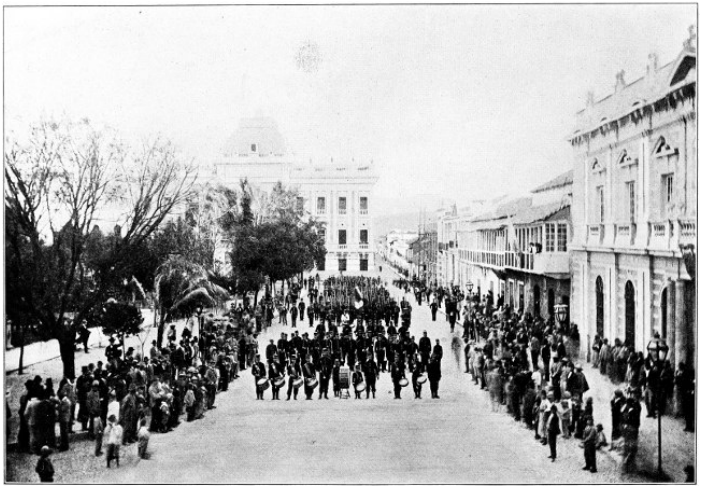
But this was not the end. About this time an Indian outbreak occurred in Cuzco, under the leadership of Tupac-Amaru, a descendant of the Incas, who sent messages to the Cataris to join him. The messages fell into the hands of an Indian of Ayoayo, near La Paz, who took up the cause under the name of Tupac-Catari, and secured a following of eighty thousand men, with whom he marched on La Paz, besieging the city and holding it at his mercy during more than three months, until a force from the Audiencia came to its relief and the besiegers were obliged to retire. Meantime, a brother of Tupac-Amaru, with an army of fourteen thousand men, laid siege to Sorata, and destroyed it, with twenty thousand inhabitants, by breaking a dike that he had built to dam the streams descending from the summit of Mount Sorata, thus flooding the town. This was the last effort of the Inca's unhappy people to secure their freedom; it cost the lives of about fifty thousand of their oppressors and more than that number among themselves. The same year a *cholo*, Sebastian

Pagador, led a popular uprising in Oruro, but after a few promising successes he was met by defeat and suffered the extreme penalty with torture. The close of the eighteenth century witnessed events rapidly approaching the inevitable climax.

Throughout the entire history of colonial rule in Alto Peru runs the record of struggles for freedom. It was an unequal fight, often amounting to little more than a determined protest against the injustice of a powerful master. But resistance and revolt under oppression are unmistakable signs of latent force, and are far more hopeful than the dull submission that marks the truly enslaved. Whatever may have been the condition of the people under the stern system of Spanish government, an inherent dignity was manifested even among those of humblest origin in their persistent efforts to secure their inalienable rights. Every lover of human liberty must feel a glow of pride in the splendid courage that could face such fearful odds as arrogant Spain presented to her downtrodden subjects in Alto Peru; and the pen must be tipped with divine fire to do justice to the records of heroism that culminated in the sacrifice of the immortal “promartyrs of the Independence.”



ENTRANCE TO CATHEDRAL, SUCRE.



THE BATTALION CAMPERO ON PARADE IN SUCRE.

CHAPTER III

HISTORY OF THE INDEPENDENCE

In Alto Peru alone, of all the South American colonies, the battle cry of freedom was, from first to last, an unequivocal and fearless declaration of independence. It is significant of the character and sentiment of the whole people that such an audacious stand was possible from the beginning. In all the other South American countries, loyalty to King Ferdinand of Spain, who had been deposed by the Bonapartes, was the pretext for resisting the authority of the viceroys. Even when the leaders of the revolution themselves favored complete emancipation they were obliged to disguise their ultimate purpose, as the masses were still too apathetic or too fearful to look upon the power of Spain as other than inevitable and eternal. They could not be brought so suddenly to strike for absolute freedom. It was the despair of the Venezuelan patriot Miranda that his beloved countrymen would not catch the inspiration of his noble purpose, and in Buenos Aires, Chile, Quito, it was first the declaration of loyalty to the Spanish crown and not a demand for independence that brought about the overthrow of the viceroys and the establishment of the patriot Juntas de Gobierno.



DON ANTONIO SUCRE, “GRAN MARISCAL DE AYACUCHO.”

Alto Peru probably suffered more than any other colony of Spain from injustice and oppression. Although its mines had yielded fabulous wealth to the royal treasury, it was the least favored of the Spanish provinces, the most neglected, and its people were the most barbarously treated. The cruel system of the *mita* had so depopulated the Indian race that the few who remained were obliged to do more than human strength could endure in order to make up for the scarcity of laborers. In common with the rest of the colonies, it was prohibited to Alto Peru to cultivate anything that was grown in the mother country; commerce with foreign countries was forbidden; only Spaniards or their children could hold public office; merchandise was sold to the Indians by the *corregidores*, to whom they were always in debt; instruction was little more than a name, as no books were allowed in the country except books of devotion. A Bolivian writer on the history of his country says: “The natives of the country were excluded from all posts of honor and profit except when they were able to purchase them at the cost of large sums of money; so that out of one hundred and seventy viceroys, only four were born in the country; of six hundred and two captains-general, or presidents, fourteen were American; of five hundred and fifty bishops, five hundred were Europeans; political liberty was excluded from our soil.” In fact, the last thought, apparently, which the Spanish authorities gave to this province was that which concerned its well being, at least, until later years of colonial rule, when the warning given to Spain by the example of the British colonies in North America suggested the necessity for reforms, and a new commercial regulation was put in force, thirty-three ports were opened to foreign trade, and greater

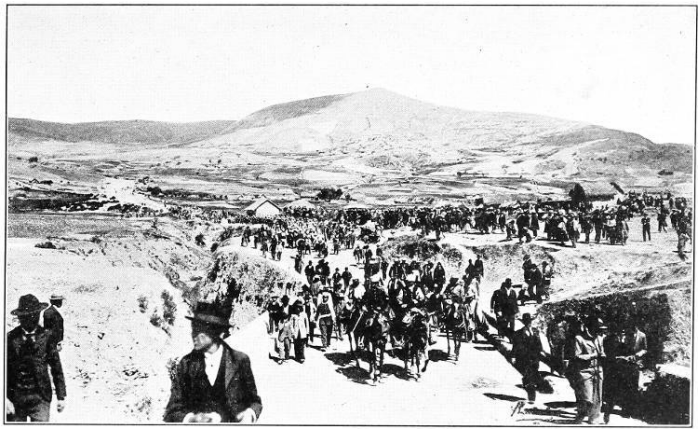
privileges were granted the natives of the country than formerly. But the reform came too late. Even the concession granted by the Council of Regency in 1810 to permit the colonies to send representatives to the Cortes could no longer stay the current of public opinion.

Everyone is familiar with the story of Napoleon's invasion of Spain and the capture and imprisonment of King Ferdinand in 1808, when Napoleon's brother, Joseph Bonaparte, was placed on the Spanish throne, and a Council of Regency at Cadiz governed the affairs of the colonies. The effort of King Ferdinand's sister, the Princess Carlota de Braganza, to usurp his dominions in America is only of interest in the history of the revolution of Alto Peru because it furnished a pretext for the decisive steps finally taken by the patriots to carry out a plan of campaign which they had been preparing in secret for a long time. An ambitious agent of the princess, Don José Manuel Goyeneche, who had been sent on a mission to interview the South American authorities in her favor, visited Chuquisaca in 1809, and succeeded in winning the president of the Audiencia and the bishop of the diocese as allies of the princess. The right of the *oidores* to a voice in this matter was ignored, and those who declared their opposition were promptly ordered to prison. Though the order was fulfilled in the case of only one of them, and the president was dismissed from office and imprisoned for his share in the affair, the patriots saw in this event an opportunity to spread the gospel of freedom more openly, and a few devoted apostles set out to make a propaganda of liberty throughout the country. Among them were the intrepid leaders of the revolution which was installed the following year in Buenos Aires, Cornelio Saavedra, who became

president of the junta there, Bernardo Monteagudo, and Manuel Moreno.

The revolution inaugurated on the plateau of Alto Peru on the memorable 16th of July, 1809,—the echoes of which will not cease to vibrate in the heart of the Bolivian nation as long as a patriot lives to love his native land,—was not the result of a sudden impulse, but the natural outcome of deliberate and persistent determination. For years the leaven had been working, until there was not a pueblo whose inhabitants were ignorant of the approaching crisis or unwilling to fight for the cause. In their various uprisings throughout the whole period of colonial rule, the people had been unconsciously preparing to initiate one of the greatest patriotic movements in the history of modern times. With the first years of the nineteenth century, definite indications of the tendency of affairs began to appear; and from memoirs written during that period it has been proved that as early as 1798 the inhabitants of La Paz “meditated the independence of the whole continent, and communicated this project to various cities of the kingdom, in every one of which it found patriots ready to undertake the enterprise.”





CROWDS THRONGING COUNTRY ROADS ON THEIR WAY TO JOIN A PATRIOTIC CELEBRATION IN LA PAZ.

La Paz was singularly fitted to be the theatre of the opening scene in this drama of liberty. Remote from the chief seat of Spanish authority, out of close range of the Audiencia's power, the spirit of independence had been fostered by the tolerance, if not actual complicity, of its governor, in whose house members of the revolutionary clubs from various parts of the country were frequently entertained. These clubs were the organizing headquarters of the patriots in Chuquisaca, La Paz, Potosí, Cochabamba, and other cities, and it was their combined effort which installed the revolution in La Paz, by the issuing, in the name of the Junta Tuitiva, of a proclamation which clearly shows the object and scope of the patriots' programme.

The history of the revolution of La Paz displays constant evidence of the energy, ability, and patriotic ardor of its chief, the president of the Junta Tuitiva, Don Pedro Domingo Murillo, the first of the "promartyrs of the Independence." The events of this revolution, which was so important in the annals of the Bolivian nation, as the spark that ignited the

continent in a flame of patriotic war, have been recorded by one of Bolivia's foremost writers, Don José Rosendo Gutierrez, from whose gifted pen the story appears, with all the charm that a graceful literary style lends to the relation of glorious episodes.

The important crisis, so long awaited, came at seven o'clock in the evening of July 16, 1809. The conspirators, at whose head were Murillo, Indaburu, and Graneros, took possession of the quartel and imprisoned the governor. Assembled in open Cabildo, Drs. Gregorio Garcia Lanza, Juan Bautista Sagárnaga, and Basilio Catacora were named representatives of the people and admitted and recognized as such. The first act was the Declaration of Independence, which ran: "In the noble and valorous city of Our Lady of La Paz, at eight o'clock at night, on the 16th of July, 1809, assembled in the Salon of the Cabildo, the undersigned, in the name of the people, declare and swear to defend with their blood and fortune the independence of the country." The signers constituted themselves a Junta Tuitiva, of which Pedro Domingo Murillo was elected president. It was organized as a separate body from the Cabildo, in this way avoiding the confusion from which the Buenos Aires junta suffered later through its ill-defined relation to that corporation.

The Junta Tuitiva of La Paz made the first effort in South America toward democratic government in accordance with republican ideas. Its laws were inspired by motives of democracy and brotherhood; and one of its first acts was to give to the race which had been disinherited by the conqueror a voice in the new government, by appointing an Indian to the junta from each district. Perpetual alliance was

sworn to between the European Spaniards and the Americans. Its proclamation is a proof of the courage and sincerity of its authors:

"Until now we have tolerated a kind of exile in the very bosom of our own country; we have seen with indifference for more than three centuries our primitive liberty submitted to the despotism and tyranny of an unjust usurper, who, degrading us below human kind, has reputed us to be savages and looked upon us as slaves; we have kept a silence very like the stupidity which was attributed to us, suffering with tranquillity that the merit of the Americans should be always a sure presage of their humiliation and their ruin. It is high time, then, to shake off a yoke so fatal to our happiness. It is high time to organize a new system of government, founded on the interest of this our country, which has been so depressed by the spurious politics of Madrid. It is high time, in short, to raise the standard of liberty in these unfortunate colonies, acquired without the least title and conserved with the greatest injustice and tyranny."

Commenting on the proclamation of the junta, Señor Gutierrez says: "This was not all of the programme of July. If there had been nothing more than the document mentioned, the aspiration toward independence would have been reduced to a mere insurrection. But the programme of emancipation came united with the social reorganization of the continent. It insinuated the ideas of democracy and the civil constitution. The programme of July was not only the *despedida* of the day previous: the placing of the cornerstone in the edifice of the day following."

The sad history of the unequal fight between the

few heroic patriots and the trained army sent to meet them by the Viceroy of Peru; the unfortunate quarrels between the revolutionary leaders at a moment when united strength was indispensable; the antagonism of the Bishop of La Paz, whose anathemas frightened the superstitious Indians and half-breeds out of the patriots' ranks; all the events that conspired to bring about the disastrous defeat, capture, and final execution of Murillo and his followers, only serve to show what a bitter struggle was to be expected before final victory could be hoped for. But the promartyrs "blazed the trail" and opened a pathway toward liberty which would later direct the eager footsteps of millions. When the patriot Murillo, humble of origin, but of great intelligence and a noble heart, said his farewell from the scaffold on January 29, 1810, exclaiming, in the words of another martyr: "The torch which I have lighted shall never be extinguished," he made a prophecy which time has amply justified and verified.



GENERAL PEDRO DOMINGO MURILLO, THE FATHER OF BOLIVIAN INDEPENDENCE.

Four months after the death of Murillo, the patriots, Saavedra, Monteagudo, Moreno, and others, who had gone from Chuquisaca, Cochabamba, and Potosí to stir up the revolution in Buenos Aires and secure aid for their countrymen, had an army already equipped and on the march to Alto Peru. With General Cornelio Saavedra as president, the Buenos Aires junta had been organized, the viceroy deposed, and a strong revolutionary party, in which General Belgrano and other Argentine leaders were prominent, had pledged itself to lend assistance to continue the fight so heroically begun on the heights of La Paz. Undaunted by the brutal message sent to his Bolivian general by the Viceroy of Peru, “that the Americans had been born to be slaves and to vegetate in obscurity and depression,” the auxiliary army from Buenos Aires, under the command of

Balcarce, Diaz Velez, and Castelli, advanced six thousand strong to meet the viceroy's troops under Nieto, Córdova, and Basagoitia on the field of Suipacha. After an hour of hard fighting the patriots won the day, and the royalist leaders were shot, to avenge the cruelty shown the year before to the La Paz patriots, when eighty-six of their number were put to death or exiled to celebrate the victory over Murillo. Meantime, a revolution in Cochabamba had resulted in a triumph for the patriots; and the leaders, Manuel Esteban Arze and Melchor Guzman Quiton marched on Oruro with a force of one thousand five hundred men, meeting the royalists at Aroma and completely defeating them. This was the first patriot victory on the Bolivian Plateau, and it was after this battle that the Buenos Aires *Gazette* wrote: "Alto Peru will be free because Cochabamba wills it so." The royalist forces sent by the Viceroy of Peru to combat the revolutionists in Alto Peru and Argentina were under the command of the same Goyeneche who had treacherously sought to overthrow the existing authority in favor of the Princess of Braganza. It was by his orders that the wholesale slaughter of the vanquished had taken place in La Paz in 1809, and it was his ignoble part to bring defeat and disaster to the auxiliary army by violating an armistice of forty days and suddenly invading the camp at Guaqui on June 20, 1811. The patriots were forced to retreat, the Cochabamba cavalry, under Francisco del Rivero, coming to the rescue too late to save the situation. The auxiliary army was broken up, Castelli and Balcarce retired to Chuquisaca, and Diaz Velez joined Rivero later in Cochabamba. Goyeneche pursued his advantage as far as Cochabamba, where, by great superiority in number and military training, his troops were able to

defeat the inexperienced and poorly armed inhabitants. His victory was celebrated with crime and rapine for the space of three days, after which a military tribunal was held to punish the revolutionists, many of whom were condemned to death. Meantime, a second auxiliary army from Buenos Aires, under the command of General Belgrano, met the royalists at Tucuman, September 24, 1812, and again at Salta, February 20, 1813, completely defeating them in both engagements, and obliging their leader, Pio Tristan, to swear "never again to take up arms against the patriots." Goyeneche having satiated his taste for cruelty in Cochabamba set out for Potosí, but on learning of the approach of Belgrano's army, he turned his four thousand troops hastily toward Oruro, and asked his retirement. The viceroy sent General Joaquin Pezuela to take Goyeneche's place.

The auxiliary army, stimulated by victory, advanced toward Oruro to engage Pezuela's forces and secure a stronghold for the patriots on the plateau, but, taken at a disadvantage, it was defeated after stubborn fighting at Vilcapugio and Ayuma. Pursued by Pezuela, Belgrano was forced to retreat beyond the Argentine border and once more the royalists held complete sway in Alto Peru. The "reign of terror" which followed was so ruthless that thousands of patriots fled to Argentina to escape the royalist vengeance. Yet the spirit of revolution was not subdued, and in the midst of defeat, persecution, and death, an ardent patriot of the south, Don Juan Antonio Alvarez de Arenales, assembling the remnant of the defeated army of Ayuma, marched on to Cochabamba and Santa Cruz, and retiring to Vallegrande, succeeded in organizing an army of four

thousand strong. Pezuela sent Don Joaquin Blanco to meet Arenales and an engagement took place on the field of La Florida, resulting in an overwhelming victory for the patriots, May 12, 1814. Blanco died on the battlefield. But, although the news of the victory at La Florida was encouraging, it was not sufficient to make up for the disastrous defeats of Belgrano's army.

To a people less tenacious of purpose, the apparent hopelessness of the situation, after the battle of Ayuma, would have brought despondency; but the valiant heroes who held freedom worth undying effort, were not to be turned aside from their purpose by defeat. When they could no longer march with an army into the field, they formed themselves into patriot bands all over the country and carried on a system of guerrilla warfare that harassed the enemy on all sides. Indomitable warriors, they set up the standard of their "Republiquetas," as Bartolomé Mitre calls them, in the cañons of Ayopaya and Omasuyos to the north; in Chayanta, which dominated the routes between Oruro, Cochabamba, and Chuquisaca; in Mizque, surrounding Cochabamba and communicating with Santa Cruz and Vallegrande; in Cinti and Porco, extending to Tarija and the Chaco. In each of these guerrilla centres there were innumerable small bands led by various chiefs, all more or less under the guidance of a few principals, whose names are honored by posterity for the splendid records of bravery they perpetuate. In the north were Don José Miguel Lanza and the indomitable Muñecas; in the central districts, Arenales and Arze; in the east, Warnes and Mercado; and in the south the valorous Padilla, the brave Camargo, Zarate, and Betanzos. After reading the story of their skilful art of war,

their unwavering courage and unflinching patriotism, one cannot help deploring the circumstances which prevented their combining in the open field to overthrow the enemy whom they so continually harassed and outwitted. Even their defeats shed glory on the national spirit, undaunted in the face of death, unconquered on the scaffold. Mitre extols the *guerrilleros* in unmeasured terms, and the Chilean historian, Sotomayor Valdez, says: "Out of the one hundred and two leaders, more or less obscure, only nine survived the fifteen years' struggle which followed the defeat at Viloma of the third auxiliary army, commanded by General Rondeau, on November 29, 1815. The remaining ninety-three perished in the battlefield or on the gallows, and there was not a single capitulation."

One of the most renowned of the guerrilla chiefs was Don Manuel Ascension Padilla, whose military genius and devoted patriotism were unsurpassed. He was highly esteemed by General Belgrano for his services to the auxiliary army, and by Don Esteban Arze, who conferred on him the title of *commandante*. Dr. Valentin Abecia, in an interesting biography of this guerrilla chief, compares him to Morelos of Mexico, and regards him as one of the greatest figures among the heroes of the Independence, "a hero with the soul of a child and the heart of a lion." And no one thinks of the warrior without at once calling to mind the noble woman who fought by his side, Doña Juana de Padilla, his devoted and beautiful wife. "The Padillas" are enshrined among the dearest memories of the long fight for freedom in Alto Peru; and if "Don Manuel" was admired for his military skill, "Doña Juana" was beloved for her tenderness to the sick and wounded.

The Indians adored her "like the image of the Virgin." In the field, as well as in the camp, she was her husband's ally and helper, and after his death she continued to fight in the sacred cause until independence was won. According to the *Revista Nacional*, of Buenos Aires, she took part in seventeen combats, commanded a battalion at Viloma, and was wounded at Villar, where her husband was killed; she was given the title of acting lieutenant-colonel by the Argentine government.



REVIEWING TROOPS IN THE AVENUE ARCE, LA PAZ.

Padilla was among the first of the patriots to insist upon a separate constitution for his country, feeling that the revolutionists of Buenos Aires were disposed to show scant consideration for the interests of Alto Peru in their treatment of this part of the junta's territory. He expressed this sentiment in a letter to General Rondeau in 1815, to the great disgust of that officer. After repeated and futile efforts on the part of the royalists to capture Padilla, while he eluded them on every side, besieged Chuquisaca for a whole month, and brought despair to the viceroy's troops, a battle took place at Villar on September 14, 1816. Both sides fought with fury, a thousand victims falling without any sign of yielding on either side, when suddenly Padilla fell dead, pierced by a sabre; and his faithful followers lost heart for the fray, suffering their first and only defeat. They were taken prisoners and barbarously put to death.

The guerrilla chief Lanza, one of the most audacious and cunning of them all, led the royalists a "wild goose chase" among the mountains of Ayopaya, without giving them a single advantage. Camargo was no less successful in guerrilla tactics, until through treachery he was killed, with eight hundred of his followers, and his head sent on a pike to Pezuela in token of a famous capture. Warnes, the daring "border chief" of Santa Cruz, fell in a battle with the enemy, after his men had killed two thousand eight hundred royalists out of an army of three thousand. The victorious general ordered the execution of nine hundred patriots, of all ages and both sexes, to soothe his vengeance. Muñecas, the curate whose patriotism was no less active than his piety, was captured after brave resistance, and assassinated while on his way to trial. History teems with examples of the tenacity and boldness with

which the *guerrilleros* fought to the end.

On July 9, 1816, the Congress of Tucuman declared the independence of the Argentine provinces. Several notable patriots of Alto Peru were in the assembly, among others Pedro Carrasco, president of the congress, and Pedro Ignacio Rivero, Cochabambans; and José Mariano Serrano, secretary of the congress, who edited the Act of Independence of Argentina, and Mariano Sanchez Loria, Chuquisacans. The important rôle played by the patriots of Alto Peru in the organization and development of the revolutionary party of Buenos Aires, and the framing of the Argentine constitution, was due, in great part, to the educational advantages which Alto Peru offered at that time in the celebrated universities of Chuquisaca and Carolina, which were among the first in Spanish America.

One of the first acts of the Argentine government after the assembly of the Congress of Tucuman was to send a fourth auxiliary army into Alto Peru. General Pezuela had been appointed Viceroy of Peru, and had sent General Ramirez to take his place in the command of the royalist army. After six months, Ramirez was replaced by General La Serna, who came from Spain with officers and soldiers of very different calibre from those who had sacked and plundered the country under Goyeneche and Pezuela. But General La Serna remained only long enough to realize the horrible condition in which his predecessors had left the people, and then resigned his command in favor of General Ramirez, who returned to the field in time to meet the fourth Argentine army of patriots, under La Madrid. The royalists, led by one of Ramirez's officers, Captain Andrés Santa Cruz, who became president of the

republic of Bolivia later, fought the auxiliary army in two engagements, resulting in a final victory for the royalists, June 24, 1817. Thus, the fourth effort of the Argentine revolutionists to help the cause in Alto Peru proved as disastrous a failure as the three preceding, and the fight was again left to the *guerrilleros*, to whom was chiefly due whatever the patriot cause gained during the long fifteen years' struggle. So exasperating were their tactics, and so effective their methods, that one of the royalist generals was forced to exclaim, with more fervor than hope: *Esta guerra es eterna!*—"This war is eternal!" Olañeta, sent by the viceroy to conquer Lanza, wrote to his chief: "Lanza sustained the fight with infernal obstinacy!"

The four years of guerrilla warfare that followed the defeat of the last auxiliary army from Buenos Aires made a continuous record of alternating successes and defeats. Olañeta, named general of division of the royalists, fought a wearisome series of engagements with the various guerrilla leaders, gaining little or nothing in spite of the superior number and experience of his troops. General Valdez, who had charge of the garrisons of Oruro and La Paz, was thoroughly disheartened. The outlook seemed to justify the exclamation: "This war is eternal."

In July, 1821, the news came from Lima which gave promise of the rapid approach of a crisis in the affairs of Alto Peru. The great liberating army of Chile and Argentina, under the command of General San Martin, had disembarked in Pisco; his squadron had captured the best Spanish ships in the harbor of Callao; the patriots were now in possession of Lima, the viceroy having fled from the capital, and the independence of Peru was assured in a proclamation

bearing the date of July 28, 1821. Meantime, La Serna had been appointed viceroy to replace Pezuela.

The general rejoicing with which the devoted patriots of Alto Peru received the glad tidings of the arrival of San Martin's conquering hosts may well be imagined. In all the chief cities there were meetings of the revolutionists, and new courage animated the hearts of the whole people. Early in August of 1823, an army of six thousand men, commanded by General Andrés Santa Cruz, who had joined the patriot cause, was sent by the junta of Lima to establish the independence of Alto Peru. General Santa Cruz was accompanied by Augustin Gamarra, who commanded one-half of the division.

With the arrival of the liberating troops, the famous *guerrilleros* joined the ranks and fought with new zeal in the cause to which they had given all their energy for fifteen long years. One cannot help smiling with satisfaction upon reading that Olañeta, who had received special instructions from the viceroy a few years before "to conquer the guerrilla chief Lanza at all hazards," fled precipitately in January, 1825, at the notice of the approaching troops of the independent army "commanded by General José Miguel Lanza!"

On the fifteenth anniversary of the martyrdom which the first patriots of the Independence suffered in the plaza of La Paz, at the same hour which had witnessed their execution, the last of the Spanish authorities evacuated the city, January 29, 1825. The same day, the Independent Army of Alto Peru, commanded by General José Miguel Lanza, brother of the martyred patriot, made its solemn entry into the city; and on the following day General Lanza read the proclamation of Alto Peru's independence,

and, in the name and with the authority of General Bolivar and General Sucre, he assumed command of the province of La Paz, with the title of “president,” which was equivalent to that of “prefect.” What more fitting than that the noble veteran of the cause, who had sustained it through good fortune and evil, in the army ranks and on the guerrilla hunts, the famous warrior who had won and lost with equal equanimity and had never grown disheartened, should be the chosen patriot to issue the proclamation of national independence!

The war of independence was ended. The record of final victory had been sealed on the battlefield of Ayacucho, on December 9, 1824, when General Antonio José de Sucre, who commanded the liberating army in the absence of his chief, General Simon Bolivar, swept away the last shred of hope harbored by the royalists, and realized forever the liberty of America from European domination. The meeting in Lima of the two great liberators of South America, San Martin of the Chile and Argentine army and Bolivar of the Colombian, had resulted in the withdrawal of San Martin from the field, leaving Bolivar in possession, as dictator, a title bestowed upon him by the Congress of Lima. The first victory of Bolivar’s troops over those of the Viceroy La Serna was on the field of Junin, near Cerro de Pasco, where the royalist general Canterac was completely defeated and put to flight. Bolivar then returned to Lima, leaving General Sucre in command of the army, which met the viceroy in the decisive battle of Ayacucho. The Spanish troops were overthrown and the viceroy was taken prisoner. General Sucre, with the magnanimity that characterized him, conceded an honorable capitulation to the vanquished, authorizing facilities for their embarking to return to

Spain.



MONUMENT TO GENERAL SUCRE IN THE ALAMEDA, LA PAZ.

The capitulation of Ayacucho is thus described by the Bolivian historian, Luis M. Guzman: “The victory of Ayacucho had broken the Spanish yoke. Great were the losses of that memorable day. The viceroy La Serna had fallen wounded and a prisoner at the beginning of the combat. The lieutenant-general Canterac, as the remaining chief of the royalist army, hastened to formulate on the very field of battle the

eighteen articles in which is comprehended the capitulation of Ayacucho. In them the Spanish general proposes to save the honor of his arms; to secure the persons and properties of Spanish subjects; to guarantee the civil and military posts of those who may wish to serve in the independent army; to facilitate the departure of troops returning voluntarily to Spain, and to provide for their transportation; to give full amnesty for their political opinions. The vanquished royalists were permitted to dictate the conditions of peace, which were admitted with few modifications by the victorious patriots. Thus General Sucre triumphed twice over his enemies. His valor overthrew them on the field of battle; his heroic generosity disarmed them with gratitude. A more exigent conqueror would have turned against himself the arm of despair, which might still have proved fatal for the independent army, because of the numerous royalist troops and garrisons that yet remained at various points of upper and lower Peru."

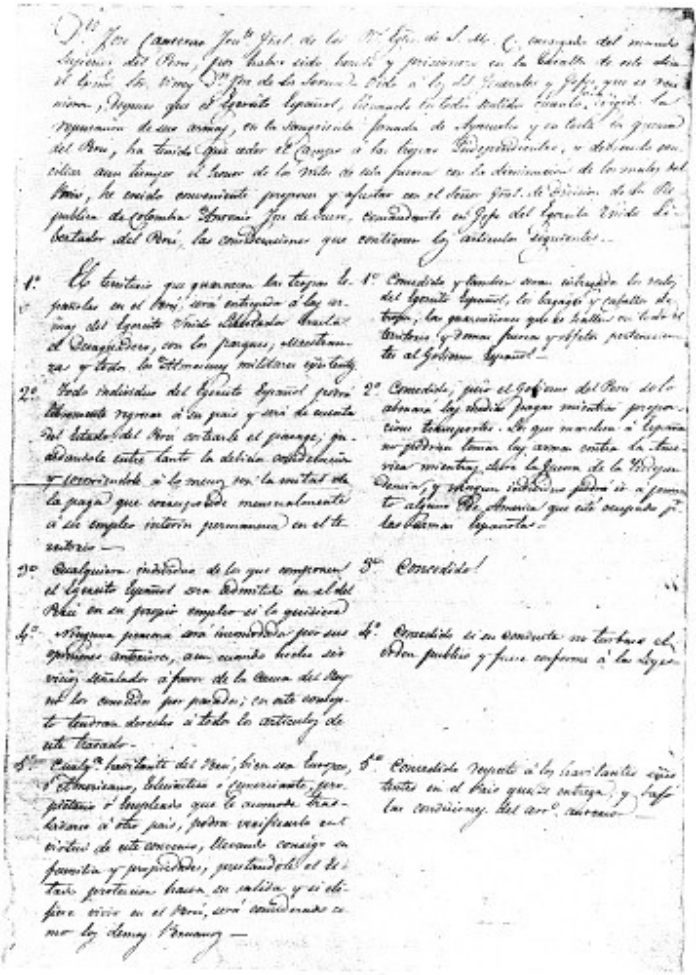
General Sucre signed two copies of the capitulation, one of which is preserved in the archives of Madrid. The other, from which the photograph was made to illustrate this chapter, is a valued possession of Señora Hortensia Gutierrez de Pinilla, the wife of Bolivia's foreign minister, and daughter of one of its foremost scholars. It is treasured with patriotic pride, and occupies the place of honor in the library of her beautiful home in La Paz, where it hangs beside a portrait of the "Gran Mariscal de Ayacucho."

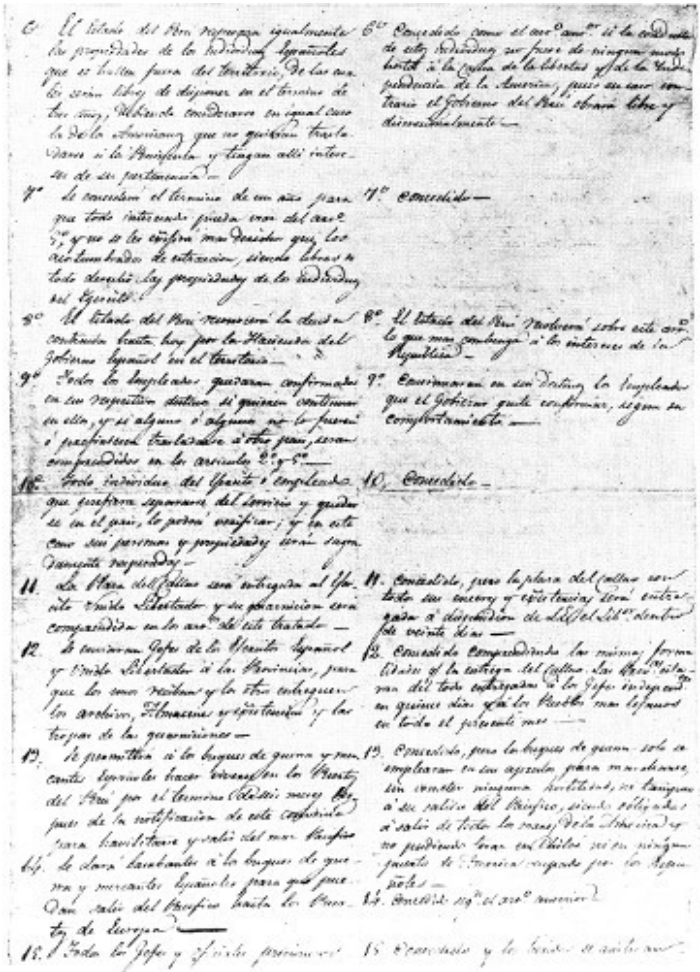
The victorious army of the Independence, with General Sucre at its head, marched from the battlefield of Ayacucho to Cuzco and thence, by way

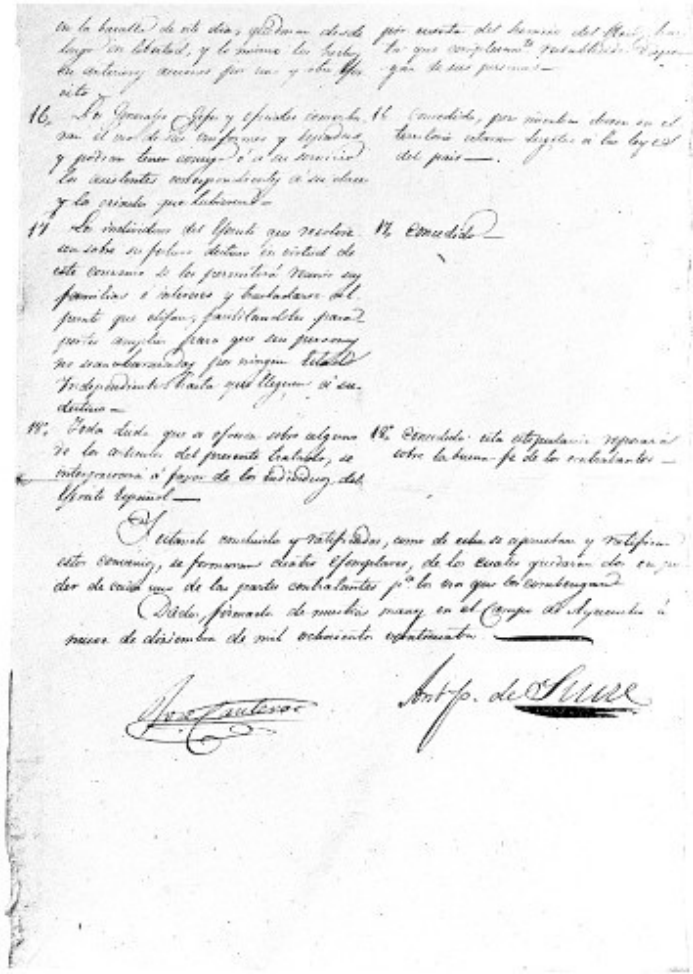
of Lake Titicaca and the Desaguadero River, to La Paz. When the news of its approach to La Paz was heralded abroad, the city went wild with joy. For miles around the scene was one of animated expectancy. A committee of distinguished citizens, headed by General Lanza and Casimiro Olañeta,—the latter a nephew of the royalist leader,—met the conquering hero a few leagues out of the city and welcomed him on behalf of the nation. On February 7, 1825, he made his triumphal entrance, amid the jubilant acclamations of the people, under arches of victory garlanded with roses, and through streets gaily decorated with flags and banners bearing mottoes of eulogy. At the plaza the hero paused, to pay a tribute to the memory of Murillo and the other martyred patriots of 1809; and as tears came to his eyes in the contemplation of the scene, now gay with the joyous manifestations of a free people, once sad in the shadow of the gallows on which the nation's brave sons were sacrificed, the impressive moment created a sudden stillness, broken again immediately by a burst of cheers and shouts from the enthusiastic multitude. Feasting, music, and dancing reigned throughout the city; and the visitors were entertained with balls, soirées, and banquets for a month. Two days after his arrival, General Sucre issued a decree convoking a national assembly in Oruro to determine the future government of the country. In March he set out to visit the interior, leaving a division of his army in La Paz under command of General José Maria Córdova. In every city his arrival was the signal for general rejoicing.

The first national assembly met in Chuquisaca in June, 1825. To General Sucre belongs the honor of having been the prime organizer of the republic, and the best beloved of its leaders. In the hall where the

first national assembly met hangs the portrait of the grand-marshal of Ayacucho, and the words of his testament: “Still another reward I ask of the entire nation and of its administrators: not to destroy the work of my creation; to preserve, amid all dangers, the independence of Bolivia.” And the last words of their liberator have been made the watchword of the nation.







FACSIMILE OF THE ORIGINAL TREATY OF AYACUCHO, WHICH SEALED THE SOUTH AMERICAN INDEPENDENCE FROM SPAIN.

During the deliberations of the first congress two despatches were received of portentous significance. One came from the International Congress of La Plata, leaving to the provinces of Alto Peru perfect freedom to constitute themselves an independent republic, although they had been a part of the

viceroyalty of La Plata under the colonial régime. The other was a high-handed message from General Bolivar, declaring Alto Peru subject to the authority of the Congress of Lima, and ordering the Congress of Chuquisaca to suspend its sessions. Indignation blazed up fiercely at the unwarrantable attitude of the great liberator in thus summarily disposing of the destiny of a free and independent people who had given the best blood of the country to secure its sovereign freedom. The fiery and eloquent Olañeta, the *guerrillero* Lanza, and others, protested in vigorous terms against any such despotism, and, overriding Bolivar's proclamation, a unanimous vote declared that Alto Peru, "which, on the South American continent, had been the altar on which was spilled the first blood of the free and the tomb in which lay buried the last of the tyrants," constituted a sovereign state, "independent of all nations, both of the Old and the New World, to be governed by its own people and ruled by the constitution, laws, and authorities which they should believe most conducive to the future happiness of the nation." The president of the assembly, Don José Mariano Serrano,—the illustrious patriot who, as secretary of the Congress of Tucuman nine years before, had, as we have seen, edited the first constitution of the Argentine republic,—wrote the Act of Independence of Bolivia, which bears the date of August 6, 1825. The new state took the name Bolivar, afterward changed to Bolivia, in honor of the great liberator, and for its government adopted the republican unitarian system. Chuquisaca was made the provisional capital, under the name of Sucre, to commemorate the part taken in the national organization of the new republic by the great Bolivar's most distinguished general. Also, with that

discretion which is the better part of valor, in order to avoid a conflict with Bolivar, a deputation was sent by the congress to convey to that general assurances of gratitude and esteem in recognition of his great service to the cause of independence, and to offer his excellency the presidency of the new republic which had been named in his honor. It was a diplomatic stroke that won the heart of the liberator—a man not without vanity.

General Sucre returned to La Paz to meet General Bolivar, who arrived on the 18th of August, 1825, amid such demonstrations of enthusiasm as had never before been witnessed in that city. It was the first meeting between Bolivar and Sucre since they had parted after the battle of Junin, and the scene was an affecting one, as was also Bolivar's inspired eulogy of the noble troops who had won the day at Ayacucho. The victorious regiment, dressed in full parade uniform in honor of the arrival of the commander-in-chief, was the first to greet General Bolivar upon his arrival at the *Altos*, the heights above the city. Under the gallant escort of his beloved troops the liberator descended, surrounded by an admiring multitude, who pressed so eagerly on the advancing hero that the procession could only make slow progress, enthusiastic *vivas* continually ringing out from the midst of the jubilant crowds. At the entrance to the city, where a grand triumphal gateway had been erected, a golden key was presented to the liberator by two citizens, who thanked him in the name of the people for the eminent services he had rendered the cause of liberty. Opening the gates with impressive ceremony he passed into the city, and was received by the municipal authorities with the honor due to such a distinguished guest. In the principal plaza, now the

Plaza Murillo, General Bolivar addressed his army with the affection and pride that a great leader feels when he stands in the presence of faithful followers who have successfully carried out his plans, upon which depended not only the welfare of the nation, but the glory of his own name in the records of posterity. Napoleon felt the sentiment when he eulogized his magnificent army. Bolivar felt it when he stood in the midst of the serried troops that filled the plaza Murillo, and, in a voice that thrilled by its magnetic quality and fascinated by its eloquence, expressed in a few words his appreciation and admiration of their loyal services to the cause of patriotism. From his heart he spoke: “Soldiers! At last the moment that I have longed for has come, to salute and embrace you with the affection which I feel and which you deserve, after your glorious and marvellous deeds on the field of Ayacucho, whose victory, bestowing upon you imperishable fame and renown, has crowned your generous efforts in favor of the liberty of America. The strength, valor, constancy, and loyalty with which you have fulfilled your vow to save America from its tyrants and oppressors are sufficient merits upon which to enter the temple of immortality and glory, and to rest there from the fatigues of the illustrious campaign which you have just ended, defeating and annihilating the hosts of tyrants who for three centuries dared to stain the soil of America with their accursed footprints! Soldiers! Finished the memorable task that has finally brought us to the feet of yonder colossus [Illimani], which at this moment looks down upon you as if in proud contemplation, we shall constitute these provinces free, and we shall leave them in possession of their political and social rights. May their happiness be as

genuine and their liberty as true as the aspirations of the Liberating Army and of your general!"

The Colombian troops were deeply moved while listening to the voice of their beloved general; and as soon as the last words were spoken, they broke into enthusiastic cheers, and shouts of *Viva el General Bolivar!* were repeated on all sides. General Sucre responded in behalf of the army, and then, in the name of the city of La Paz, presented a gold chain to the liberator, attempting to put it over his head as a token of admiration and esteem, "woven by the hands of Liberty and Victory for their best-beloved son, the genius of Colombia, the hero of South America." Bolivar resisted, and placed the chain around Sucre's neck, saying: "He it was who gave liberty to Peru on the field of Ayacucho;" to which the modest victor replied: "Your name alone made me conquer at Ayacucho!" It must have been a pretty exhibition of the politeness so characteristic of the race, and altogether appropriate between two such distinguished heroes. The author of this description, Don Luis Crespo, says the chain was finally given by General Sucre to his chief of division, José Maria Córdova.

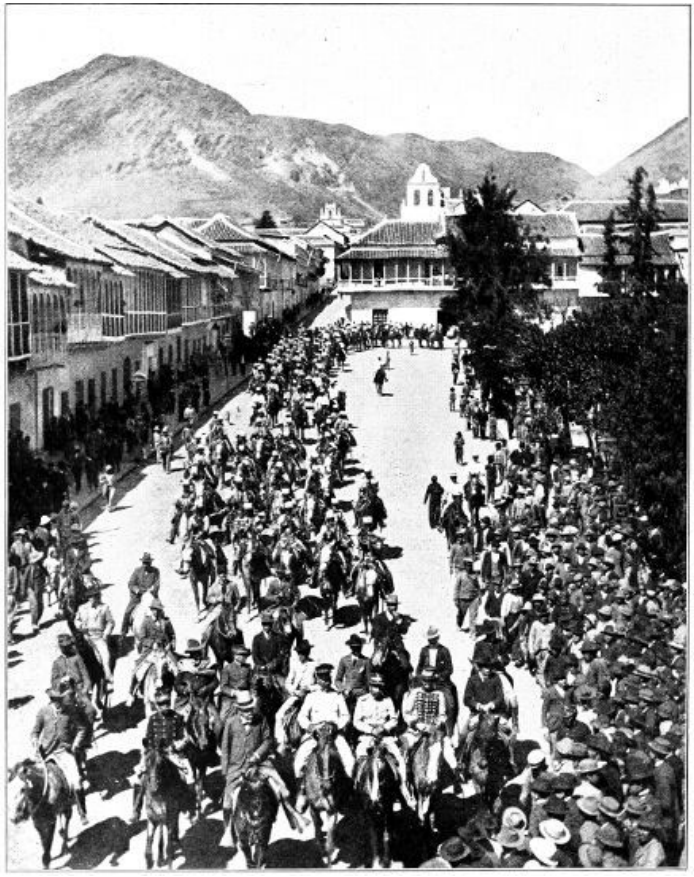
General Bolivar received with great ceremony the deputation from the national assembly; and after accepting at their hands the supreme gift of the nation, which he eulogized as his *hija predilecta*, "best-beloved daughter," he left La Paz on September 20, 1825, in company with General Sucre and a part of his army, and proceeded to the capital, where his welcome was one worthy of the city which had been for nearly three centuries the metropolis of social and intellectual culture in Alto Peru.

With the arrival of Bolivar in Sucre, and his

inauguration as first president of the republic of Bolivia, closes the “storm and stress” period that had lasted throughout the long war of independence. After having been the first to start the patriotic movement in South America, and the first to promulgate its doctrines in the sister province of La Plata,—which owed the organization of its revolutionary junta and the preparation of its first republican constitution to the genius of patriots of Alto Peru,—this long-suffering nation finally reaped the reward of its labors, though it was the last to benefit by the blessings of a free and independent government. But when the dawn of a new life broke over its hills and lighted its valleys with the joy of hope, the sun shone out all the clearer to brighten the day of its birth as an independent nation, because of the shadows that had enveloped the night before.



GROUP OF CAVALRY ON THE ALTOS OF LA PAZ.



REGIMENT OF CAVALRY ON PARADE IN SUCRE.

CHAPTER IV

PROGRESS UNDER THE REPUBLIC

Amid the joyous acclaims of a grateful people, who heralded him as the “Father of the Republic” and its “Protector,” Bolivar was inaugurated first President of Bolivia in the month of November, 1825, the young republic thus enjoying the prestige of having at the head of its government the hero whom all the world delighted to honor, the victorious chief of the army that had crushed the last remnant of Spanish power in South America, the invincible “Liberator,” the “George Washington of South American independence.”



GENERAL JOSÉ MANUEL PANDO, PRESIDENT, 1900–1904.

With characteristic energy and execution, President Bolivar essayed to guide the first steps of his *hija predilecta* in the path of national progress and development. But military genius is not always associated with the qualities most desirable in the executive chief of a nation, and Bolivar was the brilliant soldier rather than the keen statesman. His administration was marked by an effort to accomplish more than could possibly be done with deliberation. Although he remained only a few months in the country to which he had been called as president for life, relinquishing the high office in January, 1826, to return to Lima, Peru, he instituted innumerable political and administrative reforms in that short time, as the national historian remarks, "with marked precipitation." From Lima he sent a draft of the constitution, which was adopted by Congress. The limits of the new republic, as fixed by Bolivar, left much to be desired, and seemed a scant recognition of the noble part played by this brave people in the great war which had begun and ended on its patriotic soil; and although the country owes a debt of gratitude to the heroic but capricious soldier and legislator whose name it bears, it also owes him a great and apparently irreparable misfortune, which from the beginning has hindered its progress and which has been the cause of a series of disasters requiring the most devoted patriotism and the best statesmanship to avert dire consequences. The inadequate and seemingly unjust allotment of seaboard to the new republic may be held responsible for many of the evils which assailed it in the beginning, and of which the effects are only now being permanently overcome. Northward, Bolivian territory reaches twelve degrees south latitude, where it touches the eastern frontier of Peru at

seventy-one degrees west longitude, according to Bolivian claims; the line following that boundary only reached the coast at twenty-two degrees south latitude, and at twenty-five degrees the Chilean boundary began. Later, as is well known, Bolivia lost even this small strip of seaboard. The history of this demarcation is an interesting one. In accepting the offer of the Bolivian Congress, Bolivar had promised not only to preside over the future destinies of the republic, but to use his influence with Peru to obtain the concession of the seaboard from the port of Arica, latitude eighteen degrees, southward to the limit of twenty-two degrees. This concession would have given Bolivia the two good ports of Arica and Iquique, and it would have endowed the country with the immense riches, then undiscovered, of the nitrate regions. The two ports left to Bolivia by Bolivar's settlement of the limits, Cobija and Antofagasta, were very inferior, had no water or vegetation, and communication with the interior through them was difficult and costly. General Santa Cruz, who at that time was provisional President of Peru, opposed the concession to Bolivia of the limits asked for, and converted Bolivar to his opinion, though Santa Cruz was a Bolivian and later the president of his country. It has been suggested by some authorities on the history of these early days of the republic, that Bolivar, who had imbibed the pseudo-classical ideas of the French revolutionists, wished to make Bolivia an ideal country, a new Arcadia in the Western world. Whatever may have been the purpose of the great liberator, there can be no doubt that the industrial and commercial development of Bolivia was retarded and international relations were practically prevented by her lack of a good seaboard with excellent ports. But

Bolivar does not appear to have given much thought to the future of his “best-beloved daughter.” The boundaries of the republic of Bolivia followed in general the limits that had been fixed for Alto Peru under the régime of the Audiencia of Charcas.

Before leaving, Bolivar recommended for the presidency of Bolivia his great general, José Antonio de Sucre, to whose efforts had been due the first organization of the government after the withdrawal of the Spanish authorities. Although a Venezuelan by birth, General Sucre had already proved himself a friend of the new republic, and his election was a unanimous expression of the will of the people. The second Congress, which met in Sucre on May 25, 1826, and remained in session until January 11, 1827, was chiefly occupied in undoing much of what President Bolivar had so hastily done, and in making efforts to establish the government upon a firm basis. The French system of political division into departments, provinces, cantons, and vice-cantons was adopted; and the constitution was modified in some of its more objectionable features, which included “life tenure” and “irresponsibility” of the president. Education was encouraged by the institution of primary and secondary schools and universities, the University of the capital, henceforth called Sucre, obtaining some distinction. Hospitals were founded, jails built, freedom of the press was guaranteed, the financial system was perfected, and the national debt recognized. The payment of a million dollars was guaranteed to the Colombian and Peruvian soldiers who had fought at Junin and Ayacucho. The Indians have always been regarded rather as protégés of the government than as independent citizens, and they were not allowed a vote for Congress; they remained subject to the poll

tax, and, up to the present day, they have shown little inclination to take part in political affairs, outside of municipal government.



GENERAL ANDRÉS SANTA CRUZ, PRESIDENT, 1829–1839.

In spite of the best efforts of Sucre to establish law and order in the new republic, and to govern in accordance with the high ideals which ruled all his actions, winning for him the title of the “philosopher soldier,” difficulties arose which finally resulted in his resignation from the presidency and his withdrawal from the country. It was not entirely the fault of the Bolivians that Sucre was so ruthlessly sacrificed. The neighboring republics plotted to accomplish his overthrow on the pretext that the Colombian troops who remained in the country were a menace to its freedom, and that the president had retained them because of his monarchical aspirations, which threatened the liberty not only of Bolivia, but of the neighboring republics.

Notwithstanding the fact that the Colombian troops, which had become insubordinate, were banished at the point of the sword, Sucre was accused, with Bolivar, of having designs to establish a monarchy, and a secret party was formed to depose him. In 1828 the garrison of the capital mutinied, killing the officer on guard; Sucre, who hurried to the scene, was attacked and had his right arm broken. Colonel Lopez arrived from Potosí at the head of a small battalion in time to witness the cruel onslaught upon the president, and to crush the mutiny, but not in time to save the life of the brave General José Miguel Lanza, the illustrious *guerrillero*, who was killed while defending his beloved chief. Had Sucre really held the ideas attributed to him by his enemies, he might have made himself a dictator, which would, perhaps, have been a blessing for the country in that period of political confusion. But he quietly resigned his office and left Bolivia, delegating his authority to a cabinet council, and leaving in supreme command General José Maria Pérez de Urdininea, the president of the council. The story of Sucre's life is brief and glorious. Born in Cumaná, Venezuela, on February 3, 1795, he was "a child of the revolution" from his tender youth. Consecrated to the cause of American liberty, and excelling in genius, he rapidly scaled the heights of fame until at the age of thirty he was one of the most eminent personalities of the independence, as the hero of Ayacucho. After his withdrawal from Bolivia in 1828 he returned to his native land, where two years later he was assassinated, at the age of thirty-five. His memory is everywhere revered in Bolivia, and many handsome monuments have been erected in his honor.



GENERAL JOSÉ BALLIVIAN, THE HERO OF INGAVI, PRESIDENT, 1843–1847.

Meantime, Bolivar had tried to impose his *Constitucion Boliviano* on the Peruvians, who promptly rebelled, refusing to accept what they considered an effort to establish absolute authority. The constitution not only declared the presidency to be an office for life, but gave the president almost unlimited power. A strong party overthrew the constitution and the authority of Bolivar, and proclaiming its intention to save Bolivia also from the foreign power of Colombia, or as the party leader expressed it “to place itself between the victim and the assassins,” sent an army under the command of General Gamarra to take possession of the country. The mutiny at Sucre afforded the necessary pretext for an invasion and Gamarra marched on La Paz, Cochabamba, and Potosí, receiving everywhere a welcome from the disaffected politicians who looked

upon the opponent of Bolivar's party as an ally rather than an invader. After the departure of General Sucre, Congress elected as his successor General Andrés Santa Cruz, president. As General Santa Cruz was in Chile, Vice-president General José Miguel de Velasco governed in his absence. Disturbances were general during the period that followed General Sucre's withdrawal. Anarchy threatened the young republic when suddenly deprived of the guidance of that master spirit, the statesman above reproach, who, in refusing to govern except according to the constitution, had found himself unable to govern at all. General Pedro Blanco declared his sympathy with the cause of Gamarra, and Colonel Ramon Loaiza, at Gamarra's instigation, stirred up a revolt in the department of La Paz, which declared for autonomy under the name of Alto Peru; the uprising was quelled, as was also an invasion in eastern Bolivia led by the royalist Aguilera. General Blanco secured a following and succeeded in being elected president, with Colonel Loaiza as vice-president, but his term of office lasted only a week, when he was seized, imprisoned, and assassinated.

General Santa Cruz arrived in La Paz in May, 1829, where he inaugurated his administration, taking the oath of office at the hands of General José Ballivian, Prefect of La Paz, on the 24th of the same month. He set out almost immediately for Sucre, arriving there on the 29th of May. The administration of General Santa Cruz was one of the most important in the history of the republic. He was an able ruler, and possessed the combined qualities of soldier and statesman in a remarkable degree. His army was the best organized and equipped in South America. By the promulgation of the Santa Cruz Code, he gave to Bolivia the first legislative system

perfected in a South American republic. His rule was despotic, but effective, the very character necessary for the establishment of order out of the chaos in which the government had been involved after Sucre's withdrawal. His first act was to grant a general amnesty, but he retained the death penalty for sedition and executed it upon several occasions. In 1831 he convoked the fifth Congress in La Paz, it being the first time that the national legislature had met in that city since the proclamation of the republic. A second national constitution was promulgated, which remains in effect to the present day with few modifications, and a treaty of peace was signed with Peru. The national revenues, which had fallen from two million dollars under the viceroyalty to practically nothing, were regulated, and the new finance minister, Don José M. Lara, was able to show a revenue of one million five hundred thousand dollars, the chief sources of which were the customs duties, the sale of Jesuit landed property, the export taxes on ores,—then fixed at eight and one-half per cent ad valorem,—the production of the mint of Potosí, and the Indian poll tax. Reforms were made in education, and the universities of La Paz and Cochabamba were established, as well as a school of arts in the latter city. The province of Tarija was made a department, and a census of the republic was taken, showing a population of one million one hundred thousand inhabitants. The issuing of a debased coinage was one of the errors of Santa Cruz's administration, resulting, as it did, in the discredit of the country financially, a condition of affairs which lasted for nearly thirty years, until, under the administration of President Achá, the present coinage system was introduced. Another mistake of the great statesman, or what is regarded

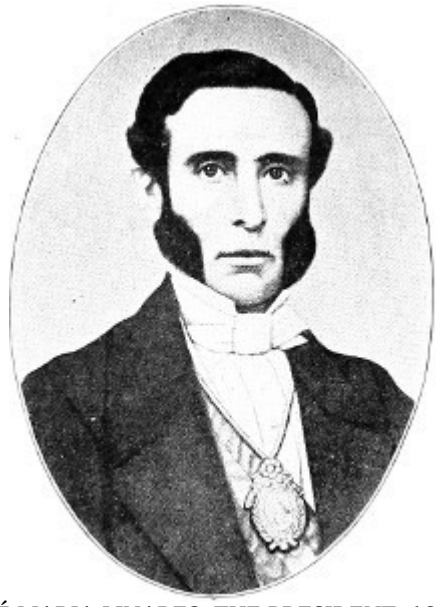
as such by many Bolivians, was his refusal to consider a proposal from the government of Peru, through Gamarra,—who, although not president, was the ruling power in its politics,—that Bolivia should give up to Peru all Lake Titicaca, half of which came within Bolivian limits, and the peninsula of Copacabaña upon which is located a sacred shrine of the Virgin, in return for the cession by Peru of the department of Tarapacá with its excellent coast line and harbors. It is generally believed that, in the rejection of this offer, Santa Cruz had a motive that looked toward the carrying out of a much more ambitious plan of “expansion.”



GENERAL MANUEL ISIDORO BELZU, PRESIDENT, 1849–1855.

The controlling desire of Santa Cruz’s life was to accomplish the union of Bolivia and Peru in a confederation, of which he was to be the executive and administrative chief. Taking advantage of the quarrels which at this time were going on in Peru

between President Orbegoso on the one hand and Gamarra and Salaverry on the other, and under the pretext of lending aid to Orbegoso, General Santa Cruz marched into Peru in 1835 with his splendid army, leaving the government affairs of Bolivia in the hands of Vice-President Velasco. Gamarra and Salaverry were defeated, Salaverry was killed, and Santa Cruz assumed the Protectorate. Congresses met at Sicuani and at Huaura and decreed the division of Peru into two states, North Peru and South Peru, to which Bolivia was united by the decree of an extraordinary Congress held in Tapacarí, Bolivia, in 1836, which approved all that had been done and authorized the establishment of the Peru-Bolivian confederation. Santa Cruz appointed General Orbegoso president of North Peru, General Pio Tristan president of South Peru, and General Velasco president of the Bolivian state. Representatives from the three states met in Tacna, May 1, 1837, and signed the pact of the confederation.



DR. JOSÉ MARIA LINARES, THE PRESIDENT, 1857–1861.

It did not require extraordinary foresight on the part of the more patriotic Bolivians to judge of the probable outcome of such an arrangement; and the secondary position which Santa Cruz appeared disposed to give his own country raised a storm of protest in the capital, where Mariano Calvo had taken Velasco's place at the head of the government. Congress met at Sucre, and the pact was rejected with the firm declaration that "it would never be considered!" In the meantime, the Peru-Bolivian confederation was regarded by the remaining republics of South America as a menace to the balance of power, and Chile and Argentina offered their aid to Gamarra to overthrow it. Chile sent two armed expeditions, the first of which was defeated, the second achieving complete victory under the brilliant command of General Manuel Bulnes, who overthrew the army of the Confederation at Yungay,

January 20, 1839. Defeated at Yungay and receiving news at the same moment that a popular revolution, under the leadership of General José Ballivian and General Velasco of the "Restoration Party," had been organized against his authority in Bolivia, General Santa Cruz resigned the Protectorate and embarked for Guayaquil. Here he made several ineffectual efforts to regain prestige in Bolivia, but, finding his position hopeless, he finally left South America for France. His subsequent career was uneventful, though he became a friend and counsellor of Louis Napoleon; and, in 1849, was appointed Bolivian minister in Paris. He died in 1865.

General Santa Cruz was one of the greatest presidents Bolivia ever had. He worked for immigration, recognizing the necessity for a larger population to develop the vast natural resources of the country, without which all efforts toward progress and prosperity must be slow and comparatively fruitless. He gave attention to its agricultural, commercial, and social interests; and, during the few years of peace that followed his inauguration, he rendered invaluable services to the republic. Had he been a devoted patriot like General Porfirio Diaz, of Mexico, his dictatorship might have permanently advanced Bolivia politically and socially beyond any other South American republic. But his thirst for conquest led him into expensive wars that cost the country more than was gained, and left it a heritage of military despotism which made it a prey to all kinds of political abuses. The destiny of the republic, through frequent subsequent administrations, rested in the hands of a military autocrat who imposed his absolute will upon the nation for good or evil, until some rival leader was able to wrest the supreme power from him. The

progress of the country depended upon the character of its executive, and, although many of the presidents who succeeded Santa Cruz were patriotic and capable leaders, there were a few, as is the case in every republic, whose administrations are records of caprice and folly. In nearly all of the South American republics the success of the struggle for independence had brought in its train the evils that often accompany military prestige. The soldiers who had won glory on the battlefield could not be contented with the humdrum life of organized politics. This was particularly true in Bolivia, in consequence of the continued successes of its armies under Santa Cruz, when defeat had come so seldom that the idea of laying down their arms was thoroughly repugnant. When there was no longer a common enemy against whom to turn their practised weapons, they found cause for rebellion among themselves, the haughty spirit of the soldier,—Spain's particular legacy to her offspring,—being with difficulty subdued; so that few of the presidents who came immediately after Santa Cruz completed their term of office, and many died in exile.

After the defeat and departure of Santa Cruz, General Velasco became provisional president, and, in 1839, Congress elected him constitutional president. This Congress adopted a fourth constitution, more liberal than any that had preceded it. Opposing the government of Velasco, who had committed some political indiscretions and had given offence by congratulating Chile on the victory of Yungay, in which so many Bolivians were killed, General José Ballivian led a campaign against the president, and, though it was unsuccessful, Velasco's term of office was cut short a year later when friends of Ballivian, who in the meantime had been exiled to

Peru, secured his recall and election to the presidency in 1841. Velasco, who, after his deposition had fled to Argentina, returned with an army to fight Ballivian, but the news that Gamarra was again invading the country with the determination to conquer and annex it to Peru so fired his patriotism that he gave up his troops to Ballivian to fight in the common cause. It was a noble act, which reconquered for him the hearts of the whole people.



COLONEL ADOLFO BALLIVIAN, PRESIDENT, 1873. DIED, 1874.

The history of the celebrated battle of Ingavi, which was one of the most glorious in the annals of the republic, reflects great honor on the arms of Bolivia, as it was won against heavy odds, the Peruvians having six thousand troops in the field while the Bolivians had only four thousand. But General Ballivian was a genius in command, and he prepared his troops for a precipitate attack on the

enemy, the trained *guerrilleros* making their “rush” in such an impetuous onslaught that the Peruvian ranks were broken; victory was assured, General Gamarra fell dead, pierced by two bullets; and General Castilla, one of the leaders, afterward President of Peru, was taken prisoner. At Puno, whither Ballivian pursued the retreating army, a treaty of peace was signed which stipulated that everything should be reciprocally condoned, without demands of any character on the part of either. With the victory of Ingavi, Bolivia closed the last scene in the struggle for independence, remaining henceforth secure in the right to govern the territory allotted by the liberator, unmolested by invaders. Ballivian was the hero of the hour, and his memory is enshrined in the patriotic hearts of his countrymen, who have forgiven the follies that grew out of his ambitious and despotic nature, and remember only that he was a true and loyal patriot, and the chief instrument of his country’s salvation in a great crisis. But though it is easy to forgive the faults of Ballivian after a lapse of half a century or more, his people found it impossible to support them at the time when they were in full activity. One of the first acts of Ballivian’s Congress was to repeal the liberal constitution of 1839 and to proclaim the constitution of 1843, which gave the greatest power in the government to the chief executive. This constitution was nicknamed the “Military Ordinance,” which its opponents said, “should be read only in the glitter of the sword of Ingavi.” It revealed the military spirit of the president in every line, and was one of the strongest influences in creating opposition to his power. On the other hand, the same dominating character that dictated a system of rigid discipline was strong to overcome the difficulties in the way of

the country's development, and new roads were built, exploring expeditions were sent to the Beni and to the Chaco, and the department of the Beni was created. An office of statistics was established, and a new census was taken, which gave Bolivia a population of more than two million. The military code was promulgated, and a military school instituted; the bishopric of Cochabamba was created. A new educational system was established, due to the efforts of Ballivian's minister Don Tomás Frias, who was afterward one of Bolivia's most distinguished presidents.



SEÑOR DON TOMÁS FRIAS, PRESIDENT, 1874–1877.

Ballivian was a man of letters and a friend of philosophers and poets. During his administration Bolivia enjoyed great prestige among other nations, and France, England, the United States, as well as the South American powers, sent diplomatic representatives to Sucre. At this time Bolivia was the

only South American republic whose independence had not been recognized by Spain, and the government took advantage of the residence in Europe of Dr. José Maria Linares, one of Bolivia's cleverest statesmen and a descendant of a noble family of Spain, to accredit him to the court of Madrid as its diplomatic representative, with power to negotiate the recognition of the young republic by the mother country, and to effect a treaty of peace and friendship. Dr. Linares secured the desired recognition and treaty in 1848, though the final ratification did not take place until some years later. The rigorous military discipline of Ballivian brought about his downfall. The final stroke occurred when one of his chief officers, Colonel, afterward General, Manuel Isidoro Belzu, was punished for insubordination by being reduced to the rank of a common soldier to serve in the little garrison of Obrajes. In strong resentment of this indignity Belzu roused the soldiers to revolt. Though the mutiny was quelled, the spirit of revolution had been spreading for some time among the partisans of Velasco, and they took advantage of the moment to break out in open insurrection; the populace rose in La Paz, and in the face of a general rebellion, north and south, Ballivian preferred resigning the presidency and leaving the country to plunging the nation in the horrors of a civil war. One of the revolutionary leaders, Eusebio Guilarte, was proclaimed president, but after ten days' stormy experience in that uncertain post of honor, the mutiny of his soldiers forced him to flee, and he, too, left the country. Belzu was the idol of the soldiers and of the common people, and they demanded his election to the supreme office. But he deferred to Velasco, who, for the fourth time, became president of Bolivia,

assuming the dictatorship until Congress should meet to confirm the choice of the people, which took place on August 6, 1848. Belzu was appointed war minister, and Don Casimiro Olañeta, “the silver-tongued orator” of the Independence, was also a member of the Cabinet. A continued conflict between these two leaders demoralized the politics of the government and opened the way for another revolution, which resulted in Belzu’s elevation to the supreme power. When Velasco found it necessary to take up arms in defence of his government he left, in his place, the president of the Congress, Dr. José Maria Linares, who, however, was forced to flee from the country soon after, in consequence of the victory of Belzu’s troops over those of Velasco in the battle of Yamparaez. After this defeat, Velasco retired to private life. Linares joined Ballivian in Chile, and they planned an attempt to defeat the “Belcistas,” as Belzu’s followers were called. An invasion was made from the south, but all efforts were futile to overcome the enormous popularity of Belzu, who represented the democratic spirit, as opposed to the aristocratic, for which Ballivian and Linares stood. Finding their position hopeless, Ballivian again left the country and went to Brazil, where he died of yellow fever two years afterward. Linares prepared his forces for the campaign which later gained for him the dictatorship of Bolivia, when he became one of the few admirable autocrats of South American history.



GENERAL NARCISO CAMPERO, PRESIDENT, 1880–1884.

The government of Belzu, seized by force of arms, had to be maintained by continuous warfare. The various party chiefs kept up a series of revolts, and on one occasion Belzu was shot in the Alameda of Sucre. After his recovery, he convoked a Congress which confirmed him in the presidency. In the brief period of peace with which his term of office was blessed, he erected many handsome public buildings, revised the statutes, and promoted some important reforms. A clever orator, Don Evaristo Valle, achieved distinction during Belzu's administration through his fiery philippics, in which he scored the "democratic despot" with brilliant emphasis and effect. But if the president's enemies were bitter and unrelenting, his followers were devoted to him to the end, and the Belcistas, as his party was called, have always had representation in subsequent politics. In 1855, General Belzu, declaring himself tired of the

struggle, resigned office in favor of his son-in-law, General Jorge Córdova. He retired at once to Europe. The presidency of Córdova was brief and stormy, and two years after his inauguration, a revolution, carefully planned by Linares, drove him from power and from Bolivia.

The dictator Linares, as he is known to posterity, in distinction from many presidents of his country whose government was more despotic, though less frankly declared, assumed the reins of power constitutionally in 1857, and as dictator next year, with the avowed intention of making a "clean sweep" of existing evils and reforming the whole political system. His keen intellect and sincerity of purpose made him respected, even by his enemies, and his patriotic principles were above question. Perhaps he was over-zealous. It is difficult to set the proper pace when a desire to effect numerous reforms impels the eager disciplinarian onward in the path of power. Linares began by creating a Council of State, with whom he conferred upon all matters relating to the administration. He decreed a reduction of the president's salary and those of his advisers; he reformed the army; he changed the electoral divisions of the country, which he distributed in thirty-two *jefaturas*, or political districts, whose chiefs were directly responsible to the central government; he created or restored the municipalities, making them as independent as possible of the central power; he systematized the public accounts, introducing economies which improved the national credit; he reorganized the judicial system and established a new criminal code; and he ordered the founding in every diocese of seminaries for educational purposes, and the reform of the clergy.

Naturally, so many reforms raised up a host of enemies; even some of the dictator's friends protested against the severity of his discipline, and the signs grew more ominous with each new evidence of despotism. He was unrelenting in the punishment of conspirators and insubordinate officials, and throttled the press with an iron censorship. The murmurs grew louder as the pressure became heavier; and when a *coup d'état*, under the leadership of his ministers José Maria de Achá and Ruperto Fernandez, aided by the commander Manuel Antonio Sanchez, suddenly divested the dictator of his power on January 14, 1861, and these persons constituted themselves a Junta de Gobierno, the popular voice was as ready to sanction his exile as it had been to welcome his accession to power. With a broken spirit. Dr. Linares left his country, and a few months later he died in poverty in Valparaiso.

The scent of the battlefield was still too sweet in the nostrils of the *guerrilleros* and their descendants to make a civil government permanent, under whatever form it might be established; and though the Congress, which was called together by the Junta de Gobierno a few weeks after the *coup d'état*, proclaimed as president General José Maria de Achá, who governed constitutionally and with a leniency quite the reverse of Linares's strict discipline, he had to contend with mutiny and insurrection all through the period of his administration. President Achá was as earnest in the laborious task of governing his people as his predecessor had been, and, until the last unfortunate step of his official career, he seems to have shown greater tact. He introduced for the first time the use of postage stamps, created the engineers' corps to superintend the opening of roads and building of bridges, established the first coach

road between Cochabamba and the cities along the neighboring valleys, sent explorations to the Chaco, and perfected the monetary system. The mistake which closed his administration and drove him into exile was an effort to have General Agreda elected his successor. This was regarded by sensitive supporters of the constitution as a breach of prerogative, and, as one historian says, “it was resolved to break down by force the impositions of power.”



SEÑOR DON GREGORIO PACHECO, PRESIDENT, 1884–1888.

Whatever may be said in criticism of the Bolivian character as displayed in the events of the first fifty years of the republic, it must be admitted that there was plenty of vigor in the young nation; the great difficulty in directing it seemed to be to strike the medium between easy-going authority, which the military spirit of the times quickly nullified, and uncompromising despotism, which was never found

strong enough to hold permanent sway over an independent and liberty-loving people. General Achá, one of the best of the presidents, came nearer to achieving the correct medium than many of his colleagues. He was succeeded by the *ne plus ultra* of despots, General Mariano Melgarejo, a reckless soldier who had risen from the ranks through sheer audacity, and who seemed to possess in an extraordinary degree that gift of tyranny which has been a picturesque attribute of autocrats in all ages. His absolute contempt for the rights of his fellow men and his resolute fearlessness were predominating traits. Once, during the six years of his rule, he was driven out of the capital by Belzu, who had returned from Europe; but, routed as he was, he returned to his palace, killed Belzu, and, presenting himself to the multitude, exclaimed: "Belzu is dead!—Who lives now?" The answering shout of the populace, *Viva Melgarejo!* proved how much better than Linares the new despot understood the rabble. In all parts of the republic, the news that Melgarejo had seized the reins of power, abrogating the constitution of 1861, and that he wished to impose upon the people the system of despotic government which had been the cause of so much bloodshed and misery in the past, roused up a spirit of revolt which threatened all the horrors of civil war. Melgarejo had none of the scruples which had led Ballivian to avoid plunging the nation into war by abdicating his position. When they rebelled, he sacrificed them ruthlessly. One of his decrees subjected to the death penalty not only those who took up arms against him, but those who refused to give him their services. He instituted a reign of terror, and his follies were as demoralizing to the national politics as the episodes of his private life

were to the social well-being. Chile took advantage of the situation to secure, through flattery of the despot's vanity, a revision of the boundaries and the final extension of her limits to twenty-four degrees south latitude in a strip running back from the ocean to the Andes. Brazil sent a clever representative, who bestowed on Melgarejo decorations from the emperor in exchange for leagues of Bolivian land on both banks of the Guaporé River, the principal tributary of the Madeira, thus losing Bolivia the right of navigation on one of the chief branches of the Amazon. The evils of Melgarejo's government brought a train of terrible consequences to the country, from which it required a long time to recuperate. Not only was progress crippled at home, but the national credit was compromised and a heavy foreign debt incurred for the first time in the history of the republic. The coinage was debased beyond precedent, the Indian lands were illegally seized and sold, and there seemed no limit to the crimes perpetrated against the constitution. By sheer audacity, Melgarejo maintained his position for six years, until a revolution, headed by General Agustin Morales, of La Paz, brought about his downfall and banishment in January, 1872. His successor, General Morales, whose administration was an improvement on that of Melgarejo, and who showed a disposition to amend the evils of his predecessor, returning their lands to the Indians, and nullifying many of Melgarejo's decrees, was not the man needed to guide the country through the stormy transition period of statehood. A far better fortune awaited the people in the election of the successor to General Morales, who was taken off by a pistol-shot during a quarrel between the president and one of his officers.

Out of the darkness of the crisis in which Bolivia

had been plunged by the dictator Melgarejo, the light of a better day began to appear. Morales was succeeded by a man of scrupulous integrity and patriotism. Dr. Tomás Frias, as provisional president, which office he held only until the president elected by Congress in extraordinary session in 1873, Colonel Adolfo Ballivian, could arrive from London, where he was residing as financial agent of the Bolivian government. The election of President Adolfo Ballivian was carried out without bribery, undue influence, or martial pressure. It was the will of the whole people. Colonel Ballivian, a son of the hero of Ingavi, was highly educated, had travelled extensively, had a reputation for unsullied honor, and, having made a special study of political and social science in Europe, might be expected to bring political order out of his country's chaos and lead it into the paths of peace and prosperity. Colonel Ballivian organized his ministry with some of the best statesmen of the republic, the names of Baptista, Bustillo, Calvo, M. Ballivian, and, later, the noted financier Dalence, being a guarantee of good government. But the broken health of the president made it impossible for him to attend to the affairs of state; and nine months after his inauguration, he died in Sucre on February 18, 1874. The entire nation mourned the loss of this beloved and distinguished son, whose death came as a blow to the most sanguine hopes. Vice-president Frias succeeded Ballivian; but his government was constantly disturbed by insurrections, until finally his trusted war minister, General Daza, organized a *coup d'état* and assumed the dictatorship, first imprisoning the president with his ministers and then banishing him. Don Tomás Frias was a statesman of unimpeachable honor and great simplicity of

character. One biographer says: “He was the only man, of those we have known, who reached the greatest heights, the most important posts, without seeking them and perhaps even against his desire. His brain was never turned by exaltation, he was never intoxicated by adulation, and he never became arrogant with power.” Like so many of Bolivia’s best men, he died in exile, in Florence, Italy, in 1884. President Daza assumed the supreme power in 1876. His wise choice of ministers gave to his administration an importance which his own limited knowledge of statecraft would never have gained. Notable reforms were made in civil and criminal legislation and in the coinage; and a new constitution was framed, containing the most advanced republican principles.



SEÑOR DON ANICETO ARCE, PRESIDENT, 1888–1892.



SEÑOR DON MARIANO BAPTISTA, PRESIDENT, 1892–1896.

The question of boundaries between Bolivia and Chile, which had been a threatening evil for many years, reached the acute stage during Daza's administration. In 1876, Chile put pressure on Bolivia to make her sign a treaty, giving the latter half shares in guano and minerals to be discovered in the Bolivian maritime department. In consequence of this, a dispute arose between a Bolivian tax collector and an Anglo-Chilean nitrate company in Antofagasta about a small export duty of ten centavos per quintal—about three cents gold—decreed on nitrate, which the company declared Bolivia had no right to levy under the terms of the treaty, and which it refused to pay. The Bolivian government sent armed police to collect the money, the company telegraphed the news to Santiago; and Chile, without awaiting explanations or listening to proposals for arbitration, sent troops to occupy the

port of Antofagasta. Bolivia presented a particularly favorable opportunity for Chilean “expansion” just at that time, as it was visited by a terrible plague, which decimated the country, while famine added to the horrors of the situation. In three weeks, over two hundred deaths from starvation were reported in the very heart of the agricultural region, and in other places the mortality was higher. Notwithstanding such tragic circumstances, Bolivia was obliged to declare war. A few years previous a secret treaty of defensive alliance had been made between Bolivia and Peru, during the administration of Adolfo Ballivian, for the purpose of checking the aggressive spirit of Chile, whose determination to get possession of the seaboard provinces to the north of her limits had become more and more apparent, especially since the discovery of the guano beds and the rich silver mines of that region. Remembering this treaty, Peru hastened to offer support to Bolivia; and Chile declared war on Peru and Bolivia on April 5, 1879. As soon as the Bolivian army could be organized, the order was given to march to Peru, and General Daza, with eight thousand men, arrived in Tacna early in May, having left the affairs of government in the hands of a council of ministers. Chile had been increasing and strengthening her navy for years, and her armies were well disciplined and in splendid condition. General Daza showed himself in a bad light from the beginning of the war, and the Bolivian soldiers, who performed miracles of heroism, were justly indignant and embittered over the apparent pusillanimity of their chief. He was replaced in the command of the army by Colonel Eliodoro Camacho, a valiant soldier, and in the government of his country by General Narciso Campero, a statesman of ability and patriotism. But the allies were not

prepared for combat. The outcome of the war was a crushing defeat of their armies and the seizure by Chile of the whole seaboard of Bolivia and part of the Peruvian coast. In 1880 the government of the United States had offered to mediate between the belligerents, and a conference was held on board the United States gunboat *Lackawanna*, Señores Baptista and Carrillo representing Bolivia. But Chile rejected all proposals of mediation; and the war was renewed, with the well-known results. According to one of Chile's most prominent statesmen, the acquisition of these northern provinces has been a curse rather than a blessing, paralyzing the other industries of the country by concentrating all labor in the development of its nitrate fields.

President Narciso Campero, assisted by his able finance minister, Dr. Eliodoro Villazon, now vice-president of the republic, distinguished himself by the honorable and efficient character of his administration. He chose his ministers wisely, and associated with him in the government were such statesmen as Don Nataniel Aguirre, who, as president of the National Congress of 1880, framed the constitution which now rules the republic; Don Antonio Quijarro, who had served his country at home and abroad with credit; Don Fidel Aranibar, and others of like distinction. Notwithstanding the depleted treasury, President Campero built new roads, established telegraph lines, and sent exploring expeditions to the Chaco. He reorganized the army, and established army hospitals, and homes for the widows of soldiers who had died in battle. He created a Supreme Council of Instruction, and brought about many reforms.

The tendency of the times was toward a complete

change from the unsettled conditions which had so long played havoc with Bolivian politics. After the war two political parties came to the front, the Constitutional and the Liberal. Don Gregorio Pacheco, Don Aniceto Arce, and Don Mariano Baptista were the leaders of the Constitutional party, and Don Eliodoro Camacho was the chief representative of the Liberals. When Pacheco was elected to succeed Campero in 1884, it is related that one of the ardent followers of General Camacho, the defeated candidate, exclaimed, in the frenzy of the moment: *A la revolucion!* to which Camacho sternly replied: *Mueran las revoluciones!*—"Let revolutions die!" And from this period dates the installation of a new order of things, in which the predominating effort of all parties has been, as far as possible, to avoid revolutions. President Pacheco's administration was marked by profound peace; and the financial condition improved, owing to the great wealth that poured out of the Huanchaca, Colquechaca, and other silver mines.

Dr. Aniceto Arce was elected president to succeed Señor Pacheco in 1888. A clever statesman and politician, he did much for the country's progress. During his presidency the first railroad in Bolivia was built, from Antofagasta to Uyuni, soon afterward continued to Oruro, its present terminus. He ordered the improvement of coach roads and the construction of bridges, the Puente Arce being one of the handsomest monuments to his administrative enterprise. Telegraph lines were extended, and other facilities granted. General Pando explored the Territorio de Colonias. At the expiration of Arce's government, Dr. Mariano Baptista was elected, in 1892. Conditions were not so favorable for progress under his administration, owing to the depreciation

of silver and the unsatisfactory state of the mining industry, the chief source of the country's revenue. But important expeditions were sent out to explore the regions of the Beni and the Territorio de Colonias. In July, 1893, the National Delegation of the Northwest of the Republic was sent to the Beni, under the direction of Señores Lisimaco Gutierrez, Manuel Vicente Ballivian, Román Paz, Colonel Juan L. Muñoz, Lieutenant Rosendo Rojas, and Pastor Valdivieso. The town called Villa de Riberalta was founded at the confluence of the Madre de Dios and the Beni, and political and judicial authority was established in these remote regions, where the rich rubber forests of the Acre, or Aquiry, as it is more correctly written, are located. The following year General Pando, the intrepid explorer of these regions, to whose indefatigable energy the state owes most of the important knowledge it has obtained regarding their wealth and territory, was commissioned to mark the limits with Brazil, a work he carried out with perfect satisfaction to his government. In 1897, during the succeeding administration of President Fernandez Alonso, General Pando headed another expedition to the rubber regions, making complete studies of the Peruvian boundary question, and laying the foundation for vast commercial development in that part of Bolivia.

President Alonso, who was elected in 1896, devoted especial attention to public works and the completion of many handsome public buildings was due to his energy. He is not regarded as a brilliant statesman, but rather as a clever lawyer and an orator of distinction. His administration was brought to an abrupt end through a dispute that arose over the question of the permanent residence of the

executive. A bill was brought up demanding that Sucre be the permanent residence of the president and his Cabinet. It was approved by both houses. A request was then made for further discussion of the subject in an extra Congress, to be held in the neutral city of Cochabamba; and when this was denied, La Paz representatives protested and retired. A movement for separation was initiated in La Paz by Señor Fernando Guachalla, one of the most illustrious statesmen of the country, and after unsatisfactory efforts to conciliate the government, the people of La Paz declared for the Federation. A Junta de Gobierno was formed, composed of Señores Guachalla, Serapio Reyes Ortiz, José Manuel Pando, and Macario Pinilla; and as President Alonso advanced from Sucre at the head of his troops, General Pando took command of the revolutionary forces of La Paz, and the two armies met in several engagements, the last of which, fought near Oruro, April 10, 1899, terminated the revolution in a complete victory for General Pando's army. The Junta de Gobierno convoked the national assembly to meet in Oruro on October 20, 1899, when General Pando was elected president, with Don Lucio Velasco and Don Anibal Capriles vice-presidents. The constitution of 1880 was adopted.

President Pando represented the enterprising spirit of the day, and in maintaining the claims of La Paz as a more suitable centre for the political government, he probably did so from a conviction that it is more accessible than Sucre, which has at present no railway communication. General Pando planned for the extension of the railway systems to all parts of the republic and, soon after his election, the line was commenced from La Paz to Lake Titicaca, through which transportation by rail and

steamship was secured to the seaport of Mollendo. He reorganized the army and the finances, initiated the settlement of all boundary disputes by arbitration, and headed an expedition to the Acre to stop the Brazilian advances into that territory. A treaty was afterward negotiated at Rio de Janeiro, by which Brazil paid Bolivia two million pounds sterling in consideration of the cession of part of Bolivia's territory.

The election of General Ismael Montes to the presidency in May, 1904, was one of the most popular in the history of the republic, and signalizes the firm establishment of peace and progress in this interesting country. President Montes is a son of General Clodomiro Montes, who is the head of the army, and a soldier and tactician of distinguished ability. One of the first acts of his government was the settlement of the dispute with Chile regarding the seacoast privileges, which had been going on ever since the close of the War of the Pacific. While Chile concedes no port to Bolivia, freedom of import is granted, an indemnity of three hundred thousand pounds sterling is paid, and Chile agrees to spend two million pounds sterling in building railways from her ports to the Bolivian interior.

Never in the history of the republic have conditions been more favorable, politically and financially, for national development and prosperity. Bolivia has no foreign debt. The only one which could have been considered such was a balance of claims to the amount of six million five hundred thousand dollars in gold, held principally by Chileans as indemnities on account of the War of the Pacific, and this was assumed by the government of Chile in agreement with the terms of the treaty recently

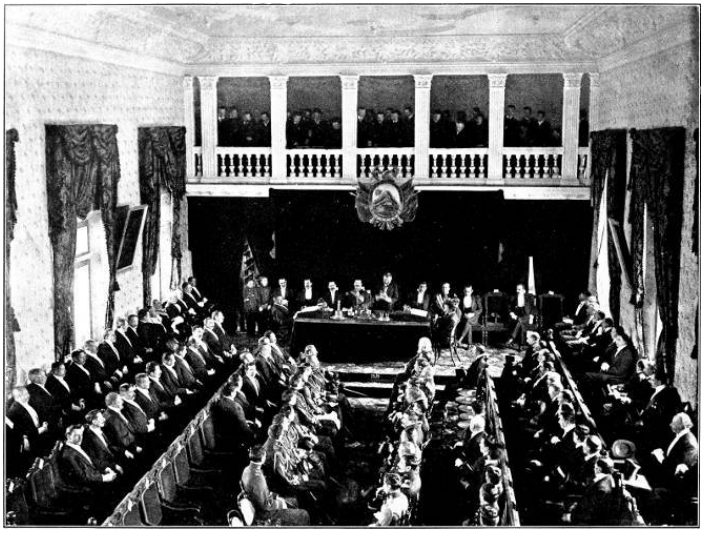
signed between the two countries. On the other hand, Bolivia has at her disposal large credits in foreign banks. Of the two million pounds sterling which Brazil paid within the past two years as indemnity for the cession of a part of the Acre territory, one million pounds sterling has been placed on deposit with Rothschild and Sons in London, and one million pounds sterling with the Comptoir National d'Escompte of Paris. Both of these sums are reserved exclusively for the construction of projected railways, which, it is calculated, will cost from four to five million pounds sterling. In addition to these sums, Bolivia also has, in the Comptoir National d'Escompte of Paris, one hundred and fifty thousand pounds sterling, paid by Chile according to the terms of the treaty previously mentioned. It is further agreed that Chile is to pay the same sum next year, and also to guarantee the interest, at the rate of five per cent per annum for thirty years, on capital invested in the construction of the following Bolivian railways: Uyuni to Potosí; Oruro to La Paz; Oruro to Cochabamba and Cochabamba to Santa Cruz; La Paz to the region of the Beni; Potosí to Sucre, Lagunillas, and Santa Cruz; this guarantee rests on the condition that the annual expenses of this obligation do not surpass the sum of one hundred thousand pounds sterling. Chile is also obliged by the treaty to build a railway from the port of Arica on the Pacific coast to the Altos of La Paz. The maximum of the obligations exacted by the payment of the above interest and of the part of the railway to pass through Bolivian territory has been estimated at one million seven hundred thousand pounds sterling. The Bolivian section of the railway from Arica to La Paz will be ceded to Bolivia after fifteen years from the date of its completion. From this it will be seen that Bolivia,

instead of being in debt to foreign countries, as are other South American republics, has important credits which have already attracted foreign capital, and must, in the future, continue to invite increased investments from foreigners.

The administration of President Montes places Bolivia in line with the countries which, at the beginning of the twentieth century, are combining their forces to make this the Golden Age of the New World. All eyes are turned now toward the Western Hemisphere, and although at the present moment universal interest is more absorbed in the northern than in the southern continent, the popular gaze is sure to be directed soon, with the same attraction, to the great land south of the Isthmus, and it may be expected to rest with especial concentration on the twentieth century Bolivia.



GENERAL CLODOMIRO MONTES.



CLOSING SESSIONS OF THE NATIONAL CONGRESS OF 1905, LA PAZ.

CHAPTER V

THE NATIONAL CONSTITUTION

The Bolivian constitution is one of the most liberal in South America. Out of the *Constitución Boliviano*, given by the great liberator in the first days of the republic, has been evolved the code of the government as it stands to-day, a credit to the democratic principles of the nation and a monument to the good judgment of its leaders, establishing the sovereign rule of the majority in the common interest of the whole people. It is a reflection of the patriotic sentiments and the clear judgment of those who framed it, and in adhering to its principles the Bolivian nation need take no second place in the political progress of the twentieth century.



SEÑOR DON ELIODORO VILLAZÓN, FIRST VICE-PRESIDENT

OF BOLIVIA.

The present constitution was adopted October 28, 1880, under the presidency of General Campero, and few amendments have been made since its inauguration. By its terms the republic of Bolivia is constituted a sovereign and independent nation, under a Unitarian, democratic representative government. The exercise of its sovereign powers is vested in the legislative, executive, and judiciary branches of the government, each of which is independent of the others.

The legislative power is in the hands of a national Congress, consisting of two chambers, the Camara de Diputados, or House of Representatives, and the Camara de Senadores, or the Senate. The Camara de Diputados is composed of seventy-two members, elected by direct vote of the people for a term of four years, the *camara* being renewed by halves, every two years. To qualify for a deputy the citizen must be twenty-five years of age and have an annual income of two hundred bolivianos. The Camara de Senadores consists of sixteen members, two for each department. The senators are also elected by a direct vote of the people, the senatorial term being for six years, with a renewal by thirds every two years. A senator must be thirty-five years of age and have an annual income of four hundred bolivianos. Senators and deputies may be reëlected indefinitely. Congress meets annually, usually opening on the 6th of August, in the capital of the republic, unless for sufficient reason it is convoked to meet elsewhere. The regular session lasts sixty days, though it may be extended to ninety days. Extraordinary sessions may be assembled by a concurrent vote of the majority of both *camaras*, or by proclamation of the executive, giving the place, time, and object of such session.

The first vice-president of the republic is also president of the Senate and of Congress. The legislative power provides for the necessities of the state, dictating its laws in accordance with the precepts of the constitution.



HIS GRACE ARCHBISHOP PIFFERI OF LA PLATA, SUCRE.

The executive power is vested in the president and two vice-presidents of the republic, whose authority is exercised through the secretaries or members of the Cabinet. The president and vice-presidents are

elected every four years by direct vote of the people, and are ineligible for the next succeeding term. In case that no candidate obtains an absolute plurality of votes, Congress then chooses the three who hold the highest majority, and by its vote decides the successful candidate. The president directs the foreign policy, manages the public interest, is commander-in-chief of the army, and patron of the official Church. The vice-presidents are appointed to take charge of the presidential duties successively in case of the resignation, absence, or death of the president, the qualifications for first or second vice-presidents being the same as for a senator, except that they must necessarily be native born Bolivians. By appointment of the president, six secretaries form a Cabinet of State to assist the chief executive in the various departments of the administration; these ministers are jointly responsible with the president for all administrative acts in their respective offices, and the ministers are jointly responsible for all acts performed in their Cabinet meetings. Decrees and orders issued by the president must also bear the signature of the minister or secretary of the respective departments, to be enforced. Cabinet ministers may take part in the debates of either chamber of Congress, but must leave the place before a vote is cast. Each minister is required to send to Congress, at its opening session annually, a complete report of the work done in his department during the year.

The judiciary power of the government is represented by a National Supreme Court, Superior District Courts, Lower District Courts, courts for the preparation of criminal cases, and parochial courts. The Supreme Court resides in Sucre, the capital of the republic, and consists of seven ministers of

justice, appointed by the Chamber of Deputies from a ternary list, submitted by the Senate. To be eligible to the supreme bench, it is necessary to be a Bolivian by birth or naturalization, to be not less than forty-five years of age, to have resided permanently in the country for five years, to have been a judge in a superior court of justice or district attorney for five years, and to have been a practising lawyer in good standing for ten years. According to the constitution, the duties of the Supreme Court, in addition to those devolving upon it by virtue of the laws of the nation, are, in general terms: To hear and determine on appeals for the reversing of a sentence passed by the lower courts, and to establish the chief points at issue; to hear and determine on all questions of a purely legal nature, upon the decision of which depends the constitutionality of a law, decree, or other resolution; to hear and determine all cases concerning the responsibility of diplomatic and consular agents, judges of the superior courts, district attorneys, and other public officers for offences committed in the discharge of their respective duties; to hear and determine on cases arising from contracts, negotiations, and concessions granted by the executive power, and on suits brought against the executive, arising from executive action; to hear and determine on matters relating to the national patronage exercised by the supreme government, and to settle controversies between municipal councils, between these and the political authorities, and between either of them and the provincial municipal boards. Publicity of judicial proceedings is the essential condition of the administration of justice, except in cases which might offend against public morals.

The Ministerio Publico, or Fiscal, a judicial

organization, is established to protect the constitutional guarantees and to see to the fulfilment of the laws. Its ministers, or *fiscales*, are agents of the executive power, and in the tribunals represent the interests of society. The administration of justice is gratuitous. The highest authority of the *ministerio*, called a *fiscal general*, is an official elected by the executive for a period of ten years from a ternary proposed by the Camara de Diputados. He coöperates with the Supreme Court in decisions relating to justice, and with the executive in matters of administration. He is assisted in the discharge of his duties by district *fiscales*, who have charge of the duties of the Ministerio Publico in each department; their relation with the Superior District Court is the same as that existing between the *fiscal general* and the Supreme Court. They supervise the administration of the public treasury and form part of the Board of Public Auction. The *fiscales de partido* and *agentes fiscales* rank in inferior importance, exercising supervision in matters under the jurisdiction of the lower district courts, the prefectures, and the municipalities. There is also a *fiscal de gobierno*, who advises in matters of public administration.



LEGISLATIVE PALACE, SUCRE.

Under the constitution, the government of each of the eight departments into which the state is divided is placed in the hands of a prefect, who, by virtue of his office, is also a colonel in the army, and directly responsible to the executive power. He is appointed by the president of the republic, and is the immediate representative or agent of the executive power, having under his jurisdiction all public functionaries of whatever class and denomination within the limit of his department; he is elected for a term of four years. The president also appoints the sub-prefects, who govern the provinces; the *corregidores*, or district authorities, and the *alcaldes territoriales*, or petty justices of the smaller subdivisions, are appointed by the prefect. The *alcaldes territoriales* are quite distinct in their official capacity from the chief municipal authority, the mayor, who is also called *alcalde*. In addition to the political administration of the departments, there is in each department capital a Municipal Council, and in each provincial capital and river port a Municipal Board, or junta. Municipal agents are appointed annually by the respective juntas of the provinces,

with authority in the smaller subdivisions known as cantons. In the more important departments the municipal councils consist of twelve members, while in others there are nine. These corporations have authority to make mutual agreements or contracts for the construction and maintenance of roads and highways between two or more of their respective departments, whenever such agreements affect the revenue or moneys of the municipal treasuries of the departments interested.

Besides the divisions of the republic into departments, provinces, and cantons, there are ecclesiastical divisions in conformity with the terms of the national constitution, by which the chief executive is the patron of the ecclesiastical government of the country. The established church of Bolivia is, according to law, the Roman Catholic, one of the clauses of the constitution reading: “The State recognizes and supports the Roman Apostolic Catholic religion, the public exercise of any other worship being prohibited, except in the Colonies, where it is tolerated.” It is necessary to add that in the legislature of 1905 a bill was introduced declaring the necessity for changing the last part of this clause to read: “the public exercise of all other worships being permitted.” The passage of this bill places Bolivia in the vanguard among the Spanish-American countries, so far as religious freedom is concerned. The ecclesiastical divisions consist of one archbishopric and three bishoprics. The archbishopric of La Plata embraces the departments of Chuquisaca, Potosí, Oruro, and Tarija, having the cathedral church at Sucre, and covering a territory of nearly five hundred thousand square kilomètres, with a population of about eight hundred thousand. It has authority over one hundred and forty-six

parishes, five monasteries, and three colleges for the propagation of the Faith. The cathedral church was erected into an episcopal see in 1552 and raised to an archbishopric in 1609. Five bishops and twenty-eight archbishops have successively ruled the diocese up to the present time. The archbishop is appointed by the executive from a ternary list submitted by the Senate. The bishops are appointed in the same way. The bishopric of La Paz, created in 1605 by Pope Paul V., contains one hundred and two parishes, three convents, two monasteries, and a missionary college. The bishopric of Cochabamba, erected by Pope Pius IX. in 1847, has sixty-nine parishes, three monasteries, a convent, and a missionary college. The bishopric of Santa Cruz, which includes the department of the Beni as well as that of Santa Cruz, was also established in 1605, and has at present seventy-three parishes and a missionary home. The missionary work of the Church among the Indians of the remote districts, where Christian teaching can only be done in this way, is in charge of missionary colleges established for the *Propaganda Fide*, there being at present about eighteen missions in the heart of the rubber forests and in the remote wilds of the Chaco. Missionaries have gone to Bolivia from time to time, representing Protestant church societies of North America and England, but their chief work has been teaching and proselyting. They have not relieved the Catholic Church of any of its arduous labors among the indigenes. Just why missionaries should be sent to the Spanish-Americans any more than to the Spaniards is a little difficult to understand, though they have undoubtedly rendered valuable services as school teachers, in spite of their being handicapped with the ill-chosen title of “missionaries.”

The constitution confirms the adoption of the national emblems, and the national anniversaries for the celebration of great events in the history of the country. The Bolivian coat of arms very beautifully and artistically symbolizes the resources of this rich country, and is emblematic of the national aspirations. It is of elliptical form, the band which marks the oval having on its lower half nine stars, and on the upper half the word “Bolivia.” Within the oval is the figure of the noble Cerro de Potosí, in coloring a faithful reproduction of that wonderful mountain of metal, red, brown, purple, and grey in spots where eager miners have burrowed into its sides; to the right of the *cerro* stands an alpaca, the denizen of its plateaux, and to the left a sheaf of wheat and a breadfruit tree, to typify the wealth of its valleys and forests. The rising sun, bright in the glory of its beaming rays, is seen behind the *cerro*. On each side of the oval are three national flags draped in graceful folds, a cannon, two rifles; an Inca hatchet to the left and a liberty cap to the right leave just space enough between, at the top of the shield, for the great condor of the Andes, posing ready for flight, in the midst of two wreaths of laurel and olive, the outside field being pearl blue. The Cerro de Potosí symbolizes the mineral, the sheaf of wheat the vegetable, and the alpaca the animal kingdom; the rising sun represents the hopeful future of the country, the nine stars stand for the nine departments into which the republic was divided, before the territorial change made in 1905, the flags are emblematic of the national patriotism, the rifles and cannon represent the arms of defence, the laurel is for victory, and the olive for peace, the condor, to which tradition attributes the faculty of seeing through infinite space and from remote distances, is

chosen because it bears a significant relation to the dearest interests of the beloved country. The national flag is tricolored, formed of three horizontal bands of red, gold, and green, of equal width, placed with the red across the top, the gold in the middle, and the green below. In the centre of the flag is the national coat of arms, between two branches of laurel and olive. The red of the flag symbolizes the animal kingdom; the gold the mineral; and the green the vegetable. The national holidays are February 3d, which is the birthday anniversary of General Sucre; July 24th, General Bolivar's birthday; August 6th, Independence Day; and December 9th, the anniversary of the battle of Ayacucho, or the general independence day of all Spanish South America. Upon these occasions the patriotism of the people bursts forth in a flood of oratory, and the churches are filled with the devout, who offer prayers for the prosperity of the beloved *patria*.



SEÑOR DR. VALENTIN ABECIA, SECOND VICE-PRESIDENT OF BOLIVIA.

While the constitution represents a perfect system of legislative, executive, and judicial government, its most remarkable feature is shown in the equitable and liberal character of those clauses which relate to the guarantee of individual rights and liberty. In conformity with the best principles of freedom, slavery is abolished, all slaves becoming free upon their arrival in Bolivian territory. Suffrage is granted to all single male citizens who have reached twenty-one years of age and to married men when they have attained the age of eighteen, provided they are able to read and write, possess an income of two hundred bolivianos, and that their names are inscribed in the civil register. Personal security is protected, and torture or other corporal punishment is absolutely forbidden under any and all circumstances. The death penalty is abolished, except as a punishment for murder, parricide, and treason. Arrest or imprisonment must be made in strict accordance with the law, but in cases of *flagrante delicto*, can be made without a warrant and by any person. Civil and criminal law apply equally to all. Political offences cannot be punished by confiscation of property. Political and civil rights are freely granted, the freedom of the press and the right of peaceable assembly are recognized, any lawful trade or profession may be pursued, and it is permitted to teach under government supervision. The sanctity of the home is inviolable, all property, private correspondence, trademarks, and copyrights are protected, and private correspondence, if violated, cannot be used as legal evidence. The public debt, and all contracts and agreements entered into by the state, according to law, are guaranteed. The right of

transit throughout the republic is free, except as restricted by international law.



CALLE DE RECREO, LA PAZ.

As the constitution provides that “all men enjoy in Bolivia the same civil rights, the exercise of which is regulated by civil law,” the foreigner receives due consideration. If he wishes to become a citizen, he may declare this intention before the municipal authorities wherever his place of residence is located, after having been a resident of the republic for one year, or he may obtain his certificate of naturalization as a concession from the Chamber of Deputies. In any case he enjoys the immunities granted by the law to sons of the country; he may freely manifest his political and religious ideas without molestation; he pays the same taxes as the native Bolivian, and is not obliged to serve in the army. As a citizen he may be appointed a deputy, senator, minister of state, minister of justice, prefect, general or captain in the army. The foreigner may

make his home in any part of the republic that offers an inducement to enterprise, feeling that there is no danger of molestation, unless he choose to seek adventure in the trackless forests of the Chaco or to hunt big game in the remote regions of the Beni. A traveller may journey through the country peacefully, and, indeed, the rural districts of Bolivia are as safe as the streets of a quiet town of New England. Never has Bolivia faced a more promising outlook than at the present time, when peace reigns in its foreign and domestic relations; when industrial progress is showing greater signs of activity than ever before; when public instruction is broadening out, and seeking higher levels; and when, as the president's message of 1905 expresses it, there is "a strongly accentuated tendency toward the improvement of the national finances." This very satisfactory condition of affairs is largely due to the superior executive and administrative ability of the president, his excellency, General Ismael Montes, who, since his election in 1904, has consecrated every effort to promote the progress and well-being of his country.



SEÑOR DR. MIGUEL DE LOS SANTOS TABORGA, THE LATE ARCHBISHOP OF LA PLATA.

One of the youngest presidents in the world, being still in the early forties, the chief executive of Bolivia exemplifies in his life and character the highest aspirations of patriotism and public-spirited enterprise. President Montes is by birth a Paceño, as natives of La Paz are called, and his public career began at a very early age, his sterling moral qualities and the vigor and energy of his mind combining to make him a conspicuous figure among the students of the university long before he became noted as a lawyer of ability and a journalist famous for the austerity of his principles and his uncompromising fidelity to the laws of justice and equity. In the midst of the most turbulent crises of politics, his voice and his pen have always been guided by serene and unwavering judgment. It was soon recognized that the young politician possessed the rare qualities of a

leader, and that he was destined to achieve the highest positions of the state. When the Liberal revolution was installed in La Paz, he rose rapidly in the esteem of the Federal party, and was made colonel and chief of staff of the army which under General Pando defeated and overthrew President Alonso. Later, as minister of war in President Pando's Cabinet, his genius as an organizer and as an executive chief became noted through many reforms, and the fortitude of his character was evinced in an especial manner. At the head of a division, he took part in the Acre campaign against Brazil, marching with his troops across the mountains and through the forests of northern Bolivia to the remote frontier. In a second expedition to Acre, which he made in company with President Pando, his animated and audacious spirit, the correctness of his manner of living, and the strict system of discipline maintained in his army, as well as the serenity of his disposition and his indefatigable zeal, so completely won the admiration of his countrymen, that he began to be looked upon as their choice for a political chief, and to be named as the prospective president of the country. The proof of the political prestige which he had gained without apparent effort is seen in the triumph of his election, with its enormous majority. The administration of President Montes is marked by progress in every department, of a character to reveal constantly the calm, strong, and independent judgment of a statesman who looks always forward, like a good helmsman guiding the ship of state without fear and without favor across the uncertain sea of national politics.

The president's first representative, Señor Dr. Don Eliodoro Villazón, vice-president of the republic and president of the national Congress, is among the

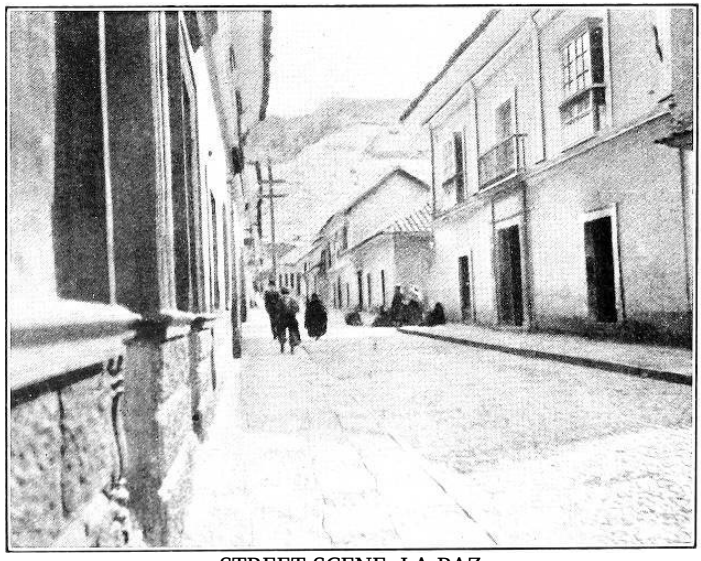
greatest of Bolivia's statesmen. His career has been one of marked distinction, not only during the present administration, but through a long period of devoted service to his country. It is a pronounced trait of his character that "his word is as good as his bond," and that in all his acts are shown a lofty sense of duty and a firm and unwavering purpose. As diplomatist, orator, financier, and politician, Dr. Villazón ranks with the best that South America has produced, and, as Mr. Elihu Root observed in a recent address on the subject, "there are many remarkably good statesmen in South America."

The second vice-president, Señor Dr. Don Valentin Abecia, represents the best ideals of the nation in his sterling character and superior intellectual gifts. Dr. Abecia is not only a statesman, but a scholar as well, and he has done a great deal to stimulate a love of learning in his country. As president of the Geographic Society of Sucre, and as director of the Medical School, his name is associated with modern progress in Bolivia along the lines of research and scientific experiment. In politics, Dr. Abecia is esteemed for his correct principles and scrupulous honor.

