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THE APPEAL

THE APPEAL STEADILY GAINS BECAUSE: 4-It is the organ of ALL Afro-Americans. 5-It is not controlled by any ring or clique. 6-It asks no support but the people's.

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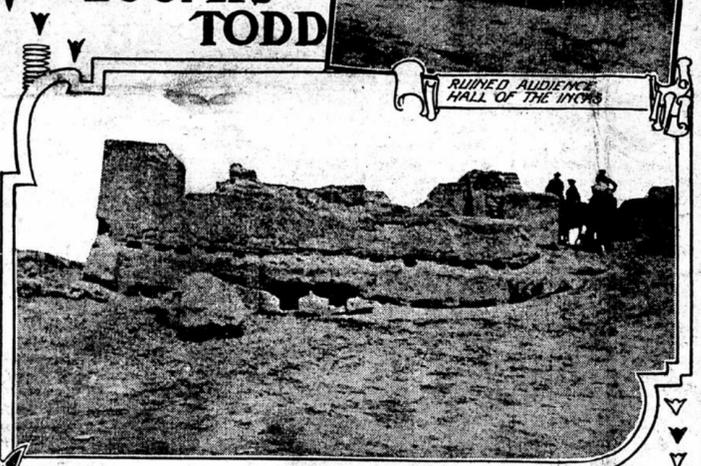
WHERE INDIANS WORSHIPPED B.C. 2000

By MABEL LOOMIS TODD

CENTURIES before the benevolent if autocratic sway of the Incas, in the days of prehistoric Peru, Pachacamac, "creator of the world," "he who animates the universe," "world adjuster," was worshiped by primitive Indians. And despite the magnificent temple of Tiahuaco, that marvelous and enigmatic structure near Titicaca, 13,000 feet above sea level, and the splendors of Qorikancha's golden courts at Cuzco, the Pachacamac temple by the sea was regarded as more awe inspiring than either of the others. To its oracles all pilgrims flocked. But during the period immediately before the Spanish conquest these three rivaled one another in richness and sanctity.