In the ecclesiastical government of Bolivia the executive is represented by the Archbishop of La Plata, one of the highest dignitaries of the Roman Catholic Church, reverenced for his great piety and esteemed for rare mental gifts. Archbishop Pifferi was appointed to succeed the much beloved Archbishop Taborga, by whose death in December, 1905, the whole Bolivian nation was plunged into grief, so greatly had the noble prelate, during a long and useful lifetime, endeared himself to the hearts of the people. The present archbishop is of Italian birth,

and is fifty-eight years of age. He came to Bolivia first as a missionary of the Franciscan order in 1872, and from the Franciscan college at Tarija he directed his labors to the savage districts of the northern Chaco, where he became very popular with the Indians, learning their language and constituting himself their protector. From this "footstool of humility," the young missionary rose to be prefect of missions, then to be guardian of the order in Tarija, and later commissary-general of the Franciscan order in Bolivia, during which time he visited every mission in the country, travelling two thousand five hundred miles on muleback. After twenty-seven years in Bolivia he returned to Rome, remaining only for a short time, when he was appointed by Pope Leo XIII. Apostolic Vicar of the Beni. Soon afterward, Archbishop Taborga, with the approval of President Montes, called him to the charge of archbishop's coadjutor, with the right of succession, and he was consecrated in Rome in October, 1905. Archbishop Taborga died before the arrival of his assistant; and as soon as Archbishop Pifferi reached La Paz, he was notified of his succession to the archiepiscopal see by the foreign minister, Señor Don Claudio Pinilla, who is also the minister of worship. The illustrious Bishop of La Paz, Dr. Armentia, is one of the most learned churchmen of South America, and the Bishops of Cochabamba and Santa Cruz are devoted propagandists of the national religion.

Never in the history of the republic have the ruling powers in both Church and state worked with greater zeal for the interests of national progress and prosperity than under the existing government, and the outlook is promising for the advancement of the country in all that pertains to its development.



STREET SCENE, LA PAZ.



THE MINISTER OF FOREIGN AFFAIRS OF BOLIVIA IN CONFERENCE WITH THE FOREIGN DIPLOMATIC CORPS.

CHAPTER VI

THE PRESIDENT'S CABINET—DEPENDENCIES OF THE STATE DEPARTMENT

With a liberal constitution and a president ambitious for his country's progress and prosperity, Bolivia has the additional guarantee of good government assured in a judiciously chosen Cabinet of state. By good judgment in the appointment of his ministers, as well as in other acts of executive authority, President Montes has contributed to make the present administration an epoch in the history of national progress.



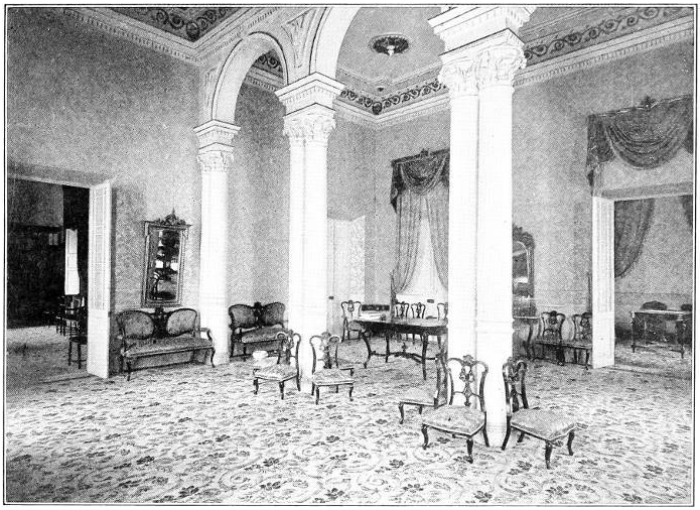
SEÑOR DON CLAUDIO PINILLA, MINISTER OF FOREIGN

AFFAIRS.

The work of the state department is in charge of six *ministerios*: foreign affairs and worship, government and promotion, justice and instruction, finance and industry, war, colonization and agriculture. Through the department of foreign affairs the international relations of the government are maintained, foreign treaties are made, the representatives of the government abroad are appointed, and all details of the administration as it affects Bolivia's attitude toward other nations are consummated. Under the present government the Foreign Office has been particularly occupied with the settlement of boundary questions, and, as the minister's annual report for last year shows, with very satisfactory results. A problem of first importance to Bolivia, especially since the loss of its seaboard, has been that of establishing the frontiers and securing necessary privileges of transportation over the railroads, and of shipment through the seaports of neighboring republics. Referring to this purpose, the president said in his last annual message to Congress: "The executive has not believed that even the legitimate and patriotic aim to preserve the territorial integrity should be sufficient, without counting upon other elements, to stand in the way of diplomatic arrangements counselled by reason and imposed by circumstances." And, he adds, with correct judgment: "Bolivia can live and develop with more or less kilometres of territory, but it cannot do so, however immeasurable its extent, without industries, without credit, without economic vitality." It is this tone of practical statesmanship which animates the entire Cabinet as well as the president. The minister of foreign affairs, Señor Don Claudio Pinilla, is particularly well equipped for the

duties of his office at this time when boundary questions are of paramount importance, having rendered his country valuable services in settling international disputes not only under the present government, but in the capacity of special envoy to Brazil during General Pando's presidency, when he succeeded in arranging the difficult Acre dispute to the eminent credit of his diplomatic perspicacity. A Paceño by birth, Señor Pinilla began his public career in his twenty-fifth year, while still a student of law, being chosen as a member of the commission sent in 1883 to Caraccas to carry to the land of the great liberator a message from Bolivia on the centenary of the hero's birth. In 1884 Señor Pinilla received his degree as a lawyer, and a year later he entered the diplomatic service, being appointed secretary of the Bolivian legation in Paraguay. The chief work of the legation was the concluding of a treaty of limits between the two countries, and the young secretary, who, in the meantime, had attracted much attention by his clear and well-defined discussion of international questions in the press, remained in Paraguay as *chargé d'affaires*, upon the return of the minister after the treaty settlement. In his new capacity he displayed the energy of a great character by his close study and complete mastery of every detail that concerned his country's relation with Paraguay. He initiated plans for its improvement through the opening up of new roads between the two countries, in recognition of which he was presented with a gold medal by the national Senate of Bolivia in 1888. From Paraguay Señor Pinilla was called to be secretary to the president, and from that post he was sent to Chile as secretary of the Bolivian legation. During all this time the young diplomat devoted his attention

especially to the study of international limits, and when in 1896 he was appointed minister to Peru, it was understood that he had been chosen because of his complete knowledge of the boundary question, the chief purpose of his mission to Lima being to represent his government's interests in the solution of this difficult problem. It was during his residence at Lima that the Federal party of La Paz, of which his brother Señor Don Macario Pinilla was one of the leaders, declared against Alonso's government; and as he was heartily in sympathy with his brother's cause, he resigned the post of minister to Peru in order to join the ranks of the revolutionists. After the overthrow of President Alonso and the election of President Pando he was sent as minister to Chile. Later, when the solution of the Acre territory dispute between Bolivia and Brazil called for great diplomacy and a thorough knowledge of boundary questions, the government found in Señor Pinilla a representative worthy of its utmost confidence, and he was sent to Rio de Janeiro, accomplishing the purpose of his mission with signal success. As a statesman his knowledge of human nature, his keen observation and unfailing discretion, and the enthusiasm of his energy in promoting the interests of his country have won for him the general respect of the people.



RECEPTION ROOM OF THE FOREIGN OFFICE, LA PAZ.

Through the Foreign Office the relations of the government with its diplomatic and consular representatives are sustained, many of whom are among the country's best statesmen and scholars, and in charge of its legations in London, Paris, Washington, and other foreign capitals. The Bolivian minister at the Court of Saint James, Dr. Fernando E. Guachalla, is one of the most gifted of South American diplomats. His experience has been gained in several very difficult missions, in which he acquitted himself with distinction. After the treaty of Ancón, by which Peru withdrew from alliance with Bolivia, Señor Guachalla was sent to Lima as secretary of the Bolivian legation, remaining as *chargé d'affaires* when the minister returned. In this post, of special importance at such a time, he proved himself possessed of superior diplomatic ability, and here he laid the foundation of a career remarkable in fruitful results and increasing in importance, as the extraordinary talents of the man became better known and recognized. When the revolution of 1891,

which was first federalist and then liberal and reactionary, was installed, Dr. Guachalla was made secretary-general of its governing board; and after the establishment of General Pando's government, he was appointed minister of foreign affairs. At the head of a special mission he visited Mexico, and was one of the leading figures in the Pan-American Congress there; soon afterward he received the appointment of minister to Washington. It was during his stay at the capital of the United States that the complications of the Acre difficulty began to approach an international crisis, and from Washington his government sent him to Rio de Janeiro to confer with Minister Pinilla in the negotiations for the settlement of that thorny question with Brazil. Like Señor Pinilla, Dr. Guachalla has given especial attention to the boundary question. After the conclusion of the Acre affair he was appointed minister to Buenos Aires, where he was called upon to discuss problems connected with the Argentine arbitration of the Peru-Bolivian boundary dispute, which required skilful judgment and an accurate knowledge of the subject. In 1906 Dr. Guachalla was appointed to his present post as Bolivian minister at the court of Great Britain.



SEÑOR DON ANIBAL CAPRILES, MINISTER OF GOVERNMENT AND PROMOTION.

At Paris and Berlin the legation of Bolivia is in charge of Señor Don Francisco Argandoña, Prince de Glorieta, whose magnificent property is one of the show places of Sucre, though the prince and princess live chiefly in Paris, where they are well known and much beloved. As a prince of the papal court, the minister has great influence in church circles, and as Bolivia's richest banker his word is important in the financial world. He is a clever diplomatist, and has been successful in settling important international questions. The government is represented at Washington by one of the most experienced diplomats in the foreign service, Señor Don Ignacio Calderón, who has lived at the North American capital for many years. His influence has been valuable in promoting the friendly relations that exist between the two countries, politically and

commercially. His distinguished wife is a native of the United States, and his children were born in that country.

In the recent negotiations between Bolivia and Peru regarding their commercial relations, which had been unfavorably affected by Bolivia's treaty with Chile, the Bolivian minister at Lima, Señor Don Benedicto Goitia, whose ability as a politician and a parliamentarian places him among the leaders of his country, was called upon to act on behalf of Bolivian interests, and the success of his mission won the applause of his countrymen. The Bolivian highlands have given to the world more than one diplomat of extraordinary talent, entitled to be named among the most distinguished representatives of the great world powers. Force of will and fearlessness seem to be the predominating characteristics of the people of the region. Perhaps the free air of the altitude "above the heights to which fear may climb" favors a dispassionate study of one's fellowman, his strength and his weakness, and the will is more able to assert itself because sure of its power. Considering the limited scope allowed for the exercise of his talent, the Bolivian diplomat has frequently shown wonderful qualities; and as in the twentieth century diplomacy bids fair to be a more important national equipment in any country than a strong army and navy, it is essential that this branch of the government should receive especial attention.



SEÑOR DON JUAN M. SARACHO, MINISTER OF JUSTICE AND INSTRUCTION.

The department of government and public works, or, as it is called, Ministerio de Gobierno y Fomento, directs the affairs of the interior as distinct from foreign affairs. Everything relating to departmental, provincial, and municipal government, and the promotion of public works is under the supervision of this *ministerio*, and it is one of the most important branches of the administration, particularly at present, when the government is devoting constant and profound attention to the improvement of its political system and the development of public works. In the annual report of this department recently presented to Congress, it is seen that many reforms have been made in matters affecting the well-being of society, such as sanitation, police surveillance, the protection of the Indian from abuses of the petty authorities, and the better regulation of

the government's mail service. Bolivia is a member of the Universal Postal Union; newspapers and printed matter are mailed free to any point within the republic; the law punishes severely any tampering with the mail or fraudulent use of its privileges. The system of post-office money orders has been established between Bolivia and the principal foreign countries, and a parcel post service was recently adopted between Bolivia and the United States. The annual report of the director-general of post offices, Señor Dr. Victor Sanjinés, shows that seven hundred and seventy-nine thousand seven hundred and ninety letters, packages, etc., were received from foreign sources, and two hundred and fifty-five thousand eight hundred and seventeen sent to foreign addresses last year. The internal mail service shows the receipts and despatching of mail to have been about equal, nearly two million letters. The foreign correspondence is despatched through the ports of Peru, Chile, and Argentina, according to agreement with those countries. In the interior of the republic there is a weekly service to all parts of the country, and the more accessible districts have semi-weekly delivery of mails. Germany ranks first on the list of foreign correspondence other than South American, France and the United States coming next about evenly. The minister's report shows a marked improvement in the revenues from the mail service, both foreign and domestic; last year's returns noting an increase of fifteen thousand bolivianos over those of the previous year. In public works, which are under the supervision of this department, in the branch of *fomento*, or promotion, progress has been stimulated as never before in the history of the country, the uppermost question at the present moment in the councils of state being the

construction of a great system of railroads in accordance with a plan which aims to unite the most thickly populated centres, and proposes to bring railway facilities to the mining districts and to promote commercial interchange on the Amazon, the Paraguay, the La Plata, and the Pacific. The minister of this department, Dr. Anibal Capriles, voices the national sentiment in his report to Congress this year, when he says: “We aspire to gradual, homogeneous development by our own efforts, and this is the policy which the present administration seeks to carry out, with the support of the best popular element and upon the ample basis of justice and right. As should be the case, the administration recognizes neither political parties nor territorial circumscriptions; eminently national, it has acted with equal zeal in all sections of the republic, studying the most urgent necessities and seeking to make the improvements respond to legitimate interests. The plan of the government has been, in brief, to work steadily and surely under the shelter of order and liberty.” Dr. Capriles is himself an indefatigable worker, with extraordinary executive ability, and under his systematic direction of affairs, the various branches of his department despatch daily an enormous amount and variety of work. A native of Cochabamba, Dr. Capriles received his earliest lessons in patriotism and political science in that city. While a student at the university he became associated with the brightest minds of the country in the publication of periodicals devoted to the liberal principles which are represented in the present government. He was the leader of the opposition during Alonso’s administration, and became the head of the revolutionary party in Cochabamba, which seconded the movement in La

Paz, in 1898, contributing to bring about the change that resulted in the establishment of the present governing power. Elected second vice-president by the conventional assembly and appointed minister of government two years later, Dr. Capriles has held high offices in the administrations of President Pando and President Montes, having been acting president during the six months that General Pando was with his army in the Acre territory. Dr. Capriles is a writer of distinguished ability, and his biography of General Sucre is one of the valued contributions to South American literature.



OFFICES OF THE MINISTER OF JUSTICE AND INSTRUCTION.

Impressed with the necessity for giving increased attention to the administration of justice and public instruction, the present government has initiated important reforms in this department in accordance with the suggestions of the minister, Señor Don Juan M. Saracho, who has made a careful study of existing conditions and the possibilities of improvement. A characteristic feature of the present Cabinet is the absolute fearlessness of its attitude, collectively and individually, in treating of any evils of the body

politic which require amendment. The period of soothing and flattering messages to Congress has passed with the gold-laced *poseur* whom tradition loves to picture in Spanish-American politics; and the annual report of a Cabinet minister to-day may be expected to present a true idea of the actual state of affairs in his department. Señor Saracho gives the result of his year's administration in clear-cut phrases, urging reform where needed, and expressing satisfaction where progress has been encouraging. In every branch there is the manifest determination to strengthen the efficiency of the public service, to cut off whatever is useless and cumbersome and to build up a perfect system. The question of public instruction occupies a very prominent place in Señor Saracho's department, and public opinion has not been slow to grasp the importance of establishing schools in every part of the republic upon a more advanced basis than that formerly existing, when the primary school was unknown and the university was within reach of only a favored few. The present minister of instruction proposes fewer universities and a greater number of primary schools, which is the only practical basis of popular education. In accordance with the liberal views which he has held throughout his public career, Señor Saracho believes in the right of every citizen to share the privileges of public instruction, and he regards this as one of the great principles of national progress. He has devoted much attention to questions of education, and long before his appointment to the Cabinet, when as a rising lawyer he made his home in Potosí after being graduated from the university in Sucre, he was recognized as an enthusiastic advocate of popular education. Although a native of Tarija, Señor Saracho's home has been for many years in Potosí.

Upon the fall of President Alonso's government he was elected representative from that city to the national convention at Oruro, in October, 1899, where he became president of the committee on the constitution, and vice-president of the assembly. After the close of its sessions he was appointed rector of the University of Potosí, and he remained in this post until elected senator from the department of Tarija in 1902, being chosen secretary of the Senate in 1903. At the close of 1903 President Pando called him to the ministry of justice and public instruction, and upon his resignation at the end of President Pando's term of office, he was again appointed by President Montes. Señor Saracho possesses a thorough knowledge of existing conditions in his country and has absolute confidence in its future greatness. His optimism is wholesome, genial, and of a character to inspire a like sentiment in all who come within the influence of his singularly magnetic voice.



SEÑOR DON DANIEL DEL CASTILLO, MINISTER OF FINANCE.

As the treasury is the barometer by which a nation judges its “weather prospect”; and as the prosperity or depression of industrial activity is a sure indication of general conditions, the department of finance and industry has especial interest from an economic standpoint. Under its direction all the financial operations of the government are consummated. The general income of the republic is divided into national, departmental, and municipal revenues. The national revenue arises from customs taxes; duties on the exportation of silver, tin, copper, bismuth, gold, and rubber; imports paid by anonymous societies and mining enterprises; bridge tolls; imported alcohols and *aguardientes*; consular bills, mortgages, trademarks, mining patents, stamped paper, and stamps; the mint, the state telegraph, land taxes, pensions, and university degrees. The national resources have been increased

recently by the Brazilian and Chilean indemnities. These sums will be spent in the construction of railroads. The national revenues are administered by the director of the national treasury in accordance with the budgets of the various *ministerios* endorsed by the minister of finance. The departmental revenues arise chiefly from the territorial contribution of Indians, taxes on landed property, duties on the importation and exportation of cattle, on legacies, tithes, taxes on hides and skins, and from other sources peculiar to each department. The departmental funds are administered by the director of the public treasury in each department. Congress discusses and votes the general budget, national and departmental, annually, designating the revenues and determining the expenses; the minister of finance and the prefects of the departments supervise the disposal of the budget in accordance with the decision of Congress. The annual budget balances at about ten million bolivianos. As has been said, Bolivia has no external debt; the internal debt is stated at four million bolivianos. A national office of public credit is charged to certify the internal debt. A national tribunal of accounts exists for the purpose of settling accounts in all branches of the administration, national, departmental, and municipal. It is composed of five magistrates elected by the president from a ternary list provided by the Senate; the principal accountants are named by the president from a ternary list of the tribunal, and the remaining employés are appointed by the tribunal. The magistrates of the tribunal can be removed only under sentence of the supreme court of justice.



THE QUARTEL, LA PAZ.

The promising financial outlook of the country is indicated by the spontaneous offers of loans that have come recently from English and Belgian capitalists, amounting in the first case to a million, and in the second to two million pounds sterling. The minister of finance and industry, Señor Don Daniel del Castillo, comments on these offers in his report for 1905, regarding them as a proof of the favorable condition of Bolivian credit in European markets, and as a guarantee of the facility with which funds could be obtained if necessary to develop the national industries. Señor Castillo is very hopeful for the future of industrial enterprise in his country, when the new railways are completed, to facilitate transportation, and when regulations are once established to protect infant industries. An ardent patriot and for years one of the staunch leaders of the liberal party now in power, Señor Castillo represents the spirit of the new Bolivia, which has outgrown the ebullitions of juvenile temper, and has

settled down to the task of full grown government. A statesman of high ideals and practical methods, he devotes all his talents to the public service, and in the councils of state is distinguished for his correct decisions and far-seeing judgment.



SEÑOR DR. JOSÉ QUINTEROS, MINISTER OF WAR.

The war department is now chiefly occupied with the reorganization of the army, in fulfilment of a decree of the president, issued March 3, 1905, calling for a new military registration of all Bolivians from eighteen years of age upward, without distinction of social class. It is the intention of the government to give no opportunity for the evasion of the law which makes military service obligatory, and the minister of war, Señor Dr. José S. Quinteros, says: “When it is a question of the militarization of the country and of the national defence, there are no privileged social classes, no exclusions for professional reasons; every Bolivian, of whatever social condition and whatever

profession, is obliged to fulfil the sacred duty of preparing himself and educating himself in a military sense. And the best school of military education and apprenticeship is the quartel; it is there that practical lessons in military science are given, and that one learns the love of country, consecrating to it the sacrifice of one's life if necessary." By following the proposed system of giving military education and instruction to all Bolivians within the quartels, calling them into the service at determined periods, it is believed that within a few years Bolivia will be able to count on a large number of citizens prepared for war. By the laws of the country, every citizen is a soldier except the clergy, the only sons of aged parents, fathers of more than two children, and those whose brothers have died in national war. Those who enjoy immunity from conscription are required to pay a small semi-annual tax during the years in which they would otherwise serve. The Bolivian army is divided into two principal categories, the troops of the line and the reserves; the latter are again divided into the pledged troops of the line, composed of young men between twenty and twenty-five years of age, who form an integral part of the army of the line and may be sent to the quartel at a moment's notice if necessary; the ordinary reserve, of men from twenty-five to thirty years of age; the extraordinary reserve, from thirty to forty years of age; and the territorial guard, from forty to fifty years of age. The total strength of the army, counting it in these divisions, is one hundred and two thousand five hundred and sixty men.

The military departments correspond to the political departments, the prefect being also *commandante general*. In each department capital

there is a chief of staff, who is a subaltern of the *commandante general*, and has charge of the transmission of military judgments in civil as well as criminal cases. The republic is also divided into five military zones: the north, which includes the department of La Paz; the centre, including Oruro and Cochabamba; the south, Chuquisaca, Potosí, and Tarija; the east, Santa Cruz; and the northwest, including the Beni and the Territorio Nacional de Colonias. The military park is in La Paz, where it occupies the edifice of the Intendencia de la Guerra; its dependencies are in Oruro and Potosí. The Escuela de Guerra, which has for its object the preparation of technical experts for the service of the general staff and instructors for the army, is under the direction of the war department, as is also the Colegio Militar, designed to give practical military training in all its branches. The general inspection of the army is in charge of General of Division Clodomiro Montes, who has recently made a journey through the republic, completing a thorough investigation of the various branches of military service. The result of his observations has been to confirm the necessity for a new military census and a reorganization of the army. General Montes is a distinguished figure in military circles, not only of his own country, but abroad, with a brave and honorable war record, and in his effort to raise the military standard of Bolivia he is adding an additional service to the many he has rendered in behalf of the nation. The minister of war, Dr. Quinteros, a native of the “Villa Imperial,” Potosí, is one of the youngest members of the Cabinet, though his name is well known not only in political, but in literary circles of South America, where his works on constitutional law have been widely read. He was

several times elected deputy before entering the present Cabinet as minister, and in 1903 was president of the Chamber of Deputies. A lawyer of distinguished talents, he has contributed in an important degree to the advancement of knowledge in legal matters, especially through his lectures to the students of the law classes in the University of San Francisco Xavier, Sucre, where he occupied the chair of jurisprudence for several years.

In order to give adequate attention to the important questions of immigration, colonization, and agriculture, the government organized in October, 1904, the Ministerio de Colonias y Agricultura, appointing as minister Señor Manuel Vicente Ballivian, whose thorough knowledge of all subjects relating to Bolivia, whether historical, political, or commercial, makes him a veritable encyclopædia of information. So universally is he recognized as an authority in this respect, that he is quoted in nearly all books of reference on Bolivia in whatever country or language. Señor Ballivian is an accomplished linguist and a writer of great talent, as well as a statesman, inheriting many of the distinguished gifts of his illustrious family, of whom General José Ballivian, Dr. Adolfo Ballivian, and the minister's father, Don Vicente Ballivian y Rojas, are particularly noted for their fine intellects. Señor Ballivian has translated into Spanish all the more important works written on his country by foreigners, and he has contributed to its bibliography scores of interesting books and pamphlets written by himself. In all his works the chief purpose is the dissemination of knowledge regarding the immense resources of Bolivia, and the opportunity it offers as a field for great industrial enterprises. When called to the ministry of colonization and agriculture, Señor

Ballivian had already made his services most valuable to the government through the Geographic Society of La Paz, of which he is president, and the National Bureau of Immigration, Statistics, and Geographic Propaganda, which is under his direction. In his first annual report to Congress, Señor Ballivian gives his plan for promoting immigration, which is to secure only those colonists who come voluntarily to the country, attracted by its great resources, good climate, and favorable laws, thus avoiding the disastrous consequences of promiscuous immigration, such as has afflicted neighboring republics, where the too liberal importation of immigrants has frequently resulted in the necessity for shipping the newcomers back to Europe at great expense. It is the opinion of Señor Ballivian, endorsed by the government, that more satisfactory colonization will be accomplished if immigrants are brought out at their own risk, after being supplied with full information about the country through the consulates and immigration agencies, which will be provided with literature in various languages for distribution as propaganda.



SEÑOR DON MANUEL VICENTE BALLIVIAN, MINISTER OF COLONIZATION AND AGRICULTURE.

Bearing on the subject of colonization, an important law governing the acquisition of unfilled lands was passed by Congress in October, 1905. According to its provisions, state lands can be acquired only by purchase, except under special dispositions and laws. The unit of measurement is the hectare, equivalent to a trifle less than two and one-half acres. The ownership of land does not carry unrestricted rights as to minerals, which are regulated by mining laws. Everyone, native or foreigner, capable of conforming to the civil law is permitted to purchase from the state as much as twenty thousand hectares, paying cash therefor at the rate of ten centavos, equivalent to four and one-

half cents gold, per hectare, for land suitable to agriculture and cattle raising; for lands which contain productive rubber trees the price is one boliviano per hectare. Purchasers are obliged to establish on their lands at least one family for each thousand hectares. Concessions for more than twenty thousand hectares are subject to the approval of Congress. After the land has been granted, it is measured and the limits are marked by two experts, one of whom is appointed by the government and the other by the purchaser, the expenses of both being paid by the purchaser; on the termination of this work, the respective authorities are notified and the concession is recorded in the prescribed registers. For purposes of immigration the government reserves such lands as it deems necessary, holding certain tracts also for distribution among the Indians, for establishing government institutions, founding villages, building roads, and promoting foreign investment and enterprise. Neither those acquiring lands nor their successors are permitted to oppose the opening of roads and streets through their property or the building of railroads across their lands, when an increase of population requires it, nor will they have the right of indemnity, except for the construction work done on the land which the roads cover. All matters relating to these land laws are under the exclusive jurisdiction of the minister of colonies. The executive and the *delegados nacionales* of the Territorio de Colonias and the Gran Chaco have the power to sell the government lands within their respective territorial limits, in conformity with the provisions of the present law and the regulations authorized by the executive for its execution. Not only has the government made every possible effort to facilitate the opening up of hitherto uncultivated

regions, but it has promulgated particularly favorable laws to govern the adjudication of lands and the guarantees and protection which are offered to the foreigner. Furthermore, the districts, or *zonas*, which are to be appropriated to purposes of colonization, have been specified by law and arranged in groups according to the nature of products and climate.

In addition to the Territorio de Colonias, which offers special inducements for colonization, there are vast lands in the Departments of the Beni, Santa Cruz, and Chuquisaca, along the eastern boundary of the republic. Probably the most promising field for immigration, considering the favorable climate as well as the great resources and proximity to the Argentine railway system and the waterways of La Plata, is the province of the Gran Chaco, belonging to the department of Tarija. This province is now being settled under the direction of the intrepid prefect of the department, Señor Don Leocadio Trigo, who has travelled through the savage wilds that still exist in this region, beyond the most remote districts explored by his predecessors in office. He has succeeded in subduing hitherto intransigent tribes, and has established government authority in districts never before subjected to the laws of civilization. Roads have been opened and *postas* built to facilitate communication between the Chaco and the rest of the republic. In his recent message, the minister of colonization warmly commends the zeal and patriotism which accomplished a work so important to the interests of national progress.

While active efforts toward colonization are thus in progress, the work of stimulating agricultural development is occupying the minister's attention in

an equal degree. Juntas de Fomento Agricola y Ganadero, which are boards for the promotion of agriculture and stock raising, have been established throughout the republic, and model farms are being instituted for the technical training of agriculturists. A school of agriculture has just been founded in the port of Rurrenabaque, in the Territorio Nacional de Colonias, and another in Tarija. The government proposes also to give elementary lessons in agriculture in the primary schools, followed by agricultural studies of a more advanced character in the secondary schools. The National Bureau of Immigration, Statistics, and Geographic Propaganda is annexed to the Department of Colonization and Agriculture, and, under the indefatigable efforts of Señor Ballivian, the national statistics are being compiled in a satisfactory way. In the section of geographic propaganda, the minister's predilection for scientific study and research is seen in the institution of a National Museum of Natural History; and among the works of geographic propaganda issued by the bureau, the material coming from Señor Ballivian's pen indicates the wide range of knowledge he possesses on this subject. The museum contains specimens of the production of the soil, objects of interest in historical research, as prehistoric fossils and archæological specimens; collections of minerals and of plants and animals; of weapons and ornaments of the aborigines; to which is added a rare collection of coins. As the museum is of recent existence, it is still in process of classification, but promises to be one of the most interesting and attractive of the national institutions.

The president confers with each of the ministers of his Cabinet upon an appointed day of each week, and with the entire Cabinet in council once a week. By

this method the chief executive is in constant touch with all the departments of the government, and the administration is directed by the supreme power in perfect accord with the various *ministerios*.



PLAZA MURILLO IN FRONT OF THE GOVERNMENT PALACE, LA PAZ.



MUNICIPAL THEATRE, LA PAZ.

CHAPTER VII

THE LADIES OF THE CABINET—SOCIAL LIFE—CHARITIES



A BEAUTIFUL BOLIVIAN.

Under the viceroyalty, when the Audiencia of Charcas represented the authority of Spain throughout the greater part of South America, and occupied a position hardly second in power to that of the viceroy, the capital of Alto Peru, then called Chuquisaca, now Sucre, was the centre of culture and fashion for the whole territory comprised in the present republics of Bolivia, Paraguay, and Argentina. Imagination can easily picture the little court of the Audiencia, and mentally place in its charming circle the ladies who gave prestige to its social functions. From the stately old palaces with

their carved doorways, they look out to-day; for the same type of beauty may be seen in the capital now as then, a few of the same wonderful palaces remain, and the owner is as queenly, as beautiful, and as charming as she could possibly have been a century ago. It is always the ladies of the court, the Cabinet, the diplomatic corps, who stretch the silken cord of harmony across the gap between political and social life and give to the state its ornamental feature, without which it would present a cold and unattractive spectacle. The Court of Saint James, the White House, the Escurial, are names which call to mind, with more pleasure and fascination than their chief purpose inspires in most of us, a vision of gay throngs in silks and laces and jewels, with Cupid in the midst and proud Jupiter benignly looking on. A gallant young minister of state remarked recently to the wife of a colleague: “Ah, madam, the Cabinet is only a necessary evil; the ladies of the Cabinet are its indispensable blessing!” Life at the capitals would often be a dreary routine were it not for the gracious hostesses of the administration, who inspire by their sympathy, and give a charming note of gayety to leisure hours with their brilliant balls, receptions, and other entertainments.

In Bolivia the president and his ministers are nearly all young men; and although the president’s wife enjoys the matronly prestige which a house full of beautiful children gives, she still looks but little over twenty. Possessing a gentle dignity of manner and the rare charm of an exquisitely modulated voice, it is a pleasure to be in her company and to listen to her genial conversation. The executive mansion is thronged on her day of reception, as everyone loves and esteems the *Señora Presidenta*.

The poor and unfortunate adore her for her numerous benefactions and for her kindly interest in their troubles and needs. The home of the president was recently plunged into mourning by the death of his eldest daughter, a singularly beautiful and attractive young lady, universally admired for her winsome disposition and the extraordinary loveliness of her character. The entire nation manifested its grief with demonstrations of profound sympathy.

Señora de Pando, the wife of the ex-president, and Señora de Villazón, the first vice-president's wife, while representing distinctly different types of Bolivian beauty, are both remarkably handsome women. Señora de Pando, who is now in Europe, is a stately figure, the *grande dame* whom painters love to put on canvas; like her illustrious husband, she is greatly esteemed and beloved by the Bolivian people. Señora de Villazón is of the pure Spanish-American type, combining Old World ideals of beauty and grace with a blithe spirit which is altogether American and shows nothing of the melancholy temperament so often characteristic of the Spaniards. Señora de Abecia, the wife of the second vice-president, who, as well as Señora de Villazón, is a resident of Sucre, is one of the most charming social leaders at the capital. Sucre is among the most European of South American cities in its social life and customs, several of its representative families having lived a long time abroad, while a great many of the younger generation finished their education in French or English schools. This influence of the Old World is noticeable in the best circles of society, and especially among its more conservative leaders. Señora de Abecia is distinguished for her gentle refinement and culture; and when she receives in company with her daughter, they might easily be

mistaken for sisters.

Whether or not the climate and the philosophical contentment which pervades Bolivian life be responsible, the years seem to pass with no more than a graceful bow to the favored ladies of this country. The wife of the foreign minister, Señora de Pinilla, impresses one as being remarkably young when she presents her grown son, several inches taller than herself, who, by the way, has just distinguished himself and brought honor to his country as the only American who has ever carried away the highest honors, ahead of European students, at one of the first schools of Belgium. A daughter, now of the “sweet girl graduate” period, and several younger children make life merry in this most attractive household. Señora de Pinilla has genius as a social leader, and she entertains with liberal hospitality, possessing many of the gifts of mind and heart which were characteristic of her illustrious father, Señor Don José Rosendo Gutierrez, and which made him so generally beloved. Señora de Capriles, the wife of the minister of government, spends much of her time at the easel, and the results of her study of art are seen in several beautiful pictures which adorn her handsome home. The opportunity for studying art is limited in Bolivia; and though the country has produced many good artists, the circumstances have never been quite favorable to a development of this talent, so few teachers being available. Señora de Capriles has evidently received instruction abroad, as her work shows the influence of European schools.



SEÑORA DOÑA BETHSABÉ DE MONTES, WIFE OF THE PRESIDENT OF BOLIVIA.

The Señoras de Montes, de Pinilla, and de Capriles live in La Paz, which is at present the seat of government. Señora de Saracho, the wife of the minister of justice and instruction, has her home in the city of Potosí, far from the centre of official life, under the shadow of the famous mountain which poured so much silver into the lap of Spain in colonial days, and which is still supplying rich metals to the markets of the world. In a picturesque old *palacio*,—everything old in Potosí is picturesque,—on one of the sloping hills of the "Imperial Town," Señora de Saracho lives the ideal home life,

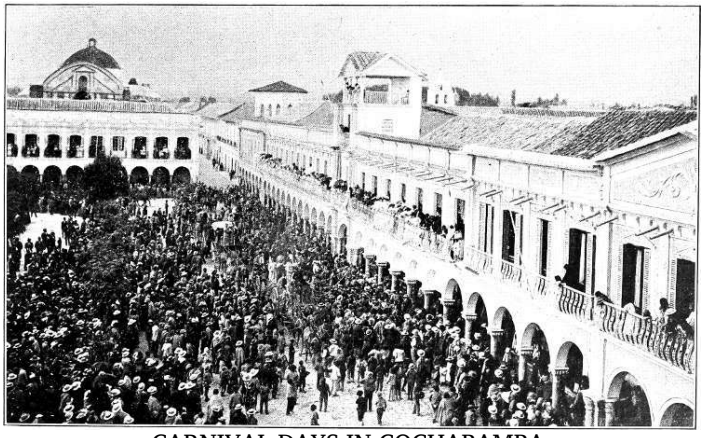
welcoming with true courtesy and kindliness the visitor to that interesting city, and charming everyone who meets her by her sweet graciousness and unaffected goodness. Whenever it is possible for the minister to get away from the arduous duties of his office, he leaves at once for Potosí, where he takes his holiday with his beloved family and among his precious books. Señora del Castillo, whose husband is finance minister, lives in La Paz. She belongs to a very old and aristocratic family and is one of the most popular of the Cabinet ladies. In company with her clever husband, she holds charming receptions, and entertains a host of friends with delightful hospitality.



SEÑORA DOÑA HORTENSIA DE PINILLA.

There has never been a time in the history of the republic when the name of Ballivian has not been prominent in social as well as political affairs, and the present head of the family inherits the best characteristics of his noble race. His home is the centre of intellectual and social life in La Paz, and Señora de Ballivian, with clever sons and lovely daughters to assist her, entertains sumptuously. The salon of this gracious hostess is a feature of the social season. Her *tertulias* are more than evening

receptions; they are marked by a reunion of the best talent, and there is often music, singing, the discussion of interesting topics of varied character,—indeed, everything that gives a salon its charm. As Señor Ballivian speaks many languages fluently, and as Señora Ballivian and her children are similarly gifted, foreign visitors to La Paz are especially happy to be invited to these “at homes,” which are always enjoyable.



CARNIVAL DAYS IN COCHABAMBA.

The customs of good society are more or less the same in all lands, and the popular methods of entertainment vary little in any country from those of all others. Climate and circumstances may influence the social routine in a moderate degree, but even these are less taken into account than may be generally supposed. When a foreigner arrives in La Paz for the first time, and the altitude of over twelve thousand feet makes breathing difficult to him, to say nothing of the effort required to climb the streets of the city which are nearly all at a considerable angle toward the perpendicular, his first impression is likely to be: “It is impossible to go

about and enjoy life when the mere effort of breathing tires one!" but a short residence serves to cure most people of the *soroche*, as this mountain sickness is called, and in the social functions which mark the summer season, none of the guests are more constantly in evidence than the foreigner, who promenades, dances, and banquets with the greatest apparent enjoyment. Long horseback rides into the country around La Paz constitute a favorite form of amusement, and coaching parties, automobile outings, or picnics by train to Tiahuanaco and Lake Titicaca are frequently arranged. Life may be passed very agreeably in the City of Peace, and as the government officials, with few exceptions, and the entire diplomatic corps, reside there, society is represented in its most attractive features. While La Paz has the prestige which the residence of the executive and the diplomatic corps gives it, Sucre is the centre of the social world as represented in some of the wealthiest and most aristocratic families of the republic. Cochabamba, the garden city, is the home of many of Bolivia's intellectual leaders, artists, poets, and other great men, and it is the centre around which are grouped the great estates of several of the most prominent landowners. Potosí rests a good deal on the laurels won in colonial days, when it was a city of fabulous wealth and fanciful legends, though its society is charming and cultured; Oruro is called the "Gringo city," so many foreigners having made it their home, contributing to give it something of a cosmopolitan character. Social life in Santa Cruz is simple, but frank and cordial, and the generous hospitality of its people is proverbial. The bustle and whirl of a strenuous existence do not disturb the serenity of any Bolivian city. La Paz leisurely takes its coffee between nine and ten in the

morning, and by five o'clock in the evening the day's work is done, as it should be. What more barbarous than the mad rush and scrimmage that characterize the life of the average modern city from daybreak until dark! Humanity seems to be caught on a wheel of progress, which, the faster it turns in its onward course, the more recklessly it grinds the unfortunate victim. It is to be hoped that future generations will evolve a more comfortable system, and, if it must be rapid, let it be a less tragic process. The proprietress of a silkworm industry in Cochabamba complained recently that it was impossible to get help to tend the cocoons at night as no one would work all night, no matter how well paid. Perhaps this state of affairs indicates an indifference to opportunities for bettering one's condition in life and a too easy contentment, but there is, after all, something refreshing in the contemplation of an entire community able to take its rest undisturbed in the night hours. Isn't it a glimpse of the "simple life" so much lauded by the latter-day philosophers? The happiness and well-being of Bolivian society do not depend upon the regularity of a suburban train service, upon the attractions of the theatrical season, or upon any of the well-known public amusements which have become essential to the enjoyment of leisure in the big centres of the Old and the New World. At the same time, the chief cities have their theatres, one of the best being the Teatro Municipal of La Paz, which was built under the administration of General José Ballivian and opened to the public in 1845. It has a seating capacity for about a thousand spectators, divided into parquet, first and second balconies, and a third gallery, which is called the *gallinero*, or hencoop, occupied by the miscellaneous crowd familiarly called gallery gods in English and

American theatres.



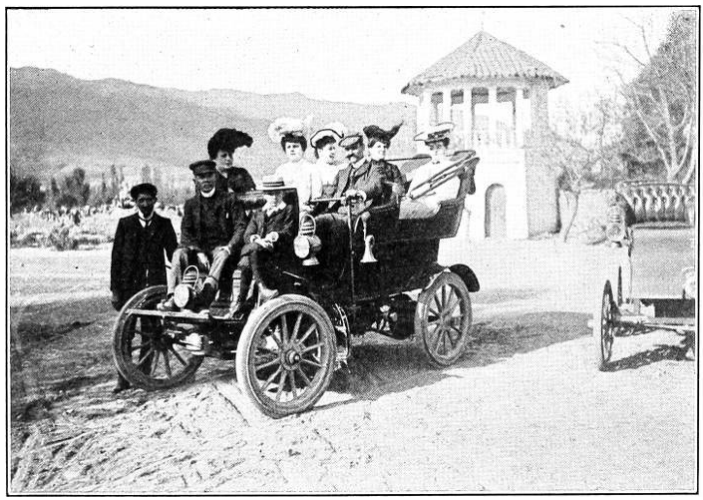
SEÑORA DOÑA ISABEL DE CAPRILES.

Outdoor sports and pastimes are popular, and there are several clubs under whose management races and horse shows are held. The *cancha*, or race track, of La Paz, situated in the suburb Sopocachi, is used not only for the races, but for various other *fiestas*, and upon many occasions entertainments are held there in the interests of charity. A feature of social life found in all Spanish-American countries is the promenade in the plaza, which is as attractive in the Bolivian cities as elsewhere. La Paz, Sucre, Cochabamba, Potosí, Oruro, and Santa Cruz have their large public squares, ornamented with trees and flowers, and having paved walks all around for the promenade. A band of music plays in the evening two or three times a week, and society puts on its gala dress and spends an hour or two in the plaza, the young ladies walking in one direction and the

young men in the opposite, so that there is a constant meeting of “dark eyes” that “look love to eyes which speak again.” Under the marvellously clear light of the moon as it shines over La Paz, the effect of the brilliant throng is particularly pleasing and picturesque. Bolivians like to enjoy the beauties of nature, and live a great deal out of doors. Many take their annual outing in a trip by coach to the wonderful health resorts of the Yungas, to far-famed Sorata, or to the thermal springs in the neighborhood of La Paz, Cochabamba, Sucre, and Potosí. It is quite a popular custom for society to go to the seashore during a part of the year, and the ports of Mollendo, Arica, and Antofagasta are favorite resorts. With the completion of the new railway from La Paz to Arica, the trip can be made in a few hours by fast train, so that the popularity of that beautiful little coast city may be expected to grow rapidly, not only as a commercial port, but as a fashionable bathing resort. Many rich families of the principal cities have homes in the country also, where they spend a few months every year. The valleys around La Paz, Sucre, and Cochabamba are dotted with prosperous-looking haciendas, and there are several really magnificent estates. A favorite outing for La Paz people is a drive or horseback ride along the road to Obrajes; and delightful picnic parties are held in the picturesque little park of the town of Obrajes, which overlooks some of the most beautiful scenery imaginable. La Paz itself being at too great an altitude to permit of luxurious vegetation, it is a treat to find, within a few hours’ ride, all the charm of green fields and shady groves. The suburban homes of La Paz are many of them very attractive, and pretty chalets look out from the hillsides all around.



SEÑORA DOÑA V. DEL CASTILLO.



AN AUTOMOBILE PARTY IN COCHABAMBA.

In the city itself some of the handsomest houses are old palaces of the time of the viceroyalty, which, in spite of the necessity for modernizing their

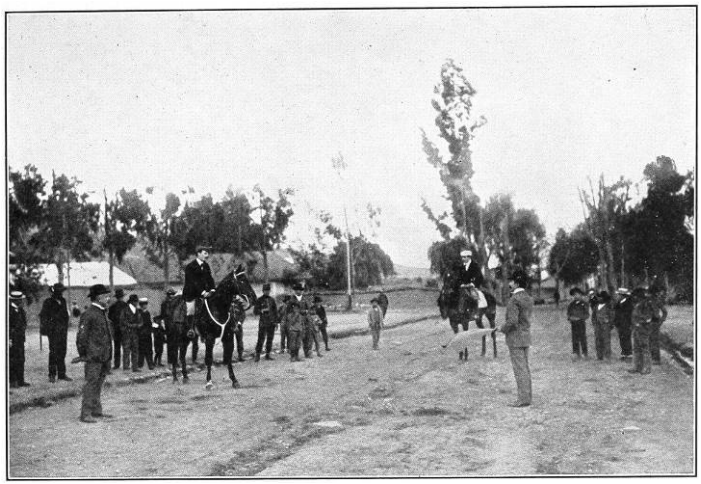
interiors to provide for twentieth-century comfort, still possess that charm of solidity and individuality of design which makes them easily recognizable from the dwellings of recent construction. Their spacious drawing rooms are particularly adapted to the entertainment of large parties, and one can imagine that an additional touch of romance is given to the gayeties of a ballroom about which cling traditions of brilliant social events celebrated a century ago. If walls could speak, what tales of chivalry and beauty we might hear regarding those days when splendid festivities were held to honor the arrival of a noble representative of the court of Spain, or to welcome some illustrious envoy of Rome! Society entertains with less pomp and pageantry in these republican days; but romance knows no epoch, and the old walls, if they could speak, could still repeat pretty compliments exchanged “when hearts are young and faces fair.” Bridge parties and five o’clock teas are among the more modern entertainments of La Paz society. Several of the foreign legations are presided over by bachelors, conspicuously those of the United States and Germany, though the Hon. W. B. Sorsby, the American minister, and Baron von Brück, the German minister, are both excellent hosts, and their legations are frequently the scene of charming reunions of La Paz society. From reasons of climate, the annual exodus to the country is less marked in La Paz than in other cities. Many families remain in their town houses all the year round, as there is but little difference in the temperature, except that in the winter months of May, June, and July it is less agreeable than during the rest of the year, because of heavy rains. When the La Paz people seek a change, it is usually a change of altitude that is needed, as a few find that the rarefied atmosphere produces a

tension of the nerves.



SEÑORA DE MANUEL VICENTE BALLIVIAN.

The same is true of Potosí, those who require a change frequently making a trip to Sucre, which is between three and four thousand feet lower than Potosí. The marvellous thermal springs around Potosí, at Miraflores, Yocalla, and Don Diego, attract large numbers of invalids. The air of La Paz and Potosí is, naturally, pure and healthful, and is especially recommended for those who suffer from asthma, many remarkable cures having been effected at Potosí, where the conditions are particularly favorable. It is sometimes said that the great fortunes made in Potosí are spent in Sucre, the more agreeable climate of the latter city making it a very desirable place of residence. Numbers of wealthy people live in Sucre, some of whom divide their time between Paris and that city, while others find life most enjoyable in the country, on their haciendas.



PREPARING FOR A TOURNAMENT ON THE AVENUE ARCE, LA PAZ.

Ex-President Don Aniceto Arce, who lived several years in Paris in great luxury, with a large household, entertaining almost constantly with lavish hospitality, is enjoying the later years of his busy life in Sucre, and principally at his beautiful country estate, which covers many leagues in the same province. The Alvarez place, near Yotála, a few miles out of Sucre, is an ideal country home, with gardens, fountains, and a great marble bathing pool; and in the suburbs of the city the principality of Glorieta, the Guereo estate, Florida, and other handsome properties, testify to the delightful character of social life amid surroundings which apparently leave nothing to be desired. Under the auspices of the principal clubs in each city, balls and banquets are given from time to time, which are celebrated with the *éclat* usual to such functions the world over. At a ball recently given by the Union Club of Sucre, at least three-fourths of the ladies wore gowns imported from Paris. The dancing

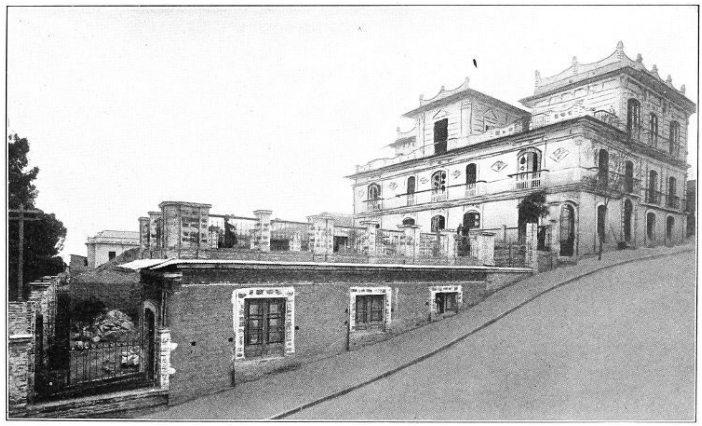
differed little from the conventional standard in all countries, except that the opening quadrille was the stately *quadrilla imperial*, inherited from colonial days, when the Audiencia of Charcas gave to its entertainments the grandeur and formality of court functions. In preserving this tradition of the past, the society of Sucre retains a very picturesque and beautiful custom. There is no capital in South America of which the society is more aristocratic, refined, and cultured than that of Sucre. In the homes of its rich people are to be found rare *objets d'art*, of which the great marvel is that they were transported to their destination across leagues of country in ox-carts or on muleback without damage. Great French mirrors, reaching from floor to ceiling, adorn the drawing rooms; crystal candelabra, hardly to be duplicated in any market to-day, hang from the ceilings; rare old tapestries and fine paintings deck the walls; and in cabinets of exquisite design are to be seen collections of miniatures, snuffboxes, and other heirlooms of great value. In some cases these treasures have been in the possession of the family for several generations. Señor Don Arturo Urriolagoitia, a connoisseur and collector of rare antiquities, has wonderfully carved pieces of old furniture of colonial times, fine tapestries, silver and gold ornaments of Inca manufacture, and a collection of very old coins, among them the celebrated Roman coin bearing on its face the head of Christ, about which so much discussion arose a short time ago, though Señor Urriolagoitia had his coin long before the famous "discovery."



SEÑORA DE JOSÉ MANUEL PANDO.

Sucre and Cochabamba are located at equal distances from the railroad line between Oruro and Antofagasta, and upon the completion of the proposed railway system they will both be directly connected with it. At present it requires from two to five days by coach or muleback to reach the railway from either point; so that social life in Cochabamba, as well as in Sucre, is undisturbed by continued changes. Cochabamba families who trace their origin as far back as the conquest represent the stability of social forms and ceremonies; and although the old-time “pomp and circumstance” of colonial days has given place to a republican simplicity, there is still the same pride of race and dignity of character that distinguished the upper classes of this city in its earliest history. The climate is ideal, and the city occupies a magnificent location under the shelter of the white-crowned mountain of Tunari. The ladies of

Cochabamba are often spoken of as *hijas de Tunari*, "daughters of Tunari," and they are proud of the pretty title. The automobile has invaded Cochabamba, as it has other Bolivian cities, and auto-parties are popular forms of amusement. Garden parties are frequent, and the morning horseback ride is among the features of the social routine. At Cala-Cala, a picturesque suburb, visitors are shown the "Lovers' Tree"; and, from the well-worn path that leads to it, the shade of its ample branches, and the romantic seclusion of the spot, one judges that the dear old friend of youth and beauty has not lived in vain nor has the title been a misnomer.



A CHALET IN THE ALAMEDA, LA PAZ.

Much of the Bolivian lady's time is devoted to charity. Like all her South American sisters, she is attentive to the duties of her church and the various benevolent institutions which it sustains. According to the national constitution, the municipalities are charged with the care of charitable institutions, the government making provision for their maintenance; but in addition to the establishments provided for by the state, many others have been organized by

humanitarian and benevolent societies in every department, whose members devote themselves with charity and patriotism to the duty of relieving the sufferings of the poor and the invalid. In nearly all cases, the management of these hospitals and asylums is in charge of the Sisters of Charity, under the supervision of a board of directors chosen to represent the society. In times of famine or epidemic, which have occurred in consequence of failures of the crops in the interior districts, the benevolent societies take it upon themselves to assist the government in ministering to the relief of the stricken communities. Poverty, in the extreme condition in which it is encountered in the overcrowded cities of Europe and North America, is practically unknown in Bolivia. As it exists, it is generally the result of indolence or improvidence, and often arises from absolute indifference to comfort or the most ordinary requirements of well-being. The Indian is, in this respect, the most serious charge of the state, as his habits are those of the simple child of Nature who gives no thought for to-morrow, and is satisfied so long as his handful of parched corn and his drink of *chicha* are forthcoming for the day. When these fail by reason of sickness or old age, which forbid his earning them, he becomes an object of charity, and depends upon the *patron* or some benevolent society for the necessaries of life. Many of the rich landowners have quite an army of old retainers who live on their bounty, and nearly all persons of wealth contribute to charities. The Prince and Princess de Glorieta maintain an orphans' asylum out of their private fortune, and visitors to Sucre are surprised to find at Glorieta a private institution so well attended and thoroughly equipped with a good staff of teachers. The girls are taught

plain sewing, dressmaking, and kindred domestic work, and the boys carpentry, shoemaking, tailoring, and other customary trades of men. The asylum has a band of music well drilled, composed of all the boys belonging to the institution. This band paid a delicate compliment recently to two appreciative North American visitors by rendering *The Star-spangled Banner*, which they played remarkably well.

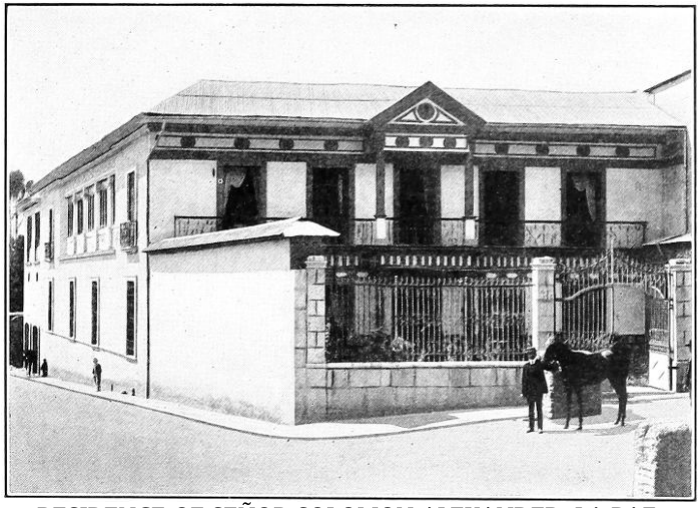


SEÑORA DE AGUIRRE ACHÁ.

There are in Bolivia more than twenty hospitals, each of which receives a subsidy from the government. In nearly all of these the attendants are Sisters of Charity, and the ladies of various charitable societies are frequent donors. In La Paz the hospitals Landaeta, Loayza, and the Lazareto are among the most important, and they are in charge of the Santa Ana Sisters of Charity. The Hospital Landaeta, for men, was the first founded in La Paz, in 1555, under the direction and government of the Cabildo, or

Municipal Council. In 1629 it was given over to the Brotherhood of Saint John, and in 1664 was rebuilt; among the contributors to its improvement and endowment was Señor Don Martin Landaeta by whose name it is now known. It has a medical and a surgical department; a dispensary for oculist work, a pharmacy, and a hall for autopsies. The Loayza Hospital was founded in 1803 by General José Ramon de Loayza, and in 1884 a charitable lady of La Paz, Señora Sanjinés Uriarte, ordered additions to be built to it at her own cost. The budget for hospital service has doubled in less than twenty years, showing the increased recognition of the demands of such an institution. In Sucre especial attention has been paid to the hygienic conditions of the hospitals and asylums, which are eminently creditable to the city; the Hospital of Santa Barbara and the Asylum 25 de Mayo are particularly well installed and attended. The only insane asylum in the republic is the Manicomio Pacheco, of Sucre, so called in honor of its illustrious founder, General Gregorio Pacheco, who presented it to the nation on October 10, 1884. It is built in modern style, and its various *salas* are commodious and well ventilated. It was constructed at an outlay of one hundred and twenty-one thousand seven hundred and eighty bolivianos, not including the cost of the site. By a law passed in 1885 the national Congress accepted this munificent gift of the philanthropic patriot and declared the establishment to be of national character, assigning to it a subsidy from the treasury of the republic. In Cochabamba the Hospital Viedma takes care of all patients sent to it. The Asylum of the Buen Pastor, in La Paz, and similar institutions in other cities are designed to provide for the helpless and the infirm of all ages. The Buen Pastor, “Asylum of the Good

Shepherd," was founded out of funds bequeathed for the purpose by the charitable Señoras Felipa Cordero and Tadea Guachalla, who left a large fortune to be disposed of in this way. The noble object of this asylum is to gather into the fold unfortunate women who have stepped aside from the path of virtue, and endeavor to save them from further vice and crime. It seeks also to give instruction to women, for which purpose a girls' college has been attached to the institution for boarding and day pupils. The Orphans' Home of La Paz is another notable charity which has accomplished much good, under the direction of the nuns of Saint Vincent de Paul. The boys' quarters include a refectory, school, tailor shop, printing office, and shoemaking and carpentering departments, comprising the entire ground floor, with a spacious playground; the girls have laundry rooms, bakery, kitchen, sewing room, and embroidery frames. The annual cost of this institution is about fifty thousand bolivianos, and the officials and inmates number about three hundred. Contributions have been made to this worthy charity by many of the best-known people of Bolivian society, among them the benevolent Señora Modesta Sanjinés Uriarte, who spent her life in deeds of kindness to humanity, and left a legacy for their continuance after her death.



RESIDENCE OF SEÑOR SOLOMON ALEXANDER, LA PAZ.

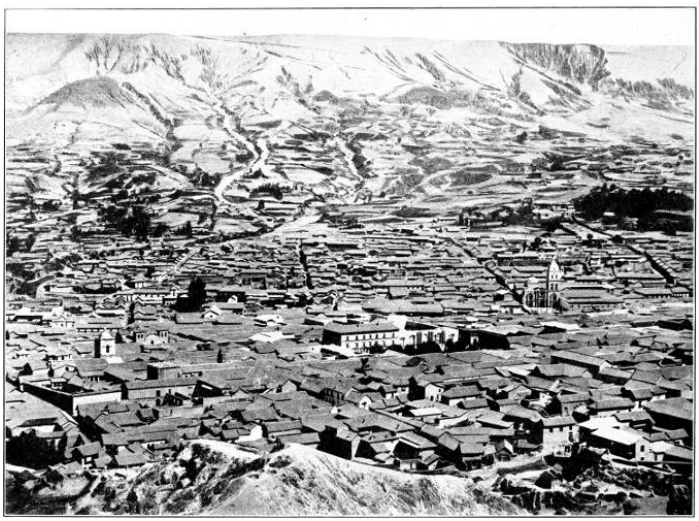
In Cochabamba the sentiment of love for humanity has inspired many benevolent efforts on the part of ladies of wealth, and the poor and suffering are generally cared for with great kindness. In the provinces of the Yungas, notably in Coroico, Chulumani, and Achacachi, and in the city of Sorata, hospitals have been founded. Oruro has two hospitals, of which one is exclusively for the miners; Tarija also has two, the San Juan de Dios and the Lazareto; Potosí, Tupiza, Colquechaca, Pulacayo, Santa Cruz, and the Beni—all have hospitals. In addition to these, the government maintains offices of hygiene and bacteriology in the principal cities; and every effort is made to aid the cause of charity by removing the unsanitary conditions which are so often responsible for sickness, and consequent distress and want, among the very poor. Indeed, it is practically useless to attempt the amelioration of existing evils which owe their origin to disease and poverty without first improving the surroundings of the suffering and unfortunate. With this object in

view, the charitable people of Bolivia are considering the importance of building better asylums for the sick and the infirm; and in some cities, as in Cochabamba, the young ladies especially are taking a more active interest than ever before in establishing charitable institutions. The demand for charity is greater some years than others; and when, as within a comparatively recent period, severe droughts in the agricultural districts have brought distress in their train, the richer classes have frequently been called upon to aid the government in relieving the dire situation. Charitable entertainments are sometimes held for the purpose of raising funds for benevolent enterprises, and wealthy people contribute largely to the various church societies organized especially to take charge of their less fortunate fellow creatures.

The first duty of society is to its fellow man; and the more devoted the social world shows itself to the cause of the weak and the helpless, the more beautiful is the national character. In spending much time and money for benevolent purposes the ladies of Bolivia prove themselves worthy of all admiration, and render still more attractive their many graces of mind and person by adding to these the incomparable charm of a kind heart and a willing helpfulness.



A BOLIVIAN DÉBUTANTE.



A GENERAL VIEW OF LA PAZ.

CHAPTER VIII

LA PAZ—THE PRESENT SEAT OF GOVERNMENT

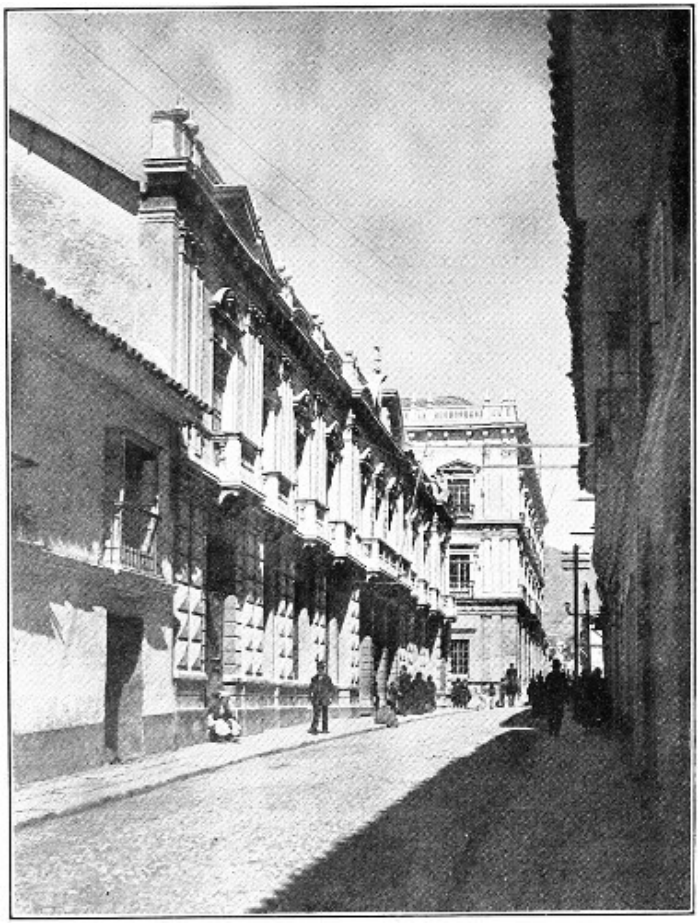


COAT OF ARMS OF LA PAZ.

The City of Peace, standing amid the highest summits of the Andes, under the white light reflected from the snows of Illimani and Sorata, and flashing back, like the flame of a torch, the dazzling sunshine that beats upon her towers, not only symbolizes the lofty human sentiment, which at the beginning of the twentieth century inspires the world to look for universal concord as the crowning glory of civilization, but also typifies the ideal for which her

brave sons were the first to suffer martyrdom in the vanguard of the struggle for South American independence. If the white-robed Illimani is a worthy sentinel to guard the sanctuary of Peace, the blue sky itself is a fitting cap of Liberty for the fair goddess whose torch, glowing above the clouds, showed a continent the way to freedom a century ago. Very slowly at first, the ideals of tranquillity and liberty developed under the stifling influences of tyranny and greed, and there was little in the early history of the city which in 1548 the Spanish governor christened "Our Lady of Peace" to give promise of the fulfilment of her destiny. During nearly three centuries of colonial rule, the red ribbon of war fluttered more conspicuously upon the breast of Our Lady than did the pure emblem of her benign mission, and the sunshine blazing on her walls often typified a funeral pyre rather than the torch of liberty. But her people were brave and resolute, and if her history is full of incidents of vital struggle, full of tragic episodes, and the records of scenes worthy of Homeric description, it is also a history of victories and triumphs and of a continued march onward in the direction of progress. The Paceños are strong and fearless in their patriotism, whether leading the battle in the national cause or resisting an attack against it, and their influence has long been powerful in shaping the destinies of the country. Unity is a notable characteristic of the people, and genuine sympathy exists between the highest and the lowest when they are inspired to deeds of devotion for the *patria*. It has been very beautifully said that "whether in the *palacio* of luxury or in the *choza* of poverty, there is but one voice and one heart, one soul and one duty; the defence of the country and the maintenance of its independence,

the lustre of its honor in peace and the brilliancy of its arms in war, is the constant preoccupation of its loyal sons."



POST OFFICE, LA PAZ.

Now that the times of change and confusion have given place to a period of steady activity, La Paz is growing rapidly as a metropolitan centre, with increasing political, social, and commercial importance, which is enhanced by its advantageous

situation, in comparison with that of other cities of Bolivia; with the exception of Oruro, it is as yet the only city of importance having direct railway connection, and the route via Lake Titicaca, across which steamers travel twice a week, places it within easy access of the Peruvian seaport, Mollendo. Within a short time it will have a quicker route, requiring only a few hours, to the seaport of Arica. The approach to the city by railway from Guaqui, the port of Lake Titicaca, through which passengers from Peru enter Bolivia on their way to La Paz, is a surprise which impresses all tourists by its novelty. After a two hours' ride across the plateau, with the great Andean range always in view and the snowy peaks of Illimani and Sorata claiming special attention as they stand out in pristine splendor against the bluest of skies, suddenly a great pit yawns in front of the traveller, one thousand five hundred feet deep, walled on three sides, and opening into a *quebrada*, or cañon, on the fourth; in its depth, sloping toward the cañon and appearing like a cluster of miniature dwellings, as seen from the heights above, lies La Paz, twelve thousand five hundred feet above the level of the sea, one of the highest cities of the world. The great Titicaca plateau which stretches a hundred thousand square kilomètres around the lake, approaches its limit at La Paz, where the Andes rise in towering majesty, the rugged depths of their *quebradas* giving picturesqueness to a scene of imposing grandeur. The descent from the railroad terminus at El Alto, as the station on the heights above La Paz is called, to the city, is made in an electric car, built after the latest modern style, and having a capacity equal to that of the cars used in the service of the large North American cities. The panorama presented to view as

the car glides down the mountain and around its curves is ever-varying and unique, the red-tiled roofs of the city, the patches of green where parks and gardens have been carefully cultivated, and the generally foreign appearance, lending a charm which the quaintness of gayly dressed figures that move along the road behind groups of llamas or donkeys loaded with produce, on their way to market, renders still more absorbingly interesting. The Indian of the plateau is as gorgeous a spectacle as the imagination can dream of, his *poncho*, or shawl, suggesting a splash of red, yellow, or green against the most sombre of backgrounds, for there is nothing hilarious in the manner of the Aymará; he takes his pleasures, like his troubles, with a more stoic indifference than his neighbor, the Quichua, who seems more gentle and more volatile in character. These are differences often noted between the inhabitants of high altitudes and those of the valleys; at twelve thousand feet above sea level one learns not to be too demonstrative.



STREET SCENE, SHOWING HILLS IN THE DISTANCE, LA PAZ.



HOSPITAL AND MUSEUM, LA PAZ.

The city of La Paz is located at the source of the Chuquiapu River, which flows through a cleft in the Andean range, believed to have formerly connected Lake Titicaca with the Amazon system. The history of the city is as old as the records of time. Under the Aymará dynasties it was called Chuquiabo, and was celebrated as one of the most ancient towns in the province of Collasuyo; later, when the Incas conquered this territory, the name was changed to Chuquiapu, by which it was known until upon its site was founded the City of Our Lady of Peace, the name being again changed, after the crowning victory of the Independence, to La Paz de Ayacucho, by which the city is now known. From the most ancient times it has been famous as the centre of a rich gold-producing region, the name Chuquiapu signifying "the place of gold"; and in primitive days the people of this town worshipped with especial reverence a *guaca*, or idol, which they called Choque Guanca, —"the lord of gold never decreasing." Another object of adoration among the earliest inhabitants was the

snow-capped Illimani, its name meaning "everlasting," though the origin of the word is said to be Hillemana,—"where the sun rises,"—from the location of the mountain, which stands eastward of the city. After the conquest, the cupidity of the Spaniards soon attracted them to the locality where gold was known to be abundant; and Francisco Pizarro himself visited the place in 1540, setting apart as his own one of its principal gold mines, which produced for him a large fortune. During the quarrels and fighting that marked the years following the conquest, when the struggle for supremacy separated the conquerors into opposing forces, Chuquiapu was a central battlefield, from its position midway between Charcas and the Spanish strongholds in Peru; and it was appropriately chosen as the site upon which to commemorate the establishment of peace after the defeat and death of the disturbing warrior, Gonzalo Pizarro. Consistently with Spanish custom, the founders, after taking possession in the name of King Charles V., began the building of a church, which they dedicated to San Pedro; later, King Charles presented the city with an image of the Virgin of Pilar de Zaragoza as *patrona*, which to-day is revered as Our Lady of the Assumption. The present church of San Sebastian is a reconstruction of the San Pedro church.

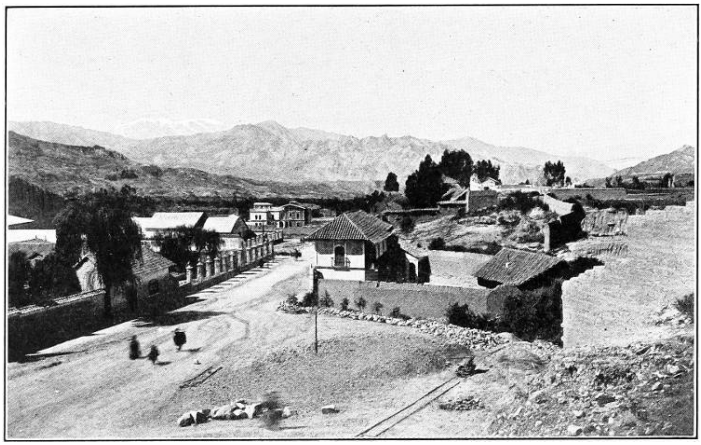


PRINCIPAL ALTAR IN THE JESUIT TEMPLE, LA PAZ.

At the time of its foundation the city numbered fifty Spanish residents; and so slowly did colonists arrive in this remote mountain retreat, even with the powerful attraction which its mineral resources held for the adventurous fortune seekers of those days, that a quarter of a century later the citizens of pure Spanish blood numbered only a little more than two hundred. Gradually the city was built up, with plazas, streets, and roads to the outlying country districts, and some of the buildings erected at that

time are still in existence. The renowned Spanish historian Pedro Cieza de León visited La Paz soon after the conquest, and the Inca historian Garcilaso de la Vega, to whom the modern writers on this and previous periods of South American culture are chiefly indebted, spent some time in the study of its events. The coat of arms presented by Charles V. is still preserved as a precious heritage; surmounted by a helmet on which rests a dove with the olive branch in its beak, the centre shows a garland of roses intertwined with four serpents, and in the distant perspective a snow mountain, from the base of which a river flows, having on its opposite banks the lion and the lamb in peaceful and friendly attitude; the entire design is emblematic of peace, the border of the shield bearing the legend: “Discords in harmony, they united in peace and love and founded the city of La Paz for perpetual memory.”

Although La Paz had its *triste* scenes of conflict and disaster in colonial days, it had also its events of great rejoicing and magnificent display, as upon the occasion when the most illustrious of the viceroys, Francisco de Toledo, Count of Oropesa, visited the city in 1572, attended with all the pomp and ceremony that distinguished a viceregal reception in those days of abounding formalities; the short residence of his court in its midst converted the City of Peace into a scene of splendor and gayety, and constituted a social triumph which remained a proud recollection for years afterward. The viceroy enacted notable reforms in the administration of the city and province, especially regarding the government of the Indians, whom he desired, above all things, to bring within the influences of civilization and Christian teaching.



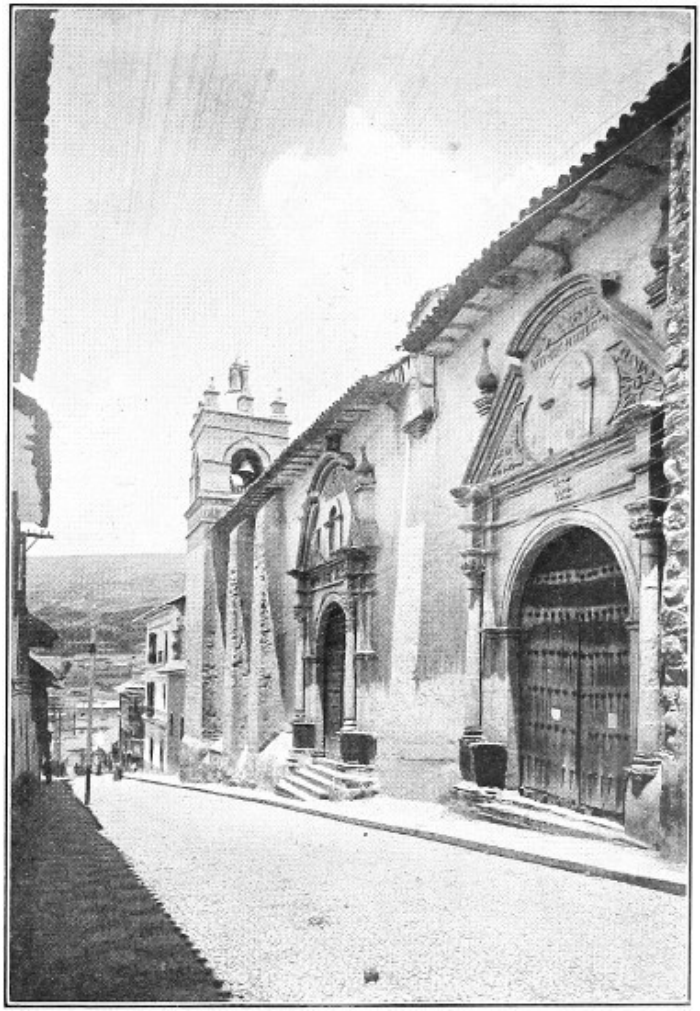
AVENIDA ARCE, LA PAZ.

It was the exception and not the rule when the Spaniards devoted themselves to the interests of the conquered race; and as the first century passed, the injustice which had begun against the Indians was further directed against all the American born, the Spanish authorities showing favor to immigrants from their own country, regardless of merit, while the natives of the new country were oppressed and downtrodden. It was this disposition which first divided the colony into two opposing parties, and which finally accomplished its independence from Spain. To La Paz, as has been stated elsewhere, belongs the honor of having numbered among its sons the redoubtable hero who raised the standard of "America for the Americans" more than two hundred years ago. The same city supported one of the most determined and terrible sieges recorded in history, fighting day and night for one hundred and sixty-nine days against the memorable attack of the Indian Tupac-Catari. In recognition of such noble heroism, the city received from the Spanish crown in 1794 the royal decree bestowing upon it the title of "most noble, valorous, and faithful." The brave commander

of the besieged city, Don Sebastian de Segurola, was made first Governor-Intendent of La Paz, in reward for his services.

Among the precious archives of the city is preserved the story of one of the greatest heroes of the New World, the patriot Murillo, whose martyrdom set the seal of glory upon a career of unfailing devotion to the cause of liberty, and proved a beacon light to illumine the field of battle and bring courage to the hearts of struggling patriots, from the Titicaca plateau to the remotest corners of Spanish dominion in America. Indeed, La Paz was one of the chief centres around which gathered the lovers of liberty among the oppressed during all the centuries of colonial rule in Alto Peru; and though the systematic efforts of the few cultured leaders of republicanism, whose training had been received in the University of Chuquisaca and fortified by European travel, brought to a climax the final preparations for the revolution that swept the Spaniards from the continent, the persistent and determined fight of the Paceños, through long centuries, had its powerful effect upon the spirit of the revolution from the beginning.

Since the establishment of the republic, La Paz has continued to play an important part as the aggressive power in politics; the attitude of the Paceños has never been a negative one, but, whether right or wrong, they have been unequivocal in the declaration of their purposes and meaning. There is something modernly “strenuous” in the La Paz character. This is shown in the predominating qualities of its leading men, who have been particularly noted for their great energy, resource, and self-poise.



CONVENT OF THE CONCEPTION, LA PAZ.

The population of La Paz, according to the last census, is seventy thousand, of which about one thousand are foreigners, the Germans leading in number among those of foreign birth here, as in nearly all other South American cities. Although the city lies within the tropics, at sixteen degrees south

latitude and sixty-eight degrees west longitude from Greenwich, its altitude so affects the climate that the weather is cool even in the hottest months and very cold during the winter season. The most agreeable months for visiting La Paz are those of spring, which are September, October, and November in countries south of the equator. Notwithstanding the formerly isolated position of the city, its great altitude and the difficulties of communication with the outside world, the degree of progress attained has been in some respects remarkable. Until 1903 there was no railway out of the city, the nearest connecting line being that from Oruro to Antofagasta, reached only after a two or three days' ride by diligence from La Paz to Oruro; and it is only about ten years since the Oruro and Antofagasta Railway was established in complete and permanent service. Previous to that time, all the inconveniences attending transportation over long distances, and with the drawbacks inevitable to the nature of a mountainous country, had to be overcome by the people of La Paz in their effort to build up and improve their city. The only freight system was one of carts, mules, and llamas, and the proverbial disinclination to haste, which is characteristic of the Indian driver, and excusable at such great altitude, made the process of construction slower and even more expensive than it would be under favorable circumstances. Yet the city has many fine buildings, some of them four or five stories in height, though the general average is of two-story construction. The streets are well paved, usually of the same width as the traditional Spanish *calle*; some of them are of quite modern appearance. As the city is built, for the greater part, on the sloping hillsides, walking is only pleasant in the parks and avenues, for the location of which level ground has been

chosen. Owing to its sheltered location, the difficulties attending the culture of trees and flowers at such a height are less than might be imagined. The Plaza Murillo is a beautiful garden, perfumed by the sweetest of roses and other flowers, and shaded by broad-branching trees, while the Alameda is an ideal *paseo*, arched by many stately trees, and possessing the charm of an urban park, with its fountains and pools, and handsome monuments adorning it, erected to commemorate noted historical events, or to honor the heroes to whose bravery the nation owes a debt of eternal gratitude.



PLAZA AND GRAN HOTEL GUIBERT, LA PAZ.

The Plaza Murillo, to-day a popular breathing space between the ascents of the hilly streets, and brilliant several evenings each week with the gayety of passing throngs whose light footsteps keep time to the music of the inspiring military band, occupies the spot where the first declaration of Bolivian independence from Spain was proclaimed in 1809, and where the gibbet was erected upon which the celebrated martyr of liberty, Pedro Domingo Murillo,

paid with his life for declaring the noble principles of patriotism which all the world has since learned to honor and admire. It has also been the scene of many thrilling episodes in the history of the republic, and it was the centre around which culminated some of the most important climaxes of the civil wars which from time to time disturbed the peace of the country, until government was finally established upon a firm basis. Through the initiative of Señor Don Felipe Pinilla in 1894, the plaza was converted into the present beautiful park; the handsome fountain of marble adorning the centre was, however, constructed in 1855, the work of an Indian of remarkable talent, Feliciano Cantula.



CALLE AMERICA, LA PAZ.

The Alameda, like the Plaza Murillo, has its historical value, having been the theatre of war upon many notable occasions. But nothing more suggestive of peace exists in the city to-day than this avenue of

trees, with its broad driveways, promenades, sequestered resting places, and its numerous attractions for grown people and children in the graceful swans of its pools, the goldfish that play in its fountains, and similar charming features. It is divided into five avenues, the central *paseo* being particularly beautiful because of its adornment, while the outer avenues are paved for vehicles and promenaders. Rows of trees separate the drives and walks, and give to the Alameda the appearance of a well-wooded park, which is nearly half a mile in length. At night it is lighted by twenty large electric lights, placed at intervals down the central avenue. The main arch of the gateway at the entrance from the suburban Plaza de la Concordia and the Avenida Arce was taken from a convent cloister and set up in 1828, the remaining portals being of much more recent date. On passing out of the Alameda through the picturesque gateway, the popular *paseo* is prolonged through the Plaza de la Concordia and the Avenida Arce—or "12 de Diciembre," as it has been recently renamed—as far as Obrajes, about a league from the city. To the south from the Plaza de la Concordia, and a mile distant, lies Sopocachi, a very pretty suburb located on the hill of the same name and commanding a superb view. Potopoto, on the road from the city to Obrajes, is one of the most fertile and picturesque stretches of the *campiña*, or suburbs, presenting a perspective of exuberant vegetation; and, overlooking it, the heights of Santa Barbara offer an attractive site for the erection of pretty chalets. These suburbs are almost as much frequented as the Alameda; and as they form an extension of this popular thoroughfare of leisure, they are being continually improved and beautified to harmonize with it.

La Paz being the present seat of national government, all the palaces of the administration are located here, with the exception of the Supreme Court and the archbishop's palace, which remain at the official capital, Sucre. The executive palace occupies a handsome three-story stone building, overlooking the principal plaza; and facing the same public square, stand the buildings in which are the offices of the minister of foreign affairs and those of the minister of justice and instruction. The presidential palace is of modern construction, having been built in 1883 to replace the old palace, called El Palacio Terrible, which was destroyed by fire. The old palace was begun by General José Ballivian in 1845, and completed by President Belzu in 1852, when it was formally occupied for the first time. It was the scene of most of the dramatic climaxes which diversified the political history of Bolivia through the years during which the palace existed, and it witnessed the vagaries of one or two rulers who seem to have taken the worst of the Roman emperors for their models.

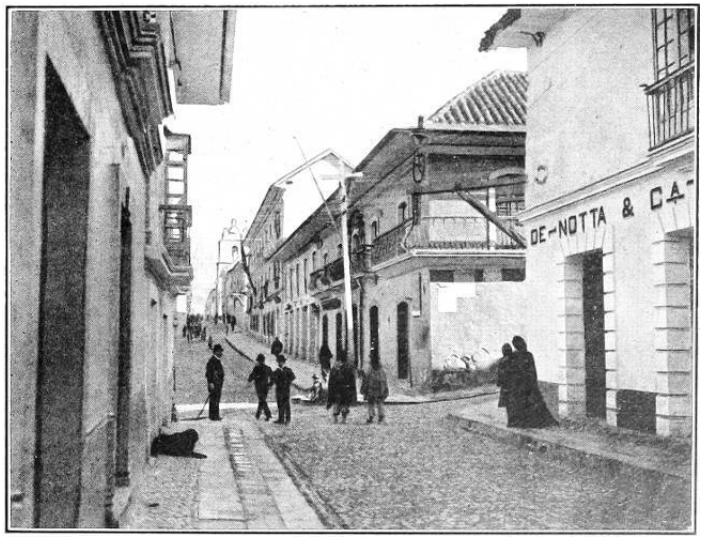


PUBLIC LIBRARY, LA PAZ.

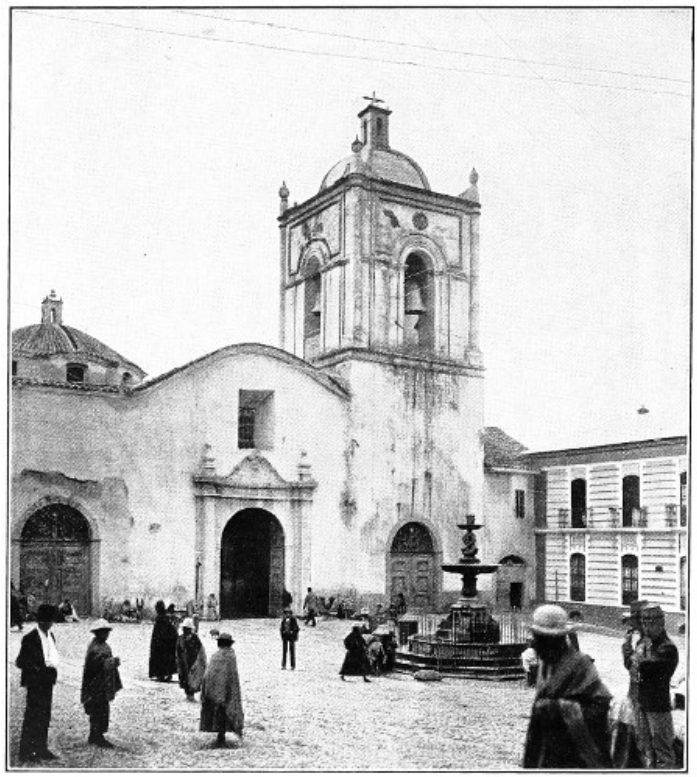
With the date of its destruction began a period of peace, signalizing the political regeneration of the country. President Frias, who made a temporary palace of the ruined edifice, was one of the best rulers under the new system. He was opposed to the "gold braid" features which had been so conspicuous among some of his predecessors, and he possessed none of the affectations of power. A humorous story, which not only reveals the democratic spirit of the president, but shows the *amour propre* of his aid-de-camp as well, illustrates the point. While passing along the street, on foot, accompanied by his aid, President Frias became annoyed by the change of position which his officer made at every turn in order to keep the curb, and, turning to the young man, he said: "I don't like this dancing the quadrille on the street; please keep your place, without changing it at every turn." A few moments later the

"quadrille" was repeated, and the president reprimanded his aid, at the same time explaining that he did not object to walking next to the curb. "Ah! your excellency," replied the young officer, "I do not change on your account, but on my own. Everybody will think that I do not know the etiquette of the street, which requires me to walk next to the curb when accompanying the president." The story may have been embellished in the telling, but it serves to illustrate two very different, though thoroughly Bolivian, types of character.

The building now occupied by the chief executive was finished and opened, on July 24, 1883, for the inauguration of the National Exposition to celebrate the first centenary of the birth of Simon Bolivar, the great liberator. It is rather too small for the purposes of an executive palace, and will be abandoned on the completion of the new palace, which is being built on an adjoining corner of the square. But it presents a very attractive appearance, and is of solid construction, being built of hewn stone; the corridors which surround the interior *patio* are supported by stone pillars, the portico and grand staircase being of marble. The new palace will be two stories in height, but much more spacious than the present one; the first floor will be occupied by the executive, and the second by the legislative bodies. It will be one of the handsomest modern buildings in La Paz.



A BUSINESS STREET IN LA PAZ.



CHURCH OF LA MERCED, LA PAZ.

The magnificent cathedral of La Paz, which has been under construction for three-quarters of a century, and which, when completed, will probably be the largest and costliest cathedral built in South America since the Independence, stands beside the present government palace, occupying the remainder of that side of the principal plaza. The cathedral was begun in 1835, but many circumstances have combined to delay the work, the cost of which is enormous, while the facilities for carrying it to completion are limited. The original design for the cathedral was made by a Bolivian architect, Padre Manuel Sanauja, who was also the architect of the

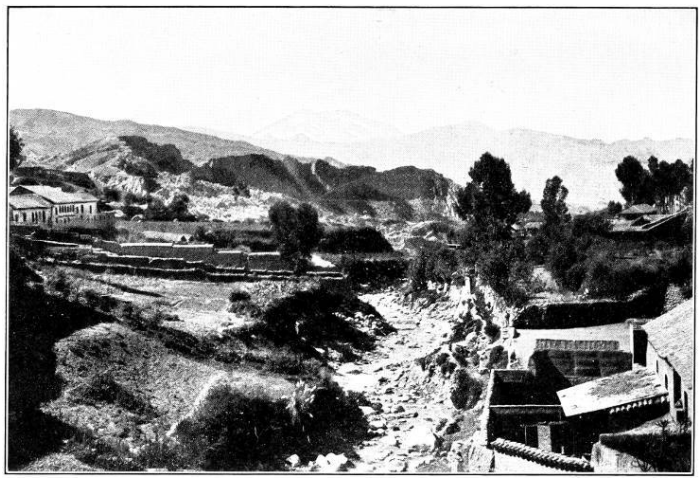
beautiful cathedral of Potosí. In 1843, the foundations were laid and President Ballivian brought stonecutters from Europe to teach the natives how to chisel and polish the stones, so that the work might continue without depending upon foreign help. The Indians proved very apt pupils and their work is quite as good as that of their teachers. But it could hardly be expected that an undertaking of such great importance, and essentially a product of peaceful conditions, would progress rapidly in the troublous times of the first fifty years of the republic. It was continually interrupted, and in 1883 an additional delay was caused by the loss of the plans. An order was sent to an Italian architect of distinction, Count Vespignani, the principal architect of the Vatican, to make new plans, and the work was renewed. After several changes, the direction of the edifice was given, by a resolution of the government in 1900, to Señor Camponoro, who, finding Count Vespignani's plans inadequate, prepared others, which were adopted. The work is now proceeding with regularity, and will no doubt be completed soon. The edifice will have capacity for seating twelve thousand people, and will cover a surface of four thousand square mètres. It is of Greco-Roman style, and the interior has five naves, all the pillars which support the arches being of polished stone. The two towers will reach a height of nearly two hundred feet, and the central cupola will be one hundred and fifty feet high. The principal altar will be of *berenguela*, a native marble, which is found in abundance in several provinces. About one hundred thousand bolivianos are provided annually for this colossal work. Besides the cathedral, the city possesses many beautiful churches; according to statistics, there are thirteen churches, five public

chapels, five convents, and three monasteries. Of these the old church and convent of San Francisco have peculiar interest, as they occupy the second church building erected in the city in 1547. The present edifice was built during the eighteenth century and completed in 1778, when it was dedicated with impressive ceremonies. Next to the new cathedral, it is the most beautiful church in La Paz, at least as seen from the outside, as the façade is entirely composed of carved stone of exquisite design and workmanship. The interior has three naves, and there are eight altars, besides the main altar which is of carved cedar in decorative design. The convent, which can accommodate two hundred inmates, though only fourteen friars occupy it at present, has recently been reconstructed with funds provided by the legacy of Señora Maria Galindo, one of the many rich women of La Paz who have left fortunes to the church and to charities. Its library is one of the largest in Bolivia. Another old church is Santo Domingo, which serves as the cathedral. All the great church pageants and the civic *fiestas* are celebrated here. There is little variety in the architecture of the remaining churches and convents, all of which follow a similar style. Among the more important of the modern public buildings, the post office and the building occupied by the Direccion General de Telegrafos attract attention. The penitentiary of San Pedro is a large modern structure, and a visit to its various wards is an interesting experience. It was built during the administration of President Pacheco, who laid the cornerstone on July 15, 1885. It covers nine thousand square mètres, and the interior is divided into two separate wings, one for men and the other for women. The ventilation and sanitary conditions are fairly good, and the inmates are well

cared for.



CALLE DEL COMERCIO, LA PAZ.



SUBURBS OF LA PAZ, WITH VIEW OF ILLIMANI IN THE DISTANCE.

The National Custom House, which occupies what was formerly part of the cloister of San Francisco, is one of the public buildings which is constantly increasing in importance as the commercial life of

the city develops and extends. It is the centre of a busy section; just across the street, an open-air market attracts the miscellaneous crowd which is a feature of “Cheapside” all over the world. The principal market occupies the site of the former convent of the friars of Saint Augustine. It is centrally located, and is a sight worth seeing on the popular market days. Not only is the market building full to overflowing, but all the neighboring streets are packed with people from one end to the other. Groups of vendors sit along the edge of the curb, with their vegetables, fruits, and flowers spread in front of them on the ground; and as there is often a whole family in charge of a bunch of flowers, the conversation necessary to close even the smallest bargain would tax the vocabulary of a diplomat. Politeness will often do more than money to accomplish a desirable purchase. The question of disposing of her stock seems to be the least of the marketwoman’s thoughts. Apparently, she seeks first a congenial atmosphere, where she can share in the general gossip, and then she disposes of her baby,—there is nearly always a baby, a cunning little brown creature, good-natured and wide-eyed, and wearing little more than a knitted cap with earflaps, which finishes in a sharp cone on the crown of its tiny head,—and she is ready for all who come, and equally contented whether anyone buys or not, so far as one can tell from her countenance. As the crowd in the market place often includes sightseers and their friends, it is not unusual to encounter high hats and frock coats, Parisian daintiness and tourist severity, in the midst of the more permanent features of the market, and the effect is like a glimpse of Broadway or Piccadilly in a Turkish bazaar—though the prevailing type of marketwoman is more

Japanese than Turkish. The “color scheme” of the La Paz market is one of ravishing splendor. It glows and radiates like a moving prism under the strong light of the sun on the high plateau. Wherever there is color it seems intensified, and the bright blues, yellows, and greens of the *ponchos* and voluminous velvet skirts are not more persistent than the tones of the adobe walls in this neighborhood, painted to match the costumes. Even the vegetables and the flowers appear dyed in the deepest hues; the sky is bluer, the fleecy clouds are whiter; it is as if Nature amused herself in this little corner of her domain by putting great splashes of color on everything, to offset the severity of her grays and browns in the dreary stretches of highland plain which she has so prodigally bestowed on Bolivia, and which geographers call the Altaplanicie.

Leaving the market reluctantly, as foreigners usually do, a sightseeing tour takes one to numerous other buildings of interest, among them the Military College in the Alameda, the School of Medicine, the Intendencia de la Guerra, or War Office, the university, the Museum and Public Library, and the spacious rooms of the Geographic Society of La Paz, the best-equipped institution of its kind in this part of the country. The Municipal Theatre is one of the city’s attractive features, and the principal club is the favorite resort of the most prominent men in political, financial, and literary circles. It is exclusively a man’s club, though receptions and balls are given from time to time to which the families and friends of the members are invited. A few months ago the distinguished courtesy of honorary membership was extended to two North American ladies, the first “petticoats” to invade this Eveless paradise with the rights of membership. It afforded

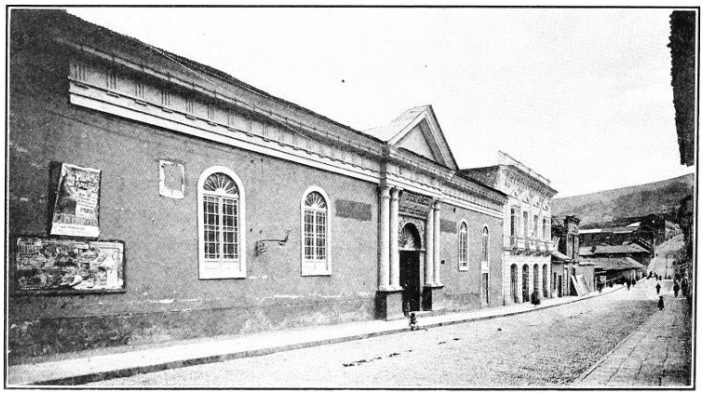
an opportunity to see the club under the best auspices; and the experience served to prove that the best clubs, like the best gentlemen, are much the same the world over, whether housed in marble palaces or amid more modest, and often more comfortable, surroundings. The club building overlooks the Plaza Murillo and its windows command a view of the evening promenade, when La Paz society takes its outing under the trees of that pretty park. There are ten plazas in the city, several of them beautiful: the Plaza Alonzo de Mendoza was the Churupampa of the inhabitants of Chuquiapu before the Spaniards came, and is a popular resort for the people of this district; it is in the northwestern part of the city, near the church of San Sebastian. Although one fails to notice at first that La Paz is crossed not only by the Chuquiapu, but by other small rivers, this fact is made prominent as attention is called to the existence of no less than twenty-one bridges over these streams in various parts of the city. The bridges are of solid construction, that of San Francisco being of iron, and of French manufacture. Nearly all the others are of stone construction.

Commercially, La Paz is the most important city of Bolivia, and everything indicates an increase in international trade. A Chamber of Commerce has been organized to promote business interests, and the existence of six banks and several banking agencies facilitates commercial transactions. The industrial enterprises of the city are growing, the annual production from its manufactures being estimated at five million bolivianos, though industrial development is in its infancy. To the prefect of the department. General Fermin Prudencio, is due much of the credit for public

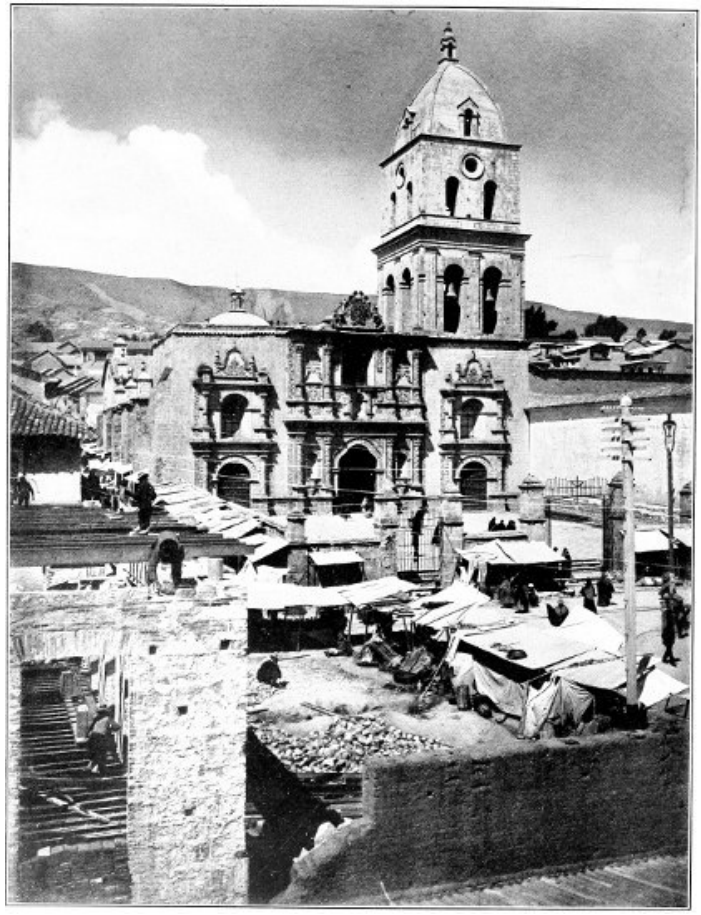
improvements inaugurated within the past few years. A Municipal Council, composed of twelve members, has charge of the affairs of the municipality. The city is lighted by electricity, and has a complete telephone system. It has some modern conveniences which would be entirely unlooked for in the far-away city of La Paz, even at the present period of universal progress. Imagine the surprise of finding a trolley car waiting at the Alto station when one arrives from Lake Titicaca, ready to take one "coasting" down an incline of one thousand five hundred feet and around swinging curves, at a rate of speed that makes automobiling tame sport! A telegraph system which permits a private conference at one's leisure with the remote department capitals, while seated in a comfortable *sala* of the director-general's office, is a modern convenience not to be improved upon. Hotels provided with electric lights and electric bells, with telephone and messenger service, as at the Gran Hotel Guibert, are not so behind the times as we are taught to believe everything must be which is encountered beyond the highways of travel. We are very proud of the modern conveniences which we enjoy in the great cities of North America and Europe, such as manufactured ice in summer, and fruits shipped from the tropics for the Christmas treat; but La Paz sends messengers in the morning to the ice fields of Illimani and to the fruit farms of her valleys, and these luxuries are brought back in time for dinner, fresh from the source of production.

There are few cities of South America which look out on a brighter prospect than the City of Peace. La Paz lies in the heart of South America, and when modern enterprise shall develop the vast resources of that almost unknown continent, then all railroads crossing it must pass through Bolivia and close to the

door of its Andean metropolis. A few years may be expected to work many changes, but though the patron saint of the Titicaca plateau may lose a very picturesque identity in the evolution of a more modern type, there will always be a rare and peculiar charm about this eloquent symbol of New World ideals, “Nuestra Señora de La Paz.”



INSTITUTE OF HYGIENE AND BACTERIOLOGY, LA PAZ.



CHURCH AND PLAZA OF SAN FRANCISCO, LA PAZ.

CHAPTER IX

INTELLECTUAL PROGRESS—LITERATURE, ORATORY, ART, AND MUSIC



SEÑOR DON JOSÉ ROSENDO GUTIERREZ.

Cradled in revolution and nurtured with difficulty under the most adverse conditions, the intellectual life of Bolivia has, in spite of all obstacles, developed in both strength and beauty. In literature, oratory, art, and music the nation has given proof of surprising activity. Under Spanish rule, books were almost an unknown luxury, and with the exception of the few that were brought into the country surreptitiously from time to time, prayer books and the lives of the saints constituted all the literature to be obtained. One of the earliest influences in

bringing about the War of Independence in South America was the secret distribution among the educated classes, and particularly among the students of the University of Chuquisaca, of the books written by Voltaire and the Encyclopædists, and brought over to America by wealthy people of Chuquisaca and Potosí, who, while visiting the French capital,—then, as now, the Mecca of wealthy South Americans,—had imbibed the liberal ideas so popular in France in the latter half of the eighteenth century, ideas which lighted the first spark in the mighty social conflagration that wrecked the aristocratic institutions of France, and illumined the political skies of two continents in the reflection of its blaze. But the majority of the people had little opportunity and less training for the appreciation of literature, and all efforts toward literary expression were confined to religious writers. Then, for half a century after the establishment of the republic, the unsettled political and social conditions were not favorable to intellectual development, so that it is only within a quarter of a century, or less, that Bolivian literature, art, and music have received uninterrupted encouragement.



SEÑOR DR. NICOLÁS ARMENTIA, BISHOP OF LA PAZ.

But at every period of the nation's history there have been writers of talent, orators who have thrilled by the grace and fluency of their magnetic speech, and earnest students of art and music. Poets have sung their sweet carols amid the smoke of the battlefield and under the harsh discipline of poverty and neglect. Indeed it seems that adversity is often the friend of poetic inspiration, and that the poet was right who said:

> "Great souls are cradled into poetry through wrong,
> They learn in suffering what they teach in song."

If art and letters flourish best among the nations which enjoy peace and prosperity, the genius that inspires them does not always develop under the same conditions in the individual. The muse is oftener wooed by the sorrowful than the gay, and her kindest smile is not for the palace of pleasure and mirth, but for the soul that is lonely. The merriest

stanzas are written with heartache or in bitterness of spirit, and the world is charmed by epigrams that have blossomed out of mental and moral anguish. Probably the time of peace and plenty is more propitious for poetry, because it comes after a period filled with events and marked by conditions that make poets and philosophers out of all available mentality.

Don Ricardo Bustamente, who, according to a distinguished Spanish critic, was the chief of Bolivian poets, wrote the best of his inspired verses just after the most unsettled period of the republic. He wrote only as a pastime or a distraction from the duties of a busy statesman and diplomat, for he filled important offices of the government, both at home and abroad, at one time occupying the office of Cabinet minister. One of his later poems, regarded by some as his masterpiece, is an epic entitled *Hispano-America Libertada*, which he published in 1883, on the occasion of the centenary of Bolivar, in homage to the memory of the great liberator. Don Mariano Ricardo Terrazas, author of *The Siege of Paris* and *Mysteries of the Heart*, and Manuel José Cortés, contemporaries of Bustamente, wrote better prose than poetry, but the unhappy poet Galindo, the poet Tovar, and Luis Vila are remembered among the noted writers of verse. The same period gave to posterity the poet Don Mariano Ramallo, who like Bustamente, wrote only in rare intervals of leisure, his duties as minister of the Supreme Court occupying most of his time. He was devoted to literature and founded a society, La Colmena, to which the aspirants to literary fame were proud to belong. He was a journalist of considerable talent, the editor of the *Official Gazette* during the administration of General Ballivian, and later editor-

in-chief of *La Epoca*, the first and one of the most important dailies of Bolivia. Don Felix Reyes Ortiz, a contemporary of Bustamente and Ramallo, was not only a graceful writer of poetry, but a brilliant orator, a journalist, and a literary critic of distinguished ability, and one of the ablest jurists of his time. His versatility was remarkable. Like Benjamin Vicuña Mackenna, of Chile, he seemed to possess the gift of prolific genius, and his writings include political essays, poetical compositions, and books on religion, law, and education, besides editorial articles on an infinite variety of subjects published in numerous newspapers of which he was the founder and editor. He also published several statistical works, and was president of the Circulo Literario of La Paz, one of the many societies organized by the littérateurs of Bolivia. Don Serapio Reyes Ortiz, a brother of Don Felix, is also to be counted among the intellectual leaders of his country, though noted more particularly as a diplomatist and jurist than as a writer. Few Bolivians have contributed in a greater degree to the intellectual advancement of their country, and none has been more constantly identified with its history in the past thirty years, during which he has held office as minister of foreign affairs, president of the council of state, minister plenipotentiary to Peru, and vice-president of the republic.



THE VISION OF SAN CAYETANO. OLD PAINTING ON COPPER, CATHEDRAL OF SUCRE.

Prominent among those who have rendered important services to the state as well as to literature, Don José Rosendo Gutierrez is remembered as a lawyer of great talent, a diplomat and one of the best known Bolivian writers. Having acquired a large fortune in the practice of law, Señor Gutierrez was able, in his later years, to gratify a long-cherished desire to collect a library of Bolivian literature, and at his death he left as a bequest to his daughter, Señora Doña Hortensia Gutierrez de

Pinilla, one of the most complete collections extant of books on Bolivia. The work to which he devoted the last years of his life was the compilation of a Bolivian bibliography, for which he secured a list of two thousand books and pamphlets, about seventy-five per cent being pamphlets, nearly all of them written by Bolivians. Political literature predominates, then follow, in the order of production, novels, legends, and miscellany, there being comparatively little of a historical or scientific character. The immense service rendered to the intellectual interests of the country by this collection and tabulation of the national literature can hardly be estimated. The plan of the work is divided into three parts, the first of which embraces all books and pamphlets published in Bolivia, or on subjects relating to Bolivia from the year 1825 to the present day; the second comprises all periodicals, with notices as to their duration, objects, contributions, etc.; and the third includes all South American publications written by South Americans which require to be consulted in a study of the races, customs, and institutions of the country. During a career of unusual activity, Señor Gutierrez still found time to write verse, and his *Songs at the Foot of Illimani* are gems of sentiment. He was senator for La Paz during the last years of his life. He had the honor to receive more foreign decorations and titles than any other Bolivian, being Commendador of the Order of the Rose, Chevalier of the Order of Leopold, Chevalier of the Legion of Honor, and a member of many historic and geographic societies. He was a self-made man, having begun life amid the most adverse circumstances, and achieving by his own efforts the highest honors paid to intellect and moral character.



SEÑOR DON EVARISTO VALLE.

Another noted bibliophilist, Don Vicente Ballivian y Rojas, has rendered invaluable service to his country by the collection and publication of manuscripts written on the history of colonial times and of the earlier years of the republic. Owing to blindness, the enthusiastic scholar was obliged to give up his work after finishing the first volume of the *Archivo Boliviano*, which was published in Paris in 1872. Señor Ballivian y Rojas was the first of his countrymen to undertake this kind of work, in which he has been succeeded by many others. The present minister of colonization and agriculture, Don Manuel Vicente Ballivian, is, like his illustrious father, a bibliophilist. He has collected everything written on the subject of his country that is of value for reference and general reading, and the Geographic Society of La Paz, of which he is president, has a complete library of information on Bolivia, whose

most important works are those written by himself.



SEÑOR DON NATANIEL AGUIRRE.

Don Gabriel Réné Moreno, a native of Santa Cruz de la Sierra, who has been for many years a resident of Santiago, Chile, where he is librarian of the Instituto Nacional, and Don Samuel Velasco Flor, of Potosí, who resided in Sucre for a long time before his death, each in his own way collected books on Bolivia or of Bolivian authorship, and accumulated large and useful libraries. Señor Velasco Flor was not only a bibliophilist, but a linguist, and had a perfect knowledge of the Quichua language, a rare accomplishment even in Peru and Bolivia. Few scholars have devoted special attention to the primitive languages of the country, and those who have undertaken this task deserve great credit. The illustrious Bishop of La Paz, Dr. Nicolás Armentia, possesses probably a more extensive knowledge of

the languages and dialects of the various Indian tribes in Bolivia than any of his fellow countrymen. He has travelled through the wilds of the interior, between the Beni and the Madre de Dios rivers, having made the navigation of the Beni to its source, "with his bundle of clothes, his food, and his sextant strapped on his shoulders, his breviary in one hand and compass in the other," says his biographer, Carlos Bravo. The many years which he devoted to missionary work in the Acre region, and to establishing missions in the most remote districts, also afforded great opportunity for study. As the fruit of his journeys he has written several important books, of which *Lenguas Americanas* is one of especial value to students of philology and ethnology. The Church has among her most illustrious dignitaries several writers and orators of extraordinary talent. The late Archbishop of La Plata, Dr. Miguel Taborga, was a classical scholar and a member of the Spanish Royal Academy; he was a noted polemist, and had no rival in the press or in public debate. As Archbishop of La Plata and senator for the department of Potosí, he was a power in ecclesiastical and political circles; and when his learned predecessor, Archbishop Puch, who, like himself, was a native of Sucre and one of the brilliant orators and writers of Bolivia, was called to Rome to attend the Council of the Vatican in 1869, the then Canon Taborga accompanied him, receiving many honors in Italy, Spain, and France, where his intellectual talent had become known. He wrote articles for the chief Catholic reviews of Europe, in addition to editing *El Cruzado*, the principal organ of the Church in his own country.



OLD PAINTING IN THE MINT OF POTOSÍ, PRESENTED BY CARLOS IV. OF SPAIN.]

Potosí has the honor of giving to the nation several of her most gifted writers, orators, and politicians, among them Don Tomás Frias, the Jefferson of Bolivian democracy, whose memory is treasured with great affection by his countrymen. Twice he was called to the office of chief executive, though he never coveted the honor; he was noted for his integrity and industry, as well as for his intellectual genius. A contemporary of the grand-marshal of Ayacucho, having been born in 1804, he lived to battle for the best principles of republican government through a long lifetime, closing his distinguished career in exile, after the *coup d'état* of General Daza, which, as previously stated, deprived Bolivia's "Grand Old Man" of the supreme magistracy in 1876, his death following, in Florence, Italy, in 1884. As soldier, financier, diplomatist, minister of state, and president of the republic, his arduous duties afforded him little leisure. Yet he constantly wrote articles and pamphlets on political subjects, his style being clear and concise, as it was in speaking. He was an orator who convinced as much by the force of his logic as by the vigor of his diction.

It is often said of the Latin-American that he is a born orator, to whom the demand for a speech is as easily complied with as a request for the time of day; given the inspiration of an attentive audience, whether on the floor of Congress, in the balcony overlooking the plaza, or at the much-favored *banquete*, his native gift of language leads him away into realms of oratorical imagery, far beyond the "ken" of the stuttering Saxon, through which admiring listeners follow until a particularly well-rounded period brings a picturesque or startling climax and the spell is broken by an enthusiastic *Viva!* or a more dramatic demonstration. The middle of the last century produced in Bolivia some of the most brilliant diplomats and orators in the history of Spanish America. Casimiro Olañeta, who is regarded as having been among the best public speakers of his day, and Evaristo Valle, whose eloquence was the pride of his friends and the despair of his enemies, were but two of a brilliant galaxy of polemists who made the forum largely responsible for the kaleidoscopic changes which affected Bolivian politics during the first twenty-five or thirty years of the republic.

Not less distinguished as an orator, and regarded by many of his countrymen as entitled to the highest place among the statesmen and diplomats of the republic, Don Rafael Bustillo belonged to the group of leaders in politics who contributed to the strength and stability of the government during the most trying period of its history. First appointed minister in the cabinet of President Belzu, he was afterward minister in the cabinets of Presidents Achá and Adolfo Ballivian, his place in Ballivian's cabinet being filled after his death, in 1873, by Pantaleón Dalence, Bolivia's most famous finance minister, who

was later made president of the Supreme Court. Rafael Bustillo was not only an orator of remarkable talent, but a writer also, as were many of the public men of his time. Don Lucas Mendoza de La Tapia, also an orator, was, like Bustillo, a prominent participant in the events of the troublous period preceding the government of President Adolfo Ballivian; he was associated with the revolutionary movement which finally overthrew President Melgarejo, and later he advocated in Congress, with the eloquent oratory of which he was master, the system of federal government for Bolivia. He was opposed by Evaristo Valle, and the clash of these two brilliant wits made the sessions particularly interesting. It would be impossible to indicate, among many really gifted orators, those to whom the nation is most indebted for political reforms. Eloquence is confined to no party or clique, and in every administration there have been leaders, both in the government and in the opposition, who have held their audiences in thrall. Julio Mendez, Juan Crisostomo Carillo, Jorge Oblitas, Casimiro Corral, Mariano Reyes Cardona, Antonio Quijarro, and others, through the force of brilliant intellect and patriotic sentiment, have rendered invaluable services to their country. Julio Mendez, not only as an orator, but as a diplomat of superior talent and a skilful journalist, has contributed to bring about notable political reforms.



SEÑOR DR. JOSÉ MARIA SANTIVÁÑEZ.

Conspicuous among these fiery controversialists, but rather because of the contrast which marked his style in debate, Don Mariano Baptista has been compared to Castelar as an orator, brilliant, calm, and persuasive. Beginning his career in the early fifties, he has lived to see the development of a sound political system out of the warring elements, which at one time threatened the stability of the republic. A statesman and diplomat, he has served his country as a member of the Chamber of Deputies, as senator, minister plenipotentiary, member of the Cabinet, vice-president and president of the republic. A staunch conservative in politics, he became the leader of his party and has never wavered from the principles adopted at the outset of his career, when, as the political supporter and faithful friend of the dictator Linares, he accompanied his beloved chief into exile and closed his eyes in the last sleep. One of

the most distinguished figures among the intellectual leaders of his country, he possesses rare gifts of mind and heart, and is noted for decision of character and loyalty to his principles. He has visited most of the countries of the Old and New World, where he had an opportunity of studying society and politics under all forms.



GENERAL DON ELIODORO CAMACHO.

Don Nataniel Aguirre was one of the leading statesmen and orators of his day, and quite the greatest historical novelist of Bolivia. He was born in Cochabamba in 1843, and, like his father, Miguel Maria de Aguirre, who was a famous political leader, he began his public career at an early age. While still in his teens he took his degree in the university and began the practice of law. Ten years later he was elected a deputy to the national Congress, where he became a central figure in the debates, his advanced ideas, enthusiasm, and eloquence distinguishing him

as a man of mark. He belonged to the federalist party of which La Tapia was the chief, and which found its strongest supporters in Cochabamba and La Paz. When the War of the Pacific began he was called from the prefecture of Cochabamba to the ministry of war, and he directed the organization of the army sent to repel the Chilean invasion. He was president of the national convention of 1880, which proclaimed the national constitution as it now stands. After a career of extraordinary brilliancy, he died at the early age of forty-five, while on his way to Brazil to represent his government at the imperial court of the Emperor Dom Pedro II. As a writer, and particularly as a novelist, Nataniel Aguirre ranks among the best, not only in Bolivia, but throughout South America, and the celebrated Argentine statesman and critic, Bartolomé Mitre wrote of his novel *Juan de la Rosa*, a romance of the Independence, that it is "the most beautiful production of talent and good taste in romance that South America can claim." It is remarkable that no copy of this novel can be found in the book stores of Bolivia, so pronounced is the preference here as in all South American countries for French literature before even the best Spanish productions. The "prophet without honor in his own country" seems a universal example of at least one shortcoming of humanity. Nataniel Aguirre is the author of other charming books, chiefly histories and historical novels, all of which are out of print, only a few copies remaining in the possession of friends and literary admirers. One feels tempted to make a severe criticism of this failure to popularize the works of native authors; but it must be remembered that the best North American writers received their first recognition in England, and one of the most popular

of English novels, *Trilby*, won fame for the author in America before it was counted among the successes in London book shops. Another temptation to criticism is excited by the fact that although there are many able and entertaining writers on historical subjects, no adequate history of Bolivia has yet been written. In some cases the modesty of the author has forbidden him to claim even as much honor for his work as it deserves; and excellent histories of certain periods have been published as *Studies*, *Compendiums*, *Essays*, and merely *Notes*. Apparently, however, few have been able to write without strong prejudices. Nearly all the principal historical works give evidence of marked talent for description. J. M. Cortés, the author of an *Essay on the History of Bolivia*, and L. M. Guzmán, author of an *Elementary History of Bolivia*, are among the most important writers on general events. José Maria Camacho and José Macedonio Urquidi have written school histories of considerable value. The government is trying to stimulate ambition in this direction by offering an important premium for the best history of Bolivia. Several historical writers have devoted their attention to some particular period and have produced biographical and political essays of real merit.

Dr. José Maria Santiváñez, in common with most of the noted writers of his country, was a politician and a diplomat, as well as a historian of distinction. Born in 1815, he belonged to the “turbulent period” of Bolivian politics. He was a deputy to Congress during the administration of General José Ballivian and, later, during that of President Córdova. President Linares appointed him Prefect of Sucre and, later, Prefect of La Paz. Recognizing his gifts as a diplomatist, President Linares soon afterward sent

him as chargé d'affaires to Chile, where he remained only until the downfall of Linares and the election of General Achá to the presidency. He opposed the tyrannical government of Melgarejo, and, being defeated, left the country, and remained away two years. He was a candidate for the presidency at the close of Tomás Frias's term, and would have been elected but for the revolution which gave its leader, General Daza, the opportunity to seize the executive power. In the celebrated convention of 1880 he was a leading participant, as the representative from Cochabamba. His biographies of General José Ballivian and Don Adolfo Ballivian are among the most important historical works of his time. He wrote also on boundary questions, public instruction, finance, and other subjects. He died in Cochabamba in 1898, aged eighty-three years.

Belisario Salinas, a contemporary of Dr. Santiváñez, and a candidate at the same time for the presidency, is another brilliant statesman who has contributed to the national literature. Although defeated by Daza, he was vice-president, and acting president for a time, during General Campero's administration. The government of General Daza allowed little freedom of opinion to writers, and two authors, Jenaro Sanjinés and Nicolás Acosta, were imprisoned for ardently defending municipal rights. Don Jenaro Sanjinés, a statesman of distinction, like José Maria Santiváñez, has also written important biographies. His most valuable works are *Notes on the History of Bolivia during the Administration of General Agustin Morales* and *Notes on the History of Bolivia during the Administrations of Don Adolfo Ballivian and Don Tomás Frias*. The Sanjinés family, of which there are branches in Sucre, Cochabamba, and La Paz, is one of the most gifted in Bolivia. Ignacio de Sanjinés

wrote the words of the national hymn during the administration of General Santa Cruz; General Ildefonso Sanjinés was minister of war under President Morales, and a leading politician; Saturnino Sanjinés, who died in Sucre in 1893, was president of the Supreme Court of the republic, and a learned writer on jurisprudence; Bernardo Sanjinés has written important works on industrial development; Victor Sanjinés, postmaster-general, and Abigail Sanjinés, eldest son of the historian, the Bolivian consul-general in New York since May, 1906, are among the leading politicians and journalists. The government of the dictator Linares is the subject of an interesting biography by Antonio Quijarro, a Potosino. Quijarro belonged to the period of the great Olañeta, with whom he was associated in the publication of *El Siglo*, in company with the poets Daniel Calvo and Ricardo Mujia, to whom Bolivia owes many inspired verses; Ricardo Mujia is held by some critics as the best Bolivian poet.



THE BEHEADING OF SAINT PAUL. AN OLD PAINTING IN THE CATHEDRAL OF SUCRE.

The city of Potosí has been the centre of numerous important political events, from the time when the Vascongados and the Vicuñas fought their battles there until the present day. A history of the city has been written in charming style by J. L. Jaimes, who, as “Brocha Gorda,” contributes to the best literary periodicals of South America. His work on Potosí contains historical anecdotes, traditions, and legends

of the Imperial City, and is a valuable acquisition to the bibliography of the country. Potosí furnishes a fertile field for romance and legend, and many important writings of this character have been collected and published by Modesto Omiste, of Potosí, himself a clever author. With the title of *Cronicas Potosinas*, he has put into four volumes the best stories of the Villa Imperial, written by South Americans. Ricardo Palma, the Peruvian writer, the most celebrated of Latin-Americans in this class of literature, contributes more than a dozen traditions. Vicente G. Quesada, Nataniel Aguirre, Benjamin and Fidel Rivas, Benjamin Blanco, Manuel J. Cortés, J. M. Camacho, Julio César Valdez, "Brocha Gorda," Luis Manzano, José David Berrios, Pedro Calderón, Emilio Fernandez, Angel Diez de Medina, have written gems for the collection. José Manuel Aponte, in addition to writing several of the Potosí legends, has devoted his talent to historical description, and published recently an interesting account of the Acre revolution. Juan W. Chacon, a Potosino who knows his Cerro as the Londoner knows his Strand, adds greatly to the value of the *Cronicas Potosinas*, by numerous contributions, sentimental and satirical, among them a clever commentary on feminine vanity and its punishment in the tradition *Lo que puede una mujer*—"What a woman can do." La Paz, as well as Potosí, has been the subject of historical and romantic essays and sketches, the best of these being the *Monografia de la Ciudad de La Paz*, by Luis Crespo, who gives an entertaining history of the chief events which have occurred in the city from the conquest to the present day. Nicolás Acosta's *Guide to La Paz* is a useful book of reference. Eufronio Viscarra is the author of an interesting history of Cochabamba.



SEÑOR DON JUAN CARILLO.

The history of Sucre has been entertainingly and carefully written by Dr. Valentin Abecia, the second vice-president of the republic, with the title of *Historia de Chuquisaca*, under which it first appeared in the bulletin of the Geographical Society of Sucre, preparatory to publication in book form. It is a complete and authentic history of the capital of the Audiencia of Charcas, and as such is probably the most important historical work published on Bolivia in recent years. Dr. Abecia is a leader in the intellectual progress of his country, and has contributed to its advancement in science as well as in literature and politics. He is a medical authority of the first rank and has written important treatises on this subject; other noted writers on medical science are Drs. Julio La Faye, Andrés Muñoz, Isaac Aranibar, Cuellar, Quiroga, and Julio Rodriguez. The study of medical science has been greatly stimulated

within recent years, though it shows less progress than might be expected. Dr. Rodriguez, who is now senator for the department of Cochabamba, has been conspicuous not only in medical but political circles for the past thirty years or more. He was recently named minister plenipotentiary to Argentina, but was obliged to return and resign his post on account of illness. He was educated in the Medical College of Sucre, and has been professor of pathology and a member of the University Council of Cochabamba for many years.

A study of the biographies of Bolivia's leading men in all branches of learning reveals the fact that they have at some period of their careers filled government positions. Politics may be regarded as the great highway of intellectual progress, into which have thronged poets, orators, journalists, historians, scientists, and lawyers, in search of fame and fortune. Patriotism has been the keynote of poetry, oratory, and journalism; the historian has written for his party rather than for posterity; science has made slow progress chiefly because it is not easily associated with party politics, except in an impersonal way; though it is true that some of the best literature of Bolivia is that which relates to the science of government. Law, philosophy, and political economy have been treated by the best scholars of Bolivia, and of these a few may be named who rank as high in their profession as the best of their South American colleagues. The late Don Samuel Oropeza, by whose recent death in Sucre the nation lost one of her greatest jurists and most devoted patriots, was the author of important works, of which *Studies of Modern Science* and *Political Economy* are the best known. He wrote also on *Bolivian Finances* and a multitude of other subjects,

and possessed that rare gift of versatility which always affords a wide range for the expression of intellectual genius. Federico Diez de Medina has written a work, *International Law*, which the best European critics commend; and Agustin Aspiazu is the author of *Dogmas of International Law*, a production of considerable importance, published in New York in 1872. José S. Quinteros, the present minister of war, is one of the best writers on jurisprudence, and his *Administrative Law* is regarded as a work of great merit. José Manuel Gutierrez, author and journalist, wrote *Public Law*. Macario Pinilla, one of the foremost leaders of the government, and a lawyer of distinguished talents, who has the honor to be a member of the Royal Academy of Jurisprudence, of Madrid, is the author of several works on jurisprudence. Angel Moscoso is the author of a dictionary of jurisprudence; and Bautista Saavedra has published, among other scientific books, an interesting study of criminology. Melchor Urquidi writes on penal law, and Daniel Sanchez Bustamente, on *Principles of Law*. Antonio Loaiza, Rafael Canedo, Luis Arce, and others have contributed meritorious works on jurisprudence. Nearly all of the best works on scientific subjects have been written within the past twenty years, and the younger lawyers and politicians appear ambitious to raise the standard of national literature pertaining to law.

The vital question of boundaries, which has been an insistent and sometimes absorbing one in the history of Bolivia, has been the means of calling out especial talent, not only among the country's diplomatic representatives, but among the writers as well. The "literature of limits" is almost a complete library in itself, touching upon law, history,

geography, science, and a multitude of kindred subjects. It serves as a valuable reference library for posterity. Some of the most noted explorers have been the leading statesmen of the republic. Ex-President General José Manuel Pando has written an extremely entertaining and instructive description of his voyage to the rubber region, and is the author of many works of interest on the geography of the Territorio de Colonias, of which he is the present chief authority. Manuel Vicente Ballivian, the minister of immigration and agriculture, has written extensive reports of his journey to the Acre region. Don Felix Avelino Aramayo, Bolivia's most noted "captain of industry," and one of the leading diplomats, is the author of several works on Bolivian industries. For six years Señor Aramayo represented his country at the Court of Saint James, from 1897 to 1903, rendering important services to his government during that period. Previously he had been identified with politics as deputy to Congress; and in the famous Congress of 1880, which was convened by President Campero to reconstitute the Bolivian government in the face of the war with Chile, he took an active part in framing the new constitution. While minister in London, Señor Aramayo had on his staff as secretaries and attachés the brilliant and promising young diplomats, Ignacio Gutierrez Ponce, Chevalier of the Legion of Honor; Adolfo Ballivian, the son of the late president; Pedro Suarez, a plucky explorer of the Amazon tributaries; and Ramon Pando, the son of ex-President Pando. There is probably no writer on industrial conditions in Bolivia who has contributed valuable and comprehensive information in a more readable style.



SEÑOR DON AVELINO ARAMAYO.

Federico Blanco has written a charming book, which gives the biographies of the various naturalists and other explorers who have visited the Amazon region. The Blanco family have been identified with Bolivian literature, geography, and history from the time of the Independence, contributing greatly to intellectual advancement. Federico, Pedro, Benjamin, and Cleómedes will be held in honored remembrance for their superior gifts. Among the native explorers who have written on boundary questions, Francisco Iraizós is a recognized authority, as well as Daniel Campos, who in 1883 led an expedition to the Gran Chaco and founded colonies on the banks of the Paraguay River. Ernesto O. Ruck, the author of a general guide to Bolivia, has accumulated and compiled valuable material for general reference. Pedro Kramer, a clever author and scientist who lost his life while exploring the Amazon region, left the

first volume of a work on *Industry in Bolivia*, and the first volume of a history of Bolivia, which it is lamented that he did not live to complete. Octavio Moscoso is the author of a geography of Bolivia, and J. A. Palacios has given to posterity a most entertaining description of explorations made sixty years ago in the territory of the Beni, Mamoré, and Madeira Rivers. The latest edition of his works contains also those of his grandson, Abel Iturralde, with a scientific study of the waterways of northwest Bolivia. Santiago Vaca-Guzmán, the author of many books on a variety of subjects, writes also of the *Chaco Oriental*. Don José Aguirre Achá, who accompanied General Pando on his expedition to the Acre, is the author of a description of the journey in a book entitled *From the Andes to the Amazon*. He is not only a rising young politician, being *oficial mayor* in the *ministerio* of government and promotion, and a prose writer of distinguished talent, but is also a poet of great promise, inheriting the versatile genius of his father, the immortal Nataniel Aguirre. Nearly all Bolivian writers have contributed verse to the national literature, and have also been identified with political life. That politics and letters go nearly always hand in hand is not to be wondered at in a country of limited population, with only a small leisure class to encourage the development of purely intellectual talent. The pursuit of literature, even in the more remunerative highways, is a precarious career, unless supported by ample fortune or an assured income from some other source. This is true not only of Bolivia, but, more or less, of all countries.



PAINTING PRESENTED BY CARLOS IV. OF SPAIN TO THE MINT OF POTOSÍ.

Journalism has been, and still is, a popular stepping-stone to young politicians, and the most brilliant statesmen and diplomats of Bolivia have, with few exceptions, been connected with newspaper work at some period of their career. The Bolivian newspaper is still a political organ rather than a purveyor of news, in this respect resembling the majority of South American journals. On the other hand, it is free from the abhorrent features of a press over zealous to give to the public the minute details of every occurrence in society, however loathsome they may be. On the whole, the Bolivian newspaper with its brief paragraphs of cable news, its more or less limited account of the day's events at home, and its predominating political features, with, perhaps, a poem or two to give it literary flavor, is to be preferred by the normal mind to the sensational columns, glaring headlines, inartistic and altogether absurd illustrations, and bulky advertising pages of the extreme type of metropolitan dailies in North America.

Although the printing press was prohibited in the colonies during Spanish rule, except for the use of

the Church in promoting Christian propaganda, the patriots succeeded in establishing a periodical during the War of the Independence, *El Telégrafo* being founded in 1822. The first daily paper published in the republic was *La Epoca*, of La Paz, which was founded soon after the war, and counted among its editors at one time the brilliant Argentine writer Bartolomé Mitre. During the administration of General José Ballivian it was edited by A. Quintela, Domingo Oro, and Mitre. Later, the famous journalist and diplomat Felix Reyes Ortiz took the editorial management. This gifted writer was the founder and editor of at least half a dozen newspapers, among others, *El Constitucional*, *La Voz de Bolivia*, *El Consejero del Pueblo*, and a humorous journal, *El Padre Cobo*. He edited *La Reforma*, of La Paz, and was president of the Circulo Literario, a society founded in La Paz for the promotion of literature. The leading writers of Sucre had also their literary society, called La Colmena, meaning "the beehive," to which the poets and journalists of the day belonged. It was organized in the house of the poet Mariano Ramallo, and counted among its members the most prominent men of the capital. The literary organ of the society was named *La Colmena de Sucre*, in which the best prose and poetry was published and reviewed. Among the earliest periodicals of Bolivia was *La Estrella*, of Sucre, founded during the first years of the republic, and edited for a long time by Don Domingo Delgadillo, who began his public career during the administration of President Sucre, and was a member of President José Ballivian's Cabinet, in company with Don Tomás Frias, Don Basilio Cuellar, General Perez de Urdininea, all prominent in the politics of that time. *El Siglo* was the name of another periodical of Sucre, founded in the early

fifties, and in 1863 *La Aurora Literaria* was added to the list of Sucre's literary journals. Don Jorge Delgadillo founded the last-named journal, and associated with him in its publication were Don Belisario Loza Santa Cruz, afterward editor of *La Estrella*, Don Mariano Ramallo, the poet, and Don Luis Pablo Rosquellas, one of the brilliant writers, who was also a statesman of distinction as minister of the Supreme Court of the republic. Jorge Delgadillo was the founder of *La Juventud*, *La Abeja*, and *La Floresta*. In 1857 the *Boletin Republicano* was founded by Don Daniel Calvo to support the government of the dictator Linares. Daniel Calvo has been called the Lamartine of his country. He was not only a poet and journalist, but a clever statesman, having been a minister in the Cabinet of President Adolfo Ballivian and his successor, Tomás Frias, a deputy to several Congresses, a leader in the national convention of 1880. He was the author of a beautiful legend in verse, *Ana Dorset*, and of many graceful sonnets. Another poet, Dr. Luis Zalles, president of the Superior Court of La Paz, was the founder of several periodicals, and is greatly esteemed as a writer of both prose and verse.

La Revista and *La Razon*, of Cochabamba, were among the best periodicals of the day, twenty years ago. Nataniel Aguirre and other leading writers contributed to their columns. General Camacho founded *El Cazador* in the same city. *El Heraldo*, of Cochabamba, founded in 1877 by Don Juan Francisco Velarde, is still published by him, and has a general circulation in the department. The founder and editor is one of the best-known journalists of Bolivia. A native of Santa Cruz de la Sierra, he has occupied important posts in the service of his country at home and abroad. He was minister of

foreign affairs in President Pacheco's Cabinet, and minister to Brazil during President Arce's government. He has been to the United States several times in a diplomatic capacity. *El Tiempo*, of Potosí, founded by Modesto Omiste some years ago, is still in existence, though most of the newspapers and periodicals named in the preceding list have given place to others. *El Cruzado*, the Church paper, which was founded many years ago by Dr. Miguel Taborga, and edited by him until his death, is among the few which have survived and increased in circulation and prestige.

The history of Bolivian literature was written some years ago by Santiago Vaca-Guzmán, one of Bolivia's best poets and novelists; but like so many other literary productions of Bolivian authors, the book is out of print, and not a copy is to be had, unless, by rare chance, some friend of the author may have preserved one. The greatest difficulty is experienced in Bolivia in securing copies of even the best books, as only very limited editions have been printed, and these seem to have vanished in an amazing manner; it is true that books are published at the author's expense, and few authors care to assume the responsibility of disposing of a large stock.



SEÑOR DR. JULIO RODRIGUEZ.

New literary societies have succeeded La Colmena, and its journal no longer exists. Sucre now has a Centro Literario and an excellent literary review, *Vida Nueva*, printed in colors and handsomely illustrated, which is one of the most creditable productions of periodical literature in South America. It is edited by a group of young poets who have contributed gems of prose and verse to the national literature. Adolfo Guardia Berdecio, Armando D. Alvarez, Claudio Peñaranda, and José A. de Jáuregui are the editors, and among the contributors are writers of note from all parts of the republic. Chief of these is the poet Tomás O'Connor d'Arlach, senator from Tarija, who himself founded and edited at least two periodicals; one of them, *La Estrella de Tarija*, is still in existence, though the other, *El Independiente*, of Sucre, suspended publication some years ago. He has been a

contributor to the literature of his country for thirty years or more, during which he has written history, biography, and poetry with prolific pen. His style is graceful, though his poetic composition is delicate rather than vigorous, and is suggestive, in its sadness, of “the throne where sorrow sits.”

Vida Nueva is distinctly a modern periodical, and the outlook is bright for its permanent success. Prominent among the collaborators is Mariano Enrique Calvo, regarded by many as the best prose writer of Bolivia. Julio Zamora, deputy from Chuquisaca to the national Congress, who is also one of the principal collaborators, has written articles for the best periodicals during the past ten years, and, though a young man, has made his influence felt in literary circles as well as in politics. *El Eco Moderno*, *La Revista de Bolivia*, *La Nacion*, and other journals have published essays and poems from his pen. Angel Diez de Medina, Andrés Torrico, Jorge Mendieta, Benjamin Guzmán, C. Guillermo Loaiza, Réné Calvo Arana, José Raña, Alfredo Jáuregui Rosquellas, Juan Manuel Sainz, and the editors of *Vida Nueva*, previously mentioned, are among the nation’s writers of prose and poetry. There are more than fifty writers of verse in Bolivia, of whose genius a Spanish critic says: “Generally, the Bolivian muse is incorrect; but she has inspiration and brilliancy, and is sincerely impassioned.” The most recent novel of note written by a Bolivian author is *Vida Criolla*, by Alcides Arguedas.

The oldest newspaper now published in La Paz is *El Comercio*, though there are, in all, twenty-five periodicals issued regularly in that city, the principal dailies being *El Comercio*, *El Comercio de Bolivia*, *El Diario*, and *El Estado*. As La Paz is the centre of

political interest, being the seat of government, journalism is even more flavored with politics here than elsewhere, and the leading journalists are frequently politicians. Dr. Luis Salinas Vega, a familiar figure in social and political circles, was the founder of *El Comercio de Bolivia*, and may be regarded as the Nestor of the Bolivian press. Don Alfredo Ascarrunz, editor of *El Comercio*, is a diplomatist and an orator of distinguished ability. Don Carlos Villegas, editor of *El Comercio de Bolivia*, and Don Abel Alarcon, editor of *El Diario* and director of the National Library, are prominent in public affairs. The Circulo Literario no longer exists, and *La Revista*, which ten years ago was the flourishing organ of the Centro de Estudios, under the editorial management of Don Hiram Loaiza and Don Juan Mas, has been suspended; but a clever little *bibelot* is published, called *Tentativas*, which keeps alive literary sentiment in the City of Peace. Oruro has two daily papers, *El Tribuno* and *La Tarde*; Cochabamba has several, *El Dia*, edited by Don Bráulio Pinto, being one of the most important; *La Capital*, *La Industria* and *La Mañana* are the chief dailies of Sucre; *El Tiempo* of Potosí, *La Ley* of Santa Cruz, and *La Estrella* of Tarija, complete the list.



SEÑOR DR. ANDRÉS MUÑOZ.

The literature of Bolivia has had among its exponents more than one authoress and poetess, the most famous writer of the *bello sexo* having been Doña Maria Josefa Mujía, the blind poetess, who, in addition to original poems, made excellent translations of Victor Hugo and Lamartine. Doña Mercedes Belzu de Dorado, daughter of President Belzu, Doña Modesta Sanjinés, and Señorita Adela Zamudio have also written gems in both prose and verse. Señorita Zamudio, whose pseudonym is "Soledad," has not only produced exquisite poetry, but she has painted very beautiful pictures, and may be considered one of Bolivia's best artists.



INDIANS OF POTOSÍ. A PAINTING BY THE BOLIVIAN ARTIST, DON ANICETO VALDEZ.

The history of art in Bolivia is brief, but not without interest. During colonial times, when the capital of the Audiencia of Charcas was one of the principal centres of Spanish culture in the New World, it was not unusual for the wealthy residents of Chuquisaca and Potosí to possess paintings by the best masters of Europe. A few of these rare productions have been kept by families of the capital for generations, though the greater number have been disposed of. Some curious specimens of art of the Flemish school adorn the walls of several old public buildings; and in the mint of Potosí is a collection of paintings, presented to the Imperial City by the Emperor Charles IV. of Spain, and said to have been painted by Velasquez. In the cathedral of

Sucre hangs *The Vision of San Cayetano*, an oil painting on copper, which was brought over from Spain by one of the bishops of Charcas and presented to the cathedral. It is well preserved, and one of the best art critics of New York has judged it to be a work of great value. *The Beheading of Saint Paul* is the subject of another painting, also on copper, signed "Wolfaert," which is wonderfully preserved. Five beautiful old paintings hang in the church of Santa Teresa, of Cochabamba.

Sucre and Cochabamba have, perhaps, given to Bolivia her best artists. Don Avelino Nogales, who was born in Sucre in 1871, is one of the greatest painters of Bolivia. He studied art in Buenos Aires, and early showed signs of a remarkable gift in portrait painting, in which he excels. A full-length portrait of ex-President Baptista is among his most successful works. José García Mesa, of Cochabamba, is probably the best known of Bolivian artists, and by his death, a year ago, the nation lost one of its most gifted sons. His life was devoted to studying and teaching his beloved art. His initial attempts were exhibited in Sucre and Buenos Aires, and later he went to Europe. At Rome he succeeded in gaining an honorable place among the best artists, and two of his paintings, *La Ciociarra* and *Los Pescadores en el Tiber*, were hung in the Salon. The last-named was awarded Honorable Mention, and the artist was elected to membership in the International Artistic Association of Rome. He had the honor, while at Rome, of painting a portrait of Queen Margharita; and one of his paintings, a Saint Louis, was hung in the church of Yassy, after receiving the blessing of Pope Leo XIII. In 1885 he went to Paris and devoted his talent to portrait painting, in which lay his forte. His portrait of President Schenk, of Switzerland, now

hangs in the Legislative Hall of Berne. He painted portraits of several distinguished Europeans, achieving considerable success in his chosen field. Returning to Bolivia, he founded an academy of painting in the capital, under the protection of the government, but later he transferred it to Cochabamba, where it was established under favorable auspices, and was maintained until his death. He is the author of two historical paintings, *Murillo on the Gallows* and *The Martyrdom of San Sebastian*.

Among the artists who have recently achieved distinction are Aniceto Valdez, author of *Indians of Potosí* and other paintings of note, Carlos Berdecio, Saturnino Salamanca, Porcel, Sainz, Teodomiro Beltrán, and David García. The pupils of José García Mesa have, with few exceptions, done excellent work, Señorita Zamudio being one of the most talented of his class. Doña Eliza Rocha de Ballivian, who studied in Santiago, Chile, has produced several paintings of merit; and Don José Alvarez, caricaturist, Don Zenón Iturralde, Felix Jordan, Diego Carpio, Cristóbal García, Pompilio Barberí, and Tomás Morales have shown artistic talent of a high order. Sucre is the home of a most extraordinary genius in the person of an Indian, who, with no instruction whatever, has proved himself an excellent amateur sculptor, and whose statues adorn many private gardens and some of the public parks of the capital.

In music the Bolivian has shown the possession of much natural talent, though little instruction has been afforded, owing to the remote situation of the country and its limited relations with the great musical centres of the world. There are several

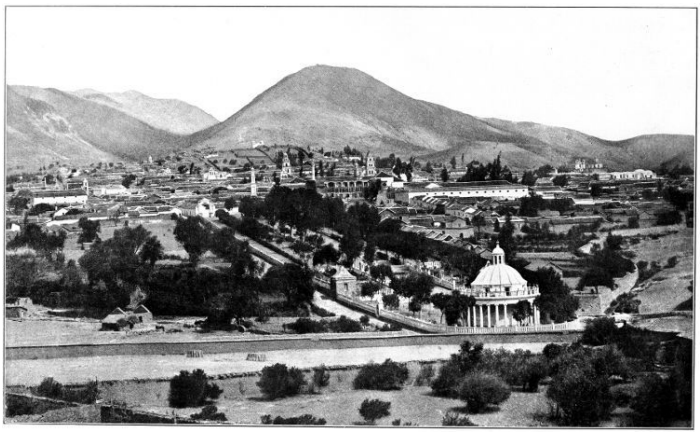
musicians and composers of note, though the soul of the nation seems to find its best expression in oratory and poetry, influenced, as Mantegazza says, by "the grandeur of nature around, the sublime spectacle of which exercises immense power over heart and brain, stimulating the culture of philosophy and poetry." Bolivia has produced talent of widely varying character, but the opportunity for development, especially in the study of art and music, has been restricted. The late Samuel Oropeza, when minister of public instruction, presented to Congress a plan for the establishment of an academy of music and the pensioning of Bolivian students of art and music to enable them to pursue their studies in the best schools of Europe; and the disposition is marked, on the part of the present government, to encourage talent in every field by the most judicious method. Of the composers who have dedicated their genius to music, Don Teofilo Vargas has achieved the greatest fame. His first successful composition was a brilliant waltz, in two parts, called the *Proceso Sejas*, which was written to commemorate a *cause célèbre*. It was published in Paris in 1890. A funeral march, written for the occasion of the obsequies of Bishop Granado, of Cochabamba, and published in 1902, is regarded as one of the author's best compositions. *Suspiros*, a mazurka published in Buenos Aires in 1902, and numerous other recent pieces, are very popular. He has composed religious music also, and is an expert violinist, interpreting the masters with great sympathy and intuition. Among other musicians of note are several who have also achieved success in politics and diplomacy, and who belong to the best-known families of the republic. Adolfo Ballivian is the author of *Rosy Dreams*. Graceful compositions have been written by Eloy Salmón,

Eduardo and Daniel Nuñez del Prado, José Bravo, Manuel Luna, and Francisco Suárez, author of the waltzes *Forests of the Beni*, *Glories of the Acre*, and other veritable gems. In patriotic music, the *Viva Bolivia!* written by Samuel Arce, and *Combat and Victory*, a military march by Francisco J. Molina, are among the best. Eduardo Berdecio is the author of the popular waltz *Potosí*, which is in great vogue, and he also wrote *Tus Ojos*,—"Thine Eyes,"—a very pretty waltz. José Lavadenz, Ercilia Fernandez, Juan J. Arana, Pedro Butrón, Dorado Belzu, Zenón Espinoza, G. Matienzo, and E. Ortega are young musicians with a promising future.

The intellectual progress of Bolivia has made most rapid strides within a very few years. There is much intellectual talent in the nation, and its expression needs only the encouragement which an interchange of thought and closer association with the outside world can give. Bolivia may yet produce Shakespeares, Michael Angelos, and Mozarts.



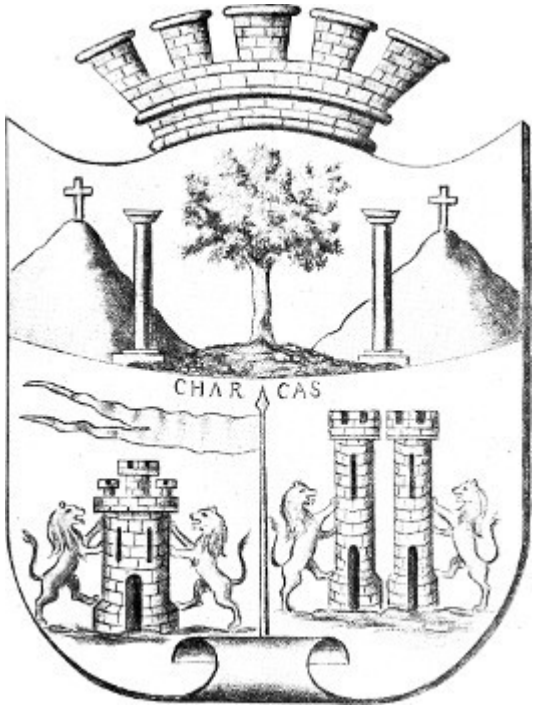
SEÑORITA ADELA ZAMUDIO, “SOLEDAD.”



VIEW OF SUCRE FROM THE SUBURBS.

CHAPTER X

SUCRE, THE CAPITAL OF BOLIVIA



COAT OF ARMS OF CHARCAS, NOW SUCRE.

To the traveller who views it for the first time from the distant heights of Huata, on the road leading to the capital from the north, the beautiful white city of Sucre looks like a dove in its nest, as it lies enclosed within the surrounding hills, gleaming in the bright sunlight under the clearest of skies. It is an enchanting picture, and the traveller involuntarily pauses to enjoy its exquisite harmony. Repose and beauty are expressed in the whole panorama which

spreads out before one at this magnificent vantage point. Nature is calm on the summits and in the valleys, the heavens are serene and smiling, and the fair city nestling there is a vision of delight. It impresses the imagination like the reading of a beautiful romance, the sound of sweet music, or a day-dream in June. A nearer approach gives animation to the picture, which is ever charming. Groups are seen to pass and repass on the busy thoroughfares; elegant equipages can be distinguished in the parks and along the avenues; and donkeys, resting in the shade, or trotting along with their loads, *cholas* and Indians with bundles on their backs, and children playing about the doorways, indicate the poorer quarters where work and rest have no separate abode. Here and there a tall chimney, with the smoke curling up from it, marks the site of the factory or mill, and shows that the spirit of enterprise is not wanting. Numerous church towers rise above the tiled roofs. Upon entering the capital, the foreigner's first impression is one of surprise that a city so remote from the centres of social and commercial progress in the Old and the New World should present such a modern appearance, with so many evidences of wealth and culture. The sight of paved streets, handsome public buildings, plazas, driveways, and private residences that are in some instances veritable palaces, shatters the preconceived ideas of this far away metropolis. Although situated in the heart of South America, from two to three days' ride by diligence from the nearest railway, and longer by muleback,—according to the season and the consequent condition of the roads,—Sucre is as European as any city of old Spain, and much more advanced than most of them. The glorious climate makes mere existence a delight, and

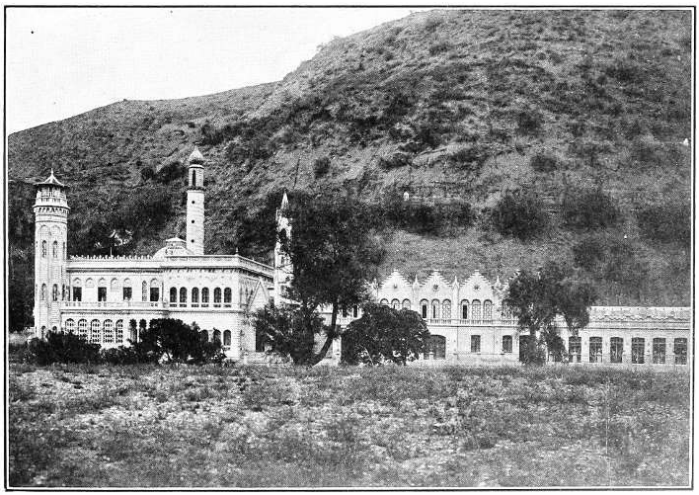
the pure air of this altitude, which is ten thousand feet above sea level, contributes to render it one of the most healthful and agreeable places of residence imaginable. The inhabitants show the influence of its inspiring atmosphere, and are, as a rule, happy, contented, and genial. Everyone who has visited Sucre, even for a short time, retains through life a pleasant remembrance of the beautiful city and its cultured and hospitable people. Everything pertaining to hard and bitter struggle and the turmoil of anxious effort seems to have been banished, or never to have existed in this "Happy Valley" of the Occident. Occasionally one hears a sigh and some reference to *la lucha de la vida*—"the struggle of life"—from a philosopher of pessimistic temperament, but there is seldom any deeper sentiment in the remark than that which may be inspired by too long an interval between fiestas. There is something restful in the quiet dignity with which the most urgent business affairs are despatched, and it is refreshing to observe the hopefulness with which each day is welcomed as the herald of important possibilities. A Frenchman, writing of the city, says: "It is like one of its own lovely ladies; it has the repose of the *grande dame*, the fresh beauty of the *débutante*, and the fascination of both, with its charming atmosphere, the sunny smile of its skies, and the persistence with which it lingers in one's memory!" Needless to say the Frenchman left his heart in the Bolivian capital.



COLONEL DON JULIO LA FAYE, PREFECT OF CHUQUISACA, SUCRE.

It is to be regretted that so few foreigners visiting Bolivia ever get beyond the Titicaca plateau, and that the only aspect under which they see this great country is presented by the vast stretches of the Altaplanicie, with the Andes marking its border. The average traveller's idea of Bolivian life and customs is taken entirely from the cities of the Titicaca plateau, and especially from La Paz, which, though the commercial metropolis, progressive and enterprising, displaying in its social life those characteristics which are most admired and give the city one of its greatest charms, is essentially a "highland city," and not typical of every town in Bolivia. Each department has its distinctive features, whether of mountain, valley, or plain, that give to the department capitals an individuality as marked as that which distinguishes London from Newcastle,

New York from Denver, and Berlin from Leipsic. Sucre differs in some respects from La Paz and other Bolivian cities, which in turn differ from each other.



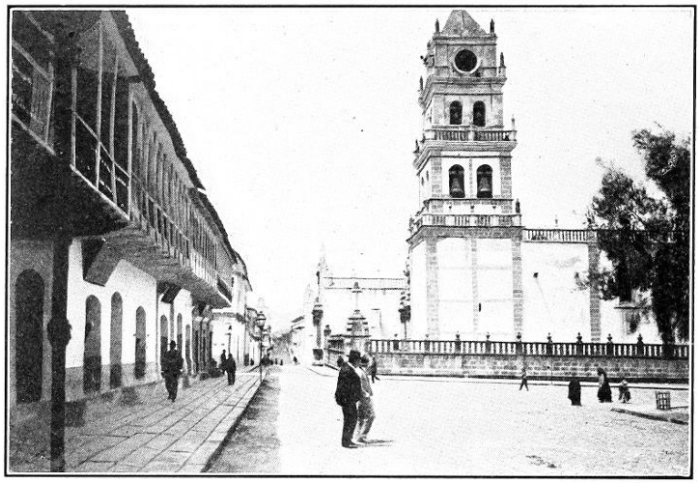
THE PRINCIPALITY OF GLORIETA, SUBURBS OF SUCRE.

By a law passed July 1, 1826, Sucre was declared the provisional capital of the republic, and this title was confirmed by Congress, July 10, 1839. A decree issued June 18, 1843, gave to the city the additional title of "illustrious and heroic." Nearly all the department capitals, however, have had the honor of being the seat of government at some period, and the sessions of Congress have, upon many occasions in the history of the republic, taken place at Oruro and Cochabamba and at the present seat of government, La Paz. Several amusing stories are related in this connection. It is said that a mystified Englishman once asked Don Casimiro Olañeta, the Bolivian orator: "But where is, really, the capital of Bolivia?" to which the witty reply was: *La capital de Bolivia es el lomo del caballo que monta el Presidente de la Republica*—"The capital of Bolivia is the back of the horse which the president of the republic rides." The

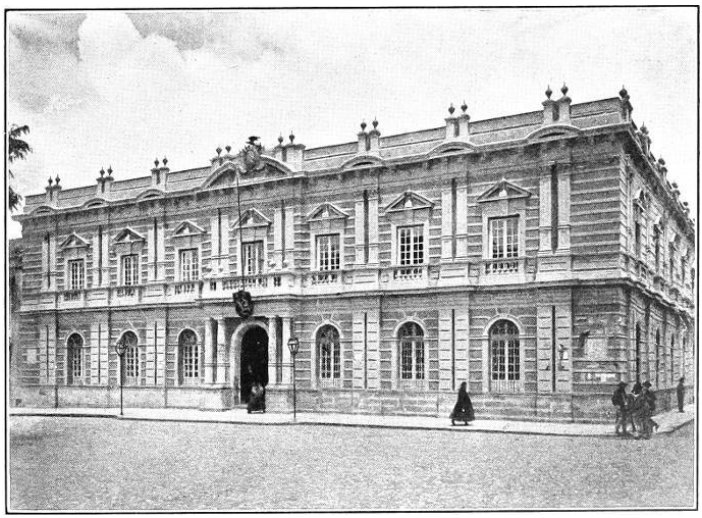
remote situation of the capital and the difficulty of reaching it at some seasons of the year are largely responsible for this itinerary system. Sucre is at present the seat of the Supreme Court and the archiepiscopal see, but, as before stated, the other executive authorities of the national government now have their headquarters at La Paz, where the sessions of Congress have been held since the overthrow of President Alonso in 1899 and the establishment of the present political system.

Of the history of the site upon which the city was built which has been successively known as Charcas, Chuquisaca, La Plata, and Sucre, little can be learned antedating the period of Inca rule, though it is known that the locality has been from time immemorial a centre of population. The name Charcas refers, of course, to the tribes to whom the original inhabitants, not only of this locality, but of all Collasuyo, belonged. Chuquisaca, an Indian name, signifies, according to various authorities, “the bridge of gold,” “mountain of gold,” “stone of gold”; but, by whatever interpretation, it shows that the presence of the precious metal in abundance suggested the title. La Plata was the name given by the Spaniards, who found silver in large quantities in this locality. The name Charcas is no longer used, except in an occasional reference to the University of San Francisco Xavier as the University of Charcas; Chuquisaca is the name of the department of which Sucre is the capital; La Plata designates the archbishopric; Sucre is now the only name by which the city is known. The Spaniards could not have chosen a more advantageous locality for the founding of their chief city in Bolivia, at a time when the principal interests of Spain were centred in the

rich mines of her newly conquered territory. As soon as Potosi began to empty its treasure stores, the tide of immigration turned in that direction; and as the extreme altitude prevented many people from living at the famous Cerro, the colonial capital became a favorite place of residence for wealthy Potosinos, as the city has continued to be to the present day. It increased in importance with the increasing wealth of the colony, and early in the history of the Audiencia it became celebrated, not only for its elaborate court functions and the costly display of its rich inhabitants, but for the attention paid to learning, the University of San Francisco Xavier, as before mentioned, taking high rank among the best Spanish universities. This characteristic of the capital of the Audiencia has been inherited by the capital of the republic, and Sucre is noted for the great number of the nation's most brilliant and gifted sons who claim it as their birthplace. The history of the city has been related in that of the whole country; it would be impossible to give a record of events concerning either the Audiencia of Charcas or the republic of Bolivia without presenting to constant view the capital city, which has been so often the chief theatre of action.



THE CATHEDRAL TOWER, SUCRE.

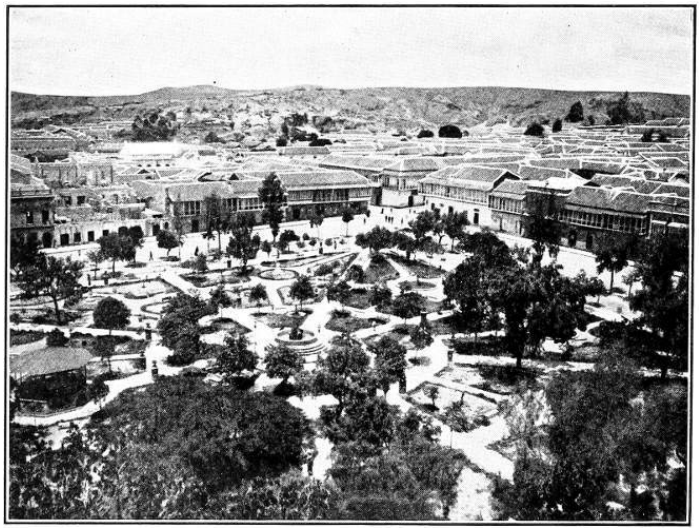


MUNICIPAL PALACE, SUCRE.

Every public square and every street has its story connected with some period of the city's history, and all the older buildings have historic interest. The legislative palace, which was formerly a Jesuit convent, has been the scene of some of the most

important events in the history of Bolivia. During colonial days, the general chapel, as it was called, was used as an assembly hall, where all the corporations and chief authorities had their reunions. In this hall one of the leaders of the Chuquisaca patriots, Don Ramón García de León Pizarro, was imprisoned for a share in the memorable revolution of August 25, 1809, and it was here that the Act of Independence was signed on August 6, 1825. It is the *sala* for the use of the Chamber of Deputies, and has witnessed many stirring scenes in the meetings of Congress held within its walls. It has two parliamentary tribunes, besides one for diplomatic representatives; a magnificently carved and gilded choir, which attracts attention because of its artistic design and exquisite workmanship, and which is only one of many legacies of architectural beauty bequeathed to posterity by the Jesuit wood and stone carvers, extends as a gallery along one end of the *sala*, and is known as the ladies' gallery of the House. The Senate is a spacious hall occupying one side of the palace, and having as its most conspicuous adornment a bust of the celebrated Bolivian statesman who was one of the nation's greatest presidents, Señor Don Tomás Frias. In the *sala* of the Chamber of Deputies have been placed handsome commemorative busts of General Bolivar, General Sucre, and General Ballivian; and in the same hall the swords of the victors of Ayacucho and Ingavi are preserved among the nation's priceless relics. The saddle cloth which was worn by General Sucre's horse on the day of the mutiny, when the general was shot in the arm just before Colonel Lopez came to his rescue, and which still shows the stain of blood, is among the souvenirs of the illustrious hero of Ayacucho that remain in the city bearing his

name. It is a valued possession of the prefect of Chuquisaca, Colonel Julio La Faye, whose grandfather, Colonel Lopez, received it as a parting gift from the "philosopher soldier" before the latter left Bolivia. It is magnificently embroidered in gold. Colonel La Faye may some day present it to the nation, to be exhibited among its most precious historical heirlooms. The Pacheco *finca* marks the site of the house in which General Sucre recuperated from the effects of the wound in his arm, and where he dictated his abdication to one of the young captains of his army who acted as his secretary. It is a celebrated document, and is regarded as one of the most beautiful demonstrations of patriotic feeling, exalted integrity and rhetorical brilliancy in the history of Spanish-American politics. The young captain who wrote the abdication was José Ballivian, afterward one of Bolivia's most illustrious generals, and the hero of her greatest battle, Ingavi. Romance has its share, too, in the stories that survive regarding General Sucre, and a picturesque country place is pointed out as having been the home of a beautiful daughter of the capital who won the heart of the hero, and whose white kerchief fluttering from a window that peeped out among the trees was a signal as powerful to lead the great soldier into love's silken campaign as was his country's flag to plunge him into the storm of patriotic combat. "The bravest are the tenderest" under all the flags of the world.



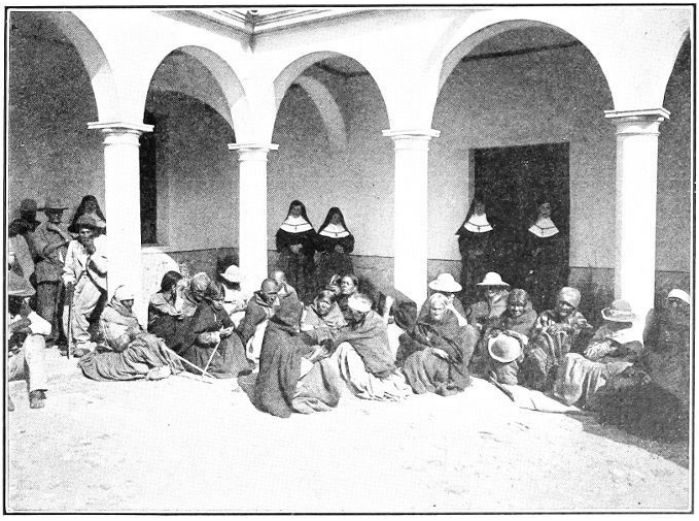
VIEW OF ONE OF SUCRE'S BEAUTIFUL PLAZAS.

The new government palace is the handsomest public building in Sucre. It occupies half a square on the west side of the principal plaza and consists of three stories and a magnificent cupola which has a *mirador*, or balcony, affording an uninterrupted view of the city and surrounding country. Spacious *salas* are provided for the use of the chief executive and for the offices of the ministers of state. Architecturally and in its modern style of construction, the new palace is a fine example of building enterprise. When finished it will be furnished in harmony with the most tasteful ideas of artistic decoration. Already much of the furniture has been purchased, great mirrors have been ordered for the *salones* as well as rich curtains and carpets. The plan of the building is effective, the double marble staircases leading from the grand entrance, which turn to form a single staircase midway between the ground floor and that above, presenting a particularly imposing appearance between stately

marble columns. The halls and corridors are spacious and conveniently arranged, not only for executive and administrative purposes, but as banquet halls, ballrooms, and reception parlors. The façade of the building shows in the centre the national coat of arms, and above it the legend *La Union es la Fuerza* —"Union is Strength." Over the entrance is sculptured in high relief a shield bearing the coat of arms of each of the departments of Bolivia.

Next in importance to the Executive Palace, the Palace of Justice claims special attention. In its halls are held the sessions of the Supreme Court, Superior Court, and lesser judicial authorities. It contains the offices of the national Tribunal de Cuentas, Prefectura, and Comandancia General of the department of Chuquisaca, the General Archives of the nation, the administration offices of the departmental treasury, and the Public Library, containing about ten thousand volumes. This imposing old edifice is one of the most interesting in the city. Its style is the earliest colonial period, when it was erected as a Dominican convent. The cloisters on the second floor are still apparently as solid as they were centuries ago, and surpass the most substantial corridors and galleries built to-day. In the *patio* is an old quadrant or sun-dial of colonial days, which still is as serviceable as ever. The *salas* of the Supreme Court are furnished appropriately and in good taste, and upon the walls are oil portraits of the most distinguished jurists of the republic. In the Superior Court several old paintings attract attention, though only one, a painting of the Crucifixion, appears to have particular merit. The president of the Supreme Court, Señor Don Fenelon Pereira, is one of the most distinguished jurists of Bolivia, and a statesman of unimpeachable integrity as well as

superior talent.

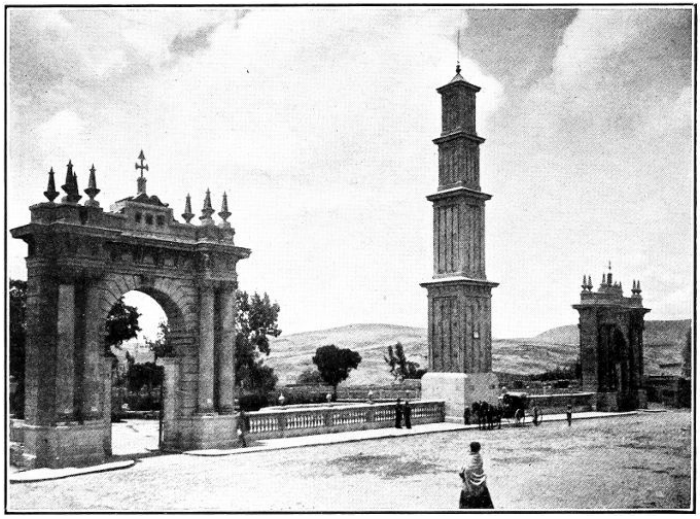


GROUP IN THE ASYLUM FOR THE AGED, SUCRE.

Prominent among the historical institutions of the country is the University of San Francisco Xavier; which, however, pertains more appropriately to the subject of educational institutions, to be described in a later chapter, along with the Military College and School of Engineering, the School of Medicine, and other educational establishments. The Manicomio Pacheco, the Hospital de Santa Barbara, and similar charitable institutions, have previously been referred to in connection with the noble charities with which the ladies of Bolivia are largely identified. The Consistorial Palace, in which the Geographic Society of Sucre holds its sessions, one of the important public buildings, faces the principal plaza, which is called Plaza 25 de Mayo in memory of the first strike for independence. Among public offices of note are: the Post Office, adjoining the Palace of Justice, the quartels and police headquarters, the Public Market, the Municipal Custom House, and the Tambo de la

Independencia, as the penitentiary is called,—*tambo* meaning “inn.”

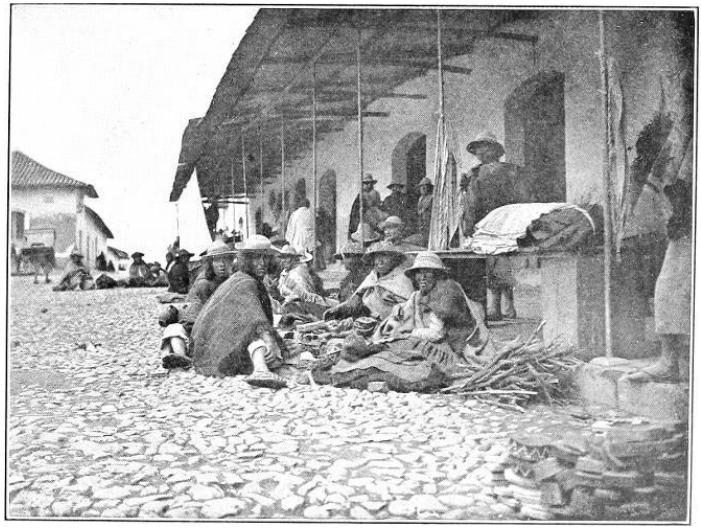
Sucre has eight churches, twelve chapels, two convents, three monasteries, and three cloistered nunneries. Being the seat of the archbishopric of La Plata, its importance as an ecclesiastical centre can readily be appreciated. The great Metropolitan Basilica, a solid edifice of the seventeenth century, to which a handsome tower was added late in the nineteenth century, faces the Plaza 25 de Mayo. It is the richest cathedral in Bolivia, having many gold and silver ornaments and precious jewels. The *custodia*, or casket, in which the consecrated Host is manifested to public veneration, is set with precious stones of rare value. In all the churches the image of the Blessed Virgin is covered with jewels. The Virgin of Guadalupe, an image of solid gold, is adorned with jewels which are said to be worth a million dollars. The archbishop’s palace, adjoining the Basilica, is an old colonial edifice, spacious and richly furnished, as befitting the residence of one of the highest dignitaries of the Church. San Felipe, the oratory of the Fathers of Saint Philip, shows wonderful specimens of colonial wood carving; and the spacious church of Santo Domingo, the monasteries of Santa Clara, and Santa Teresa, the convent of the Franciscans, and the numerous other buildings for religious worship, are noteworthy examples of the ecclesiastic architecture of the seventeenth and eighteenth centuries.



GATEWAY OF THE ALAMEDA, SUCRE.

The city has nine plazas. The Plaza 25 de Mayo is situated in the very heart of the city, which is planned in the form of a diamond. Two small streams, one on each side of the plaza, carry through the city, in opposite directions, the headwaters of two of the greatest rivers in the world. One pours its sparkling tide into the Rio Grande, to join the Mamoré, thence through sloping plains and densely wooded forests, to reach the winding course and tumbling rapids of the greater Madeira, losing itself in the mightiest affluent of the Amazon; the other, the picturesque Cachimayo, blithely begins its long journey in the cañons and gorges of the *serranias* of Yamparaez, growing more sluggish as it finds itself in the broad river bed of the Pilcomayo, sometimes no more than a lazy stream, and again spreading into a broad, though shallow, lake, overhung with verdure of tropical luxuriance, idling along, until it enters the Paraguay opposite the city of Asuncion, and passes down, between orange groves and fertile gardens, to

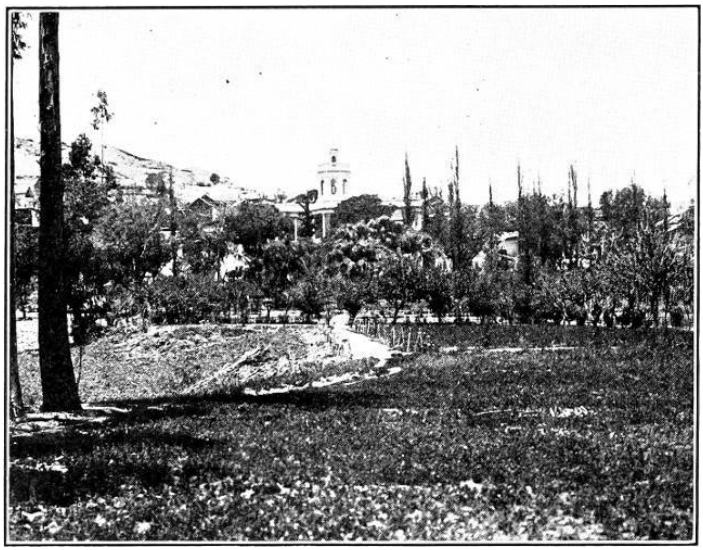
the great estuary of La Plata. The one to the north, the other to the south, each carries its message across the continent of South America from the beautiful city of southern Bolivia; and whatever of marsh and miasma they may encounter on their way to the sea, whatever scenes of desolation they may pass on their long route, only the sweetest purity and limpid freshness mark them as they leave their mountain source, and the only reflections in their clear waters are of beauty and content. Thus too the mighty tide of patriotism that first bubbled out of the hearts of the noble heroes who made the 25 de Mayo memorable in the annals of the Independence, flowed pure and undefiled from its fountain head, whatever tortuous windings it may have suffered, and whatever evils it may have met in the long war that it carried to the colonies of all South America! And as the mighty Amazon and the broad La Plata owe a debt to the little mountain streams that feed them, so the South American republics owe their gratitude to the initiative of the Bolivian patriots, which was the source of a continent's inspiration.



MARKET SCENE IN THE OUTSKIRTS OF SUCRE.

In addition to the Plaza 25 de Mayo, which is adorned with gardens, fountains, and a pretty kiosk, there is the beautiful Plaza Libertad, in the centre of which stands a marble column surmounted by the Phrygian cap of Liberty; the Plaza Sucre, with a bust of the grand marshal of Ayacucho adorning a handsome monument; the Plazas Monteagudo, Recoleto, and others. Out of the city good roads lead in several directions to the picturesque suburbs, and, beyond, to the highways which conduct the traveller to Potosi, Cochabamba, Challapata, and other distant cities. The excellent condition of the roads, as well as other notable signs of development in the department, are due to the direction of the prefect, Colonel Julio La Faye, whose devotion to the interests of his department is seen in many improved public works. The road and bridge of Azero, the complete building up of hitherto bad roads southward, and especially the establishment of the system of water works, to be brought from the Cerro

of Cajamarca, prove not only the will to promote the best interests of progress in this part of the country, but the talent necessary to initiate and successfully carry out the most important reforms. Colonel La Faye has occupied his present post since 1900. Previous to that time he held other offices of importance in the government, and as orator, diplomat, soldier, and statesman, his career has been one of brilliancy and absolute integrity.



THE HACIENDA GUEREO, SUBURBS OF SUCRE.

The inauguration of a new system of water works in Sucre is a particularly important event. When the government resolved to bring the waters of the Cerro of Cajamarca, fifteen miles away, to the city of Sucre, it was decided to use the source in the springs formed by the headwaters of the Cajamarca, Uyuni, Pucaloma, and Kolpamayo rivers, which belong to the Amazon system. The quantity to be supplied will be six thousand cubic mètres per day, more than sufficient for the population of Sucre, which has

about twenty-five thousand inhabitants. The work of laying the pipes and completing the system will take about three years, and will cost approximately one million bolivianos. Sufficient energy will be transmitted from the headquarters of the water works for the public and private lighting of the city and for the local industries. Abundant material is found in the Cerro for the purposes of construction. Portland cement cannot be used because of the high price at which it sells in Sucre, six hundred bolivianos per metric ton. The Cerro of Cajamarca is particularly well chosen as the source of Sucre's water supply, as its rainy season is distinct from that of Sucre, though at so short a distance away, and its register of rainfall is double that of the city. The engineer and director of the enterprise, Señor Don Carlos Doynel, a Belgian, who has had great experience in such undertakings, is enthusiastic over the promising features of the work.

By the establishment of an improved system of water works and the development of energy sufficient to provide motive power for the factories of the city, the manufacturing interests will profit considerably. While this branch of industry is still in its infancy, it can nevertheless show very encouraging signs and, in some instances, great progress. One of the most important enterprises is the chocolate factory of Aranjuez, owned by Rodriguez Brothers, which produces three hundred pounds daily of the most delicious chocolate. It is an interesting process to watch the grinding of the cacao berry into a powder, its mixture with sugar, always the purest white granulated quality, and the gradual conversion into the chocolate sticks of commerce. It is shipped to all parts of Bolivia and to Chile, neatly put up in a similar style to the Chocolat-Menier, so

familiar in other countries. Sucre has also a flour mill, in which North American machinery is used. The flour, which is made by a firm also engaged in manufacturing cigars and cigarettes, is of a superior grade, and was given a premium in the Buffalo Exposition of 1901 for its fine quality.

Fruit preserving is one of the flourishing industries, and at Ñuccho, a few miles out of the city, there are several large preserving establishments. Ñuccho is an ideal country place, and every visitor to Sucre enjoys a trip to this historic resort. It was in this picturesque spot, on the site where the Pacheco *finca* now stands, that General Sucre recuperated from his wound after the mutiny of 1828, and here he dictated his famous abdication. It is situated on the banks of the Cachimayo, at its confluence with the Yotala, in the midst of magnificent scenery which combines the grandeur of lofty mountains with the pastoral beauty of green meadows and prosperous-looking farms. Many of the beautiful haciendas near Sucre have fruit farms and dairies, from which are shipped the finest products the market affords. The beautiful suburb of Cachimayo has many gardens and vineyards, and wine of an excellent quality is made. During the bathing season Cachimayo is a popular social resort, many Sucre families spending there the months of spring and autumn. The beautiful avenues leading out of Sucre pass many of these charming suburbs, the chief among them being, beyond doubt, the country home of the Prince and Princess of Glorieta. The prince, being Bolivian minister in Paris, seldom visits his home these days, but a staff of administrators and overseers attends to the care of the place. Guereo and Florida are also beautiful *fincas*, adorning the city's outskirts with their stately trees, and an abundance of flowers

enhances the beauty of the handsome houses and well-trimmed grounds.

The climate of Sucre, as previously stated, is superb. Endemic fevers and similar ailments do not occur in the city, and the air is so dry that the psychrometer has been known to register 0°, which is seldom noted elsewhere. Typhoid fever and diphtheria appear at times, but statistics show a diminution in the death rate from these causes, owing to improved sanitation. During the rainy season, from October to March, there are sometimes terrific electric storms, magnificent to witness from a distance, but disquieting to the timid in their midst.

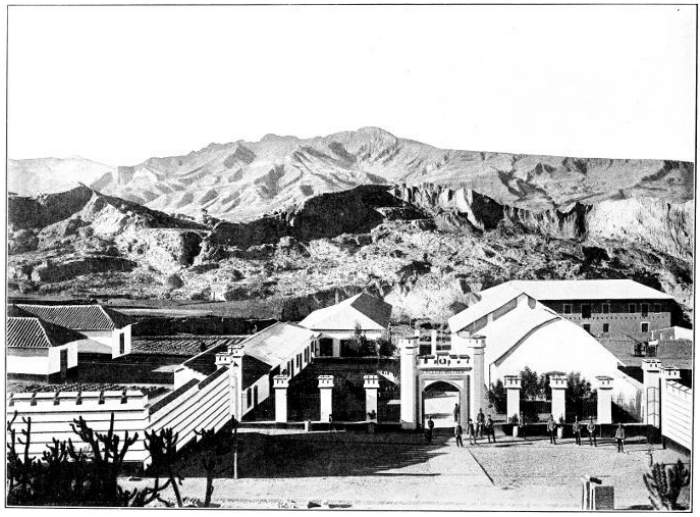
Sucre counts few foreigners among her citizens, but those who live there are devoted to their adopted home. The English and North American residents—of whom Mr. Thomas Moore is the best known, having lived half a lifetime there, and married a charming Bolivian—could be counted upon the fingers of one hand, and there are almost as few of other foreign nationalities. But the hospitable and courteous people of this attractive city have a warm welcome and a kindly good-bye for all strangers who visit them, and life is made very agreeable. There are several good clubs, the Club de la Union being one of the richest and of the best *ton* in Bolivia. Its entertainments are on a scale of great luxury; and when a ball or special function is given, no expense is spared to make the occasion worthy of the best society of the republic.

Though everyone seems to recall with the greatest facility the impression made by a first glimpse of Sucre, few remember its aspect at parting; for they see it either through a mist of tears, or with the sight far away from what the eyes are looking upon. One

recalls the affectionate good-byes, and the dear faces of sweet friends who have been won during a too brief stay in that enchanting spot never fade out of memory; but, on taking leave, one's thoughts are devoted less to the place than to the people, who have won their way into the heart and memory so completely that their beautiful city remains only as a background against which to group "the cherished pictures that hang on memory's wall."



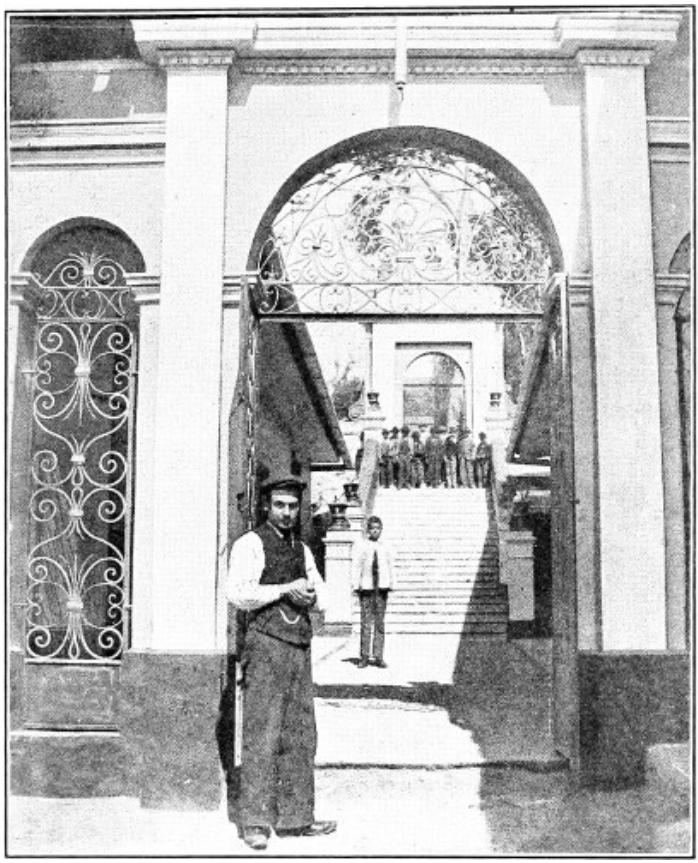
THE MISSES RODRIGUEZ, SUCRE.



MILITARY COLLEGE, LA PAZ.

CHAPTER XI

EDUCATIONAL INSTITUTIONS—SYSTEMS OF INSTRUCTION



ENTRANCE TO DON BOSCO COLLEGE, LA PAZ.

Long after the successful War of Independence had given political freedom to South America, and republican rule had been established in every Spanish-speaking country from the Caribbean Sea to Cape Horn, the deleterious effects of the restricted

system of education which Spain had imposed on her colonies through nearly three centuries were still to be noted in the habits of thought prevailing among the people as a whole. Inherited tendencies must be held responsible for the inadequate standard of national culture which governed the South American republics more or less until within a comparatively recent period. Considering the enormous obstacles which had to be overcome, evolution has been rapid under the stimulating influence of national liberty, and to-day there are few South American countries in which popular sentiment has not outgrown the purely theoretical tendency of the antiquated Spanish system of education, with its class distinctions and limited scope. From time immemorial the power of Spain had been represented by the Church and the army, and education was for centuries held in esteem only as it promoted the influence of the one and the prestige of the other. It is not surprising, therefore, that its compass was narrowly limited, and that it was of a character little adapted to popular needs. Religious and military training received careful attention, but the masses of the people were entirely neglected in the provision made for general education. The entire Spanish system had, besides, such a pronounced tendency to develop theoretical knowledge exclusive of its practical application, that the result was a superfluity of orators, poets, and philosophers, but comparatively few scientists, inventors, or geniuses in the art of construction. It is true that under the Spanish system the celebrated University of San Francisco Xavier flourished in the capital of the Audiencia of Charcas, now Sucre, and that to its students is to be attributed the first revolutionary movement in favor of South American liberty; but in

contrast with the few brilliant examples of intellectual vigor and enterprise brought into prominence through the events of the War of the Independence there were thousands of sentimental dreamers in the various colleges of the viceroyalties, who, educated in the prevailing ideas of those days, absorbed knowledge as it was given to them, without evincing any evidence of mental initiative, and without contributing anything of value to the cause of human progress.

The University of San Francisco Xavier is famous as having been one of the few notable exceptions to the inefficiency of educational institutions in the Spanish colonies; for, although its curriculum of studies followed the limited system of Spanish education in general, yet it developed superior intellectual quality, and its graduates adorned the highest circles of learning in America and Europe. The university was founded in the year 1623, in accordance with the same rules and enjoying the same privileges as the University of Salamanca of Spain, which is one of the oldest and was at one time the most celebrated of all European institutions of learning. The establishment of universities in America began within fifty years after the conquest, the first, that of Lima, being founded by a royal decree, granted in 1551 to a friar of the Dominican order, who was afterward the first Bishop of Chuquisaca. The Universities of Lima and Mexico, the latter founded a few years after that of Lima, constituted the only advanced institutions of learning in America for many years, although, in order to attend to the necessities of the Church and to avoid annoyance and expense to students living at a great distance, concessions for the opening of others began early to be granted to the religious orders, and

bishops were permitted to confer academic degrees on scholars who had studied a certain number of years in Dominican and Jesuit colleges. The Universities of Quito, Bogotá, Córdova, and Chuquisaca were founded in quick succession. According to chronicles of the times, the studies pursued in these universities were limited to a knowledge of Latin, the students devoting themselves especially to the study of poetry and philosophy, including logic, theology, ethics, metaphysics, and kindred subjects. The extraordinary power which the University of San Francisco Xavier wielded in South American politics at the beginning of the nineteenth century is attributed partly to the advantages of its location, and partly to the peculiar character it developed under the influence of rich *criollos*, many of whom were descendants of those belligerent Vicuñas who in an earlier period had so persistently demonstrated their patriotic antipathy to the avaricious Vascongado Spaniards, gradually gaining advantages over them, and compelling them to recognize native rights in the distribution of the enormous wealth of Potosí and Chuquisaca, much of which finally found its way into the pockets of the *criollos*. Remote from the domination of the viceroy, and gradually increasing in power as the combined possession of wealth and intellectual acumen became more effective to carry out its plans, this remarkable institution finally succeeded in making its influence felt in every act of the government, whether through the Audiencia, the Cabildo, or the Church. It achieved a distinction and a destiny which could only have been possible to a people of innate independence of character and great mental vigor, capable of appreciating and dominating the enormous influence of Church and state, which was

at that time arrayed against patriotic principles. The national characteristics, which were so conspicuous in the acts of the revolutionary *criollos*, have been no less apparent in the events marking the progress of the republic, which, even in its stormiest period, has continued to reflect the activity of vigorous health, requiring only the wise direction of mature judgment to control abundant mental and moral force. And mature judgment is not so much a question of years as of education.



SCHOOL OF MEDICINE, LA PAZ.

Under the modern system of education which Bolivia has adopted, in common with the most advanced South American countries, many long-cherished ideals have been swept aside. The aim of the present government is to provide instruction suited to the demands of the day; and in doing so it has been necessary to reorganize the educational system, leaving out those features which belonged

rather to a sentimental past than to the urgent present, and adopting others distinctly modern and progressive. The national edifice of learning had become overgrown with accumulated traditions, which had to be brushed away to give better opportunity for the remodelling of the structure as modern needs demanded, even though regret sometimes accompanied the banishment of those charming relics of historic association which cling about every ancient institution.

By a supreme decree, issued in 1903, the promotion of national culture in Bolivia, general, scientific, literary, and artistic, is intrusted to the minister of public instruction. Under his direction the educational system has been centralized as far as possible, with excellent results, already showing a marked tendency to unity of method and general progress. The country is divided into seven university districts, corresponding to the seven departmental divisions. La Paz, Oruro, Cochabamba, Chuquisaca, Potosí, Santa Cruz, and the Beni, each district being under the jurisdiction of a University Council, authorized to supervise its public instruction, under the direction of a rector, deans, and directors of secondary instruction, of whom the council is composed. In the interests of primary instruction, each council has a special inspector. Education is free and obligatory; and instruction is divided into two classes, general and special. General instruction is embraced in three grades, primary, secondary, and superior, or professional; while special instruction provides for training in the arts and sciences, and in commercial and industrial branches.

The importance given to primary instruction under the present government augurs well for

educational progress in general, as the attention paid to this branch in any country is an infallible index to the character and degree of culture attained by the nation as a whole. It is not in the university, but in the public school that the average amount of talent is to be found the world over; and that nation which can show the highest average is further advanced in progress than the one which can produce the most distinguished examples of university scholarship. Bolivia, in directing especial attention to her primary schools as a means of raising the average of mental culture in all classes throughout the republic, is demonstrating her serious determination to march in line with the most progressive countries, and to establish a new epoch in national development. With this object in view, commissions have been appointed by the government to study primary school methods in other countries, new school buildings have been erected and older buildings have been enlarged and improved to meet the growing needs, and purchases have been made, chiefly in the United States, of textbooks, desks, charts, and other requisites for primary teaching. Many of these purchases have been destined to the use of travelling teachers, who distribute them among the Indians, the government manifesting a firm desire, as the president stated in his last annual message, to have the Indians incorporated in the programme of national culture. Frankly and fearlessly, the government is laboring to extend the benefits of education throughout the length and breadth of the land, appealing to the people to lend their coöperation in the establishment of better educational laws, declaring, with its usual clear-sighted judgment, that education is the basis and foundation of national prosperity, and that, in

Bolivia, “the great deficiencies which embarrass free and positive progress arise out of the inefficacy of the national education.” When the need of a reform is so boldly recognized, and the chief authorities of the nation deliberately set themselves to the task of improvement, the outlook is very hopeful, especially when, as in this country, public opinion is constantly growing in sympathy with the efforts of the executive power.

Primary, or, as it is sometimes termed, popular, education is in charge of the municipal councils, with the exception of the *escuelas fiscales*, or fiscal schools, which are maintained by the state. It embraces three courses and is completed in three years, there being nearly eight hundred primary schools in the republic, with an average attendance of forty thousand pupils. The annual appropriation for primary education is about six hundred thousand bolivianos. According to recent statistics, the department of Cochabamba shows a higher average of primary school attendance than any other district, Chuquisaca ranking second and La Paz third, in proportion to population. The attendance at private schools and mission settlements is not included in the foregoing statement, of which the statistics are incomplete. Secondary education embraces the instruction given in colleges and other institutions which are under the direct control of the universities, and it is entirely maintained by the state. Seven years complete the instruction provided, the first year being entirely preparatory, while the remaining six are given to general high school work, the graduate receiving the degree of bachelor of arts, which entitles him to enter any of the professional courses given in the universities. The appropriation for secondary instruction is one hundred thousand

bolivianos per annum, the attendance being about three thousand, distributed among eight colleges, five theological seminaries, and a number of private schools. Superior or professional instruction is given in three courses, of which law requires five years for completion, medicine seven years, and theology four years. Law is one of the courses given in all the universities; medicine and theology are included in the courses of study in the University of San Francisco Xavier and in the universities of La Paz and Cochabamba; a course in theology is also given in the University of Tarija, and Pichincha College of Potosí has a full curriculum of studies. The famous University of San Francisco Xavier is still a leading educational institution of the country, having in the law faculty five professors and about one hundred students, in the faculty of medicine six professors and fifty students, and in that of theology two professors and twenty-five students. The College of Junín, the Theological Seminary of Sucre, and the Córdova Lyceum prepare students for this university, the rector of which, Señor Dr. Ignacio Terán, is one of the leading educators of Bolivia, esteemed for his superior intellectual talent, not only in his own country, but abroad. Dr. Terán has contributed to the national literature several important treatises on education, besides which he has made a scientific study of various subjects relating to South American geography and history, as shown by his interesting works, *El Gran Cataclismo*, *Diluvio Universal y Tiahuanaco*, and others of a similar character. He has always stood in the foreground of the struggle in favor of modern educational methods, having been one of the first to recognize the importance of the present system of unity in school government, in the use of textbooks, etc., which he advocated years ago

under the name of the *sistema gradual concentrico*. There have been comparatively few contributors of note to the educational literature of Bolivia, though important treatises have been written on various scientific subjects by leading professors of the universities and by scholars of note, among others Don Samuel Ugarte, author of a work on chemistry, Señor Davalos, whose treatise on the light and heat of the sun has been translated into several foreign languages, Don Rafael Peña, Don Demetrio Calvimonte, Don Emilio Molina, Don E. Villamil de Rada, author of *La Lengua de Adan*, who is considered the first philologist of South America, Don Facundo Quiroga, Señor Vila, Señor Andrade y Portugal, and others. General Camacho has written important works on military instruction. The *Revista Universitaria*, which is published monthly under the auspices of the University of San Francisco Xavier, is probably the most important educational periodical in Bolivia.

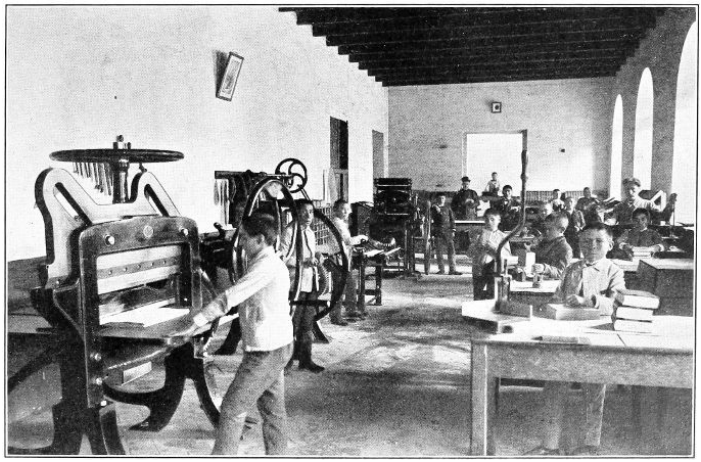


SEÑOR DR. IGNACIO TERÁN, RECTOR OF THE UNIVERSITY OF SAN FRANCISCO XAVIER, SUCRE.

By a supreme decree issued on February 19, 1906, preparatory engineering was added to the other courses given in the University of La Paz, marking the tendency toward a practical application of university training in its broadest sense. The present rector of the university, Dr. Manuel B. Mariaca, has accomplished a great deal through his indefatigable efforts to promote the interests of intellectual culture in Bolivia. He is one of the leading men of his country, and has contributed much to its educational progress. He is president of the Medical Society of La Paz. Prominent among national educators, Dr. Rodolfo Soria Galvarro, rector of the university of Oruro, possesses the versatile intellectuality which distinguishes many of the brilliant leaders of his country. He is a diplomat and an orator, as well as an educator, and writes with facility and in vigorous

style on a variety of subjects. The University of Oruro has attained a higher degree of learning under his direction than ever before.

In all the universities of Bolivia especial attention has been paid to the study of law, and graduates in this course are to be counted among the best jurists that South America has produced. It may even he said that this branch of university education has been promoted at the expense of others, though the tendency to give it undue importance is growing less as educators recognize more and more the necessity for directing the intellectual energies into various channels rather than concentrating all effort along any one line. The science of medicine attracts an increasing number of students each year, and the outlook is promising for a greatly improved standard in this profession in Bolivia.

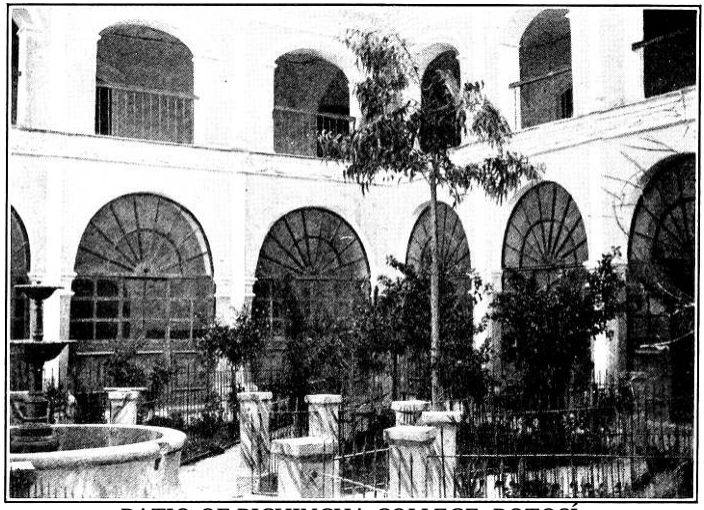


BOOKBINDING DEPARTMENT OF DON BOSCO COLLEGE, LA PAZ.

When the Jesuits founded the University of San Francisco Xavier, philosophy and theology were the only studies included in the curriculum. After the

expulsion of the Jesuits from all the Spanish possessions, in 1767, when it became necessary to reorganize the university, the proctor at that time, Don Martin de Mendoza, asked of the Junta de Temporalidades: “that four professorships of theology be established, including prime, vespers, holy scripture, and dogmatic theology; that two each be devoted to philosophy, canons, law, art, and Latinity, and one each to medicine and mathematics; that the printing press used in Córdova del Tucuman be brought to Chuquisaca in order that the university may be advertised, and that the courses of study, sermons, allegations in law made by the Audiencia, and all kinds of matter written by the natives, whose extraordinary mental gifts remain unrecognized through lack of means to make them known, may be published and distributed abroad.” A royal decree of 1798 conceded the request, but the professorships in medicine and surgery were not established until after the inauguration of the republic, when, in 1826, Dr. Miguel Luna, the chief surgeon of the Liberating Army, and General Sucre’s personal friend and physician, opened the first class in medicine in this country, at Chuquisaca. An associate of Dr. Luna, Dr. Carlos Augusto Torrally, may be equally considered as the founder of Bolivian medicine. He was chief physician of the Hospital of Santa Barbara, of Sucre, for many years, and was noted for his advanced ideas. To his instruction Bolivia owes one of her greatest scholars in medicine, Dr. Manuel Cuellar, whose name is known throughout South America. The progress of education in medicine, as in all other studies, was retarded by unsettled political conditions, and medical colleges which were from time to time established in La Paz, Cochabamba, and other cities, during the first fifty years of the republic

were of intermittent duration. Medical classes were held in the University of La Paz, in Junín College, Sucre, and in Cochabamba, but the work accomplished was of an uncertain character, notwithstanding the efforts of Dr. Cuellar, Dr. Ignacio Cordero, Dr. Pedro Ascarrunz, and others, who labored constantly to improve this branch of professional training. When, in 1866, the first classic models and skeletons were purchased by the government and placed in the medical schools of La Paz, Sucre, and Cochabamba, the acquisition was regarded as marking an epoch in the progress of medical instruction. Within the past ten years, however, phenomenal advances have been made. The Instituto Médico Sucre, of which Dr. Valentin Abecia is president, has achieved fame throughout South America by the excellent work it has accomplished, especially in the bacteriological department. When the terrible epidemic of smallpox swept over Valparaiso a year ago and vaccine was sent from various countries to supply the urgent demand, it was found that the quality of that which was furnished by the Medical Institute of Sucre gave the most uniform and satisfactory results, as a letter of thanks from the Chilean authorities gratefully acknowledged. The Instituto Medico Sucre has, in addition to its well-equipped bacteriological laboratory, a museum of anatomical specimens and models which is one of the most complete in South America. Meteorology also receives attention, an office having been established for observations of this character in the same building as that occupied by the Instituto Médico Sucre.



PATIO OF PICHINCHA COLLEGE, POTOSÍ.

The theology course, which is given in all the universities, is one that has occupied especial attention ever since the establishment of the first colleges in Spanish America. Its graduates have been counted among the most renowned scholars, as well as the most gifted orators, of the country. The seminaries and schools devoted to education in theology are among the important institutions of secondary and professional instruction. At the recent celebration in honor of the inauguration of the new edifice of the Seminario Conciliar de San Gerónimo in La Paz, the purpose of this class of schools was eloquently set forth in a brilliant address by the visiting papal legate, Monsignor Alexandro Bavona, who described the Seminario as the place “where those aspiring to the priesthood could educate themselves in meditation and study, make themselves docile by obedience, become transfigured by humility, and acquire that spiritual energy which will be an armor in the hard struggle of the ministry, to the end that, under the guardianship of virtue,

they may penetrate that holy of holies, the conscience, and make fruitful the precious seeds of redemption." The Seminario Conciliar, the oldest college in La Paz, was originally founded in 1674, under the name of San Gerónimo, by a bishop of the Franciscan order, though it was later submitted to the direction of the Jesuits for many years. By a decree of the supreme government, issued in 1859, the college was placed again under diocesan authority, and installed in its present locality. Bishop Calixto Clavijo reconstructed the college at his own cost, establishing six classes in secondary instruction and four in theology, and at the present time this is one of the best institutions of learning in the republic. The average attendance is about three hundred. The college has its own printing press, in which the textbooks and other important works are published, a valuable library, and a conservatory of religious music. It has also a handsome chapel, where divine services are held, a universal feature of the educational institutions of Roman Catholic countries. The name of Bishop Calixto Clavijo is perpetuated in one of the most successful colleges founded in Bolivia within the past twenty years. In 1881 Bishop Clavijo sent to Lima for the Jesuits to come to La Paz and establish a college of secondary instruction, which was inaugurated in 1883 under the direction of Padre Antonio Perez, and with the title of Colegio San Calixto. The house which had once been the residence of General Santa Cruz was purchased for the college, and since that time, little by little, neighboring properties have been acquired and new additions built to the original structure, until now the college is a handsome edifice of three stories, with modern installations, well ventilated, and provided with everything required for the

educational purposes of the institution. Acetylene gas is manufactured in the college for lighting. The attendance for 1906 was four hundred and fifty, including both boarding and day pupils. The instruction given embraces three years of preparatory work, six years of intermediate, and three commercial courses, if desired. The present director of the college is a distinguished scholar and linguist, speaking English and other languages with fluency. Not only in the establishment of the Colegio Seminario and the Colegio San Calixto is the energy of Bishop Clavijo in behalf of education to be noted: to his effort is also due the existence of the Colegio de los Sagrados Corazones, which he founded in 1883, bringing twenty nuns from Europe at his own cost to direct the school. In addition to the subjects usually taught in convent schools, such as embroidery, languages, music, and composition, the pupils are instructed in hygiene, natural history, physics, and kindred subjects, and are trained to become teachers. Many young girls of the best families come from the various cities of the republic to attend this college, which has also free classes for the education of girls of all grades of society.

Under the head of special instruction the military schools of the republic are included, the Colegio Militar of La Paz, the Escuela de Clases, and the Academia de Guerra. In consequence of the recent military reorganization of the country, public interest has been stimulated regarding the national defence, and military instruction has received a marked impetus. One of the purposes of the government in paying especial attention to this branch of national education, aside from its military importance, is to promote athletic training and encourage the self-control and endurance which are developed under

systematic discipline. In the Colegio Militar calisthenic drills are practised daily, the extensive grounds of the college being especially suited to such exercises. Target practice is provided for in a spacious polygon, the finest of its kind in Bolivia, which was constructed by the order of General Pando during his term of office as chief executive.



SEÑOR DR. RODOLFO SORIA GALVARRO, RECTOR OF THE UNIVERSITY OF ORURO.

In a country which owes its chief wealth to the products of mining, it is natural that the system of education should include instruction in mining and metallurgy, and the present government has recently established colleges for this purpose in Oruro and Potosí, under the direction of expert mining engineers and metallurgists. In the historic building of the Mint the Potosí School of Mines has its classes, in rooms spacious and well lighted, under domes thirty-four feet high, and protected by walls of

massive solidity. The Oruro School of Mines was inaugurated by the minister of public instruction on February 8, 1906. The director of this school, Señor A. F. Umlauff, is optimistic regarding its future, believing that the government will be fully recompensed, in results which can be foreseen from the beginning, for the efforts that are being made to establish this school on a sound basis, even at great expense. As it is not yet a year since the college was opened, the course of studies has not been perfected, but it will include mathematics and natural science as preparatory to later studies of a more specific character.

The principal industrial schools of Bolivia, called *escuelas de artes y oficios*, are under the management of the Salesian brotherhood of Don Bosco, who have colleges all over the world. In New York and Troy, in the United States, these schools have an extensive patronage, and in all South American capitals they are established on a successful basis. Buenos Aires has six of these schools; Brazil, Chile, and Peru have one or more in each of their larger cities; Sucre has one; and La Paz considers the Escuela Don Bosco as a most important factor in the instruction of the working classes, particularly as the system of teaching trades is effective and practical. The original founder of the schools, Don Bosco, lived in Turin, Italy, from 1815 to 1888. The Don Bosco college of La Paz has about two hundred and fifty pupils, who are engaged in practising some industrial art or trade, such as printing, bookbinding, shoemaking, tailoring, iron work, mosaic work, etc. The mosaics in the floors of the principal public buildings of La Paz were made by the pupils of the Don Bosco school. They study music and have a band of forty pieces. Frequently, concerts are given by

them in the city. The Colegio Don Bosco was established in 1896, and has continued to show an increase in attendance every year. The director of the La Paz school is Dr. José M. Reyneri, who takes great pride, and with reason, in the excellent work of his classes. In bookbinding the school can present the highest examples of the tooling art. The college occupies an area of twenty thousand square mètres in the heart of the city, bordering the picturesque avenues of the Alameda. Its schoolrooms are spacious and airy, and the playgrounds particularly well laid out. Schools of agriculture and commercial colleges flourish under the present government, which sees in these institutions the realization of plans for development in the departments of national progress which have formerly been neglected.

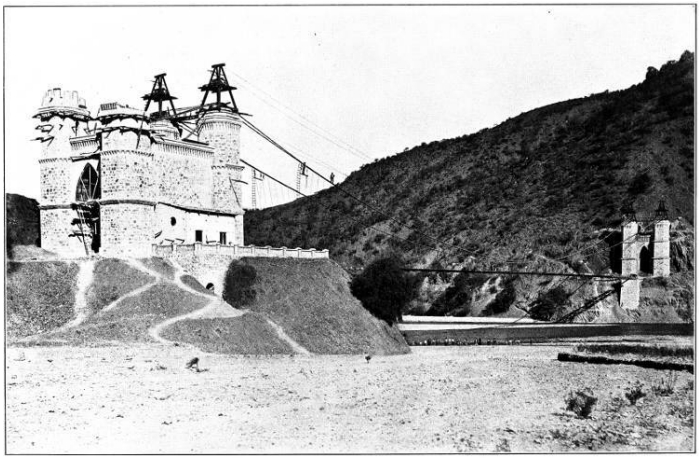
The minister of instruction, in addition to the supervision which his department exercises over the institutions of education, is also in charge of the interests of national culture as it is represented in the public libraries, museums, archives, and scientific societies of the country. In 1838, General Santa Cruz ordered the installation of public libraries in all the departmental capitals, the principal ones being now in Sucre and La Paz. The *Archivo Nacional* is preserved in Sucre, and is said to be the most complete historical record in possession of any South American country. The Colegio Nacional and the Convent of San Francisco in Tarija have libraries of historic value, numbering about ten thousand volumes. In La Paz, the convents of San Francisco and the Recoleta have together about nine thousand volumes. The Seminario, the University, and the Colegio de Abogados, or law college, have fairly good libraries. The library of the Oficina Nacional de Inmigracion y Estadística contains nearly ten

thousand volumes, and the geographic societies of Sucre and La Paz have valuable collections of books and pamphlets.

Bolivia is in the transition period of educational development, showing the influences both of past conditions and present aspirations, and it would not be fair to the present educational outlook to give, as indicative of existing conditions, the statistics that have been collected under a system of instruction entirely inadequate to the needs of a progressive people. The last statement of the Oficina Nacional de Inmigracion, Estadística y Propaganda Geografica, published six years ago, shows that only about three hundred thousand out of the entire population can read and write; but when it is considered that this number is equivalent to the population of unmixed European descent, it may be presumed that the illiteracy is confined chiefly to the Indians and *mestizos*. The sparsely settled country, the difficulties of intercommunication, inherited tendencies to look upon education as a right of privileged classes alone, have delayed progress in this direction, and the reforms which have recently been inaugurated in behalf of a broad national education require resolute determination to make them effective, especially in regions so remotely situated as are some of the interior school districts of Bolivia. But it is hoped that improved systems of communication will aid in bringing all sections within more accessible limits, and will contribute to facilitate the general efforts toward development. The vigor of a new intellectual force is apparent in the reorganization of public instruction; and a growing sense of the possibilities of national culture is bringing about a combined effort of the whole people toward a realization of higher intellectual ideals.



PATIO OF JUNÍN COLLEGE, SUCRE.



PUENTE SUCRE, A BRIDGE OVER THE PILCOMAYO RIVER, CONNECTING THE DEPARTMENT OF SUCRE WITH THAT OF POTOSÍ.

CHAPTER XII

A NEW ERA FOR BOLIVIA—IMPORTANT PUBLIC WORKS—RAILWAYS—TELEGRAPH LINES



PUENTE SUCRE, LOOKING FROM THE SUCRE END OF THE BRIDGE TO THE POTOSÍ TERMINUS.

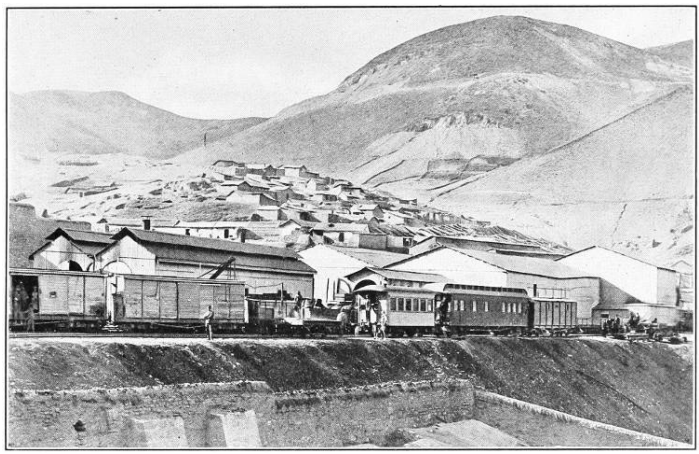
Covering an area of about seven hundred thousand square miles, and presenting a variety of geographic and geologic conditions unsurpassed by any other country of the globe, the problem of transportation, upon the satisfactory solution of which so much depends in the promotion of national progress in any country, has been one of paramount importance in Bolivian politics ever since the organization of the republic. Large sums have been paid by the government for the improvement of roads, the building of bridges, and the maintenance of communication between the principal cities, but the country's finances have always been taxed to the limit by efforts which proved more or less inadequate to the task, with the result that although the budget continually shows large amounts spent in roadways and bridges, the problem of transportation in Bolivia is only now, for the first time, giving promise of a satisfactory solution. There are, nevertheless, evidences of excellent road building on all the principal highways, especially those connecting the departmental capitals, and in some instances, as along the route from Sucre to Potosí, and in the environs of Cochabamba, massive stone parapets and bridges are seen, which compare favorably with the best examples of work done by expert engineers in this branch of construction in any part of the world. But nearly all the highroads pass through the cañons of the Cordilleras in some part of their course, and during the rainy season, from November to March, a flood frequently rushes down these *quebradas* with such destructive force that every vestige of road building is swept away in a day. For this reason, wagon roads are abandoned during the wet months and all travel in the interior is done on muleback, usually by a route more

precipitous than the coach road, but safer because it passes chiefly along the higher ledges, with only an occasional descent into the bed of the cañon. As stated elsewhere, the only railways now in operation are the lines connecting La Paz with Guaqui, on Lake Titicaca, and Oruro with the seaport of Antofagasta, though surveys have been made and the work of construction has commenced on a new railway system, which will completely change industrial and commercial conditions in Bolivia.

The history of railroad building in Bolivia dates from the year 1887, when the government issued a decree calling for proposals for the construction of railways throughout the republic. The following year a proposal was received from the mining company Huanchaca de Bolivia to build a railroad from the Chilean frontier to the city of Oruro, passing by the mining establishment of Huanchaca. The national Congress approved the proposal, with slight modifications, in a decree issued on November 29, 1888. The rights acquired by the company were transferred the next year to the Antofagasta and Bolivia Railway Company, Limited, an English corporation, which now operates the line. This company has a guarantee from the government of six per cent per annum for twenty years on the capital invested in the construction of the line, which guarantee became effective on the delivery of the railway at Oruro on May 15, 1892, amounting to forty-five thousand pounds sterling, though this is only nominal so far as the Bolivian government is concerned, the revenues derived from the line more than covering the guarantee. The railway is five hundred and fifty-five miles long, from Antofagasta to Oruro, and ascends from about twenty feet above sea level at Antofagasta to more than twelve

thousand feet, crossing the high plateau from Uyuni to Oruro with little variation from its greatest altitude. It is the longest single line track in the world of such a narrow gauge, only two feet six inches wide, throughout its entire length. The Huanchaca company owns and operates for its exclusive benefit a branch road from Uyuni to Pulacayo and Huanchaca, the centre of its mining industry, nine miles distant. The Bolivian section of the Antofagasta and Oruro railway is under the direction of Mr. Hugh Warren, a railroad manager of large experience and mature judgment. He has his headquarters at Oruro, the present Bolivian terminus of the road. The line will soon be extended to La Paz. Passenger trains leave Oruro every day for Challapata and Uyuni, and three times a week for Antofagasta. They run at an average speed of twenty-five miles an hour, the entire trip having frequently been made, on a special through train, in twenty-three hours. The roadbed is excellent, and the maximum gradient does not exceed two and ninety-eight one hundredths per cent. The locomotives are of American manufacture, from the Baldwin, the Rodgers, and the Stevenson locomotive works. The passenger cars are modern, well built and extremely comfortable. The scenery along this road is magnificent, and some of the bridges which cross the great ravines are counted among the highest in the world. The construction work of this road was done under the direction of an English engineer of eminent talent, Mr. Josiah Harding, who built one of the greatest incline railways of the world at Junín, Chile, and who is now engaged in studying the route of the proposed Arica and La Paz railway. From Uyuni to La Paz, the traveller seems to be always within close distance of the snow-covered summits of

the Andes, which rise above the horizon of the high plain like great white temples overtopping the clouds. As seen from the car window, the mining towns of Poopo and Machacamarca, and others which lie along the route, present a very picturesque appearance. But the beautiful scenery of this road hardly surpasses that of the railway from La Paz to Guaqui, on Lake Titicaca, which has in view the majestic Illimani and Sorata and a whole range of lesser peaks clothed in perpetual snow.



RAILWAY STATION OF PULACAYO, HUANCHACA MINES.

The Guaqui and La Paz railroad was the first constructed by the Bolivian government out of public funds. Its successful inauguration was due to the initiative of ex-President General José Manuel Pando, who, in 1900, authorized an expert Bolivian engineer, Señor Mariano Bustamente y Barreda, to make the necessary studies and plans. When these were finished, they were approved by Congress; and a law was passed in the same year, authorizing the construction of the road and appointing a board of directors to supervise its management. In order to meet the expenses of building, it was provided that

all revenues from the alcohol monopoly and from rubber taxes in the department of La Paz should be set aside for three years for this purpose. The line was completed and opened to traffic on October 25, 1903. Its total length is fifty-nine miles, from the port of Guaqui to the Altos, or, more correctly, to El Alto de La Paz, the road ascending from twelve thousand five hundred feet at Guaqui to fourteen thousand feet at Viacha and descending not more than two hundred and fifty feet to El Alto station. The gauge is three and one-third feet wide, and throughout the entire distance the tracks cross what appears to be almost a level plateau, with Lake Titicaca behind and the wonderful white mountain peaks in front glistening in the sun. The total cost of the line, including interest during its construction, amounted to one hundred and seventy thousand nine hundred and eighty-one pounds sterling. On May 31, 1904, a contract was signed by the government with the Peruvian Corporation, Limited, which owns and operates the Southern Railway of Peru from the port of Mollendo to Lake Titicaca, as well as the lake steamers that cross from the Peruvian border to the Bolivian port of Guaqui, the terms of the treaty giving to the Peruvian Corporation control and administration of the railway under a seven years' lease, thereby affording it a through system of transportation from Mollendo to La Paz. The corporation loaned the government fifty thousand pounds sterling at six per cent interest, for the purpose of constructing an electric car line to connect El Alto de La Paz with the city, and in addition to this sum the government recognizes a previous indebtedness of about twenty thousand pounds sterling, all of which will be charged against an amortization fund of forty per cent to be reserved

from the revenues of the railway, the corporation retaining sixty per cent of the railway revenues for operating expenses during the term of its lease. If at the end of seven years the total obligation has not been covered by this amortization fund, the government agrees to extend the lease or pay the balance.

The history of this railway during the three years that it has been in operation is one of continued and increasing prosperity. It has been a paying investment from the first, never having yielded less than seven per cent dividends since its inauguration. Statistics furnished by the acting director of public works of Bolivia, Mr. Pierce Hope, under whose management the road was finally completed, show that the receipts for the month of January, 1906, were sixty-four thousand two hundred and eighty bolivianos. The increase in the freight receipts of 1905 was fifty per cent over the year previous. The electric line from El Alto terminal down the incline, or La Bajada, to the city station of Challapampa was completed and opened to traffic on December 1, 1905. It is five miles long, and has the same gauge as the main line from Guaqui, with a grade of six per cent. The locomotives used on the railway and the electric cars for the incline were purchased in the United States. The revenue from traffic over this part of the line for the month of January, 1906, was fourteen thousand four hundred and eighty bolivianos. The trip from Guaqui to the city takes about two hours, and will no doubt be a feature of one of the famous tourist routes of the world some day. Not only does it offer the grandest scenery on the picturesque road from Mollendo to La Paz, one of the most beautiful routes in the world, but it possesses especial interest in the wonderful ruins of

Tiahuanaco, which are situated at about an hour's ride from Lake Titicaca. It affords also the novel experience of travelling by rail and steamer above the clouds and of enjoying a trolley ride down La Bajada to one of the most interesting and foreign-looking cities in America, La Paz, standing radiant in the sunlight just below the highest peaks of the Andes.

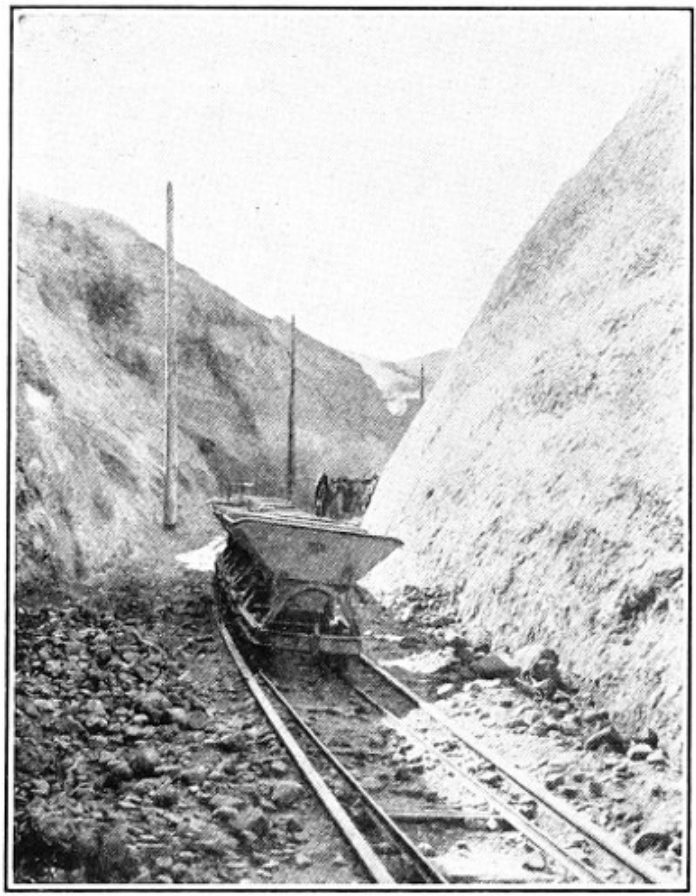


CASCADE ON THE PROPOSED ROUTE OF THE ARICA AND LA PAZ RAILWAY.

But though the railways from Antofagasta to Oruro and from Mollendo to La Paz take the tourist through wonderful and varied scenes, a more rapid route is being built in the new railway from Arica to La Paz, which will bring the metropolis of the Altaplanicie within fourteen hours of the coast,

instead of three days, the time now required by the most rapid route. Chile has already begun the construction of the Arica and La Paz line in accordance with the recent treaty between the two countries. It will pass through the rich copper region of Corocoro, thus facilitating the shipment of the valuable ores of this district, and will connect with the Guaqui and La Paz road at Viacha. Either Corocoro or Viacha will be the junction of a line which is proposed to connect La Paz with Oruro, in conformity with the arrangements made by the government for the construction of a general railway system. A decree passed by the national Congress on November 13, 1905, shows that the government has determined to carry into immediate effect extensive plans for railway expansion, some of which have been under consideration from time to time during previous administrations, but have never until now been practically developed to the degree necessary for their successful consummation. The decree referred to declares: that the executive is authorized to contract for and execute with all possible simultaneity the construction of the following railways: from Viacha or Corocoro to Oruro, from Oruro to Cochabamba, from Uyuni to Potosí, from Potosí to Tupiza, and the first section of one hundred miles of the line from La Paz to Puerto Pando, at the head of navigation on the Beni branch of the Madeira River, employing for the purpose the funds derived from the indemnity paid by Brazil and the guarantees stipulated in the treaty of peace celebrated with Chile. The executive is equally authorized to carry out any financial operations that may be deemed indispensable, in the event that the funds above named are not sufficient for the construction of the railways indicated, but without

compromising more than the said railways in the responsibility of such operations. As soon as the railways above determined are constructed, the following lines will be built: from Oruro to Potosí, from Cochabamba to Chimoré at the headwaters of the Mamoré branch of the Madeira, from Macha or from Potosí to Sucre, and the second section of the railway from La Paz to Puerto Pando. For the construction of the railway from La Paz to Puerto Pando the funds derived from the increased tax on coca will also be employed, as the object of this road is to serve the interests of the coca producing region.



CUT IN THE RAILWAY DECLINE BETWEEN GUAQUI AND LA PAZ.

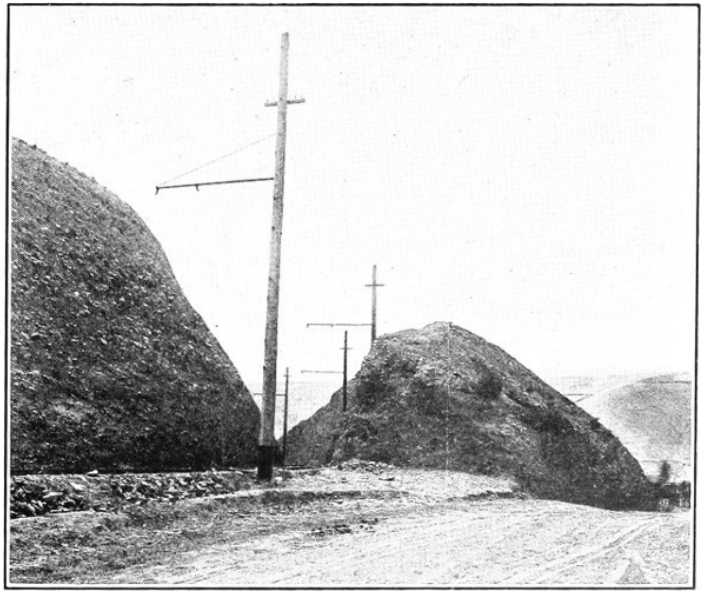
For the construction of the proposed new railways the Bolivian government has already completed negotiations with the well-known firm of New York capitalists, Messrs. Speyer and Company, whereby, in conformity with the decree of Congress, a general system of railways will be built, to connect the principal Bolivian cities with one another, with the chief river ports of the Amazon and the Paraguay, and with such railways of neighboring republics as

have a direct seaport terminus. By this practical method the country will be opened up to industrial and commercial development, which could never be hoped for under existing circumstances, as the obstacles to communication presented by the mountainous character of western Bolivia and the unsettled conditions of eastern Bolivia are apparently insurmountable by any other means than the establishment of railway connection. The importance of this enterprise on the part of the government can hardly be estimated. It means practically the launching of Bolivia into the full tide of modern progress, with no turning back to the old ways of muleback travel and other seventeenth-century systems of transportation. When the interior becomes more accessible through a regularly established schedule of trains, which will bring the chief cities within a few hours of one another and within a reasonable distance from the seacoast, the rapid evolution of industrial activity will no doubt see the building up of many large fortunes in the rich mining districts, on the vast cattle plains, and in the farming communities, to say nothing of the inexhaustible possibilities of the rubber country. Foreigners are not slow to appreciate this fact. As soon as it became known that Bolivia intended to spend millions of pounds sterling in the construction of railways, not only railway, mining, and rubber syndicates began to seek larger investments than formerly, but new enterprises, involving the development of cattle raising and other neglected industries, turned in this direction, and the outlook is already growing brighter than it has ever been before in the history of the country.

For more than a year active preliminary work has been in progress throughout the entire route of the

proposed system, at first under the direction of an American engineer, Mr. W. L. Sisson, and then under his successor, Mr. W. L. Gibson, who is the present directing engineer of the enterprise. Señor Jorge E. Zalles, as secretary of the Commission of Studies, has made himself master of every detail connected with the work. Surveys have been completed between Viacha and Oruro, one hundred and thirty-eight miles; Oruro and Cochabamba, one hundred and thirty miles; Uyuni and Potosí, one hundred and twenty miles; Potosí and Tupiza, one hundred and fifty miles; Oruro and Potosí, one hundred and ninety-five miles. By an examination of the map it will be seen that, in the extensive system proposed, railway communication will be established, through Bolivian territory, between the Atlantic and Pacific seaboards, and, by means of the great Amazon and La Plata river systems, with the whole vast region of eastern South America. Argentina has been authorized to extend her Central Northern Railway as far as Tupiza; and as soon as Bolivia completes her lines from Tupiza to Potosí, from Potosí to Oruro, from Oruro to Viacha, and from Viacha to Arica, there will be established a trunk line across the continent which will bring the Pacific port of Arica within five days' distance of Buenos Aires. By extending north to Santa Cruz the branch line now under construction from the Argentine Northern Central Railway to the Bolivian border at Yacuiba, and by building another line to Santa Cruz from the Paraguay River at Puerto Suarez, opposite the Brazilian port of Corumbá, over a route which has already been reconnoitred and approved, both lines to be joined and pushed on further to a river port of the Beni, an easy outlet will be gained for the whole of eastern Bolivia, and the flourishing capital of the

department of Santa Cruz will quickly develop into the Chicago of what may some day be one of the richest agricultural and cattle-raising countries in the world. Eastern Bolivia presents no such difficult problems of railway construction as the western part of the republic, and the lines projected through this region can be completed at much less cost. When the various South American continental lines are joined to cross Bolivian territory, this country, which has been most difficult of access up to the present time, will become the great central highway for South American traffic, increasing in commercial importance as its own trade with other nations is developed with greater facility.



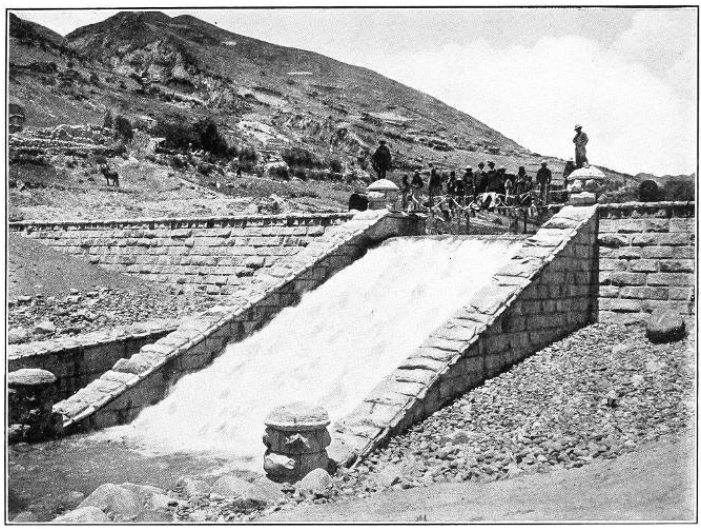
SCENE ON THE GUAQUI AND LA PAZ RAILWAY.

The formal inauguration of the new railway system took place in Oruro on July 4, 1906, when the supreme government went in a body to Oruro to initiate the work of construction from that point. It

was an occasion of general rejoicing, all patriotic Bolivians recognizing the important significance of the ceremony, which was brilliant and imposing. The programme of the day was worthy of so memorable an occasion, being distinguished by impressive solemnity. The ceremonies began with the celebration of the *Te Deum* in the cathedral at nine o'clock. His Grace Archbishop Pifferi officiated, assisted by high dignitaries of the church. The president of the republic, accompanied by his ministers of state and the foreign diplomatic corps, attended the service, at which were present important government authorities from every city of Bolivia. The learned archbishop of La Plata, in pronouncing a benediction upon the great work, alluded in gracious terms to "the coöperation of the generous inhabitants of North America" in the new enterprise, and paid a high tribute to the progressive spirit manifested by President Montes and his ministers, to whom its successful inauguration was due, praying that the earthly blessings to be derived from its material benefits "may serve as a motive and stimulus to elevate the thoughts to the incomparable, unlimited, and eternal riches of the Kingdom of Heaven." After the benediction, President Montes received at the hands of Señor Francisco Lopez Chavez, the Bolivian representative of the construction company, a handsome silver shovel, which was presented to his excellency with an appropriate address. In a firm voice, which thrilled the vast audience by its magnetic eloquence, President Montes made the address of inauguration, which was characterized throughout by sentiments of practical patriotism, expressed in such sentences as: "The greatness and strength of nations is not proved by declaiming ideals and aspirations which they have

neither the knowledge nor the energy to realize, but by the degree of effective force which is exercised in a practical way in the civilization and exaltation of mankind." In closing, his excellency applied to the present act the famous prophecy of Pedro Domingo Murillo, with a slight variation: "The initial step made to-day toward the resurrection of Bolivia shall never be detained." The Act of Inauguration was signed with a gold pen, presented to the president by Dr. Isaac Aranibar, ex-prefect of Cochabamba, in the name of "La Patria." The president turned the first shovelful of earth with the significant words: *Que el arma del caudillaje sea reemplazada con el arma del trabajo*—"May the arms of war be replaced by the arms of labor." At the official banquet which closed the programme of the day, the American minister, Hon. Wm. B. Sorsby, in an eloquent response to a toast in honor of his country's anniversary, referred to "the singularly appropriate coincidence that Bolivia should solemnize the inauguration of her industrial independence on the same day as that which commemorates the political and industrial independence of the first American republic." It was, indeed, peculiarly fitting that a date which is celebrated the world over as the anniversary of the first Declaration of Independence in the New World should have been chosen to commemorate an event which sets the seal of commercial freedom upon a country that has struggled for nearly a century against the oppression of limited trade facilities. The Fourth of July will henceforth signify to the Bolivian patriot the inauguration of a new era in the life of his country, an era not less glorious in its history than that which was established in the land of his North American cousin on July 4, 1776. For political independence can do little toward bringing about

national greatness without its practical counterpart, commercial independence; and national liberty finds its highest development in the friendly intercourse of countries bound together by ties of mutual interest. It commemorates the victory of a patriotic people determined to reap the full reward of national independence; and it marks the last struggle against conditions that belong to centuries gone by, and which have been forever overcome by the spirit of modern enterprise.



DAM AT ACHACHALLA.

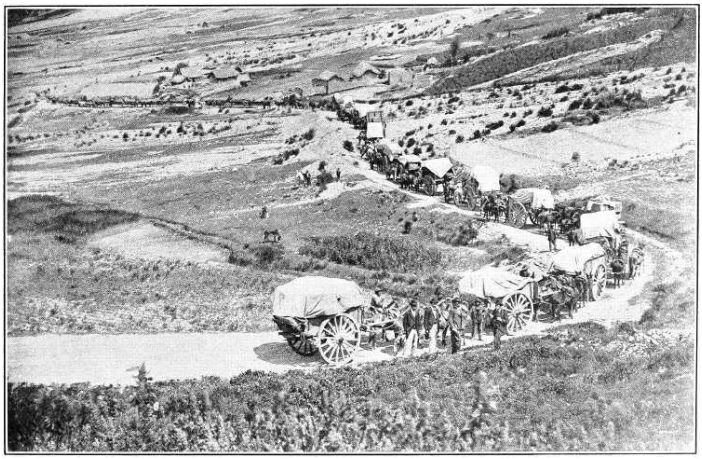


TRAIN ARRIVING IN GUAQUI FROM LA PAZ.

Until the new railway system is completed and put in operation, Bolivia will continue to depend upon the present means of transportation, which, with the exception of the two railways previously mentioned, is altogether by wagons, muleback, or river navigation. The Cordillera Real, or Royal range, of the Andes has always proved an effective barrier to easy communication between the Bolivian plateau and the great eastern plains, with their wealth of natural production awaiting development, and the few mountain passes through which wagon roads and bridle paths have been opened represent herculean efforts to overcome natural conditions with limited resources at command. Public highways are either national or municipal property, the former being built and maintained by the government from appropriations granted by Congress, while the latter are made and controlled by the municipalities. The national highroads connect the principal cities and mining centres of the republic. With the exception of the main roads, which unite the department capitals, and are used for passenger as well as freight service, these highways chiefly abound in the higher sections

of the Andean range, where the valuable mining properties are located, and they are nearly all narrow, precipitous, winding paths, which have been built up by Indian labor and are maintained at great cost. Along these trails the most valuable freight is taken on the backs of mules, donkeys, and llamas, without danger even to the most costly and delicate ware, so careful are the Indians of their charge. Exquisite French mirrors, rare bric-à-brac, and the finest crystal and porcelains for the palatial administration houses, are carried across a country which is everywhere broken by ravines, and over a pathway often covered by an avalanche of rocks from the mountain sides after a heavy rain, yet a long month's journey will be concluded without the record of a single breakage, so marvellous is the Indian's skill in this humble task. The government provides *postas*, or sheltered places, at intervals of from eight to fifteen leagues, where travellers may rest and purchase forage for their animals. The *posta* is in charge of a government employé, who is paid a reasonable salary to take care of the place, to keep forage on hand for sale, and animals for hire, as well as to provide bed and meals at a fair price, and a *postillón* if required as guide. No charge is made for the use of this shelter. It is the custom of well-to-do travellers in this country to carry their own beds and provisions, except on the coach roads. Mules can be hired from *posta* to *posta* at twenty centavos, about nine cents in gold, for each mule per league, and ten centavos per league for the *postillón* who accompanies them. The house in which shelter is provided is usually a low solid structure of adobe, built around a courtyard, or *patio*, and having from five to ten or more rooms, each with a door opening on the courtyard and banks of adobe built out from

the wall, to serve as beds. It has no windows. Along the coach roads the houses of the *postas* are more like hotels, and the traveller may journey without carrying either food or provisions, as both are furnished at the various stopping places. The coach roads are open to traffic only during the winter months, as in the rainy season it is impossible to keep them repaired without even greater expense than it costs to build a railroad, and with more uncertain results. The most important coach roads are: from La Paz to Oruro, one hundred and sixty-five miles; from La Paz to Corocoro, seventy miles; from La Paz north to Achacachi, sixty-six miles; from Oruro to Cochabamba, one hundred and forty miles; from Challapata, on the Antofagasta Railway, to Sucre, two hundred miles; from Sucre to Potosí, one hundred miles; and from Uyuni to Potosí, one hundred and ten miles. There are excellent bridle paths, or, as they are called, *caminos de herradura*, from Cochabamba to Sucre, three hundred miles; from Potosí to Tarija two hundred and forty miles, to Tupiza one hundred and eighty miles, and to Challapata one hundred and twenty miles; from Cochabamba to Santa Cruz, three hundred and eighty miles; and from La Paz to the various towns of the Yungas. As the statements vary regarding distances, according to the humor and endurance of the traveller, and the exact measurement has only been made in a few instances, it is impossible to do more than give an approximately correct idea of the locality of the more important cities as regards their distance from one another.



CARAVAN OF FREIGHT ON THE ROAD FROM LA PAZ TO ORURO.

Travel in eastern and northeastern Bolivia is best undertaken at the season of the year when the waterways are navigable, as nearly all routes connecting with the towns of the Beni and Santa Cruz necessitate navigation through a great part of the distance. On the western plateau the traveller arranges his journey for the winter months, to avoid the rainy season, but in eastern Bolivia the summer months are most desirable for the trip because then the rivers are high, and navigation is an easy problem, whereas in winter the delays are sometimes very tedious on account of there being little or no water in the upper streams of the great river systems. All the branches of the Amazon River are navigable, some of them, as the Acre, Purús, Madre de Dios, Beni, Mamoré, and Guaporé, admitting steam launches and other vessels of from five to six feet draft. In the southeast, the Paraguay and the Pilcomayo Rivers are navigable for vessels of two hundred tons. Lake Titicaca and Lake Poopo, on the Altaplanicie, are both navigable. Lake Titicaca

carries steamers of heavy tonnage, but Lake Poopo, and the Desaguadero River, which connects it with Lake Titicaca, are navigable only for lighter vessels. The Desaguadero River, which is one hundred and eighty miles long, is navigable for steamers of five hundred tons over part of its length, and carries good-sized vessels from Lake Titicaca to Lake Poopo. Communication is better established, both by land and water, in this part of Bolivia than in any other section.

Closely connected with the various systems of transportation are the telegraph lines of the country, which constitute an important feature of intercommunication by serving as the means of determining the condition of roads in various sections, thus making it possible to keep them in repair and to promote the interests of traffic generally. The director-general of telegraphs, Señor Don Carlos Torrico, has made a careful study of the telegraph system, and several reforms have been inaugurated under his administration. Señor Torrico has served his government in many important capacities, having been Prefect of Potosí prior to accepting his present office. Under his able direction the telegraph system has not only been improved, but important new lines have been put in operation with perfect satisfaction. The system now covers an extent of three thousand miles, of which eight hundred miles are under private ownership, and the annual receipts have increased from eighty-three thousand bolivianos in 1904 to one hundred thousand bolivianos in 1905, with an equal average, about one hundred and fifty thousand each, of despatches sent and received from the various offices of the republic. These offices are established in all the chief cities and along the principal highways, a

long-distance telephone system operating in connection with the telegraph; so that more remote towns have communication with the main line. An appropriation has been asked of Congress for the sum of one hundred and forty-four thousand bolivianos, with which to reorganize and repair the entire system and to place it on a more efficient basis. The international telegraph service has been recently improved by the extension of a line from Uyuni to Ollagüe, in Chile, and by the reconstruction of the existing line between Tupiza and La Quiaca, in Argentina. Communication with Peru is established by a telegraph line through Guaqui, controlled by the Peruvian Corporation. Connection with Europe is made by way of Argentina, and with the Pacific and North American ports through Guaqui or by Ollagüe and Antofagasta.

A new era has dawned for Bolivia. It comes in answer to the abounding faith and unfailing confidence of Bolivians in the possibilities of their country and in their persistent determination and indefatigable efforts to overcome all obstacles in its development. To the world at large, ignorant of the real conditions which have combined to militate against progress and prosperity in this country of unlimited natural wealth, the retarded growth in industrial and commercial importance which statistics seem to prove can hardly be fairly considered. It is necessary to gain accurate knowledge by a visit to the country and a study from actual observation, as well as from information to be secured only in the country itself.

Bolivia is not so far away, either from Europe or North America, as many people imagine. A very pleasant trip may be arranged to Bolivia, starting

from European ports or from New York, on one of the commodious steamers of the Royal Mail Steam Packet Company or the Hamburg-American Line, and direct from New York by a steamer of the Panamá Railroad Steamship Company, all of which make the trip in six days to Colón. The rapid increase in the earnings of these lines to the Isthmus of Panamá shows the growth of interest in this part of the world, and a tendency of travel to turn elsewhere than to Europe and Japan, as formerly, especially in the case of tourist trade. According to the latest report which the board of directors of the Panamá Railroad Company made to the Isthmian Commission,—the United States government now being sole owner of the capital stock of the company, —this route is rapidly becoming an important ocean highway between North and South America, destined to increase the social as well as political relations between countries hitherto more widely separated than those of any other continents. The balmy climate of the southern waters makes a trip from New York to Panamá an additional pleasure, and every year marks an increase of travel over this popular route.



MOTORING IN THE SUBURBS OF LA PAZ.

After a six days' trip, including many charming features, the traveller may spend a few days in Colón and Panamá, enjoying their tropical scenes and the atmosphere of industrial activity which has become so marked since the inauguration of the canal construction, or he may proceed at once southward on one of the steamers of the Pacific Steam Navigation Company, or of the South American Steamship Company, both of which lines have comfortable and well-appointed steamers, from Panamá to Guayaquil, Callao, Mollendo, Arica, Iquique, Antofagasta, Coquimbo, Valparaiso, and other South American ports. The Pacific Steam Navigation Company has its head offices in London, with its chief South American office in Valparaiso, under the direction of Mr. J. W. Pearson, who has made the company's line to Panamá as commodious and desirable a means of travel as an ocean voyage can be under the most favorable conditions. Even nervous passengers find little to disturb the pleasure of a trip from Panamá to the South American ports as

far as Valparaiso, for the sea is nearly always as smooth as glass and the weather superb. From four to five days are required to make the voyage from Panamá to Guayaquil, and the same time is taken from Guayaquil to Callao, the port of Lima, Peru, as many stops are made along the route, though direct, fast steamers could easily make the trip from Panamá to Callao in four or five days. From Callao to Mollendo requires from three to four days, according to the delays in intermediate ports. To the traveller making his first trip along this route it is particularly interesting to watch the loading and unloading of fruits and other products of this tropical region. Everything is brought out to the steamer in *lanchas*, or lighters, and sometimes the harbor swarms with purveyors of merchandise. Disembarking at Mollendo to go to Bolivia by what constitutes the shortest route, at least until the Arica and La Paz Railway is completed, the traveller is conveyed by train over the Peruvian Southern Railway to Arequipa, a charming old city situated at the base of the famous volcano Misti, where the University of Harvard has a meteorological observatory. Everyone spends a day or two in Arequipa before proceeding to Puno, the terminus of the road, on the Peruvian border of Lake Titicaca. The director of the company, Mr. George Clarke, has spared no effort to improve the railway facilities of this line and to provide every possible comfort for those who take the trip. People having cardiac troubles may suffer a disagreeable experience for a short time while crossing the greatest altitude, nearly fifteen thousand feet above sea level. But the recompense is great, the scenery being imposing in grandeur. From Puno a steamer transfers passengers to Guaqui on the Bolivian side of Lake Titicaca, and the trip, whether made at night or in the daytime is,

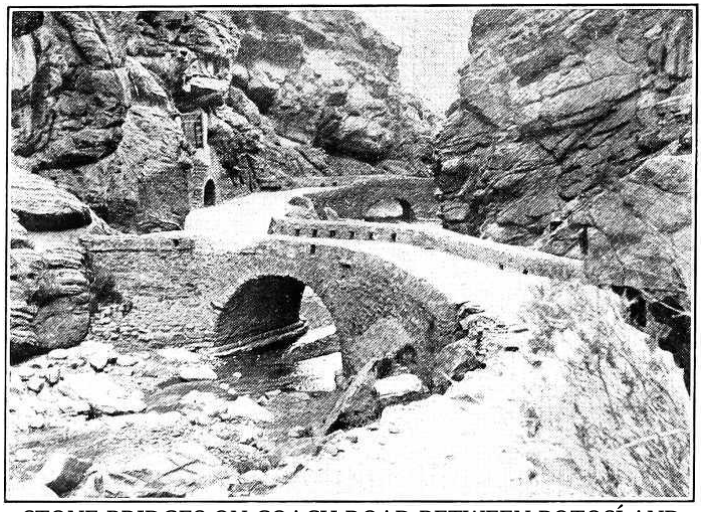
under favorable circumstances, the most charming experience imaginable. The new steamers, appropriately named the *Inca* and *Coya* are of five hundred or more tons, the older ships, of which the *Yavary* is one of the best, being much smaller. Sometimes the lake is rough, and no sea is more irritating to those who suffer from *mal de mer* than this beautiful lake when the surface loses its mirror-like calm. The rough seas of the English Channel, the Bay of Biscay, and the Caribbean do not disturb one's comfort half so much as the staccato movement of this mysterious body of water, which seems to be unsettled as often from subterranean as from atmospheric causes. If the steamer makes a day trip the passengers land at Guaqui at about nine o'clock in the evening, and if a night trip, a little later than that hour in the morning. The remainder of the journey, as elsewhere described, takes one to the city of La Paz, from which various interesting journeys may be made to the other cities.



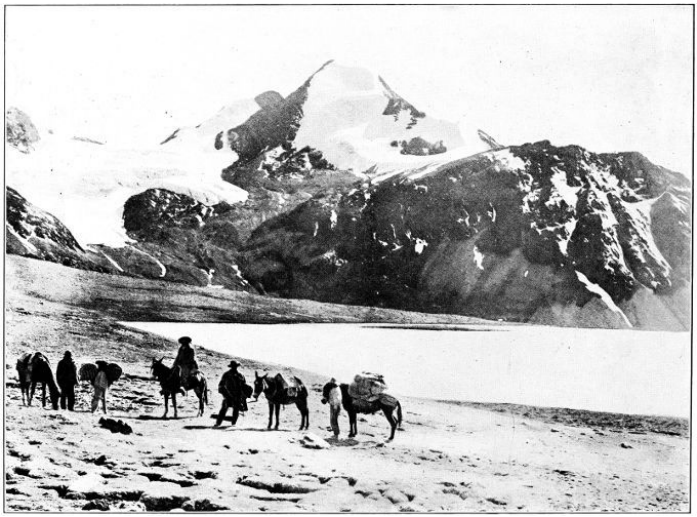
ROAD LEADING TO MINES NEAR ORURO.

If preferred, the traveller wishing to visit Bolivia need not go ashore at Mollendo, but, continuing down the Pacific coast as far as Antofagasta, may take a train from that port to Oruro, finishing the journey to La Paz by diligence, or may choose one of the numerous routes by diligence or muleback leading from Oruro, Challapata, and Uyuni, the principal stations of the railway, to the interior cities of Cochabamba, Sucre, and Potosí. A delightful trip, which includes visits to all the South American countries, may be made by the Pacific Steam Navigation Company's line from Liverpool, which has a fortnightly service between Liverpool and Valparaiso, with connecting steamers from Valparaiso up the west coast to Panamá. All these steamers are elegantly fitted up for the passenger service, and carry a band of musicians for the entertainment of those on board. They are large twin-screw steamers, four of the transatlantic line being of ten thousand five hundred tons, while those of the Pacific coast service are of six thousand tons. The steamers from Liverpool call at Brazilian, Uruguayan, and Argentine ports on their way to Valparaiso. At least a dozen different steamship lines connect Europe and North America with South American ports, the Royal Mail Steam Packet Company and the Hamburg-American Line having handsomely appointed ships to Brazil and Argentina; while the Lamport and Holt steamers from New York to Brazil and Argentina are commodious, and the service provided on board is constantly improving in character. All these lines permit of the passengers making connections at Buenos Aires to continue the trip to Bolivia, either by railway over the Argentine Northern Central to Tupiza, and thence to Potosí on muleback, a novel treat in these days of universal

rapid transit, or from Buenos Aires across the Andes, also by railway, to Valparaiso and thence to Antofagasta and Oruro; it is possible to take an all sea route, by the Pacific Steam Navigation Company's line from Buenos Aires through the Straits of Magellan as far as Antofagasta, or Mollendo. By whatever itinerary, the journey is worth while, and aside from the novel features it presents, it is sure to prove more restful than the average summer outing to popular European resorts. As a means of escaping the vigorous northern winters it is as desirable as for a relief from the excessive heat of the summers, the South American winter corresponding to our summer, which makes the trip a particularly pleasant change, especially in Bolivia where the winters are comparatively mild. The best seasons in which to visit Bolivia are spring and autumn, when the weather is modified from the extremes of either winter cold or summer heat.



STONE BRIDGES ON COACH ROAD BETWEEN POTOSÍ AND CHALLAPATA.



LAKE OF SAN PEDRO, DEPARTMENT OF LA PAZ.

CHAPTER XIII

A THOUSAND-MILE TRIP ON MULEBACK—INCIDENTS OF TRAVEL IN BOLIVIA



POSTILION OF THE ANDES.

The itinerary for the journey was arranged in the

conference *sala* of the office of the director-general of telegraphs in La Paz. By the courtesy of Señor Torrico, and through the thoughtfulness of Senator Jorge Galindo, of Cochabamba, a conference by wire was obtained with the Prefect of Cochabamba, Señor Dr. Isaac Aranibar, and at the end of a very charming conversation, during which the prefect expressed great pleasure in the anticipation of welcoming to Cochabamba the *distinguida Norte-americana y su secretaria*, everything remained settled, as to horses, mules, guides, and servants, for what proved to be one of the most interesting, delightful, and altogether memorable journeys in a record of many thousands of miles' travel by land and sea. It may surprise many people that in remote La Paz such facilities were available for a long distance conference, and the travellers themselves were thoroughly astonished to learn that it was possible, from these comfortable headquarters, to hold uninterrupted communication with the Prefects of Cochabamba, Sucre, and Potosí, through the services of a telegraph operator, who conducted the conversation between cities several days' journey apart, and inaccessible at that season, December, except by long trips on muleback. It was decided that the regular semi-weekly diligence should convey the travellers to Oruro, where they were to take horses and mules for the rest of the trip, the horses to be used on the less difficult roads. Through Dr. Aranibar's courteous attention, horses and guides were engaged in Cochabamba and sent to Oruro to await the travellers, as the season of the year was not propitious for securing animals at short notice in Oruro, especially to serve on such a long trip as the one proposed. With the shortest possible delay the best animals for travelling over the precipitous trails of the Andes and across the rocky

beds of the cañons were selected, and the expedition was placed in charge of an *arriero* who had conducted families from one end of Bolivia to the other through a period of twenty years, a conscientious, shrewd, capable, and thoroughly excellent guide, named Indalécio Palácios, who deserves the highest praise for his faithful services on this occasion.

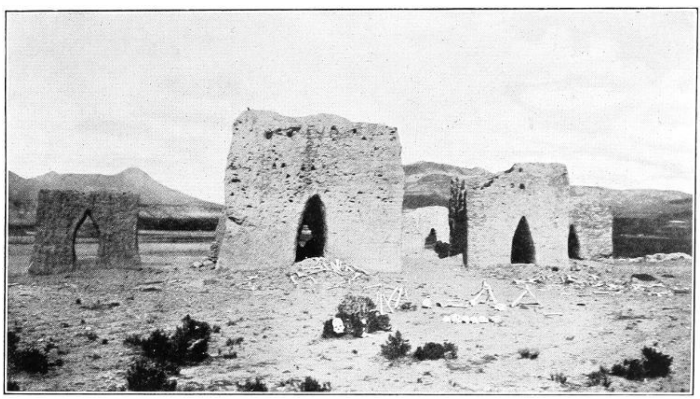
Not heeding the predictions of disaster that were made by all who heard of the proposed journey, to be undertaken at the worst season of the year, when the rains were heaviest and the floods most destructive,—a journey generally pronounced *imposible! un suicidio!* and otherwise of dire prospect, —the North Americans made their preparations with the same eagerness as if only hopeful prognostications had been offered, and at six o'clock in the morning of the day agreed upon to begin the trip, they were already seated on the *pescante*, as the coachman's box of the diligence is called, saying good-bye to the numerous friends assembled at that early hour to *despedir* them, including the American minister, Mr. Sorsby, who appeared a little doubtful as to the outcome of this expedition of his compatriots.

The old diligence was similar to most of its kind in Europe and America, with seats along the side and a high box for the driver, to which two passengers could be admitted in case of a crowded list. In pleasant weather the *pescante* is preferable to a seat inside the coach; and even though it was a raw, cold morning when the diligence, with its eight horses, pulled out of the *carretera* station at Challapampa, with the "Americanas" wrapped in their furs and waving adieus from their elevated seats, the prospect

was pleasanter to them than it would have been inside, with sleepy people blinking at one another and grumbling about their “places.”

“Coaching” is a word which usually suggests high-stepping thoroughbreds, rubber tires, and all the accessories of a fashionable turnout; but a coaching trip may be a delight, as this one proved, in a rattling old vehicle drawn by eight mules unquestionably ordinary, evidently chosen for endurance rather than appearances. The old *diligencia* climbed slowly enough until it arrived at El Alto; but once on the broad plateau, the well-trained mules tore over the level road at a surprising and exhilarating speed. The keen air at fourteen thousand feet above the sea was delightful; and when, after two hours’ riding, the coach stopped in front of a little *posada*, or inn, everyone was ready for a cup of coffee and a roll, which were taken without getting down. After riding on for three hours more, the station of Ayoayo was reached, at one o’clock; and while the driver changed mules for the second time that morning, the passengers had *almuerzo*, as the noon meal is called in all South American countries, meaning breakfast, the early morning coffee and rolls being *desayuno*. Ayoayo is pointed out to travellers not only as the birthplace of the celebrated Tupac-Catari, who held La Paz in a state of siege for more than three months during an insurrection against Spanish rule late in the eighteenth century, but as the scene of a massacre of Sucre soldiers by Indians only a few years ago under peculiarly sad circumstances, the young men representing the best families of Sucre society. It is a typical village of the plateau, adobe built, treeless, and dreary looking. A few leagues further on, the coach stopped at the thermal springs of Viscachani for a few minutes only, finishing the

day's journey at Sicasica at about nine o'clock at night. All day the snow-white peaks of the Andes had been in view, and, dotting the landscape in groups at short intervals, were seen curious-looking adobe mounds or towers of from five to ten feet in height, with a Gothic archway through the centre, giving a singular appearance to the structure. They are called *chullpas*, an Aymará word used to designate not only the buildings but their architects, though it was not applied to the latter until late in the seventeenth century. These *chullpas* are generally regarded as the ruins of ancient Aymará burial places, though some authorities believe them to have been built for dwellings, and it is certain that they were used as such at the time of the Viceroy Toledo's visit to Alto Peru, when he gave the order that the Indians should be forbidden to occupy them and should be compelled to form communities around a Christian church. That the *chullpas* have been used extensively as burial places at some time is proved by the great number of skeletons found in them. Next to the colossal ruins of Tiahuanaco and the remains of Inca palaces on Lake Titicaca, these *chullpas* are the most interesting pre-Columbian relics of the plateau.



ANCIENT SEPULCHRES, CALLED "CHULLPAS," BETWEEN LA

PAZ AND ORURO.

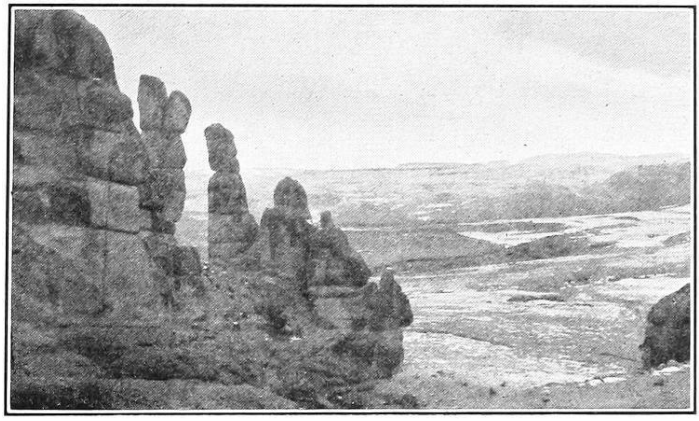
A long day's ride, from six o'clock in the morning until nine at night, is sufficiently fatiguing to make any kind of lodging desirable, and no one appeared to take much notice of the surroundings at Sicasica. At four o'clock the next morning the diligence was on its way again. The air was cold and clear, and from the *pescante* a fine view was to be had of the whole country. The moon was just disappearing in all its silver splendor behind a bank of black clouds, still illumining with its weird light the towers of a distant church and shedding a white radiance over the broad expanse of plain. Within half an hour more the sun came out, at first rosy as a child from its bath, and then golden in all the splendor of the new day. Along a part of the road the coach was whirled over a carpet of snow, the result of a storm the night before. The route lay past the battlefield of Aroma, famous as the site of the Cochabambans' victory over the Spaniards in the War of the Independence, then through the pueblos, or villages, of Panduro and Vilavila, with their plazas, their narrow streets, and little shops, over many of which hung gorgeously dressed dolls to indicate that *chicha* was for sale within, passing Caracolla, the breakfast station, from which the direction lay due southward to Oruro, where the coach stopped at four o'clock of one of the windiest days in Bolivia's windiest city.

Oruro is surrounded by mountains, the sides of which have been burrowed in all directions for the precious metals they contain in abundance. It presented a particularly attractive appearance to the two North Americans the morning succeeding their arrival, when, after receiving visits from the prefect, Dr. Andrés Muñoz, and the rector of the university, Dr. Rodolfo Galvarro, who extended a cordial

welcome to their city with the usual hospitality of these kind people, they started on a sightseeing tour, with the genial editor of *La Tarde* as cicerone. The market place is always interesting to foreigners, and half a day was not too long to spend at its booths, where blankets, woven in all the colors of the rainbow, *chola* outfits, all kinds of home-made lace, pottery of primitive design and workmanship, and little images to be worn as amulets, are sold at whatever price it appears most probable the purchaser will pay. As it was necessary to secure provisions for the muleback trip which was to begin the next day, a little *chola* servant in the employ of friends was sent to buy chickens and other necessaries in the market. In this country methods are the reverse of those employed where competition makes every vendor eager to secure purchasers. Here it is the buyer who pleads and urges that he must have such and such articles. The process of getting a pair of chickens was as complicated as if it had been a question of some delicate legal transaction. The price did not seem high enough to warrant such exclusive methods.

The *arriero* Palácios having arrived with the horses and mules from Cochabamba, everything was ready to begin the journey by eight o'clock on the morning of December 14, 1905. The cheerful optimism with which the two travellers regarded the possible experiences in store for them was explained in the statement: "Everybody is so kind to us everywhere!" and they wore a happy and confident mien as they rode out of the *patio* through the low stone gateway of the hotel, and turned their horses' heads toward the apparently boundless plain, across which they were to find their way to the Royal Range of the Andes, and, by following its steep ledges and

winding cañons, to reach the beautiful valleys beyond, and visit the thriving cities of central Bolivia. It is not possible to take, on such a journey, the large trunks used in Europe and North America, where railroad facilities are such that the heaviest baggage can be easily handled. For muleback travel light trunks, made of raw hide and called *petacas*, are used, generally smaller than the average steamer trunk. Two of these may be strapped on each mule, and if the weight is well balanced the animal will carry very heavy loads. The provisions are also carried in these *petacas*. The saddlebags, or *alforjas*, are an important item of the rider's outfit, as in this way are carried light lunches, fruits, etc., which may be eaten without dismounting, in case of emergency.



PILLARS OF SANDSTONE, NEAR PORCO.

The first day's trip seemed longer than leagues recorded it, the sun beating down with intense heat on the high plateau and the white light dazzling by its sheen. The snow mountains were in view all day, refreshing to the sight. The road was almost entirely level, and there were few landmarks along the way by which to note progress. The old town of Paria, looming abruptly in the path after a sudden turn at

the slope of a hillock, awakened interest chiefly as the first pueblo built by the conquerors in Bolivia. It was worth an hour's delay, though it possesses little of architectural merit except an old church which is, and probably always has been, its chief adornment.

Small huts, the homes of Indian shepherds, are scattered over the plain, apparently not large enough to admit more than one person, though whole families occupy them, or rather sleep in them, as a protection from the piercing cold of this region after sundown. During the day they are deserted, except on rare occasions. Looking into one of these curious little hovels, nothing was to be seen but a kettle, a box of matches, a bit of tallow candle, a blanket, a handful of parched corn, and the stones on which to grind it. There seems to be little fear of robbery, as none of these huts have doors. All along this part of the plateau, where it slopes toward the Royal Range, there are sheepfolds or corrals, enclosed by low walls of adobe or rocks. Before reaching the end of the second day's journey, from Tolopalca to Ventilla, the plateau was left behind and the green slopes of the valleys appeared. Palácios felt it incumbent upon himself to point out objects of interest, and his information was of the most varied and weird description. The rocks and jagged peaks took on a new aspect under the charm of many legends; and strange faces looked out from uncanny depths, curious forms rose up in the crevices of the cañon, and above one of the summits the head of Melgarejo was pointed out, with a gesture of satisfaction which might or might not bear relation to the safe distance at which the celebrated *tyranno's* sculptured likeness appeared. A terrific thunderstorm caused half a day's delay at Ventilla, but was worth the loss of time, as it gave an opportunity to observe a curious custom,

when, as a heavy downfall of hail buried the ground out of sight, the proprietress of the inn brought out a brazier full of incense and set it in the middle of the *patio*, "to burn incense to the Virgin and have the hail stopped." A few minutes later the hail ceased, and the devout little housewife came out triumphantly to take away the brazier and to explain its purpose to the astonished onlookers. Her little home had few evidences of worldly comfort, but in a corner of the family bedroom there was an altar to the Virgin, on which fresh flowers were placed daily. She was a happy, contented soul, and thought Ventilla the most desirable place of residence in the world.

Five o'clock in the morning was the usual hour for beginning the day's journey. From Ventilla to Chuimani the road was rugged and mountainous, and a threatening storm made it doubtful whether the usual number of miles could be made without danger of being swept down stream by a sudden flood. But fortune was favorable, and after an hour's rest and breakfast at Chuimani the little party pushed on to Arque, arriving early in the afternoon. A deputation consisting of the chief authorities of the district met the travellers, whose coming had been announced in advance by telegram; and they were escorted to the municipal building, where, dismounting, they were received with formal speeches of welcome. As it was the *corregidor's* birthday, the town was in *fiesta*, and presented a gay appearance. But though the invitation to remain was cordial, it was necessary to take advantage of every fine day for the trip, at a season when storms meant possible delay of a week or more; and at four o'clock the next morning the party started out of Arque, following the bed of the river nearly all the way to

Capinota. The scenery of the Quebrada de Arque, as this part of the route is called, is grand and imposing beyond description. Nothing more stupendous in rocky chasm and pinnacled height is to be seen in the Grand Cañon of the Colorado, in the Swiss Alps, or even in the Himalayas. It is impressive, awe inspiring, one of the noblest of Nature's architectural wonders. The route from Arque to Capinota follows the river bed, and it was necessary to cross the stream more than fifty times during the five hours' ride, frequently under rather uncertain circumstances, as a torrent had poured down through the *quebrada* the night before, and fording was still difficult and dangerous, the animal's slightest stumble on a loose stone serving to make him lose ground against the heavy current. But the *arriero* never failed to attend closely to his charges, and his *Cuidado, niñas!*—"Be careful, young ladies!"—served to guard against any inattention at critical moments. The ride into Capinota was like passing along one of the shady bridle paths of a European city. For about two miles the road lay between a double row of wide-branching trees, through fertile farm lands; and when the cavalcade entered Capinota, to the astonishment of the quiet citizens who came to the doors to see the *estrangeras*, nothing could have been more grateful to the sight of the fatigued travellers than the clean streets and white houses of that attractive little provincial capital. The sub-prefect, Señor Maldonado, and his charming family extended the welcome characteristic of gentlefolk in every land, and their generous hospitality was one of the most pleasing experiences of the trip. It would have been pleasant to stay longer in Capinota, but a few hours were all that could be spared, and the afternoon saw the *jinetas*, as horsewomen are called,

again on their way. The afternoon was that of a genuine midsummer day, and the sun blazed down with extraordinary fierceness on the high, unsheltered ledges of the mountain side along which the travellers made their way for hours. The scenery was magnificent; and when the winding of the road brought a breath of cool air or a stretch of shade, the leagues seemed to grow shorter, though it was late in the afternoon when the little town of Caraza was reached and the journey was ended for the day. It had been less than the usual day's ride, only thirty miles, but the road had led first through the rocky bed of the river from Arque, and then along the sun-heated slopes beyond Capinota, which were particularly fatiguing during the hottest hours of a summer's day, with the natural result that the following morning found the travellers particularly tired, making the continuation of the journey something of an effort. But at the usual hour they started, riding slowly for four hours, until a distant view of a camp of North American engineers near Quillacollo revived their drooping spirits, and cheerfulness increased with the anticipation of meeting fellow countrymen to whom they could talk in their own language, and of hearing news, perhaps, from their own dear land. The engineers, who were engaged in the survey of the new railway between Oruro and Cochabamba, had already received information of their approach, and appeared equally pleased to see friends from their country, showering every kind attention upon their delighted guests, who were made comfortable until the effects of fatigue disappeared and they were able to go on to Cochabamba, which they reached the next day.



RIVER ROCHA, NEAR COCHABAMBA, SHOWING TUNARI IN THE DISTANCE.



WEAVING THE PONCHO ON A PRIMITIVE LOOM.

From Oruro to Cochabamba, a distance of about one hundred and forty miles, a diligence carries passengers during the greater part of the year, and there are always accommodations for passengers at the inns of the various diligence stations. But on the

long ride from Cochabamba to Sucre, these advantages do not exist, as there is now no coach system over this road, covering a distance of about three hundred miles. It was necessary before leaving Cochabamba to purchase beds and provisions for the trip. Army cots were bought, of the kind that can be rolled up in a neat bundle and strapped on the mule without requiring too much space. Then a shopping tour resulted in a nondescript collection of kitchen utensils, an alcohol stove, and a complete picnic assortment of canned eatables, nearly all from English, French, or German establishments, the United States being far behind in this market. After a pleasant week in this Garden City, enjoying the hospitality of the charming Cochabamba people, the small caravan was got ready for the trip to Sucre. The ladies started out under the brightest auspices, with a host of new friends to wish them a safe journey. It was quite a cavalcade, consisting of the two travellers and their *arriero* and servant, three saddle horses, two saddle mules, two pack mules, and a donkey for the small boy who went as helper to Palácios. The first day's ride was through the fertile valley of Cochabamba to Arani, a town thirty miles away, which has a regular coach service to the city, uninterrupted the year round. All along this road are to be seen curious round-topped buildings, some used as dwellings, and others as barns. They resemble the saüba ant mounds of Brazil, on a larger scale, or the African bungalows, except that these Bolivian huts are of adobe, the well-known sun-dried brick generally used throughout Latin America. At Punata, near Arani, an old cemetery presents a remarkable appearance on account of the vaults being built in this form. The climate of Cochabamba and the vicinity is superb, and a day's journey in this

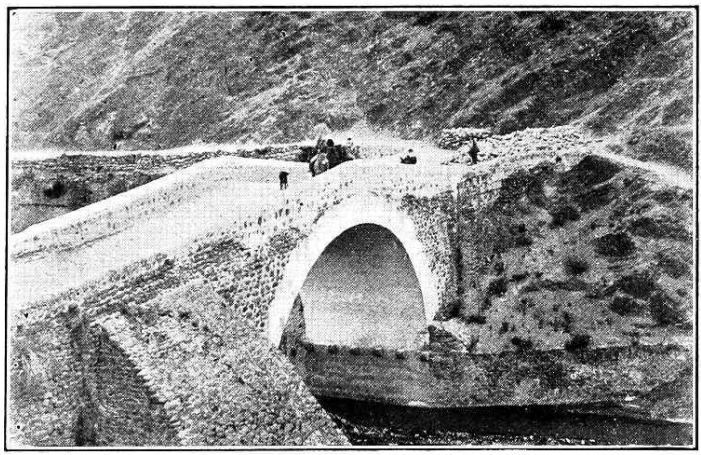
part of Bolivia is an unmixed delight. The second day's ride from Arani to Ayapampa was a taste of what mountain climbing means, and the thirty miles between the two *postas* presented almost every variety of climate and weather. Breakfast tasted just as good eaten while sitting on a pile of stones by the roadside as if it had been taken at a perfectly served table in one's own house, for the altitude and the bracing air gave a wonderful appetite, and the ascent had been a sharp one from six o'clock in the morning until noon. A heavy storm of rain and hail made particularly serviceable the gorgeous *ponchos*, or blankets, which had been purchased at Oruro for the trip, as raincoats did not meet the double requirement of warmth and waterproof security. Ayapampa is a brown, rather gloomy-looking cluster of houses, high among the mountains, the centre of a pastoral community. It has a well-built church and a good school, and some of the homes give evidences of comfort. The *corregidor* placed his house *á la disposicion de las Señoras*,—"at the disposal of the ladies,"—who made themselves comfortable for the night, and, with the assistance of Palácios and the servant, made experiments in amateur cooking, the initial steps toward acquiring a proficiency in culinary art which developed marvellously before the end of the journey. That evening's effort was a dismal failure, and a large consignment of embryonic "flapjacks" went to feed the birds of the mountains, but *ce n'est que le premier pas qui côute*!



INDIANS IN FEAST COSTUMES.

The next day broke the record of endurance in travelling, and will never be forgotten as the most fatiguing day of the whole trip. From Ayapampa to Mizque is estimated at fifty miles, but it was as long a fifty miles as precipices and rocky slopes and innumerable windings can measure. Starting at five o'clock in the morning and riding steadily until nine o'clock at night, with only a half-hour's rest for breakfast, this long day's experience made the weary equestrians decide that the fifty miles must have been measured "as the crow flies." The early morning was clear and cold, and from Ayapampa the route lay down the valley, the descent being through a bank of clouds, which, when seen from above, looked like great billows of seafoam, then as one passed through them, the atmosphere was so foggy that the outstretched hand could hardly be distinguished, and from below the fleecy coverlet gradually rose and was lost to sight in the blue of the

sky. The first half of the day passed quickly, as the marvellous beauty of the scenery absorbed attention. The majesty of the Cordilleras, rising peak above peak as far as the eye could see, and the wonderful depths of the green valleys far below, were impressive beyond description. And when the descent to the bed of the Mizque River began, the varied beauty of its winding course, as it spread out like a panorama to the view, was enchanting. But what a long time it took to descend the mountain to a river bed which seemed to be no more than half a mile away! Palácios was appealed to with increasing frequency as the hours passed, to know how many leagues still remained, and his cheery *dos ó tres leguas no más, Señora*,—"two or three leagues, no more, lady,"—grew dreadfully monotonous as daylight faded and flashes of lightning were the only illuminating beacons to show the way. Fortunately, the river was reached before dark; but it was pitch dark when the cavalcade rode into Mizque, and hardly a light glimmered in the town as the travellers dismounted in the plaza and were received by the courteous sub-prefect, Señor Ladislao Vasquez, who hastened to provide everything for their comfort, expressing his regret that an accident to the telegraph wires, caused by the recent storm, had prevented his receiving word of their coming.



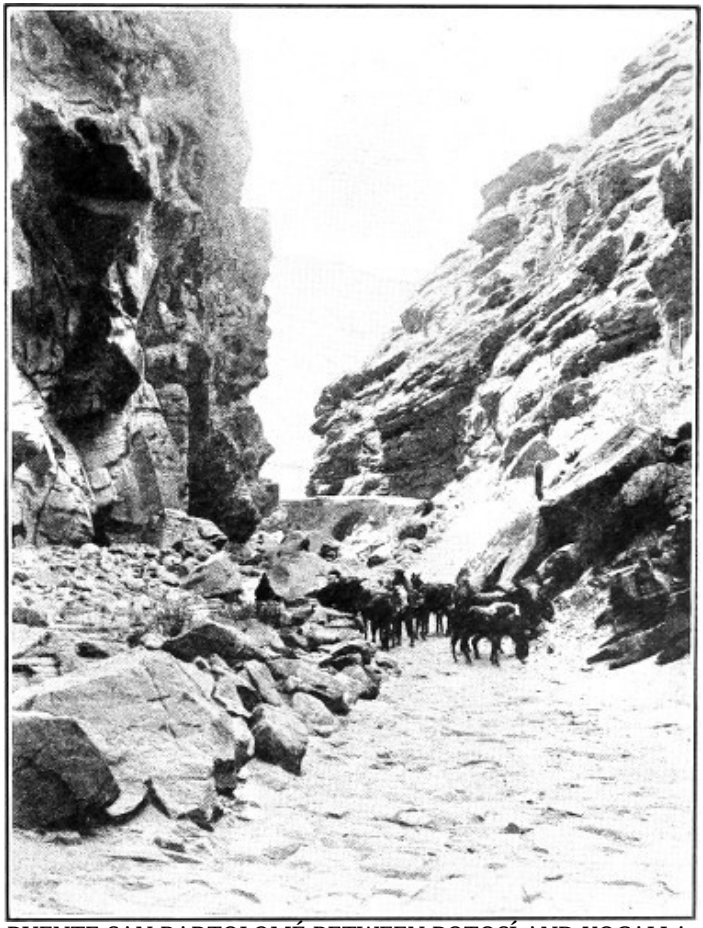
THE DEVIL'S BRIDGE ACROSS THE PILCOMAYO RIVER.

Mizque is a survival of one of the most important towns of the Audiencia of Charcas, once the seat of a bishopric. It is a quiet borough, picturesque and attractive in many ways. A day was given to visiting its churches and gardens, as the river was too swollen by floods to permit of riding across. The next day was the last of the old year, and it was spent chiefly on the road between Mizque and Aiquile, the latter a thriving provincial capital, the sub-prefect of which, Señor Nicanor Arze, is a descendant of the famous Cochabamban who led the victorious forces in the battle of Aroma. Señor Arze and his wife made the coming of the New Year as bright as possible to the two strangers in their city, and Señor Arze accompanied the party as far as Novillera, which is one of the finest fruit farms in Bolivia. With their saddlebags full of oranges and lemons, the ladies left, after breakfast, for Quiroga, where accommodations were scant, but hospitality was generous, Señor Manuel Rodriguez giving up his store as a lodging for the unexpected arrivals. The only available space was on the counter, and here Palácios and the

servants arranged the cots for the first night's rest of the New Year. It was a holiday to be remembered, as all the town was celebrating with music and procession, the Indians, who were in *fiesta* after their own peculiar fashion, shouting and dancing. The commotion caused alarm to the travellers, which was quickly allayed by the reassuring announcement of the *arriero*, who kept guard, that all the noise meant nothing, or, as he expressed it, *No importa nada, Señora*.

All along the central valley, which is the route from Cochabamba to Sucre, the scenery is very like some parts of Mexico, where the cactus grows in profusion and the climate is semi-tropical. But the cactus and the pepper tree reach their maximum growth in this region, the cactus towering up in a single huge stem to the height of a small poplar, while the pepper tree branches out with wonderful vigor. Few signs of animal life are seen, except of the domestic variety, though there are many beautiful birds, and whole flocks of parrots and paroquets fly screaming overhead at short intervals all day long. Not many insects were seen, but a great deal of warning was given by friends to be prepared for a fierce specimen called *vinchuca*, a kind of vampire beetle, which, however, did not appear. Many magnificent country estates are scattered along the sides of the rich agricultural valley; and over the Rio Grande, which was crossed scores of times during one day, the beautiful Puente Arce has been swung to facilitate travel in this section of the country. One night, after a ride of thirty-six miles over the stony bed of the river, a *choza*, or Indian hut made of straw, appeared to view, and it was decided that a night's rest under its scanty roof would be better than a too strenuous effort to reach the next *posta*;

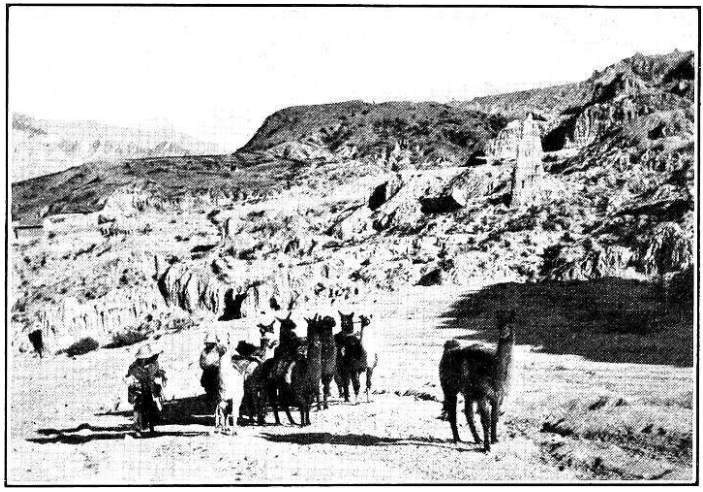
so, as soon as permission was granted, the cots were prepared, and the weary *gringas*, soothed by the moonlight streaming in and the sound of some distant *postillón's* guitar, or *charango*, borne faintly on the night air, fell asleep, the *arriero* keeping guard with a revolver which never found any more serious use than waking the echoes. For experience has proved, in thousands of cases, that travellers are as safe in the remote districts of Bolivia as on a city street in the most carefully policed centres of the world. The chief trouble encountered was that of procuring forage, the season being the worst of the year for pasturage. It was of no use to urge the *arriero* to stay at some *posta* that seemed to offer special attractions in scenery or historical interest. *No hay forrage*—"There is no forage"—was the death knell to poetic dreams upon more than one occasion on that memorable ride.



PUENTE SAN BARTOLOMÉ BETWEEN POTOSÍ AND YOCALLA.

The day of the arrival at Sucre broke clear and promising, and from the *posta* of Cantumolino the cavalcade set out at five o'clock in the morning to climb the almost perpendicular height that marks the approach to the famous city. A terrific storm came on, at first in great, splashing drops, then in a steadier downpour, and finally, as the level heights, called *puna*, were reached, the climax came in hailstones as large as marbles. The rain quickly

drenched the ladies to the skin, though it did not dampen their enthusiasm. It was a glorious sight up there on the heights, from which the trickling rivulets could be seen leaving the crevices of the summits and forming into larger streams, which were quickly swollen into floods as they swept into the gullies of the lower cañon and were carried in a mighty torrent down to the bed of the now raging river. In half an hour it was all over, and the sun came out over the peaks and shone down into the *quebradas*, almost visibly checking the rushing waters. Sucre looked whiter than ever after such a drenching, and it was a most welcome sight after nine days' journey, though every day had been enjoyable.

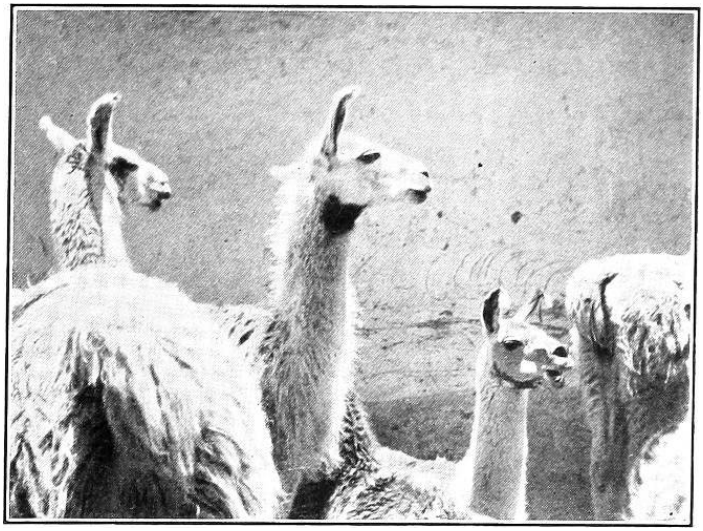


A FREQUENT MORNING ENCOUNTER ON THE JOURNEY.

No one can ever get away from Sucre so soon as he has planned to do, no matter how urgent the case may be; and although it had been the intention to give only a few days to sightseeing in the capital, the time flew by so agreeably that at the end of two weeks it was with reluctance that good-byes were

said. Hospitality was most cordial and genuine, even the problem of taking care of the animals, the eternal question of *forrage*, being solved by a distinguished Sucrense, Señor Urioste, brother of the Princess de Glorieta, who turned them out to graze on his own magnificent hacienda. Receptions, soirées, picnics, and a grand ball which was marked by as much *éclat* as if it had taken place in a European capital, were features of the entertainment provided for the visitors, who, on leaving, were escorted to the first *posta* by the distinguished prefect, Dr. Julio La Faye, and a party of leading Sucrenses, who treated them to a sumptuous breakfast in *despedida*. It was late before the next *posta* was reached, at the Puente Sucre, which crosses the Pilcomayo River, but from this point to Potosí was only three days' riding, and the roads, though steep and narrow, were in no place dangerous. From the Puente Sucre the ladies were accompanied for several leagues by the courteous official, Señor Rodriguez, and early in the afternoon the day's ride ended at Retiro. One of the temporary attachés of the expedition, who has not been described before because he attracted little attention, was the *postillón*. This unique type serves from one *posta* to another only, and it is chiefly in the mountains that his personality becomes a picturesque feature of the landscape. In the valleys he is an uninteresting creature who runs his fifty or sixty miles a day in a plodding, expressionless sort of way, but on the uplands the species is different. He is a poem in rags and patches, a symphony in prismatic *ensemble*, with an individuality as striking as quaintness can make it. He swings his silver-tipped horn over his shoulder and holds his beloved *charango* close to his heart, even when he thrums on it the strange, monotonous *tristes* which constitute

the musical masterpieces of his race. He is silent, yet eloquent in his silence, as the garrulous white man seldom is with all his words. His bushy, but straight, black hair makes a thick fringe under the knitted cap which he pulls down over his ears, and his black eyes are wide open, though not always in innocent questioning. He is sometimes a shrewd schemer. The *postillón*, who trotted on ahead to herald the travellers' arrival at Conapaya, vigorously blowing his silver-tipped horn, caused a panic by selecting as their breakfast room at the *tambo*, or inn, an apartment in which the ladies found themselves face to face with a case of smallpox at the worst stage of the disease. The escape from the dangerous situation was sudden and somewhat dramatic; but as a physician who was encountered on the road to Potosí the next day explained, the great altitude practically prevents contagion, and the disease had never been known to exist except in sporadic cases, usually brought from a lower district. This did not entirely allay anxiety, however, and upon arriving at Potosí the doctor was called in to vaccinate the entire party. Palácios balked and refused to be bothered with it, and the *postillón* could not be found, but the small helper was made an unwilling victim.

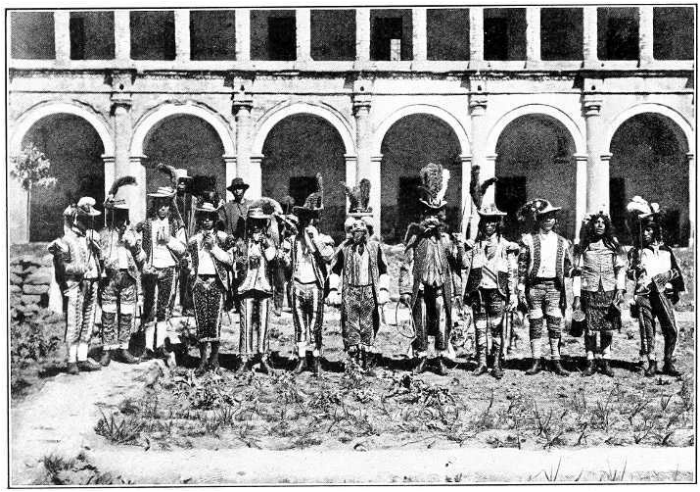


THE LLAMA, THE PROUDEST OF BURDEN BEARERS.

Naturally there was much to see in the wonderful old city of Potosí, and it was only after several days that the enthusiastic visitors to the Villa Imperial could make up their minds to go on. Here as elsewhere hospitality was liberally shown, and time was made to pass very pleasantly in the company of charming new friends. Señor Juan Ugarteche and his beautiful wife, whose father is Señor Bebin, one of the richest mine owners of Bolivia, were most attentive, as were many others.

The route from Potosí to Challapata, the coach road terminus on the Antofagasta and Oruro Railway, is said to be better than that from Sucre to Challapata, and yet it seems hard to believe that any road could present more difficulties to the equestrian than the former. The first day's riding offered few inconveniences except that a flood made the river impassable in the neighborhood of the Mendieta placer mines, and it was necessary to wait patiently till the river "passed." An expression which sounds

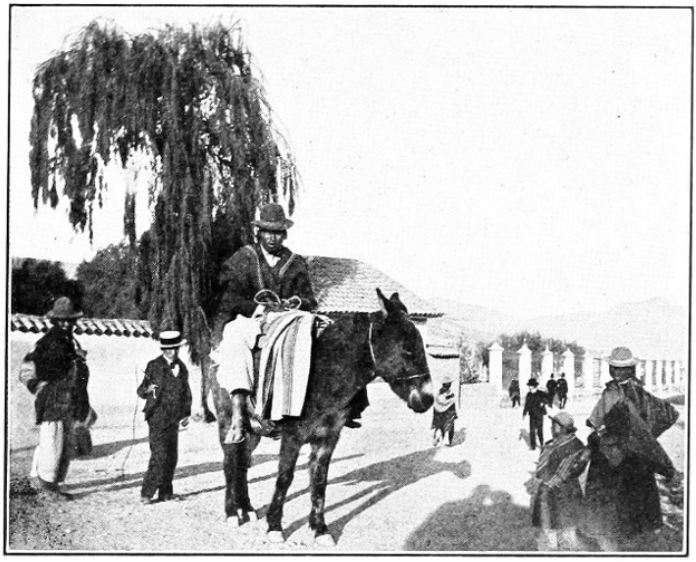
strange to the foreigner is that of the river's "arriving" and "passing." "I think we can get to the next *posta* before the river arrives," the *arriero* would say, and at first the idea of this transient passenger was a source of great amusement. But as the rivers depend for their existence on the rains that flood the mountain crevices, it can easily be understood that their "arrival" is entirely a passing event. A small stream sometimes remains to mark their turbulent course, but even this is not a certainty the year round. A great deal of work has been done to keep the roads passable. A few leagues out of Potosí the Puente del Diablo, between Yocalla and Tarapaya, was pointed out by Palácios as a wonderful piece of construction done by his Satanic majesty on a wager for the soul of a belated lover who was unable to cross the stream to save his sweetheart from marriage with another, and who bargained to give his soul if the devil would build the bridge before the cock crew in the morning. When the work was nearly done the young man repented of his wicked wager and prayed to the Virgin to save him from the awful sin he was committing. His prayer was heard, and the cock crew before the last stone was placed in the arch. He leaped across the nearly completed bridge, and while the devil cursed the bad luck that had befallen his enterprise, the young man received the blessing of the Church on his happy marriage with the fair lady of his choice.



COSTUMES WORN BY THE INDIANS ON THE PILGRIMAGE TO THE SHRINE OF COPACABANA.

On every highway of the Cordillera great droves of llamas may be seen, carrying their small loads to and from the mines. One morning a thousand of these stately freight bearers were counted, in droves averaging a hundred each. Most of them were carrying blocks of tin to Challapata, or merchandise from that city to Potosí. The blocks weighed twenty-five pounds, and each llama carried two of them. An average-sized llama will carry from fifty to sixty pounds, and the larger animals eighty and in rare cases a hundred pounds. But the llama knows his loading capacity, and absolutely refuses to have one ounce extra put on his back. If such an insult is offered him, he sits down in the road until the offending load is removed. Beating and coaxing will not get him to his feet again, and sometimes, even after the load is taken off, he refuses to continue the journey. The other llamas will not go on without him, and it is a serious question with his Indian driver whether to carry the llama until he will agree

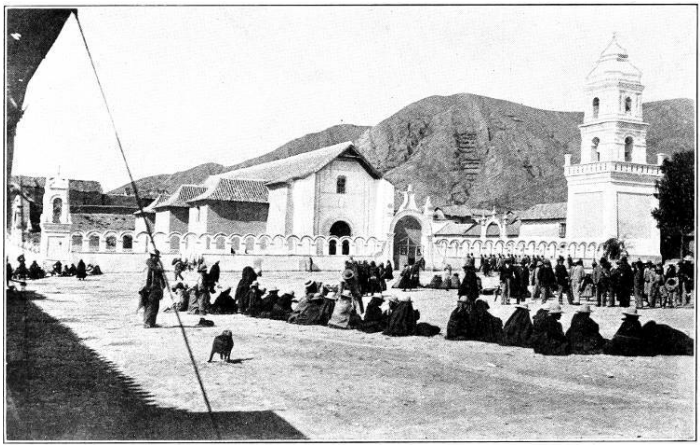
to walk, or to kill him, so that the caravan can go on with its freight. The llama travels only from nine to ten miles a day, keeping a slow majestic pace, with his head held high in the air, turning it from one side to the other as objects of interest attract his attention. He is a superb-looking creature, sometimes of gorgeous coloring, when his coat has been dyed red, yellow, or green to match his master's, and bright-hued ribbons have been tied through holes pierced in the tips of his long, erect ears. The Indians believe the llama has the soul of a departed Inca, which accounts for his pride. An Indian who owns a drove of llamas is independently rich. They find their own forage, their wool supplies him with clothing, their bones make his utensils, their meat is food for him in an emergency, his sandals are made of their hide, and llama dung furnishes the fuel with which he cooks his food. The llama chews the cud, and his weapon in anger or fear is spitting at the offender. His wool makes durable *ponchos*, which the Indians weave on very primitive looms.



A COUNTRY ROAD NEAR LA PAZ.

As the journey approached its close, the roads seemed to grow steeper and the *postas* further apart. At times it appeared to be a question whether the mules were walking on their feet, or picking their way down the almost perpendicular slopes on their noses, and then, a sudden ascent would reverse appearances, and one could not help wondering how long the mules could preserve their equilibrium with the scant hold their hind feet had secured on the edge of the precipice, while the fore feet floundered around in what seemed an everlasting effort to get a solid base. Chasms opened on one side and rocky ledges crowded on the other, while nothing was to be seen but illimitable space ahead, and there was no way of going back. These were features of the trip which were not of unmixed enjoyment, but not a single accident occurred on the entire journey; and though part of it, between Leñas and Vilcapugio, was travelled at an altitude of over sixteen thousand feet,

where the cold was intense at night, the road often being covered with snow in the morning, not a moment's suffering was felt, and every day brought new diversion. One of the most entertaining experiences was the arrival at Tolapalca, near Vilcapugio, on an Indian feast day. The *patio* of the *posta* was filled with a gay crowd in bright green, yellow, red, and blue *ponchos*, all barefooted, even at that high altitude, nearly all the women carrying babies swung on their backs. They had musicians whose instruments were primitive flutes, called *quenas*, horns, *charangos*, and drums, and who at frequent intervals marched two by two around the *patio* and into the barroom, where *chicha* flowed like water. Men, women, and children, when drinking, first spilled some of the liquor on the ground, as an offering to Mother Earth, or, according to some authorities, to propitiate the invisible spirits supposed to be present upon all occasions; and after each libation they would perform the ceremony of walking across the *patio*, two by two, and kneeling upon the ground at every three steps to kiss the donor of all their blessings. As their *chicha* is made from maize, their obeisance is a recognition of the beneficent source which provides them with it. Even in the religious *fiestas* of Copacabana, the Indians observe many of their primitive ceremonies, while their costumes suggest a strange mixture of pagan with Christian training. The arrival of the travellers appeared to make not the slightest difference to them, and they hardly glanced at the newcomers.



CHALLAPATA. RAILROAD TOWN AND TERMINUS OF THE MULEBACK TRIP FROM POTOSÍ.

An amusing process in all the smaller *postas* of the remote country districts was the presentation of the official letter from the government to the *alcalde* of the place, which was necessary in order to secure the best attentions. Many of these country authorities speak only the Aymará or Quichua languages; and as Palácios is acquainted with both, he had to interpret the contents of the mysterious document, which he usually did with florid emphasis. *Papel! Gobierno!* were magic words with which to begin his oratorical effort; and it was a fascinating sight to see the *alcalde* in his gorgeous *poncho*, with his silver-topped and tasselled *vara*, or staff of office, held tightly in one hand, peering earnestly into the pages of a document which apparently meant much or little to him according to the *arriero's* eloquence. But these authorities are excellent judges of human nature, and are not easily deceived. They saw that the strangers were entitled to consideration, and every possible facility was granted at a reasonable price, every attention was shown, and the *alcalde* took leave of his visitors upon every occasion with a dignity and

simplicity that were altogether charming. The *alcalde* rules his little canton well, but he cannot always prevent abuses, the Indians of the plateau being shrewd and resourceful. A laughable incident occurred to prove that at least they are not so stupid as some foreigners believe. It was necessary to buy bread, and the *arriero* had been sent to get it, in the form of *pancitos*, as the little loaves are called. After laying them on the table, he went to unload the mules; and in the meantime a poor, old Indian woman appeared, with several children clinging to her skirts, to beg bread. All the *pancitos* were poured into her lap, and the *arriero* was called to buy more. Seeing the beggar, his face relaxed in a broad grin, in appreciation of the joke, as he exclaimed: "But, Señora, that's the woman who sold me the *pancitos*!" It was a transaction that would have done credit to the sharp methods of Seven Dials! As a type of his class, the *arriero* himself was an interesting as well as an amusing study throughout the trip. He had a ready solution for every difficulty. The promptness with which he disposed of a tired or lazy mule and secured a fine specimen to replace it, the astonishing facility with which he obtained favors from the most obdurate officials in the little *postas*, and the real genius he displayed in getting the willing services of passing *arrieros* and *postillóns* in loading and unloading his cargo were proofs that under more favorable circumstances Palácios might have been a great politician or financial magnate. He was a born diplomat; and although it was sometimes annoying to find that, after having listened with polite attention to a suggestion, to which he invariably responded with *Si Señora*,—"Yes, madam,"—he continued to carry out his own plans in his own way, answering each insisting demand with a reassuring

No tenga cuidado, Señora, which meant: “Don’t give yourself any uneasiness, madam,” experience proved that his judgment was always correct; so suggestions became fewer as the journey proceeded, and were finally given up altogether.

When the travellers entered the railroad town of Challapata, at the end of their ride from Potosí, on February 1, 1906, much sunburned in spite of masks, veils, and umbrellas, but as happy and optimistic as when they started from Oruro nearly two months before, they were enthusiastic in praise of the great country, its wonderful climate and abundant resources, and expressed their opinion that it offers extraordinary attractions to the tourist as well as to the matter-of-fact investor. The trip was not ended until a visit had been paid to the mines of Huanchaca, after which the diligence was again taken for the final journey from Oruro to La Paz, though it required three days this time, on account of the bad roads and the poor condition of the animals. The heights above La Paz were a welcome sight as they appeared early in the afternoon of the third day from Oruro, and at four o’clock the ladies alighted at the *carretera* station of Challapampa. At a few minutes after five they presented their cards at the *ministerio* of justice and instruction to fulfil the first obligation upon their return, that of thanking President Montes, through Señor Saracho, for the many courtesies received from government officials throughout Bolivia. An interview was accorded them immediately, during which Señor Saracho expressed great satisfaction over the happy termination of this long journey.

All the fatigue, and the few unpleasant experiences of the thousand-mile trip through Bolivia

and the twenty-four days' ride in the saddle, were quickly forgotten in the cordial reception which was given the two ladies on their return to La Paz. Mr. Sorsby was complimentary in his praises of the courage and determination of his countrywomen, and his excellency the president, on whom they called to pay their respects before leaving this interesting country, said to them at parting: "In Bolivia we hear much of the remarkable energy and courage of the North American woman, and you have shown us a wonderful example of it."



QUICHUA INDIAN GIRL OF POTOSÍ.



PROCESSION OF THE VIRGIN AT COPACABANA.

CHAPTER XIV

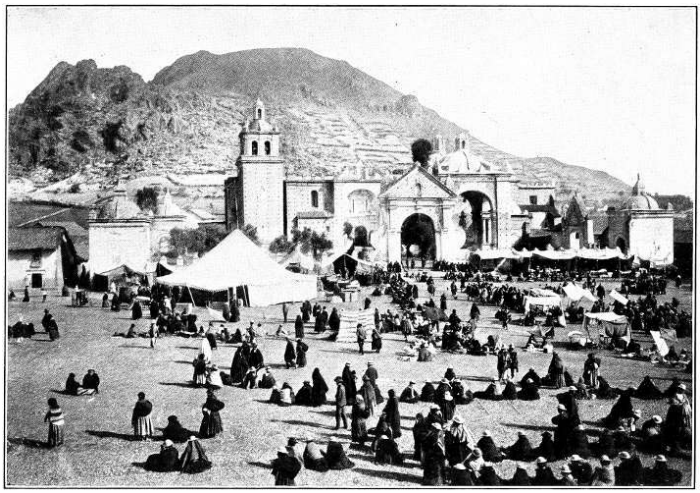
LAKE TITICACA AND ITS LEGENDS—THE SHRINE OF COPACABANA



THE VIRGIN OF COPACABANA.

Whatever may be the true origin of the Children of the Sun, the legends of their sacred lake are purely Oriental in character, and might have come direct from the sources of Hindoo lore, so closely do they resemble the traditions of the East. The story of the mysterious birth and divine antecedents of the first Inca, Manco-Ccapac, suggests that of Vaivasouta, the Son of the Sun among the Hindoos; Manco-Ccapac's sister-wife, Mama Ocllo, has also a counterpart in Oriental mythology. Out of the foam of the sea have risen Mongolian, Hindoo, Egyptian, and Greek gods and goddesses from remote antiquity, in the same mysterious way as Viracocha, and their first appearance has usually been on a sacred island. The ancient inhabitants of the Lake Titicaca region evolved little new in legendary story to account either for their ancestry or their religion, unless theirs is the original version. The lake is particularly fitted to be the cradle of myths and traditions, its situation high above the clouds seeming to set it apart for some peculiar destiny, as sacred mountains, lakes, and rivers have in all ages possessed a unique feature to mark them as divinely chosen. Popular lore has been well guided in placing here the site of the American Garden of Eden. In the strange stillness that reigns around, in the clear atmosphere and cloudless skies through which the Alpine glow of the encircling summits spreads with unrivalled splendor, in the varied beauty of its islands, promontories, and bays, and its broad expanse, sparkling in the sunlight, contemplation is enthralled and the imagination transported, even in this prosaic age, with visions of the supernatural, as, under the full light of day, Nature appears to make strange transformations, and the islands, floating calmly at one moment, at the next take on curious shapes and

present mysterious illusions, under inexplicable lights and shadows. What more natural than that such phenomena should be magnified to the wondering gaze of the primitive inhabitants of this region!

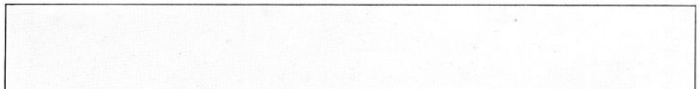


SHRINE OF THE VIRGIN OF COPACABANA, LAKE TITICACA.

Lake Titicaca occupies a position on the South American continent about midway between the Isthmus of Panamá and Cape Horn, and in the midst of the *nudo*, or knot, which the Andes Mountains form where the coast range is separated from the Cordillera Real, or Royal Range, by the Lake Titicaca plateau. By air line it is about three hundred miles from the Pacific and two thousand miles from the Atlantic coast. It crosses the boundary between Peru and Bolivia, the limits of which have not yet been definitely settled by these countries. The altitude of the lake, which is the highest navigable body of water on the globe, is twelve thousand five hundred and fifty feet above sea level, and its area is more than five thousand square miles, measuring at its greatest length one hundred and thirty-five miles,

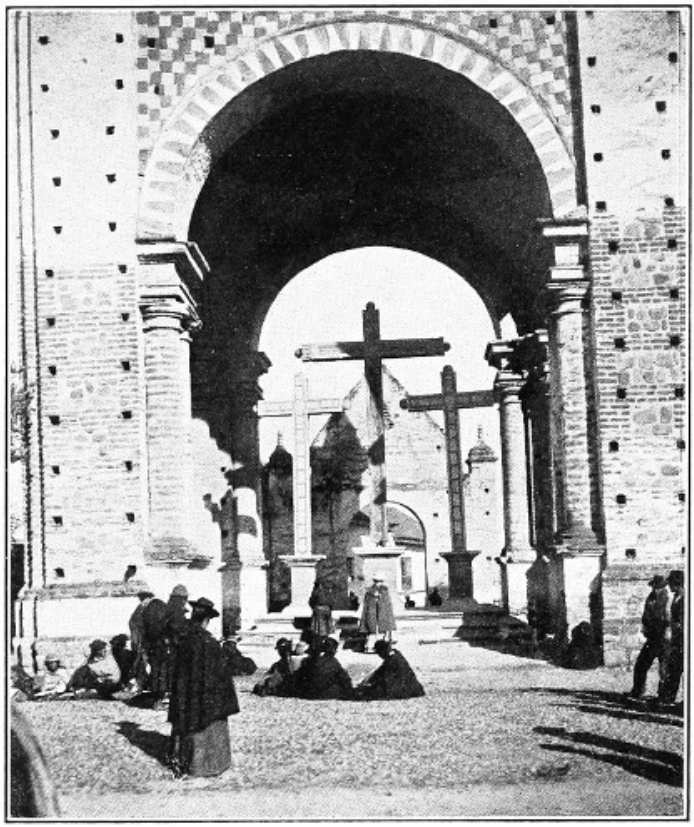
and in average width sixty-six miles. The waters of the lake are four per cent warmer than the atmosphere, and never freeze, though the thermometer sometimes registers as low as thirty degrees Fahrenheit in the winter months, the proximity of the snow range contributing to increase the severity of this season. The water of the lake is brackish and disagreeable to the taste. Its depth varies from two hundred and fifty to one thousand five hundred feet, and there are places where it is unfathomable. Around the island of Titicaca—the famous Inti-Karka of the Inca legend—the depth is very great, though generally it ranges elsewhere between seven hundred and eight hundred feet.

In addition to the sacred islands of Titicaca and Coati, better known as the Island of the Sun and the Island of the Moon, there are twenty-three of smaller area, of which Cumaná, about nine miles long, is noted for its excellent marble. On the Island of the Sun are still to be seen the ruins of the wonderful palace which was occupied by the Incas when they visited Collasuyo, and there are remains also of the celebrated Temple of the Sun and of the Vestal Virgins. This island is the largest in the lake, and is situated about midway between the Peruvian port of Puno and the Bolivian port of Guaqui, in the line of steamers passing over this route. It is six miles long and four wide, and is surrounded by seven small islands, forming what is known as the Titicaca archipelago. Coati, the Island of the Moon, lies a little to the east of Titicaca Island, and close to the peninsula of Copacabana. Its chief interest is found in the famous ruins of the Temple of the Moon, which are still in a remarkable state of preservation.





LANDING PLACE AT COPACABANA, LAKE TITICACA.

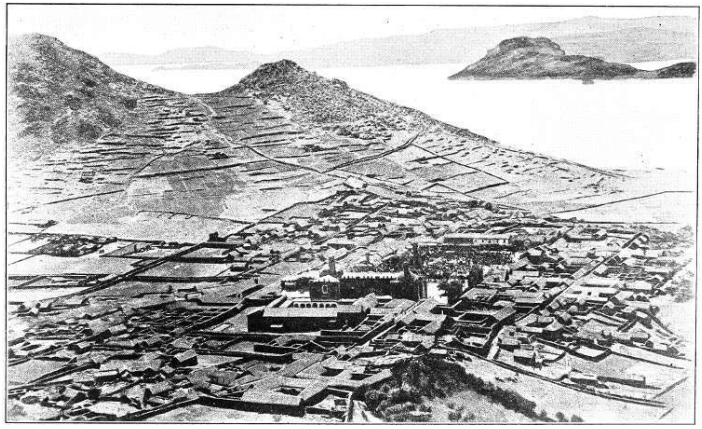


CROSSES CARVED OUT OF SOLID ROCK, LAKE TITICACA.

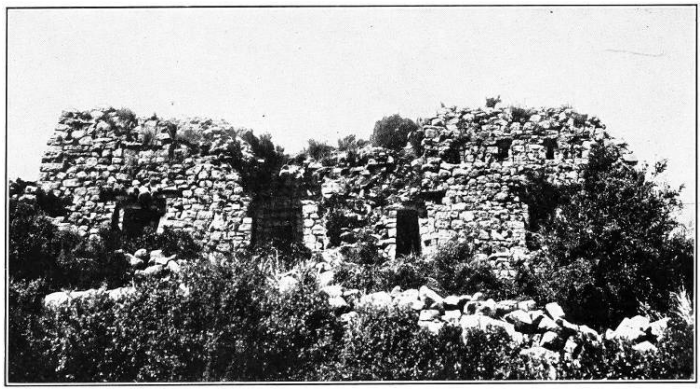
The crowning glory of Lake Titicaca is the snow range of the Andes, the highest peaks of which, reflected in its mirror-like surface, are not more than twenty-five miles away. They form a noble chain, from bold Sorata to Huayna Potosí and Illimani, the massive white pillars rising to a height of from twenty thousand to twenty-two thousand feet. Like the lake itself, these mountains have their legends, the Indians peopling them with good and bad spirits, about which marvellous tales are related. From their heights several rivers find their way to Lake Titicaca,

unimportant as a rule, and of little volume, but serving as means of communication with the lake for many towns and cities of the Altaplanicie. The largest ports on the Bolivian side of the lake are Chililaya and Guaqui, the former having been the terminus of a coach road over which passengers were taken to La Paz upon their arrival from Peru, before the Guaqui and La Paz Railway was built. It is still a station of importance on the line from La Paz to Achacachi and Sorata, through a part of Bolivia which is celebrated for its marvellous scenery. Sorata is a famous health resort, and was once a rival of Potosí in opulence, through the enormous yield of its rich placer mines. In 1781 the town was destroyed by the army of Tupac-Amaru, and the gold fields were abandoned; but it has been rebuilt in a more modern style, and is to-day a flourishing little city. At the great elevation of twelve thousand five hundred feet there is very scant vegetation even in the tropics, little being seen except coarse Puna grass and short, thin shrubs. In every sheltered nook, however, flowers grow in abundance and are of brilliant colors, giving a warm tone to the grays and browns of the bleak Altaplanicie. In the flower market of La Paz exquisite blossoms of the richest hues are offered for sale, not only those gathered in the valley of Obrajes, but from the sheltered places of the high plateau, the prices being the cheapest in the world. A few beautiful birds, as the gulls and divers which cross the lake, and the flamingoes on its shores, give a little life to the silent scene, and fish of an agreeable flavor are caught in its waters. There is an old tradition of a wildcat inhabiting the Island of the Sun, and some authorities derive the name of the lake from *titi*, which means a “lynx,” and *karka*, a “rock,” but no animals of this species are seen on

Titicaca now. Many of the islands are inhabited, and the extent to which the Indians have cultivated them is truly wonderful, their sloping hillsides being furrowed from the margin of the water to the highest summits, while the land all around the border of the lake is carefully tilled, producing harvests of barley and potatoes. The potato is a staple food of the plateau and all mountainous regions of Bolivia, and is prepared by a peculiar process, which consists of first freezing it, then pressing out every trace of moisture and freezing it again, until it is proof against cold and humidity. In this condition it is cooked and eaten, under the name of *chuño*, familiar to all travellers in these regions.



PENINSULA AND CITY OF COPACABANA, LAKE TITICACA.



RUINS OF INCA TEMPLE ON THE ISLAND OF THE SUN, LAKE TITICACA.

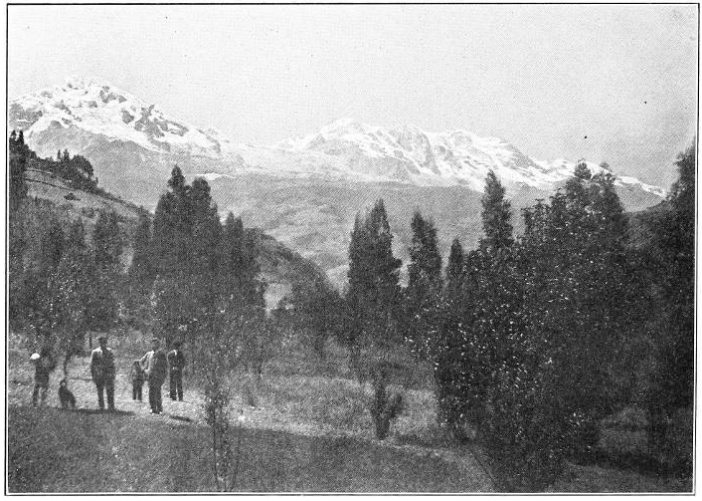
Though Lake Titicaca receives many rivers, it has apparently only one outlet, that of the Desaguadero —"drainage"—River. The tradition which accounts for the existence of this river is particularly interesting, as it introduces into the history of this part of South America a personage famous in religious records as Saint Thomas, one of Christ's apostles. The first scene of the story is laid in the town of Carabuco, on the eastern border of the lake, near Sorata, close to which is located a fountain called the Saint's. It is related that, centuries ago, in a cave by the side of this fountain lived a wonderful man, tall, fair, and bearded, who spoke a language different from anything the tribes of this region had ever heard before, and who proclaimed a new religion, teaching the worship of one God, and preaching the virtue of self-sacrifice. With the stranger came six disciples, who were all tortured to death by the ferocious Carabucos. Not content with this demonstration of cruelty, the savages seized and beat the holy teacher himself, and, after tying his hands and feet, threw him into a *balsa*,—a boat made of reeds such as is still navigated on this lake by the

Indians,—and turned it adrift on the water, to be upset by the winds and storms. As the little craft with its saintly burden floated out from the shore, suddenly there appeared on the lake a woman of marvellous beauty, dressed in magnificent robes and wearing a starry crown, who, as the canoe drifted toward her, entered it, and turned its course to the southeast, leaving an open track behind which still exists among the reeds along the margin, and a long, luminous wake on the surface of the water, which remained for many years, clear and resplendent as the rays of the sun. When the opposite bank was reached the ground opened to make a pathway for the *balsa*, forming a river, broad, tranquil, and many leagues in length, which is to-day called the Desaguadero. Thus the apostle mocked the persecution of the savages, and was able to continue his civilizing mission, until he finally suffered martyrdom in Copacabana. On the island of Titicaca is shown the mark of his footprints, and in Carabuco is still preserved the crucifix which he carried throughout his pilgrimages. The same legend, with variations, is related in every part of South America, and in all these countries the natives have traditions handed down to them by their forefathers, regarding the arrival, many centuries ago, of a wonderful man who preached an unknown religion. In the history of the Jesuits, whose missionaries travelled throughout these regions teaching and preaching Christianity, one of the priests gives an interesting account of the Charrúa Indians of Uruguay. He says that he found them possessing clear ideas of the Christian religion, which they had absorbed from the teachings of a man they called Paz Tumé, but who was really Saint Thomas, everything appearing to prove that the apostle was an evangelist in these countries. Another

Jesuit missionary relates that, upon being received with great kindness by the Indians of Paraguay, he asked the reason, to which they replied that when Paz Tumé passed through their country, centuries before, he had said to their ancestors: “The doctrine which I preach to you, you will forget in time, but when after many years other priests come, carrying crucifixes such as the one I wear, your descendants will hear and believe this doctrine. They and their children and their children’s children will never forget it, for it will bring to them the assurance of eternal happiness and salvation.” And it was this tradition, handed down for generations, which, they explained, had obliged them to give a friendly welcome to the wearer of the crucifix.

Since the supernatural opening of the Desaguadero River to make a passage for Saint Thomas and his divine rescuer, who, tradition says further, was the patron protectress of Copacabana, Our Lady of Candelaria, it has been a highway for many a craft directed by less sacred hands and bent on the more worldly mission of conducting war or commerce. It has been the scene of many a fierce battle between armies encamped on its borders, and during the dreadful encounters between the patriots of the Independence and the armies of Spain, a tide of blood many times marked the course first opened by the little *balsa* containing the rescued Saint Thomas under the direction of the Holy Virgin. It is to-day one of the most important waterways in Bolivia, not only *balsas*, but steamers plying between its ports. The scientific facts regarding its origin are not established, beyond the indication that it was formed by an unknown process, at a very remote period. It is one hundred and eighty miles in length from its source in Lake Titicaca southeastward to

Lake Poopo, into which it empties a volume of six thousand cubic mètres of water per minute, having a fall of four hundred and seventy-five feet throughout its entire length. It is navigable for ships of five hundred tons as far south as Nazacara, thirty miles down the river, within a few miles of the copper mines of Corocoro, and considerable freight passes over this route to and from the great mining centre. Lake Poopo, which receives the Desaguadero River, is the second in size of Bolivian lakes, being sixty miles long and thirty miles wide. It has subterranean outlets, but on the surface not more than sixty cubic mètres are discharged per minute of the six thousand cubic mètres which it receives within that time. The Desaguadero is the most notable river of the Altaplanicie.



VIEW OF MOUNT SORATA FROM LAKE TITICACA.

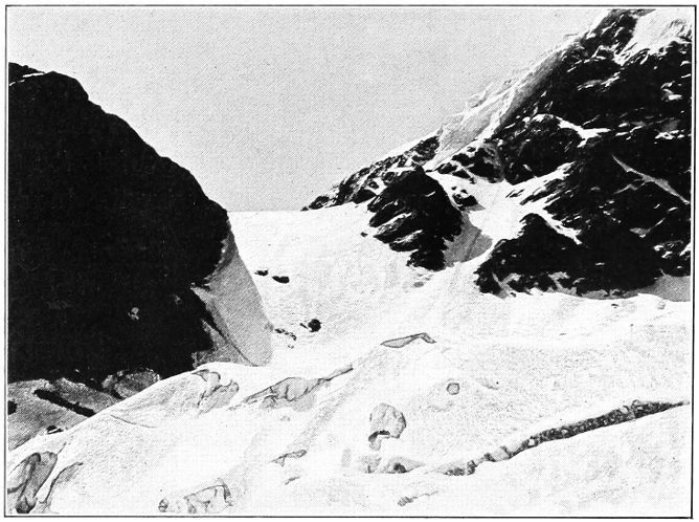
The peninsula of Copacabana, which lies within the disputed territory between Bolivia and Peru, is celebrated as the site of a shrine erected in honor of Our Lady of Candelaria. It is popularly called the

shrine of the Virgin of Copacabana, and was at one time the most famous as well as the richest sanctuary in South America. It is related that soon after the conquest an Indian of the family of the Incas, called Yupanqui, a native of Copacabana, who had been converted to Christianity, felt such great reverence for the Virgin of Candelaria that he decided to make a sacred image to be devoted to her worship, with the idea also of founding a brotherhood. It was at a time when pious Catholics of South America were particularly zealous in their devotion to the Virgin of Candelaria, and everything seemed propitious for his purpose; but he was ignorant and unskilled, and it was necessary for him to spend years of consecrated effort in Potosí and La Paz in order to make an image, even of medium value, worthy to be venerated by the public. At last, however, the work was finished as described by a friar of the convent: "The bust of the image is of maguey, so compactly made as to appear like wood. It is gilded, with the exception of the hands and the face, and over the gilding curiously flowered and striped designs have been applied in rich colors to give the desired effect of an elaborate robe, a graceful tunic, and the customary headdress, over which is worn a magnificent crown. The crown of gold, and the great jewelled crescent which embellishes the robe, are the conspicuous emblems of her sovereignty and virginity. One hand, covered with rings, clasps the image of the infant Jesus, who also wears a gold crown. A collar of priceless pearls, earrings of diamonds, brooches of rare and costly gems, and rings of great value, are a few of the more striking adornments, a large fortune being represented in these jewels. The entire robe is studded with precious stones, and from the wrist of the hand

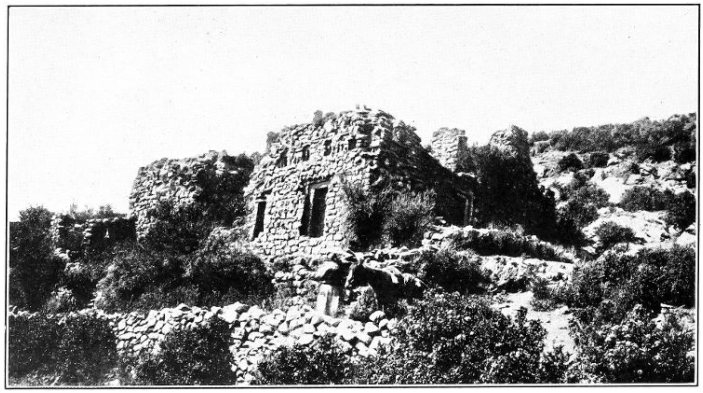
which holds the image of the infant Jesus hangs a gold staff, the present of the Conde de Lemos, one of the viceroys of Peru. The altar of the Virgin is embowered in lilies, and candles burn constantly in the sacred shrine." Marvellous are the miracles attributed to the Virgin of Copacabana, and ancient chronicles abound with records of her beneficence. During the colonial period the shrine was in charge of the order of Saint Augustine, but after the Independence it passed into the hands of the parochial priests, and later was committed to the supervision of the Franciscan fathers, being at the present time under the administration of the parish of Copacabana. The church is built in accordance with the colonial style of Spanish architecture, its white cupolas giving it the appearance of an imposing cathedral, as seen at a distance. It occupies a conspicuous situation on the peninsula of the same name, and is visited at all times of the year by devout pilgrims. In front of the church are three crosses, cut out of solid rock, which attract special attention.

Steamers make regular calls at Copacabana, and it is worth the journey to spend a day in the little town, which is as quiet as its famous church, except when the annual *fiestas* transform it into a scene of the wildest gayety. The population is almost entirely Indian, of Aymará origin, and the chief occupation of the people is tilling "a churlish soil." Their stoic calm is proof against ordinary diversions; but when the great feast day of the Virgin is celebrated, they seem to make up for reticence and silence during the rest of the year. Dances, songs, and weird spectacles succeed one another in a chaos of mirth. At the beginning of the *fiesta* the ceremonies are impressive, and there is something quaint and picturesque in the

scene, as these primitive natives of the soil appear in their gorgeously colored *traje de fiesta*, or holiday costumes, and join in the sacred procession, singing in the Aymará tongue the sacred songs, to which they give the *triste* note so characteristic of their own music, and so eloquent of their unhappy destiny. In the clear atmosphere the sound is carried far out over the lake, and echoes are repeated for miles around when the joyous exclamations of the pilgrims rend the air. As the *fiesta* continues, the Indians and *cholos* become more and more excited and noisy, and their dances and songs take on many grotesque features. In their curious carnival dress and the ludicrous character which the celebration takes before its close, the influence of primitive beliefs and customs becomes more and more visible, until the conglomeration of Indian rites and Christian ceremonies presents a unique though picturesque effect. During recent years the *fiesta* of Copacabana has lost some of its more marked characteristics, but it is still an interesting spectacle to travellers, as it has some features not seen in similar celebrations elsewhere in South America.



ABOVE THE SNOW LINE, MOUNT ILLIMANI.



INCA PALACE, ISLAND OF THE SUN, LAKE TITICACA.

All around the border of Lake Titicaca, both on the Bolivian and on the Peruvian side, are towns celebrated for their handsome old churches and convents, which the Jesuits built in this region when they began their missionary work in Alto Peru at the beginning of the seventeenth century. Books still exist in the libraries of La Paz which were printed by them on their own printing press in 1612, and their

grammars and dictionaries of the Indian languages of Spanish America, North and South, published here, are the earliest, and in many cases the most valuable, in existence. In some cases these Christian temples stand side by side with the ruins of Inca architecture, which abound not only on the islands of the lake, but along its borders. The sanctuary of Copacabana is said to occupy the site on which, centuries ago, Tupac-Inca-Yupanqui founded a city for the accommodation of pilgrims who came every year from all parts of the Inca's empire to visit the Temple of the Sun and to pay homage to their great chief. The city must have presented a brilliant appearance when the noble vassals of the empire, representing forty-two different tribes, who acknowledged their spiritual and temporal lord in the person of the Inca, assembled with their retinues on the shore of the sacred lake. From the time of its foundation, this famous resort became a sacred city, enjoying special prerogatives by the Inca's order. Handsome hotels, called *carpahuasi*, were built here, and immense storehouses were provided, which were always kept well stocked with food, so that the pilgrims should have no cause for preoccupation regarding their material comfort and well-being, but should be free to give all their time to spiritual meditation and devotion. From the peninsula to the Islands of the Sun and the Moon it was but a short distance, and the temples and palaces which adorned these sacred resorts could be plainly seen from the mainland. The story of the consecration of the temples of Lake Titicaca is romantic and fascinating, and lends an especial charm to the ruins which remain. It is related that the Inca came in person from Cuzco, attended by his nobles and vassals, to perform the ceremony, fasting a whole year from the use of meat

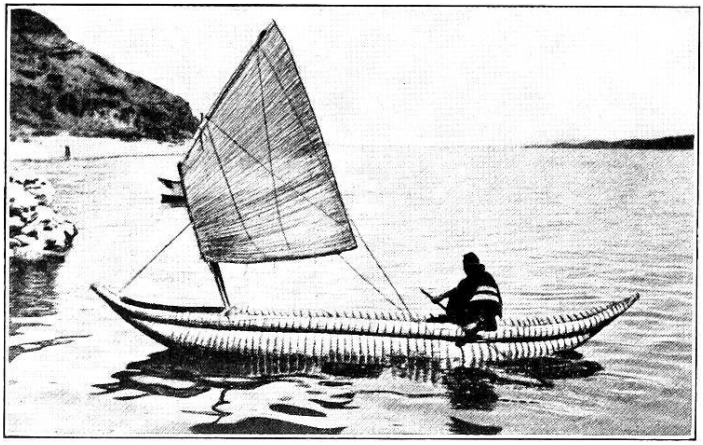
and *aji*, and holding secret conferences with a spirit from the other world, who had been sent to him by his father the Sun. Many priests and more than a hundred virgins were consecrated to the service of the temple, and immense sums were levied in tribute on the vassals of the empire. Animals were sacrificed on the sacred rock of the Sun, and precious stones, gold, silver, and the fruits of the earth were afterward showered on the spot in adoration of the great deity. Finally, on the altar of the Sun was laid a huge gold disk, the image of the Sun, and on the altar of the Moon was placed the circular emblem of that sphere in silver. With these and minor ceremonies the islands were dedicated, one to the Sun, the other to the Moon, both of which were worshipped as progenitors of the divinely descended Incas.

Lake Titicaca possesses a remarkable variety of claims to general interest, its natural scenery being only one of many charming attractions. Scientists find the study of its formation and the investigation of its wonderful ruins a fascinating subject. Travellers of romantic temperament are enchanted by its legends and traditions, apart from any historical significance they may possess or any relation they may bear to scientific facts. The more practical and matter-of-fact visitors to this wonderful spot see in it the glorious possibilities of modern development, and are no less delighted at the unlimited prospect it presents as a great entrepôt for the distribution of traffic throughout a vast territory hitherto closed to outside communication. To everyone it presents an aspect different from any other lake in the world. Its situation is unique, the towns on its borders are not like lake villages elsewhere, its people are distinct in character and

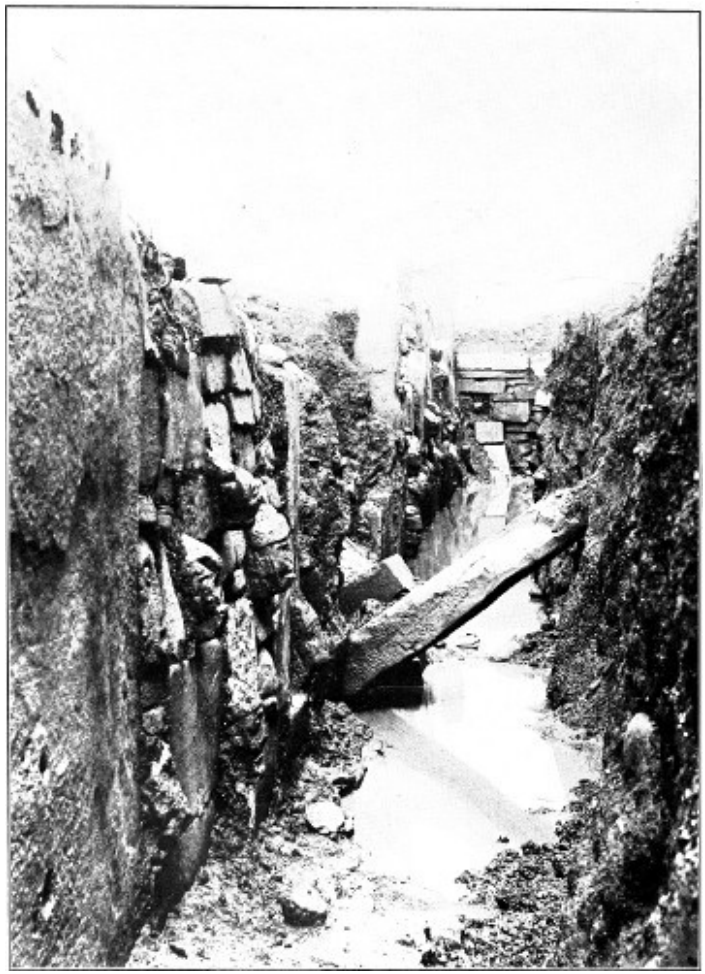
feature even from their neighbors a few leagues distant, and its native boats, the curious-looking *balsas*, are not quite like those of other waters. They are made of reeds or rushes, called *totora*, found growing near the banks, which are first woven into watertight rolls and then bound together with an extra roll at the top to serve as a protection. They have broad, flat sails, also of reeds, and are pushed through the water by means of a long pole. They formerly carried a great deal of freight between the lake ports, but since the inauguration of the present steamship line they are used only by the Indians. It is entertaining to look at them as they float idly on the water, with their miscellaneous cargoes of *chuños*, llamas, and Indians, or scud before a sharp breeze with astonishing rapidity. They are managed with great dexterity; and as the Indian is a good weather prophet, he is seldom wrecked, though the storms on the lake are at times very destructive. Professor A. F. Bandelier, of the Hispanic Society of America, New York, spent several months on the islands of Lake Titicaca studying their archæology, and he gives a very interesting description of the natural phenomena of the lake: “During winter the sky is mostly of an intense blue, the air chilling, while the sun’s rays scorch and burn the face and hands. Still, thunderstorms occur every month, and snowfalls are not uncommon. In summer a lowering sky often covers the mountain ranges, thunderstorms are of almost daily occurrence, thunderbolts very frequent, and waterspouts not rare. We saw two together, in the middle of the lake, and reliable informers state that as many as five have been observed at the same time. During tempestuous nights St. Elmo’s fire gleams on the steamers’ masts. And yet, rare is the evening when, for a few hours at least, the Bolivian

cordillera does not shine out, even if thin vapor rises before it from the deep gorges at its foot, and seldom is the whole chain, from the Carabaya range in the north to Illimani in the south, completely shrouded. In August when winter is at its height and the skies are cloudless, the Bolivian Andes display an Alpine glow of unrivalled splendor."

Whatever secrets the islands and rivers of Lake Titicaca conceal in their mysterious past, science will no doubt bring them to light some day, when the spirit of modern progress directs the study of their origin and history with more interest than at present. It seems incredible that in this advanced age there should exist a region so rich in scientific problems and so generally unknown to scholars. The few who have visited its shores and studied on its islands have found material for wide speculation, and have expressed very conflicting theories concerning its antiquity. But all have agreed as to the many attractions offered by this picturesque lake to the traveller, whether tourist or scientist; and as the South American route grows more popular, Swiss lakes and Scottish highlands will be neglected for the more marvellous charms of Lake Titicaca.



INDIAN PADDLING HIS “BALSA” ON LAKE TITICACA.



EXCAVATION IN PROGRESS, SHOWING CARVINGS, TIAHUANACO.

CHAPTER XV

TIAHUANACO—COLOSSAL REMAINS OF ANCIENT CIVILIZATION

"When the Memnonium was in all its glory,
And time had not begun to overthrow
Those palaces and piles stupendous,
Of which the very ruins are tremendous!"

The traveller's famous soliloquy in the presence of the mummy of Thebes comes to mind as one contemplates the giant walls and huge monoliths of Tiahuanaco, which, so far as science has been able to discover, was in the height of its splendor when Baalbec and Luxor were new, and before King Solomon had built his wonderful temple.



A VASE FOUND AT TIAHUANACO, OF EXQUISITE COLORS.

Who were the architects and builders of these palaces and temples? And whence came the colossal blocks of granite to construct them in the midst of what is now a level plateau? One looks helplessly at the hieroglyphics, to which no key has yet been found, and is informed only that scientists have discovered in these picture writings the popular worship of a great deity, Viracocha, who was the god of the ancient builders. As represented in the carvings on the temple doorway, Viracocha holds in each hand a sceptre,—or, is it a key, symbolic of his possessing the innermost treasures of the secret chambers of wisdom? Viracocha, according to the traditions that prevail among the Aymará inhabitants of this region, was not a war god, but a wise and beneficent deity who, rising out of waters of Lake Titicaca, created the sun, the moon, and the stars, plants, animals, and men, and who made his omnipotence felt throughout the world by performing deeds of great wisdom. The two sceptres differ in form and appearance. Some authorities believe that they symbolize the double sovereignty of Viracocha over the religious and political destinies of the people. The half-kneeling figures which surround him have the attitude of rulers rendering homage to their greater chief, not in abject obeisance, but with head erect, bending only one knee, and holding a sceptre. Perhaps they represent the kingdoms of the earth, or political sovereignty, inferior only to the Omnipotence that rules both heaven and earth. In the opinion of many students, the carving on the great doorway is to be interpreted as picturing the adoration of the god Viracocha by his angels, an idea that would give their sceptres a religious rather than a political significance. In any case, the hieroglyphics show nothing suggestive of war, so notable a feature

of Egyptian carvings.

It seems incredible that a people who were sufficiently advanced in culture to build such stupendous works of architecture as those of Tiahuanaco, and to whom the art of picture writing was known, should have left no trace of their existence in the historical records of antiquity. The legends of a “lost Atlantis” and a “lost Lemuria” may yet be accounted for by the complete change which has apparently been wrought on the American continent, at some period, through a cataclysm which left only a few vestiges of anterior civilization in this part of the world. Whether the destructive action originated in the Pacific Ocean, from the same centre of disturbance as that which at some time in geologic history upheaved the Andes in America and built the chain of volcanoes that extends all the way from New Zealand to Kamchatka in the Orient, or whether the change was wrought on the Atlantic side, the proofs seem equally well established that closer communication once existed between America and the Eastern Hemisphere. The liability of the earth to volcanic and seismic disturbances, at least within the records of modern times, has been more pronounced in the Pacific Ocean than in the Atlantic; and the ancient ruins in the scattered islands of the Pacific, their great monoliths and curious hieroglyphics, appear to afford more evidences of such a change than anything so far discovered in the Atlantic. According to the best scientific authorities, the origin of these monuments may be even more remote than those of Egypt, since nothing exists to prove their exact antiquity. Archæologists may yet find proofs that the earliest civilization on the globe had its chief centre in America, and that its people were the ancestors, not the descendants, of Asiatic

races.

The origin of the word Tiahuanaco is a disputed question, as is everything else which relates to this locality. Garcilaso de la Vega derives it from two Quichua words, *tiay, huanaco*, meaning “sit down, huanaco,” and says it originated in an exclamation of the Inca Maita-Ccapac to his fleet-footed messenger. It is more reasonable to suppose that the name is Aymará, from *tia*, meaning “border” or “bank,” and *huañaco*, meaning “dried,” equivalent to “dried bank.” Many other interpretations are given. Archbishop Taborga, in a scholarly study of the word, derives it neither from the Quichua nor the Aymará, but from the language of the Mayas of Yucatan, according to which it would mean “the country above the waters of the omnipotent God.” One authority says an analysis of the word proves the repetition ten times of the word “water.” According to Dr. Escobari, a learned philologist who has made a special study of the Aymará language, the word is composed of three words, *thia-wana-haka*, which mean “the man of the dry coast.” Another derivation is secured by the elision of the first syllable of *inti*, meaning “sun,” which results in *Ti-wuan-hake*, “the city of the Children of the Sun.” A Bolivian linguist, Dr. Emeterio Vilamil, believes the word comes from *Ti*, which is a variation of *Tien* of China, *Teotl* of Mexico, and *Theos* of the Greeks, with the following syllables making *Ti-wan-aca*, “this is of God.” The best authorities say the name was suggested by some great deluge.

In the many legends and traditions attributed to the people who built Tiahuanaco the predominating feature is the account of a great flood; and a German astronomer who visited these interesting ruins some

years ago believes Viracocha to be a god of the deluge. He says of the hieroglyphics which adorn the façade of the temple: “In these figures it is necessary to distinguish two things, the allegory itself and the other drawings, which at first sight appear to be merely symmetrical adornments. The allegory represents the figure of a man or god, who holds in each hand a symbol that expresses the uniting of the attribute of lightning with the downpour of rain. From his eyes fall teardrops, but in combination with the sign of lightning. His head is encircled in rays, which are not rays of light, but signs of lightning and rain being discharged simultaneously. All the adornments of his clothing show the symbol of water; and even the head is not round, but has the shape of a letter or character which signifies ‘water.’ In the middle of the figure and on the head is clearly shown the drawing of a ship, which is again seen in the centre of the hieroglyphic under the feet. This figure does not merely speak, but cries out with a clear voice, comprehensible to all the world, that it is not an insignificant matter that is here treated, something of indifferent importance for history, but that it is an effort to narrate to posterity a great fact worthy of remembrance, a marvellous phenomenon of nature, the phenomenon of extraordinary rains with thunder and lightning, and of a catastrophe which occurred not only in this region but throughout the world.”

It must be confessed that it requires a great stretch of the imagination to trace in the figure carved over the doorway of the ancient temple in Tiahuanaco the symbols of rain and lightning referred to, or even the drawings of ships; furthermore, the winged rulers kneeling before their greater sovereign do not seem to bear out the diluvial idea. But the study of this

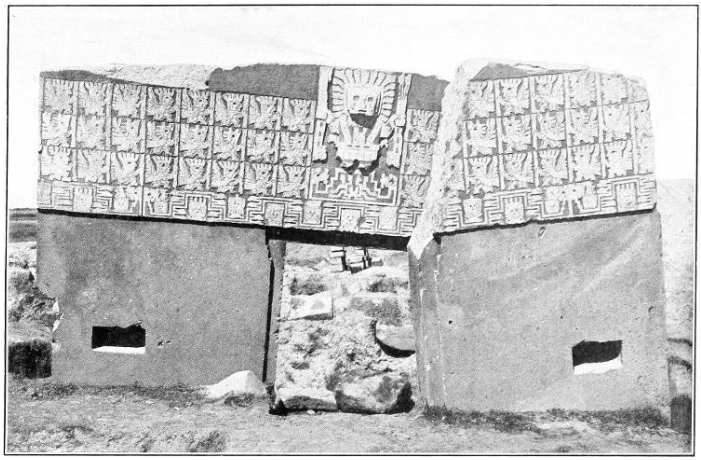
enigma affords wide latitude for original speculation, and the last word has not yet been said. Archæologists who have made even a few excavations find that the ground within a radius of more than three square miles shows evidences of a buried population; and to a depth of from five to fifteen feet buried walls, adorned by images in relief, have been unearthed, while the soil seems to be full of bones, human and animal, as far down as the excavations have been made.

If it was merely a local deluge that inspired the traditions of the ancient inhabitants, such as the flooding of the basin which lies between the two ranges of the Andes, now known as the Altaplanicie, the older civilization must have existed prior to that event, and the later one after the waters had begun to recede, or else Tiahuanaco may have been on a peninsula of the lake submerged for a time. According to some authorities this is the explanation of the two or three distinct periods of culture found in its ruins. Little has been done so far toward finding out the secrets of this wonderful place. The Bolivian government has prohibited promiscuous excavations, preferring that the work shall be done systematically on a practical basis by experienced archæologists. Formerly Tiahuanaco was everybody's property, and mammoth rocks, once hewn to build a temple to the ancient deity, were applied to the unromantic needs of a country courthouse. It was no unusual sight to observe a shepherd herding his flock in a corral made of the stones of the ancient palace, and on the road to La Paz there still stands a colossal idol, of frightful mien, which serves to mark the distance in leagues from that spot to the city. This figure was to have been taken to the museum, but for some reason the transportation was interrupted. It

will no doubt be placed there soon, as that institution is being fitted up with a most valuable historical and scientific collection.



MONOLITH SHOWING HIEROGLYPHICS, TIAHUANACO.



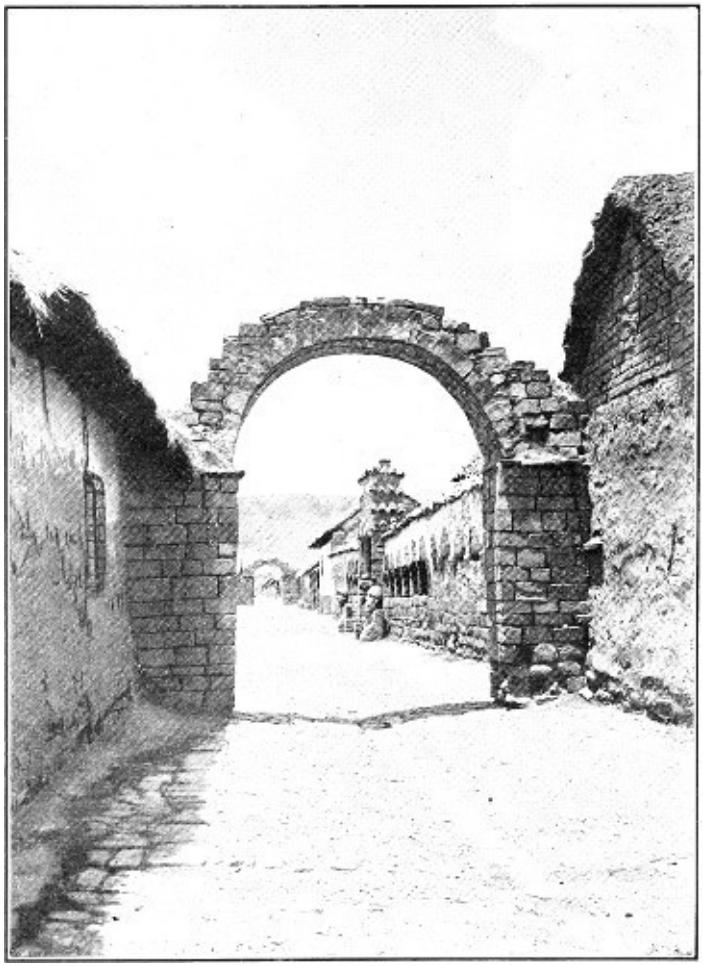
RUINS OF THE DOORWAY OF THE TEMPLE, TIAHUANACO.

The traveller in Bolivia finds a visit to Tiahuanaco both instructive and entertaining. The trains which run daily between La Paz and Guaqui stop so close to the famous ruins that one of the ancient rocks stands directly in the way as the passenger alights from the car. It is a great square slab, apparently intended to be used in the construction of one of the unfinished temples or palaces, or as a sacrificial stone, but was left in this spot, as similar huge rocks were, either abandoned because of some great calamity, or forgotten during the sudden onslaught of an enemy who drove the workmen from the scene, never to return. Indeed, much of the architecture of Tiahuanaco represents unfinished temples and palaces. The most conspicuous rock is that of the Puerta del Sol, as the great doorway of the temple is called, meaning “door of the sun,” its hieroglyphics being especially interesting. It measures ten feet in height, thirteen feet in width, and nearly two feet in thickness, and its weight is about ten tons. The carving of the design on its face is only partly finished, showing a space where the artist had made

merely the outlines of the design, and at which he was evidently working when the place was suddenly abandoned. Colossal blocks of stone lie scattered about, some of which are estimated as weighing not less than a thousand tons. The rock used for the foundations of the palace Tunca Punco, for the obelisks, and for the largest of the columns of this great structure, is porphyry of fine grain, of red-brown color, with small white spots, and of parallel structure. Quartz porphyry is by no means rare in this neighborhood. It is the opinion of the best authorities that these rocks were brought from a hill five miles away by the same system of inclined planes as that used by the Egyptians in transporting heavy stones for their pyramids and temples. The process of dividing these huge masses of rock is supposed to have been by the expansive action of water on wooden wedges. Señor Don Arturo Posnansky, of the Geographic Society of La Paz, who has made the Tiahuanaco stones a special study for several years, and whose splendid photographs of this interesting place are reproduced in this chapter, finds that many of the monoliths of Puma Punco, the locality in which stands the carved doorway of the temple, are made of volcanic lava. He gives an entertaining explanation of their origin and the process of formation: “The material was probably brought from the Cerro de Japia, an extinct volcano situated on the Isthmus of Yunguyo, where the peninsula of Copacabana joins the mainland, about fifty miles distant from Tiahuanaco. The founders of the ancient city made use of the liquid lava of this volcano, which was at that time in eruption, bringing it, by means of canals, to the foot of the mountain, where it flowed into earthen moulds, a primitive method employed to-day in the moulding of liquid

iron. In Tiahuanaco are found moulds which indicate that they were used for casting the idols, their outlines having the same appearance as those which are now used in casting iron."

There is something intensely interesting in the aspect of these colossal ruins, from whatever standpoint they are viewed. Speculation as to the probable uses for which this or that block was intended has resulted in the popular naming of each of these huge pieces. "The Inca's writing desk" is the name given to a cyclopean cube, which is carved as if for the purpose of holding writing materials, and other accessories of the writing table. There is also "the Inca's bath," the table of the officiating authority in the Palace of Justice, the grand stairway to the throne room of the great palace, and a number of other furnishings, any of which would be worthy of adorning the colossal ancient palaces of Egypt, from their size and the finished style of their architecture. So wonderful is the perfection of these stones, the apparently carefully chiselled outlines, the exquisite carvings, the well polished surfaces, that the best sculptor of our day, making use of the finest steel chisels and other instruments, could not improve upon the work. It is, of course, only by popular use that the name of the Inca has been associated with these remains, as it is known that the Incas who first visited Collasuyo found these monumental ruins in the same condition as they are at present.



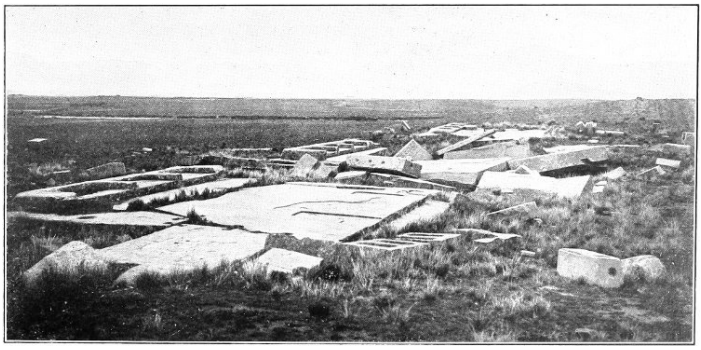
ARCHED GATEWAYS OF TIAHUANACO.

The general view of Tiahuanaco shows that one of its most conspicuous features is an artificial hill, which is built on a base made of huge rocks cut and squared, and which rises to a height of fifty feet, being about six hundred and twenty feet in length and four hundred and fifty feet in width. It is built in three terraces, superposed concentrically. This hill,

or *cerro*, stands between the colossal sculptures of Tunca Punco on one side and the massive, carved doorway, and neighboring idols of Puma Punco. The purpose of the *cerro* is not known, though it is believed by some authorities to have been built as an inclined plane to be used in hoisting the huge rocks into place on the walls of the palace, having lost its original form in consequence of the many changes that succeeding ages have wrought. Others think it may be a burial place of the ancient kings.



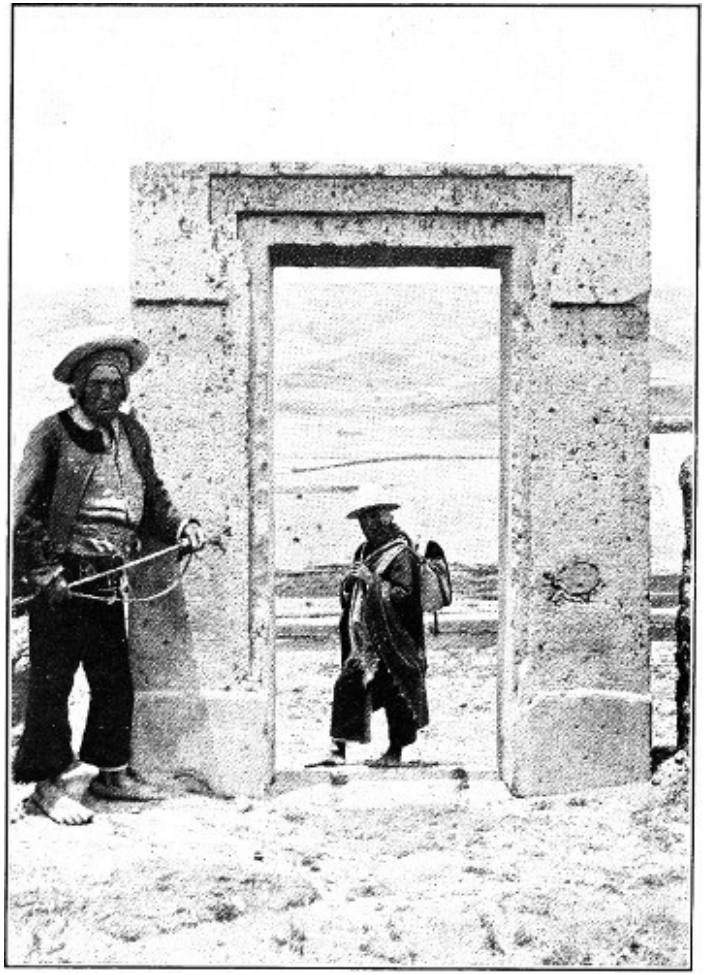
PORTAL OF A CHURCH, TIAHUANACO.



CYCLOPEAN STONES OF TUNCA PUNCO, TIAHUANACO.

Over the entire area are to be seen the beginnings of various structures, and at the base of the great carved doorway of the temple recent excavations have been made which add another element of mystery to this archæological problem of the West. The huge idols, of which there are several, made in human form and measuring from ten to fifteen feet in height in standing posture, occupy a prominent place in the ruins. They are curious-looking figures, more primitively fashioned than the ancient Egyptian idols, and bearing some resemblance to the monuments of Easter Island, in the South Pacific, the shape of the head and character of the features suggesting those crude relics of antiquity. But the Tiahuanaco figures are better carved than the Easter Island idols, and show many hieroglyphics on the arms and on the cincture around the body. Curiosity makes the study of these enigmatical signs a fascinating pastime, and any day a group may be seen making an effort at the interpretation of this wonderful language. It does not seem reasonable to suppose that they mean nothing more than adornment, since primitive people of all races have attached the greatest importance to the written sign, and rarely carved anything on the rocks which was

not intended to serve the purpose of chronology. The preservation of records is such a marked tendency among all human beings that the least cultured savage can tell something about the achievements of his ancestors. What more natural than that the hieroglyphics on these idols should have been carved there to relate deeds of valor or of wisdom performed by the great personages in whose honor they were set up? In front of the doorway of the church in the plaza of Tiahuanaco two idols in sitting posture at once attract attention, seeming to symbolize the harmony between the old religion and the new, and testifying, with silent eloquence, to the universal character of the Christian faith, in which all beliefs are spiritualized and given a more lofty significance. No doubt, these chiselled figures were originally designed to adorn the altar of the ancient pagan temple, and perhaps they were to have had a place near the throne of the great Viracocha. The idols standing in the square beyond the temple doorway were probably also intended to occupy important niches in the palace or the temple.



ANCIENT DOORWAY, CARVED OUT OF SOLID ROCK, TIAHUANACO.

The builders of Tiahuanaco have left the usual signs of their culture in pottery, woven cloths, metal implements, and similar articles. The visitor to Tiahuanaco to-day is pressed by a little barefooted Indian of the Aymarás to buy a *huaca* as a souvenir; and in the midst of the most sentimental reverie, during which the imagination may be travelling into

realms of the past with a free rein, stimulated by the inspiration of these colossal relics, it is not unusual to be interrupted with: *Señora, cincuenta centavos no más para una huaca rica y fina!*—"Only fifty cents, madam, for a *huaca*!" As very few of these Indians speak Spanish, the bargaining is usually done through an interpreter. But it is far more interesting to find one's own *huacas*. All relics, whether of pottery, metal, or whatever character, are called *huacas*, and it is a term so generally used that it is applied to mummies and burial mounds, as well as to the articles manufactured by these ancient people. Some of the *huacas* are very curiously wrought, and indicate advanced culture in the race by whom they were made. Exquisite vases of a very durable pottery have been found in these ruins, showing that the art of coloring was possessed to a remarkable extent, the process of which has been lost. The use of copper was known, and many of the implements were made of this metal.

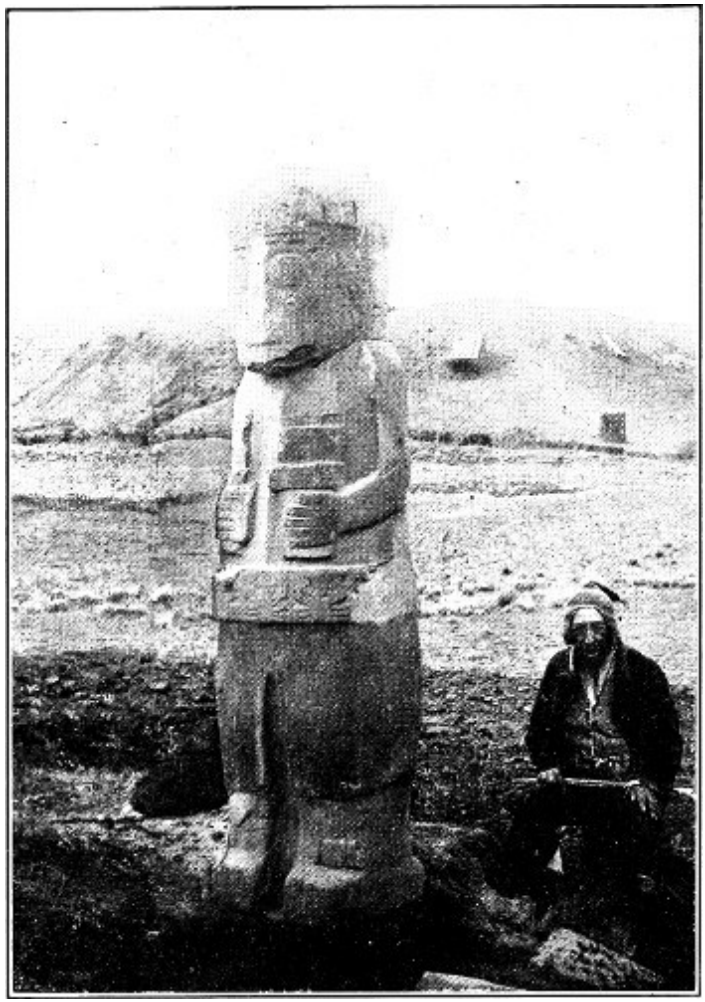


STONE HEADS EXCAVATED AMONG THE RUINS OF

TIAHUANACO.

But the predominating question, in the presence of the monuments, idols, and other emblems of ancient culture at Tiahuanaco, is: Why did these builders choose such a site for their colossal edifices? As a fortress it could have served little purpose against invaders, from its singularly isolated situation, unless the conditions were then totally different from what they are now. Apparently, the palace was not being built in the centre of any great population, and the temple could hardly be filled with worshippers in a region so unfavorable, on account of soil and climate, to the development of a rich and prosperous empire. There is something indicative of Oriental worshippers in this choice of a spot removed from the centres of political activity for the erection of palaces and temples for religious purposes. Was it a holy city, like Mecca or Benares? Speculation fails to explain satisfactorily the existence of these remarkable ruins, and it is devoutly to be hoped that science will seriously investigate the problem. A North American lady, Mrs. Phœbe Hearst, has earned the gratitude of all students of archæology by devoting a share of her large fortune to this purpose, and three expeditions have been equipped and sent out to South America through her generosity. They were placed under the direction of Professor Max Uhle, a noted archæologist, who is still engaged in the work of studying and classifying the antiquities of Bolivia and Peru. A fine collection, secured during the first expedition, adorns the archæological department of the Museum of Art and Science in Philadelphia. From the second expedition a valuable collection has been made for the museum of the University of California. The third expedition has not yet completed the work undertaken, but there is

every reason to believe that the results will prove of the greatest importance to science. The most important museums of the world possess collections from the ruins of Lake Titicaca and Tiahuanaco, but it is doubtful whether any other monument of antiquity presents to the modern world a more difficult enigma than Tiahuanaco, the Sphinx of the Occident.



IDOL OF UNKNOWN ANTIQUITY, TIAHUANACO.



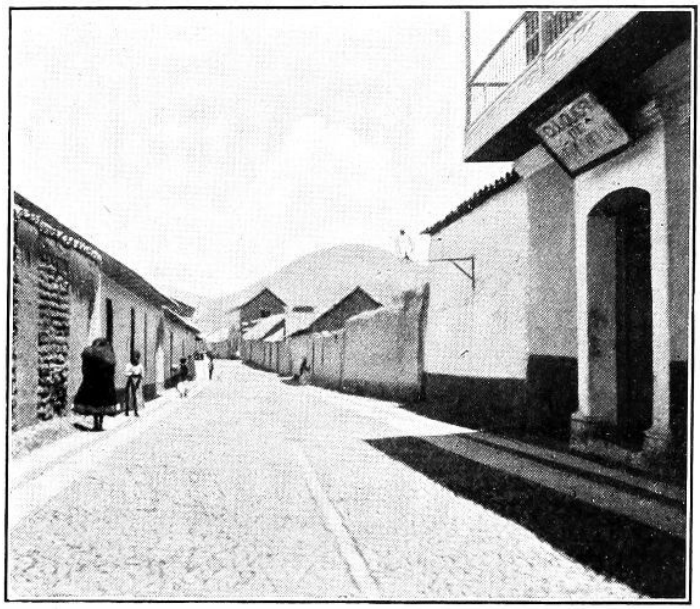
RUINS OF AN UNFINISHED STAIRWAY, TIAHUANACO.



HARVESTING COCA IN THE YUNGAS.

CHAPTER XVI

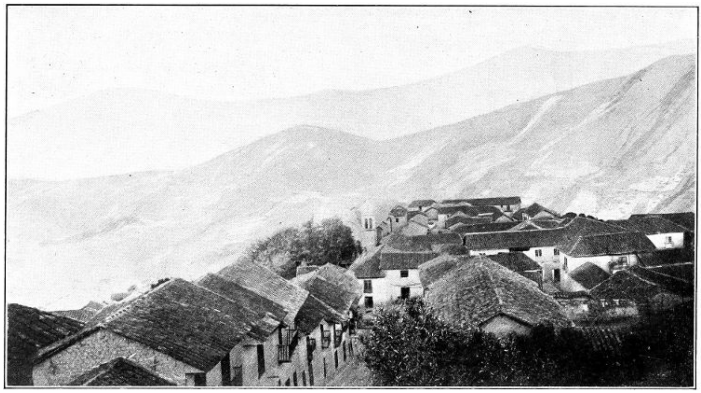
THE FERTILE REGION OF THE YUNGAS



STREET SCENE IN THE YUNGAS.

The famous Yungas of La Paz is the paradise of northern Bolivia. Nowhere does Nature smile with more bewitching candor than in these valleys of magnificent verdure, through which rippling streams, and sometimes raging torrents, carry a crystal tide down from the snow mountains of the Royal Range to the tropical forests and plains of the Amazon, bathing a region rich in the choicest gifts of a lavish Providence. Nature's most patrician whims find delicate expression in the whiff of perfume which is carried on the breeze from a thousand dainty blossoms, and in the music trilled by a host of

pretty song birds from the recesses of her wooded dells. The name *yungas* is given to the deep valleys which lie at the foot of the snow-covered range, in the tropical region where the temperature never falls below sixty degrees and often rises above one hundred degrees Fahrenheit. The Yungas provinces of La Paz cover a territory extending northward from the city of La Paz to Puerto Pando, at the head of navigation on the Beni tributary of the Madeira, which is the chief affluent of the Amazon. They are rich in production, as well as enchanting in scenery, and the visitor to Bolivia who fails to see the famous Yungas, misses one of the most enjoyable features of a trip to this wonderful country. The naturalist D'Orbigny was enthusiastic in his praises of its marvellous attractions, and, in a glowing description of its charms, he says: "If tradition has lost the records of the place where paradise was situated, the traveller who visits these regions of Bolivia feels at once the impulse to exclaim: 'Here is the lost Eden!'"



COROICO, CAPITAL OF NORTH YUNGAS.

The eastern slope of the great range presents a totally different aspect from that of the Pacific side. As seen from the west, the landscape is grand and

imposing, where the summits tower above the surrounding heights, but the lower levels show no such magnificence of foliage and varied beauty as the rich valleys of the Yungas on the eastern slopes. One of the greatest surprises which the natural scenery of Bolivia presents is experienced, when, after riding over the bare plateau until the range is reached, the prospect suddenly reveals a scene of tropical splendor, and out of the snows one enters immediately a valley of perpetual summer. The rapid scenic transformation is dazzling for a moment, as the sight dwells on the new panorama. In four or five hours' riding it is possible to pass from the glaciers and the condor's nest to sunny canefields and humming birds' haunts, and almost before the sensation of the stinging blast and the cold snows has passed, one feels the midsummer heat and perfumed zephyrs of the tropics. From icicles to orange groves in an afternoon's *paseo*! The province of South Yungas lies between the rivers La Paz and Tamampaya, which join to form the Bopi River, a tributary of the Beni; North Yungas province lies between the Bopi and Coroico Rivers, which have their confluence at Puerto Pando. Both provinces are situated in a rich productive belt, where coffee, cacao, coca, rice, sugar, quinine, and all tropical fruits and hardwoods in abundance are obtained. The celebrated coffee of the Yungas is considered by many connoisseurs superior in quality to Mocha, and at one time this important product was in such great demand in the European market that it sold for fifty bolivianos per hundred pounds. The cultivation of coffee has been somewhat neglected in recent years, the difficulties of transportation having made it impossible for Bolivian producers to meet increasing competition among other coffee-raising countries.

But the plantations of Chulumani, the capital of South Yungas, and of Coroico, the chief city of North Yungas, are still in a flourishing condition.

Chulumani, a town of five thousand inhabitants, occupies a singularly picturesque site on a tributary of the La Paz River, at an altitude of about six thousand feet above sea level. Not only is it the centre of a rich coffee district, but on the surrounding plantations are cultivated cacao and sugar cane, the neighboring districts produce quinine, coca, and vanilla, and rich cabinet woods are found here in abundance. Gold is taken from the river in considerable quantities, by the method of placer mining which is generally followed in all Bolivian gold fields.

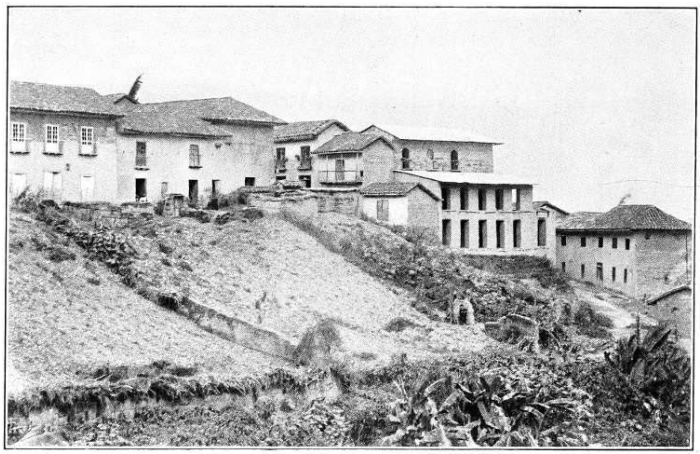


PRINCIPAL PLAZA OF COROICO, NORTH YUNGAS.

No product is more highly prized by the Indian than the coca. He chews the leaves as people of other countries chew tobacco, and there is seldom a moment when he does not have a roll of the precious stimulant in his mouth. He will go days without food and perform marvellous feats of endurance, often running fifty miles or more during a day, provided he has his little pouch of coca leaves, which he sometimes hangs at his belt, and at other times

carries in the crown of his cap. His staple food is parched Indian corn, and with his corn and his coca the Indian is contented. As coca is the plant from which cocaine is manufactured, it is needless to explain that the Indian uses the leaves as a stimulant. So constantly does he resort to its use, that without this artificial aid, he is not able to work nearly so well, but grows apathetic and dull over his tasks. When the coca habit is indulged to excess the effect is very injurious. It is an evil which stands greatly in the way of the Indian's mental and moral development, but so fixed is the practice that there is little prospect of its being abandoned. The coca plant grows abundantly in the tropical regions of Bolivia and Peru, attaining a height of from two to eight feet, according to the locality. Its leaves resemble bay leaves. It grows best at an altitude of from two thousand to five thousand feet above sea level and produces three crops annually. Three-fourths of the coca grown in Bolivia is cultivated in the Yungas of La Paz, the remainder coming from neighboring provinces and from the Yungas, popularly called the Yuracarés, of Cochabamba. The total production of all the *cocales*, or coca plantations, in Bolivia is about eight million pounds annually, amounting in value to three and one-half million bolivianos. For the privilege of gathering the coca the Bolivian government collects a tax of two hundred and fifty thousand bolivianos annually. A duty of two bolivianos per hundred pounds is paid in La Paz on exportation. Indians are employed to gather the coca and to carry it to the nearest station for shipment, and it is not unusual to see these human freight carriers, loaded so heavily that only their legs are visible under the huge bundles of coca, slowly making their way through the forests. The *cocales* of

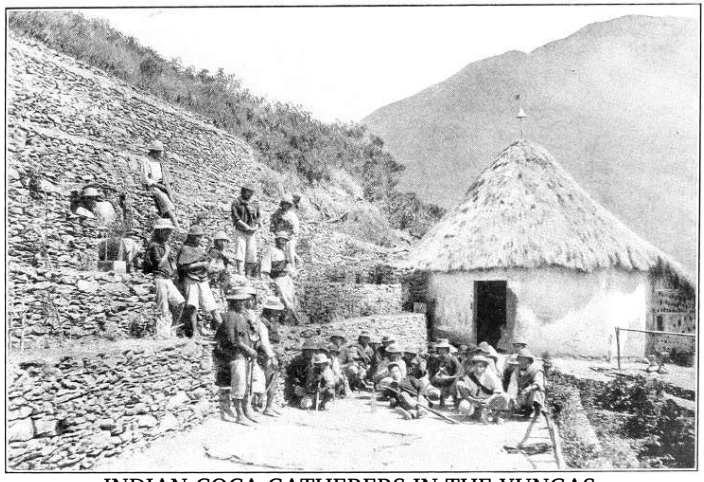
Chulumani, Irupana, Chupe, Chirca, and other towns of South Yungas will be within convenient shipping distance from the proposed railway now under construction from La Paz to Puerto Pando. Two routes for this railway have been surveyed, one of which goes through Obrajes and past the flourishing town of Palca, entering the Yungas where the La Paz River flows through an opening in the Andes range, and following the margin of that river and the Bopi to its northern terminus. The other route crosses the range and enters North Yungas at Unduavi, passing through Coroico, Unduavi, Coripata, and other North Yungas towns.



CHULUMANI, CAPITAL OF SOUTH YUNGAS.

Coroico, the capital of North Yungas, is a prosperous little city of five thousand inhabitants. It is beautifully located on the river of the same name, at an altitude of seven thousand feet, and is the centre of a rich agricultural region. Flourishing fields of corn, rice, and sugar cane are numerous in the vicinity, the corn growing on the uplands, while the sugar cane and rice are cultivated close to the river

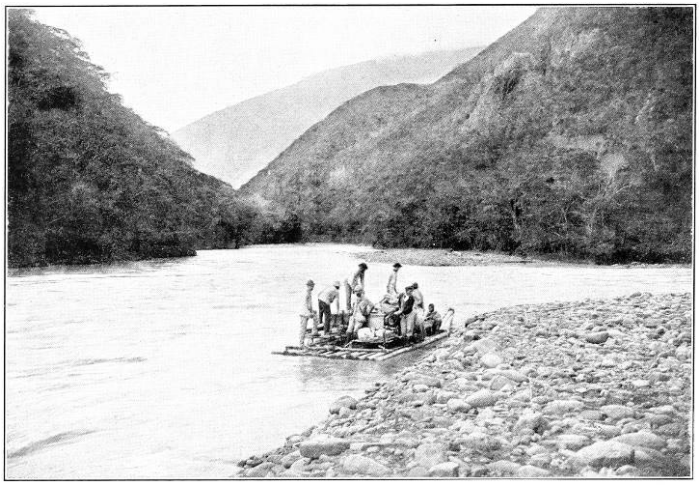
bank. Quinine, or *cascarilla*, is exported in large quantities from North Yungas, where the cinchona tree grows in abundance. The bark from which the quinine is extracted is thick and reddish in appearance, and is shipped in small pieces just as it comes from the tree. It is found in several departments of Bolivia, on the eastern slopes of the Andes, where vast regions contain *bosques*, or woods, of cinchona trees which remain untouched for lack of facilities to transport the precious product to the shipping centres. The quinine of Challana, a town in the neighboring province of Larecaja, is the best in quality, a hundred pounds of bark yielding forty-eight ounces of sulphate. The great rubber-producing region of Bolivia extends as far south as North Yungas and Larecaja, in the department of La Paz, a considerable amount of rubber being shipped from Coroico, Songo, Challana, Mapiri, and Huanay through Puerto Perez on Lake Titicaca to Puno and thence to Mollendo.



INDIAN COCA GATHERERS IN THE YUNGAS.

There are few products of any zone which are not

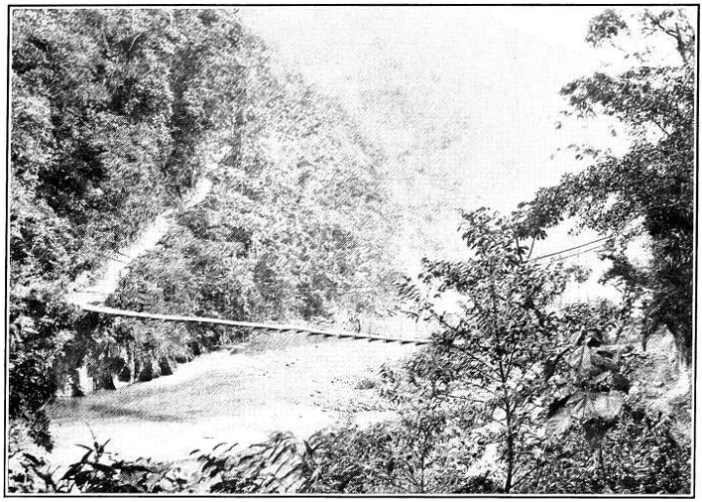
to be found in the Yungas of La Paz. It is the rich storehouse from which La Paz is supplied daily with the necessities and luxuries of the table, and there are no better cereals, vegetables, and fruits than those grown in these fertile valleys. Yet the vast resources of this region are still comparatively unknown, and many of its valuable products are neglected, which, if cultivated, would prove an important source of revenue. An effort is being made by those particularly interested in this part of Bolivia to promote the cultivation of its natural products on a larger scale than formerly, and a thorough study is being made of its flora with this end in view.



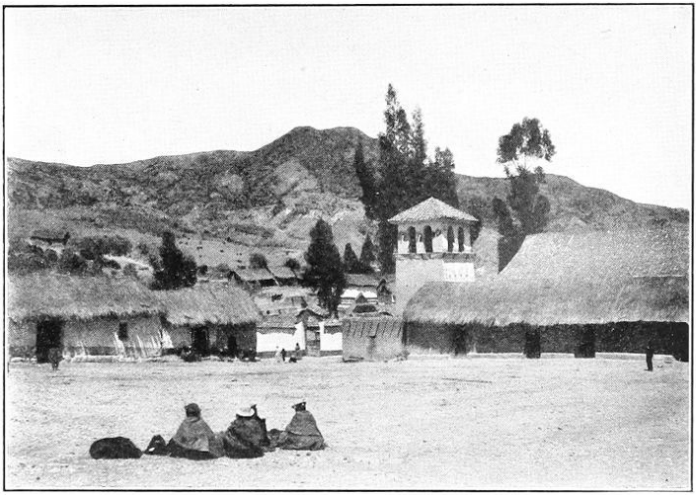
A CALLAPO, OR RAFT, ON THE RIVER LOAYZA, REGION OF THE YUNGAS.

The attention of agriculturists has recently been called to a very nutritious plant, which is supposed to be indigenous to the Yungas, and which the Indians call *jamacch'ppeke*, an Aymará word meaning "bird's head," which was given because the bulbous roots resemble the head and beak of a bird. The natives eat it as a delicacy, and it is used as an article

of food on many of the plantations of the Yungas, its starchy properties making it a substitute for milk when boiled with sugar and water. It is said to be extremely efficacious as a food for invalids, and in the orphan hospitals of the Yungas it is used in feeding even the youngest babies. This product is prepared by first crushing the bulbs on flat stones, then washing and drying them in the sun, a process by which all the water is drawn out and the starch remains. It is said that eighty per cent of this remarkable tubercle is starch. A Bolivian writer on the subject says: “The starchy quality of this bulb is unknown to botanists, and up to the present time it has not been well described or classified. Not the slightest information regarding it is to be found in any book on South American flora, or in the works of the great botanists of the world. The *jamacch’ppeke* is a herbaceous plant which seldom grows beyond four feet in height. It lives in the shade of trees and bushes, and on the plantations where it is cultivated in the Yungas it is usually grown between rows of trees in the *cocales* and *cafetales*. It has a beautiful flower of bright yellow color, and of the form peculiar to orchidic plants. Its fruit is a membranous capsule, the tiny seeds of which are preserved and planted to produce a new crop of *jamacch’ppeke*. Nothing more clearly proves the neglect which this wonderful plant has suffered at the hands of the Yungas agriculturists than the fact that they have not renamed it.” The Bolivian writer referred to suggests “Orchis,” as it appears to bear a close resemblance to the *Orchis Morio* of Linnæus.



BRIDGE OVER THE RIVER LOAYZA, IN THE YUNGAS.



PALCA, ON THE ROUTE TO THE YUNGAS.

The medicinal plants of the Yungas and other provinces of the department of La Paz have been classified and their uses specified. From the list published by Señor Don Belisario Diaz Romero, of the Geographic Society of La Paz, it is seen that out of one hundred and twenty-two medicinal plants the

majority may be found in the provinces of North and South Yungas. The classification was originally made by Dr. Nicanor Iturralde, and includes the pharmacopœia of the *callaguayas*, or Aymará Indian doctors of these regions. The greatest difficulty was experienced in securing the list, as the Indian doctors carefully guard the secrets of their cures, and their people will never reveal anything which might come to their knowledge by accident regarding the mysterious plants used by their medicine chiefs. The Aymará doctors have learned the curative properties of many more plants than those in the classified list; and though their system of cures is not always to be recommended, every traveller who has been in the interior knows that they have many excellent remedies.

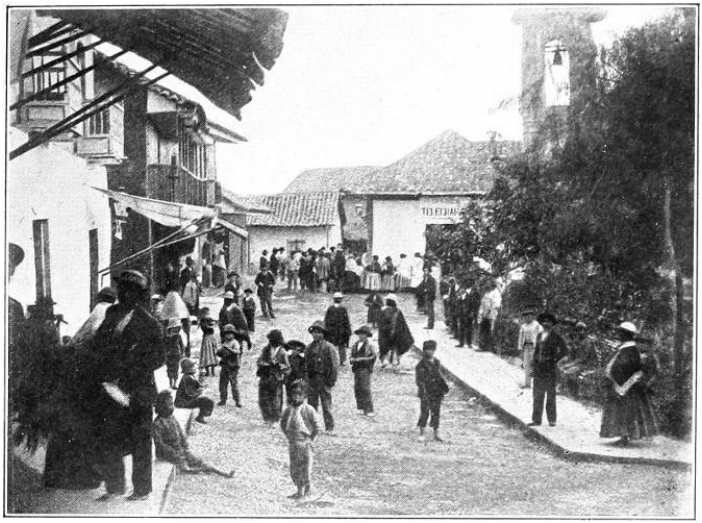


CUTTING SUGAR CANE IN THE YUNGAS.

Vegetation of every description grows in riotous abundance in the fertile valleys of the Yungas, where the upper tributaries of the great Amazon River are fed from a thousand streams that find their way down the innumerable crevices of the Andean range. They form a network of waterways for the *callapos*,

or rafts, used to transport cargo in this region, and they serve to fertilize the entire country so completely that every foot of ground may be utilized for agriculture. Here the Beni River receives its chief tributary, the Bopi, which rises in the Cordillera Real, fifteen miles north of the city of La Paz, flows southward through the city, and waters the valleys of Sopocachi and Obrajes, under the name of the La Paz or Chuquiapu River. A few leagues southeast of La Paz the river receives an affluent which enters it from the north near the town of Palca, and at the point where it crosses the Royal Range through a deep cut south of Mount Illimani, an important stream, the Caracato, joins it, in the province of Loayza. From this point the river turns northward and is reinforced by several tributaries, among others the Tamampaya, Miguilla, and others with their many small affluents, such as the Loayza and similar picturesque waterways. Though South Yungas is watered chiefly by the Bopi, the valleys of North Yungas depend for their fertility and for the transportation of their products chiefly on the Coroico branch of the Beni and its innumerable small tributaries. Not only the Yungas provinces, but those of Inquisivi, Larecaja, and Muñecas, which adjoin them and are sometimes included in the general term of “the Yungas,” are abundantly supplied with water by the Beni system. The Coroico River, which flows northward from its source in the Royal Range, has many tributaries navigable for small boats and *callapos*. In North Yungas the Songo River, on the banks of which are important rubber forests, is one of the largest branches of the Coroico. The Mapiri flows through the province of Muñecas, and the Tipuani and Challana through Larecaja to join the Coroico River a few leagues south of Puerto Pando.

Along the course of all these rivers rubber is found in abundance, and in some of them placer gold mining is carried on with most satisfactory results. The Tipuani River has long been celebrated for its rich gold washings. Rising in the Andes, on the eastern slope of the celebrated snow mountain Sorata, it flows northeastward and joins the Mapiri at Huanay, near the junction of the Mapiri and the Challana with the Coroico. This is one of the most celebrated gold bearing regions of Bolivia, and has been under exploitation since the time of the Incas, who received from their subjects in this part of the empire tribute paid in gold dust. According to historians, the Incas' emissaries collected sixty pounds of gold dust every four months from the section now known as Larecaja. As early as 1560 some Portuguese miners got large quantities of gold here, and a few years later the Spaniards established the industry on a permanent basis. Marvellous stories are related of the riches of this region, where gold was so abundant that sacks of precious gold dust were piled up around the walls of the miners' huts to serve as beds and chairs. Hundreds of negro workmen were brought from Brazil by the Portuguese, and the whole district was a busy hive of industry. It was at this time that Sorata became famous as a city of wealth and luxury. In 1780, one of the mine owners obtained six thousand pounds of gold washings from this river. The variety of mineral and vegetable products everywhere found in the valleys of these rivers makes this a favorite field for speculation, and few instances of failure in any enterprise undertaken in this region have yet been recorded.



TOWN OF IRUPANA, IN THE YUNGAS.

So varied are the attractions of the Yungas that the scientist goes there to study botany, the speculator to make a fortune, and the tourist to see the sights, and each one returns enchanted with the success of his mission, and usually broadened in mind by having enjoyed the trip from the standpoint of the other travellers. The botanist grows enthusiastic over the commercial possibilities of his newly discovered “specimen,” the fortune seeker has looked around him while on his way to the gold fields, the rubber forests, or the fruit farms, and cannot help feeling a glow of interest in the wonderful secrets of the forests and the mountain sides; and the tourist, who goes merely to enjoy the scenery and to learn something of the customs of the country, finds that there is more to see than magnificent mountains and picturesque valleys, and that the quaint types that pass him on the road tell more than the contour of the face or the curious style of the dress reveals; and he often returns with all the

enthusiasm of the student and the speculating spirit of the gold hunter combined.

The proximity of the Yungas to the highways of travel gives this region an advantage over others of great promise, which, though abundant in natural resources, are more difficult of access. With the conclusion of the La Paz and Puerto Pando Railway, this territory will be brought into close connection with La Paz, and will, at the same time, have convenient access to the great Amazon waterway. Some day it will be one of the richest and most popular resorts of Bolivia, where fashionable society will make its annual visit. The Yungas hillsides will be dotted with the handsome country homes of wealthy Paceños, and merry outing parties will throng its valleys. The foreign tourist will find his way more frequently to this part of the world, for there is an irresistible attraction in the prospect of a comfortable trip in a railway train which carries one in an hour or so from the Alpine splendors of the snow range to the blossoming hedges and balmy groves of the fertile region of the Yungas!



TYPICAL INDIAN OF THE YUNGAS.

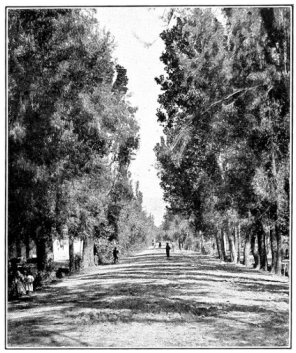


THE PLAZA, COCHABAMBA.

CHAPTER XVII

COCHABAMBA, THE GARDEN CITY

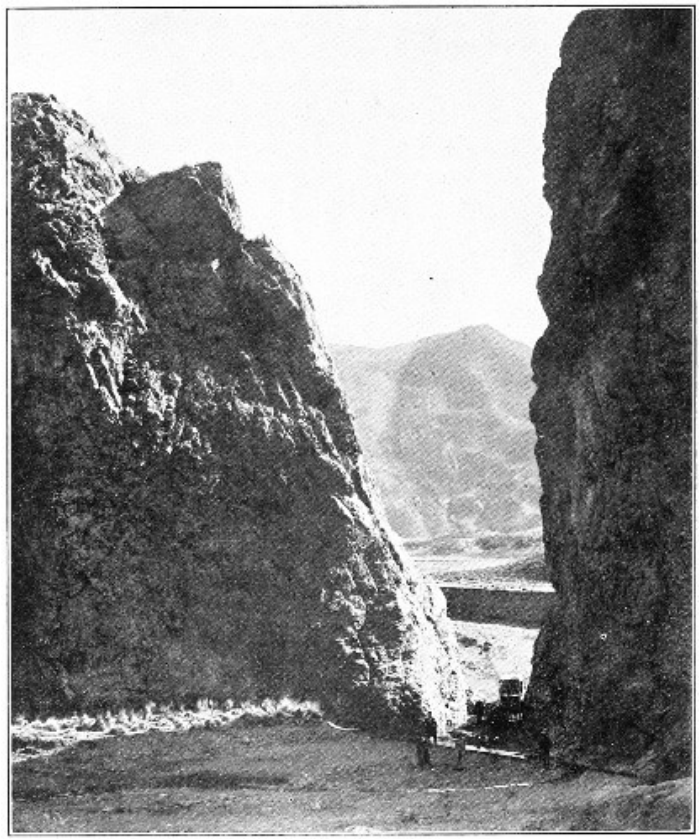
In a beautiful valley of one of the eastern *serranias* of the Royal Range, sheltered alike from the severe cold of the higher altitudes and the excessive heat of the lower plains, the city of Cochabamba lies smiling under a benign sun, surrounded by picturesque hills and fertile levels, with the snow-crowned summit of Tunari in view to the north, and the tortuous cañons of the Rio Grande stretching southward. Not in the Vale of Kashmir is the zephyr balmier or Nature's varied expression more lovely. Its gardens blossom with the fairest flowers, and in its orchards grow the most delicious fruits. It is the metropolis of a region rich in production, the granary of the republic. As one of the oldest and most important cities of Bolivia, it possesses historical and social interest, as well as the attraction that scenery and climate afford, and claims attention not only for its own charm, but because it is the cradle of many of Bolivia's greatest men.



THE ALAMEDA, COCHABAMBA.

At the time that the noble Don Francisco de Oropesa, Count of Toledo, the greatest of the viceroys, gave the order for the foundation of Cochabamba in 1570, he was visiting La Paz for the purpose of making a careful study of the conditions and needs of the Spanish colony in Alto Peru. The fact was called to his attention that several families among the loyal subjects of His Majesty King Philip II. were living in a valley which the Indians called Cochapampa, where they were completely isolated and suffering many hardships through lack of communal advantages. With characteristic promptness he immediately despatched a representative whom he provided with the necessary authority to establish a city, on the site of a pueblo called Canata, though there was delay in the execution of this plan, which was not definitely carried into effect until January 1, 1574, when, as before stated, the city was named Villa de Oropesa. The name was changed to Cochabamba in 1786, when King Charles III. bestowed upon it the title of "loyal and valorous," in recognition of the distinguished services rendered by its citizens in quelling the rebellion of Tupac-Catari. The word Cochabamba is derived from the Quichua words *cocha*, meaning a "pool," and *pampa*, a "field," the valley being level and well watered, especially at its eastern extremity, where the city is located, at an altitude of nine thousand feet above the sea. The mountains of the *serrania* of San Pedro mark the eastern boundary of the city, and the *colina*, or hill, of San Sebastian overlooks it on the south. The river Rocha, a branch of the Tayapaya, which, in confluence with the Mizque, joins the Rio Grande, the principal affluent of the Mamoré, has its rise in the *serrania* near Cochabamba and flows along the

northern and western boundary of the city, fertilizing the neighboring *campiña*, and making it perennially green and beautiful.



LA PUERTA DE COCHABAMBA, ON THE COACH ROAD FROM ORURO TO COCHABAMBA.

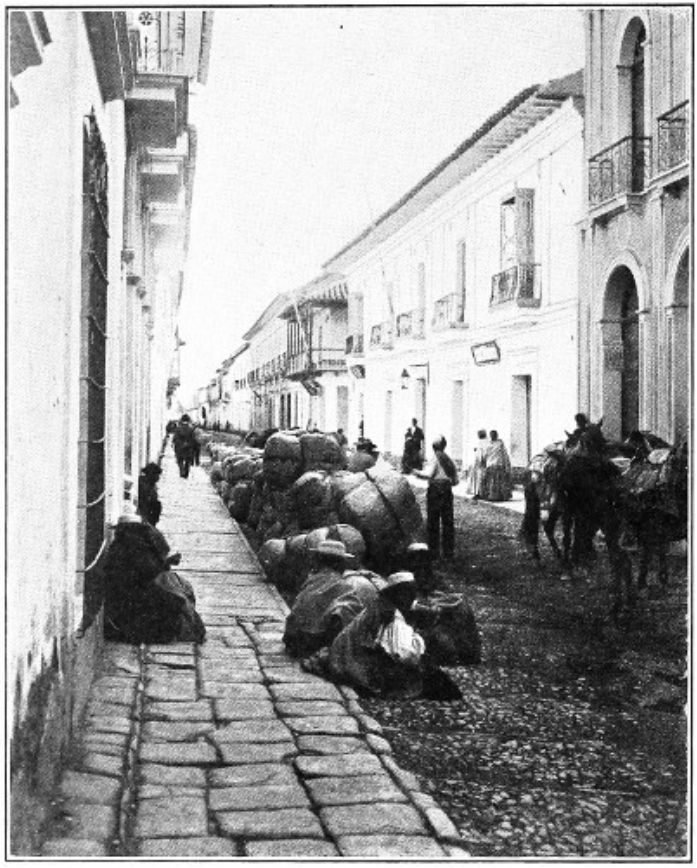


THERMAL SPRINGS NEAR COCHABAMBA.

The city of Cochabamba has a population of about twenty-four thousand inhabitants, or of forty thousand including the suburban population, of which only three hundred are of foreign birth, chiefly Peruvians and Germans. It is divided into four sections, their location being determined by the four angles of the principal public square, the Plaza 14 de Setiembre. The central plaza of Spanish-American cities is often named in honor of some important historical event. The Plaza 14 de Setiembre in Cochabamba commemorates the date on which the patriots of Cochabamba rose in arms to fight for the cause of independence in 1809, two months after the installation of the famous revolution led by Pedro Domingo Murillo, and four months from the date of the uprising against the royal authority in Chuquisaca. A handsome stone column in the centre of the plaza bears the names of the patriots who led the movement, of whom Don Estevan Arze, Don Francisco del Rivero, and Don Melchór Guzmán performed marvels of valor in the terrible struggle

that followed. The story of Cochabamba's share in the noble fight for freedom is thrilling in interest, and has some romantic features which show the temperament of the *hijas de Tunari*. The women of Cochabamba are of the type of the ancient Roman matron in many characteristics, and more than one patriotic daughter of the Garden City has earned the admiration of posterity by her courageous efforts in behalf of the cause of liberty. The lives of Arze and Rivero were saved through the ready wit and quick action of Doña Lucia Ascui, the wife of an employé of the government, who learned of an intrigue by which the governor planned to get rid of these troublesome revolutionists. Promptly the noble lady sought means to warn them of their danger, though at great risk to her own life, and through her brave efforts they were able to make their escape to a place of safety. On September 14, 1809, these two leaders, at the head of an army of a thousand men, took the quartel of Cochabamba, the militia refusing to resist the attack, with which it was in full sympathy. The governor fled to Peru; and from all the country round, crowds of patriots came, armed with whips and sticks, the only weapons they possessed, eager to join in the revolution. Don Francisco del Rivero was elected military and political chief. On September 19, 1810, in open Cabildo, he was named governor, the dean of the cathedral church of La Plata and the high ecclesiastics of Cochabamba officiating. A patriotic curate, named Juan Bautista Oquendo, was the orator of the cause, and, under the magic influence of his revolutionary speeches, thousands flocked to the standard. Don Estevan Arze was appointed general-in-chief of the revolutionary forces, and the campaign began by a march on Oruro, resulting in the famous victory of Aroma, of

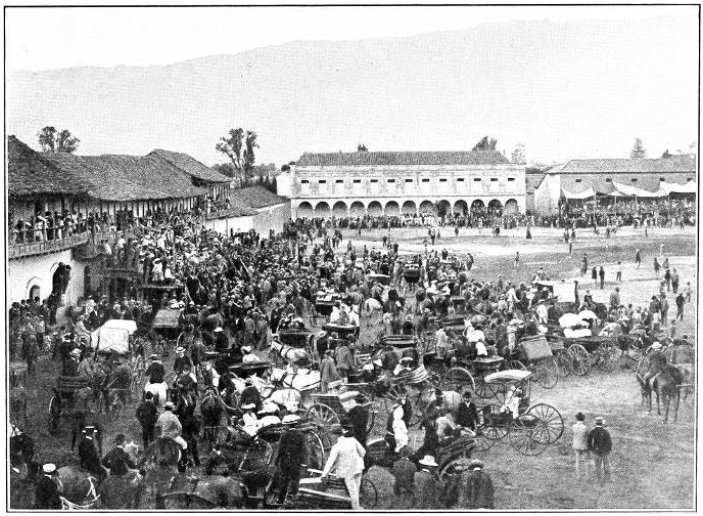
which the immortal Bartolomé Mitre said: “Heroic Cochabambans, that alone, without arms, without generals, guided only by noble instinct and generous enthusiasm, valorously displayed the flag of insurrection, and seven days after the battle of Suipacha, armed only with clubs and tin cannons made by themselves, and with a few firearms, set out to meet the enemy, and in open field, man to man, defeated with blows the disciplined and well-armed troops of the viceroy on the glorious field of Aroma!” All through the war, the record made by Cochabamba patriots was one of heroism and self-sacrifice; and in the subsequent history of the republic the efforts of the people of this city toward the establishment of political order and progress are written in many successful reforms, entitling them to an important place in the annals of national achievement.



CALLE COMERCIO, COCHABAMBA.

Some of the country's greatest presidents, most learned scholars, and eminent divines have had their home in this charming city. Its society shows the influence of inherited refinement and culture; and if there are few evidences of great wealth, there are none of the deteriorating effects of over-indulged luxury which so often contribute to make society a mere fashionable show. When Cochabamba appears in promenade on the plazas or the Alameda, the effect is much the same as on the popular boulevards

of London or Paris, but one hears nothing of the "social whirl." In a dignified and leisurely way, life's blessings are enjoyed, without extravagance or ostentation. It is true that the automobile has invaded Cochabamba, and may be seen any afternoon taking parties to the Alameda, to Cala-Cala, or to the colina of San Sebastian; but there is no exciting effort to break the record in speed, and motor-mania is as yet an unknown malady.



FEAST DAY OF SAN SEBASTIAN, COCHABAMBA.

Cochabamba has six plazas, ornamented with trees and flowers and arranged for the convenience of promenaders, the 14 de Setiembre, Colón, San Sebastian, San Antonio, Gonzalez Velez, Santa Teresa, Gerónimo de Osorio, and Matadero. The Plaza Colón, situated at the head of the Alameda, is one of the prettiest parks in the city. The Alameda, popularly called the Prado, extends from the Plaza Colón to the river, and is the favorite driveway to Cala-cala on the opposite bank. At almost any season of the year the Prado presents an animated scene in

the late afternoon and evening, when it is thronged with people, especially on days of *fiesta*. It was inaugurated with interesting ceremonies by General José Ballivian in 1848, and since that time has been the scene of many important episodes in national history. The Alameda is divided into five beautiful streets, which are separated from one another by rows of willow trees, rosebushes, and pretty shrubs. The central avenue is being beautified by fountains, monuments, and flower beds. The streets on each side are for the use of pedestrians, and the outside streets for driving and riding. On the opposite side of the city the plaza of San Sebastian is situated, at the foot of San Sebastian hill, but, unlike the Prado, it is almost deserted except on January 20th and August 6th, when the races are held there. San Sebastian, or, as it is called, Colina de San Sebastian, is a sloping hillside, where the air is so fresh and pure, and the scenery so beautiful, that everyone finds it a delightful resort. It has historical interest also as the site on which the famous insurrection of Calatayud broke out, in colonial days, when the news spread that Spain intended to tax the *mestizos* as well as the Indians in the collecting of tribute. The Plaza Gonzalez Velez, generally known as the Plaza de Toros, situated on the lower slope of the hill, is conspicuous for the imposing edifice which is its central adornment, and which is used as an arena for the bull fights. As this sport is not popular in Cochabamba, the plaza is seldom frequented, though from the upper windows of the building a magnificent view of the city and its suburbs spreads out before one in a charming panorama.



PAVILION IN THE ALAMEDA, COCHABAMBA.

The most important public buildings of Cochabamba are on or near the Plaza 14 de Setiembre, which marks the centre of the city. The Government Palace, Palace of Justice, Municipal Building, and Prefectura, overlook this plaza, and are substantial structures, well built and sufficiently commodious. The Cathedral also faces the Plaza 14 de Setiembre, and is one of the handsomest edifices in the city. It is chiefly interesting to strangers because of the works of art to be seen among its treasures. The repentance of Saint Peter is represented in a figure of natural size carved in wood, and there is also a San Sebastian carved in wood, the Virgin of Lourdes, and the Crucified Christ. The city is divided into four parishes, Santo Domingo, La Compañia, San José, and San Antonio, each parish being in charge of a curate and his assistants. The history of the Church in colonial days was chiefly recorded in the benevolent and educational work done through the various religious orders, and Cochabamba was once an important

centre, where the orders of San Agustin, San Francisco, the Jesuits, and others had their headquarters. Only three of the nine convents once existing in the city still remain, those of San Francisco, Santa Clara, and Santa Teresa. The former convent of San Agustin is now occupied by the theatre Achá, the temple and convent of La Merced have been appropriated as a market place, and other convent buildings are occupied as schools and hospitals. After the inauguration of the republic all the convents for men were abolished and their revenues applied to purposes of public instruction and charities. The nunneries which still remain are nearly all educational institutions as well as convents, and it is in these schools that the young ladies of the city are educated. Cochabamba is especially noted for its many churches and schools. In addition to the Cathedral, there are at least nine churches and convents, and the city has twenty-six primary schools, besides the university, two state schools, and the Colegio Conciliar, for the training of advanced pupils in high school work. The city has a public library of six thousand volumes of which two thousand are old books, which formerly belonged to the monasteries, some of them very valuable.

The public works of the city of Cochabamba have been improved during the present administration, and not only in municipal, but departmental affairs noted progress has been effected. The first observation which a traveller makes upon approaching the city is that the highroads are in splendid condition, showing that the prefect of the department has given special attention to this branch of his administration. The ex-prefect, Señor Dr. Isaac Aranibar, who was succeeded in office only a few months ago by the distinguished soldier and

statesman General Zenón Cossío, accomplished many important reforms in the department, and was indefatigable in his efforts to advance its progress. He is now a deputy to the national Congress from that department, and labors faithfully in behalf of its people. Dr. Aranibar is a prominent statesman and politician, who, though one of the younger leaders, has made his influence count in national affairs with great credit to his judgment and patriotism.

As capital of the department, Cochabamba is the metropolis of a territory covering two thousand square leagues, and having a population of four hundred thousand. The department comprises ten provinces, each of which has its capital city and is the centre of a flourishing agricultural district. The provinces are Cercado, which includes the suburbs of the department capital; Tapacarí, of which Quillacollo is the capital, only a few miles distant from the city of Cochabamba over a road which leads through a magnificent avenue of shade trees along the entire route; Arque, with its pretty little capital, Capinota; Campero, of which Aiquile is the flourishing centre; Ayopaya, celebrated for the gold mines of Choquecamata; and the provinces of Mizque, Tarata, Totora, Punata, and Chaparé. Every climate may be experienced in a trip through the provinces of this department, from the cold which is never modified on the snowclad summit of Tunari, and the perennial springtime of more sheltered slopes and ravines, to the equatorial heat of the lower valleys and wooded plains that mark the more tropical waterways of the Amazon system. The influence of climate is seen in the vegetation, which is of the most varied character. On the high *puna*, at an altitude above twelve thousand feet as encountered along the road from Cochabamba to

Mizque, vegetation is scant, though even here the farmer grows corn, barley, potatoes, and a comparatively new product called *quinua*, more nutritious and cheaper than wheat, for which it serves as a substitute. It is cultivated on all the high plateaus, and is increasing in favor as a staple food. On the slopes of the Cordilleras, Nature has made abundant provision for human needs, and every kind of agricultural product is harvested in plenty. Wheat, corn, beans, and a great variety of fruits are cultivated in the milder zones, and in the more tropical sections of the provinces of Chaparé and Totora coffee, cacao, quinine, sugar cane, rice, *camote*,—a yellow potato of delicious flavor, which has the appearance of the sweet potato,—as well as all tropical fruits grow in abundance. The *chirimoya*, in English called custard-apple, arrives at its highest perfection in this region, and the *palta*, elsewhere known as the alligator pear, and which in Mexico is called *aguacate*, is of delicious flavor. The *granadilla*, a peculiar fruit which looks something like a small orange with a hard, smooth skin, and is composed of a mass of seeds in a juicy, glutinous white pulp, is very refreshing, either as eaten, seeds and all, or made into a refreshing beverage. The province of Mizque is noted for its wine, though only the most primitive methods are used in viticulture, and the industry has never reached the degree of development which is possible under more favorable conditions. The Yuracarés, as the Yungas of Cochabamba are called, produce coca, cacao, tobacco, rice, and quinine, the chief shipping centre for all these products being the capital city of Cochabamba, from which they are distributed to their final destination.



CHURCH OF SAN PEDRO, COCHABAMBA.

The city of Cochabamba presents a busy appearance when the cargoes of produce arrive from the farms and forests of the interior, and it is not unusual for a street to be blockaded by one of these caravans. Large importing and exporting houses usually receive the products and direct their shipment. Not only do the surrounding provinces supply the market with some of the most important food stuffs and medicinal products, but from the hills are taken the marble, stone, clay, lime, sand, and other building materials used in the construction of the city's most modern edifices. *Berenguela*, a native marble of great value and beauty, having something of the appearance of old ivory, is used a great deal for ornamental purposes. The attention of foreign travellers has been especially attracted to the excellent properties of *berenguela* and to the superior quality of all the building materials found in this department. The facilities for construction which the proximity of these materials affords is no doubt responsible to some degree for the handsome buildings that have been erected within recent years, among others, several for purposes of manufacture. Cochabamba is adding annually to the number and

importance of its manufacturing establishments. Excellent saddles and harnesses are made here, leather is tanned, boots and shoes are manufactured, the weaving of *ponchos* of delicate silk and woollen fabrics is a special art, and in the country districts butter making is among the industries. A number of factories produce on a limited scale the more necessary articles of daily use, such as soap, candles, glass, etc. The breweries of the city turn out a million bottles of beer annually, and there are hat factories, wool and cotton factories, and a silkworm establishment. The silk is of a superior quality, the cocoons being white or yellow in color. The larvæ show the most robust health and strength, mulberry trees seeming to grow particularly well in this climate, and to afford the greatest possible nutrition to the silkworms. Cochabamba is quite celebrated for its lace making, and visitors to the city usually spend some time in examining the beautiful designs of the pieces offered for sale in the market. Many of the lace-trimmed articles are of the coarsest cotton material, but the workmanship is marvellous, and it is not unusual to see the poorest vendor wearing a petticoat bordered with lace a half a yard deep, made by herself. On feast days the *cholas* wear dozens of these petticoats, starched so stiffly that they make the skirt stand out like a balloon, and in Cochabamba, though less conspicuously than in La Paz, the *cholas'* petticoats represent their chief wealth. Beautiful lace scarfs, lace edgings of the finest design, and lace curtains are made by the natives. Among the very poor some such industry is usually adopted to provide a source of revenue for the family aside from the wages earned by the husband, and in the humblest little hut there is generally a frame for weaving *ponchos* or a cushion

for lace making, as most of the lace is made on cushions by means of bobbins and pins, though crocheted laces are also seen. As a rule, these humble homes are the abode of content, and they are wonderful examples of how little is needed to make the poor happy, where they do not have to face daily the terrible struggle which is waged by the less fortunate in large European and North American cities. There is a haven of promise for the emigrant in the glorious climate and fertile valleys of Cochabamba, and he will find a welcome here if he is industrious and honest, no matter what his nationality.

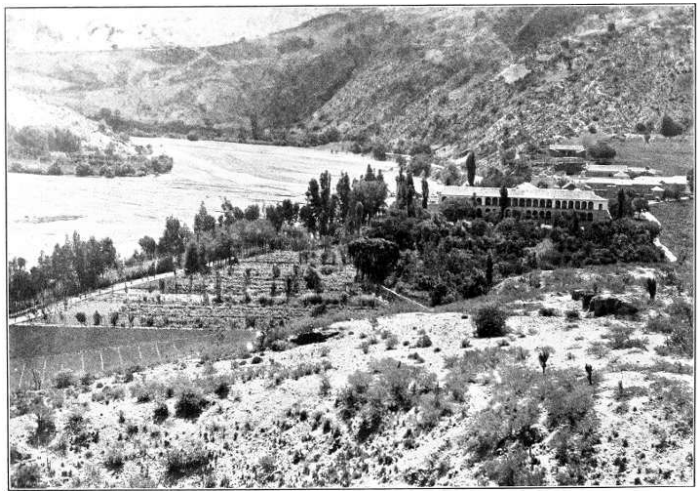
Cochabamba is growing, in spite of occasional dull seasons, which usually affect the progress of an agricultural community. The authorities of the municipality are doing all in their power to improve this beautiful city, and to provide modern conveniences wherever possible. A street car system is to be built which will connect the city with Quillacollo and other suburban towns, and improvements are to be made in lighting and otherwise providing for the comfort of the citizens. The driveway which leads to Cala-cala is being beautified and made more attractive, and the public baths are to be enlarged and improved.

Cala-cala is the most beautiful suburb of Cochabamba, and is the popular residence quarter for many of the leading families, and for nearly all the foreigners of the city. The European population is small, but it represents many countries, English, German, French, and other nationalities being counted among its leading citizens. One of the most attractive *chacras* in Cala-cala is owned by a North American, Mr. Oscar Ehrhorn, of San Francisco,

California, who has lived in Cochabamba many years and is enthusiastic over the climate and the future business prospects of this section, which he regards as the garden spot of Bolivia. Others express the same opinion and predict a very prosperous future for this city, which some day will be one of the richest industrial centres of South America. Foreigners are treated with the greatest consideration and have equal privileges with the natives of the country. The completion of the new railway between Cochabamba and Oruro means a great deal to the people of this department, as it will serve to bring them at least three days nearer to the coast, and will place their rich products in many more markets than formerly. Whether in intellectual attainment or in material progress, Cochabamba has always been able to keep a leading place among the cities of Bolivia, and it is certain that her people will continue to maintain the title so often bestowed upon her as the “Athens of Bolivia” and the “Garden City.”



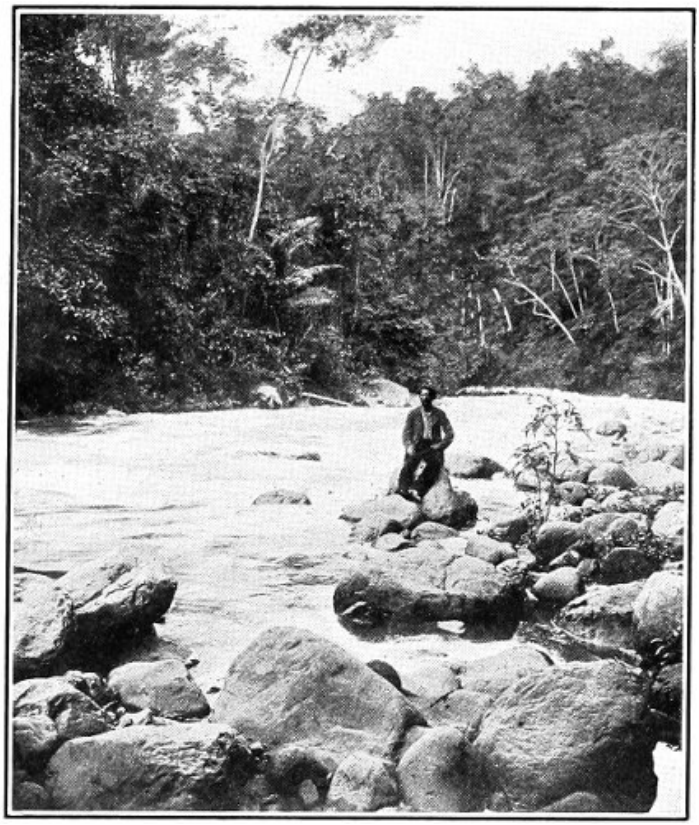
LOVERS' TREE IN CALA-CALA, COCHABAMBA.



CACHIMAYO HACIENDA, NEAR SUCRE.

CHAPTER XVIII

BOLIVIA A FIELD FOR LARGE ENTERPRISES—NATURAL CONDITIONS—IMMIGRATION—CLIMATE



PICTURESQUE SCENE IN THE RUBBER REGION.

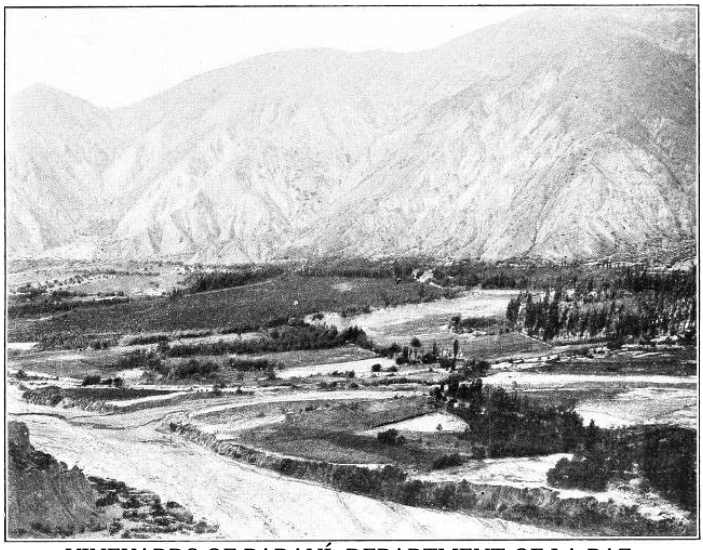
With a larger territory than that covered by France, Germany, and Spain together, and a smaller population than the French capital claims, Bolivia certainly seems to offer plenty of scope for the development of large enterprises. Colonization

presents an inviting opportunity, and immigration may be fostered with golden results to the individual as well as to the state. To the natural advantages of a productive soil and healthful climate are added those which arise from a great variety of resources. Bolivia is comprised in three well-defined regions: the Altaplanicie, about five hundred miles long and eighty miles wide, which extends from Lake Titicaca to the southern boundary of the republic; the great system of the Royal Range, which includes the *serranias* that are its offshoots, and their fertile valleys; and the vast plains, grassy or forest-grown, which stretch away from the Andes to the eastern and northern boundaries, and are noted for the valuable rubber trees that make this section one of the most important centres of Bolivian industry. In each of these regions there is a great deal of territory unoccupied, and very rich in the products peculiar to its locality. Of the Altaplanicie, the northern part is famous as the centre of the copper-mining district of Corocoro in the department of La Paz; in its central province of Carangas are located some of the most valuable silver and tin deposits of the department of Oruro; and the southern district, included in the department of Potosí, is rich in borax and other saline products. Deposits of borax are found not only in the southern part, where the Lago de Sal, or "Salt Lake," is situated, but also in the central and northern sections, especially in the province of Carangas, where the salt marsh of Coipasa covers a territory of fifty square kilomètres. A subterranean river connects Coipasa with Lake Poopo, or Pampa-Aullagas, as it is also called. The Altaplanicie is not entirely level, an occasional mountain peak, usually of conical form, giving a pleasing variety to its landscape. Some of the mountains are snow-capped,

and others appear like irregular brown rocks set up on the plains. A curious freak of nature is seen in the sinking ground of the Cerro Milluni, near Huayna Potosí, where great rugged monoliths are brought into picturesque relief by the sinking sand.

The Altaplanicie is not only productive in minerals, as the wealth of Corocoro and Carangas proves, but it yields good harvests of barley, maize, and potatoes in the more sheltered regions, and provides pasturage for large flocks of sheep and goats. The inhabitants regard the *chalona*, or salted mutton, of the plateau as an excellent food, and the cheese known as *queso de Paria* is esteemed a delicacy throughout western Bolivia. Alpacas are found on the Titicaca plateau in large numbers near the eastern slope of the Royal range, and a few are to be seen in every province, from Pacajes and Sicasica in the department of La Paz to Porco, Chichas, and Lipez in the department of Potosí. This valuable wool-bearing animal seeks the coldest and loneliest regions, where snow falls instead of rain, on the slopes of the high *serranias* and in the clefts of the Cordilleras. The raising and shearing of the alpaca is in the hands of the Indians, who by their patient methods succeed better than any other class of shepherds in getting good results from the care of these animals. Alpacas are black, white, brown, or yellow in color, and yield wool of very fine quality. They are sheared every other year, the fibre being sometimes a foot in length, and a shearing amounts to as much as fifteen pounds. As the demand for this wool increases in the European markets, greater attention is paid to the industry, but it has never occupied the place it deserves, and the output might be made many times what it is to-day,—about two million pounds. In form and size the alpaca

resembles a large sheep, though its neck is long like that of the llama, to which it is similar in general appearance, but having shorter legs and a less graceful form. The alpaca is never used as a beast of burden, but is reared only for its wool. The vicuña,—*camelus vicogna*,—a smaller and more delicately proportioned animal than either the llama or the alpaca, though it bears some resemblance to both, is highly prized for its valuable coat, vicuña furs being very much appreciated by connoisseurs, because of their fineness of texture, their extremely light weight, and the exquisite tones of mauve and tan that distinguish their color. They are particularly suitable for rugs, carriage robes, and automobile coats. In all South American countries the *ponchos* woven of vicuña wool are greatly valued and bring a high price. The vicuña is about the size of a young fawn and quite as timid. Its favorite haunts are above the region of perpetual snow, and it is seldom seen on the highways of travel. It is more frequently met with than the alpaca, on the Bolivian highlands, especially in the departments of La Paz and Oruro. On the higher Andes, in the departments of La Paz, Oruro, and Potosí, the precious little chinchilla is also found, on the high slopes. It is very difficult to catch and is becoming rarer every year. It feeds on small grasses and herbs with the dew on them, but it drinks no water from other sources. The chinchilla is about the size of a mouse, which it resembles, though its color is a light blue-gray.

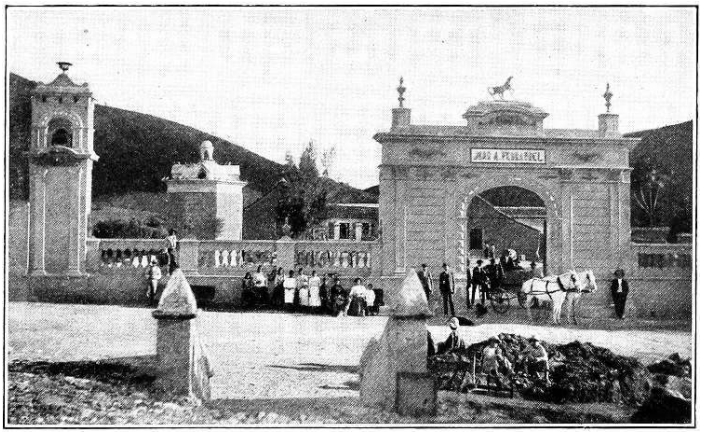


VINEYARDS OF PARANÍ, DEPARTMENT OF LA PAZ.

None of the resources of the Altaplanicie have been fully developed, and there are still possibilities for the acquirement of wealth in its mines and borax fields, as well as in its pasture lands. The climate is severe, but healthy, and for immigrants who come from cold countries it has advantages over the more enervating climates of a warmer zone. The average altitude of the Altaplanicie is twelve thousand feet above sea level. In the south, a *serrania* of the Occidental, or Coast Range, crosses the plateau and unites with the Royal Range in what is known as the Cordillera de los Frailes, one of the most majestic snow ranges of the whole chain of the Andes. It divides the departments of Potosí and Oruro south of Lake Poopo, and is an imposing sight as viewed either from the city of Potosí, from which it appears in the distance like a bank of fleecy clouds against the purple of lower peaks, or as seen from the Oruro side of the range, where the view, though of different aspect, is one of enchanting beauty. The name,

which means the “Friars’ Range,” is said to have been given to commemorate the expulsion of the Jesuits in 1767, when many of their number died from exhaustion and exposure while trying to find their way across its frozen passes.

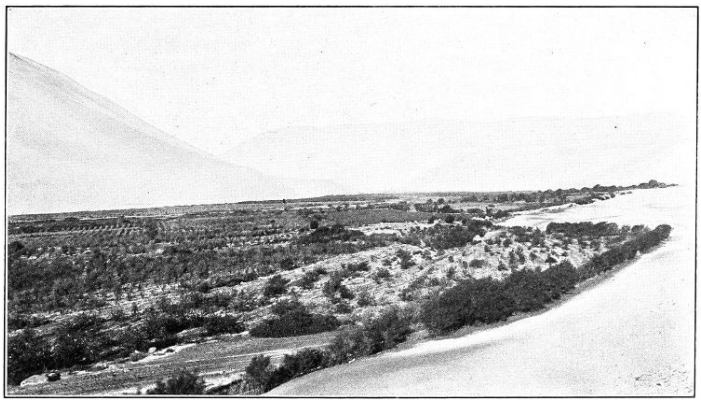
The most thickly settled and generally developed region of Bolivia is that which belongs to the division of the country made by the Cordillera Real and its fertile valleys. From the Yungas of La Paz and Cochabamba on the north to the *serranias* of Tarija on the south, the vast riches of this wonderful region have been exploited, to some extent, in its mines, agricultural industries, and other productions; yet there are mineral districts which have never been explored, and fertile tracts of farm land that remain untouched by the plow. Almost every kind of mineral may be found in the mountains of the Royal Range. Besides the more important gold, silver, tin, copper, and bismuth mines, there are indications which point to extensive deposits of coal in the departments of La Paz, Chuquisaca, and Santa Cruz. Anthracite coal has been discovered in large quantities near the Argentine boundary, which, it is claimed, is of a quality to compete with the best in the market. Iron is found in the departments of Santa Cruz, Oruro, La Paz, and the Beni, but the deposits have never been worked to any extent. Antimony is exported from Oruro, Potosí, and La Paz. An excellent quality of marble comes from the neighborhood of La Paz, as well as from several districts between La Paz and Cochabamba. Of precious stones, the amethyst, emerald, opal, topaz, and turquoise are found in the departments of La Paz, Potosí, and Santa Cruz.



ENTRANCE TO CACHIMAYO HACIENDA, NEAR SUCRE.

Nearly all writers on the subject of Bolivia's natural resources and the opportunities they present to the foreign capitalist emphasize the riches of Bolivian mines, but very few call attention to the enormous wealth which may be gained by investing in large agricultural projects. It is true that enterprises which involve the occupation and development of vast tracts of land can only be successfully promoted where the advantages of railway transportation are assured; and this fact no doubt accounts, in a measure, for the indifference shown to colonization in Bolivia in the past. But now that a complete railway system is under construction, the greatest obstacle to investment in farm lands is being removed. Already there is a tendency among Bolivians to give greater attention than ever before to the agriculture of the country, and to investigate the possibilities of this industry, which has hitherto been practically ignored except in the most favored sections along the highways of travel. One hears a great deal of the fertile lands of the Yungas, Santa Cruz, Cochabamba, and the Beni, and their productions are shipped to all parts of the country.

But though tobacco, rice, sugar, wheat, corn, and other products have been harvested in increasing quantities from year to year, not one of them is cultivated to the extent possible in the fertile region where it grows.

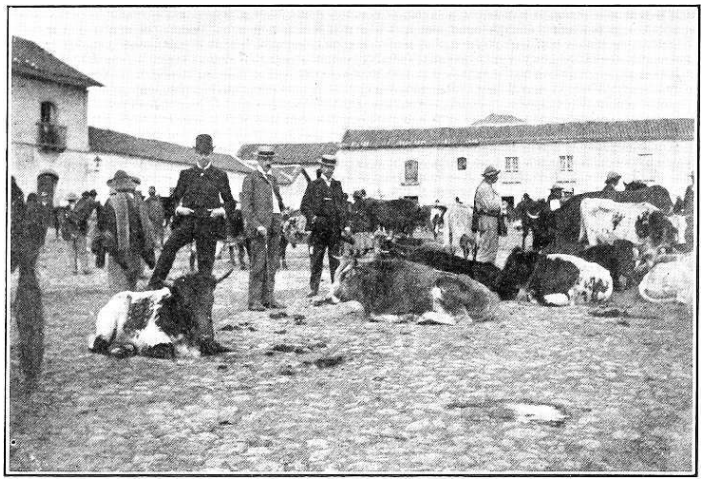


FERTILE VALLEY ON THE ROUTE OF THE ARICA AND LA PAZ RAILWAY.

Viticulture promises to be an important source of revenue, when it is given the attention it merits; and from the beautiful vineyards of Parani and elsewhere, in the departments of La Paz, Cochabamba, and Chuquisaca, wine may some day be manufactured in sufficient abundance and of a quality to compete with the best vintage of other countries. There are fertile valleys in every part of the republic which require only small investment to make them yield abundantly. Even the suburbs of La Paz, though on the border of the Altaplanicie, are dotted with pretty gardens, especially along the coach road to Obrajes, and the valley of Sopocachi is a typical agricultural scene as it lies blooming in the beauty of green fields and orchards. The new railroads pass through valleys not only picturesque but fertile, many prosperous-looking farms lying along the line of the La Paz and Arica Railway, in the

lower slopes. Between Cochabamba and Sucre there is apparently no limit to the possibilities for industrial development. The flourishing haciendas in the neighborhood of Sucre are a proof of what may be done toward making this region one of the richest farming districts in the world. Everything that is planted on the Cachimayo hacienda grows in abundance, and is of superior quality, and there is not a more prosperous-looking country place to be seen anywhere. Not only its farm products, but also its fruits and wines are of excellent quality. Cattle raising is a profitable industry, and fine specimens are seen at the annual *ferias* in the chief cities. The large haciendas of Chuquisaca are divided into cattle ranges, farm lands, and fruit orchards, the estates in some cases covering many square leagues. Further in the interior eastward, in the province called La Cordillera, large tracts of land are given up to cattle raising exclusively, especially along the valley of the Parapiti River, a branch of the Otuquis, which is one of the chief affluents of the Paraguay. This section of the country is only partly settled, much of it is still unexplored, and, where cattle roam its wilds no boundaries are established to limit the range. It is very like what western Texas, in the United States, was before the railroads crossed it, though it nowhere presents the arid wastes which are to be found in some parts of the Lone Star State. There is, however, a marked resemblance between these two cattle-raising countries. Not less extensive than the ranges of Chuquisaca are those of Tarija, Cochabamba, and Santa Cruz, the lower slopes of the *serranias* supplying fine pasturage. But very little attention has been paid to this important industry, which is still in its infancy. When once these ranges are well stocked and properly irrigated, the results

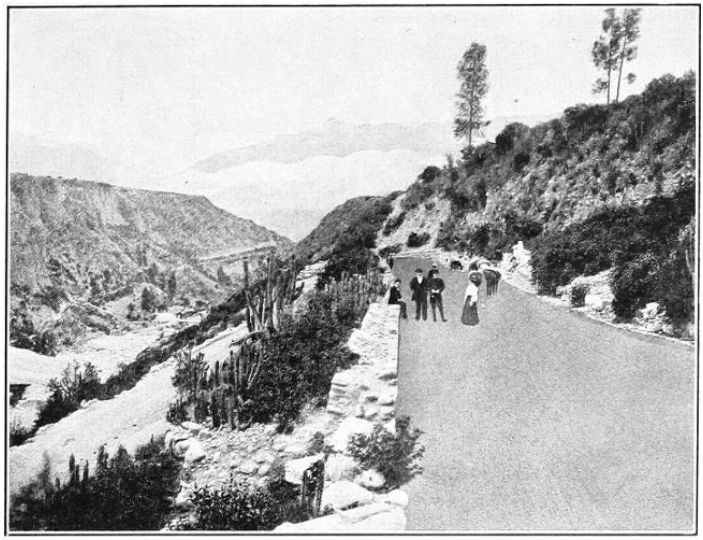
will be astonishing, as the grass lands are as good here as in some of the best grazing districts of Argentina.



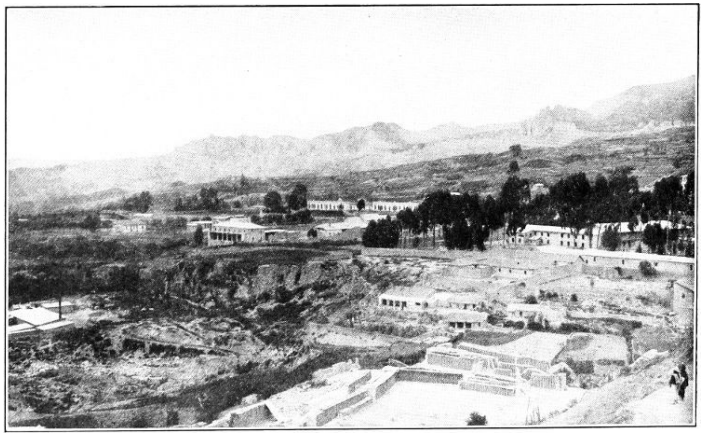
CATTLE FAIR IN SUCRE.

At present, the cultivation of cereals and fruits receives more attention than cattle raising, and the markets of all the principal cities of the central valley are usually thronged with vendors of oranges, lemons, bananas, pineapples, and other varieties of fruits. The Cochabamba marketwoman is a particularly contented-looking creature as she seats herself behind her pile of fruit with her baby by her side. Except for the difference in the appearance of the vendors, the Cochabamba market looks much the same as that of La Paz, but every department shows something distinct from all others in the dress of the Indians and *cholas*, giving an individuality to the type in each locality. The La Paz *cholas* are noted for their coquetry in dress, and even when trudging along the country roads from Obrajes and other points to the city, they have a jaunty air and carry their load with an indifference to its weight that

attracts attention.



COACH ROAD TO OBRAJES, NEAR LA PAZ.



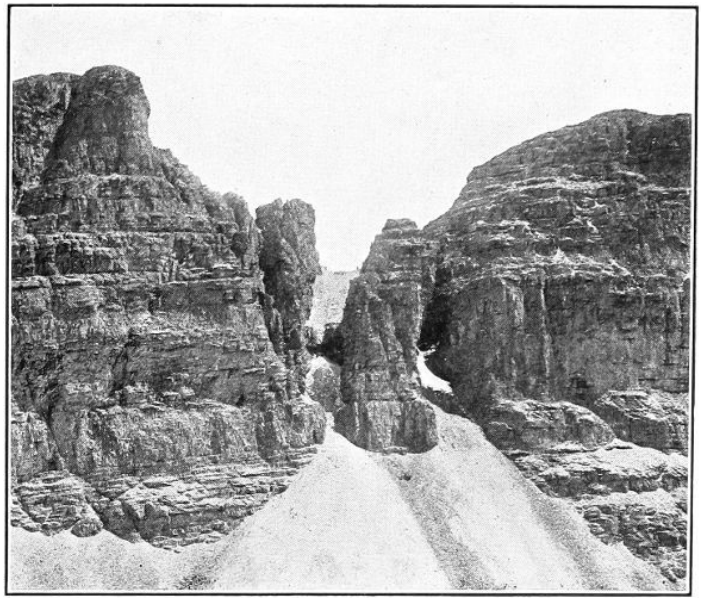
VALLEY OF SOPOCACHI, NEAR LA PAZ.

The region which extends from the Royal Range eastward and northward to the boundary of the republic is destined to be the centre of industrial activity in Bolivia when the means of communication are established between this rich country and the

outside world. Its western border is marked by the eastern limits of the department of La Paz, Cochabamba, and part of Tarija, its northern boundary by the Peruvian frontier and its southern limits by the Argentine republic. It is not all level land, but generally rolling plain, broken at intervals by scattered ranges and groups of hills, which in some places reach an altitude of four thousand feet above sea level, though the whole territory slopes gently from an altitude of two thousand feet at the eastern foothills of the Royal range to about four hundred feet above the sea on the Brazilian and Paraguayan borders. As the drainage of the great Andean chain is chiefly toward the Atlantic Ocean, eastern Bolivia is watered by important tributaries of the Amazon and La Plata River systems. The Paraguay River forms the eastern, and the Guaporé, or Iténez, River the northeastern boundary, the northwestern limit being still unsettled between Bolivia and Peru, though Bolivia claims as this limit the Acre River from its headwaters to Riosino and a line thence eastward to the Madeira River, near the confluence of the Beni and the Mamoré. The river Beni, with its great tributary the Madre de Dios; the Mamoré, with its affluents the Guaporé and the Rio Grande; and the Paraguay, into which flow the Pilcomayo and the Otuquis, or Rio Negro, with their tributaries, supply irrigation for the whole vast region of eastern and northern Bolivia. Of these rivers the Rio Grande, with the Mamoré, has the longest and most circuitous route, having its source in the *serranias* between Oruro and Cochabamba and watering, with its numerous tributaries, the departments of Cochabamba, Chuquisaca, Santa Cruz, and the Beni. At its source the Rio Grande is a turbulent stream, and in the rainy season swells to a

fierce torrent, destroying everything in its way as it rushes down through the *quebradas*, widening and deepening its channel, until it reaches a breadth of nearly a mile a few leagues to the east of the city of Santa Cruz de la Sierra, where it sweeps northward to pour its surging tide into the Mamoré. During the dry season, it is confined in a narrower channel, and is a placid, gently flowing stream. This changing character of the Rio Grande is common to all the rivers that water the same region. The Pilcomayo, which rises in the Cordillera near Sucre, receives many foaming mountain streams on its way to the plains of the Chaco, and in rainy weather it is a formidable flood, but it diminishes in volume during its progress through the Chaco, where it widens in some places to more than a mile. After a course of two hundred leagues, it enters the Paraguay a sluggish and shallow river, navigable only for small steamers of two hundred tons, and lighter vessels. Navigation in steam launches is the general method of transportation on the Madre de Dios, Beni, Mamoré, and Guaporé Rivers in the summer months, from December to May, and even in June and July these launches can still be used, but with greater difficulties and delays; during the rest of the year small craft have to take their place. The trip up the river is much slower and more tedious than the descent, though the latter is sometimes dreaded because of the swift currents. It is impossible to have a schedule for river steamers, as everything depends on the condition of the river, and in the dry season boulders and other obstacles may entirely block the channel for an indefinite period, so that even small boats cannot pass. With the increase of industrial development in this part of Bolivia, greater attention is being paid to the condition of the rivers and

streams, with a view to utilizing their overflow and providing against blockade. The summer and autumn months, particularly the latter, are usually chosen by travellers in eastern and northern Bolivia, because, although the land journey may be less agreeable on account of bad roads or swollen streams, the rivers are in better condition for navigation. A vast extent of fine forest and rich soil stretches out for many leagues along the course of the rivers of eastern Bolivia, probably fifty per cent of the whole country being forest. The scenery in some parts is very beautiful. Mr. John Minchin, president of the municipality of Oruro, who has lived in Bolivia for many years and has travelled from one end of its vast territory to the other, gives a charming description of a journey from Cochabamba to Santa Cruz, when, he says, “after nine days’ travelling on muleback from Cochabamba, and on reaching the summit of the last range, the eye rests with delight on the dark green forest-clad eastern plains, some thousands of feet below, forming an horizon like that of the ocean, and stretching out, almost without interruption, to the banks of the distant Paraguay. From this point, in the early morning, the wide channel of the Rio Grande, some fifty miles away, winds like a white ribbon through the forest, the river itself, like a silver thread, flashing back the rays of the rising sun.”



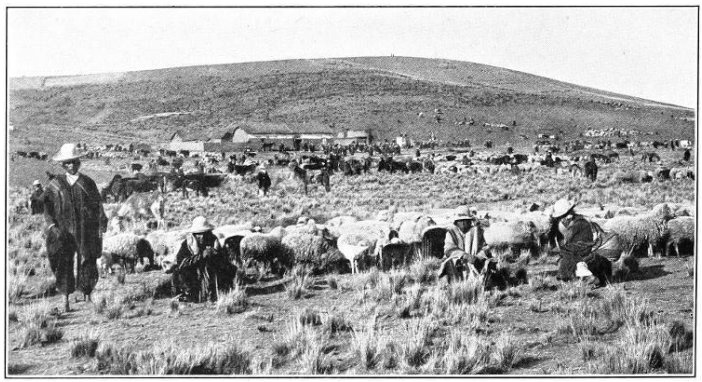
SINKING GROUND, CERRO DE MILLUNI.

It is in the vast region of virgin forest and grassy plain that the Bolivian government most desires to establish foreign colonies, and it is for the purpose of developing its enormous resources that immigration to this part of the country is being encouraged by every possible means. At present the population is extremely sparse, probably not exceeding four hundred thousand inhabitants altogether, in a territory covering about one million square kilomètres. The prospect is brighter now than it has ever been for the realization of ambitious plans in this direction, as the tide of civilization has for some years been moving northward over the plains of Argentina, and, with the increased facilities which the new railroad system guarantees, it can be only a question of a few years when these vast and fertile solitudes will be peopled, not only from neighboring states, but from foreign lands. The teeming millions

of overcrowded Europe, who look toward America as their haven of content and prosperity, are already beginning to turn their eyes from the popular goal so long sought in the United States and to shape their course toward a shore where the restrictions upon foreign immigration are less rigorous than those that now govern the laws of the great North American republic. Also, the opportunities offered to immigrants by the United States are lessening with the increasing population; and this fact cannot fail to have its effect in turning the tide to South America, where competition is not so great, and independence is equally assured by the very liberal laws made for the benefit of the foreign citizens. Especially is it true of Bolivia, as foreigners who live in this country invariably testify, that foreign residents are treated with the greatest consideration and enjoy the full benefits of the liberal constitution which governs the Bolivian nation.

In August, 1903, the department of colonization issued a statement of the regulations governing the acquirement of lands for colonizing purposes, which shows the generous opportunity offered to immigrants. Allotments are made free under special circumstances, such as previous occupation for ten years, or the conditions of applicants who are natives of the place, and of settlers who contribute to and increase agricultural and other industries. Lands may be assigned, on application, to enterprises having in view their cultivation and settlement, subject to regulations previously stated as governing their purchase. For immigrants who wish to go to the country as workmen or as colonists, the acquisition of lands is facilitated, payments are made easy by a system of instalments, and possession is guaranteed. The government frankly states that only colonists

who are accustomed to work are desired, especially those who will advance agriculture and aid in developing the rubber industry, and no effort is made to force immigration except where it means assured industrial progress. Immigrants who possess no capital may acquire lands for permanent settlement, if industrious and enterprising; and to those who have families, or are in charge of a group of settlers employed in the cultivation and exploitation of lands, especial facilities and advantages are afforded, both for the acquisition and payment of lands.



SHEEP RANCH ON THE BOLIVIAN PLATEAU.



THE MARKET PLACE, COCHABAMBA.

One of the first questions asked by foreigners when inquiring about the countries of South America is: “What is the climate?” and there seems to be a general impression that the climate of the whole South American continent is tropical and more or less unhealthy. Yet, with the exception of some localities in the equatorial region, the conditions are as healthful as those prevailing in North America. Bolivia lies within the torrid zone, but its climate depends upon the altitude rather than upon the latitude of the various localities. The temperature lowers in proportion as the altitudes become higher, and varies with the latitude; for each six hundred feet of height, a degree less—centigrade—is observed in the temperature. The modifications which are due to altitude are no doubt responsible for the notable and sudden changes between the temperature in the daytime and at night, varying in colder and warmer zones. In the course of a few hours the thermometer daily runs a scale of from thirteen to seventeen degrees centigrade in the valleys and from eight to

fifteen degrees in places close to the Cordilleras. The Oficina Nacional de Inmigracion, Estadistica y Propaganda Geografica describes the climatic conditions of Bolivia in accordance with six divisions of altitude: the region of perpetual snow, at seventeen thousand feet and upward, has an annual average temperature of one degree centigrade; on the highest *puna*, or tableland, with an altitude of sixteen thousand feet, the annual average is six degrees; the Altaplanicie, fourteen thousand feet high, shows an average temperature of twelve degrees; in the upper valleys, where the altitude is about ten thousand feet, the average temperature registers fifteen degrees; the more fertile valleys in the lower *serranias*, eight thousand feet above sea level, are subject to a medium temperature of eighteen degrees; and in the Yungas, where the altitude is not more than six thousand feet, the thermometer marks about twenty-one degrees on an annual average. In the region of perpetual snow, the temperature ranges annually from twenty-seven degrees to zero, with an average, as previously stated, of one degree centigrade. Referring to the seasons, the same authority says: “The thermic periods do not coincide with the astronomical seasons, the meteorological changes being totally different from those occurring outside of the tropics, not only because the country lies within the torrid zone, but from other causes. The spring months are August, September, and October; those of summer are November, December, and January; autumn extends through February, March, and April; and winter, through May, June, and July. Summer is divided into two periods, the first being hot and dry, and the second rainy. The heat is excessive, even in high altitudes, where, during the first two months, the atmosphere is

heavily charged with electricity, the rains beginning during the third month. Autumn weather is really experienced only during the months of March and April, the summer rains usually lasting through February; and even during the autumn, the humid atmosphere makes the season only a modified summer. In the Yungas and in the level regions of eastern and northeastern Bolivia winter is not known, the only change of climate being marked by a wet and a dry season, but in the higher altitudes frosts are continuous, and snow falls."

The climate of Bolivia is, in general, extremely favorable, and there are no regions totally unhealthful. On the high tablelands, illness from causes of climate are practically unknown, except in a few instances where heart trouble is developed by too vigorous exercise at this altitude. In the valleys of the Cordillera Real the only illness is from occasional intermittent fevers in the summer season, though these are no more frequent than in the semi-tropical regions of Europe and North America. Only in the wet season are the *tercianas*, or intermittent fevers of the Beni, developed, and, taken altogether, the great sloping plains between the Andes and the eastern and northern borders of Bolivia are desirable places to live in, the inhabitants, both native and foreign, declaring that, with a few exceptions along the lower levels that border the Madeira and the Mamoré, this region has one of the most delightful climates in the world.

A very important field for the promotion of various industries is now opening up in Bolivia, and not only the people themselves, but their neighbors and the outside world in general, are taking a greater interest than ever before in investigating its natural

resources.



FRUIT VENDOR OF COCHABAMBA.

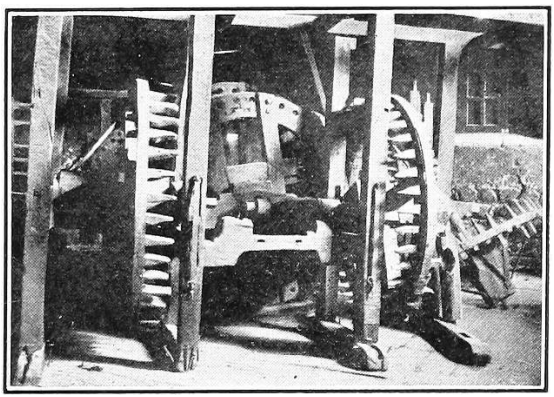


PATIO OF THE NATIONAL MINT, POTOSÍ.

CHAPTER XIX

THE OLD MINT OF POTOSÍ—BOLIVIAN COINAGE AND BANKING LAWS—COMMERCE

Historic association and romantic interest combine to lend a peculiar charm to the old Spanish edifices of colonial times that are still to be seen in the various cities of South America. Though many of them are in ruins, and others have been completely modernized to serve as new public buildings or residences, there are still a few that preserve the appearance they had when erected centuries ago "by order of His Excellency the Viceroy." Of these generally unclassified architectural monuments, none possesses a greater claim to interest than the famous mint of Potosí, the Casa Real de Moneda. Its history dates from the most flourishing period of Spanish possession in the New World, and is intimately connected with the accounts of fabulous wealth and the records of terrible cruelty written in the annals of the seamed and weather beaten Cerro de Potosí.

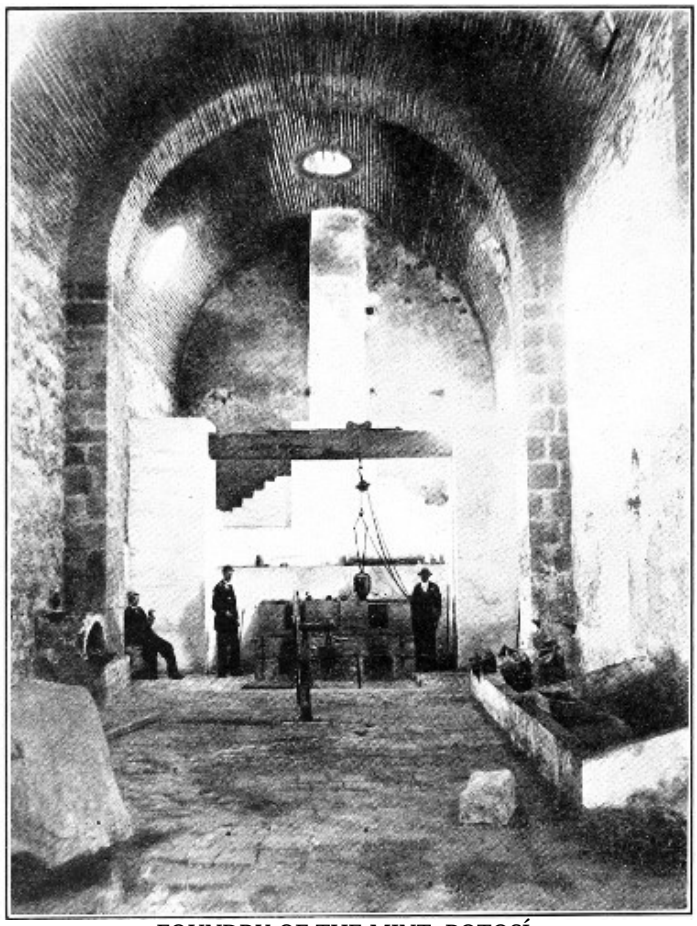


WOODEN MACHINERY FORMERLY USED IN THE OLD MINT

OF POTOSÍ.

The first money coined in the Spanish-American colonies was made in Mexico in the sixteenth century, when the first viceroy, Don Antonio de Mendoza, who was afterward second Viceroy of Peru, issued the decree to establish a mint. The coins were cut with scissors out of hammered silver and were marked with a cross, which was the only seal they bore. Some years later, the illustrious Viceroy Toledo, during a visit to Potosí in 1572, ordered the construction of the Royal Mint of Potosí. It occupied the site of the present palace of justice, the old chimney of the foundry still remaining to mark the spot where, more than three hundred years ago, silver from the famous Cerro was coined into reales, of about the value of a dime. By a law passed soon after the establishment of the mint, miners were obliged to leave here a fourth part of their bullion, which had been assayed and smelted in the royal foundries after the payment of the “fifth” and other fiscal taxes, and this was reduced to reales and returned to the owner in that form. In the seventeenth century the annual coinage reached the sum of one million pesos, of eight reales, and counterfeiting began to be practised on such a large scale that it was brought to the attention of King Philip IV., who ordered a rigorous investigation and decreed the death penalty against offenders. Several Spanish nobles were executed, including the chief assayer of the mint, and a command was given that all money held by private individuals as well as public officials should be presented for examination. Within five days the amount exhibited was thirty-six million pesos! Shortly after this episode a royal decree was issued for the coinage of money bearing the stamp of two columns, instead of a cross, but it

was not until 1728 that a royal ordinance established the circular form of the money, its standard, and other important conditions necessary to a satisfactory basis of coinage.

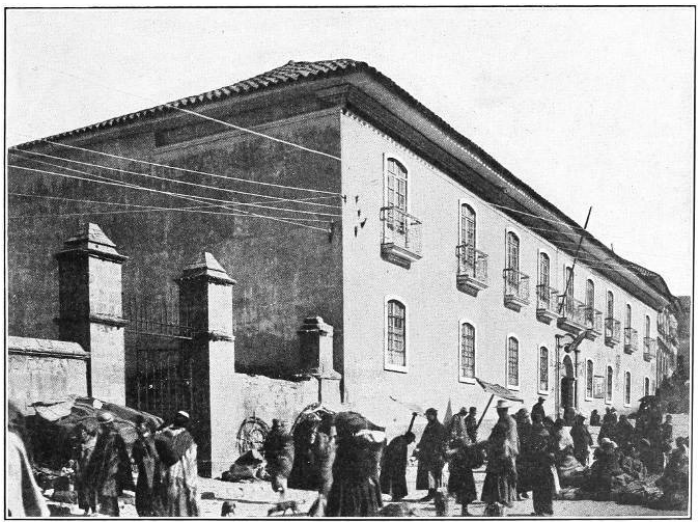


FOUNDRY OF THE MINT, POTOSÍ.

The present Casa de Moneda was founded in 1753, and required twenty years for building, the cost amounting to nearly two million pesos. As materials were cheap and laborers were paid practically nothing under the *mita* system, this cost

seemed incredible to the Spanish king, Charles III., who, when informed of the expense, exclaimed: "The building must be made of silver!" But the beams of *tipa* wood and crossbeams of cedar, which are as solid to-day as when put in place one hundred and fifty years ago, had to be brought from a great distance and with enormous difficulty. According to the chronicles of the period, there were single pieces of wood which cost two thousand pesos each for transportation. Roads were opened and levelled through the wild regions of eastern Charcas expressly for the purpose of providing a route to Potosí from the hardwood forests of Tomina and Orán, the latter being situated more than two hundred leagues distant, in the present territory of Argentina. Thousands of Indians were employed in the colossal task of constructing this large edifice, which is a marvel of solidity and endurance. It occupies a central locality in the city of Potosí, on the Plaza del Gato, and covers two squares. Built of solid stone and brick masonry, its dome and floors supported by beams of imperishable hardwood, it is as strong as a fortress, for which purpose it has been used many times in the history of the republic. The fiery orator Casimiro Olañeta called it, upon one occasion, "the Bastille of Bolivia," a title which has clung to it with the persistence that is usually noted in the popular adoption of comparisons suggestive of classical associations. The first money coined in the new mint bore the bust of King Charles III. and the royal arms of Castile. The machinery used in this coinage is still to be seen in the museum of the mint, and is a curious collection of old wooden wheels, spikes, and beams. The machinery for pressing the sheets of silver to the required thinness before cutting out the coins is located on the second floor, and was

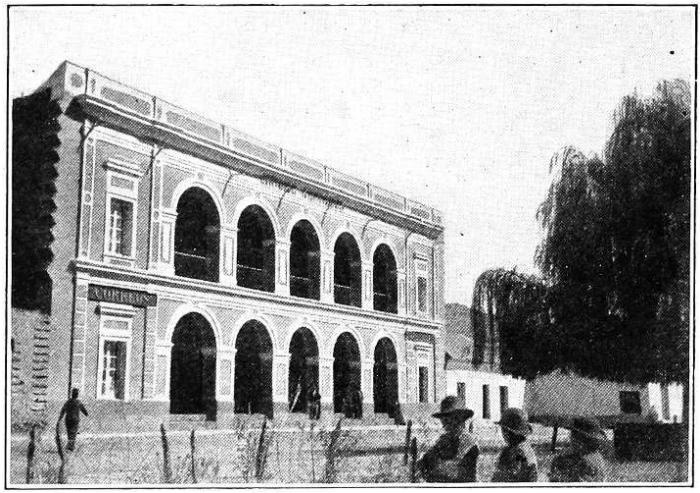
formerly connected, on the floor below, with a treadmill which used to be worked by mules and Indians. The whole apparatus is of the clumsiest and most primitive description.



LA PAZ CUSTOM HOUSE.

The mint of Potosí, as it is operated under the present government, is provided with modern machinery, the first purchase having been made during the administration of President Melgarejo in 1868, at a cost, it is stated, of three hundred thousand bolivianos. New machinery was bought in 1900, and an order was given still more recently for the purchase of apparatus necessary for the elaboration of the sulphides of silver and of the ashes and sand that result from the treatment of silver metal. All the machinery now in use in the mint was bought in the United States. Since 1857 no gold has been coined, and by a law passed in 1905 the English pound sterling is recognized as a standard of exchange for the value of twelve bolivianos and fifty centavos; but with the modern machinery, recently

purchased, the government is prepared to renew the coinage of gold whenever it may be deemed advisable. Silver coins of fifty centavos and twenty centavos are the only moneys issued by the mint at present, though this is a temporary arrangement. During the year 1904 the coinage was eight hundred and sixteen thousand nine hundred and thirty-seven bolivianos. The total coinage of the mint, from its foundation to the present time, is one billion eight hundred million pesos, silver, and about five million pesos, gold.

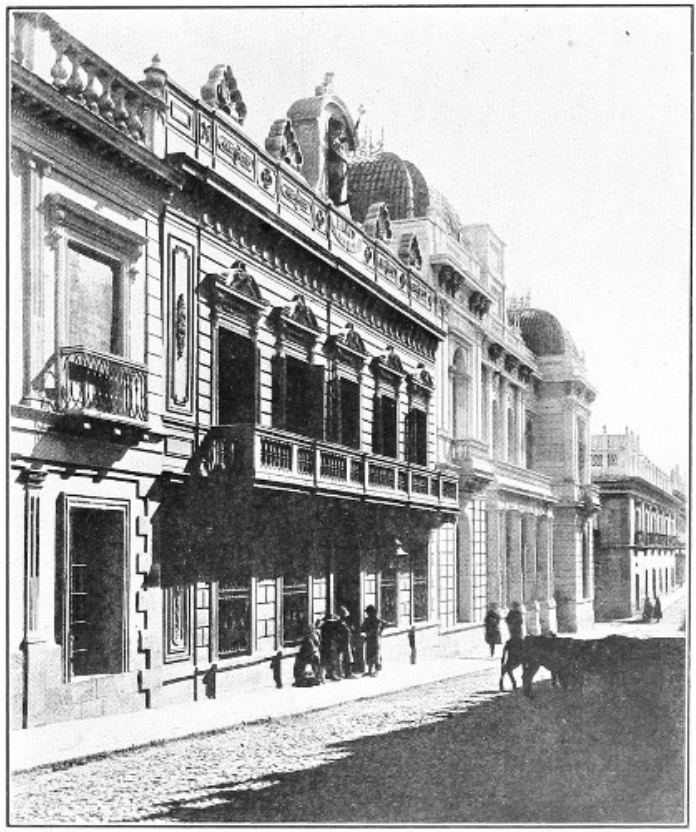


TUPIZA CUSTOM HOUSE ON THE ARGENTINE BORDER.

Outside of the section where the foundry is at work and where the machinery is whirring in the busy process of turning silver bars into half-dollars, or *medio bolivianos*, the Casa de Moneda suggests the events of a century ago rather than of modern activity and enterprise. The handsomely carved doorway is the work of artists of the eighteenth century, and the *patios*, of which there are several, are reminders of incidents that happened more than a hundred years ago. In the inner *patio*, an old sun-

dial marks the site of the execution of Alonso Ibañez, one of the first patriots to die for the cause of liberty in the New World. Passages lead from this court to hidden recesses in the old building, some of them in a subterranean labyrinth of turns and windings that are hopelessly puzzling to the uninitiated. One cannot help speculating as to the possible uses to which these dungeon-like alleys may have been put in the urgent emergencies of revolutionary times, and a covered cistern built in the thick wall between two suspicious-looking cells suggests all kinds of weird and tragic scenes. The watchman of the mint says that the old building is known to very few, and that he himself finds passages which are new to him every time he makes a careful exploration. In the first *patio* a modern ornament, the work of an artist of fifty years ago, occupies a conspicuous position over the central arch. It is a huge, grotesque head, painted in vivid colors, and is said to have been placed there as a caricature in disrespect for one of the most radical of Bolivia's presidents. It is the first object that is seen upon entering the main *patio* from the street, and is a conspicuously striking adornment. In the unused part of the mint, on the second floor, where the old machinery is preserved as a curiosity and a valued relic, the rooms remain much the same as they were when the noble officers of the Spanish king held sway as directors of the institution. There is something fascinating in the glimpses which the now deserted rooms afford of the character of those times, when this great establishment, which was maintained at the price of untold abuses and infinite intrigue, bore on every door some devout eulogy or prayer. *O dulce Virgo Maria!* is the pious sentiment still to be read over the entrance to the old stamping room, and *O clemens, ó pia!* marks the doorway

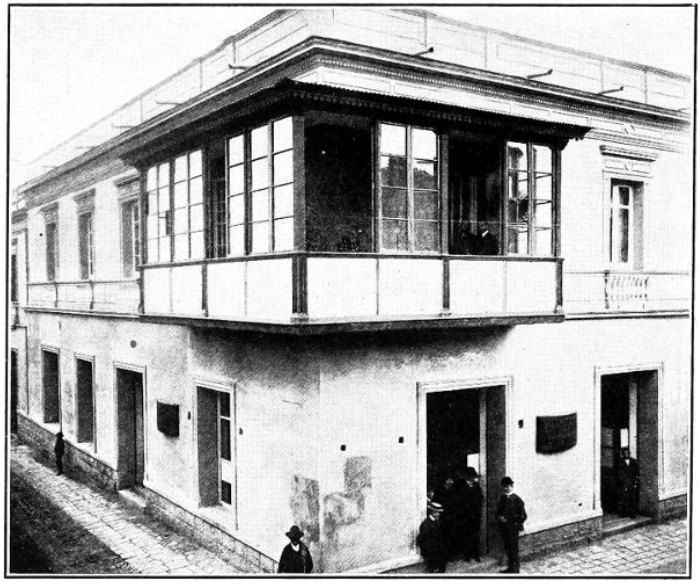
through which the unfortunate Indians passed to work out their *mita* on the treadmill or at the furnace. Not less interesting is the library, in which are preserved specimens of the coins and medals that have been issued by the Casa de Moneda since its foundation. Around the walls hang old paintings which were presented to the mint by King Charles IV., said to be the work of famous painters of the Spanish court. Old parchments contain historical records of value, and there are a few relics of the earliest days of the first mint, though it is to be regretted that greater care has not been taken to preserve these priceless treasures.



ARGANDOÑA BANK, SUCRE.

According to law, the boliviano is the standard of the national coinage. It weighs twenty-five grammes, contains three hundred and forty-seven and one-half grains of pure silver, and is worth one hundred centavos. But at present the silver money in circulation is represented only in pieces of fifty, twenty, ten, and five centavos, of a standard and weight in proportion to that of the boliviano. When at par, the boliviano is worth five francs. It is now worth about two francs. Exportation of silver money is free, but its importation is prohibited. No money is

recognized as legal except that which is legitimately emitted by the state, in conformity with the existing laws. Banknotes, popularly called *billetes*, represent the equivalent of one, five, ten, twenty, fifty, and one hundred bolivianos. It is not unusual in La Paz and elsewhere to see a *billete* divided into halves to make change, though the halves are not accepted by the banks, and serve only as a convenience in the use of small change. The amount of banknotes in circulation is estimated at a little over ten million bolivianos.

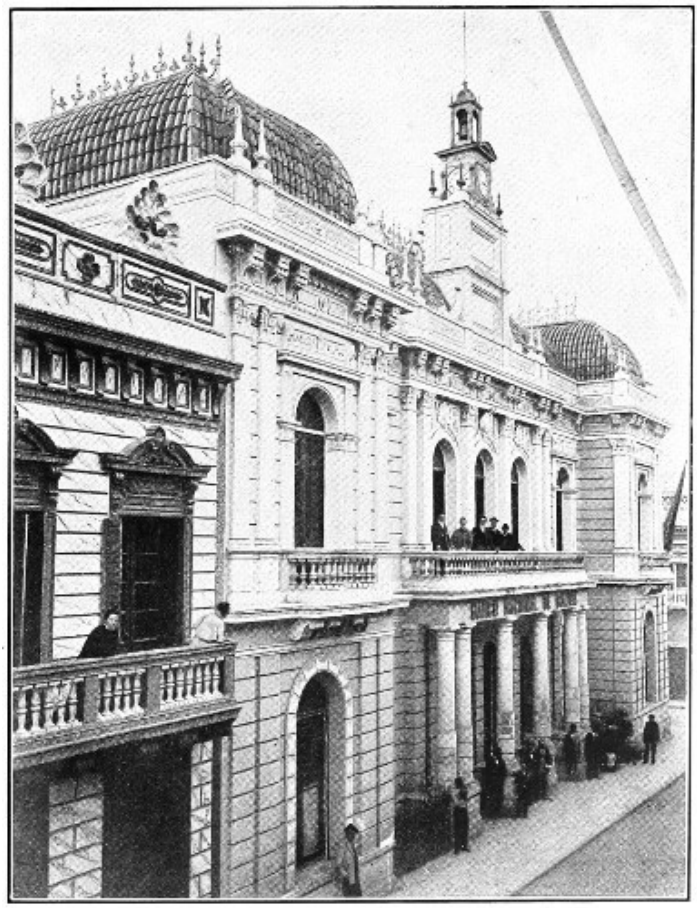


GERMAN-CHILEAN BANK, ORURO.

In order to increase confidence abroad and to promote economic advancement at home, the government of Bolivia is giving special attention to perfecting the monetary laws of the country. One of the most eminent authorities on Bolivian finance, Señor P. Beer, director of the German-Chilean bank, in La Paz and Oruro, who very kindly furnished the

information which is here given on this subject, speaks in the highest terms of the favorable financial outlook for Bolivia. The recognition of the English pound sterling as a standard of exchange, equivalent to twelve bolivianos and fifty centavos is an important step, as formerly the variations in the price of silver caused considerable fluctuation in the value of the boliviano. It is obligatory to pay half of all duties in gold, or, if paid in silver, an increase of five per cent is charged to cover the cost of the importation of gold. Fluctuations in exchange have greatly diminished under the new law, having been reduced from three pence to one penny and a quarter within the year. Under the present rule, the minimum value of the boliviano is nineteen pence, the maximum twenty and one-fourth pence. This is regarded as the first step toward the introduction of the gold standard. The government is also considering various projects for improving the banking laws. The emission of the banks will be reduced and unified. When the Acre campaign exacted extraordinary expenditure on the part of the government, the necessary funds were secured by loans on the banks of the country. The National Bank of Bolivia, the Argandoña Bank, and the Industrial Bank of La Paz had the right to issue notes, or *billetes*, for the sum of their paid-up capital, on the condition that thirty per cent of the notes in circulation were covered by coin stored in their vaults. By a special law, these banks were authorized to increase their emission to one hundred and fifty per cent of their paid-up capital, and by this means they were able to provide the government with the funds necessary for the Acre campaign. In this way an internal debt was incurred, which at present amounts to a little more than one hundred and fifty

thousand pounds sterling, covered by state bonds that are guaranteed by the income from the customs duties of La Paz, about eighty thousand pounds sterling annually. These bonds are amortised at six per cent, and the annual interest on them is ten per cent, this arrangement being carried out regularly twice a year, so that the debt may be considered as practically cancelled. Another internal debt, consequent upon the Acre campaign, consists of the pension roll, military salaries, indemnities, etc., and is met by bonds of the Compensacion Militar, of which twenty thousand pounds sterling are in circulation. Ten per cent is amortised and the bonds earn ten per cent interest annually. The part amortised is replaced by new bonds. Congress is at present occupied with an old internal debt, amounting to about three hundred thousand pounds sterling, which has not been entirely recognized, but which will be paid as far as justifiable, with the approbation of Congress. The municipal debts are confined entirely to private loans. La Paz is contracting a loan of forty thousand pounds sterling, with which to build new hospitals and to perfect the canalization of the city.



NATIONAL BANK OF BOLIVIA, SUCRE.

Not only has Bolivia adopted methods for the improvement of the national finances, but by treaties with the neighboring republics, the government has recovered sovereignty over the import duties on products and manufactures from the republics of Chile and Peru. Both these republics formerly had the right to introduce their products and manufactures free of duties, by virtue of temporary treaties. Under the new treaties, Chile and Peru enjoy

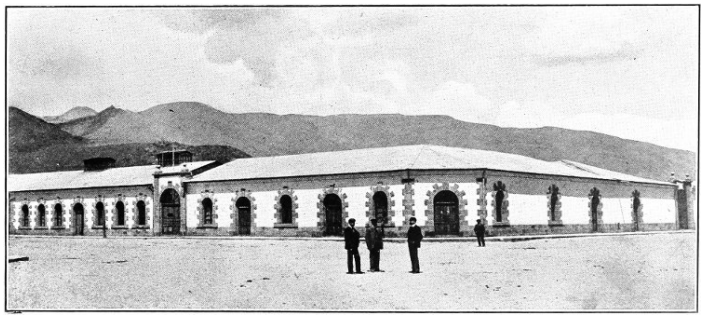
only the rights of favored nations in bringing in their merchandise. It is estimated that the increase in import duties arising from this arrangement will yield Bolivia at least eighty thousand pounds sterling annually. Under such auspicious circumstances the government is inaugurating a new era in commercial development. There are several reasons why the statistics of international trade give Bolivia a comparatively unimportant place among commercial nations. When the foreign trade of Bolivia passed through the ports of Peru, Chile, Argentina, and Brazil, without a clearly defined law regarding the port privileges, the Bolivian exports were largely credited to these countries, a condition of affairs which can be corrected under the present system of customs regulations. Limited facilities for transportation have been responsible, in a great degree, for the lack of commercial enterprise which has hitherto retarded the progress of the country, but this drawback has also been overcome. Bolivia is no longer isolated from the rest of the world because of the great wall of the Andes which looms up on one side and the thousands of miles that stretch between it and the seacoast on the other, since the problem of rapid transportation has been solved by the inauguration of a complete system of railways. The importance of railway facilities in promoting commerce is shown by the history of the Antofagasta and Oruro Railway and the Guaqui and La Paz Railway. As previously stated, since the construction of the former line the shipments through the port of Antofagasta have increased seventy per cent, and after the line from La Paz had been in operation a year the statements of shipping showed an increase of fifty per cent over previous years.



IMPORTING HOUSE OF MORALES AND BERTRAM, SUCRE.

Liberal conditions govern the international relations of Bolivia, the protective policy being moderate in the commercial system of this country. Foreign merchandise, whether from Europe, North America, or elsewhere, finds easy access to the markets here, and, in compensation for the difficulties of transportation, advantageous terms are made in the regulation of customs duties on goods of foreign manufacture. Bolivia imports, chiefly, all kinds of machinery, hardware, furniture, cotton and woollen goods, clothing, wines, spirits, canned goods, and provisions. Every article imported must pass through one of the Aduanas, or custom houses, of the republic, to be examined and subjected to the customs charges, unless exempt by special laws, such as govern the privileges of diplomatic representatives, who pay no customs duties. The scale of duties on goods imported is fixed every eighteen months, and rules from the date named by the national Congress. The annual imports amount to one million five hundred thousand pounds sterling in

value, and the exports to two million five hundred thousand pounds sterling, according to the latest statistics. Peru takes first place in supplying the Bolivian market, with nearly one-fifth of all imported goods. Germany follows with eighteen per cent, England with seventeen per cent, and the United States with sixteen per cent. The chief exports are silver, tin, copper, bismuth, rubber, quinine, coca, and hardwoods. The mining industry provides about eighty-five per cent of Bolivian exports, and rubber constitutes the remainder, except about three per cent, which is represented in quinine, coca, and miscellaneous products.

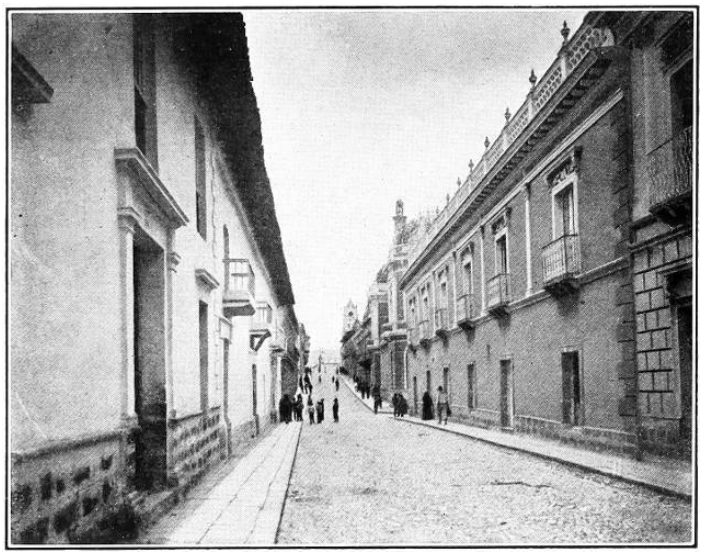


IMPORTING HOUSE OF BEBIN BROTHERS, CHALLAPATA.

The principal shipping headquarters, in which are located the Aduanas, or custom houses of the republic, are: La Paz, Oruro, Uyuni, Tupiza, Tarija, Puerto Suarez, Villa Bella, Abuná, and the new Aduanilla, or minor custom house, of Iténez, at the confluence of the Rio Verde and the Guaporé, on the southeastern border of the Beni. The custom house of Guaqui, the chief Bolivian port on Lake Titicaca, has been removed to La Paz. The commerce through the custom house of La Paz last year amounted to nearly a million pounds sterling, and import and export taxes were collected in the sum of one hundred

thousand pounds sterling, representing the most important share of the trade of the republic. The customhouse agencies of Port Pérez, Huaicho, Pelechuco, Desaguadero, and Copacabana are dependencies of the La Paz custom house. The Oruro Aduana is for the inspection of the commercial movement that passes through the Agencia Aduanera of Antofagasta. Last year's report of the minister of finance shows the revenue from import and export taxes at Oruro to be about thirty thousand pounds sterling. Under the new treaty with Chile it is made possible to secure more accurate figures regarding the exports through Antofagasta, which are despatched from the Aduanas of Oruro, Uyuni, and Tupiza, as well as from the tax-collecting offices of Potosí and Chayanta. Oruro is the great exporting centre for silver and tin, which are produced in large quantities in this region. In addition to the Agencia Aduanera, or custom house agency, in Antofagasta, Bolivia has similar offices in the ports of Mollendo and Arica. The custom house of Uyuni, which, like that of Oruro, is one of revision, collects a storage tax that constitutes one of its important sources of revenue. Its record of commerce last year showed a notable increase over that of the year previous, amounting to eighteen thousand pounds sterling. The Aduana of Tupiza, near the Argentine border, secures its revenue chiefly through the exportation of national products and by tolls, the import duties amounting to about one thousand pounds sterling annually. Connected with this Aduana are the small stations, or *resguardos*, of Sococha, Talina, Estarca, San Pablo, Chaguana, Esmoraca, and Mojo, for the protection of trade on the Argentine frontier. A great deal of the commerce with Argentina, and, through its port of Rosario, with other foreign countries,

passes through the custom house of Tarija and those of its dependencies, Salitre, Pulario, Padcaya, and Camacho, its total commerce for 1905 amounting to about thirty-five thousand pounds sterling.

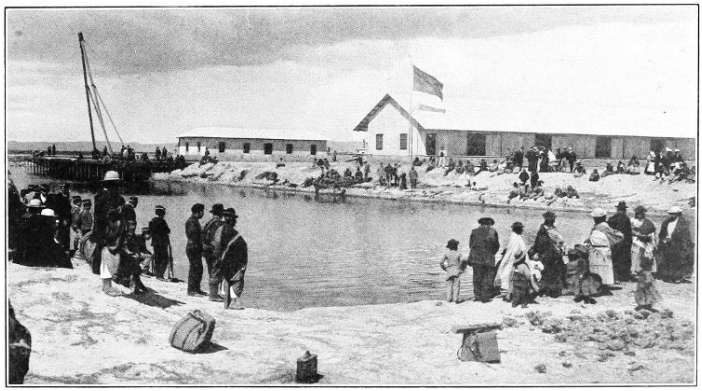


STREET OF THE BANKS, SUCRE.

The commerce of northern Bolivia which passes through Brazil is conducted chiefly by means of Aduanas and Aduanillas in the river ports of the upper Amazon. The chief of these is Villa Bella, at the confluence of the Beni and the Mamoré on the great Madeira River. It was established in 1880 as an Aduanilla and raised to the more important rank in 1886. The distance from this port to Pará, at the mouth of the Amazon River, is two thousand three hundred and seventy-three miles. Most of the commerce of the Beni and the Territorio de Colonias passes through Villa Bella, though since the recent boundary settlement with Brazil, the frontier port of Abuná, at the junction of the Abuná and Madeira Rivers further north, has been increasing in

importance as a shipping port for this region.

Eastern Bolivia has, in Puerto Suarez, a shipping place for merchandise destined for the Paraguay River ports and La Plata. It is a thriving town, situated on the western bank of the Paraguay, in the department of Santa Cruz, opposite the Brazilian port of Corumbá. The dependencies of the custom house of Puerto Suarez are La Gaiba, Marco, and San Ignacio, also on the Paraguay River. Ocean steamers ascend the river Paraguay as far as Puerto Suarez, and a regular line, that of the Lloyd-Brazileiro of Rio de Janeiro, Brazil, has a weekly service to Corumbá, which is one of the principal Brazilian ports on the Paraguay River. With the completion of the new system of Bolivian railways, Puerto Suarez will become one of the most important commercial centres of the republic, as it is to be connected by rail with Santa Cruz and the Beni, a region rich in natural products. There is now a well-beaten road from Puerto Suarez to Santa Cruz, and surveys have been made for the proposed railway. The commerce which passes through Puerto Suarez is chiefly that of Santa Cruz and the Beni, and amounts to one hundred and twenty-five thousand pounds sterling annually, of which two-thirds is represented by the export of rubber.

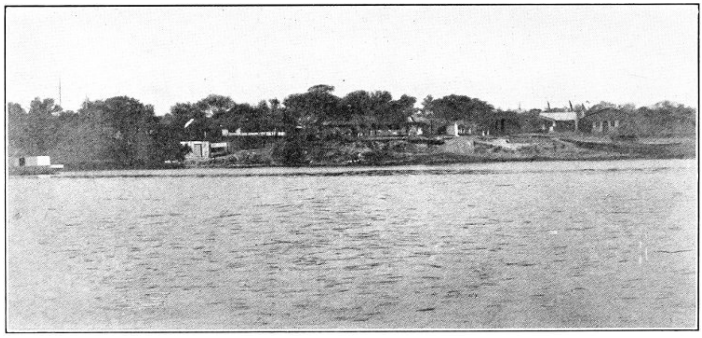


GUAQUI, ON LAKE TITICACA, ONE OF THE CHIEF SHIPPING PORTS.

The commerce of Bolivia is conducted chiefly through large importing and exporting houses in the various cities, and the financial operations connected with it are carried on by means of banking institutions in these cities. In the smaller and more remote commercial centres the business houses are also banking agencies. The financial standing of these important establishments furnishes the chief index to the commercial prosperity of any section of the country. The oldest bank of the republic now in existence under its original charter is the Credito Hipotecario de Bolivia, which was established in La Paz in 1870. Its authorized capital is ten million bolivianos, subscribed capital two million bolivianos, and paid-up capital six hundred thousand bolivianos. The president, Señor Don Fermin Cusicanqui is also president of the Banco Industrial of La Paz, and is greatly esteemed as one of the leading financiers of Bolivia. The vice-president, Señor Don José Gutiérrez Guerra, to whose courtesy is due the acquirement of valuable data for this chapter, is prominent in financial circles, not only through his relations with this institution, but as one of the directors of the

well-known bank of Crespo and Gutiérrez Guerra, of La Paz. The Credito Hipotecario de Bolivia has a branch office in Cochabamba. In consequence of a fraud perpetrated in the Cochabamba office a few years ago, which resulted in the loss of half a million bolivianos, this bank suspended the payment of dividends for a time, but the stockholders received eight per cent dividend for the last half-year of 1905, showing that the institution has recovered from the effects of its loss. The Banco Nacional de Bolivia, established in 1871, succeeded the Banco Boliviano, the first in Bolivia. It is one of the most important in the republic, and has a paid-up capital of three million bolivianos, with a reserve fund of nearly two hundred thousand bolivianos. In 1906 a mortgage section was established, for which the bank has a capital of one hundred thousand bolivianos. The dividends paid to stockholders in 1905 amounted to ten per cent. This bank has its headquarters in Sucre, with agencies in La Paz, Cochabamba, Oruro, Potosí, Tarija, and Tupiza. The Banco Francisco Argandoña, of Sucre, belongs to the Prince de Glorieta, the Bolivian minister in Paris, and, although it is constituted an anonymous society, all the shares are held by the Argandoña family, one of the richest in South America. The paid-up capital of this bank is two million five hundred thousand bolivianos. The principal agencies of the bank are located in Cochabamba, La Paz, Oruro, and Potosí. The head offices, both of the National Bank and the Argandoña Bank, are handsome edifices, situated in the Calle de los Bancos, or Street of the Banks, in Sucre. An important banking institution of Sucre is called the Banco Hipotecario Garantizador de Valores. It was established in 1887, and has a subscribed capital of one million bolivianos, with a paid-up capital of one

hundred thousand bolivianos. In 1905 a dividend of twenty-nine per cent was declared on the paid-up capital. The emission of mortgage notes in circulation on December 31, 1905, amounted to five hundred and fifteen thousand three hundred bolivianos. These certificates bear an annual interest of ten per cent, and are quoted in the market at a premium of eight per cent. The Banco Industrial of La Paz does a very large business, especially in western and northern Bolivia. The authorized capital of this bank is four million bolivianos, its paid-up capital is one million five hundred thousand bolivianos, and the dividend paid in 1905 was fourteen per cent. It has branches in Oruro and Cochabamba.



PUERTO SUAREZ, ONE OF THE PORTS ON THE PARAGUAY RIVER.

Cochabamba, as the centre of a rich agricultural district, having extensive commercial relations, has several important banking institutions. The Banco Hipotecario Nacional, founded in La Paz in 1890, has its headquarters in this city, where it was established in 1903. The subscribed capital of this bank is one million bolivianos; it has a paid-up capital of one hundred thousand and guarantee and reserve funds of thirty-three thousand bolivianos. A dividend of

twenty per cent was paid last year. One of the most recently established banks is the Banco Agricola, of La Paz, created by law in 1902, and opened on November 17, 1903. The authorized capital of this bank is two million bolivianos, the paid-up capital six hundred thousand bolivianos, the contingent and reserve funds eight thousand bolivianos, and the undivided surplus four thousand and forty-four bolivianos. Twelve per cent dividends were paid in 1905. The foreign banks of Bolivia are represented by the German-Chilean Bank, which has its Bolivian head office in La Paz and a branch in Oruro, and the Bank of Tarapacá, an English institution. The chief headquarters of the German-Chilean Bank is in Hamburg, the Bolivian agency having charge of all operations in this country, such as the arrangement of loans, the issue of drafts, letters of exchange, and similar business. There are several foreign life insurance companies that have agencies in Bolivia, chiefly Peruvian and Argentine enterprises.

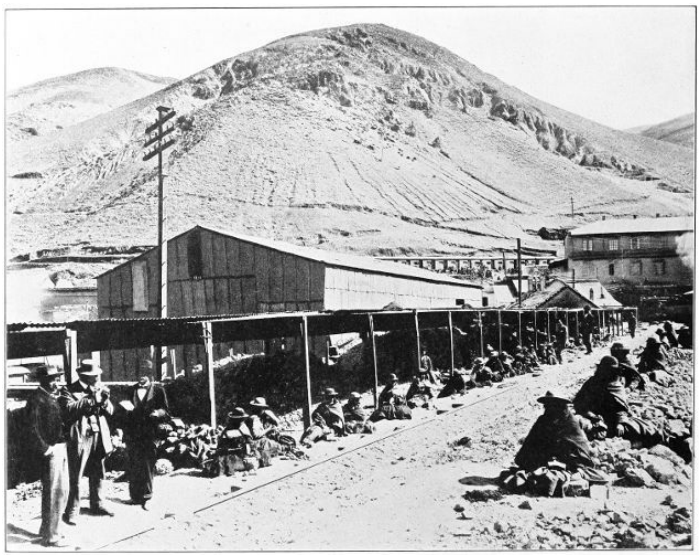
Commercial progress in Bolivia owes a great deal to the efforts of the commercial societies, which are generally composed of bankers and importers or leaders in industrial development. La Paz, Sucre, Oruro, and Tarija, each has a Camara de Comercio for the purpose of stimulating trade; Cochabamba's Circulo Comercial has the same object in view; and the Junta Comercial é Industrial of La Paz seeks the advancement of both trade and industry. These societies work by methods similar to those of the various chambers of commerce in England and North America, and among their members are managers of foreign as well as native business houses. In all the larger cities the Germans have established themselves in business, either on their own account or as representatives of German houses. English,

French, Italian, Spanish, and North American merchants are among the European residents of La Paz, Oruro, Cochabamba, Sucre, and Potosí, though the Germans are in the majority. The importing house of Bebin Brothers, in Challapata, supplies a large territory with European and North American goods. The Bolivian house of Morales and Bertram is one of the most important business establishments of Sucre, and the German importers of Cochabamba have a flourishing trade. There is a growing demand for North American goods, and it is now no unusual occurrence to see an advertisement of *articulos Norte-americanos* as an especial attraction. The firms of De Notta and of Harris and Company, in La Paz, deal extensively in North American novelties. But it is possible even here to make a hopeless search without finding some familiar articles, no especial effort having been made by North Americans to introduce their merchandise. They are, as a rule, less informed than the merchants of Europe regarding this country, and are far behind the Europeans in learning the commercial needs of the nation. The diplomatic and consular representatives of the United States accredited to South America have had very arduous duties to perform in their efforts to educate their own people regarding these republics in general. The American minister, now in La Paz, Hon. William B. Sorsby, has won the admiration and esteem of the Bolivians by his constant and unfailing devotion to the task of making better known to the political and commercial world of the United States the actual conditions that govern Bolivia. The fact that sentiment is growing in favor of a better understanding between the countries of North and South America, and that trade between the two continents has increased twenty-five per cent in the

past ten years, is largely due to the persistent, determined, and conscientious labor of the officials representing their governments in these countries. They have succeeded in overcoming, to some extent, the bad effects of sensational travellers' tales founded on events of fifty years ago, and they are using their powerful influence to modify the prevailing ideas of the press, which still seems influenced by a tendency to draw imaginary pictures of thrilling social adventure and political pyrotechnics that are entertaining, perhaps, but not quite up to date. However, journalistic pride will not permit an antiquated idea to dominate beyond the period of its usefulness. Within a short time the world will see the newspapers of Europe and North America vying with one another to secure the account of the latest advance made in the political or intellectual progress of South America, instead of devoting sensational headlines to some stupid riot on a feast day, an event of no more importance than the average schoolboy's row. Bolivia deserves that friendly judgment should be passed on the efforts her people are making toward national progress. Since the election of the present government nearly three years ago, its officers have worked in accord and with energy to promote the national welfare. Not a single change has been made in its Cabinet, though "ministerial crises" have been a conspicuous feature of several other South American governments. It is apparent to all who seriously study the tendency of affairs in this country that the prospect is bright for political and commercial progress, and that Bolivia is destined to occupy, one of these days, an important place among the great trading nations of the world.



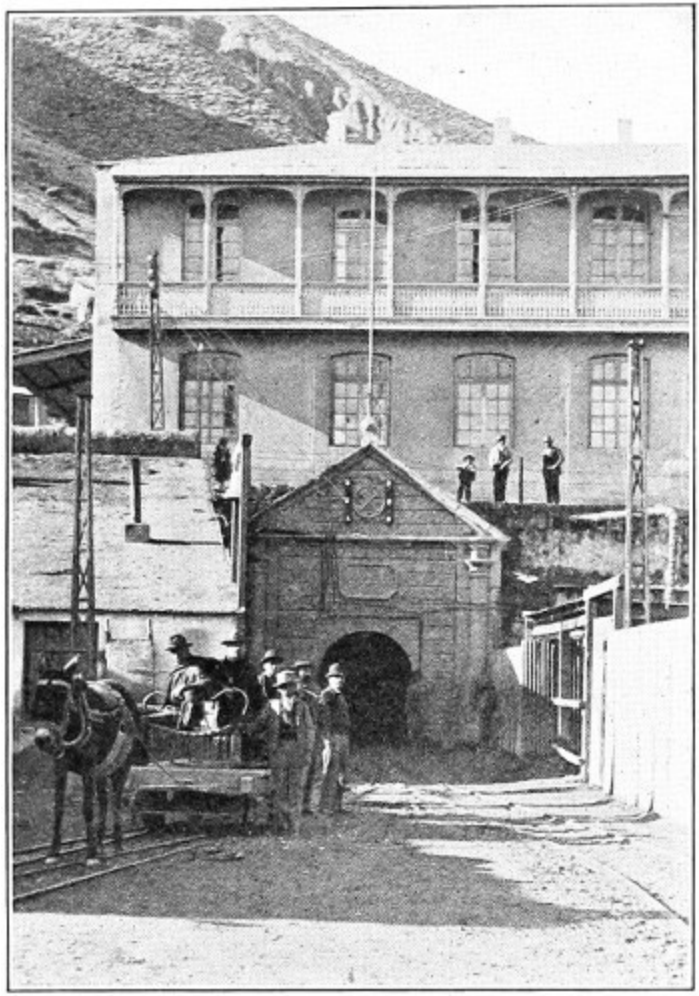
THE NATIONAL MINT, POTOSÍ. BUILT UNDER THE VICEROYALTY.



WOMEN EXPERTS SORTING ORES, HUANCHACA SILVER MINES.

CHAPTER XX

CELEBRATED MINES OF BOLIVIA—THE CERRO DE POTOSÍ—HUANCHACA SILVER MINES



ENTRANCE TO PULACAYO MINE, HUANCHACA.

Few events in the history of modern times have been so universally recorded as the discovery of the mines of Potosí. In the middle of the sixteenth century, when the ships of Spain arrived with the first treasure from the silver mountain, all Europe became interested, and excitement grew as the abundance of the marvellous Cerro proved apparently unlimited and inexhaustible. It became the theme of courtier and poet, and eclipsed every other event for a time. The victories of the Holy League, the proclamation of His Catholic Majesty's coronation, and even more important occurrences of the latter part of the sixteenth century, were hardly welcomed with greater *éclat* than the announcement of a new cargo of treasure received from the American mines; and the fame of the wonderful land beyond the sea continued to increase, as each arrival of silver-laden ships brought fresh stories of the marvellous mountain called Potosí, out of which the precious white metal poured in never-ceasing streams. Fabulous tales and fanciful legends were related everywhere regarding this famous mine. All the world talked of its riches, poets wrote stanzas inspired by visions of its opulence, and lovers dreamed of bestowing its abundance on their dear ones. It was an extravagant serenader who offered his lady love the wealth of Potosí for a kiss:

> "Te diera, si me dieras
> De tu linda boca un sí,
> Las aromas de la Arabia,
> El Cerro de Potosí."
>
> [I would give, if you would give me
> From your pretty lips a "yes,"
> All the perfumes of Arabia,
> The Cerro de Potosí.]

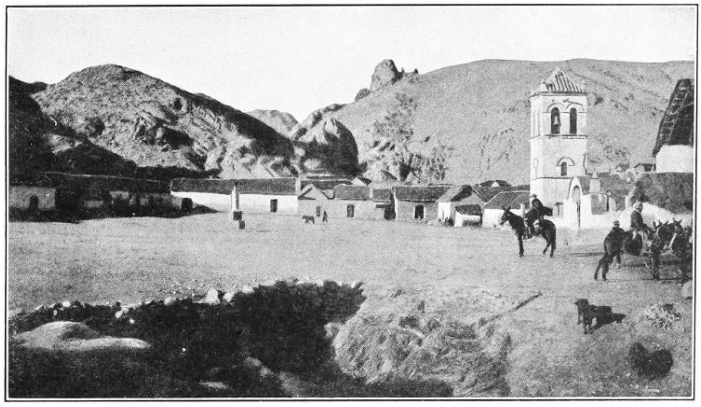
At the time when Spain found her new treasure in America, chivalry had not yet lost its romantic

influence and charm, and many a knight made his way across the sea and over the snow-covered passes of the Andes in search of adventure by which to prove his devotion, or, perhaps, to find riches that would mend a broken fortune and entitle him to sue for the hand of some noble lady of his choice. For, in the unwritten law of chivalry, poverty was counted, as it is to-day under a more modern code, if not a crime, at least a bar sinister on the escutcheon of sentiment. In the written romances of those days, the popular hero returned unexpectedly from Potosí with untold treasures, which he laid at the feet of the queen of his heart after destroying his rival and achieving renown by many brilliant deeds of valor. The author of *Don Quixote* naturally refers to Potosí as a synonym for fabulous wealth, and there was hardly a writer of the time who did not find occasion to use the name of the silver mountain to illustrate the idea of lavish abundance. The news that the city of Potosí, which received the name of Villa Imperial by order of King Charles V., spent ten million dollars in the festivities of the coronation of his successor, Philip II., created no surprise, since millions were supposed to roll like pebbles into the lap of that famous city. A chronicler of the sixteenth century estimates at six million dollars the amount of the "royal fifth" paid in taxes annually, and, knowing the facilities that existed for evading the tax, he adds: *Y que seria lo que se dejó de quintar!*—"And what must that have been on which the 'fifth' tax was not paid!" Improbable as some of the stories related of the Cerro appear, there is more truth than fiction in the accounts of extravagance and luxury that have been handed down to us in the *Annals of the Imperial City*. It is recorded that the amount of silver which was taken out of Potosí from the date of the discovery in

1545 until the beginning of the nineteenth century was three billion three hundred and ninety-four million dollars, and a liberal estimate gives nearly four billion dollars as the total output of silver from the Cerro de Potosí up to the present day. Curious old documents relating to the history of this great silver mountain have been collected and published by Señor Don Vicente Ballivian y Rojas in a volume of fascinating interest. In one paragraph we are told that "in 1566 a Spanish noble, who was entering the Cotamito mine with his Indian laborers, stumbled against an object which proved to be a magnificent crucifix of pure silver, the arms and legs being of *rosicler*, evidently formed by nature under divine direction." It became the subject of much speculation, and was held to be a sign that the powerful hand of God would work for the future prosperity of this particular mine. The crucifix was sent to Spain and placed in the church of San Agustin, of Barcelona. Another chronicle relates that one of the rich owners of the Cotamito mine, Don Antonio Lopez de Quiroga, paid in fifths to the King of Spain not less than fifteen million dollars. According to this authority, the great millionaire was once paying a visit to the viceroy at Lima, when an officer of the household remarked that the expenses of the viceregal establishment amounted to the exorbitant sum of four hundred dollars a week, which in those days was considered a great extravagance. "Well, I spend the same sum for candles in my mines of Potosí," responded the visitor!

For centuries Bolivia occupied third place among the silver-producing countries of the world, the annual production at one time amounting to ten million ounces of silver. Even with such an enormous

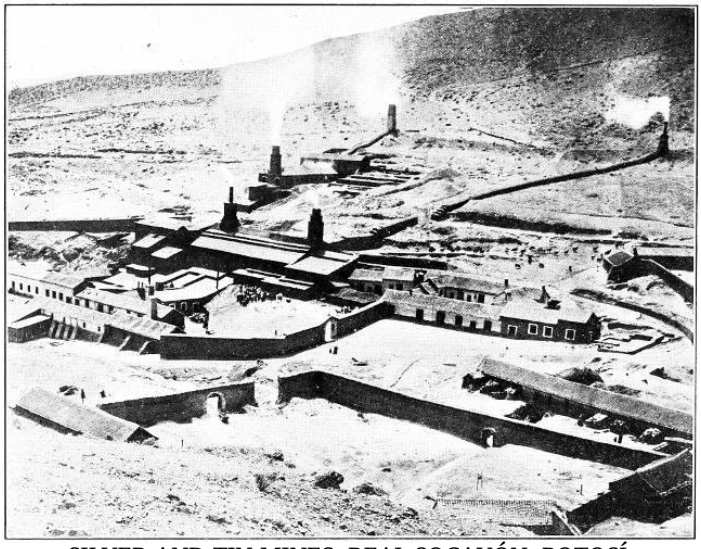
yield, the mines were only superficially worked by very primitive methods; and of the ten thousand abandoned silver mines which are to be found scattered throughout the country to-day, not one was exhausted, the obstacle to continued production being in every case a lack of means to protect the mine from inundation, or insufficient capital to buy new machinery, etc., as was the case after the War of Independence.



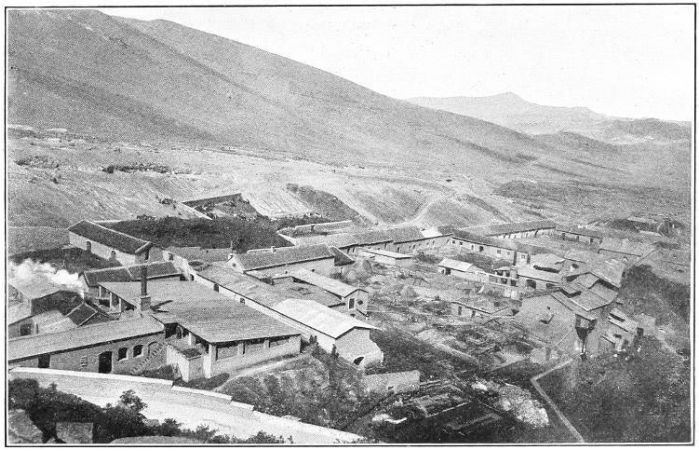
PORCO, SITE OF THE OLDEST SILVER MINES IN BOLIVIA.

While the exploitation of the mines was at its height in the sixteenth and seventeenth centuries, the most absurd and fantastic extravagance prevailed; and no provision was made for a possible period of depression, which came later in the form of plagues, inundations, a lowering of the price of silver, increased cost of transportation, and similar contrarieties. Although the famous Cerro de Potosí no longer produces the enormous quantities of metal which history records of former days, it is not by any means exhausted, the value of the silver taken from its mines from 1895 to 1902 being nearly four million dollars in gold. It is claimed that about seven thousand mines have been opened in the Cerro since

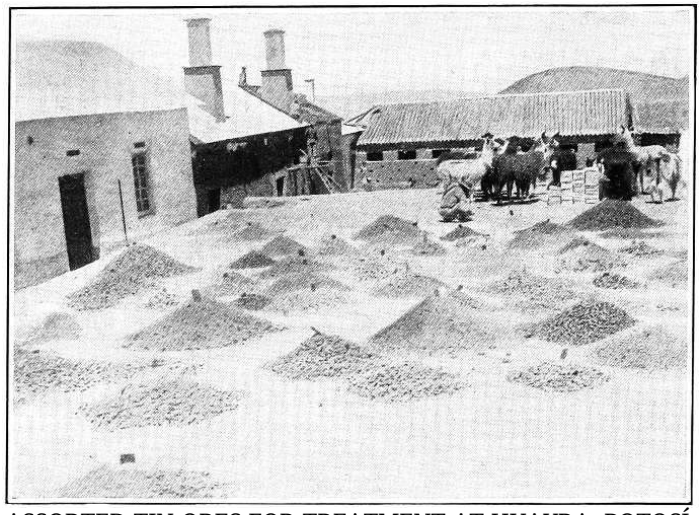
the discovery of its wealth, and the records show that up to the middle of the nineteenth century five thousand mines were registered as being in operation at some time on the famous mountain. About seven hundred are worked at present for both silver and tin, and five thousand laborers are employed. The Cerro presents a unique spectacle as seen from a distance, towering behind the city in the shape of a carefully chiselled cone, of the dark red-brown color that suggests metallic composition, and marked at intervals all over its surface by gray and yellow patches that show where a *boca-mina*, or opening to a mine, is located. In the early hours of the morning when the Indians are on their way to work, the Cerro is alive with moving colors, the bright yellow, red, or green skirts and *ponchos* giving a kaleidoscopic effect to the scene. Both men and women work at the mines, the women being engaged in pounding and sorting the ore which is deposited in sheds for the purpose. Although most of the mines are located at an altitude of seventeen thousand feet or more, the people seem to be so accustomed to the rarefied atmosphere that they do not notice it, and it is a remarkable fact that at the altitude of twelve thousand five hundred feet at Lake Titicaca one suffers far more difficulty in breathing than at the much greater height of Potosí. There is something quite picturesque in the appearance of the Potosí miner, whose garb is a mixture of European and Indian dress, and even the little tallow dip which he wears in his cap attracts attention, not only by its shape, which is like a tiny tin jug with the wick lying over the spout, but because it is invariably ornamented by a small cross which stands up from the rim as a conspicuous adornment.



SILVER AND TIN MINES, REAL SOCAVÓN, POTOSÍ.



ESTABLISHMENT OF SOUX AND HERNANDEZ FOR VARIOUS TREATMENTS OF TIN ORES, POTOSÍ.



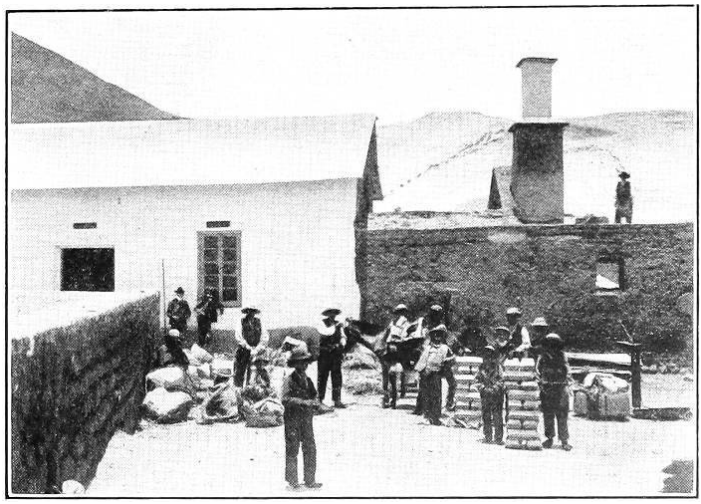
ASSORTED TIN ORES FOR TREATMENT AT HUAYRA, POTOSÍ.

A traveller riding up the winding heights of the Cerro de Potosí is at once struck by the prevalence of great masses of petrified lava that are seen everywhere around the base of the mountain, and at each turn the impression grows stronger that the huge pyramid, constituting a solid mass of metal, is an upheaval from the very centre of volcanic energy. Though the Spaniards mined only for silver, the Cerro contains also quantities of copper, iron, and lead, and it is to-day one of the chief centres of the tin-mining industry, which, by the enormous abundance of this important metal, promises to make Bolivia as famous commercially in the twentieth century as Alto Peru was in the sixteenth. Although only a few mines have been opened, Bolivia already ranks high among the tin producing countries, and new discoveries of the deposit are constantly being made. Many mine owners of Potosí are devoting special attention to the tin ores and are treating the silver production as of lesser importance for the time being until conditions become more favorable to

resume this mining as the principal industry. There is an abundance of tin in the Cerro, where it is found in layers between the veins of silver, as, for instance, silver is found near the summit, then, lower down, there are tin mines, and below them again are veins of silver. The mines of the Real Socavón, or Royal Silver Mines, are located near the base of the mountain and yield both silver and tin. There are only two important mines near the foot of the Cerro, the Real Socavón, which is the property of an English company, and the Socavón Porvenir which belongs to Señor Don Juan M. Saracho, the Bolivian minister of public instruction. These two mines perforate the mountain from east to west, having the great advantage that they cut through all the veins, which run from north to south. Though the work has been delayed through lack of sufficient capital and because of the more rapid returns which the mining of tin brings at present, they offer great promise with the investment of larger funds. The Royal Silver Mining Company owns, in addition to the Real Socavón, the old mines of Cotamitos, Forzados, and Candelaria, higher up the Cerro. In fact, nearly all the mines now in operation in Bolivia are the same properties as those worked under the Spanish viceroyalty, except that the present system is more modern and the mining is not so superficially conducted. The Real Socavón has all necessary conveniences for the work, such as a railway through the various galleries, and air tubes for ventilation. It is possible to ride on horseback through the principal corridors, so high is the tunnel. The rich vein in this mine produces daily three *cajones*, equivalent to five thousand pounds each, of silver metal of a standard of fifty to sixty *marcos*, a *marco* being equal to seven and one-half ounces troy, and about twenty per cent

tin, and the output will be increased, with the completion of certain improvements, to eight to ten *cajones* of a standard of fourteen to fifteen *marcos* and eight to ten per cent of tin. The same process of treatment for extracting the silver and tin is in vogue in all the more important *ingenios*, or mining establishments, with variations according to the predominating quality of ores. When the ore is taken from the mine it is transferred to the furnaces or kilns, where the excess of sulphur is extracted, and the process of crushing facilitated. After being calcined in the furnace, the metal passes to the crusher, from which it is taken to another furnace to be chloridized. For very high grade ores, which show a large percentage of precious metal, smelting is the preferred process, but where the grade is lower the system of lixiviation or concentration is used, as in the *ingenios* of Velarde and Huayllahuasi, where both silver and tin ores are treated. These establishments, which are owned by Messrs. Soux and Hernandez, are worked in connection with the company's mines, which are counted among the richest of the Cerro. In the *ingenios* of Bebin Brothers, known as Santa Rosa and Huayra, the smelting process is used in the former, and concentration in the latter establishment. The minerals from the mines of Señor Matias de Mendieta are treated by concentration, as are also those of the Ingenio San Marcos, owned by Mr. Robert Scott. In the establishment Quintanilla, the property of Señor Juan Rubarth, both smelting and concentration are used in the treatment of the ores. These firms are all engaged chiefly in the exploitation of tin mines, but they regard the silver production as an assured source of wealth, only held in reserve for the time being, while tin is so much more in demand and brings better prices. Señor Don

Juan Ugarteche, managing director of Bebin Brothers, mines, estimates the entire production of the Cerro de Potosí, at present, as four million bolivianos annually, and he places the gross average grade of the metals as twenty per cent pure, though he says a great deal of it is sixty per cent pure, and is exported to Europe without previous treatment of any kind.



BARS OF TIN PREPARED FOR SHIPMENT, MINES OF BEBIN BROTHERS, POTOSÍ.

It is interesting to visit an *ingenio* and to follow the various methods by which the ore is treated before it comes out of the last ordeal a shining block of silver or tin, ready to be loaded on the backs of the mules, llamas, and donkeys, to be carried to the railway station or to the seaport of Antofagasta for shipment. The large sacks which contain ore to be shipped in crude condition, just as the mineral is taken from the mines, are sometimes loaded on muleback, but the square blocks, weighing about twenty-five pounds each, are generally carried by llamas. The courtyard of an *ingenio* presents a busy sight on shipping day. It

is particularly entertaining to see the *arrieros* being photographed at the Huayra and Santa Rosa establishments before they set out with their cargoes. One after another, they face the camera, with their numbers held in plain view so that there may be no mistake. The purpose of this is to enable the company to identify an *arriero* in case of his absconding or deserting his cargo. There is no danger of his stealing the silver or tin blocks, but there is always the possibility that he may grow tired of his task before he gets to his destination, and leave cargo, mules, and llamas in the road while he seeks more congenial employment. By means of the photograph, such a delinquent may be easily traced; at any rate, it has proved to the employers an excellent system for keeping informed regarding the whereabouts and conduct of these Indians. The delinquents furnish a sort of “rogues’ gallery” as a safeguard to mining establishments. But usually the *arrieros* are faithful and dependable, arriving sooner or later at their destination, whether it is ten leagues or five hundred, no matter what may be the condition of the weather or the roads. They do not make record-breaking journeys, as the llama and the Indian have a common aversion to speed, the llama’s nine or ten miles a day being quite in accord with his driver’s ideas of pedestrianism. When noon comes the load is taken from the animal’s back, and he strolls away to find forage on the mountain sides, while his master stretches himself on the ground for a nibble at his handful of parched corn, after which he takes a siesta. It may be one hour or three before the caravan moves on, but nobody is disturbed about so trifling a difference in the schedule, and a few days more or less on the road are not to be considered. Naturally, the mining companies are glad

to know that a system of railways will soon give them an improved freight service, but there will no doubt always be enough business to keep the llama and his driver as much occupied as these leisure-loving companions care to be.



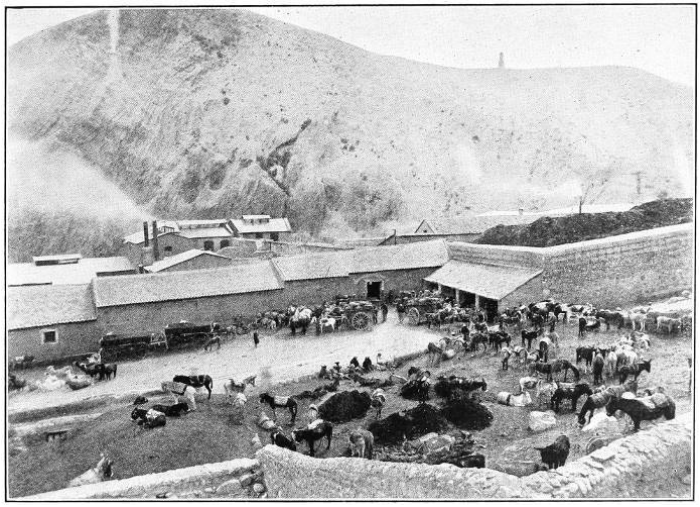
CARTS OF SILVER ORE EN ROUTE FROM HUANCHACA MINES.

The history of the discovery of the Potosí mines is associated with the records of the still older mines of Porco, which, tradition says, were discovered by the Inca Maita-Ccapac, when that great Peruvian emperor conquered the Charcas tribes, centuries before the Spaniards came to the New World. The annals of the Imperial City record that in 1462 Huayna-Ccapac, while on his way to the mines of Porco, spent one night within view of the now famous Cerro de Potosí, and was so impressed by the belief that the great mountain contained riches in silver that he ordered his servants to go there and dig for the precious metal. In obedience to the royal command, they approached the Cerro and were about to begin their task, when a terrific peal of

thunder held them spellbound, and a voice from the silence that followed called to them: “Touch not the silver of this Cerro, because it is for other owners!” Terror-stricken, the servants of the Inca fled, and, seeking their royal master, told him of the extraordinary occurrence, repeating the word *potojsi!* which is Quichua, meaning “it made a loud noise!” This story is another instance of Garcilaso de la Vega’s picturesque philology, and its naïve transparency is like many other interpretations from his fanciful pen.

The thunder that rolls over the Cerro de Potosí is sufficient to suggest the still, small voice forbidding approach even to-day, and there are few places on the globe where an electrical storm is more magnificent and startling. A less imaginative authority derives Potosí from a Quichua word, *potojchi*, meaning “fountain of silver.” It is further related that Atahuallpa, the last of the ruling Incas, who came to Porco to collect an army for the conquest of Chile, also passed the Cerro de Potosí, but did not approach it because of the command the mysterious voice had given to his royal ancestor. Yet it was an Indian, after all, who first discovered the precious silver of Potosí. A shepherd named Guallca, after searching in vain for hours to find one of his flock, caught the truant animal on the Cerro just as night came on. He tethered the sheep and prepared to spend the night on the mountain, lighting a fire to protect him from the bitter cold. The next morning he was surprised to see that a stream of silver had flowed from the place where the fire was built, and formed a white stripe on the dark red of the Cerro. The Indian reported the matter to the Spanish captain, Don Juan de Villarroel, who, in company with Don Diego Centeno and Don Alonso Santandia,

founded the first mine in Potosí in 1545, the famous "Descubridora," out of which fifty million dollars' worth of silver was taken in an incredibly short time, and which continued for two centuries to be one of the richest mines in the world.



LOADING TIN ON CARTS, MULES, AND LLAMAS, SOUX AND HERNANDEZ SMELTING FOUNDRY, POTOSÍ.

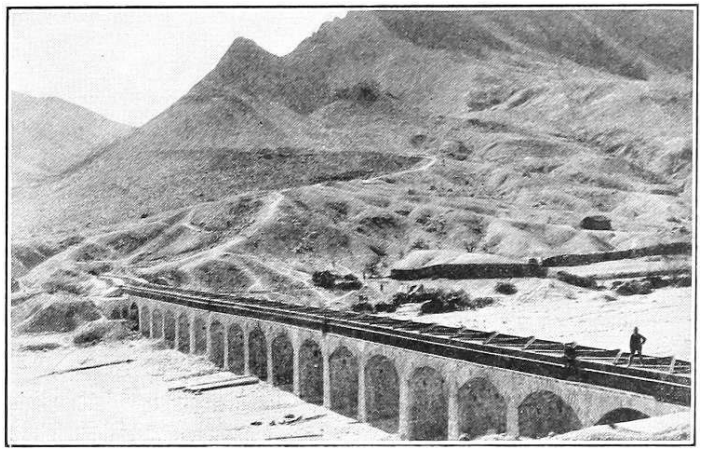
If the Cerro de Potosí is noted as the site of the most famous silver mines of Alto Peru, Huanchaca can claim the honor of being the centre of the richest silver mines of Bolivia; for what the wealth of Potosí was to the viceroyalty, the enormous treasure of Huanchaca has been to the republic,—one of the most important sources of its revenue. And the Huanchaca mining company has been a potent agency in developing the industrial and commercial interests of the country, by taking the initiative in the construction of its railways, telegraph lines, and other public improvements.



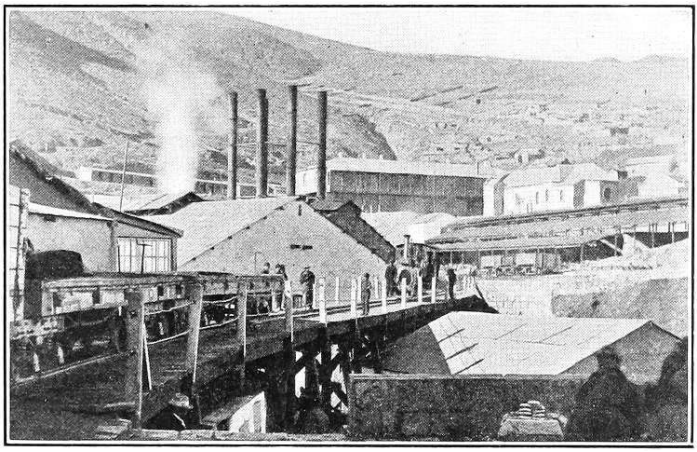
VIEW OF HUANCHACA, CENTRE OF RICH SILVER MINES.

The usual element of romance, which is associated with the discovery of mines everywhere, is not wanting in the history of Huanchaca, and the reward of long and patient search is as beautifully illustrated in the case of its discoverer as in the experience of other famous treasure seekers, to whom Fortune has come with her hands full of riches just as Fate was about to throw over them the pall of despair. Don Mariano Ramirez had been looking for gold and silver for twenty years before chance led him to the treasure which has made his name famous, and his discovery great, as one of the most important industrial events of the nineteenth century. Everyone who lived fifty years ago in the district of the now famous Huanchaca knew Don Mariano. He worked for years in the mines of Ubina, twenty leagues from Pulacayo, with little success, but with constant hope that some day would see the realization of his dream of discovering a rich vein. He won the devotion of the Indians of that region by his kindness to them, and there was not a native for miles around who would not run to do him a service. While his white companions made him the butt of their jokes and

ridicule, the Indians held him in the greatest respect and affection. Finally, one day, an old Indian woman, whom he had cured of a wound, sought him in his little hut at Ubina and told him that if he would follow her she would take him to a place where plenty of precious metal could be found, without the hard work that was killing her *patron* at Ubina. Don Mariano permitted himself to be conducted by her across the country, though secretly blaming himself for such absurd credulity, and frequently stopping to ask his guide where she was leading him and what reason she had for believing there was treasure there. At last, as they reached the heights of Pulacayo, she turned to him, and, pointing ahead, said: “Now, *patron*, you have only to go over there and begin to dig; you will find silver enough to build a city.” This occurred in 1837, and from that day Ramirez began to realize his fondest hopes, for all that the Indian had told him proved true. He died, however, without reaping the full reward which this great silver mine promised, and it was not until many years later, when the present Compañía Huanchaca de Bolivia was formed in 1875, that the mines began to yield the enormous riches which have made Pulacayo famous as the second silver-producing district in the world, Broken Hill, Australia, being entitled to preëminence.



AQUEDUCT OF YURA, CARRYING WATER TO THE HUANCHACA MINES.



GENERAL VIEW OF PULACAYO MINES, HUANCHACA.

Within the past quarter of a century these mines have given to the world nearly five thousand tons of silver, worth twenty-five million pounds sterling. The mountain from which this enormous wealth has been extracted is one of the scattered *cerros* apparently belonging to the Cordillera de los Frailes, near the southwestern border of the republic. The mining towns of Pulacayo and Huanchaca are situated on

the opposite sides of the Cerro, at an altitude of fifteen thousand feet above sea level, and about nine miles in a direct line from Uyuni, where the Huanchaca railway forms a junction with the Antofagasta and Oruro line. A ride on the Huanchaca railroad is an experience to be remembered, as the train follows a succession of rapid curves, travelling fifteen miles on its circuitous route. The ascent is sharp in places, as Pulacayo lies fifteen hundred feet higher than Uyuni. The road leads up the side of the mountain, through several cuts between great rocks twenty or thirty feet high, and at an elevated point it passes through one of the longest tunnels in the world, eleven thousand feet in extent, which required five years for building and cost over half a million bolivianos. The scenery is magnificent all along the route, a distant view southward showing the white summit of Chorolque against a blue sky, while a nearer prospect gives glimpses of the snow range of the Frailes and the brown slopes of lesser peaks. As soon as the present company was organized, the work of building a cart road from Huanchaca, where the *ingenios* for the treatment of ores from the mine of Pulacayo were then located, to Cobija on the Pacific coast, at that time a Bolivian port, was undertaken and carried to successful conclusion in a remarkably short time. The product of the mines was shipped to Europe from the port of Cobija until the War of the Pacific closed this outlet, and it became necessary to seek an Argentine port. With this object in view, the company constructed a telegraph line, the first in Bolivia, to connect Huanchaca with the official headquarters which were then in Sucre, extending it to Potosí and Tupiza, to facilitate communication with that section of the country and through Tupiza with Argentina. The

company still owns this line, as well as an additional service to Ollagüe on the border of Chile, an extension, in all, of about five hundred miles. As soon as Bolivian traffic was reëstablished through Pacific ports, the Huanchaca company, realizing the necessity for railway transportation to the coast, began the construction of the Antofagasta and Oruro Railway, which, as previously stated, was sold later to an English company, with the exception of the branch from Uyuni to Huanchaca.

About three years ago a decline in the price of silver obliged the Compañía Huanchaca to seek means of reducing the expense of exploiting and treating the minerals of Pulacayo, especially in the matter of fuel, as coal cost five pounds sterling per ton, and necessitated enormous expenditure for this item alone. At the same time that the decline of silver came to embarrass the operations of the enterprise, another calamity befell the company in the inundation of the principal galleries of the mine, and at one time the outlook was almost hopeless, the water invading depths of one thousand five hundred feet in some places. Apparently the only way to save the situation was by adopting electricity as a motor power; and this was done, the force being generated by means of water obtained from the Yura River, twenty leagues distant, and conducted through an aqueduct having a fall of thirty-five feet. Electricity equivalent to three thousand horse power was thus transmitted on three wires of one thousand horse power each, representing twenty-five thousand volts, and the problem of draining the mine and establishing it once more on a paying basis was finally solved. This electric installation ranks fifth in importance in the world, and is a credit to the enterprise of the company, which is shown also in

many other modern improvements. A huge Corliss engine of one thousand horse power has recently been installed in the mine, with capacity to generate a sufficient current for the electric engines of the establishment; and when the Yura plant is not working, this machinery supplies all the force required. Another Corliss engine, of three hundred and fifty horse power, is used for compressing air with which to ventilate the mines, and for hoisting purposes. Decauville electrical engines are used in some departments, and the machinery for illuminating the offices and mines by electricity is of the latest model and perfection. The machine shops and foundry are the largest in Bolivia.



LAKE AND DAM IN THE CORDILLERA, SUPPLYING WATER TO HUANCHACA MINES.

The automobile has invaded the Huanchaca mines; and although not of a boulevard model, it is quite as rapid a motor machine as the more ornamental specimens. Two North American ladies who visited the mines recently were taken into the interior in an auto, over more than two miles of

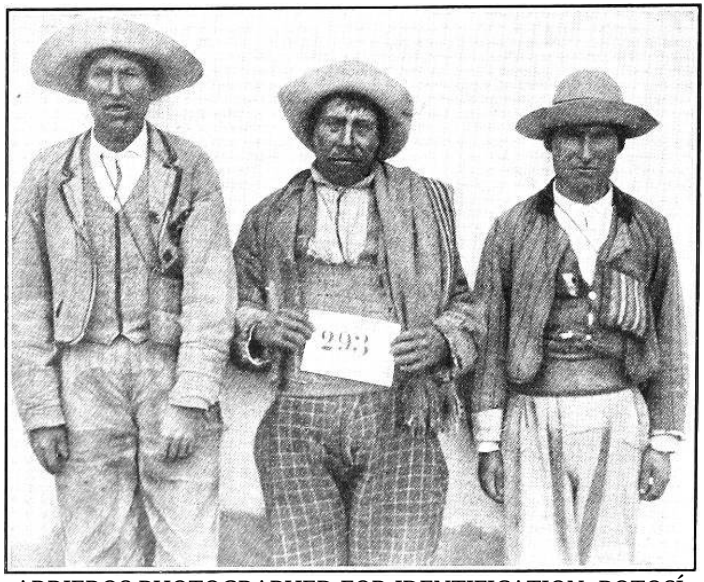
tracks, the route leading through passages brilliantly lighted by electricity and built of solid stone masonry, constituting a succession of well-arched and well-ventilated tunnels. During this subterranean trip the party passed a little chapel in one of the galleries, in which is a silver image of Christ. It was touching to see the stolid miners remove their caps as they passed, none of them failing to show this mark of veneration for the sacred image. There are twelve miles of galleries in the mine, and nearly ten miles of rails. Seven shafts are used, of which some are a quarter of a mile in depth.

About three thousand workmen are employed by the Compañía Huanchaca de Bolivia, and at least a thousand women are engaged in sorting the ores and arranging them according to quality and properties. It is marvellous how expert these women become in their tasks, and with what apparent indifference they toss the pieces of metal on one pile or another, chattering and gossiping with one another, and seeming not to take the slightest notice of the kind of ore they are handling. Yet they never make a mistake, and the administrator of the mine says they are quicker than an experienced chemist in detecting different classes of minerals. They seem to enjoy their work, to which they have become so accustomed that they will sit for hours in the same position, on the ground, with their feet curled under them, scarcely moving except to reach for a piece of ore that has rolled away from the pile in front of them.

Every system known in the modern treatment of minerals is used in the various *ingenios* of Huanchaca; and the electro-magnetic method of separation, which has recently been adopted, is

probably the first of its class in the world installed on such a large scale as it is here practised. Formerly, the establishments of Huanchaca, Pulacayo, and Ubina smelted all the metal from the Pulacayo mines, but a few years ago a large *ingenio* for the smelting and amalgamation of the Pulacayo ores was opened at Playa Blanca, near Antofagasta, where machinery was set up on a magnificent scale, costing nearly half a million pounds sterling. The entire plant of the company represents an outlay of four million pounds sterling. The president, Señor Seneschal de la Grange, who lives in Paris, paid a visit to the mines last year, investigated the various institutions of the city of Pulacayo, as well as the mining establishments, and made a note of necessary improvements to be effected in the educational and charitable advantages offered the inhabitants.

Ten thousand people live in Pulacayo, and are supported by the mine and the different industries connected with its exploitation. Everything in the city belongs to the Huanchaca company, and no one can live in the community without permission from this authority. All the officials of the municipality are appointed by the company, and every institution is under its direct supervision and government. There are several churches, schools, and hospitals, and the town has a good theatre. It is a typical mining town among the mountains, built like an amphitheatre on the slope of the Cerro, and the steep, narrow streets present a puzzling problem to the foreigner who makes a first attempt to scale their uncertain heights.



ARRIEROS PHOTOGRAPHED FOR IDENTIFICATION, POTOSÍ.



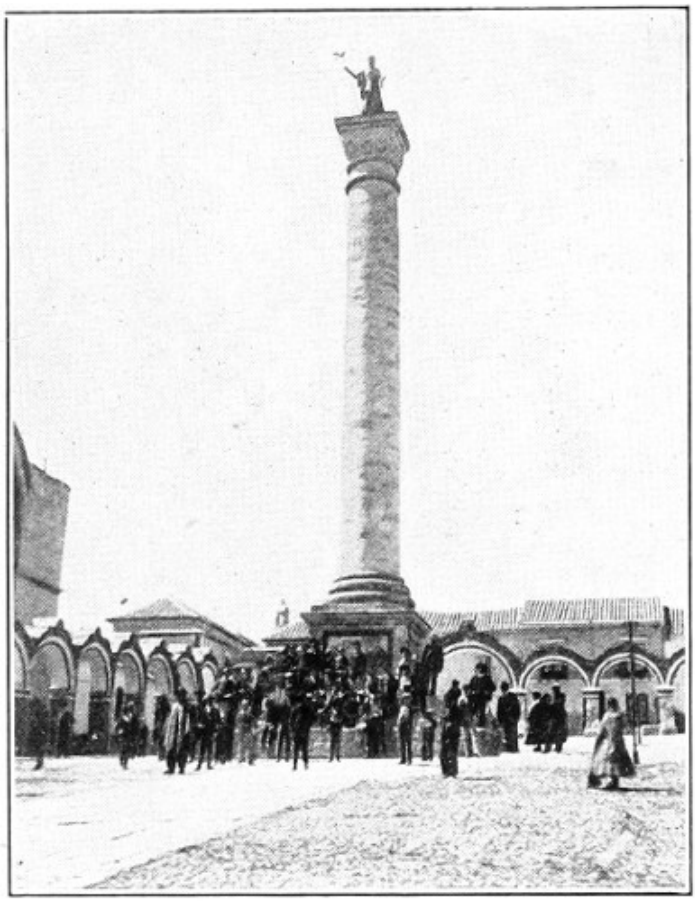
PRINCIPAL PLAZA OF POTOSÍ DURING A FEAST DAY PROCESSION.

CHAPTER XXI

POTOSÍ, THE FAMOUS VILLA IMPERIAL OF COLONIAL SPAIN—ONE OF BOLIVIA'S MOST PICTURESQUE CITIES

A brilliant past still casts its glamour over the historic city of Potosí. Romance lingers about its wonderful old palaces, fascinating in their antiquated style, with their exquisitely carved doorways and curiously wrought *miradores*. Unwritten history is suggested in every varying design, and in a thousand indefinable touches of the elaborate art that constructed them in centuries gone by. Imagination revelling in the presence of these charming old edifices, pictures with vivid pleasure the scenes and events of their past, long since forgotten by the people, except as preserved in many enchanting traditions. As the traveller rides up the steep, narrow streets, they appear silent and deserted, except in the main thoroughfare, where busy vendors exhibit their wares in gayly decorated booths in front of their little shops, and exchange the gossip of the day across the pebble-paved *calle*. The scarlet, yellow, and green *ponchos*, blankets of a gorgeous mixture in hue, and bright articles of every description, which hang outside the shops, give a welcome dash of color and warmth to the otherwise rather *triste*, though wonderfully picturesque, little city at the base of the great silver mountain. There is an attractiveness about it all which few cities of the New World possess. A heritage of fanciful legends and traditions, supported by artistic relics of architectural grandeur and historic records of daring patriotism, makes the quaint old town rich in treasure more valuable than

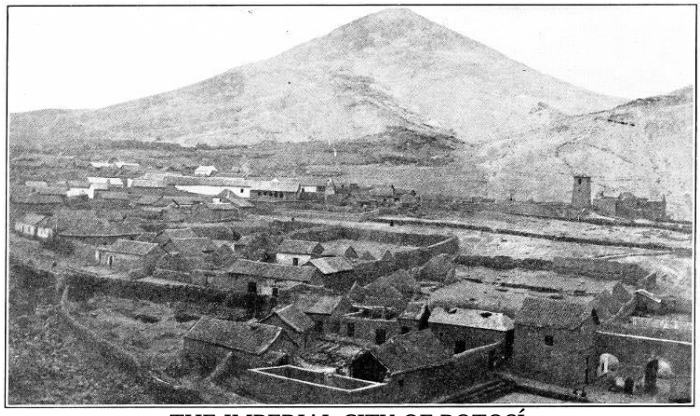
the precious metal of its famous Cerro. There is hardly a house without its tradition, or some story of a great event which occurred on the spot where it is built.



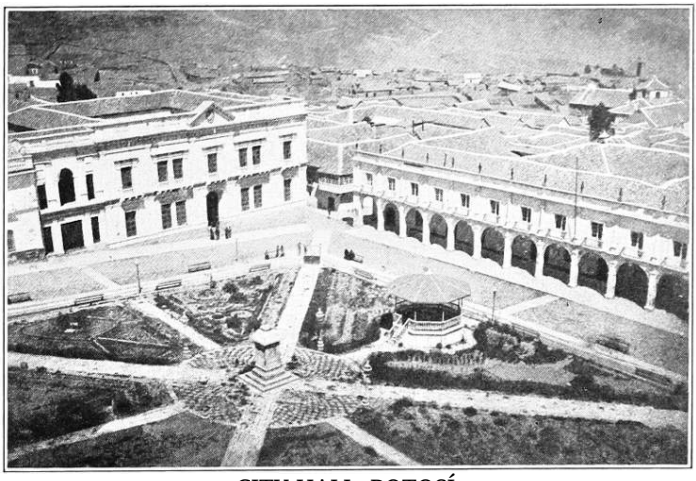
MONUMENT OF LIBERTY, POTOSÍ.

In the quaint fashion of the chronicles of the period, it is recorded in September, 1545, that Captain Villarroel, Don Diego Centeno, and other Spanish nobles founded the city of Potosí, and that "the building continued so rapidly the two following

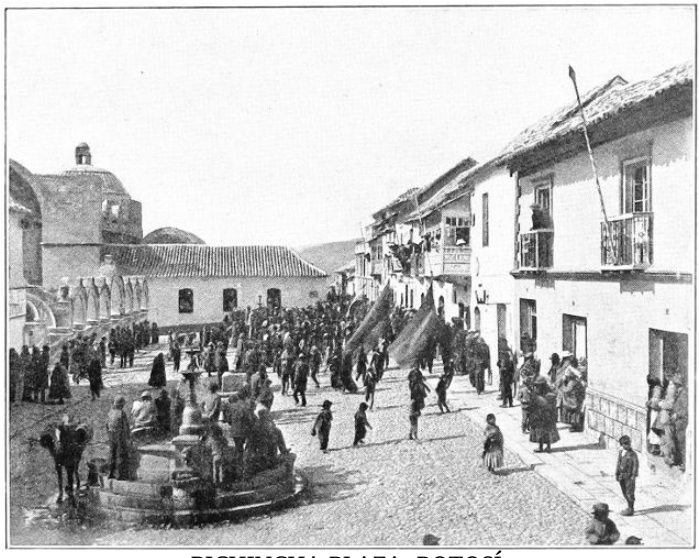
years that houses were put up without digging proper foundations or levelling the streets," which is not surprising when one reads that the population increased by twelve thousand inhabitants during that short time. One of the first large edifices completed was the cathedral in 1547, the churches of San Francisco, San Lorenzo, and Santa Barbara being constructed the following year. The interesting chronicle gives a chapter to the story of the miraculous arrival at the church of San Francisco, the same year, of the image of the Holy Christ of the True Cross. To use the enthusiastic description of the chronicler: "That wonder of sculpture, that prodigy of marvels, that amazing power of miracles, that true father of mercies, from which Potosí experiences singular and daily favors, I say, and I do declare it once for all, the Holy Christ of the True Cross, appeared in the door of San Francisco, without anyone knowing whence it came, who sent it, or who brought it hither; it was found in a box in the form of a cross, and, as I say, without its being known whence it came or who was the artificer, though it appears not to have been made by human hands, for it is all a miracle. In this way was it found, though it is said by some that it was first discovered in one of the ports of the Indies, with an address on the box which read 'for San Francisco de Potosí.'" As stated elsewhere, the literary chronicles of those days were chiefly the work of the clergy, which no doubt accounts for the importance given to this event, only one of many of like character.



THE IMPERIAL CITY OF POTOSÍ.



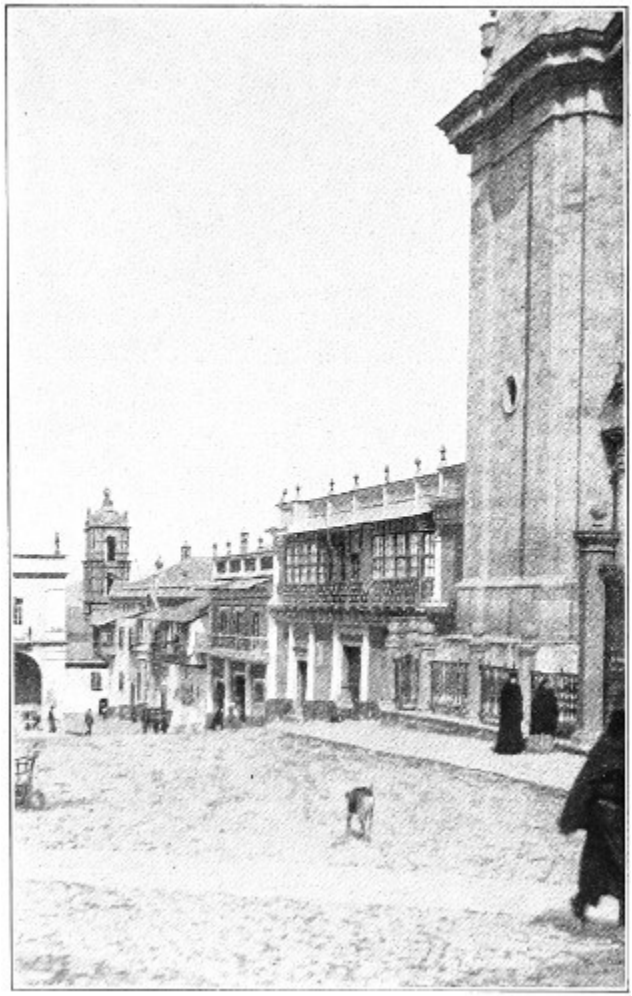
CITY HALL, POTOSÍ.



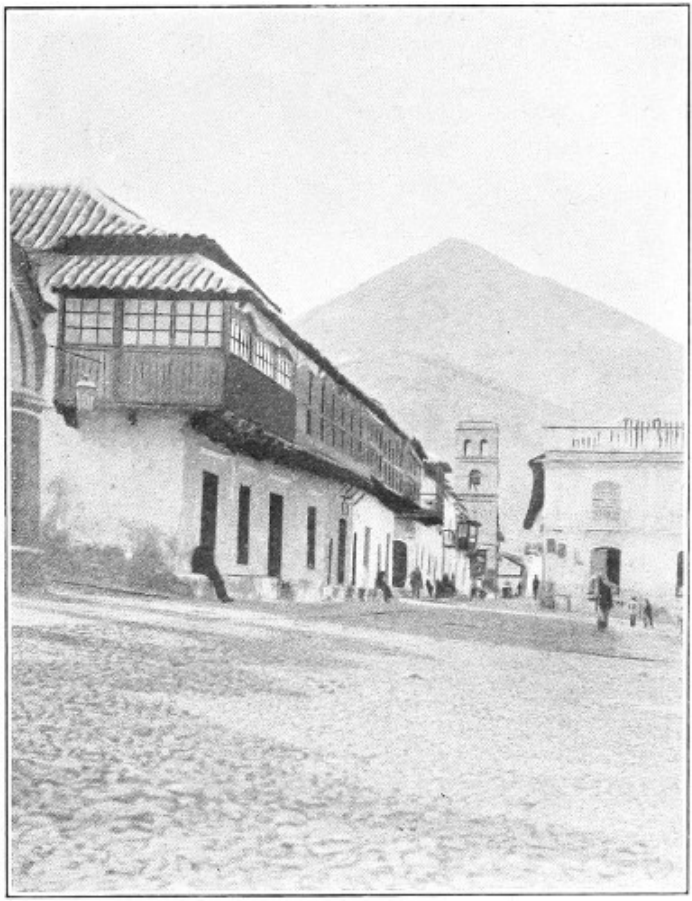
PICHINCHA PLAZA, POTOSÍ.

Within five or six years after the city of Potosí was founded, the fame of the Cerro began to bring fortune seekers and all classes of adventurers from Europe, while the importance of his Catholic majesty's possessions here required that the highest representatives of the government should be sent to supervise the collection of the royal funds. Spanish nobles were charged with the management of the royal treasury and the mint in the new country, and their residence in Potosí made that city the centre of great display and luxury. Magnificent palaces were built, special architects being brought from Spain to superintend the construction, and, in recognition of the importance of the new city, the Emperor Charles V. bestowed upon it the title of Villa Imperial de Potosí. In 1565 Philip II. presented the city with a coat of arms, representing the royal arms of Spain on a silver field, an imperial eagle; in the middle of this were two castles and two lions counterpoised; and

marking the centre of the royal arms was the great Cerro de Potosí; the *ne plus ultra* column appears on each side; the imperial crown is the crest, and the columns are ornamented by the Collar of the Golden Fleece. The wealth of the city grew so rapidly that the extravagance of its citizens became renowned throughout the world. The most ordinary utensils for household use were made of silver wrought in exquisite designs. A lady's gown cost five thousand dollars, which, three centuries ago, was not the dressmaker's bagatelle that it is to-day, but represented a very fine fortune; Queen Isabella was thought recklessly munificent when she spent twenty thousand dollars on the fleet that brought Columbus to America. There were some Lucullan feasts in the city of the Cerro in those days, if the chronicles are to be relied upon which tell us that gay companies of revellers drank whole casks of wine at a supper and paid for their patrician taste at the rate of thirty dollars a bottle. When in 1559 the news arrived that the Emperor Charles V. was dead, the city became as extravagant in its grief as it had been in revelry, and the royal obsequies which were celebrated in the church of San Francisco cost one hundred and fifty thousand dollars, which the record says "is not surprising, as wax candles cost twelve dollars a pound." There appeared to be something intoxicating in the atmosphere of so much wealth, and the people lived in an excitement of spendthrift follies that verged on mania.



ONE OF THE PRINCIPAL STREETS OF POTOSÍ.



STREET SCENE SHOWING CERRO DE POTOSÍ IN THE DISTANCE.

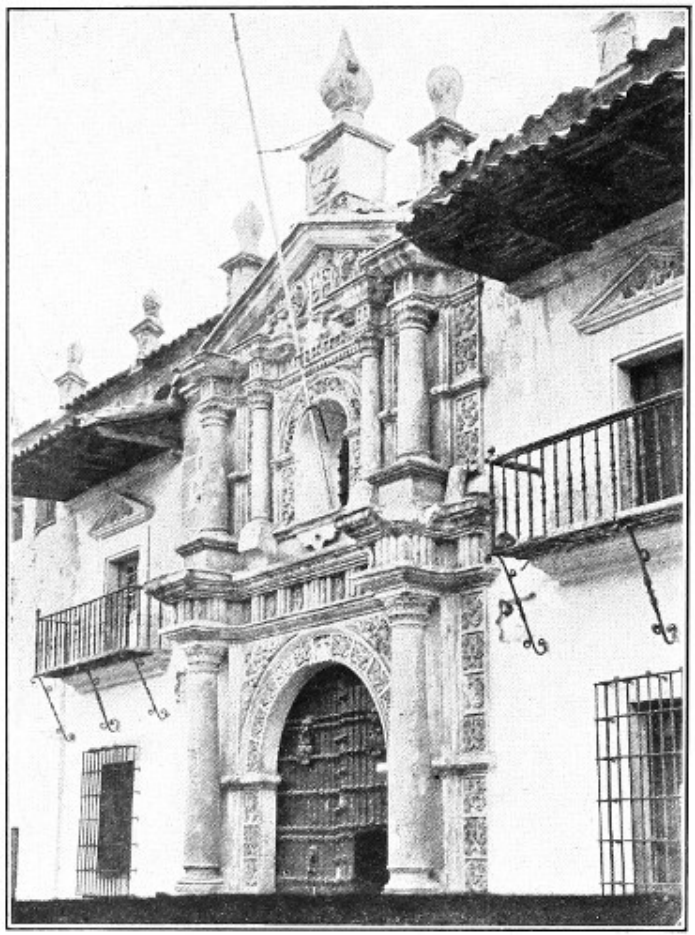
Potosí had its astrologers, the same as the European courts in those days, and when the mines failed to yield their usual amount, or plagues afflicted the people, as was the case in the sixteenth century, these wise men were called upon to “read the stars.” The *Anales de la Villa Imperial de Potosí* gives an entertaining paragraph from one of the chief astrologers: “In 1555 the influence of the planets Jupiter and Mercury dominate Potosí, the latter

inclining the people to prudence and intelligence in their manners and business affairs, while Jupiter makes them magnanimous and liberal in spirit. The signs Venus and Libra incline those born in Potosí to be affectionate and fond of music and feasting, as well as devoted to the acquisition of wealth and the affairs of gallantry." Evidently the astrologer knew his Potosí! Less lenient are the judgments passed upon the pleasure-loving Spanish nobles of Potosí by some authorities, who condemn their cruelty to the unfortunate Indians, and their reckless contempt for all social laws. The mediæval practices of jealous knights, which were beginning to fall into disrepute at that time in Europe, reigned in all their intensity in the city of the Cerro, and the priest was constantly being dragged from his convent, blindfolded and tied, and taken to the Palacio Encantado of the Knights of Santiago, or to some other remote and lonely palace to shrive the unhappy victim of a tragic crime. But those were the darker features of life in the imperial city, and they gradually faded out as the laws became better established. The great Viceroy Toledo, who visited Potosí in 1573 did much to advance the well-being of the city and to correct the abuses of his too powerful countrymen. He ordered the streets widened and the city divided into separate quarters for the Spaniards and the Indians. As may be imagined, the viceroy's visit was the occasion of splendid *fiestas*, pageants and banquets succeeding one another for fifteen days without intermission. It was soon after his departure that the feud between Vascongado and Vicuña began to threaten the peace of the community, and it developed rapidly into a terrible war. The Criollos of Potosí joined the Vicuñas, and the last few years of the century saw many sanguinary battles between

the two forces. Their hatred of each other became a motive of rivalry even in the *fiestas*. A description of one of these entertainments, as given in the chronicles of the period, reads like a tale of the Middle Ages: “The sports began with six days of comedies, eight of bull fights, three of soirées, two of tournaments and other *fiestas*; six nights were given up to the masquers, the Potosinos appearing in magnificent style, their persons and horses covered with jewels and precious stones. The master of ceremonies for the award of premiums was Don Francisco Nicolás de Arsans, a Knight of Calatrava, and grandson of the Duke of Alba, a young man whose income represented more than five million dollars. On the day of the contest of skill, Don Francisco, accompanied by forty young nobles, rode into the plaza, where the spectators were assembled, mounted on a magnificently caparisoned horse, wearing over his armor a cape embroidered in blue damask and sprinkled with diamonds, rubies, and emeralds; his plumed helmet glittered with jewels. In his right hand he carried a lance, and in the left a shield on which was painted his coat of arms, also richly jewelled, with the device *Desde el Alba vine aqui*. His saddle was of finely wrought gold, as were his stirrups, and the bridle was made of ropes of pearls. His followers, all young scions of the highest nobility of Spain, among whom were Don Severino Columbus, great-grandson of the discoverer of America, and Don Nicolás Saúlo Ponce de Leon, of the ducal house of Arcos, were richly dressed and rode splendid chargers, which were caparisoned in the same costly style as that of their leader.” The grandest spectacle of the *fiestas* was the parade on the final day. All around the main plaza, now called Pichincha Plaza, were arranged tiers of seats for the

spectators, who represented the wealth and fashion of what was at that time one of the richest cities in the world. An enormous fortune was displayed in the prizes alone, which were borne to the plaza in a gilded coach drawn by two milk-white ponies, "glittering with the costly jewels and precious stones that were to be awarded as premiums." The procession eclipsed anything of its kind seen nowadays in elaborate style and costliness. First came twelve arquebusiers in scarlet, then twelve mousquetaires in Holland cloth bordered with white points, after which the triumphal car of gilded silver appeared, drawn by eight black horses, in the midst of which was a dais of silver, surmounted by a throne of ivory. On the throne was seated the young master of ceremonies, wearing over his armor a rich Roman toga, bordered in gold, silver, and precious stones; on his head was a wreath of emeralds, signifying the laurels of victory; the Cross of the Order of Calatrava, which he wore on his breast, was of priceless rubies. Following the triumphal car came twelve cavaliers dressed in dark green, riding horses of different colors, but all gorgeously caparisoned in gold and silver. After these horsemen followed the other participants in the parade, each bearing some symbol or emblem of his profession in gold, silver, or jewels. Don Severino Columbus appeared with a globe of silver; young Ponce de Leon, a Knight of Santiago, bore a silver image of the Cerro de Potosí; and another young nobleman's exhibit was a unique representation of the Cerro in an electrical storm, with the sound of thunder and the play of lightning and hail ingeniously described. Millions of dollars were spent in these *fiestas*, the chief object of which was to give the Criollos an opportunity to break lances with the Vascongados. One of the bitterest

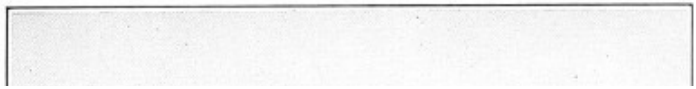
fights ever waged between the rival parties arose out of a tourney between Don Nicolás Saúlo Ponce de Leon, a Criollo born in Potosí, and Don Sancho de Mondragon, a Vascongado, for the hand of a beautiful girl, Margarita de Ulloa, who loved Don Nicolás, but had been betrothed to Don Sancho against her will. In the tilt, Don Nicolás defeated not only the fiancé of his beloved Margarita, but also one hundred of his opponent's followers successively; after which he seized his beautiful sweetheart, lifted her to his saddle, and fled with her to Chuquisaca. The story of the fleeing lovers, the pursuit by the defeated Don Sancho, the sanguinary duels that followed, and the final successful appeal of the lovers to the Viceroy of Lima, is one of the most thrilling romances of colonial Spain. And it is of peculiar historical interest, since the union of a Criollo with the daughter of a Vascongado resulted in a later reconciliation between the two parties, at least for a time, and the Criollo's triumph had its influence in shaping political affairs in favor of the party which afterward won the independence of the American colonies from Spain. As it is seen, a woman had no small share in bringing about that portentous event.

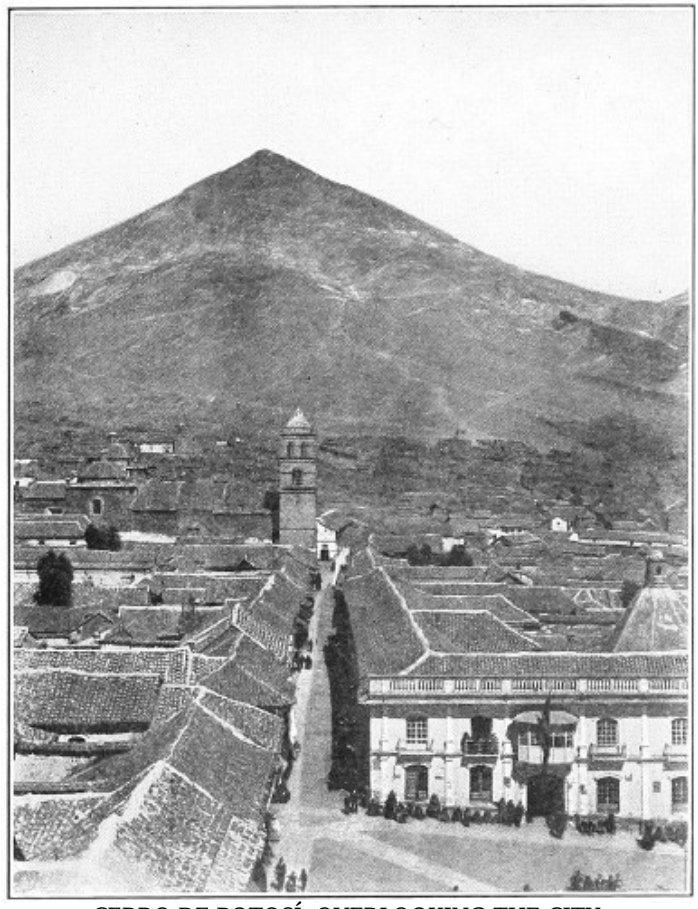


OLD COLONIAL DOORWAY OF THE MINT, POTOSÍ.

With the War of the Independence, and even preceding that time, the riches of Potosí began to decline and the city gradually lost its magnificence. From a population of more than one hundred and fifty thousand inhabitants, the life of the silver capital dwindled until its population became less than it is at present, about twenty-two thousand inhabitants. But the spirit of the patriotic Criollo

never died out; and in the long War of the Independence some of the bravest fighters were the Potosinos, who spared nothing to achieve the freedom of their beloved country. A beautiful story is told by “Brocha Gorda” of a Potosí heroine who saved the life of the great Bolivar from a premeditated attack of the royalists on the night of his famous ascent to the Cerro to plant on its highest peak, nineteen thousand feet above the sea level, the sacred standard of liberty. Thanks to her watchfulness and warning, the liberator was enabled to outwit his enemies and to leave the city without being harmed.

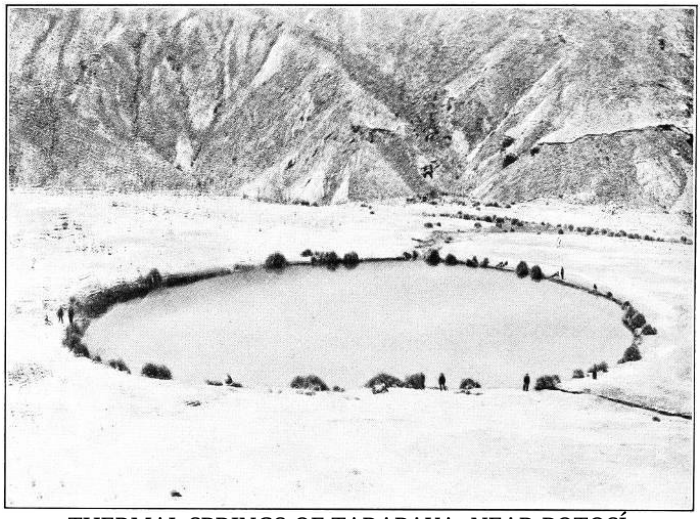




CERRO DE POTOSÍ, OVERLOOKING THE CITY.

In the early days of the republic the people of the city of the Cerro played an important rôle in political affairs, and Potosí was the scene of some of the most notable struggles in the history of the nation. Near this city the celebrated Argentine general, Don Bartolomé Mitre, who had charge of the Military College of La Paz under General José Ballivian's administration, defeated the revolutionary forces arrayed against the government, in recognition of

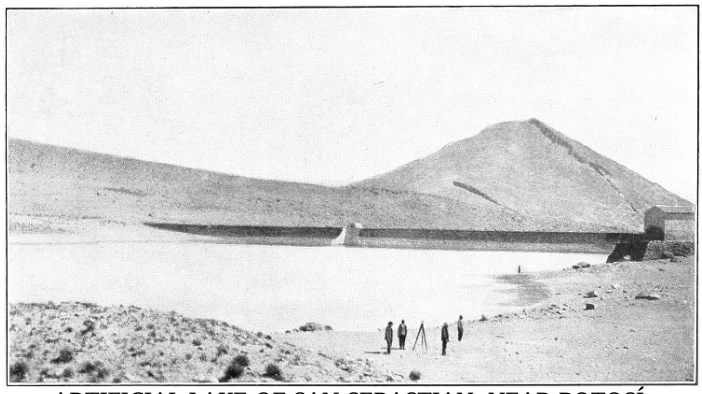
which he received a handsome shield and the title of "Well-deserving of the country in heroic and eminent degree." The same distinguished soldier and scholar was later imprisoned and banished by Belzu, during a period of rapid changes in government, when Potosí was the chief theatre of revolt. While prefect of the department, General Campero was seized by the revolutionists and was only at the last moment rescued from the scaffold, where he was about to be put to death because at the command of the invading forces he refused to give up his authority and the protection of the National Mint. Many of the most celebrated statesmen of the republic have been natives of Potosí, which gave to Bolivia the famous dictator Dr. José Maria Linares, the ideal patriot Don Tomás Frias, and other great leaders. Among its prefects who have contributed not only to the progress of their own departments, but to the lustre of the national fame, are such distinguished men as Don Casimiro Olañeta, Don Aniceto Arce, Don Manuel José Cortés, Don Juan Crisóstomo Carrillo, Don Modesto Omiste, General José Manuel Rendón, Don Demetrio Calbimonte, and Don Carlos Torrico, all of whom are known in diplomacy and letters, as well as for their executive ability. The present *intendente* of Potosí, Señor Don Luis Subieta S., is a clever writer and an acknowledged authority on the history of Potosí, to which he has devoted years of careful study and research.



THERMAL SPRINGS OF TARAPAYA, NEAR POTOSÍ.

Although the city of Potosí does not display the splendor of the former Villa Imperial, it has many attractive features, and is, altogether, extremely picturesque. The ruins of colonial temples and palaces are marvels of preservation, considering the centuries that have passed since their construction, one of the most famous being the tower of the old Jesuit church, known popularly as the Torre de la Compañía. It was built in 1590, remodelled in 1700 by a wealthy miner, Don José de Quiroz, who spent a fabulous fortune in works of pious devotion. At his own exclusive expense, the altar of the Church of Mercy was gilded. He rebuilt the principal chapel of the convent of San Agustin, constructed two subterranean vaults and a magnificent altar, and for the rebuilding of the Jesuit tower he paid more than forty thousand dollars. The tower is built of stone and is divided into three sections, of which the two upper ones have seventeen niches for bells and a clock. The tower is about sixty feet in height, and is

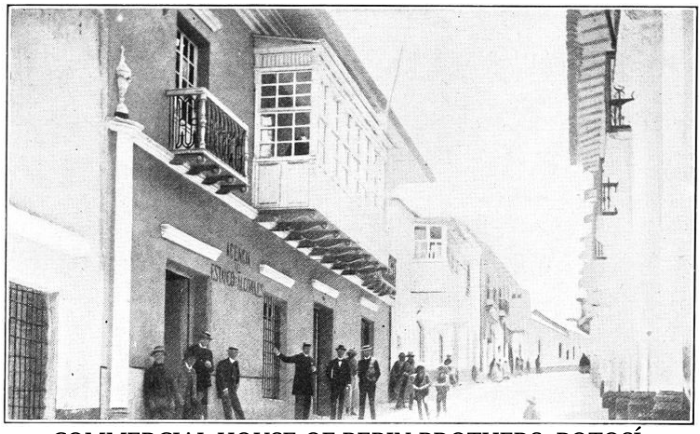
adorned on both sides with handsome columns. The capitals, architraves, and cornices are exquisitely carved. In the frieze of the entablature is carved in high relief the inscription “Praised be the most holy Sacrament of the Altar.” In addition to the Jesuit tower and the marvellously carved doorways of San Lorenzo and other old temples, the palace of Don José de Quiroz is hardly less an object of interest, though it has been divided up into many small houses; and the great stone doorway, above which the coat of arms of Quiroz, chiselled in marble, may still be seen, now marks the entrance to a humble bakeshop. The penitentiary in which the unfortunate Indians were punished, is now a mass of forbidding ruins, but it serves to recall the stories one has heard of the cruelties of the *mita* system.



ARTIFICIAL LAKE OF SAN SEBASTIAN, NEAR POTOSÍ.

The modern attractions of Potosí consist in its spacious and picturesque plazas and its public buildings. Plaza Pichincha, which is a favorite resort at all times, presents a particularly brilliant scene on feast days. On occasions of religious celebrations the entire community flocks to the plaza, from which the processions may be witnessed to the best advantage, as they leave the cathedral. The centre of the plaza is

adorned by a handsome monument erected to commemorate the Independence. Facing this square are several of the most important public buildings, such as the City Hall and the celebrated Pichincha College, which was founded in 1826 by General Sucre and restored later by General Belzu. It is one of the most notable edifices of the city. The public library and museum are of especial interest for the splendid old volumes and several notable pictures to be seen there. An oil painting of Don Antonio Lopez de Quiroga, the first millionaire of the Cerro, and founder of the Franciscan Convent of Potosí, occupies a conspicuous place, though the position of honor is given to a painting of the Spanish King Charles III., which was ordered to be executed for the occasion of that monarch's acclamation in 1760. Potosí has a social club, entertainments being given from time to time under its auspices.



COMMERCIAL HOUSE OF BEBIN BROTHERS, POTOSÍ.



BREAD VENDOR, POTOSÍ.

On a fine day, when the air is clear and the sky wears a deep, beautiful blue, such as is seen only at great altitudes where the variety of the atmosphere gives it a peculiar brilliancy, the most delightful pastime is a ride on the heights around the city, first, of course, to the famous Cerro and then to other points of interest in the neighborhood. Hours may be spent enjoyably in visiting the artificial lakes, which were built by the Spaniards for the purpose of securing a constant and permanent water supply for the *ingenios*, and which are still in use. The enormous scale on which these establishments were conducted may be judged from the statement that they extended in a continuous line from the upper part of the city to a distance of more than a league below it. From the artificial lakes above came surging down the mountain side the great stream of water, equivalent to a river in volume, which, after flowing through these *ingenios* to operate the machinery and wash the metal, was so deeply colored in transit that

it carried a rich red tide all the way to the Pilcomayo, leagues below, into which it was discharged. The work of building the lakes was begun in 1574 and completed in 1621 at a cost of two million five hundred thousand dollars. The first to be finished were those of the Cerro of Cari-cari, called San Ildefonso and San Pablo, after which followed San Sebastian, Illimani, and the rest, thirty-two in all, though only twenty-two remain. The largest of these is Chalviri, three miles in circumference, and about thirty feet in average depth, which is filled with water six months of the year and supplies the city fountains as well as the mining establishments. The lakes are all located at great altitudes, those of Illimani and San Sebastian being sixteen thousand feet above sea level, and they are surrounded by a series of walls, the first of which is of stone, to receive the shock of the suddenly checked torrent which pours into the lake from the neighboring summits. The second wall is of clay, the third of limestone, and the fourth and fifth are of limestone and clay, the thickness of the five walls being from thirty to forty feet. A system of ditches connects the lakes with one another, and the water is brought down to the city through a conduit more than fifteen miles in length. By the system in use at the present time, each of the lakes has a sluice which controls the amount of water discharged from it. San Sebastian is the receiving medium for the water from all the lakes, and from it the current is carried down to the city, as required.

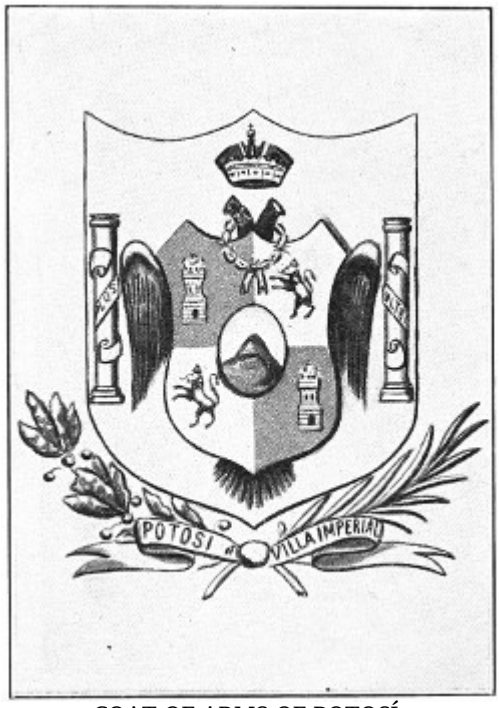


ARTIFICIAL LAKE ILLIMANI, SIXTEEN THOUSAND FEET ABOVE SEA LEVEL, NEAR POTOSÍ.

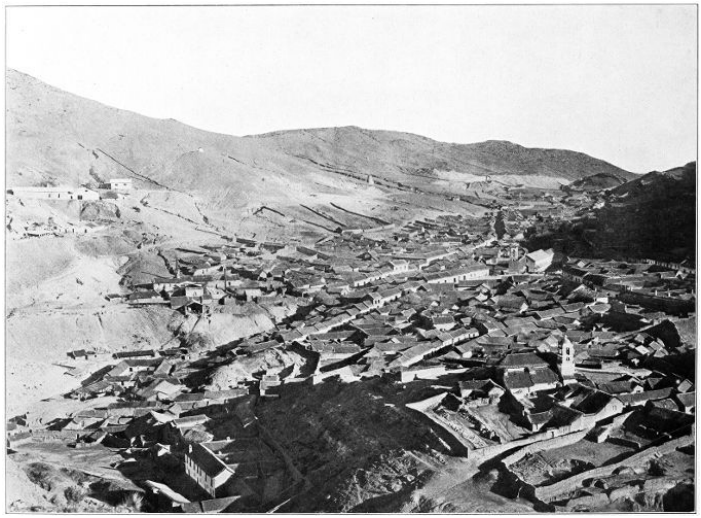
Before the artificial lakes of Potosí were constructed, the problem of supplying water for mining establishments was brought to the attention of the Viceroy Toledo, as up to that time it had been necessary to use the most inadequate machinery, worked by Indians and mules, in pulverizing the metals. The viceroy, in company with leading miners, reconnoitred the neighboring country, and decided that the *quebrada* of Tarapaya offered the only solution of the question, as here was abundance of water. Accordingly, the first *ingenios* were established in this cañon, twelve miles west of the city. The fame of Tarapaya antedates that of the Cerro de Potosí, its marvellous thermal springs having been a favorite resort long before the Spaniards came to America. The principal spring is a deep, round pool, which has been called the "swallower of men," because of the many drowned in its deceptive depths. Maita-Ccapac, when on a visit

to the mines of Porco, stopped at Tarapaya, and first made the spring famous by giving it the royal favor. He beautified the place, making the spring a perfectly circular lake, as it remains to this day. The thermal waters in the vicinity of Potosí are of a very healthful quality, and wonderful cures have been effected at Miraflores and Don Diego, and other springs.

Potosí is on the direct transportation highway northward and southward, and by the system of railways under construction it will be connected with all the chief cities and brought several days nearer the coast. Then every tourist to South America can visit the famous Cerro and enjoy one of the grandest sights in the whole realm of Nature, as unfolded to view from its heights. At one's feet lies the quaint old city, with its Spanish *calles* and its picturesque *miradores*, its colonial ruins and the more modern edifices, and beyond, the view appears to stretch to infinity; far away is the scintillating Cordillera de los Frailes, reflecting the sun's rays as if every separate peak were a huge diamond flashing under the strong white light; nearer are the peaks of the many *serranias* that cling like fringe to the great Royal Range. Wherever the gaze is turned, the vision is a succession of mountain summits, purples, dark reds, lighter grays, and snow white. There is still another potent attraction—the kind and hospitable people of Potosí have a pleasant welcome for all who visit their city.



COAT OF ARMS OF POTOSÍ.

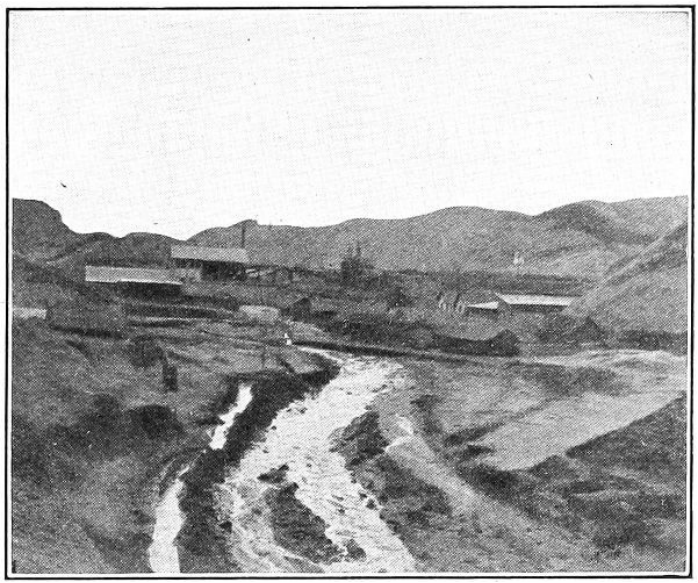


COROCORO, CENTRE OF THE GREATEST COPPER MINES IN

SOUTH AMERICA.

CHAPTER XXII

RICH SILVER, TIN, AND COPPER MINES OF WESTERN BOLIVIA—MINING LAWS



IN THE HEART OF THE COROCORO COPPER REGION.

Though the fame of Bolivia as a mining country has been gained chiefly by the enormous production of the Potosí and Huanchaca silver mines, these colossal treasures do not by any means represent all the mineral wealth stored in its mountains and carried down its streams. Almost every known metal exists in some section of the country, and silver, tin, and copper are found in several districts that have become celebrated, and rank among the richest in the world. Colquechaca silver, Oruro tin, and Corocoro copper are known in all the great markets and represent the best quality of these valuable

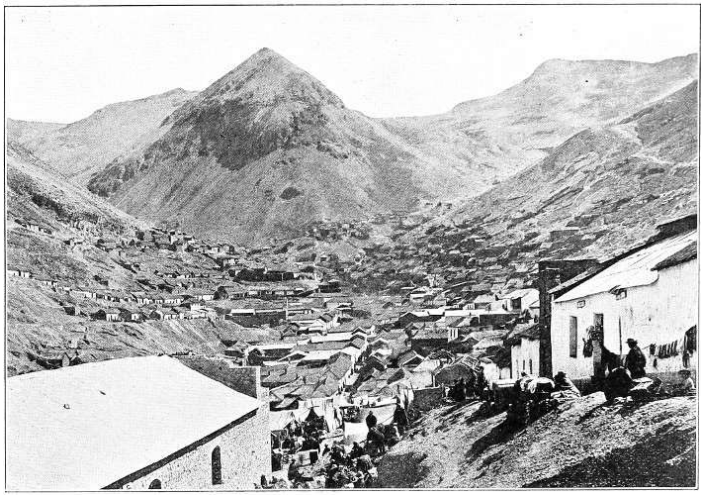
metals to be found. The geologic formation of a country so noted for valuable ores is interesting for the relation it bears to these deposits. Of the mountain systems, which are its chief feature, says an eminent authority, the Coast Range is essentially volcanic, tertiary formations are met with on the high plateau between the Coast Range and the Cordillera Real, and the latter, on the eastern side, presents a vast extent of Silurian slates and shales, usually tilted at high angles and frequently bent and distorted. Fossils are scarce, though the ancient ripple and rain marks are extremely clear and abundant. Trilobites are met with in the valleys to the southeast of La Paz. The carboniferous system appears to exist along the extreme east of the Andes and indications of petroleum are met with at various points in the foothills. Along the southern part of the plateau there is an extensive formation of trachytic porphyry which appears to have been ejected and to have spread over the older rocks. The ravine in which the city of La Paz is situated cuts through and exposes a horizontal layer, some twenty feet thick, of volcanic ashes with fragments of pumice stone, evidently deposited under water although it is now buried some six hundred feet below the surface of the plains; further south this layer crops out at various points and is visible for some seventy miles. Probably it was ejected from the Sajama and neighboring volcanoes at the time when the great lake, of which Titicaca and Poopo are the surviving features, occupied the entire plateau. Eruptions of porphyritic and other igneous rocks are seen at many points along the eastern side of the tableland, breaking through and distorting the older shales and slates and forming a distinctive feature of all the silver and tin mining centres.

The *serrania* in which the silver mines of Colquechaca are located is in the heart of one of the richest mineral regions of the globe. Colquechaca is the provincial capital of Chayanta in the department of Potosí, and is situated midway between the railroad town of Challapata and the city of Sucre. It has been a mining centre for hundreds of years, though under Spanish rule the mines were worked only in a superficial and primitive way; and when the War of Independence put a stop to all mining industry, they were abandoned, as were nearly all the great mines of the country. About twenty-five years ago the exploitation of the Colquechaca minerals was established on a practical and permanent basis, and since that time the mines have yielded nearly a hundred million bolivianos. The Colquechaca silver ores yield in some instances two thousand seven hundred ounces to the ton, these mines being renowned throughout the world for the high-grade *rosicler*, which is found in abundance. The Compañía Colquechaca Aullagas de Bolivia is the principal owner of the mines of this district, controlling six *socavones*, in which several miles of railway are operated, equipped with freight cars for hauling the metal out of the mine. A traction engine and a Cornish pump have been established, and the company has four steam engines and two foundries in connection with the mines. The ores are treated in the *ingenios* of Rosario and Palca. Since the closure of the Indian mints to the free coinage of silver in 1893, and the consequent heavy fall in the price of the metal, Colquechaca has been worked for other metals as well as silver, the production of this mineral being necessarily reduced. The same circumstances have prevailed in nearly all the silver-mining districts, though the metal is still produced in

considerable quantities in Cinti, Porco, Portugalete, Andacaba, and other well-known silver mines. It is probable that with the completion of the railway system, the improved facilities for transportation will revive this industry throughout the whole country with wonderful results.

At present, Bolivia is gaining worldwide fame by the enormous quantity and excellent quality of tin which the country produces. This metal has not as yet been found anywhere in the Coast Range of the Andes, but it abounds in the Royal Range. Mr. John Minchin, an authority on everything connected with Bolivian mines, says that ores running as high as forty or fifty per cent of fine tin are not uncommon, and under favorable circumstances as low as three per cent may be worked to a small profit, but the average contents in fine tin of ores worked by the larger enterprises may be estimated at from eight to ten per cent. Ores worked more especially for silver also frequently contain from two to five per cent of tin oxide, which in such cases is cheaply extracted from the tailings resulting from amalgamation or lixiviation. Water power is scarce on the plateau, and, in consequence, steam power is employed in the mining establishments, native fuels being chiefly used, as coal costs eight pounds sterling per ton at the railway stations. Of late years several anthracite producer gas engines from the Deutz works, in Germany, have been introduced, with very satisfactory results as regards economy, the working cost being about twopence per horse power, as compared with threepence for native fuel and fourpence to fivepence for steam coal. “In spite of all the care at present possible in the concentration of tin ores,” says Mr. Minchin, “there is commonly a loss of from twenty to twenty-five per cent, though it

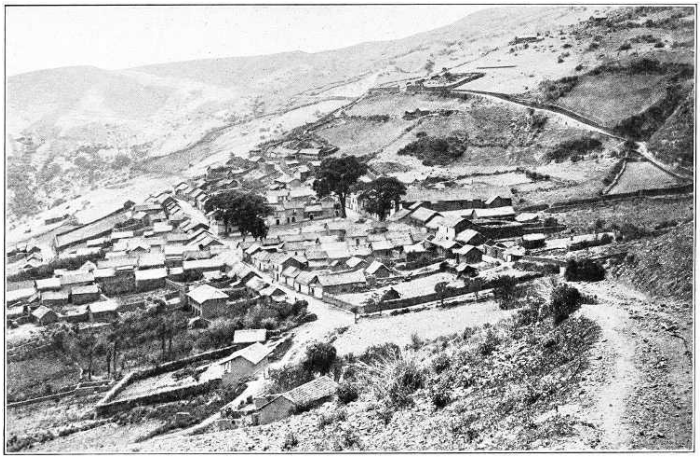
is hoped that this may be reduced later on with improved methods of treatment."



COLQUECHACA, CELEBRATED FOR ITS MINES.

The total tin production of Bolivia for the year 1905, reduced to bar tin, was eighteen thousand tons. The development of this branch of mining industry is still in its infancy in this country, new tin deposits being found constantly, while the few mines that were discovered by the Spaniards and the natives long ago are practically new in exploitation, never having been worked to any extent formerly, as this metal, unlike gold and silver, was not regarded as valuable in the earlier days. The history of tin mining is of comparatively recent origin, the first tin mines exploited in Europe having been those of England and Germany, discovered in the thirteenth century. An interesting monograph published by the Oficina Nacional de Inmigracion, Estadistica y Propaganda Geográfica of La Paz gives information to prove that the pre-Columbian inhabitants of the province of Larecaja, and of other tin-bearing regions of Bolivia, discovered tin and worked it, but without

being aware of its full value as a metal. Archæological investigations show that tin, amalgamated with copper, was used by the Aymará and Quichua Indians for making war weapons and other objects, though the bronzes of this composition indicate only a slight knowledge of its metallurgical possibilities. These bronze *huacas* are found with much more frequency in ruins of Quichua construction than in those known to be of Aymará origin. This is the more remarkable because the greatest abundance of tin is found in the territory occupied by the Aymarás. Tin mines were exploited during the Spanish colonial period, but only on a very limited scale. In an old document published in 1640, the author, a curate of Potosí, calls attention to rich mines of tin in the provinces of Chayanta, Larecaja, Oruro, and elsewhere, which he says "were worked by the Indians in the time of the Incas, and which have since been exploited by the Spaniards."

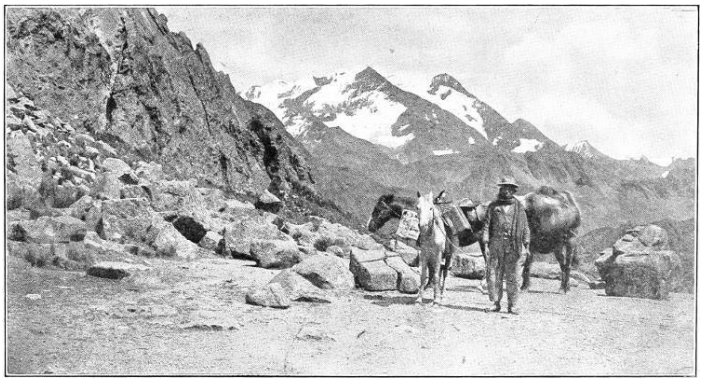


MINING TOWN OF INQUISIVI.

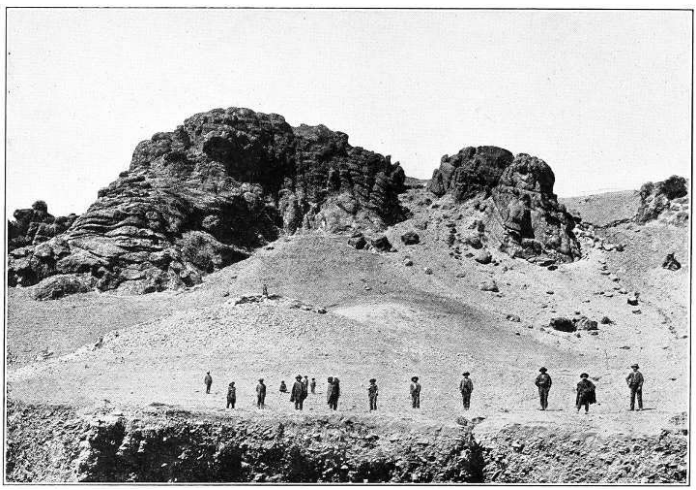
The tin mining region of Bolivia is divided into four districts: La Paz in the north, Oruro in the centre, Chorolque in the south, and Potosí in the

east. In the department of La Paz, the beautiful snow range which extends from Illimani to Sorata, and which is known to all travellers who cross Titicaca, because of the enchanting prospect it offers as seen from the lake, marks a region rich in minerals, especially in tin, silver, iron, and bismuth. Huayna Potosí, with its twin peaks, Kaka-aca and Locka, is one of the richest *cerros* of this district, and it has been exploited at various periods for silver, bismuth, and tin, which are found here in abundance. With the investment of large capital, this mountain might prove an enormous producer of tin, as it is rich in good ore. A few miles distant from Huayna Potosí the peak of Milluni may easily be distinguished among the towering summits. It is the site of valuable tin mines and yields rich iron ore. The width of the silver veins in this mine varies from two to thirteen feet, and enormous quantities of almost pure metal are taken out of them, with very little expense. The greater part of the work has been done on the surface, in the outcroppings, by means of open cuts, so that the interior of the Cerro is hardly known. One socavón only has been opened within the mine to a depth of about two hundred and fifty feet, with two broad and well built galleries. The mines of Huayna Potosí and Milluni are exploited by a French company, having headquarters in Paris, and an office in La Paz. Milluni being so close to La Paz, and the roads in good condition, cargoes can be taken in carts direct from that city or from the port of Chililaya on Lake Titicaca, and the rate of shipment from Milluni to Mollendo is less than that charged for ores going from Oruro to Antofagasta. In both mines lumber for construction purposes is cheaper than in La Paz, as it comes chiefly from Songo in the Yungas, only a few miles distant,

though for Oregon pine the same price is paid as in La Paz, about fifteen cents, gold, a square foot. Both Huayna Potosí and Milluni are worked for tin at an altitude of sixteen thousand feet above the sea. Chacaltaya, a peak which belongs to the same group, is also under exploitation, and with more favorable conditions may develop very rich lodes, as it has not yet been thoroughly worked.



CARRYING FREIGHT TO THE MINES OF QUIMSACRUZ.

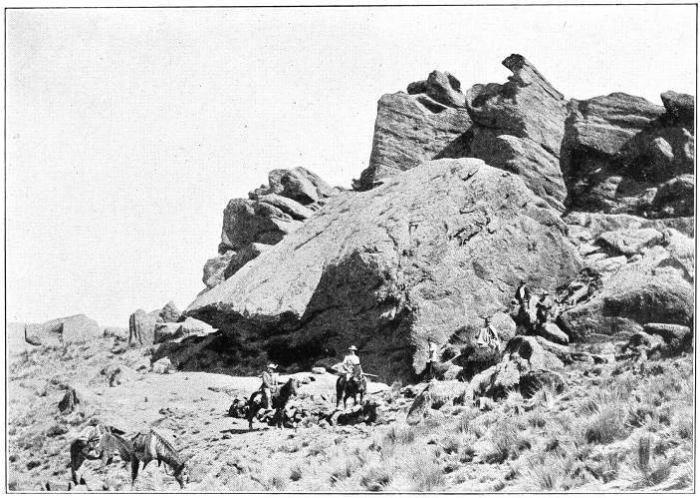


FAMOUS ROSICLER SILVER MINES, COLQUECHACA.

Probably the richest tin mines of the La Paz

district are those of Inquisivi, and especially Quimsacruz. Recently these mines have been producing enormous quantities of the valuable metal, and, according to the noted French geologist Dereims, the lofty range of Tres Cruces, otherwise known as Quimsacruz, which rises to an altitude of about twenty thousand feet above sea level, contains the richest minerals in all Bolivia. This section of the Cordillera Real begins south of the peak Illimani, on the opposite side of the natural cut in the great range through which the La Paz River flows on its course northward; and it extends entirely across the southern part of the province of Inquisivi, where it borders the department of Oruro. In this noble range tin mines are being worked with magnificent results, and mineralogists of eminent authority pronounce this to be the richest tin-mining district to be found anywhere, equal to Malacca, which is generally supposed to have the finest tin mines in the world. Not only tin, but silver and other metals abound here. The Colquiri mine was worked by the Spaniards for chloride of silver, the deepest veins having been exploited one hundred and seventy-five feet below the surface, and at water level. One vein is recognizable for three miles on the surface by débris scattered along the course. A tunnel of one thousand feet in length still exists, cutting this lode above the level of the water, and another vein as long as the one already mentioned. Evidently tin as well as silver was extracted in those days, though only in small quantities, owing to the indifference universally shown by the Spaniards for tin mining. The mineral wealth of Inquisivi has recently attracted new enterprises, and several important mines have been discovered within the past year or two. The mines of Monte Blanco are enormously

productive, as are also those of Avicaya, owned by Abelli and Company, and the Totoral and Chuncho mines, in the Cerro of Challa Grande. These mines are situated near the base of the Cerro, Chuncho being at the greatest altitude, near the centre, Totoral further down the slope, and Avicaya four hundred feet below Totoral. On the opposite side of the Cerro are rich veins of silver, and it is noteworthy that all the tin mines of Quimsacruz are on the south side of the range, the mineral veins on the eastern slopes being silver, while on the north is found auriferous quartz. Tin mining in the mountains of Tres Cruces offers a particularly promising prospect, as is proved by the new discoveries of this valuable metal which are constantly being made in this region.



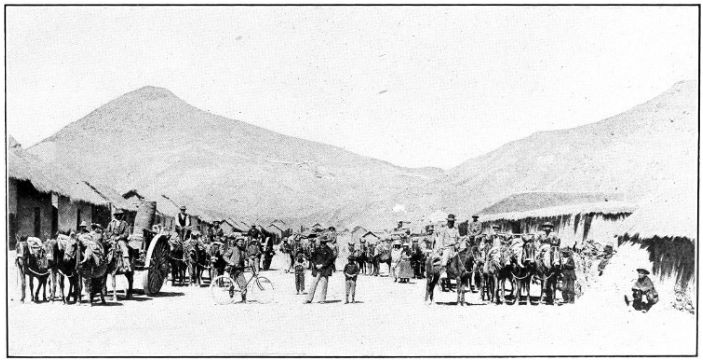
IRON MOUNTAIN ON THE ROAD FROM LA PAZ TO THE MINES.



MOUNT KAKA-ACA.

In the tin-mining district of Potosí are included the rich *cerros* of the province of Chayanta, in which are found the mines of Uncía and Llallagua, both in the Cerro de Uncía. This mountain was formerly noted for the rich quality of silver taken from its mines, but at present it is worked chiefly for tin. The Compañía Minera Uncía, which is under the direction of Mr. John B. Minchin, owns several of the principal mines of the Cerro, which are exploited according to the most modern methods and are producing a superior quality of tin. The output of this company's mines for the year 1905 amounted to four hundred and eighty-five tons of two thousand two hundred and forty pounds. Modern machinery is used in the treatment of the ores by lixiviation and other processes. The Salvadora mines, of Uncía, owned by Don S. Patiño, are also yielding a large quantity of rich tin under the modern system of treatment which the ores receive in the well-equipped establishments. Llallagua is the centre of some of the most valuable tin mines in Bolivia. The name of one of the leading statesmen of the country,

General Sainz, is associated with the exploitation of the chief of these mines, which owe their development to the Empresa Llallagua, of which he was the organizer and chief owner. Last year General Sainz negotiated with a Chilean-Bolivian syndicate, which agreed to purchase this valuable property. The capital stock of the new company is one hundred thousand pounds sterling, divided into one hundred shares of one thousand pounds sterling each, and the directors are leading financiers of Chile and Bolivia. The mineral wealth of Llallagua is comprised in three mines now under exploitation. La Blanca, San José, and Quinsachata, which cover a territory of about one thousand acres. The mines are situated about forty miles east of Challapata, and three miles from Uncía. A cart road connects the mines of both Llallagua and Uncía with the railway, the construction of this highway having been completed at the expense of the mine owners, General Sainz and Mr. Minchin. The new railroad now being built from Oruro to Potosí will pass through these mining properties. The production of the Llallagua mines is estimated at five tons daily of *barrilla de estaño*, or concentrate tin, of seventy per cent tin, of the best quality. The establishments in which the ores of these mines are treated are equipped with modern machinery, and a trolley connects the mines with the *ingenio* for concentration. The minerals from this part of Bolivia are shipped by way of Antofagasta, while those of Huayna Potosí, Milluni, and other mineral districts in the neighborhood of Lake Titicaca, are carried across the lake to Puno and thence to Mollendo.



TRANSPORTATION OF COPPER FROM THE COROCORO MINES.

On the Titicaca plateau, about fifty miles southwest of La Paz, are located the extensive copper mines of Corocoro, the richest in South America. Like other famous mines of Bolivia the wealth of Corocoro was discovered long ago by Indians, but it is only within recent years that its treasures have been exploited with important results. The copper lodes of Corocoro exist in a sandstone formation, the metal being met with in solid fragments and in fine grains disseminated through the matrix and requiring only grinding and concentration to obtain a product containing some eighty-five per cent of copper *barrilla*, in which form it is exported. A few of the huge pieces of metal found at Corocoro have been placed on exhibition in the museum of La Paz, and are considered among the largest ever found in this form, measuring many feet in circumference. These masses are called *charquis*. The abundance and rich quality of Corocoro copper entitles it to rank second only to the famous mines of Lake Superior in the United States. There are numerous companies engaged in exploiting the riches of the Corocoro region, though probably the largest mining interests here are held by a French company under the

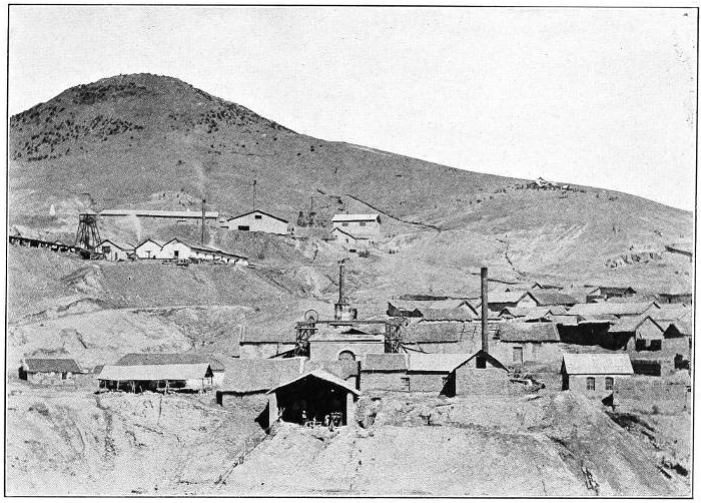
direction of Señores Berthin, who control several mines. The output of the Corocoro mines amounts in value to about two million bolivianos annually. In addition to Corocoro, which represents the principal wealth of copper-producing Bolivia, there are promising deposits in various sections of the departments of Potosí, Chuquisaca, and Cochabamba. The Compañía Cobrizos de Bolivia has important mines of both copper and silver situated about six miles from Rio Grande near the Antofagasta and Oruro Railway, southwest of Uyuni, and in the province of Frias, near the city of Potosí, metals which some experts claim to be superior in quality and equal in quantity to those of Corocoro have been found, though the mines are not worked, because of the lack of capital for their development. In the province of Porco, in the canton of Yura, midway between Huanchaca and Potosí valuable mines of copper, as well as of gold, have recently been discovered, and it is only a question of a short time when large capital will be invested for their development. The railway which is to join Uyuni with Potosí will pass through one of the richest mineral regions of the globe, and within twenty-five miles of the mines just referred to. A great opportunity is offered in Yura for the exploitation of the mines, as there is abundance of water, a prime necessity for the economical treatment of the ores. Several of the older mines, worked originally for silver, contain in their ores from ten per cent to twenty-five per cent of copper, but want of capital and high freights have prevented their being worked in modern times for copper. Copper pyrites and other copper ores also exist at many points, but for similar reasons little attention has as yet been given to them. In fact, ores containing anything less than twenty-

five per cent of copper would not pay to work and export under present conditions, and, owing to the scarcity and cost of suitable fuel, neither could such ores be advantageously reduced to bar copper in the country. The construction of more railways is a vital necessity in Bolivia, the Antofagasta line being taxed to the utmost to handle the abundant traffic, with the result that freights are necessarily high, rendering the importation of machinery, fuel, and general merchandise extremely costly, as well as making the export of produce enormously expensive.

Mine owners say that the native labor, although at times somewhat limited, is not so unsatisfactory as might be supposed, the Indians and *cholos* working steadily and peaceably as a rule, though they spend a great deal of time in their numerous *fiestas*, when they always require an extra holiday for getting sober and ready for work again. A great many mine owners are urging the modification and improvement of the mining laws, which, though good in principle, are frequently distorted in their application, owing to the interpretation put upon them by badly informed petty authorities. The present government is devoting careful attention to this as well as to other problems which affect the development of the national industries.

The mining laws of Bolivia are liberal and offer few restrictions. All metalliferous substances belong to the state. Anyone who enjoys civil rights may obtain thirty *pertenencias* of new mining property, and as much as he wants of mining lands already worked. The preferred right is given to the first who presents his petition for the concession. A *pertenencia* is a hectare, about two and one-half acres, of undefined depth, which is measured in the direction

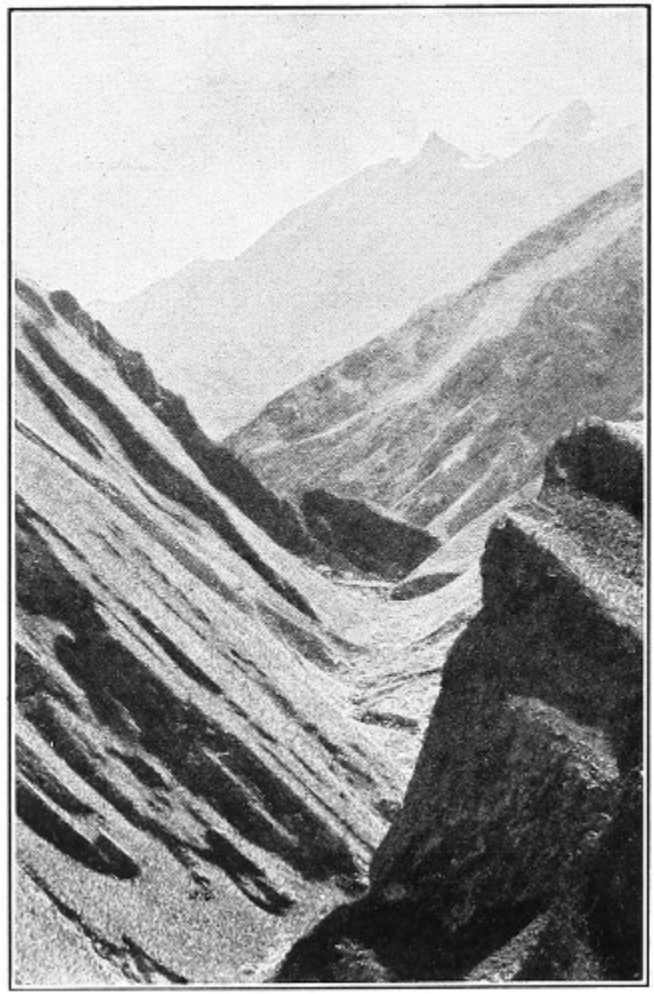
requested. The method of exploitation is optional. Concessions are perpetual, providing that a *patente* of four bolivianos per lode per annum, and two bolivianos per annum for each *pertenencia* in placer mines is paid semi-annually. The failure to pay for a year is sufficient cause for considering the concession abandoned. Machinery destined for the exploitation of mines pays no fiscal duties. Inorganic substances, with the exception of those of an earthy nature, are acquired in conformity with the mining law, concessions being given for sixty-four *pertenencias* in new deposits, and more than that territory in old fields. Ten bolivianos is the sum charged for the writ of adjudication. The preliminary procedure relative to acquiring mines is made in the presence of a special notary resident in the capital of the district in which the desired property is found. The prefect of the department is the authority through whom the concession of *pertenencias* is transmitted. All matters relative to priority of petition, transgression of limits, and similar causes for complaint, are brought before the ordinary justices. The owner who desires to leave off working his mine must notify the authorities, in order not to be held responsible for the payment of *patentes*. In case of failure to pay these charges for a year, the mine is auctioned to the highest bidder; and failing a purchaser, it remains in possession of the state, to be given as a concession to the first petitioner.



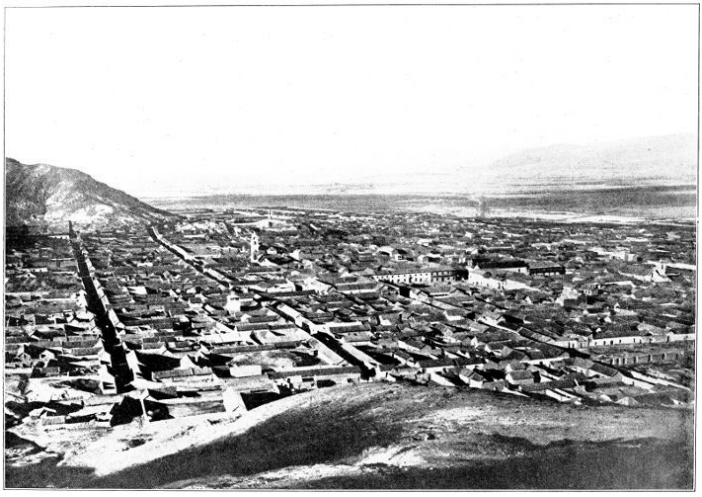
THREE PRINCIPAL MINING ESTABLISHMENTS OF COROCORO: CHILD, CARERAS, AND MALACATE.

The mining laws which govern the Cerro de Potosí have frequently required revision. They are, in some respects, distinct from those governing the acquisition of new mines. A great deal of difficulty has been encountered in the past because of the impossibility of marking absolute limits to the mining properties of Potosí. Formerly, the owner who could employ the largest body of workmen and extend his mines most rapidly could swallow up the lesser properties. For instance, if while working a vein the owner strikes through the wall which separates his claim from a neighboring mine he becomes the possessor of the latter. This law has necessitated the keeping of a guard at all points where such an invasion might be feared, and it has frequently proved a source of dissatisfaction. The government has considered various plans for the solution of the problem, and the law has been amended in notable features, but as the Cerro seems to be a great mass of metal it presents unique

features for legislation. In some respects the mining laws of Bolivia necessarily differ from those of other countries, the conditions being distinct, but the law-makers are thoroughly conversant with the requirements of the mining districts and the question is studied carefully from every standpoint. From long experience in dealing with the problems that are peculiar to a mining country, the Bolivian people have become informed on all that relates to mining laws and their interpretation, and improvements are constantly being made to advance the progress of this important industry.



MINING DISTRICT OF QUIMSACRUZ, NEAR ORURO.



CITY OF ORURO.

CHAPTER XXIII

ORURO AND ITS PROSPEROUS MINES

During the colonial period Oruro was the second great mining centre of Alto Peru, ranking next to Potosí in the wealth of its mines and the luxury and extravagance of its inhabitants. The *fiestas*, pageants, and tourneys of the Real Villa de San Felipe de Austria frequently rivalled in splendor those of the Villa Imperial itself, and the population increased so rapidly in consequence of a continuous development of mineral wealth that, from a hundred inhabitants at the time of its foundation in 1604, the city grew to number seventy-six thousand residents in 1678.



COAT OF ARMS OF ORURO.

The earliest history regarding Oruro is found in pre-Columbian records which state that several Incas visited this locality, and that it was an important centre of population in the province of Collasuyo. The great Pachacutec, who is generally considered the most noted of the Peruvian emperors after Manco-Ccapac, made Oruro his place of residence for some months while conducting expeditions to various sections of the Aymará province. The Spaniards passed very close to this settlement when they first invaded Collasuyo and founded the city of Paria, three or four leagues distant, but it was not until 1595 that its existence was discovered by the conquerors, when a curate named Don Francisco de Medrano, who had been told by the Indians of the mineral wealth of this neighborhood, found his way to the little pueblo of Oruro, or Uru-uru, meaning "whence comes the light," and established here his authority as its first *alcalde*. As previously stated, the city was not officially founded until some years later, when, according to the interesting old document which is still preserved in the archives of the city, the ceremony was performed under the authority of Don Manuel Castro y Padilla, who represented His Catholic Majesty King Philip III. The occasion was one of great importance to the new colony, and the official services were marked by extreme formality, beginning with the celebration of mass and the unfurling of the royal standard, while a choir of priests sang the hymn of *Veni Sancte Spiritus*, and the site of the new municipality was blessed with solemn consecration. The standard was thrice raised during the naming of the city: "The very noble and loyal city of San Felipe de Austria, for the King Don Philip our sovereign and for his successors in the Crown of Castile and Leon and Peru, whom may God keep for

many years." As was the custom upon such occasions, a gallows was immediately set up in token of the royal possession. Oruro sustained well the dignity of a royal city, christened with imposing rites, and in the social and political events of the colonial period took a conspicuous part, the citizens being especially renowned for their hospitality, which was lavishly shown upon the noted occasions when high political and church authorities from Spain visited this prominent centre of colonial wealth.

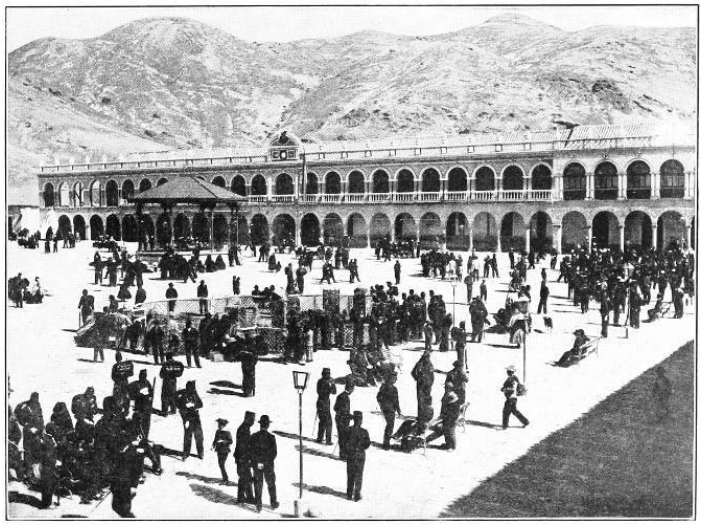
Not only did Oruro count among the richest and most important cities of the viceroyalty of Peru, but it early became noted for the independent character of its citizens, who were among the first to raise the standard of revolution against the tyranny of Spanish rule, and to whose valiant and loyal efforts some of the most noted victories of the Independence were due. Since the inauguration of the republic the city has twice been honored by a supreme decree of eulogy, the first qualifying it as "heroic and intrepid, deserving the national admiration," and the second, as "first city savior of the institutions." Congress has held sessions here upon several occasions, and, in recent years especially, the city has been constantly advancing in commercial as well as in political importance.

Although Oruro has a severe climate, due to its situation on the high plateau, at an altitude of about twelve thousand five hundred feet above sea level, exposed to strong southwest winds, which in July, August, and September are sometimes veritable hurricanes; it is healthful, and those who live there, foreigners as well as natives, find it agreeable, except during the worst season. There are many foreign

residents in Oruro, English, German, French, and North American, who have established very comfortable homes and have organized several clubs. The chief activity of the town centres in the principal plaza and in the streets branching from it in all directions. Owing to the great altitude and the exposure of the city to cold winds, vegetation has not shown any great development in this district, and the city itself presents a rather dull aspect without the adornment of trees and shrubs. But the plaza is well paved and makes a pleasant promenade, and during the favorable season band concerts are frequently held here. Some of the more important buildings face the plaza, such as the University, the Government House, and others, though there are large and well-built edifices on all the principal streets. The Spanish style of architecture prevails, and houses are generally of one or two story construction. To the North American the aspect of long rows of buildings of one or more stories in height is particularly foreign, and at first sight disappointing, as it seems to indicate lack of enterprise or of prosperity. But a visit to one of these modest-looking houses is often a surprising revelation, as they make up in surface space what they lack in height, and sometimes cover a remarkably large area, with their *patios* and corridors. The churches, hospitals, and schools are commodious buildings, and the city has a theatre, a mineralogical museum, and a public library.

The rapid increase of production in the mines of the department of Oruro has contributed to make its capital an important industrial centre; and as the new system of railways provides for several branches from this point to the eastern and southern cities of the republic, its growing fame as a rich entrepôt for the valuable mineral products of neighboring

departments will make it still better known as one of the great mining centres of the world. The present population of the city is about eighteen thousand inhabitants, though it is increasing annually since the exploitation of tin has attracted many people to this department and to its chief city.



MAIN PLAZA, ORURO.

The department of Oruro covers fifty thousand square kilomètres, and is divided into four provinces, Cercado, Carangas, Poopo, and Abaroa, each of them rich in minerals and renowned for their splendid contributions to the royal treasury during colonial times. At one time five thousand mines were in operation in this department alone, and it is recorded that during the three years preceding the Independence its mining taxes to the Crown amounted to forty million dollars. The Socavón de la Virgen, San José, Huanuni, Negro Pabellón, Morococala, and Antequera, which now chiefly represent rich mines of tin, were, centuries ago, the sites of important silver mines, the tin being held of

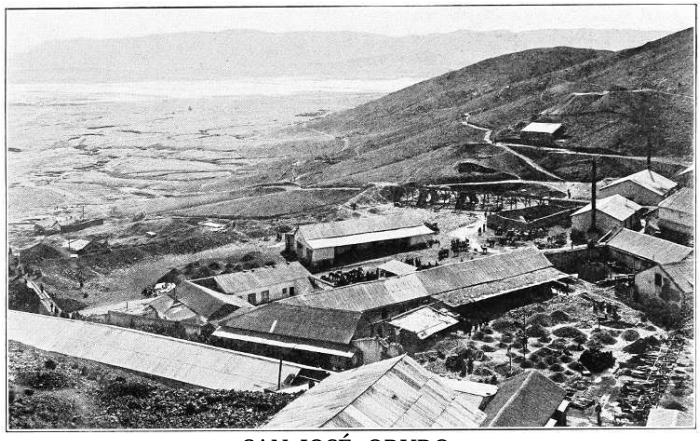
such little value that it was rarely extracted. The Socavón de la Virgen is situated close to the city of Oruro, at the foot of the neighboring *cerro*, and it is still rich in silver as well as in tin. It has the distinction of being one of the oldest mines in Bolivia, having been the first exploited by the curate Don Francisco de Medrano, when he discovered and settled in the Aymará pueblo of the Serrania Uru-Uru, at the foot of the Cerro Pie de Gallo, or cock's foot. The Compañía Minera de Oruro now owns this mine, which is provided with modern machinery, the establishment for the treatment of its ores being situated at Machacamarca, where both silver and tin are extracted by the amalgamation and lixiviation processes.

The San José mine is situated two miles from the city of Oruro, in a sheltered slope of the *serrania*, where a very busy little town has grown up to mark the site occupied four hundred years ago by an Indian settlement. The town of San José is a typical mining pueblo, containing about two thousand inhabitants, and on feast days it is a scene of great revelry. Like all towns of the plateau, it has scanty vegetation, and the people supply all the brightness there is in the landscape. Photography is inadequate to give a correct picture of these gorgeous spectacles, which depend so much on the "color scheme" for their effectiveness. The town of San José is lighted by electricity and has several modern improvements. This mine has always produced silver, and is still worked on a small scale for that metal, though the mining of tin is usurping the silver industry here as elsewhere. Modern machinery is used in the mine, which has twin vertical shafts of nine hundred and seventy feet in depth, that are worked from the surface by a steam engine of two cylinders. The

principal square is situated in the centre of the working region of the mine, and is one thousand feet deep. It is served by a Robey engine of forty horse power. The *socavón*, or entering passage, which is three hundred feet long, with walls and roof of hewn stone, is without a rival of its kind in South America. The equipment for this mine is said to have cost one hundred and fifty thousand bolivianos. Machinery for the treatment of tin ores has been set up in the *ingenios*, and in 1902 the new Wetherill machine was adopted for the electro-magnetic treatment of ores. The mine yields about fifty-five thousand dollars monthly in silver and tin, the ores being shipped over the private railway of the owners to the *ingenio*, where the silver ore is treated by lixiviation, and the tin ore by concentration and smelting. About one thousand workmen are employed in the San José mine, those above ground working the customary ten hours a day, and those inside the mine eight hours a day. The mine is provided with water brought in pipes from a stream twelve miles away. The water taken out of the mine is deposited in tanks to be used in the concentration of the tin ores.

The mines of Antequera, as well as that of San José, are still worked for silver, though the principal attention is given to tin mining. Antequera was famous during the colonial period for rich lodes of silver, and they have yielded millions of dollars of this precious metal under the republic, though now they are exploited chiefly for tin. Several large companies are engaged in developing the mines, most of which are fitted up with modern improvements, the *ingenios* being equipped with the best machinery for the elaboration of the ores. All the Antequera mines are located in the vicinity of Poopo, on the Antofagasta and Oruro Railway, where

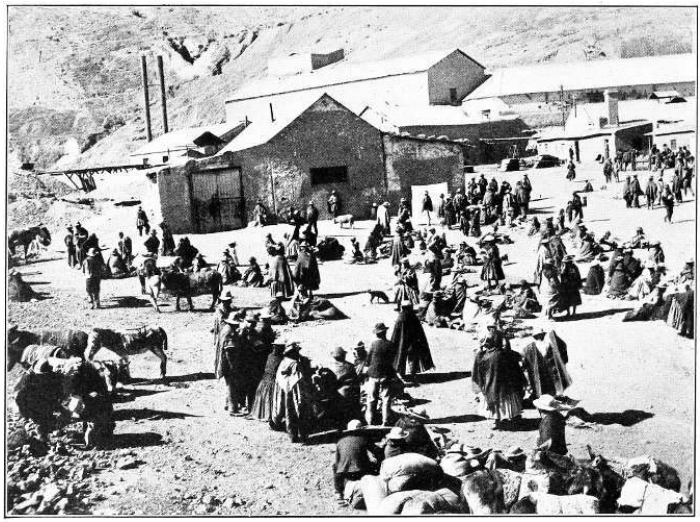
there are several large *ingenios*. Poopo is a thriving little town of three thousand inhabitants, with considerable commercial movement, being the nearest railroad centre for a large territory. The extent and importance of the mining industry in this section is illustrated by the fact that one company is under contract to deliver two thousand quintals, about two hundred thousand pounds, of metal daily to the railroad, to be carried to the *ingenio* of Bella Vista, in consideration of which the railway has extended its line to this establishment, passing through Antequera.



SAN JOSÉ, ORURO.

Huanuni is said to contain the richest tin mines in the department of Oruro. It is situated fifteen miles from the station of Machacamarca, on the Antofagasta and Oruro Railway, and can be reached by diligence, as there is a good coach road. The beautiful Cerro of Pozocani, in which the mines of Huanuni are located, is conical in form, not unlike the noble Potosí, and rises to a height of ten thousand feet above the neighboring *quebrada*. It is crossed by innumerable lodes and veins, which have

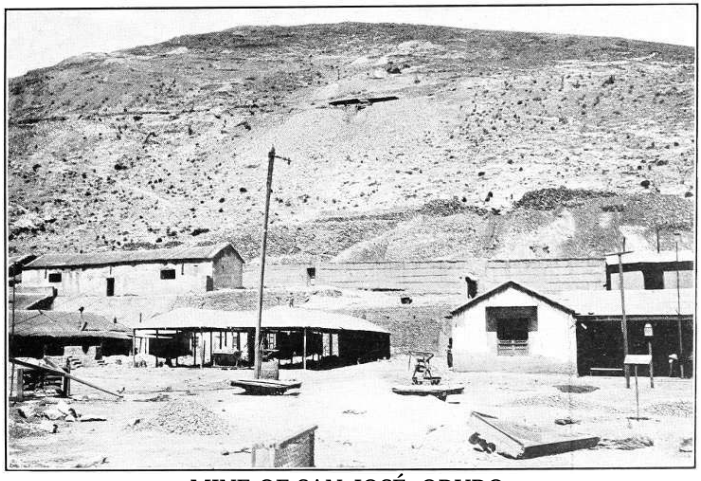
been worked on a large scale and are still yielding enormous riches. The Cataricagua vein, now under exploitation, produced one thousand one hundred and ninety-two tons of bar tin, of two thousand two hundred and forty pounds per ton, in 1905, the value of bar tin being about one hundred pounds sterling per ton, though the market price varies, sometimes reaching one hundred and fifty pounds sterling per ton. The Cataricagua vein varies in width from two to eight feet, and the quality of tin is uniformly good, selected ore containing fifty per cent oxide, while the poorest quality yields twenty per cent. The washings which remain after the ores have been treated are put through a second process, and are found to contain about five per cent oxides. In some instances, selected ore yields as much as sixty-five per cent tin, without concentration, and the washings yield fifteen per cent. The company which is operating this mine has ten crushers and several automatic strainers and rotatory tables for the concentration of the ores by the Cornish system.



MINERS' HOLIDAY AT SAN JOSÉ, ORURO.

The treatment of nearly all tin ores in Bolivia is limited to grinding and concentration, the product being exported in the form of sand *barrilla*, containing an average of sixty-four per cent of metallic tin, or, as in the case of some of the Potosí mines previously mentioned, in the form of bars. The mines of Negro Pabellón, Morococala, and Vilacollo form a group about ten miles north of Huanuni, in the vicinity of Paria. Negro Pabellón is especially noted for the superior quality of its tin and for the facility with which the ores are treated. The principal lode is about three feet in width, and is crossed by several smaller veins, rich pockets of the valuable metal being found at the various points of intersection. The *barrillas* obtained from the concentration of these ores contain more than seventy per cent tin. In the Morococala mine, the ores yield a good grade of tin, the principal lode measuring in some places from twelve to fifteen feet in width, and containing very rich oxides. Vilacollo is situated a short distance from Morococala, in a *cerro* of the same name. It was formerly a rich silver mine, and has produced great quantities of both silver and tin. Though the lodes contain continuous veins of hard tin ore of different widths up to two feet, and, owing to the extreme hardness, difficulties are encountered in extracting this metal, yet, on the other hand, veins are met with which contain kidneys and grains interposed, and these are worked with profit, while the tin pyrites are treated for the extraction of the metal by first being calcined and then crushed and put through the concentration process. About ten miles south of Huanuni, the tin mines of Challa-Apacheta are notable for the great width of the principal lode, which measures from

twenty-five to thirty feet in places, though the ore is not so rich as in thinner veins, owing to the mixture of gravel and clay.



MINE OF SAN JOSÉ, ORURO.

Berenguela, which is situated about fifty miles east of Oruro on the heights to the south of the Quebrada de Arque, is said by some authorities to possess a quality of tin not excelled by any other mines in Bolivia. Although it belongs to the province of Cochabamba, all the metal is exported through Oruro, the mines being located about midway between the two departmental capitals. The Spaniards worked the mines for silver, but it is only within a few years that its rich tin mines have been exploited to any extent, the silver veins of this Cerro being distinct from those which contain tin in abundance. The hydraulic machinery used in operating the mines is established about three-quarters of a mile away where an abundant water supply is obtained. There is a town called Berenguela in the province of Pacajes, in the department of La Paz, near the border of Oruro, where alabaster is

found, and these places are frequently confounded with each other.

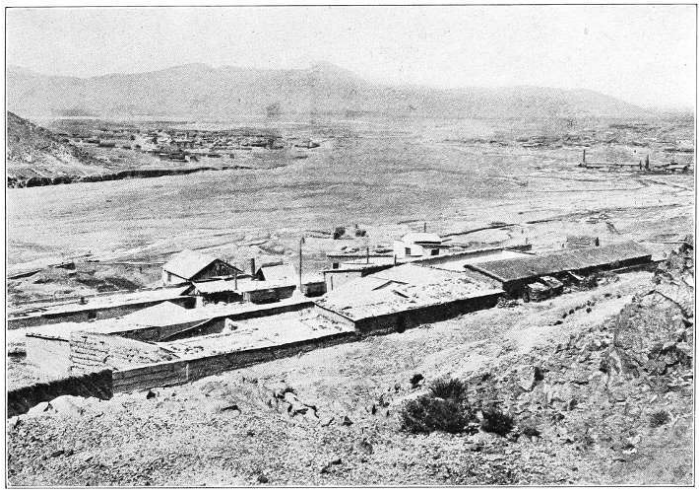
Every province of the department of Oruro is rich in mineral products. The Cercado, of which the city of Oruro is the capital, is particularly famous as the district in which the rich tin mines of Huanuni are located, though the adjoining province of Poopo also claims distinction for the wealth it represents in the Antequera and other mines. Not only silver and tin, but many other valuable minerals are found in large quantities in this department. Iron, lead, manganese, bismuth, and antimony have been discovered in the provinces of Cercado and Poopo, awaiting only the necessary capital for their exploitation on a large scale. Antimony is exported in ores containing from fifty per cent to sixty-four per cent of the metal. The province of Abaroa, named in honor of one of Bolivia's heroes in the War of the Pacific, covers a territory rich in minerals, of which Challapata is the thriving capital. There are two towns called Challapata, within a mile of each other, the old city being the more picturesque, though of less importance commercially. It is noted for its beautiful old church, which was erected during the colonial period, and which is frequently visited by travellers because of the rich ornaments in silver that it contains. The modern town of Challapata is of recent existence, having been founded only in 1893, as a station on the line of the recently constructed Antofagasta and Oruro Railway. It is a town of about two thousand five hundred inhabitants, many of them foreigners, who are engaged in mining enterprises. The second city in the department in size, it is important as a railroad town and the terminus of the coach roads from Potosí and Sucre. Among other towns of this department, the historic

Salinas de Garcí-Mendoza is deserving of special mention, as it was once the centre of rich silver mines, which yielded great fortunes during the colonial period. It is a small town of less than two thousand inhabitants, but preserves many social features of its more prosperous past, and its people are noted for their hospitality.

The province of Carangas is rich in minerals, and has other industries which have been developed on a small scale. The *serrania* of Carangas was once the centre of the silver-mining industry in this part of the plateau, but owing to the inundation of the mines, and lack of proper machinery with which to put them again in working order, they remained abandoned until purchased by a company recently established, which, it is said, possesses sufficient capital to develop their full productiveness. Under the viceroyalty the town of Carangas was rich and prosperous and had its grand *fiestas* as did the other "silver cities" of Alto Peru; in its deserted streets are still to be seen vestiges of the opulence of former days, arches, carved doorways, and churches. The province has a small population now, less than twenty thousand people altogether, the greater number being Indians, who are engaged in tending flocks of sheep, goats, and alpacas, or in hunting the vicuña and the chinchilla. Vegetation is scanty, though the Indian raises potatoes, quinoa, and barley sufficient for his own use.

In the southwestern district of the department of Oruro, in the province of Carangas, are found large deposits of borax, those of Chilcaya covering an area of about thirty thousand acres. The borax of Chilcaya is considered equal to the best produced anywhere in the world. It is exported through the port of Arica, a

little more than a hundred miles distant. The saline deposits found in the department of Oruro, especially in the region of Chilcaya and Coipasa, are said to mark the southern limit of the great lake which scientists claim once covered the plateau for an area of over forty thousand square miles, and constituted the chief reservoir of the Amazon. The lake Chilcaya is entirely within the limits of this department, Coipasa marking the boundary between Oruro and Potosí. The boracic *capa*, or layer, which is found on this lake is a foot thick, more or less, of a very high grade, and the production per acre is estimated at one thousand five hundred tons. Though Chilcaya is surrounded by *cerros*, the climate is cold and windy, and the aspect is bleak and dreary in the extreme, as the very nature of the soil in this region makes it impossible for anything, even *puna* grass, to flourish.



SILVER AND TIN SMELTING WORKS, POOPO.

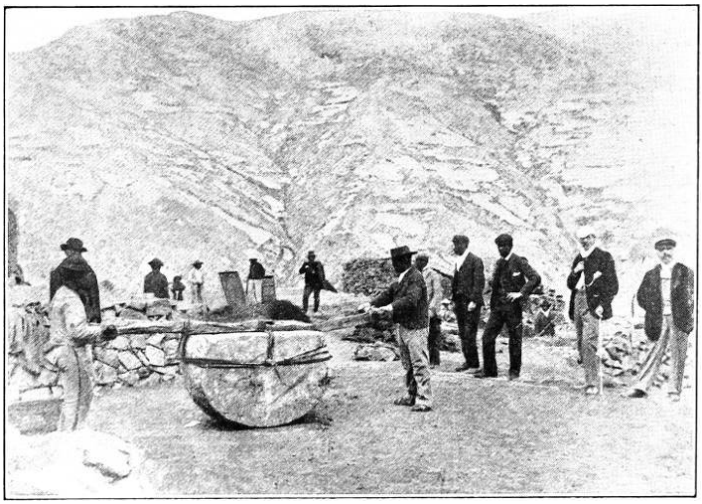
No city in Bolivia looks out upon a more favorable prospect than Oruro, which is entering on a new era of prosperity, signalized by the inauguration of the railway system, which is to branch out from this

point in all directions, and by the not less interesting ceremonies which a few months ago marked the establishment of new educational institutions of the greatest importance.

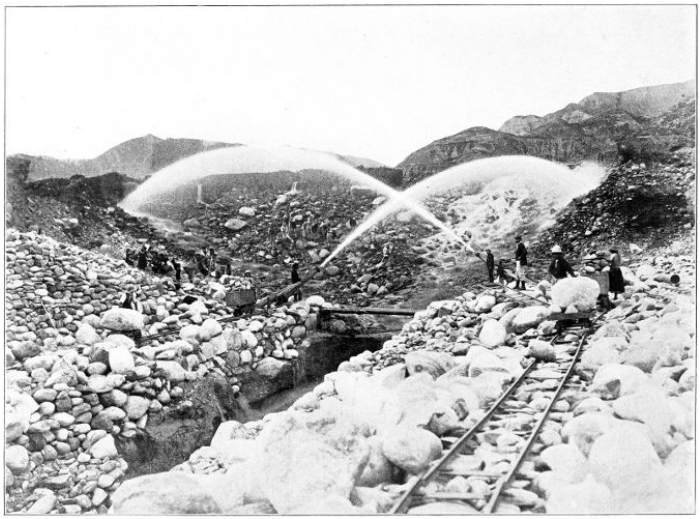
The citizens of Oruro, foreign as well as Bolivian, are enthusiastic in their efforts to promote the interests of the municipality, and the favorable attitude of the Bolivians toward foreign residents is exemplified by the fact that a foreigner, Mr. John B. Minchin, is president of the Municipal Council. Mr. Minchin has lived many years in Oruro, and is firmly convinced of the bright promise of the future already illuminating his adopted country. He has made a careful study of the country under various aspects, and his authority on many subjects, particularly mining, is accepted as the best known. Under his administration, the city of Oruro is undergoing many important improvements. Another foreigner, who has lived in Oruro so many years that he is known throughout the department as “Don Andrés,” is Mr. Andrew Penny, who has contributed a great deal toward the development of the mining industry in this department. He is identified with the success of the San José, Huanuni, and other mines, and is highly esteemed by all who know him for his sterling character and kindness of heart.

The chief authority in the department is the prefect, to whose initiative is due the progress of the department in general. Dr. Victor Sanjinés, the present prefect, who succeeded Señor Dr. Andrés Muñoz a few months ago, is a distinguished leader in the politics of his country, and has given proofs of exceptional administrative ability in various official posts. Under his direction, the roads and other public works are receiving special attention, and the city, as

well as the department, is benefiting by many improvements in the condition of the highways. With the conclusion of the new railway to La Paz, Oruro will be within a few hours' distance of that city, and when the line to Arica is put in operation it will be possible to leave Oruro at night and arrive at the seaport next morning. Oruro will no longer be only the terminus of a railway, but the centre from which trains will run in many directions.



BERENGUELA TIN MINES.

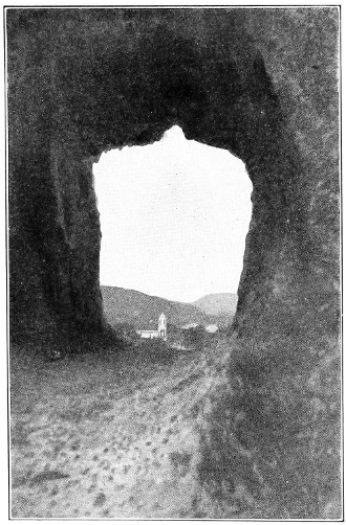


GOLD WASHING AT CHUQUIAGUILLO, NEAR LA PAZ.

CHAPTER XXIV

GOLD MINING IN BOLIVIA—TUPIZA AND ITS MINES—BISMUTH

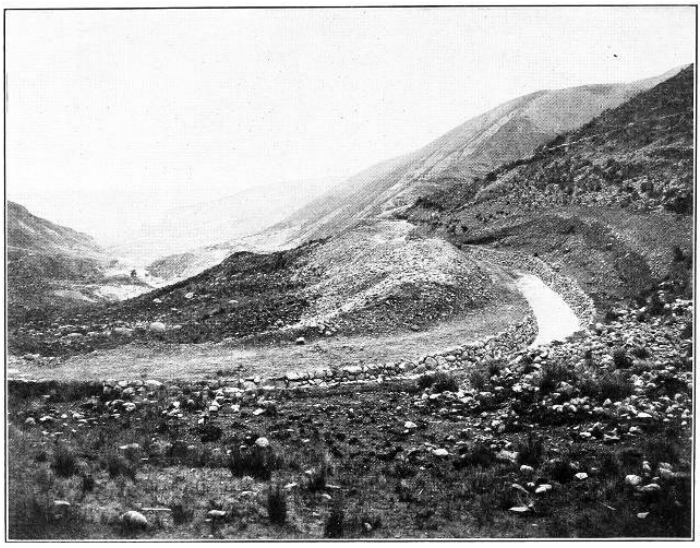
Gold mining in Bolivia has not attracted so much attention in recent years as its importance merits, though there was a time when the fame of this country as a gold producer nearly eclipsed the universal renown of its vast wealth of silver. In the sixteenth and seventeenth centuries, which marked only the beginning of their development, the mines of Alto Peru yielded in gold, according to the authority of Humboldt, about two billion dollars, and in the eighteenth century the mine of Chuquiaguillo alone produced more than one hundred and twenty-five million dollars in gold. It is a remarkable fact that this mine has not once failed to yield large quantities of gold annually, ever since its discovery.



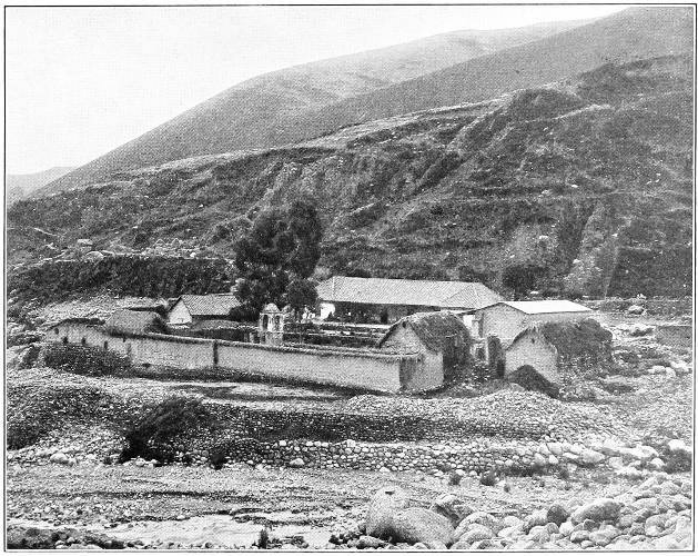
DISTANT GLIMPSE OF TUPIZA, THROUGH A TUNNEL.

The history of the Chuquiaguillo mine is as old as that of the Incas, who received tribute from their Collasuyo subjects in the gold nuggets of this wonderful stream. Like the Chuquiapu, of which it is a small tributary, the Chuquiaguillo received its name from the Indians, in whose language the word means “heir of gold.” The mine is situated in the beautiful valley of Poto-Poto, about a league distant from La Paz, where the Spaniards found the Indians engaged in washing gold at the time of the invasion. Many thousands of Indians worked at the task of gathering gold for the Inca, and the settlement in which they lived was the Chuquiapu on the site of which the Spaniards founded the present city of La Paz.

The conqueror himself, Don Francisco Pizarro, was the first *dueño*, or owner, of the mine of Chuquiaguillo after the fall of the Inca empire. History does not record the amount taken out of the mine while under the exploitation of Pizarro’s agents; but during the colonial period huge nuggets were frequently found, one of these treasures, which was sent to the Museum of Madrid in 1718, weighing forty-seven pounds and eight ounces. The extraordinary feature of this mine is that it appears inexhaustible, great nuggets, or *pepitas*, being continually found. After the Spaniards were expelled from the country, Chuquiaguillo passed into the hands of various *dueños*, all of whom were made rich by its gold. One of these proprietors found a nugget of twenty-two pounds in weight.



RICH GOLD MINING REGION OF CHUQUIAGUILLO, NEAR LA PAZ.



ADMINISTRATION HOUSE, CHUQUIAGUILLO MINES, NEAR LA PAZ.

In 1901 the Chuquiaguillo valley, with its rich

gold mine, became the property of a German company; and under the able administration of the present director, Mr. Joseph Antonio Sedelmayr, the production has been increased greatly beyond what it was a few years ago. The latest improvements in machinery and other working apparatus have been made, the modern installations used in California placer mines being adopted, with some monitors which give the very best results. The earth is very rich in metal, a cubic mètre yielding thirty-five cents gold. The quantity of gravel appears inexhaustible, as the *cerros* are immense. Water is brought from the neighboring snow mountains, and there is sufficient incline to the valley to carry off the tailings. With other machinery which it is the purpose of the company to add to that already in use, the output of Chuquiaguillo may be enormously increased. So recently as March 22, 1905, a gold and quartz nugget weighing fifty-two ounces, of which forty-five ounces were pure gold, was taken from the mine, this handsome specimen being now in the possession of Messrs. Speyer and Company, of New York. The annual production of the mine since 1900 has been about an average of sixty kilogrammes, though the increase has been notable since 1902. The value of the gold taken out amounts to nearly one hundred thousand bolivianos annually. The *cerros* are so rich in metal, that the gravel which is washed down from their sides yields thirty-five cents worth of gold per cubic mètre, and nuggets as large as almonds are not rare. The process of bringing the gold-bearing gravel down to the river is by means of a hose which ejects a powerful stream that when turned on the *cerro* dislodges the earth, bringing the rich pebbles down to the base. In a beautiful locality, overlooking the valley, the administration house of the company is

situated, and here the director receives his guests, entertaining them with the most charming hospitality. No *paseo* is more popular than a day's outing at Chuquiaguillo, which is reached after a short horseback ride from La Paz through one of the prettiest of valleys, presenting many picturesque scenes along the route, and ending at the administration mansion. Every foreigner who visits La Paz and enjoys the honor of being a guest of the courtly *dueño* of Chuquiaguillo remembers it as a distinguished occasion.

There are other rich placer gold mines besides Chuquiaguillo in the department of La Paz which have yielded enormous treasure. As stated elsewhere, one of the most celebrated gold-bearing regions of Bolivia is in the province of Larecaja, in the neighborhood of Sorata, where the river Tipuani, which flows down from the snow-covered peak, contains large quantities of the precious metal. The gravel deposits in this river are so great that at a depth of one hundred feet no rock bottom is found, the production of gold increasing with the depth of the gravel. Tipuani gold is from twenty-two to twenty-three and one-half carats fine, and so abundant that the owners of the richest mine of this region, Señores Villamil, obtained during the fifty years from 1818 to 1868 one hundred and fifty-one thousand ounces of gold. Much of this gold comes in flat grains of the size of a melon seed, and it is always of high standard. Not only from the heights of the mountain Sorata, or Illampu, but from the other *cerros* of the chain which joins it to Illimani further south, innumerable streams flow into the valleys of the Yungas of La Paz which carry gold in the gravel that is found in their currents. Cajones, in the Yungas, is one of the richest gold streams. It is a

singular fact that while quartz lodes have been discovered in different places about the headwaters of the ravines through which the gold-bearing rivers flow, they do not appear to correspond at all in richness to the deposits lower down. The rich placer mines of Yani and Tacacoma are in the same province as those of Tipuani.

In the province of Caupolican, the river Suches is noted for the abundance and quality of gold found in its sand and gravel, and this district presents the advantage of being within convenient distance of the shipping ports, as the town of Suches, the chief centre of the mining in this river, is situated only forty miles from the port of Lake Titicaca, and two hundred miles from La Paz. A great many rich placer mines have remained unexploited because of their inaccessibility. All around La Paz gold is continually being discovered, nearly every river having some gold-bearing gravel in its course. The Cerro Illimani contains gold in abundance, and it is related that in the year 1681, a lightning stroke detached a huge rock from the side of the mountain which was found to be enormously rich in the precious metal. All the streams that flow from Illimani contain gold, such as the Palca, Calacoto, Chungamayo, and others. The gold mines of Vila-haque, near La Paz, were famous in the times of the Incas, and are worked to-day.

Gold has been taken from the streams of Loayza province ever since colonial times, and the gold district of Araca, which lies at the foot of the Tres Cruces Range, is said by mining engineers to be one of the richest in Bolivia, lack of capital having prevented its full development in recent years. Under Spanish rule the celebrated gold mine of San Francisco, which belonged to a fabulously rich

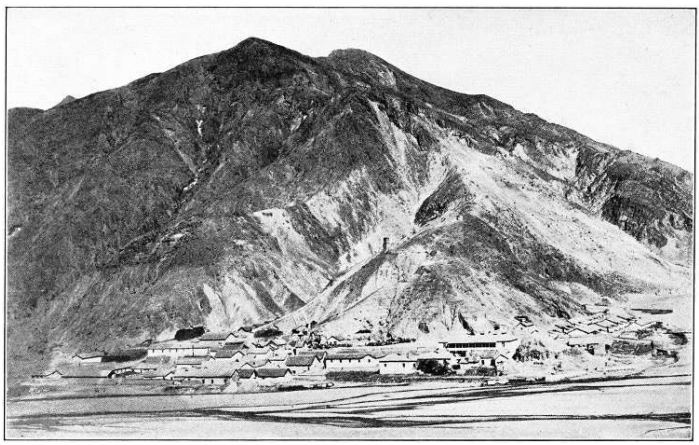
Spaniard, named Don Diego de Baena, brought an income of two million dollars gold, which the chronicle says the worthy miner spent to build the magnificent church of San Francisco in La Paz and the Cathedral in Oruro. He suspended the working of the San Francisco mine because of inundations. A mining expert, reporting on this district, says: “Many millions of dollars have been taken out of the gold mines of Araca, and much more could be obtained if capital were forthcoming for their exploitation.” The quartz vein of the Araca mines is very wide, the standard varying between five and twelve grains per ton of two thousand two hundred and forty pounds when treated by amalgamation, which, by the way, is an unsatisfactory method, as about thirty per cent of the gold is lost owing to the extreme fineness of the gold particles. A difficulty encountered in the exploitation of many of these mines is that of securing modern machinery for the treatment of the gold so that every unnecessary waste may be avoided. The Araca district has not been fully surveyed, though mining authorities say that what is known as the Rosario belt contains a million cubic mètres of gold quartz, and it is estimated that more than half a million tons could be worked with rich results. In Inquisivi, also, there are gold mines of great promise.



MOUNTAIN OF CHOROLQUE, SITE OF THE HIGHEST TIN AND BISMUTH MINES IN THE WORLD.

The department of Cochabamba, which is rich in products of every description, can boast of some of the most valuable gold mines of Bolivia. Choquecamata, situated about seventy-five miles from the capital city of the department in the *serrania* of Tetillas, is the centre of an extensive mining region. The central part of the *serrania* consists of granite and quartz, the Choquecamata River containing gold-bearing gravel from the point of its junction with the Potrero, at Encañada, over a distance of six miles down its course. It is an excellent mining region, the conditions being favorable for its development on a large scale by the hydraulic system. At their confluence the two rivers have made a new channel which cuts across the former channel of the Choquecamata, leaving a wide dry space, rich in gold-bearing gravel. It was here the mines were first discovered and worked by the Spaniards in 1740, and from this marvellously rich deposit, covering little more than half a league, which was called the Angostura, meaning “narrows,”

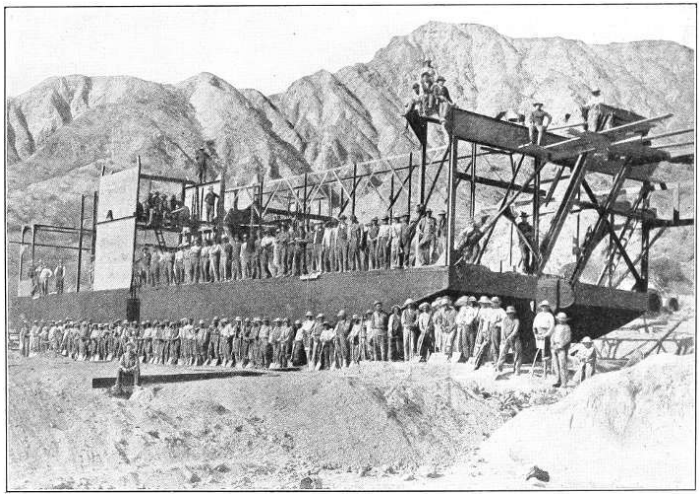
gold was taken out to the value of more than forty million dollars. It is located at an altitude of about twelve thousand feet above sea level in one of the many picturesque *quebradas* of the province of Ayopaya, and was apparently known to the primitive inhabitants as a gold-bearing district, the name Choquecamata being Aymará and signifying "breeding place of gold."



QUECHISLA, MINING ESTABLISHMENT OF ARAMAYO, FRANCKE AND COMPANY, NEAR TUPIZA.

Near the site of the old missions which the Jesuits founded during the colonial period in the province of Chiquitos, now forming part of the department of Santa Cruz, rich gold mines were discovered centuries ago. The *serrania* of San Simon yielded handsome returns for the labor of the Indians under the direction of their Spanish masters. Within recent years other valuable mines have been found in this province, which is only partially settled and contains vast stretches of territory, the natural resources of which are practically unknown. The gold mines of Santa Rosa, which lie along the route of the new railway to be built from Santa Cruz to the Beni, were

famous during the past century for their abundance, having yielded two thousand five hundred pounds' weight of gold between the years 1847 and 1877. The few travellers who have journeyed through this region pronounce it one of the richest in the whole of Bolivia, and it possesses the special advantage of having as fine a climate as any country in the world, the four seasons being distinctly marked, though in a moderate degree. Gold is found in the Beni and in the Territorio de Colonias, but it will hardly be developed to any great extent until the transportation facilities in this part of Bolivia are improved. There is plenty of gold in the upper streams of the Acre, Madre de Dios, Orton, and the Beni, as well as in those of the Mamoré and other tributaries of the Guaporé or Iténez.



DREDGE IN CONSTRUCTION AT SAN JUAN DE ORO MINES, TUPIZA.

From central Bolivia southward a gold-producing region extends in a wide strip from Cochabamba to the border of Argentina. Chuquisaca is said to have been at one time a great mining centre, and,

according to the historian Calancha, the name itself signifies “rock of gold.” The Inca’s subjects knew of the existence of gold in all these provinces, and the Spaniards merely followed their guidance in searching for the precious metal. Whenever it was possible, the Indian deceived his new masters and kept secret his knowledge of the locality of these mines. But though many rich *cerros* and gold-bearing streams exist which were never known to the Spaniards, they took possession of hundreds of mines in all parts of the country and worked them with great profit.

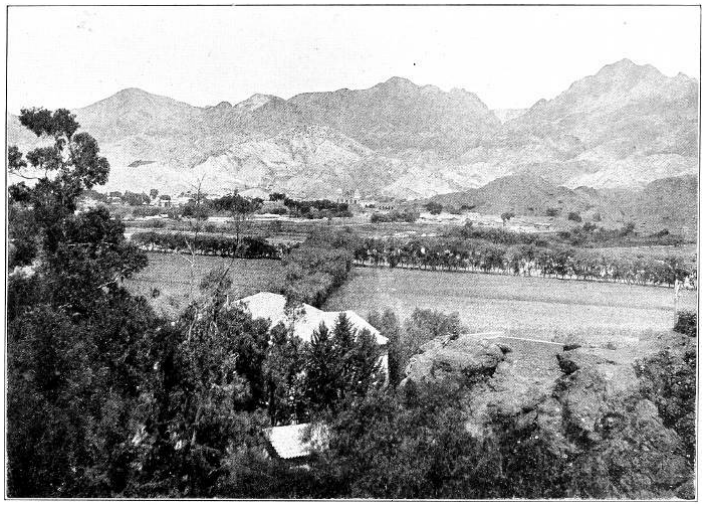
In the department of Potosí, the *cerro* of Poconota contains one of the oldest gold mines in the country. It is situated in the province of North Chichas, on the route from Potosí to Tupiza, and will be on the line of the railroad which is being built from Potosí to the Argentine border. The *cerro* shows evidence of having been worked by the Spaniards on a very large scale and with great success, as there are still vestiges of elaborate and expensive apparatus, which could only have been afforded by enormous returns from the exploitation of the mines. The gold of Poconota shows a standard of ten grammes per hundred pounds. The lode extends for a distance of two thousand seven hundred feet, and is forty inches in width and nearly three hundred feet in depth. It represents about half a million tons of ore, which will produce, at a conservative estimate, several tons of fine gold. In the provinces of Linares, Chayanta, and Lipez gold is found in abundance, the Indians having exploited mines in all the principal *serranias* and streams of these districts. They still wash gold from the streams of Caiza, Yura, and San Juan. In the province of Lipez gold quartz is found in the *cerros* of

Colcha, one of the *socavones* being so rich that the Indians call it *abitans*, which means "storehouse of gold." The Yura River, which flows through the province of Porco to join the Rio Blanco, San Juan, and other tributaries of the Pilcomayo, contains large quantities of auriferous gravel; and in the *cerros* of Yura, a canton of Porco, immense gold veins have been discovered which still await exploitation. In Suipacha, on the border of Argentina, a few miles south of Tupiza, gold is found in a vein forty miles long and seven feet wide, the precious metal being plainly visible in the quartz. Portugalete, midway between Tupiza and the famous Cerro Chorolque, is the centre of a region of gold mines which extend in all directions. All the *quebradas* of this district contain gold, which has always been worked in a primitive way by the Indians, and still provides their chief means of subsistence. The gold-mining district of Santa Catalina extends along the course of the river San Juan from its source in the Cordillera Real as far as the Suipacha mines, which are an extension of the Santa Catalina veins. It includes the quartz and placer mines of Esmoraca, Estarca, Chilco, and other rich valleys, which, like Portugalete, have for centuries been worked by Indians. Foreign enterprise is now being attracted to these rich deposits.

Tupiza is one of the most important mineral centres of Bolivia, all the gold-producing districts of the province of South Chichas, of which Tupiza is the capital, being tributary to it, while it is further famous as the centre of the finest bismuth mines in the world. The various companies engaged in exploiting mines of gold, silver, tin, wolfram, antimony, lead, zinc, and bismuth, which are found in this locality, have their headquarters in the city of Tupiza. Minerals and precious stones, especially

emeralds, are brought here for sale by the Indians, who find them in the various mines of the province. Portugalete, San Vicente, Lipez, Santo Domingo, Chocoma, Esmoraca, San Juan de Oro, Tatasi, and the magnificent Chorolque are among the most important mining centres.

The mine of San Juan de Oro is one of the very few in the province of South Chichas which are being exploited on a large scale and with the use of modern machinery. In 1905 a company was formed in Buenos Aires for the purpose of developing the San Juan de Oro mine to its full capacity; a capital of about half a million dollars in gold was invested in the enterprise, and a powerful dredge was put in the river as one of the initial steps of the work. Several dredges are now in operation, and the returns are most satisfactory, showing an average of fifty cents' worth of gold per cubic mètre. The opinion is generally expressed by experts in mining industries that there is a great future in store for Bolivian gold mines, not only in this province, but throughout the entire country. The universal prediction is that the advent of the railroads will bring new enterprise to the development of abandoned mines and lead to the discovery of hitherto unknown mineral wealth.



PICTURESQUE VIEW OF TUPIZA.

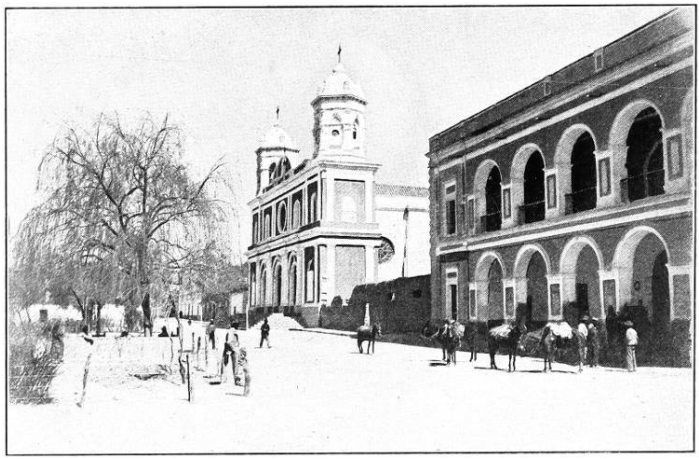
The mining industry of Tupiza owes a great deal to the enterprise of one of Bolivia's leading statesmen, Señor Don Felix Avelino Aramayo, whose name is identified not only with the progress of the city, but of the entire province. Many of the most valuable mines are his property, and it is owing to his great energy and enterprise that they have been made to yield an enormous fortune. Bolivia leads the world in bismuth, and it is chiefly out of Señor Aramayo's mines that the precious mineral is taken. The firm of Aramayo, Francke and Company bought the silver, tin, and bismuth mines of Chorolque in 1889, and in addition to this famous mountain they also control the output of the mines of Tasna, a mountain thirty leagues from the city of Tupiza, which produces bismuth, tin, wolfram, and other minerals, and they have a large establishment for the refinement of ores at Quechisla, twenty-five leagues from Tupiza.

The magnificent *cerro* of Chorolque, which towers

above the clouds and is visible hundreds of miles distant, where it looks like a huge white pyramid looming above the horizon, is the centre of the highest tin and bismuth mines in the world. The mines are worked at an altitude of eighteen thousand feet. The different lodes of tin are of great thickness, and their lower strata contain bismuth in chlorides or sulphides. Bismuth is sometimes met with also in its native state, as in Coribiri, where it is found in nuggets weighing six or seven grammes. The deposits of bismuth in the Chorolque lode are found only on the *cerro* and its slopes. Rich bismuth mines were recently discovered in the province of Inquisivi, and this mineral is found in some quantity wherever there are large deposits of tin. The total production of bismuth in Bolivia averages from four thousand to five thousand metric quintals annually, and its value fluctuates between fourteen and sixteen pounds sterling per metric quintal.

The picturesque little city of Tupiza has a population of about three thousand inhabitants. It is situated about sixty miles north of the Argentine boundary line, in the heart of a beautiful country, diversified by mountain, valley, and stream, and blessed by a climate which in summer is balmy and delightful, and even in winter is not too cold. Along its valleys are many prosperous haciendas and picturesque *fincas*, or country places, where various kinds of fruits and vegetables are grown. Cattle roam over the lower mountain slopes, and every condition is favorable for the future development of this locality as one of the richest in pastoral and agricultural possibilities as well as mineral wealth. Nowhere are valleys more picturesque, the skies bluer, or the fragrance of flowers and shade of trees more attractive to the sight than in this charming

little border city.



PLAZA OF TUPIZA.



THE INDIAN MISSION OF SANTA CRUZ.

CHAPTER XXV

SANTA CRUZ, THE CENTRE OF A RICH AGRICULTURAL DISTRICT



COAT OF ARMS OF SANTA CRUZ.

Santa Cruz de la Sierra is the only Bolivian city of importance which is tropical in climate as well as locality. Although it is situated at about the same distance from the equator as La Paz and Oruro, it bears little resemblance to these cities in natural scenery, because of the great difference in altitude. Too distant from the Cordillera Real to be influenced by its temperature, and lying in the midst of a valley not more than one thousand five hundred feet above

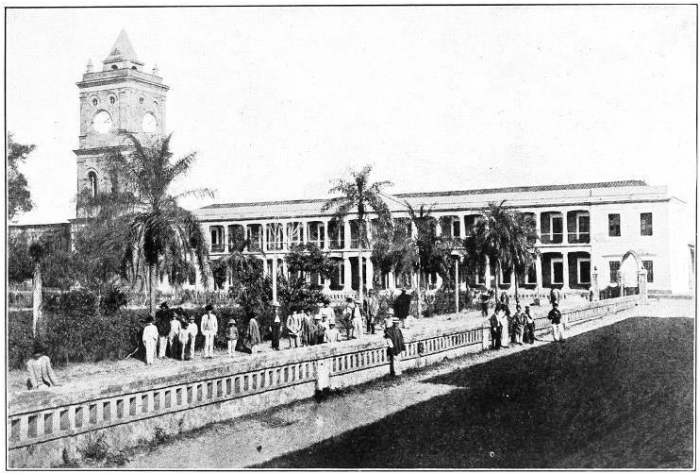
sea level, Santa Cruz is essentially a tropical city, though the heat is never insupportable, as pleasant breezes are constantly blowing from the *serranias* of Valle Grande on the west and those of Chiquitos on the east. It is a typical Spanish city, with spacious plazas, shaded by wide-branching trees and beautified by luxuriant gardens. Its long *calles* are, like those of Spanish cities everywhere, walled on each side by solid-looking houses, and they present very artistic features in their picturesque *miradores* and quaint, barred windows, where a pretty *señorita* may sometimes be seen looking out, as a handsome *caballero* lingers near to pay homage to the charm of her "adorable eyes." For the Cruceña, as a lady of Santa Cruz is called, is generally beautiful, graceful, and of a frank, happy disposition, altogether charming. The city is not more Spanish-looking than its people, who represent the pure Castilian type, and preserve, with few changes, the customs and characteristics of their Iberian ancestors, proud of their descent from the noblest families of Spain. Foreigners who have visited the city of Santa Cruz and its neighboring *estancias*, as the large cattle ranches are called, invariably remark upon the Spanish type of the people, and the very slight evidence of an admixture of races to be seen here. The population of the city is about nineteen thousand, of which two hundred are of foreign origin, belonging to German, Italian, and other nationalities.

The city of Santa Cruz was founded, as elsewhere stated, by Ñuflo de Chavez, soon after the Spanish conquest, and was later removed to its present site and given the name of Santa Cruz de la Sierra. Everyone who is familiar with Bolivian history knows with what courage and success the Cruceños

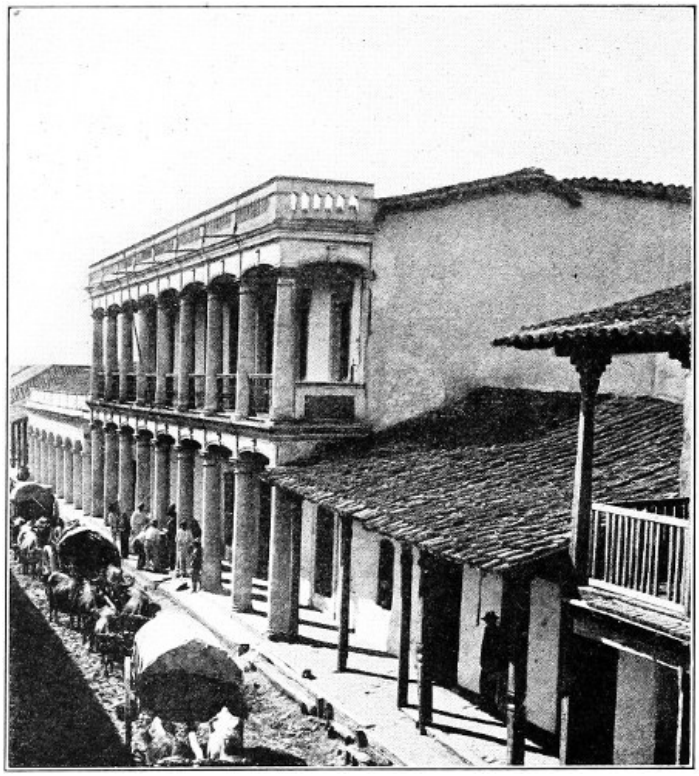
sustained their part in the struggle for independence, and that the famous victory of La Florida, one of the most brilliant of the war, was due to their bravery. The history of the republic bears record to the patriotism and genius of many distinguished Cruceños who have achieved national fame as statesmen, diplomats, jurists, littérateurs, and orators. Don Santiago Vaca-Guzmán, a Cruceño, has written gems of prose and verse, and represented his country abroad as minister plenipotentiary with honor and distinction. Don Manuel Ignacio Salvatierra, one of the most illustrious statesmen Bolivia ever had, was a native of Santa Cruz, and loved the pretty city of La Sierra better than any other, though he was received at all the courts of Europe and welcomed in the intellectual circles of its chief cities; he was a member of the Cabinet in his own country as minister of finance, and was *fiscal general* of the republic. Don Rafael Peña, also a Cruceño, has filled many offices of distinction, and has rendered invaluable services to the government as prefect of Santa Cruz, minister of the Supreme Court of the nation, and *fiscal general*, and he has written books of great merit, especially *La Flora Cruceña*, which is regarded as one of the most important contributions to Bolivian literature. Don Juan Francisco Velarde, Bolivian minister to Washington a few years ago, and several times member of the Cabinet, is a noted journalist and writer. Don Gabriel Réné Moreno, one of the most brilliant writers of South America, and Don Ignacio Terán, the learned director of the University of San Francisco Xavier, are proud to claim Santa Cruz as their native city. These are only a few names selected to show how active the Cruceño is in contributing his share to the national progress.

Santa Cruz de la Sierra is situated in the central part of the department of Santa Cruz, and in a well-watered region, marking the divide which from this point eastward separates the tributaries of the Madeira from those of the Paraguay. Although distant about three hundred and fifty miles from Cochabamba, the nearest large city, Santa Cruz is reached on horseback without difficulty, though sometimes, in the wet season, with delays occasioned by bad roads. The citizens are naturally desirous of seeing the early completion of the new railroad system, which will put them in closer connection not only with other cities, but also with the chief shipping port of the department, Puerto Suarez. But though so remote from the popular highways of travel, the city has many modern conveniences, fine public buildings, and commodious residences. As the seat of a bishopric, it has a cathedral of imposing structure; and the government palace, national college, agricultural school, public library, and hospital occupy well-constructed edifices. Manufacturing establishments are numerous, including saw mills, silk and cotton factories, tanneries, and various small enterprises devoted to the manufacture of *dulces*, or preserved fruits, chocolate, and other confections. Panamá hats, which are woven of *jipijapa* fibre, are also made in this city. All the commerce between Santa Cruz and foreign countries passes through the ports of Villa Bella, Puerto Suarez, and Antofagasta. The city is connected with the other department capitals by telegraph, and several long-distance telephone lines connect it with neighboring towns and with the provincial capitals of the department. Roads lead out of the capital to all the principal cities of the department. In the vicinity of the city are celebrated

mineral springs and thermal baths of the highest medicinal value.



GOVERNMENT PALACE, SANTA CRUZ.

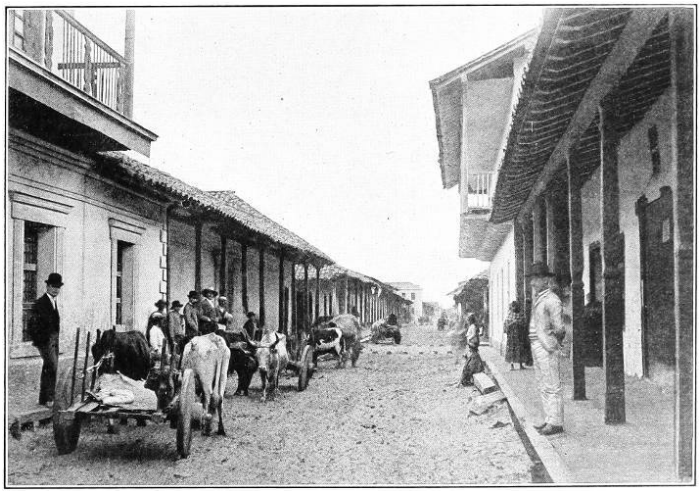


CALLE FLORIDA, SANTA CRUZ.

The department of Santa Cruz comprises one of the most productive regions of South America. It is so favored by climate and an abundance of natural resources that travellers unite in pronouncing it a wonderful land of promise, awaiting only the necessary industrial enterprise and commercial facilities to convert it into the most flourishing and prosperous of agricultural countries. Nature seems to have bestowed unlimited wealth on this territory, in which gold and precious stones are known to abound, forests of rubber trees yield great wealth, all kinds of fruits and cereals grow with little cultivation, and cattle raising is always a profitable

enterprise. The department covers about twenty thousand square leagues. Its western boundary is marked by the headwaters of the Mamoré, which divide it from the department of Cochabamba; on the east it extends to the Paraguay River and to the Rio Verde branch of the Guaporé, by both of which it is separated from Brazil; the department of the Beni extends across its northern boundary, and to the south it adjoins the department of Chuquisaca. The western section is close to the foothills of the Cordillera Real, the provinces of Valle Grande, Cercado, and Sara, which border the department of Cochabamba, being traversed by *serranias* that are rich in minerals and afford unlimited pasturage for cattle on their fertile slopes. In the south are grown peaches, oranges, lemons, figs, bananas, and pineapples, while in the central and northern districts the more tropical dates, *chirimoyas*, and *granadillas* are cultivated. Medicinal trees and plants of great value are found here, the best known being the cinchona, from which quinine is extracted, the coca, the sarsaparilla,—*smilax medica*,—and the jalap. Almost every agricultural product known is cultivated in some section of the department. Wheat, corn, and alfalfa grow in abundance in the hills of the western districts, and in the rolling plains and more level tracts of the central provinces of Velasco and Chiquitos are large plantations of sugar cane, cotton, cacao, cocoa, mandioca, vanilla, tobacco, rice, and coffee. The low lands which border the upper streams of the Paraguay and the Guaporé are rich in rubber trees, an important source of revenue to the department. The growth of all products is luxuriant, corn being harvested three months after planting, sugar cane within eight months, and rice every five or six months. Chiquitos produces rice

without cultivation. An example of the enormous undeveloped wealth of eastern Bolivia is shown in the rice crop alone, which is hardly sufficient to supply the market of a single province of the department. Though rice can be planted at any season of the year, is cultivated with the greatest facility, grows so abundantly that for every bushel sown the harvest is forty bushels, and is of the very best quality, yet millions of pounds of rice are imported every year. A planter has been known to sow a *fanega*, about one and a half bushels, at the beginning of the year, harvest forty fanegas in five months, plant the forty fanegas immediately and gather at the end of the year a harvest of one thousand six hundred fanegas, the year's labor having recompensed him by an increase of one thousand five hundred and fifty-nine fanegas. There are two kinds of Bolivian rice, the white and the pink variety. The soil and climate of Santa Cruz are peculiarly suited to its cultivation, and it will no doubt be one of the principal products of the department in the near future, as the attention of progressive agriculturists has already been attracted to the great possibilities of this industry.



OLD QUARTER OF SANTA CRUZ.

Another product which grows in prolific abundance and of superior quality in Santa Cruz is the sugar cane. This department should be one of the greatest sugar-producing regions in the world, so favorable are the conditions for its cultivation. At present only the most primitive methods are used in the development of this industry, while the expense of transportation is too great to make it as profitable as it should be. When modern machinery is imported to take the place of the antiquated apparatus which has been generally used, the sugar industry will become one of Bolivia's greatest sources of wealth. The influence of the progressive conditions that have been governing the country during the past few years is having a beneficial effect on agricultural as well as other enterprises. The report for 1905 shows a notable increase over the five preceding years in the quantity of sugar exported, which amounts to more than a million pounds annually. Little or none of the Santa Cruz sugar leaves Bolivia, most of it being consumed in this and other departments, excepting

in Chuquisaca and Potosí, which grow their own sugar. The manufacture of alcohol and rum increases every year, the quantity produced by Santa Cruz alone being estimated at three hundred thousand gallons annually. The process of setting out a sugar plantation is described by those who have seen it as the simplest imaginable. First a space is cleared in the *bosque* by cutting down the trees and underbrush; and a few days afterward, when the wood is quite dry, it is set on fire and burned, to leave the land perfectly clean for cultivation. Then the planter, with a wooden stick, digs holes in the ground, about three feet apart, and in each of these he plants a piece of cane, pushing it down into the soil with his hand. This is done in November, and in May the harvesting begins. Such a plantation will continue to yield for four years, each successive harvest producing a sweeter quality of sugar. The cane grows to a height of from fifteen to twenty feet the first year.

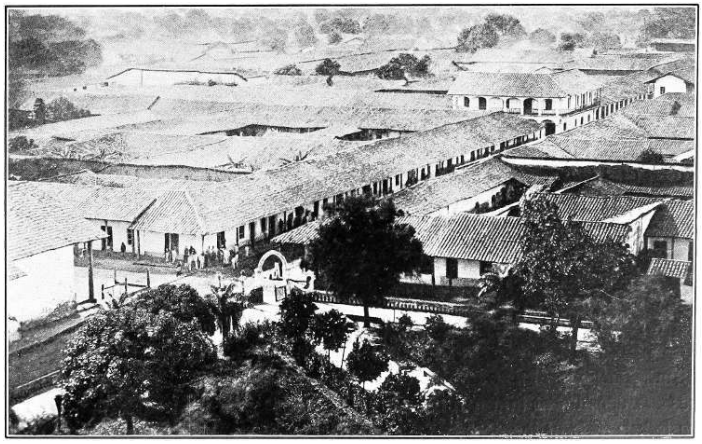


PICTURESQUE PLAZA OF SANTA CRUZ.

Cotton grows with so little cultivation that it

receives hardly any attention, though it will no doubt provide an important industry when improved transportation facilities lead to the general development of agriculture on a larger scale.

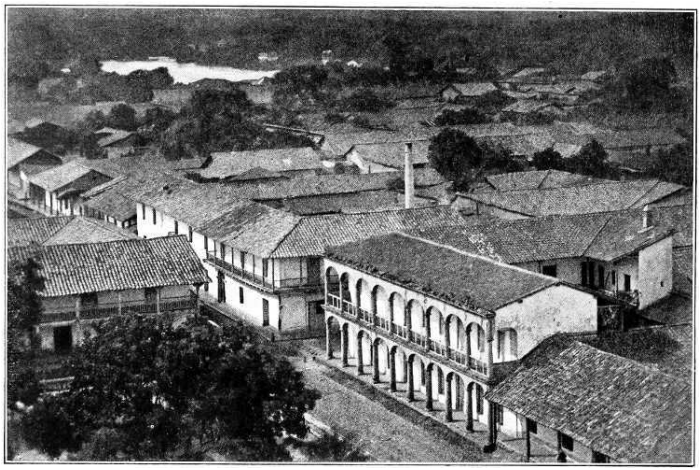
Although the cinchona tree grows in great abundance in the department, this industry is, like nearly every other of eastern Bolivia, still in the infancy of development. There are vast forests of these trees which have not even been thoroughly explored, and the few *quinales*, as the quinine-producing plantations are called, which are exploited by large companies, chiefly belong to foreign syndicates. These *quinales* are usually situated on the slopes of the mountains, at an altitude of from three thousand to seven thousand feet above sea level, and have been raised from seed gathered in the springtime and sprouted in hothouses. The trees grow within five years to a height of eighteen feet, straight and slender in form, the trunk measuring about twenty inches in circumference. After five years' growth it is sufficiently developed to yield bark for the market, a few strips about two inches wide and five feet long being cut from the trunk and laid out to dry before shipment. This is done twice or three times a year, the bark growing anew within a couple of years, when the tree may be stripped again, in other places. Older trees yield bark from their largest branches, as well as from the trunk, and a mature tree will produce on an average about five pounds of bark.



CALLE DEL COMERCIO, SANTA CRUZ.

Petroleum is found in abundance in the department of Santa Cruz, within ten leagues of its capital city, and yet this valuable product remains unexploited, while four bolivianos per gallon are paid for the imported article. In the provinces of Valle Grande and Sara iron and mercury exist in large quantities, gold abounds in the mountains and streams of Chiquitos province, and salt is a product of several lakes of the department. Besides the celebrated mine of Santa Rosa, which is situated in the province of Velasco about two hundred miles north of the city of Santa Cruz de la Sierra, on the border of the San Miguel River, and which, as stated elsewhere, has long been a famous gold-mining centre, there are other rich and promising placer mines in this province and in Chiquitos. Sorotocó, Quebrada Ancha, Clemente, Limas, Pehichi, Brígida, and Naranjos are names well known to Bolivian miners as belonging to districts that have yielded many thousands of pounds of gold within the past half-century. Every explorer who visits Chiquitos returns with wonderful stories of its mineral wealth and the precious stones to be found there. San José,

which lies on theroute of the new railway to be built from Santa Cruz to Puerto Suarez, has been worked only in the most primitive fashion, yet has produced large quantities of gold, and the whole province of Chiquitos gives promise of proving a rich storehouse full of the precious metal when once its mountains and streams are thoroughly explored. Most of the rivers in the department contain gold, and the river system is very extensive, including affluents both of the Amazon and the La Plata waterways.



VIEW OF SANTA CRUZ, SHOWING LAKE IN THE VICINITY.

The western part of Santa Cruz department is watered chiefly by the Rio Grande or Guapay, which after traversing the provinces of Valle Grande and Sara, turns northward to join the Mamoré. This large river is navigable throughout nearly its whole length, and its tributaries, the Piray and the Yapacaní, which flow through the province of Sara, are also navigable for *callapos* and *balsas*. The province of Velasco is watered by the river San Miguel, which rises in Lake Concepcion on the border of Chiquitos province and crosses the department in a northwesterly direction,

joining the Guaporé, after traversing the eastern section of the department of the Beni. It is an important river and receives many tributaries throughout its course, chief among them the Rio Negro. Dense forests of rubber are found along the route of these rivers, as well as in the neighborhood of the Rio Blanco, the Serre or Paragua, and the Rio Verde, all of which rise in Velasco province and, after crossing the Beni, join the Guaporé. The Rio Verde is especially rich in rubber trees, and has the additional importance of marking the source of navigation on this branch of the Madeira system of waterways. The recently established port of Iténez at the junction of the Rio Verde with the Guaporé, on the northeastern boundary of Santa Cruz department, is an important acquisition to the transportation facilities of this region.



CACIQUE AND HIS FAMILY, SANTA CRUZ.

Of the river system which fertilizes the southern provinces of Chiquitos and La Cordillera, the principal affluent is the Otuquis, or Rio Negro, a tributary of the Paraguay, formed by the confluence of the Tucabaca and the San Rafael Rivers. The

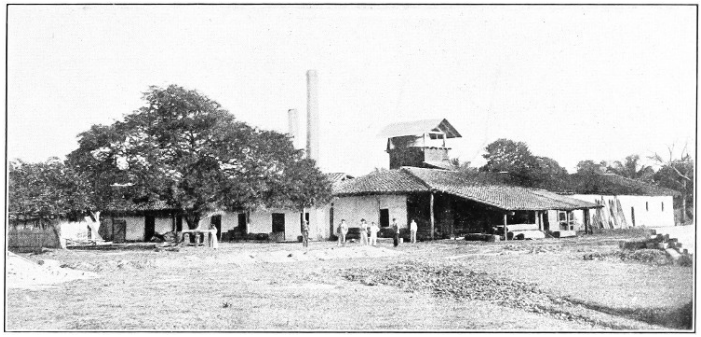
Tucabaca is a small stream which receives its waters from the periodical torrents that sweep down from the *serranias* of Santiago and Sunsa, and it flows through an almost uninterrupted stretch of virgin forest, and between level banks free from undergrowth, though the river is impeded at intervals by the débris which usually collects in the channels of forest streams. The San Rafael is formed by the uniting of many small affluents from the *serranias* of Santiago, and in its course to the Otuquis it receives the thermal waters of Florida and Topera, entering the main river under the name of Agua Caliente, "hot water," at a point called Santo Corazón. The Otuquis is navigable for thirty-six miles from its mouth, and may be made a serviceable waterway for a distance of two hundred and fifty miles when the work of clearing its channel from tree trunks and other obstacles is completed. The Pirapiti, which rises in the *serrania* of Pomabamba, department of Chuquisaca, is variously given as a tributary of the Otuquis, which it is said to join near the headwaters of the latter, as an independent river emptying into Lake Concepcion, and as a tributary of the San Miguel, which is generally described as having its source in Lake Concepcion, in the province of Chiquitos. This lake is one of the most important in the department, having a circumference of about twenty leagues, though there are several lagoons, called *curiches* and *bañados*, along the courses of the various rivers which water the department. The Salinas de Santiago and Salinas de San José, in the province of La Cordillera, are similar in appearance to those of Poopo and Coipasa on the Titicaca plateau, and are noted for their saline properties.

The river system of the eastern part of Bolivia is somewhat complicated, there being some sections of

the great *divortia aquarum*, or water divide, between the Amazon and La Plata system, which are so slightly marked that a heavy flood is sufficient to alter the direction of the currents. The Rio Aguaclara, which flows into the Alegre and is known a few miles below as the Guaporé, rises in the same *cerro* as the Pezca which is a branch of the Jaurú, as the Paraguay River is called for the first few miles of its course. The Guaporé and the Paraguay are only five miles apart, and it has been suggested that the two waterways could be profitably joined for the purposes of commerce. At Bahia Negra, which is the name given to that region of the Upper Paraguay which marks the junction of the Paraguay with the Otuquis, the main river is bordered by very low banks hardly more than five or six feet above the water at high tide and subject to inundation during the rainy season. Puerto Pacheco, which is situated south of Bahia Negra, in the region popularly known as the Chaco Boreal, and at a distance of one thousand five hundred miles from Buenos Aires, is the chief river port of this part of Bolivia. To the north of Puerto Pacheco, the Paraguay River has sufficient depth for the navigation of small steamers as far as Lakes Gaiba and Uberaba, where the Jaurú enters a broader channel and becomes known as the Paraguay. The Gaiba is deep enough to admit boats drawing from six to eight feet of water. This is one of the richest zones of eastern Bolivia; and once it is opened to industrial development, pasture lands of the first order will be established here, an increasing demand will be made for the forest lands on which valuable timber grows in abundance, and the advantages of this region for the purposes of agriculture, such as coffee growing and rice culture, will be recognized. When one considers how

desperate is the competition in industry and commerce in the overcrowded countries of Europe, and what a constant struggle the masses have to endure in order to get their daily bread, it is not surprising that enthusiasm should be awakened at the spectacle of the abundance which is to be had by little effort in these vast forests and fertile plains, and the prediction is naturally forced upon one that the day is not far distant when the steamers that ply up and down the Paraguay will bring multitudes of immigrants to its shores, and that the thousands of square leagues which now lie idle will provide for the comfort and well-being of many happy colonists.

As in all tropical countries, the climate of the department of Santa Cruz is marked by only two seasons, the winter being known as the dry and the summer as the wet season. Winter usually begins in April and lasts until September or October, and is characterized by alternating north and south winds, the north wind being very pleasant, but the south wind bringing such an abrupt lowering of the temperature that the inhabitants are obliged to wear heavy clothing during the two or three days that it lasts. The warm season becomes more marked each month from September until February or March; and the rains, which begin in December or January, continue until April, diminishing gradually. In the southern part the seasons are modified, and in Chiquitos, where the *serranias* mark an altitude of four or five thousand feet above sea level, the four seasons are very clearly defined.

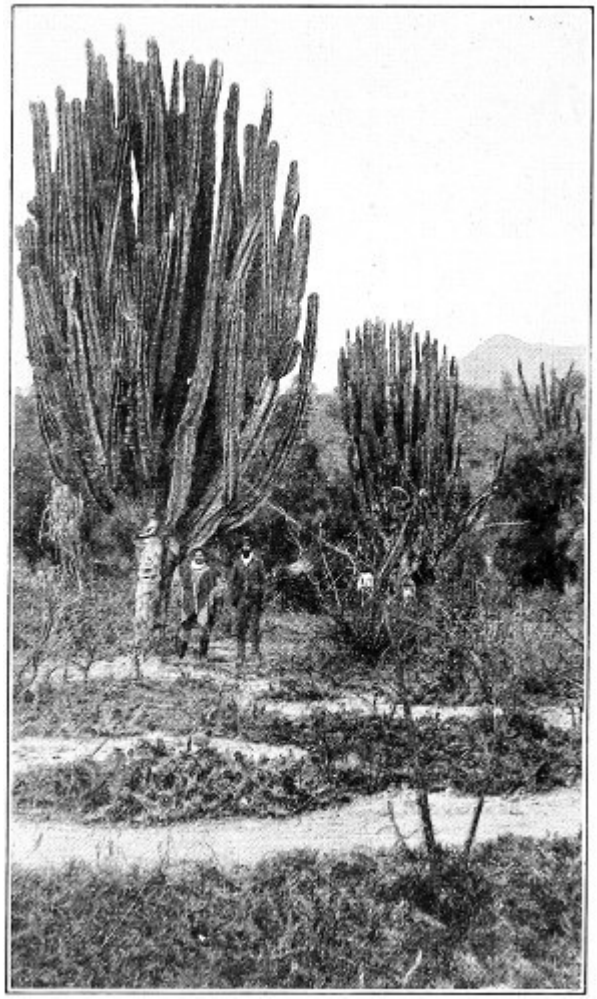


LAS BARRERAS, A HACIENDA NEAR SANTA CRUZ.

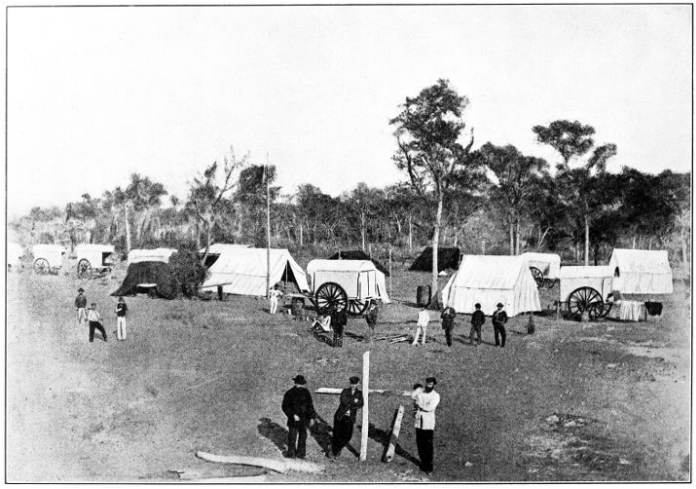
Hunting is one of the pastimes afforded by the abundance of wild animals in the forests of Santa Cruz, the game being of the species usually found in tropical countries. Handsome tiger skins are frequently brought into the city for sale, as well as huge cobra skins, the largest to be found anywhere, some of them measuring thirty feet in length. Foxes, rabbits, tapirs, wildcats, and monkeys abound. The sloth is a native of these *bosques*, and is seen everywhere in the great tropical forests of Velasco. It is very interesting to watch this animal, the symbol of laziness, slowly making its two or three feet of progress a day. It has protection from attack in long talons, which it fixes so securely in the flesh of the enemy that they can be removed only by being cut out. So deliberate are its movements that a hare can run miles while it is turning its head. The sloth is about the size of a cat, though it bears no resemblance whatever to the feline species. Its coat is of coarse gray hair. Fishermen find good sport in the streams, though there are not many varieties of fish, but turtles are found of every kind. The forests abound in every variety of the feathered species from the magnificent macaw with its glorious plumage flashing in the sunlight, where golden rays pierce the deep shadows of tropical woodland, to the tiny

humming bird that sparkles like a brilliant gem as it sips the sweetest blossoms of groves that are laden with perfumed flowers. Hunters seldom disturb these beautiful birds, and they enjoy unlimited freedom.

The charm of the tropics is acknowledged by all who have lived under its spell for a time. There is a beauty in the great, towering monarchs of the forest, in the luxuriant verdure, in the rich greens of the valleys, and in the gorgeous hues of a thousand blossoms. The birds are so happy in perpetual summer land, and even those which do not sing are enchanting in their gay plumage and graceful flight. Murmuring streams and flashing cascades have a beauty that is irresistible, and there is no voice so alluring as the whisper of the tropical breeze borne upon the still air of Nature's ideal dreamland.



THE CACTUS OF SANTA CRUZ.



OPENING THE ROAD FROM PUERTO PACHECO, ON THE PARAGUAY RIVER.

CHAPTER XXVI

TARIJA—EXPLORATIONS IN THE CHACO

The city of San Bernardo de Tarija, founded in 1574 as a Spanish settlement for the headquarters of the missionaries who were working among the Indians of the Chaco, still preserves some of the characteristics of the old Spanish convent city, the handsome cathedral and the temple and convent of San Francisco being among its most conspicuous buildings. The city has an interesting history, the chronicles of colonial times, which are preserved in the national archives, recording such deeds of heroism on the part of its early inhabitants as are seldom surpassed in the annals of a people. When the Viceroy Toledo visited Potosí in 1573 he was informed of the great difficulties encountered by the Christian fathers in their efforts to civilize the Chiriguanos of the Chaco, and of the dangers in which they constantly risked their lives, and he at once decided to establish garrisoned Spanish towns along the frontiers of the Chichas territory, which adjoined that of the Chiriguanos. The Chichas were peaceable tribes, inhabiting the district now comprised in the department of Tarija, and they had suffered from the hostile and predatory Chiriguanos long before the conquest, the Incas having been obliged to construct fortifications for the protection of the vassals of the empire against these savages of the Chaco, who could never be brought under Inca dominion.



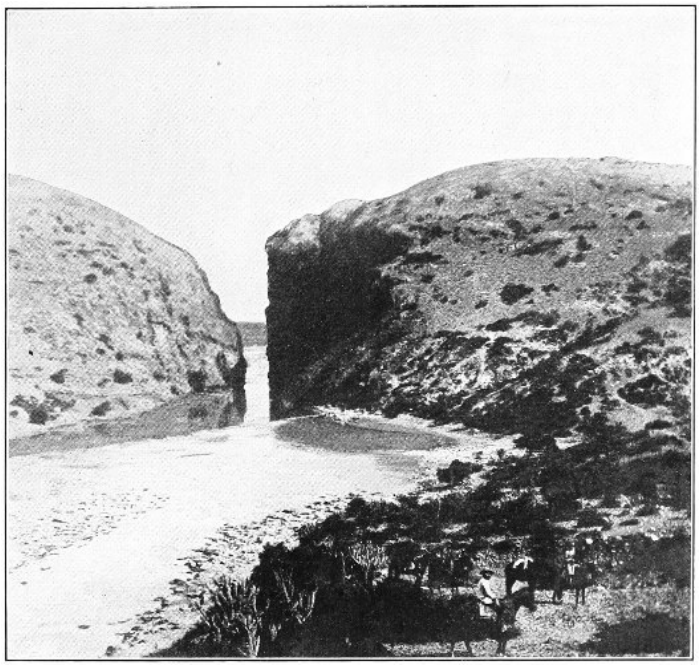
GIANT TREE IN TARIJA.

On January 22, 1574, the viceroy despatched a commission under the direction of a Spanish noble named Don Luis de Fuentes, with authority to found, in the valley of Tarija, a city with the name of San Bernardo de la Frontera. The founder received the title of captain and chief justice of the new city and of all its jurisdiction, extending for fifty leagues, twenty in the territory of the Chichas, and thirty in the Chiriguanos' lands. He was also given full power to remunerate those who took part in the conquest and population of the new country, distributing among them the lands they were to occupy. As founder, he was rewarded with one-fourth of these lands. It is related that Don Luis Fuentes found it very difficult to secure colonists, because, though the viceroy promised much for the future, there was little to live upon in the meantime, and the atrocities constantly committed by the Chiriguanos struck terror to the hearts of the boldest. Finally about forty-five Spaniards from Potosí and Chuquisaca were induced to settle in the new town, an equal number of Indians were employed to begin the work of laying out the town and constructing the houses, and the vicar of a Dominican convent of Chuquisaca was engaged as chaplain to the people. With such an insignificant defense did the brave missionaries establish their headquarters on a frontier where more than six thousand Indians were prepared for war, offensive and defensive, opposing with poisoned arrows any attempt of the Spaniards to interfere with their raids on the Chichas' camps. While the millionaires of Potosí were enjoying the luxury of their wealth from the mines of the Cerro, and the Spanish monarch was employing his newly acquired revenues to equip the famous Armada with which he hoped to bring new glory to Spanish arms and

humiliation to Queen Elizabeth of England, a few devoted soldiers of the Cross were establishing themselves, without aid and without ostentation, on the remote frontiers of a new country, in the midst of a savage people, surrounded by danger, and menaced by starvation, to work for the civilization and conversion of colonial Spain. They renounced comfort, peace, and security, and went into voluntary and lifelong exile among the Indians to accomplish their purpose.

The tradition relating to the supposed missionary journeys of Saint Thomas in South America is associated in a singular way with the sacred relics long preserved in the church of Tarija. Soon after the foundation of the city, a large wooden cross, apparently very old and having done much service, was found by an Indian in one of the caves of the hills several leagues distant from the city, in a part of the country which, it was supposed, had not hitherto been visited by the Spaniards. The cross, which was about fifteen feet in height, was much worn, and the bottom was decayed as if from having been buried in the ground. The only explanation of its origin was supplied by the Indians of the Chaco, who, like the natives of the Titicaca region, had a popular legend of a tall man of pale complexion, with long hair and beard, and dressed in flowing garments almost to his feet. Their ancestors had handed down the story that the pale stranger was a great teacher who went about among the tribes, telling them that God had come into the world and died on a cross, like one which he brought with him and set up in their midst. The sacred relic was placed in the church of Tarija, which became celebrated as a shrine where many miracles were wrought. Whatever may be the true story of this particular cross, it is believed by many

students of the history of the South American Indians that a cross was used as a religious symbol by some of the tribes long before the discovery of America by Christopher Columbus.



THE NARROWS, NEAR TARIJA.

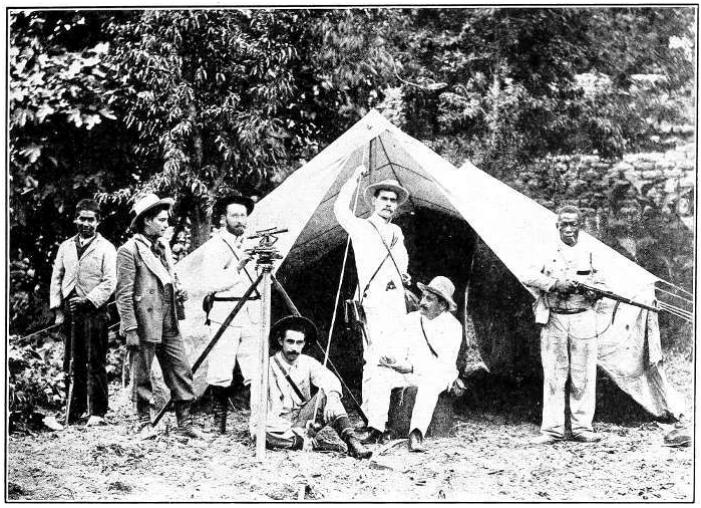
The city founded under such adverse circumstances grew slowly at first, the population being reduced soon after its foundation to about twenty-five inhabitants; but the resolute spirit of the colonists triumphed over disaster and sickness, and gradually the town increased in numbers, importance, and wealth. In 1690 the little settlement had three hundred citizens, five convents, a hospital, and a college. During the viceroyalty Tarija was under the administration of the Intendencia of Potosí, but after the inauguration of the republic the department of Tarija was formed, with San Bernardo

de Tarija as its capital city. The name Tarija was given in honor of the discoverer of the site on which the city was founded. It lies in a picturesque valley at an elevation of seven thousand feet above sea level, and is noted for its delightful climate and beautiful scenery. The present population is eight thousand, of whom about two hundred are foreigners. As capital of the department, Tarija is the residence of the prefect, and the seat of a court of justice, university council, committee of public safety, and other departmental organizations. The city has an excellent public library, twelve schools for primary and secondary instruction, a university, two banks, a hospital, and public buildings of minor importance. Many of the private residences are handsome modern structures, of European style, with pretty gardens and shade trees to beautify them. Two newspapers are published, one of which, *La Estrella de Tarija*, was founded many years ago. The social life of Tarija is particularly charming, the people being cultured and gracious in manner and extremely hospitable. The city has not hitherto been especially noted as a commercial centre, though always an important highway for traffic entering Bolivia through Argentina. It has been chiefly regarded as a city more distinguished for political than commercial influence, as its most prominent men have always been identified with the affairs of government. The present minister of instruction, Señor Don Juan Saracho, was born in Tarija, which was also the birthplace of ex-President Arce and of the illustrious soldier and statesman General Campero. Senator Tomás O'Connor d'Arlach, one of Bolivia's best poets, is a Tarijeño, belonging to a family who have, for generations past, been among its most distinguished citizens. The fame of its Christian teachers and

missionaries is still preserved by such self-sacrificing and kindly souls as Father Giannechini, who is esteemed not only by his own people, but by many foreign travellers who have enjoyed his assistance and hospitality. Dr. Crevaux, the noted French explorer of the Chaco, not only reported to the Bolivian government how deeply he was indebted to the good father for aid and information, but paid an enthusiastic tribute to the noble priest in his letters to the French government as well. He has accompanied several hazardous expeditions through the wilds of the Chaco, and was chaplain to the Bolivian commission which in 1883 made a survey of the national territory bordering on the Paraguay River. The explorer Thouar and his party expressed in letters their eternal gratitude for the kind services shown them by Father Giannechini, whose name is known to all travellers who have occasion to journey in this part of Bolivia.

Not only have explorers visited Tarija in the interests of botany and ethnology, which present special features in the region of the Chaco, but palæontologists have found in the vicinity of the city itself some of the most valuable fossils ever discovered. In all the great museums of the world specimens from the valley of Tarija are on exhibition, and especially in the Museum of Natural History of Paris, to which the noted naturalist H. A. Weddell contributed many fine fossils as a result of his visit to this region. He describes the valley as having the aspect of an immense channel, which he thinks it evidently was at some period. The hills scattered over its surface give apparent proof that it was traversed by much more tumultuous currents than those that now water its course. The diluvial nature of the soil is particularly evident in the immediate

vicinity of the city, where the ground is cut in all directions by deep fissures crossing each other in a labyrinth, and leaving isolated hillocks at intervals, some of them distinguished by the most bizarre shapes. The walls of these gullies show plainly that the soil of the valley, down to a great depth, is formed of an immense bed of mud, due to the former action of a strong current of water. The fossils found here, according to Mr. Weddell, are of various kinds. His collection included not only the *Mastodonte Humboldtii*, but the remains of about fifteen other animals of the mammiferous species. He unearthed bones and teeth of the Megatherium, a variety which was larger than the rhinoceros, and found fragments of prehistoric shellfish, rodents, ruminants, species of the horse, the deer, and other animals, all herbivorous, with the exception of a single specimen which is supposed to belong to the bear family. Mr. Weddell's theory is that a powerful current of water brought the fossils from another locality, and as its force was abated in passing through the valley, they were deposited in this place.



BOLIVIAN COMMISSION OF LIMITS, ENCAMPED IN THE CHACO.

Tarija is chiefly interesting as the centre of a territory which is rich in industrial possibilities and practically an unexploited field for enterprises of this character. The department covers an area of one hundred and eighty-four thousand square kilomètres and is divided into six provinces: Cercado, Mendez, Aviléz, Arce, Salinas, and Gran Chaco. All the provinces, with the exception of the Gran Chaco are traversed by *serranias* of considerable altitude, though diminishing toward the east, where great rolling plains and gently sloping hills provide abundant pasturage for cattle. On the higher levels, wheat, corn, and barley are grown of a superior quality and in plenty, while the more tropical districts of the Chaco yield bountiful harvests of rice, tobacco, and the usual tropical products. In the mountain districts minerals and precious stones are found, but little capital has been invested for the development of mining properties. The climate is superb in the western part of the department, the Gran Chaco being more tropical, though healthful and agreeable. All the rivers of this region are tributaries of the Paraguay: the Pilcomayo and the Bermejo are the principal waterways.

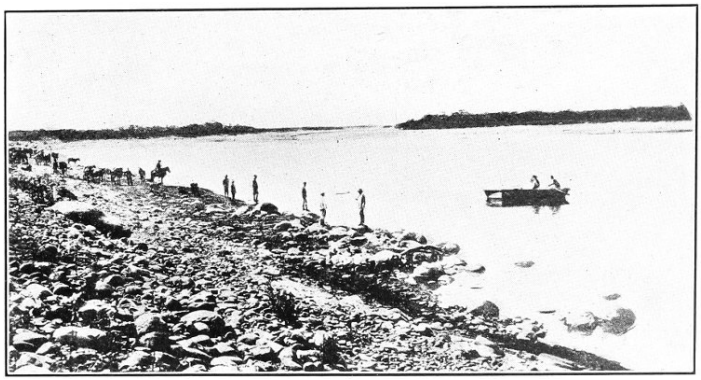


PALM TREES IN THE GRAN CHACO.

In a recent report to the supreme government, the Prefect of Tarija, Colonel Don Leocadio Trigo, gives a complete description of the climate, natural resources, and the inhabitants of the Gran Chaco, which affords a glimpse of the condition and people of this little known but very important province. Colonel Trigo led an expedition which explored the left bank of the Pilcomayo for fifty leagues down its course, starting from Caiza, a few miles north of Yacuiba on the Argentine boundary. From Caiza to the Crevaux colony, one of the recently established posts on the river, at about twenty-two degrees south latitude, the distance is twenty-five leagues, fourteen of which extends through fertile territory, offering little difficulty to development. Crevaux colony lies on a beautiful peninsula, on the right bank of the Pilcomayo, and is the centre of extensive pasture lands. A small garrison is established here. From Crevaux colony to the next settlement on the river. Fort Murillo, the distance is six leagues, the river being crossed at this point in small canoes, which the

Indians call *chalanas*. At Fort Murillo sugar cane is cultivated, though cattle raising is the chief industry. From Fort Murillo to Fort Campero, about thirty leagues further down the river, the exploring party passed through the territory of the Tobas and the Chorotis, Indians of the Chaco, semi-civilized tribes. Many *estancias* belonging to Bolivian ranchmen were visited on the way, one of the largest being the property of Señor Gomez, a typical "cattle king" of the Chaco. Everywhere pasturage was abundant, and sufficient fish and game were caught for the needs of the expedition. At the *estancia* of Señor Gomez the prefect was visited by several chiefs of the Tobas, to whom the friendly mission of the government was explained satisfactorily, the Indians promising not to oppose the progress of civilization in their territory. From Fort Murillo onward the *bosques*, which were frequent higher up the river, became more scattered and of lesser growth, disappearing finally in open fields of pasturage. The river Pilcomayo at various points overflowed its low banks, spreading out in marshes, or *bañados*, changing its channel, and occasionally forming peninsulas, on which rice, sugar cane, cotton, and corn are grown almost without cultivation. As the river approaches the Paraguay its channel becomes deeper and narrower, and its banks higher and better defined, making navigation easier. The zone inhabited by the Chiriguanos is marked by a great forest of palm trees which stretches along the river bank for a considerable distance. In an interview with the Indian chief it was learned that these tribes were better disposed than formerly to come under the influences of civilization, and their leader asked for supplies and the necessary guarantees, which were given, the chief being presented by the prefect with a Remington rifle to

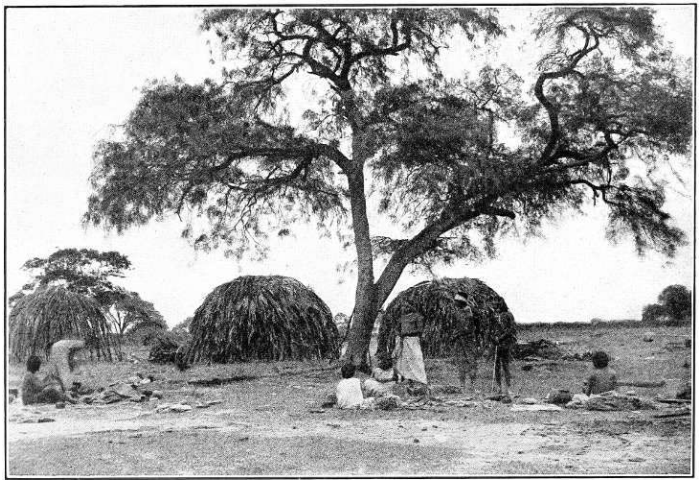
insure his protection against invading hordes.



SCENE ON THE PILCOMAYO RIVER.

At Fort Campero, on the river Pilcomayo, the territory of the Tobas joins that of the Chorotis, the tribes of which are three times more numerous and are in possession of a much greater extent of land than the Tobas. Still further down the river the Tapietes are dominant, living in the depths of the forests and remaining completely uncivilized. The other two tribes are more advanced, and frequently seek employment in the haciendas and pueblos of Gran Chaco. In all their settlements, Indians are met with who speak a little Spanish. Colonel Trigo, in his report of the expedition, says that while their arrival appeared to cause little surprise to the Tobas, who received them all along the route with friendliness, the Chorotis tried by every possible means to discourage their progress by depicting all kinds of dangers. As the party proceeded in spite of the evil predictions of the Indians, the country presented a more beautiful aspect than anything seen before. The pasture was rich and covered a vast extent of territory, and distant *bosques* lent a picturesque variety to the scenery. Beyond this magnificent stretch of plain, which the enthusiastic explorers

called a perfect paradise, they came upon a Choroti settlement, which marked the boundary line between the territory of the Chorotis and the Tapietes. Here they rested for the night, the Indians refusing to trade with them, or even to converse, until they had assembled in parliament. When it was made known to them that the government sought their protection and well-being, and the advancement of civilization in their midst, they appeared well pleased with the idea. The conference ended with the distribution of the usual presents of tobacco and other articles, the oldest woman of the tribe chanting a weird, monotonous song in token of the friendly acceptance of the strangers' visit.



CAMP OF CHOROTIS ON THE PLAINS OF THE BOLIVIAN CHACO.

The story of the journey made by the Prefect of Tarija and his commission for fifty leagues through unexplored territory and in the midst of uncivilized Indians has many interesting features besides the simple relation of meetings with friendly tribes and the usual experiences of an exploring party. There

were days when the heat was intense, when the path led through dense forest, over sandy stretches, and through thorny undergrowth where it was necessary to cut a route with hatchets. The guides were not always faithful, and seldom truthful, especially those of the Chorotis, who did not at first relish the idea of the white man's invasion, though they became good friends of the expedition as its motive was made known. The Tapietes offered no welcome to the advancing party, but, on the contrary, burned their camps at the newcomers' approach. When face to face with the prefect and his followers, however, the Tapietes did not show themselves so valiant. The firearms and other accoutrements of the white man filled them with especial admiration for his prowess. After the usual formalities, they were informed of the purpose of the expedition, and gave the promise of their friendliness.

The exploration made by the Prefect of Tarija along the course of the Pilcomayo proves that it waters a region rich in pasturage and offering great advantages for colonization. Much of the territory through which the journey was made is as abundant in pasturage as the best lands of Argentina, and there is practically no limit to the possibilities of development. On the few *estancias* scattered throughout the country fine cattle and horses are reared, and chickens, ducks, and other barnyard fowl thrive here. The journey gave proof of the facilities existing for the opening up of traffic in this part of Bolivia by way of the Pilcomayo and Paraguay Rivers, as navigation for small craft is easy and boats and barges of sufficient capacity for carrying considerable cargo can be used on this waterway. Dr. Santiago Vaca Guzmán has written an interesting book entitled *El Pilcomayo*, in which he gives a great

deal of valuable information about this great river: The Pilcomayo, in its course of six hundred miles, waters three distinct regions; that of the Bolivian *serranias*, where it rises, called the *puna* by some geographers; that of the plains, where it spreads out over a wide area in the rainy season; and that of its *embouchure*, comprised in the delta by which it enters the Paraguay. In its long course it receives several affluents, the Tarapaya being particularly notable as the stream which supplies many *ingenios* of Potosí with water, and which, during the early period of the silver mining industry, carried millions of dollars' worth of the precious metal down to the Pilcomayo. It is the opinion of those who have explored the Pilcomayo that it may be made navigable from the point where its main tributaries enter the river at the base of the Royal Range to the Paraguay, and that in order to accomplish this benefit it is necessary only to use a dredge in some parts and to clear the débris in others, so that the river course may be better regulated.

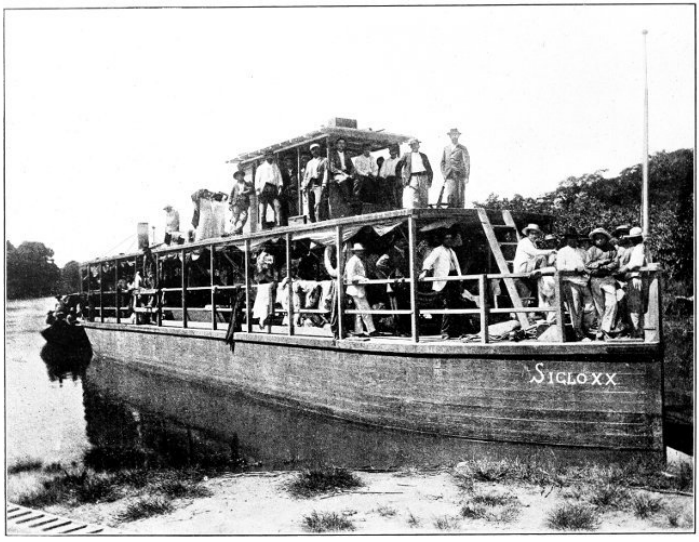
The name of Chaco is generally applied to the great region which extends from the province of Chiquitos in the department of Santa Cruz to the Rio Salado on the northern border of the Argentine pampas. It is divided into the Chaco Boreal, or northern Chaco, of which Puerto Pacheco is the chief river port; Chaco Central, of which Villa Hayes is the river port at the mouth of the Pilcomayo, and Chaco Austral, in the Argentine republic. By a recent treaty of limits with Argentina, Bolivia ceded its claim to that part of the Chaco comprised between the Pilcomayo and Bermejo Rivers.

The new railway which is to connect Yacuiba with Santa Cruz will assist in developing trade and

encouraging immigration in this promising province, and within a few years the Gran Chaco, which has always been regarded as the least important province of the department, because of its isolation from the highways of travel and its almost total occupation by the indigenes, will be one of the most prosperous districts of eastern Bolivia. The Indians are, as a rule, peaceable and friendly, except in a limited district where few white men have penetrated except on scientific expeditions. The stories of attacks by the Indians are very often exaggerated, and the traveller is frequently to blame for the antagonism of the tribes. The unsettled territory is becoming more and more reduced as the opportunities for industrial enterprise are being recognized, and few regions exist where the conditions are more favorable for colonization than on the plains of the Chaco. Tarija will always be the chief metropolis of this part of Bolivia; and while its riches increase as the centre of valuable agricultural provinces, its importance will be still greater as the chief market for the cattle of the vast pasture lands of Gran Chaco.



COAT OF ARMS OF TARIJA.

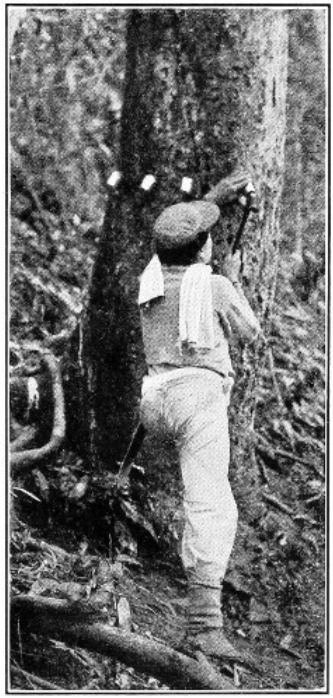


STEAMBOAT ON THE MAMORÉ RIVER, EL BENI.

CHAPTER XXVII

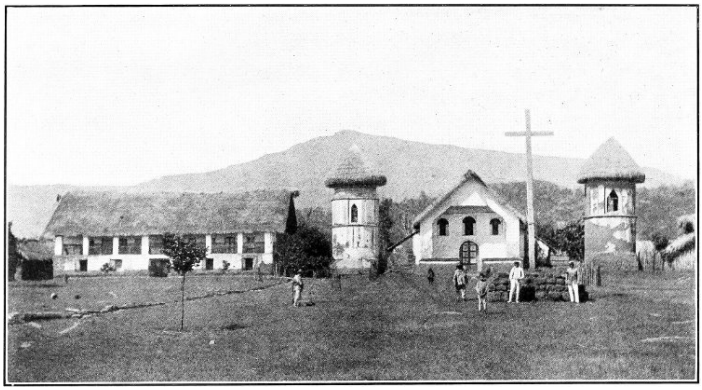
EL BENI, THE BOLIVIAN EL DORADO

Every year exploring expeditions go to the Beni, penetrate its forests, find new tributaries to its rivers, examine its *sierras*, and bring back wonderful stories of gold mines and precious stones in abundance, of rich pasture lands and agricultural valleys, of great forests of hardwood, medicinal plants, and tropical fruits, and crowning all, of unlimited treasures in rubber, one of the most important articles in the world of commerce.



THE RUBBER GATHERER AT WORK, EL BENI.

From the southwestern border of the department of El Beni, where it is separated from La Paz and Cochabamba by the foothills of the Royal Range, to the eastern and northern limits, where it is divided from Brazil by the Guaporé River and from the Territorio de Colonias by the Beni, the climate and products of this fertile zone vary greatly. This fact accounts for the conflicting stories which are heard regarding the country. Explorers and prospectors who travel in the western and southern part of the department, in the region of Rurrenabaque, Santa Ana, and Trinidad are generally enthusiastic about the climate and great fertility of the soil for the purposes of agriculture, while those who make the rubber forests their chief destination frequently complain that the climate is unhealthy and the country an undesirable place to live in. In reality, the Beni, as it is popularly called, includes all kinds of climate and every description of natural conditions. It covers an area of two hundred and sixty-five thousand square kilomètres, and is divided into four provinces: Cercado, of which the department capital, Trinidad, is the chief city; Yacuma, with its capital, Santa Ana, near the junction of the Yacuma River with the Mamoré; Iténez, of which the capital is Magdalena, on the San Miguel, or Itonamas, River, a few leagues south of its junction with the Guaporé; and Vaca Diez, with its capital, Riberalta, at the confluence of the Madre de Dios and Beni Rivers, near the extreme northern limit of the department. Each of these provinces has its distinguishing features.



MISSION OF COVENDO ON THE BENI RIVER.



THE ACRE DELEGATION LEAVING TRINIDAD, EL BENI.

In every department of Bolivia the province in which the capital is situated is called Cercado, equivalent to “environs,” and, as a rule, it is the most populous of the provincial divisions. The Cercado of the Beni is sometimes called the province of Mojos, the name by which the whole department was known when it constituted a dependency of the Audiencia of Charcas. When Gonzalo Pizarro and his followers made explorations in this region soon after

the conquest, they found it inhabited by Indians of the Mojos tribes, and the founder of Trinidad, Don Pedro de Zúñiga y Velasco, brother of the Count of Nieva, chose the site for the town on the spot where prehistoric ruins marked the former existence of a palace, which, the Indians explained, had once been the residence of "the Great Mojo." As the town was founded on Trinity Sunday, in the year 1562, it was given the name of Santisima Trinidad, though, when El Beni was created a department in 1842, its capital was named simply Trinidad. The principal means of transportation in this, as in all the other provinces of the Beni, is by river boats, and travellers who wish to go to Trinidad find the best route by way of Cochabamba. A very interesting book, written to describe a journey made to the Acre territory in 1900 by a military commission under the command of the present president of the republic, General Montes, then colonel of the army and minister of war, gives an excellent idea of this region of the Beni. The author, Don José Aguirre Achá, was one of the officers of the commission, and his vivid picture of the territory and its people has the double merit of being accurate and entertaining. After leaving the city of Cochabamba, the usual route lies through the Yungas, or Yuracarés, to the north as far as the river San Antonio, a branch of the Chaparé, which is navigable for small canoes only; larger craft do not ascend the Chaparé beyond the river port of Santa Rosa, on the boundary between the departments of Cochabamba and El Beni. The small canoes which are used on the San Antonio and other streams of this vicinity are generally the property of the Yuracaré Indians, who carry passengers down the river or across to the opposite bank. They are summoned by the discharge of a gun, which brings

the Indian quickly to the spot. The Yuracaré boatman wears a single short garment which is called a *tipoy*, though, unlike the Paraguayan dress of that name, it is not white in color, and is very heavy, being made of a kind of fibrous bark. It covers the body and shoulders only, leaving the arms and legs bare. From the port of Santa Rosa, the canoes which the Yuracarés use in descending the river Chaparé to the Mamoré are longer and heavier than those of other small rivers in the Beni, and measure from forty to fifty feet in length and five feet in width. They are made of the trunks of trees, which are hollowed by burning them out. Five Indians are usually employed in rowing one of these boats, while a pilot stands at the stern to direct its course. Señor Aguirre Achá says that one of these primitive canoes will carry more than five thousand pounds of cargo. Larger boats, called *batelones*, are sometimes used for heavy cargo, and are very common on the rivers of eastern Beni. They carry four times as much as the canoes just mentioned, and measure about twenty-five feet long by eight feet wide and about three feet in average depth. They are of more complicated construction also, and have a space protected by an awning. The scenery of this region is intensely tropical, the rivers being bordered to the water's edge by palm trees and ferns. At the junction of the Chaparé with the Chimoré, a navigable river at the headwaters of which is situated a port that will soon be connected by railway with the city of Cochabamba, the river takes the name of Mamorécillo, or little Mamoré, and from this point the traffic steadily increases, canoes, *batelones*, and other craft passing one another in rapid succession. The *balsa* is frequently seen, as well as the *callapo*, which is made by joining two or three *balsas* together. Alligators abound in these waters,

and parrots of brilliant plumage are seen everywhere. Fish of great variety and infinite abundance are found here, and many species of small game afford entertainment for sportsmen. The Rio Grande enters the Mamoré, or rather the Mamorécillo, a few leagues below Trinidad, deepening and widening the latter for a considerable distance.



CALLAPOS CARRYING PASSENGERS AND CARGO ON THE BENI RIVER.



INDIAN CARRIERS CUTTING A PATH THROUGH THE FOREST, EL BENI.



A CAMP IN THE RUBBER FOREST, EL BENI.

The city of Trinidad, the capital of the Beni, is situated a few miles distant from the main current of the Mamoré, near a small tributary, the Ibary. The city has about five thousand inhabitants, though its population varies at different seasons of the year,

depending chiefly on transient passengers to and from the rubber regions. It is the great highway for all traffic from Cochabamba and Santa Cruz to the Madeira River ports. The many small steamboats which ply up and down the Mamoré call at Trapiche, which is an *aduanilla* and the port of Trinidad, the town itself being situated two leagues from the river. As the chief interest of its citizens, as well as transient visitors, is centred in the rubber country, little attention has hitherto been paid to public improvements or to the beautifying of the town, though a spirit of enterprise has recently developed in its people which promises well for future progress.

The province of Yacuma has the magnificent climate of the Yungas in its southern extremity, the heat gradually becoming more excessive toward the north where its rich rubber lands adjoin those of the neighboring province of Vaca Diez. Through the port of Rurrenabaque, in Yacuma, on the Beni River, large shipments of cacao, cocoa, tobacco, and other products are made annually, the Beni being one of the most favored regions in the world for the cultivation of cacao. The chocolate made from the cacao of the Beni requires no foreign flavor, such as vanilla and cinnamon, which are frequently used in its manufacture from cacao of an inferior quality. It is equal to the best in the world. Cacao trees in the Beni require little cultivation, they bear within four years after planting and are most prolific when ten or twelve years old. They yield two crops annually, the best districts producing from thirty to forty pounds of cacao per tree. With greater attention this industry would provide a very important source of revenue to Bolivia, which is exporting the article in increasing quantities every year. Another industry of promising future is tobacco growing, which is extremely

profitable in this department. Several varieties are cultivated, such as “Havana,” “black Havana,” “Criollo,” “lettuce leaf,” and “ox tongue,” but the production is insignificant compared with the possibilities for development. The annual yield of all tobacco plantations of Bolivia is estimated at three million five hundred thousand pounds, the Beni supplying only a small share of the output, but the exportation does not exceed fifty thousand pounds.



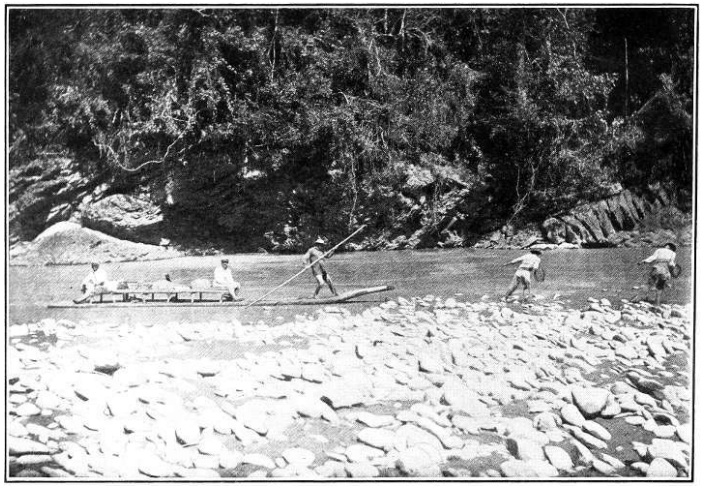
CARRYING PROVISIONS TO THE RUBBER CAMP, EL BENI.

The greatest industry of the Beni is rubber gathering, which is carried on in every province, chiefly along the courses of the Beni River and its tributaries. All through the upper Beni the trees are found, and new companies are constantly being organized for the purpose of further exploring this region and getting possession of valuable rubber-producing districts. A special law governs the acquirement of rubber lands in Bolivia, rubber trees being the property of the state. Everybody, foreign and native alike, has the right to exploit the uncultivated *bosques* in which these valuable trees

are found, the discoverer of trees having the preferred right to ownership, providing that he presents his petition for the concession before the competent authority within one hundred and eighty days after the discovery. The Delegado Nacional of the Territorio de Colonias and the prefects of the departments have authority to adjudicate as much as five hundred *estradas*, or paths, to each individual,—the rubber properties being divided into paths to which the trees on each side for a certain distance belong,—and one thousand *estradas* to a legally organized company. Petitions for a larger concession can only be granted by Congress. Every concessionary must pay the sum of fifteen bolivianos for each *estrada*, at the rate of one boliviano annually for fifteen years, in order to establish his claim to the property, under penalty of losing all rights, though the total payment may be made before the expiration of the fifteen years if preferred. The *estrada* is comprised in a group of from one hundred to one hundred and fifty rubber trees. The roads which lead to the rubber properties are free to the public, as well as navigation on the rivers and the use of the *bosques* on the river banks. The work-man in the rubber forests is not merely a laborer for hire, but exercises the privileges of an explorer and contractor, who, when he finds new trees, marks them as his own and contracts for the sale of them or for their exploitation. In addition to the high price he gets for his daily labor and for his discoveries, usually receiving all amounts in gold, his employer provides him with food and other necessaries at a reasonable price. The improvidence of rubber gatherers is proverbial, however, and many of them spend their money before it is earned.



VIEW NEAR SUAPI CENTRAL, UPPER BENI.

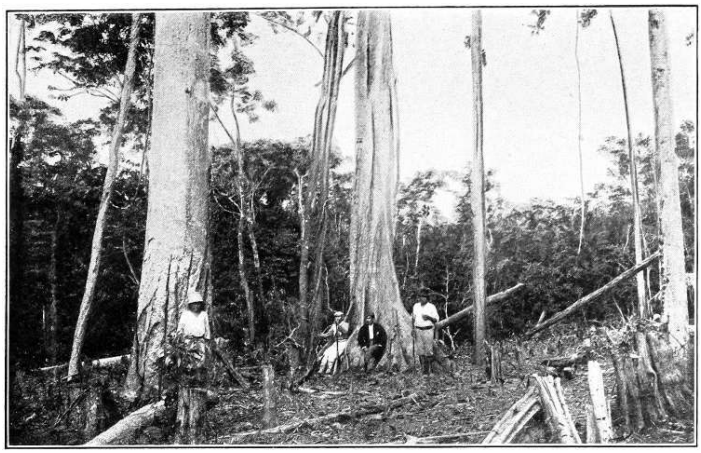


NAVIGATION ON THE UPPER BENI.

The rubber trees of the Upper Beni average eight feet in height and two feet in diameter, though trees are occasionally met with which tower up to a hundred feet high and are more than three feet thick.

A distinctive feature of these rubber trees is that they have no branches except at the top, and the bright green of their leaves, with the reddish color which the new leaves show, makes the trees easily distinguishable at a distance, especially when they appear in groups. The moisture by which the tree is sustained and which is so necessary for the production of its *latex*, as the rubber sap is called, is received in part from the soil, but chiefly from the atmosphere, the tree drinking in through its trunk and branches the humidity which is permanently conserved in the air by the deep shade of the *bosque*. Señor E. Gonzales, of one of the large rubber companies of Bolivia, has made many interesting observations regarding this fact in the rubber forests of his company, which extend over a territory of about four million acres at Suapi Central, in the Upper Beni. According to his statement the rubber trees, whatever their size and the locality in which they are found, when tapped for the first time give only a few drops of *latex*, the flow increasing little by little with repeated incisions, and being at first so very dense that it is coagulated by contact with the air, even when the trees are tapped at the height of the rainy season. If the production of the new trees growing in distinct regions is compared, as, for instance, in the dry part of Suapi Central and in the more humid section of San Miguel, it is found that a greater quantity of *latex* is taken from the trees in the moist atmosphere than in the dry. However great the amount of rainfall may be, little moisture is retained in the ground because of the impenetrable character of the soil, which is of chalky composition. Furthermore, on the steep slopes of the *quebradas* in the Upper Beni the water from rainfalls does not remain long enough to sink into the ground, but is

immediately carried down innumerable streams, every crevice being converted into a river course during the rainy season. In the Lower Beni, on the other hand, the trees remain submerged in water for months at a time, the land, which is composed of mud to a depth of several mètres, retaining an enormous amount of moisture. The quantity of *latex* produced bears no relation to the period of rainfall, but only to the density of moisture of the atmosphere. The average amount of *latex* collected by tapping is the same on the plains along a river course as on the *cumbres*, or summits, of the hills. After a rubber tree is cut down, its leaves remain fresh for about fifteen days, little by little losing their color from that time until they finally die and drop off. The life of the trunk of the tree seems concentrated in the upper part, to such an extent that if tapped in the middle it yields no *latex*, only the extreme branches containing a thick sap. Even when the tree has apparently succumbed, and the insects are already destroying it, two days' rain will work a wonderful change, the renewed moisture of the atmosphere causing the *latex* to issue in a cream color from all the incisions and from the holes bored by the insects. An examination of rubber trees which are completely exposed to the sun, not surrounded by other trees or entwined by ivy, shows that, in spite of heavy rains and repeated tappings at different heights, only a few drops of yellowish *latex* is secured, and this of such thick consistency that it coagulates immediately.

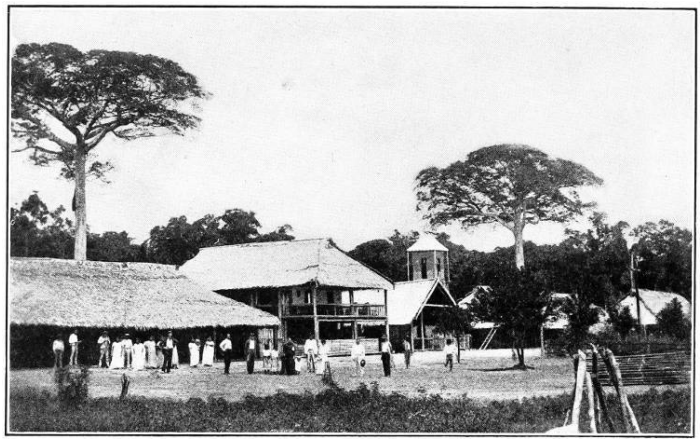


RUBBER TREES, EL BENI.

The first tapping is done in the months of October, November, December, January, and February. The trees then rest during March, the second tapping season including the months of April, May, June, and July, after which the trees rest again during August and September. The process of treating the *latex* by smoking it, twirling it around a stick until it solidifies in the form of a ball about fifteen inches in diameter, which is called a *bolacha*, is very well known. In the Lower Beni the seasons for collecting rubber are shorter than in regions higher up the river courses, because of heavier rains and floods.

There are vast tracts of rubber lands in the Beni which have never been explored, and the present annual output of Bolivian rubber, which amounts to nearly three thousand tons, will be greatly increased as new rubber districts are developed. The value of the rubber exported annually averages about half a million pounds sterling. But, although this industry absorbs the chief attention of all who live in the Beni, and attracts new investments constantly, yet it has not entirely prevented the development of other

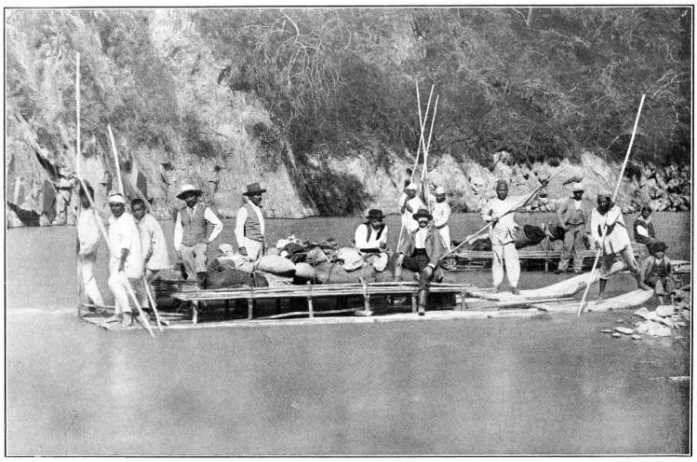
forest industries. Considerable capital is employed in the exploitation of hardwoods, medicinal plants, and spices. From all the provinces, through the ports of Trinidad, Santa Ana, Magdalena, and Riberalta, large quantities of mahogany, rosewood, ebony, cedar, logwood, gum, cork, and other products of the tropical forests are shipped down the Madeira River and via the Amazon to foreign markets. There are few countries in the world possessing a greater variety of commercial products.



GRAN CRUZ HACIENDA AT THE CONFLUENCE OF THE MAMORÉ AND BENI RIVERS.



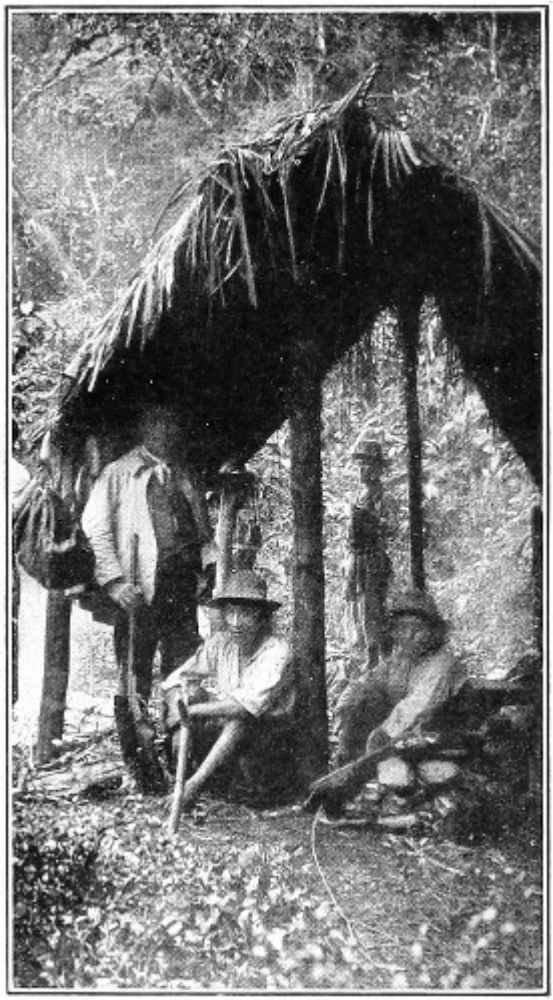
COAT OF ARMS OF EL BENI.



RIVER BOAT, OR CALLAPO, ON THE MADRE DE DIOS, TERRITORIO DE COLONIAS.

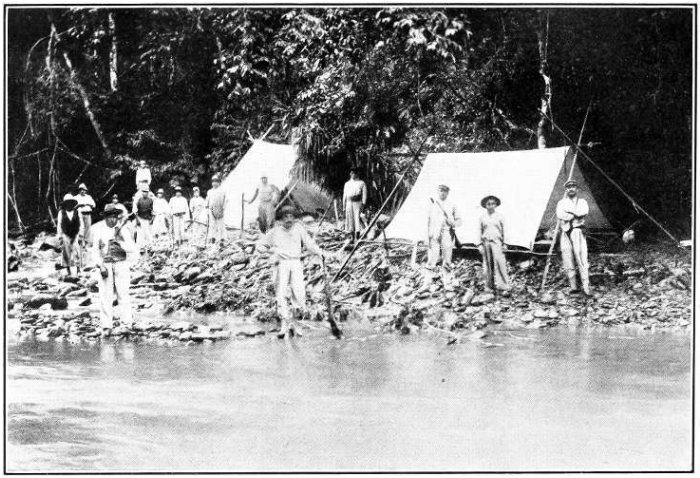
CHAPTER XXVIII

THE TERRITORIO DE COLONIAS—THE BOUNDARY LINE WITH BRAZIL—CHIEF WATERWAYS



A CHOZA, THE HUT OF THE RUBBER GATHERERS.

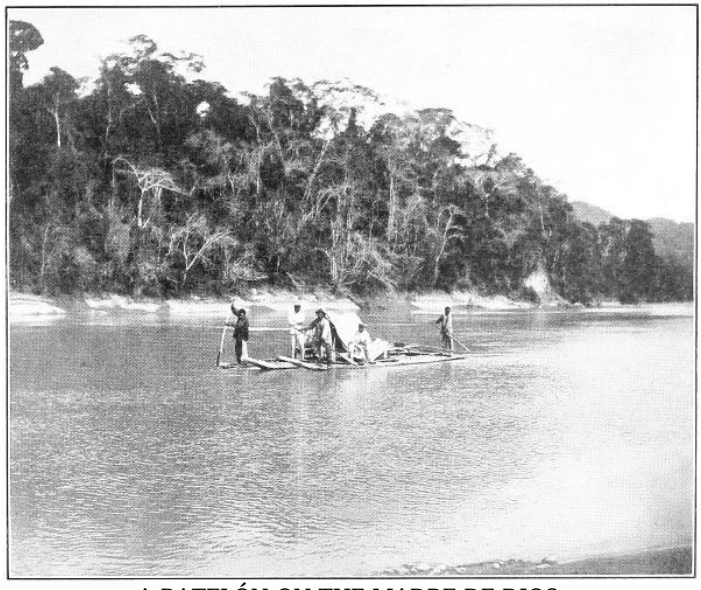
By Bolivia's recent treaty with Brazil an exchange of territory was made between the two countries in accordance with which the Bolivian boundary was extended in one direction and cut off in another; and, as the areas exchanged were not equivalent, an indemnity of two million pounds sterling was, as previously stated, paid by Brazil in settlement of the negotiation. In conformity with this treaty, which was signed at Petropolis, Brazil, November 17, 1903, by Señores Don Fernando E. Guachalla and Don Claudio Pinilla on the part of Bolivia, and by Baron de Rio Branco and Don José Francisco de Assis-Brazil on the part of Brazil, the boundary line between the Territorio de Colonias, on the northern frontier of Bolivia, and Brazil is definitely established: on the eastern boundary, the Territorio is separated from Brazil by the Madeira River, from the confluence of the Beni and Guaporé Rivers northward to the confluence of the Madeira and Abuná Rivers. The northern boundary line of the Territorio extends from the mouth of the Abuná upward along its course to latitude ten degrees twenty minutes, this latitude marking the limit as it extends westward until the Rapirrán, or Ina, River is reached, when the dividing line ascends the course of that river to its main tributary, then turns due westward to the Iquiry, which it ascends to the source, again turning westward till it meets the Acre, or Aquiry River, which it ascends to latitude eleven degrees, continuing along this line of latitude to the frontier of Peru. On its western boundary, the Territorio de Colonias joins Peru, and its southern limit is marked by the course of the Madre de Dios River, which separates it from the neighboring department of La Paz.



THE KNAUDT EXPEDITION TO PUERTO PANDO IN CAMP.

The Madeira River, with its tributaries, famous for valuable rubber forests, is the longest and the most important of the Amazon branches. Historically and commercially it is of particular interest. For centuries it has been an object of investigation by scientific explorers, and a landmark in the progress of civilization, its course directing the itinerary of geographers, naturalists, and missionaries, who have furthered the cause of knowledge and truth by their labors in this remote field. Almost every book of travel, history, or botany which treats of tropical America contains some reference to the scenery, resources, flora, and fauna, as well as to the native inhabitants, of the Madeira region, and especially of that part which is watered by its great tributary the Beni, and by the abundant affluents of that mighty stream. The Madeira is formed by the confluence of the Beni with the Mamoré at the port of Villa Bella, where these two rivers together pour out a volume of thirty thousand cubic feet of water per minute, the Beni being about half a mile broad and the Mamoré

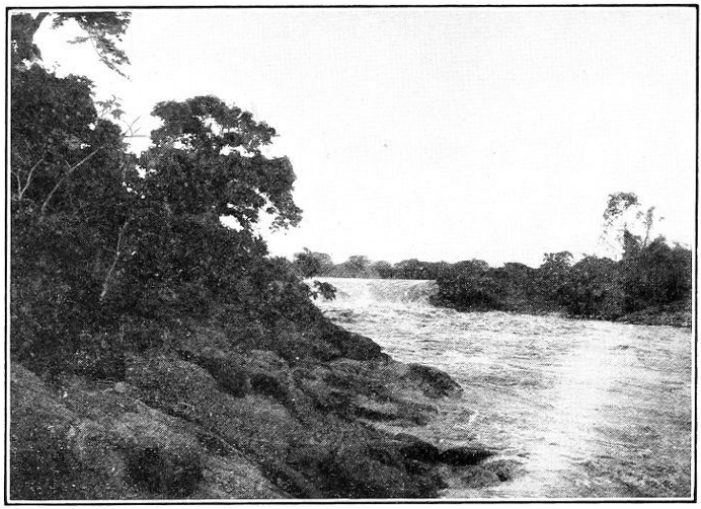
a little less, at the point of entering the Madeira.



A BATELÓN ON THE MADRE DE DIOS.

Villa Bella is a picturesque little city of a thousand inhabitants, situated on the triangular *playa*, or bank, formed by the junction of the Beni and Mamoré Rivers. It stands at an altitude of five hundred feet above sea level, and its climate is agreeable and healthful, modified by cooling breezes. The streets are broad and straight, and cut one another at right angles, those which run east and west extending right across the *playa* from one river bank to the other. All the houses are of one story, and the walls are built of reeds, called *chuchíos*, which are set up in rows and bound together at intervals with interlacing cords or fibres, the roofs being made of palm leaves. The richer people have their dwellings finished with a thin coating of plaster inside, which admits of being papered over or covered with muslin as an adornment and a guarantee of greater privacy. A

Bolivian writer very amusingly describes what he calls the transparency of social life in Villa Bella, in contrast to the rigorous custom of other cities, where the thickest walls and most carefully barred windows conceal both the virtues and the defects of social modesty. The spectacle of this interesting town is unique, especially at the height of the rubber-gathering season, when the *batelones*, which carry rubber from the Beni and Guaporé regions down to San Antonio on the Madeira, in Brazil, are ranged along the sandy *playa*, awaiting inspection. These boats are employed to descend the nineteen *cachuelas*, or rapids, including Theotonio, Riberón, and others, which altogether constitute a fall of two hundred feet in a distance of a little more than a hundred miles, between Villa Bella and San Antonio. From San Antonio steamers and sailing ships transport the rubber to foreign countries. By the terms of the recent treaty with Bolivia, the government of Brazil agrees to build, on Brazilian territory, a railway which will extend from San Antonio to Guayaramerím, a few leagues south of Villa Bella, on the Mamoré River, above the *cachuela*, or falls, of the same name, the railway to have a branch line to Villa Bella.

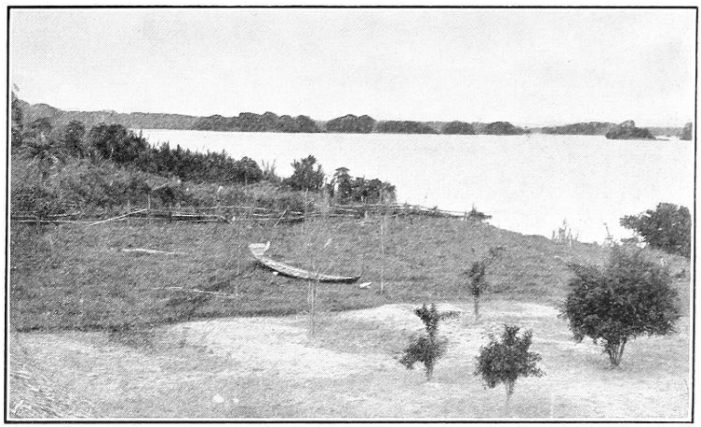


RAPIDS OF THEOTONIO, ON THE MADEIRA RIVER.

Although Villa Bella is the largest port of the Territorio de Colonias, it is no longer the last Bolivian port on the northern border of the republic, the new boundary settlement making the town of Abuná, at the junction of the Abuná and the Madeira Rivers, the frontier port. The river Abuná, which now forms part of the northern boundary of the republic, is a picturesque and abundant stream, overhung by the foliage of tropical trees and vines, and presenting an interesting aspect as the canoes and cargo boats ply up and down its winding course. Several rapids occur at intervals to impede navigation, and the river is not a favorite with travellers, who tell thrilling stories of adventure in its *cachuelas*, and of narrow escapes from death as a result of wounds from its dangerously armed fishes, or shocks from its electric eels. It is not unusual for an incautious swimmer to be paralyzed by the electricity which the eel discharges, especially when aroused by fear or anger. Señor Don José Manuel Aponte, who accompanied the government delegation to the Acre in 1901,

describes the many dangers encountered from the *rayas*, *caimanes*, *palometas*, and other habitants of this river. The forests of the Abuná are particularly rich in rubber trees, and along its banks paths may be seen to cross one another in all directions, indicating the many *estradas* that are under exploitation. The principal tributaries of the Abuná are the Rapirrán, the Caramanu, and the Rio Negro, all of which are, like the main river, rich in rubber trees. The Iquiry River, a branch of the Purús, rises in the Territorio de Colonias, and flows through that part of it which is generally known as the Acre district, the Acre River running in a parallel line with the Iquiry for a considerable distance. All this region is prodigiously rich in rubber of superior quality, the name "Acre rubber" being considered a guarantee of the best article. A number of small towns are scattered along the courses of the rivers, usually marking the site of a valuable property belonging either to some private individual or to a company, often some foreign syndicate. On all these rivers navigation is more or less impeded by frequent *cachuelas*, that of Riosiño interrupting the traffic on the Acre near the Bolivian border at some seasons. The town of Riosiño lies just north of the recently established limits, Capatará being the nearest town to the frontier on the Bolivian side. The Acre River is navigable throughout its course during six months of the year, from December to May, and steam launches from Pará make two trips each way at this season. For the remaining six months, navigation is limited to small *batelones* and *monterías*, especially in September and October when the waterways are practically useless. In addition to the Abuná, the Iquiry, and the Acre, with their tributaries, the Orton River also waters the central and southern districts of the Territorio. The Orton,

named in honor of the celebrated naturalist, is formed by the confluence of the Tahuamanu and the Manuripi, and is navigable for steam launches during the summer months only. It flows into the Beni a few leagues below the junction of that river with the Madre de Dios.



VIEW OF THE MADEIRA RIVER, ISLANDS IN THE DISTANCE.

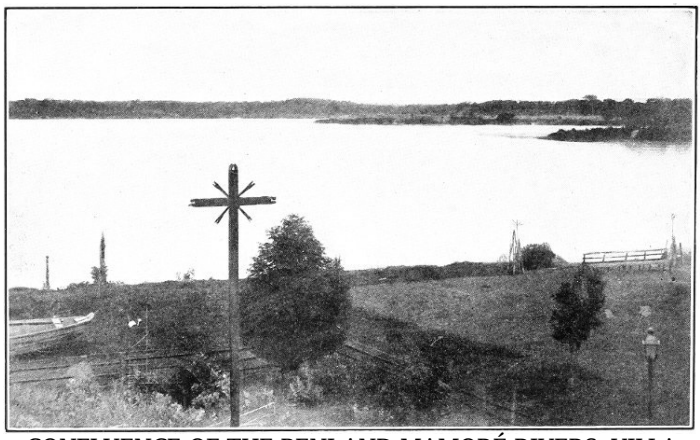


FORDING THE RIVER PIQUENDO.

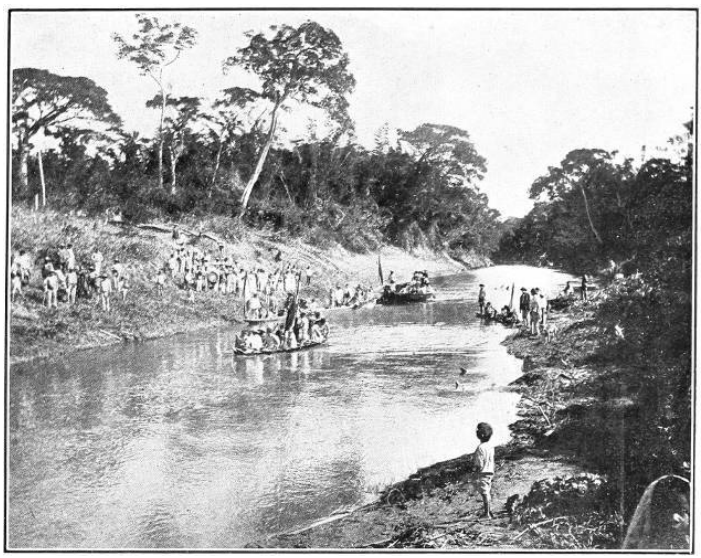
The name Madre de Dios, meaning “Mother of

God," was given to this river by the Spaniards, the Indian name being Amarumayo, or "River of the Serpent." The Madre de Dios rises in the Cordillera de Vilcanota, in Peru, near the source of the Ucayali, another great tributary of the Amazon, and in its long course to the Beni it waters a territory covering seven thousand square leagues. It is navigable for small boats almost throughout its entire length, and, in the rainy season, steam launches ascend from Riberalta to the mouth of the Pando, Chandless, Inambary, and Heath, its principal tributaries. Few rivers of the Amazon system have been more thoroughly explored within recent years than the Madre de Dios. In 1883 the Bolivian government voted a sum of money for its exploration and for the establishment of missions in that region, and in 1884 Father Armentia, now Bishop of La Paz, in company with the government delegate, Señor Don Antenor Vásquez, explored the river, ascending it in a small boat as far as latitude thirteen degrees and longitude seventy-one degrees forty-one minutes, where the reverend father planted a cross to mark the limit reached. Without including its navigable tributaries, the Madre de Dios is a continuous waterway for more than two hundred and fifty miles. It is not so deep as the Beni or the Mamoré. Within its immense curves, wide, sandy *playas* are formed, the favorite haunts of the turtle, whose eggs, found in vast numbers, constitute one of the delicacies of this region. Travellers in the Madre de Dios country must have waterproof clothing and waterproof coverings for their baggage, as the heavy rains play havoc with everything exposed to their penetrating force. The present governor, the *delegado nacional* of the Territorio de Colonias, ex-President José Manuel Pando, explored the Madre de Dios River in 1893,

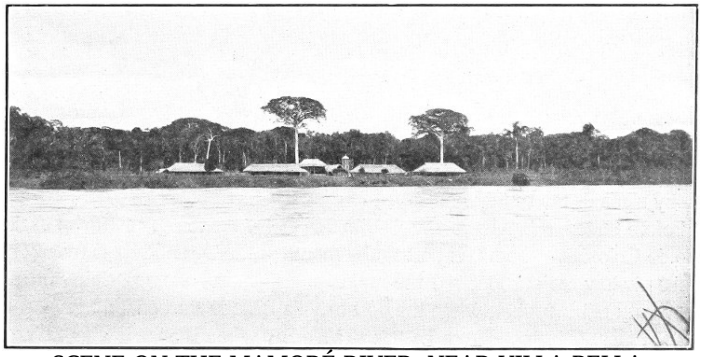
and discovered the tributaries Heath, Pando, and Inambary. In 1897 he continued his explorations, ascending these tributaries to the Peruvian boundary line.



CONFLUENCE OF THE BENI AND MAMORÉ RIVERS, VILLA BELLA.



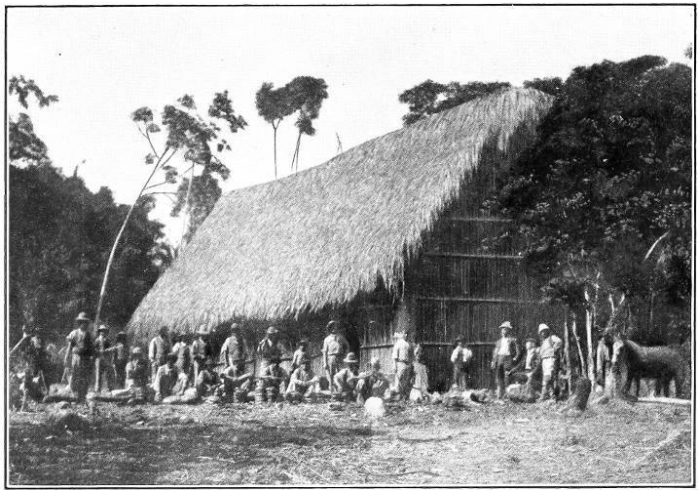
RIVER PORT OF GUARAYOS.



SCENE ON THE MAMORÉ RIVER, NEAR VILLA BELLA.

Riberalta is the headquarters for most of the expeditions up the Beni and Madre de Dios Rivers. Like Villa Bella, it overlooks the confluence of two rivers,—the Beni and the Madre de Dios,—and the name, Riberalta, "high bank," indicates the position it occupies on the elevated cliff bordering the river Beni. A long avenue crosses the town, flanking which a row of houses is ranged in uniform style overlooking the confluence, the view of the Madre de Dios being rendered additionally picturesque by a beautiful island embowered in verdure. Steam propellers and side-wheel launches are used in these rivers, the mail steamer *Tahuamanu* being fitted up with convenient accommodations. From La Paz to Riberalta, the present route *via* Puerto Pando offers many difficulties, but it is being constantly improved, and the trip may be made entirely by steamer from Puerto Pando, where the Bopi River enters the Beni, small *balsas*, *callapos*, *monterías*, *gariteas*, and *batelones* being used on the upper streams. Numerous expeditions have recently made the journey, and a new bridle road of about one hundred and fifty miles in extent now connects La Paz with Puerto Pando, greatly facilitating this part of the trip. From Puerto Pando northward the Beni

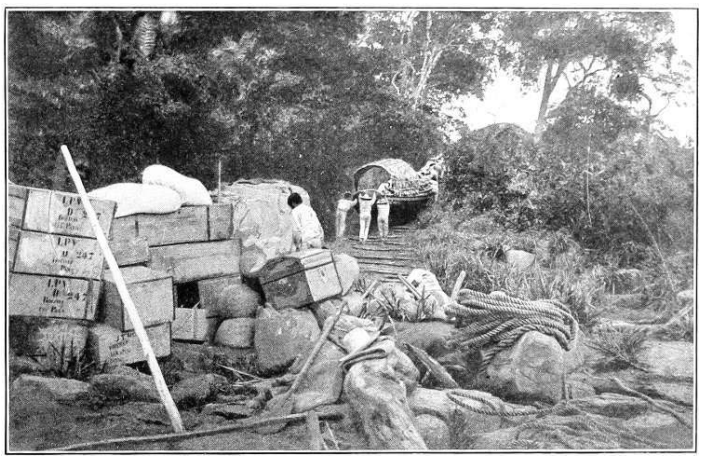
River has several short rapids and falls which impede navigation, especially at the points known as Chepite, Bala, and Atamarani, after which the route is clear as far as Rurrenabaque, the most important port of the Upper Beni. Situated on the opposite bank of the river is San Buenaventura, also a thriving shipping port. Continuing down the river, the next port is Salinas, a short distance below the rapids of Atamarani. From Rurrenabaque to Puerto Salinas the voyage is made in *callapos*, the steamer again receiving passengers at the latter port for Guarayos, Carmen, and other points until Riberalta is reached. From Guarayos down the river many rubber establishments are passed, both banks being marked at short intervals by signs of the rubber industry.



CAMP OF RUBBER GATHERERS, TERRITORIO DE COLONIAS.

As before stated, Riberalta is the distributing point for the great rubber region of the Territorio de Colonias. From this port to the mouth of the Orton River is twenty miles, and eighty miles below are encountered the rapids of Esperanza, after passing which the river extends twenty miles further, when

the port of Villa Bella is reached, and the Beni loses its course in the great Madeira. From La Paz to Villa Bella the distance is about nine hundred miles. Eight days are required for the trip from Villa Bella to Puerto Pando; and as soon as the railway is finished from Puerto Pando to La Paz, the entire journey can be made in nine days. A road has been opened from Puerto Pando to Rurrenabaque along the right bank of the river Beni, and from Rurrenabaque to Atamarani a road is also being built. It is the intention of the Bolivian government to contribute by every possible means to the development of all this part of the country, and to facilitate colonization, especially in the Territorio de Colonias. A new hospital is under construction, and means of improving sanitary conditions are eagerly considered. The climate, though tropical, is, with the exception of a few localities, generally healthful.



TRANSHIPPING CARGO AT THE RAPIDS OF THEOTONIO, ON THE MADEIRA RIVER.

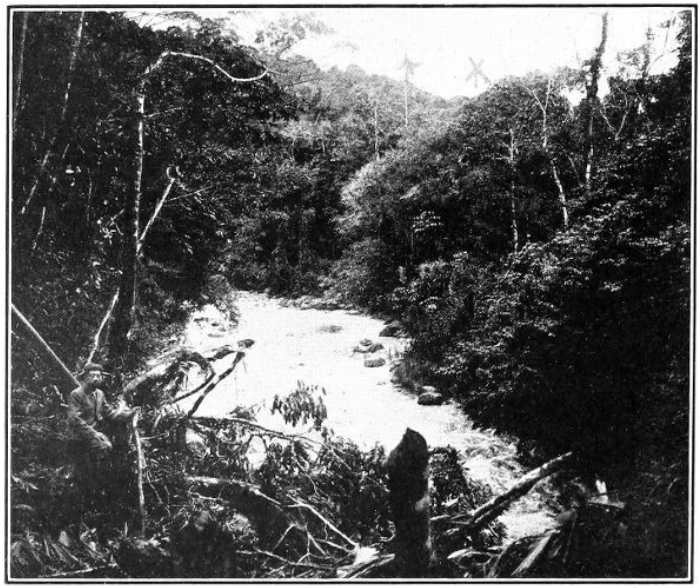
In the rubber country the work of the day is done in the early morning. During the *epoca de fabrico*, as the season for gathering is called, the workmen are

already on their way to the *estradas* by four o'clock. As they pass each rubber tree on their route, they stop to make a slanting cut in its trunk, into which the edge of one of their little tin *tichelas* is easily fastened, so the cup remains there and receives the *latex* that slowly pours into it, while they continue their way until every tree of the *estrada* has been tapped and its *tichela* put in place. Some large trees have two or three, and even four, *tichelas* attached. By about nine o'clock in the morning this work is finished, and the *seringuero*, as the rubber gatherer is called, returns over the same route, carrying a large pail, into which he pours the contents of the *tichelas*. When he reaches his hut, he proceeds at once to smoke the *latex* until it takes the solid form of a *bolacha*, as elsewhere described. Sometimes the gatherings of several days are required to make a *bolacha* of a hundred pounds, more or less, and when it is completed the *patron*, or employer, sends to get it. The day's work is ended at noon, and the *seringuero* is free to spend the remaining hours as he pleases. The industrious ones cultivate their little gardens, where they grow corn, plantains, yucca, and other food products. It is said that the women of this region are better rubber gatherers than the men, as they are more careful, do not cut too deeply into the tree when tapping it, are less wasteful of the *latex*, and never abscond, as the men sometimes do, when they are in debt to the *patron*. The life of the rubber gatherers is not so *triste* as it is sometimes painted. The people have many holidays here, as elsewhere, and when the daily working hours are over they frequently spend the rest of their time in little canoes on the river or stretched comfortably in a hammock under the trees.

Nearly two-thirds of the rubber exported annually

from Bolivia is produced in the Territorio de Colonias, one of the richest rubber countries of the world. And the quantity which is taken out of its vast forests represents only a small proportion of the existing wealth. The industry is restricted by the scarcity of laborers, the population being only ten thousand, in a territory that covers an area of nearly two hundred thousand square kilomètres. The few explorers who have travelled in this region find it rich in a variety of tropical products, though little cultivated, and very sparsely settled, the population being centred in the towns and villages where the rubber gatherers live, or where there are establishments of large rubber companies, many of which have their shipping headquarters here.

Immigration and colonization are the most important factors to be sought in the development and prosperity of the Territorio, and the government of Bolivia is giving this matter especial consideration. Not only are the resources of the country being carefully studied and classified, but the means of transportation, the political security of the colonists, and the protection of health are receiving the most careful attention.



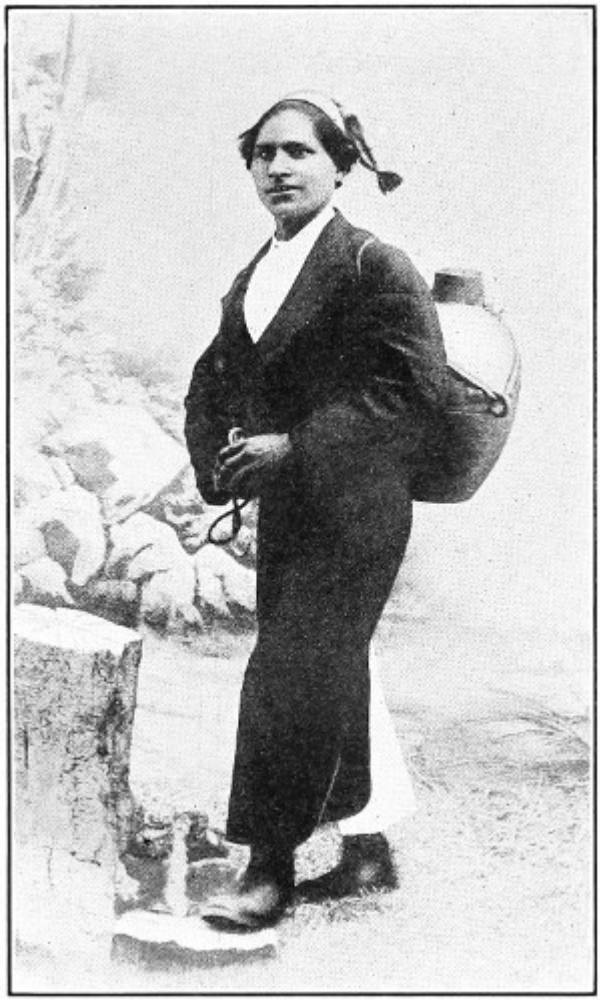
GLIMPSE OF FOREST AND STREAM, THE RUBBER REGION.



DANCING THE KENA-KENA. FIESTA OF DECEMBER EIGHTH.

CHAPTER XXIX

THE PRIMITIVE INHABITANTS OF BOLIVIA—THEIR CUSTOMS AND RELIGION—THE CHOLO—PICTURESQUE TYPES

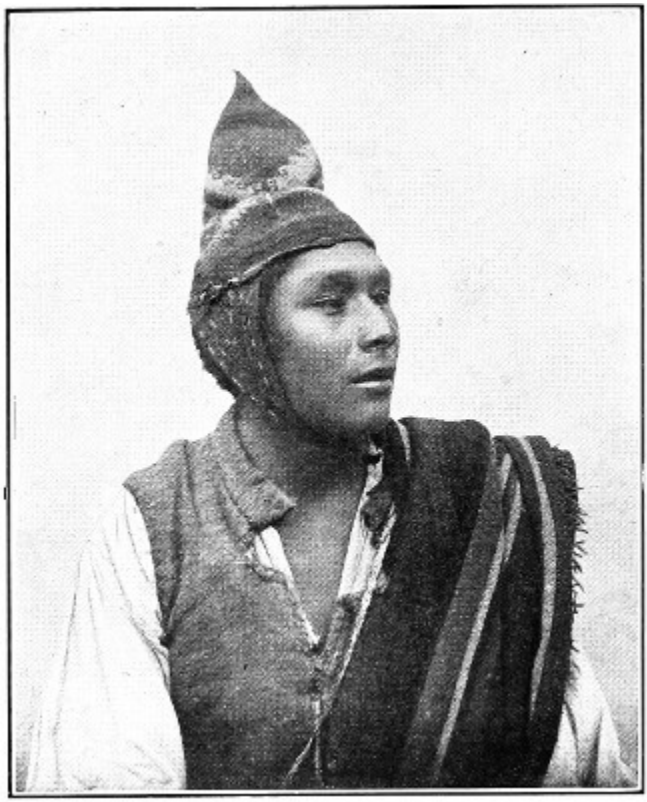


INDIAN WATER CARRIER OF LA PAZ.

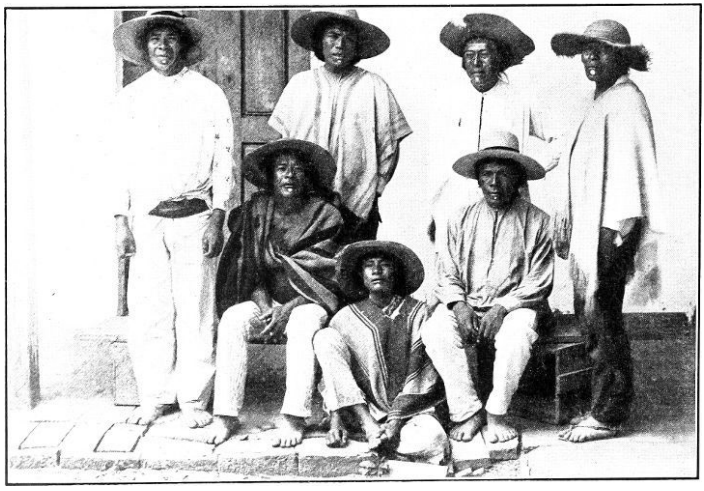
The population of Bolivia is composed of three separate social classes, the Bolivians of European ancestry, the Indians, and the *mestizos*, or *cholos*, of mixed European and Indian origin. The white race, chiefly of Spanish blood, inherits many qualities of the parent nation, though modified by centuries of isolation from Spain. When the fabulous wealth of Potosí attracted thousands of Spaniards to Alto Peru during the first century of colonial rule, many of the noblest families of Europe were represented in the rapidly increasing populations of Potosí, Oruro, and other rich mining centres; and so important were the interests of his Catholic majesty in this part of the royal domain that the most distinguished grandees of the realm were sent to take charge of colonial affairs, to supervise the coinage in the colonial mint, and to guard against any evasion of the royal prerogatives. The quarrel which began early between the Vicuñas and the Vascongados, and which developed into a struggle between Criollos and Spaniards, was sustained, on the part of the patriotic Criollos, by men in whose veins flowed the best blood of Spain. Their love for their native land was stronger than their allegiance to a government which was unjust and oppressive, and they fought for and obtained their independence. Their descendants are the people who control the politics and society of Bolivia to-day. They are in the minority so far as population is concerned, a condition which exists in all Spanish-American countries. A similar state of affairs governed the population of the United States before the great tide of immigration brought millions of Europeans to its shores, and the native Indians were thus reduced to the minority. But, unlike the North American Indians who were driven westward by the advancing multitude, until crowded almost out of

sight in a small corner of their former vast territory, the Indians of Bolivia still remain undisturbed in the haunts of their ancestors, whether of the Andean plateau, the plains of Mojos, or the river banks of Guarany. They have always been too useful to the white man of these regions to be allowed to vanish out of sight, and too submissive to constitute the powerful menace to civilization which the Iroquois and the Apache proved to the earlier inhabitants of North America. With the exception of a few scattered tribes, the Indians of Bolivia are more or less civilized, and they form an important factor of the communities, not only as servants, but as contributors to the development of the native industries, in a primitive way, but usefully and creditably. A foreign traveller in Bolivia cannot fail to be impressed by the fact that the white man here thoroughly understands his primitive protégé, and that the Indians, as a whole, receive at the hands of the governing race as much consideration as the ignorant poor of any land receive from those who, by inherited or acquired power, hold over their less competent fellowmen the rights of authority. The laws of Bolivia provide for the welfare of the Indians in a liberal manner, and the best means of promoting their mental and moral development is at present occupying the attention of the leading legislators of the country. The question as to what should be the political responsibility of a primitive people, untrained in independent thought and action, is not easily disposed of, and the blunders which have been committed by the most enlightened of nations in this respect prove how important is the problem presented. In Bolivia the Indian has evolved slowly but surely under the influence of civilization, and he shows an awakened spirit of independence as

compared with his ancestors, who merely reflected the will of their chief. Under Spanish rule, the Indian, though nominally recognized as possessing certain individual rights, was in reality seldom free to exercise them; but since the inauguration of the republic the law governing his rights has not been so completely a dead letter in effect. He is still a child in mental and moral growth, but he is progressing under the benign influence of peace and security.



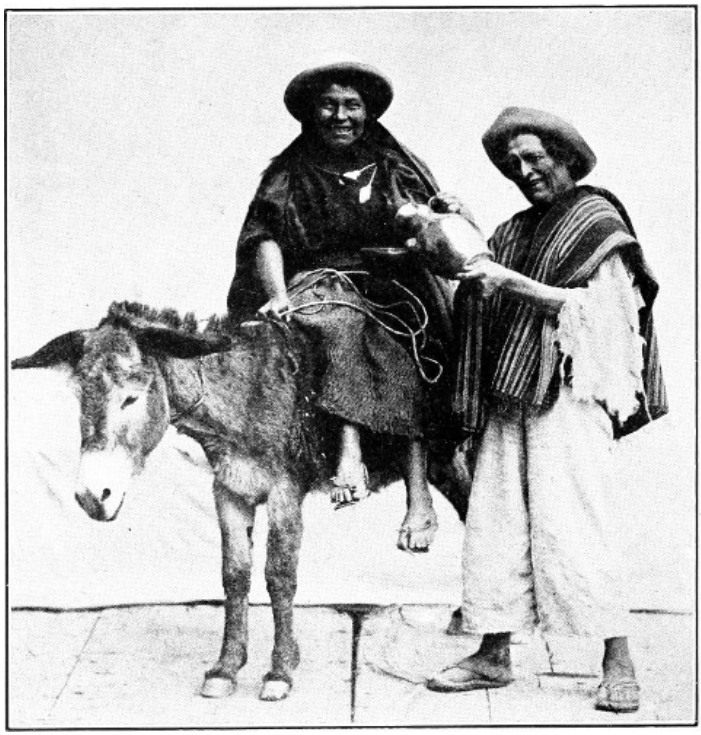
PICTURESQUE TYPE OF THE COCHABAMBA INDIAN.



TEMBETAS, INDIANS OF SANTA CRUZ.



INDIANS OF POTOSÍ. HEADGEAR OF PIZARRO'S TIME.



THE STIRRUP-CUP.

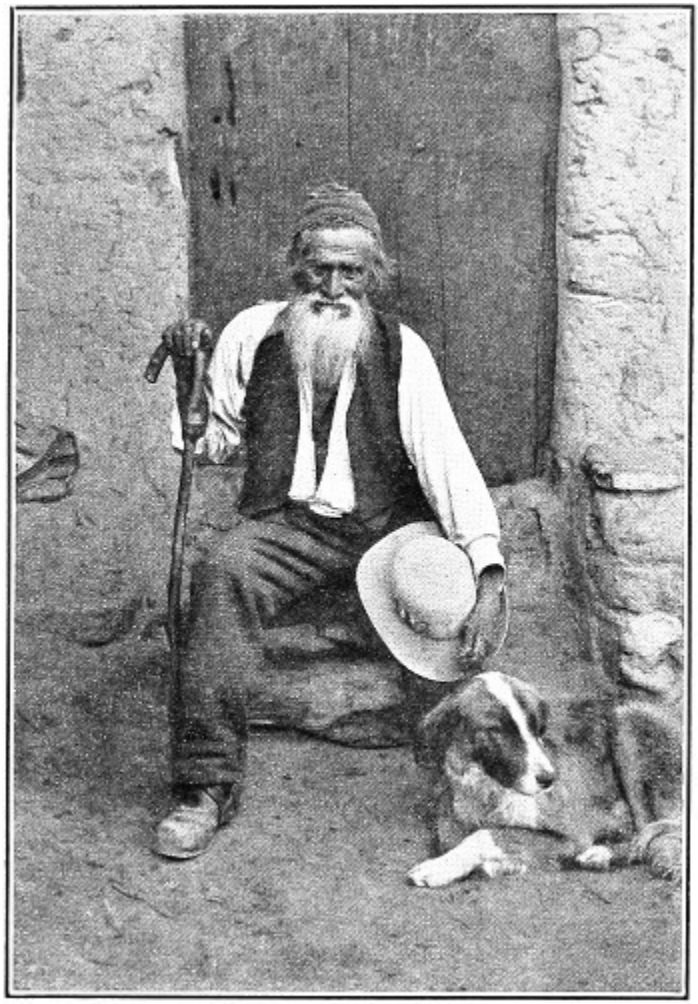
The Indians of Bolivia are usually classified according to their geographical distribution. The Andean tribes are divided into the Peruvian branch—which includes Aymará and Quichua—and the North Andean, composed of many nations, among others the Yuracarés, Mosetenes, Tacanas, Araonas, Cavineños, Chunchos, Guayaros, Lecos, and Apolistas, that inhabit the eastern *serranias* of the northern Andes and the plains of the Territorio de Colonias, the department of La Paz, and El Beni. The Pampean tribes are divided into the Mojeña and the Chiquitana branches, and inhabit the great plains of eastern Bolivia in the provinces of Mojos and Chiquitos, which extend from the foothills of the

Andes to the Brazilian border. The third division is called the Guaranic, and is sub-divided into the Guaraya and Chiriguana branches apparently closely related to the Guarany tribes of Paraguay; they occupy the territory included in the northern, central, and southern Chaco. The above divisions are made in accordance with the scientific studies and investigations of D'Orbigny who devoted many years to the subject. The Aymará Indians, as is generally known, occupy the territory surrounding Lake Titicaca, including the southern part of the department of La Paz and all the department of Oruro; the provinces are named after the various tribes, Omasuyos, Pacajes, Sicasicas, Larecajas, Carangas, and Yungas. To the north and northwest their territory adjoins that of the Quichuas of Cuzco, their southern and southeastern neighbors are the Quichuas, or Charcas, of Cochabamba, Chuquisaca, and Potosí; to the east and northeast are the Tacanas, Apolistas, and Mosetenes, all popularly called Chunchos; while to the southwest the Aymará territory borders that of the Chinchas of Tarapacá. The Aymará Indian of the present day is a strong, muscular native of the highlands, of medium height, of bronze complexion, varying from the color of the North American redskin to the darker brown of more tropical types, possessing well-defined features which remind one of the Japanese race by the slant of the eyes and the high cheekbones. They are a reticent people and are generally industrious and sober, excepting on the occasion of a grand *fiesta*, when they display characteristics hardly recognizable in the Indian of everyday conditions. They are extremely religious, and devoted to the services of the Church; at any hour of the day an Indian may be found kneeling before the altar of the virgin or of

one of the saints in the churches of the various towns. It is the beautiful custom of the country to keep the doors of the churches always open, and many an Indian leaves his little drove of llamas as he enters a town and goes to say his prayers and to feast his eyes on the images and pictures of the sacred place. Indian women with their babies swung on their backs, kneel on the floor of the church and forget all their troubles in contemplation of the holy symbols. Children they seem in all but physical growth, after centuries of contact with civilization. Limited opportunity may be responsible to some extent, but natural conditions govern all primitive people, and they are neither benefited nor made happy by being crowded into a path of progress opened for them by the too eager white man, who demands that they assimilate at once the civilization which his own race has achieved only after thousands of years of progressive culture. Indian colleges and Indian missions may aid in a limited way to develop a primitive race, but important results are not achieved within a few short generations. Experiments in the Indian school established by the United States government at Carlisle, Pennsylvania, prove this to be true of the North American Indian, as it is of his primitive brother in South America. Whether the Aymará race has passed its zenith in culture and is now at a period corresponding to “second childhood,” or whether it is still in the dawn of development, the actual condition is that of a dependent people, as regards intellectual and moral responsibility.



QUICHUA INDIAN OF THE VALLEY BETWEEN COCHABAMBA AND SUCRE.



A GENIAL BEGGAR OF COCHABAMBA.

The foreigner, upon arriving in Bolivia, is immediately interested in the picturesque spectacle presented by the Indian of the Titicaca plateau. His *poncho* and cap are woven of the most gorgeous colors, and the brighter their reds, greens, and yellows, the better the wearer is pleased. The Aymarás make their own dyes, which are entirely of

vegetable composition, and it is remarkable to what an extent they have developed their knowledge of the many herbs which are useful for this purpose. The art of weaving all kinds of blankets and *ponchos* is known to both the Aymará and Quichua tribes, who blend the colors in a great many combinations, and yet use no other loom than that which they make by driving four stakes in the ground, or by means of an apparatus of clumsy and primitive manufacture, which was introduced by the Spaniards at the time of the conquest. They spin the wool of the llama, the alpaca, and the vicuña, and some of the *ponchos* which they make are of exquisite workmanship, woven of vicuña and silk. In the province of Pacajes especially the Indians make excellent cloth, and here they weave the *bayeta*, a black and white mixture of which they make their own clothes, the men wearing over this sombre color the picturesque *poncho*, while the women appear in darker wraps, adorned with brightly woven borders.



INDIANS IN FIESTA AT TRINIDAD, THE BENI.

The Quichua Indians of Bolivia, sometimes called the Charcas, are easily distinguished from the Aymarás in general appearance and character. Their features are less rugged and they are gentler in disposition. They are more submissive than the Aymarás, and have a sunnier temperament, the reflection of milder skies. In Potosí they dress to-day

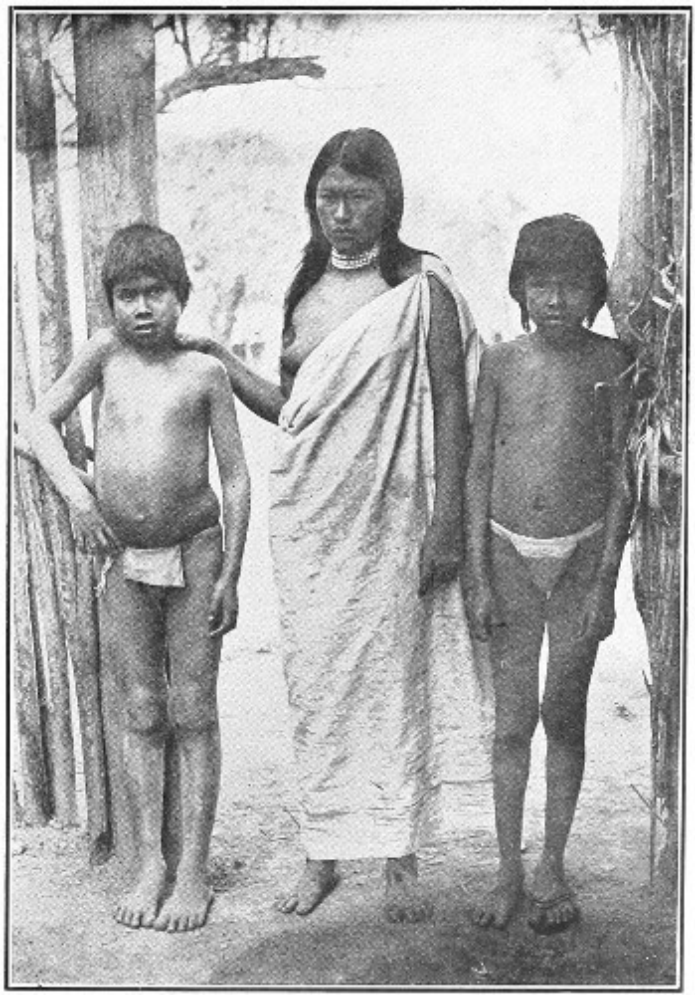
as they did in the days of Pizarro, and the men still wear the casques introduced by the conquerors in the sixteenth century. The women wear high-heeled wooden shoes, or sandals, which they fasten by straps drawn between the toes and buckled with large silver buckles made in the design of the coat of arms of Charles V. Their ornaments, called *topos*, are of silver, some of them in the design of the double-headed eagle, while others are great disks, hammered and cut out in many curious figures. The spoon is a favorite form for a *topo*, which serves the double purpose of ornament and shawl pin, and may also be used in taking food. It is customary to have the bowl of the spoon carved in some design.

The *fiestas* of the Aymarás and the Quichuas vary little, to all appearance, both being marked by religious observances of more or less recognizable solemnity, and both invariably terminate in a grand revel. There are special feasts in different localities which are not held in any other, such as the anniversary of the *alacitas*, when miniature figures of every description are sold at the place of celebration. It is remarkable to what perfection the art of making these objects has been developed, some of the tiny dishes, furniture, and other articles being of infinitesimal size, yet without a flaw. A tray, containing bottle, tumbler, and wineglass, all of wood, made entirely by hand, may be passed through a finger ring, and an entire set of furniture may be put into a liqueur glass. The Indians of Sucre and Potosí are very expert in miniature work. The tiny dolls, which are much appreciated by travellers who visit Sucre, are no larger than a mosquito, yet when examined under a magnifying glass they are seen to be perfectly made and dressed in the latest

fashion. The miniature souvenirs most sought after by visitors to Potosí are the tiny silver tea and coffee sets, which are marvels of workmanship.



CHOLA OF POTOSÍ, IN COSTUME OF FIESTA.



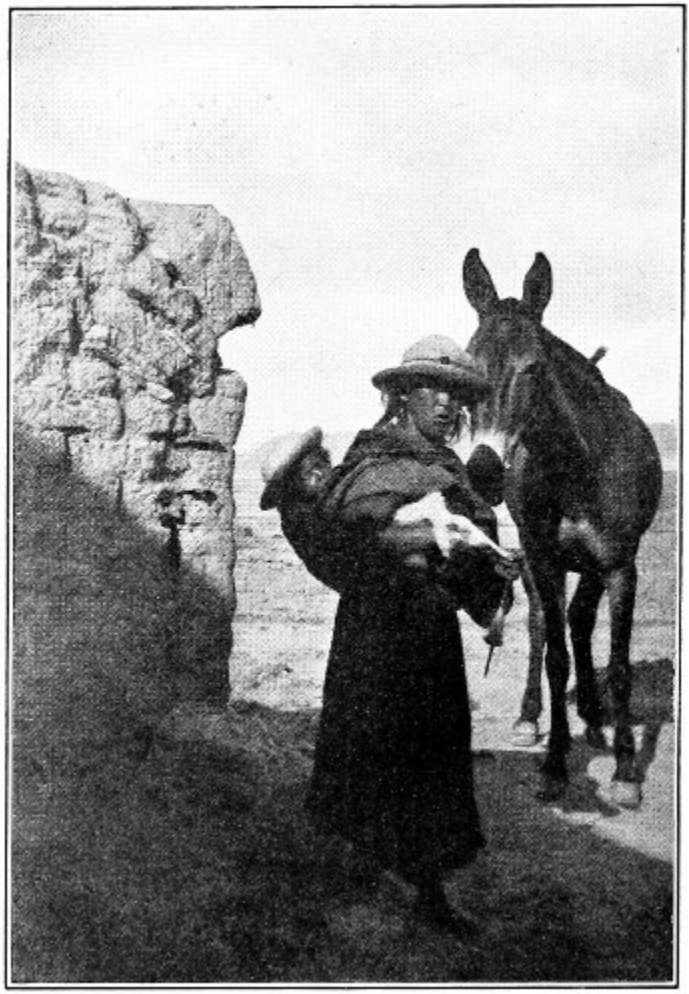
CHOROTIS, INDIANS OF THE CHACO.

The primitive races of Bolivia show a particular aptitude for certain industries. Not only are the Aymarás and the Quichuas skilled in weaving and in making pottery, but the Mojos and the Chiquitos have shown themselves competent workmen in various primitive manufactures. They weave cotton cloth, sheets, towels, hammocks, and other articles,

which are so durable that they last an incredible length of time. While these simple children of Nature have not been stimulated to remarkable progress, they have established in the country many native industries of importance and value.



CHOLA OF THE BOLIVIAN PLATEAU.



THE MODE OF CARRYING THE BABY.

Of the total Indian population of Bolivia, which is estimated at nine hundred thousand, about eight hundred and fifty thousand are subject to the laws of the country, the remaining fifty thousand, who inhabit the remote forests of the extreme north and a part of the Chaco, being uncivilized. According to statistics collected by the Oficina Nacional de

Inmigracion, Estadistica y Propaganda Geografica, the gradual disappearance of the primitive races has been noted for a considerable length of time. Since 1878 the Indians have died at an increasing rate from plague and alcoholism, the number of births by no means covering the mortality. At present they are about the same in number as they were half a century ago, while the white race and the *mestizos* have notably increased. It appears to be universally the case that a primitive people gradually vanishes when surrounded by conditions of advanced civilization. The Indian is not adaptive, and seems to be ill fitted for rapid progress. In Bolivia, as in other countries, all attempts to induce him to throw aside the antiquated implements of toil used by his ancestors have proved futile, and it would be ludicrous, if it were not pathetic, to see the laborious methods of tilling the soil which the Indian follows. Neither by threats nor by promises can he be led to make his task easier by using modern tools.



A CHOLA BELLE OF POTOSÍ, IN VELVET, LACE, AND JEWELS.



THE AYMARÁ INDIANS OF THE TITICACA PLATEAU.

On the northern frontier and in the southern Chaco the uncivilized tribes have been visited from time to time by the Catholic missionaries, and in all the frontier provinces missions have been established for the civilization and Christian teaching of these tribes. Many faithful teachers have spent the greater part of their lives in these remote forests, and have accomplished a great deal in the work of civilizing the Indians. The missionary work of Bishop Armentia was devoted chiefly to the civilization of the North

Andean tribes of the Madre de Dios region, the territory of the Indians popularly called Chunchos, though known under the names of Tacanas, Guarayos, Araonas, Cavinas, Mosetenes, and others. The mission of Covendo, in the country of the Mosetenes, has been the centre of widespread efforts in behalf of the natives, and other settlements of similar character have been established in various localities. Dr. Armentia says the chief of the Araona tribes are not elected, but chosen according to the number of their sons and relatives, the Indian without family being made the slave of his chief. It seems base ingratitude that the Indian who has been forced to deny himself a wife because of the polygamous proclivities of his chief should have insult added to injury by being made the humblest servant of his lucky rival on that very account. It is the irony of fate. The Araonas are excellent hunters, and their method of catching the tapir especially is unique. This animal suffers greatly from the attacks of *garrapatas*, or ticks, and its mode of getting rid of the pest is by attracting the *chuvi*, a bird of the eagle species, which is very fond of the *garrapata* as a food. The tapir makes a hissing sound very like the whistling note of the *chuvi*, and when the latter whistles, the tapir responds and runs in the direction from which the sound proceeds, eager to have the *chuvi* rid it of the *garrapatas*; the Indian has learned to imitate the *chuvi* and thus he secures his game.



GUARAYO INDIANS.

The Indians of the Chaco, the Chiriguanos, Tobas, Chorotis, Tapietes, and others, differ greatly in character and customs from the North Andean tribes. The Chiriguanos, who have lived for centuries in the vicinity of civilized communities, cannot be counted as entirely uncivilized Indians. The Tobas, though uncivilized, are more or less influenced in their customs by contact with civilized people, as they are

frequently employed on the estates of Tarija and in Argentina. The Chorotis and Tapietes are savages. Colonel Trigo, in his recent report on the subject, says all the savage tribes of the Chaco have similar customs and modes of life, with very slight differences. Good relations between tribes are maintained with astute diplomacy. Any offence against the rights of the tribe is punished by war. The law of force is supreme. Terror maintains mutual respect. Vengeance is a sacred dogma. The government is paternal. These Indians are fond of adornment, and paint and tattoo themselves with vegetable dyes. The Chorotis insert round blocks of wood in the lobes of the ears, increasing the size gradually until these ornaments are several inches in diameter. The Tapietes perforate the lower lip and adorn it by inserting a large round block. Marriages are made by the savages without other formality than proof of mutual love, which is shown by digging the fingernails into each others' faces, a ceremony highly esteemed. Wives mourn for their husbands by cutting off their hair and by weeping at a certain hour every day until it grows out again. A widow will not marry again until her hair has grown long.

In addition to the white race and the Indians, Bolivia has a third element in its population, the *mestizo*, or *cholo*, a mixed race derived from the union of Spaniard and Indian. The *cholos* constitute a people quite distinct from the other two, though related to both. The origin of this mixed race is explained by the conditions which governed the Spanish-American, in common with the North American, colonies in the early history of their settlement. In North America, women from the mother country were sent out to the colonies to

become the wives of the settlers, but the Spanish government did not take this means of peopling its American possessions; and many of the colonists married native Indian women, in frequent instances forming happy alliances, especially with the Aymarás and Quichuas, who were advanced in primitive culture.



A BRIDAL COUPLE OF THE COUNTRY DISTRICT, NEAR POTOSÍ.

The *cholos* of the better class are good citizens, excellent soldiers, and possess the quick intellect of the Spaniard, in combination with the mechanical ability of the Indian. They are capable of receiving the highest industrial training, and their handiwork compares favorably with the best European productions, whenever they have an opportunity to develop their skill. They are light-hearted and careless, very fond of gayety, and never so happy as when celebrating one of their numerous *fiestas*. The women, called *cholas*, are extremely vain and greatly devoted to the charms of dress, their costumes being at times the *ne plus ultra* of adornment. A *chola* belle of La Paz wears at least a dozen starched white petticoats, embroidered halfway to the waist, and over these a red, green, blue, or yellow velvet skirt which reaches to the calf of the leg, the petticoats showing their beruffled edges beneath. Two bright-colored shawls are worn, coquettishly pinned, one on the right shoulder and the other on the left; a Panamá hat rather mars the effectiveness of the costume; but a particularly attractive feature is the dressing of the feet, which are encased in pink, blue, or yellow stockings and high shoes, with French heels, the tops of which are perforated in exquisite patterns to show the pretty stockings underneath. The *chola* of each city has distinguishing characteristics and dress, though all costumes are a modified copy of the one just described. A *chola* is sometimes a very fascinating bit of femininity, and many of them are both pretty and quick-witted. The men are successful tradesmen, and, altogether, the *cholo* race constitutes an important part of the business community. They have not the Spaniard's traditional aversion to trade, and, in consequence, they supply what would otherwise be a serious

deficiency in industrial and manufacturing enterprise.

The people of Bolivia are kind and hospitable to foreigners, and have a pleasant welcome for all who visit their country. It is necessary to spend some time in their midst, in order to become acquainted with their manners and customs and to know their many admirable qualities.



ALL SOULS' DAY IN THE CEMETERY.



MAPA GENERAL
DE LA REPUBLICA DE
BOLIVIA
FORMADO PARA EXPLORADORES
VIAJEROS, ESTUDIANTES etc.
por
Luis Garcia Mesa
Ing. Geog. del Muasterro de Colonias y Agricultura
ESCALA 1: 5,000,000
1907

Transcriber's Notes:

1. Obvious printers', punctuation and spelling errors have been corrected silently.

2. Where hyphenation is in doubt, it has been retained as in the original.

3. Some hyphenated and non-hyphenated versions of the same words have been retained as in the original.

4. Where appropriate, the original spelling has been retained.

*** END OF THE PROJECT GUTENBERG EBOOK BOLIVIA ***

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