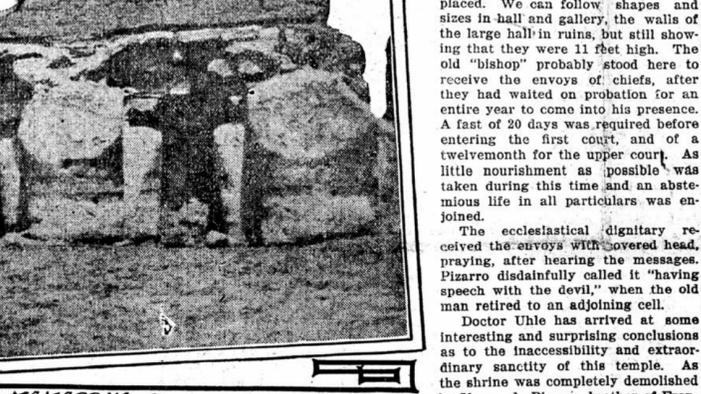
TEMPLE OF THE SUN FROM A DISTANCE



RUINED AUDIENCE HALL OF THE INCAS



RUINS OF CONVENT OF MAMACONA



RUINS OF PRE-INCA STRUCTURES AT PACHACAMAC

streets, and thousands of skulls whiten the surrounding sands, greswome reminders of the multitude who formerly lived and worshipped at these ruined shrines. Peru has few merely tourist visitors, and of these fewer still see Pachacamac, the trip from Lima being considered long and hard. But for one accustomed to the saddle (and little of South America can be otherwise seen) Pachacamac is comfortably accessible. The simplest route is by the excellent electric cars to the pretty suburb Chos, beyond Miraflores, where horses should have been ordered in advance to await the traveler. Over roadside walls of mud or adobe brick wild nasturtiums clamber in a riot of color; bare, high hills rise on one side; the battlefield of San Juan, famous in the Chilean war, and here and there populous haciendas are passed before the open country is reached. A mile or two of jungle-like swamp follows, rich in interest for lovers of birds and growing things. But beyond this fertile tangle one may wander along the hard sand beach for nearly all the remaining miles. Sea birds in such myriads that the sun is actually darkened as they fly up at our approach, seven or eight lines of superb Pacific rollers breaking in thunderous surf, a rampart of high sand mountains just back of the beach—and in two or three hours appear the familiar walls and dun-colored remains of Inca occupation. For Pachacamac has been the scene of several superimposed civilizations, whereby its study is rendered more confusing than that of other ancient shrines. The many graves and their contents were seemingly at variance—chronologically inconsistent—with fragments of pottery and implements found near by. But it is certain that pre-Inca Indians had here their chief temple, and that when these all-conquering nobles with their herds of willing workers arrived triumphantly upon the scene, so far from trying to wipe out the old faith they treated it with much respect, perhaps from prudential motives, building their great temple to the sun on the hill above, but still permitting, even encouraging, continued worship of the creator god, Pachacamac, so that the temple's religious prestige did not suffer under the Incas. The sun temple seems to have been built to include this earlier sanctuary, which shows an amicable relationship between the older cult and that worship of the sun which the Incas ultimately imposed on conquered tribes. A beautiful site these early dwellers chose for their rites. Although desert bounded on north and east, the temples themselves set in sand by whose encroaching drifts they are now half covered, toward the west rolls the blue Pacific, and southward lies the green and fertile Valley of Lurin, watered by its river of the same name, off whose mouth rise rugged islands, the wings of myriad sea birds flashing in the sunshine as they dip and circle and soar about the lofty cliffs. Only 2 1/2 miles wide at the coast, the little Lurin valley narrows rapidly toward the interior. A mile and a half distant lies the village, on the same side of the river as the ruins. Only 500 inhabitants now belong here, but perhaps 2,000 can be counted in the whole parish. Modern Pachacamac holds about 300, its parish 8,000. Trees of many kinds abound—the willow (Salix) always prominent, with cane (cattilo) and trees bearing the chirimoya, palta, lucuma and other

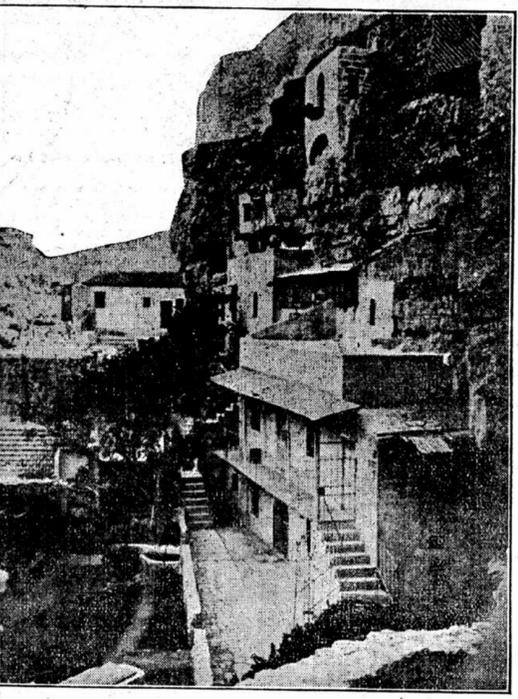
fruits. In old days maize and cotton were extensively cultivated here and in many of the earliest still grows easily in a soil surpassingly rich when irrigated. A nearby hacienda, apparently containing the most extensive of the ancient burial places, is chiefly devoted to the fluffy bolls and brown stalks of this plant. The most scholarly and reliable authority upon Pachacamac history is undoubtedly Dr. Max Uhle, now head of the new National museum at Lima. To him is due elucidation of many puzzling anachronisms in this rich region, and it was our good fortune to be accompanied on this trip by Doctor Uhle—to whom every wall and angle and brick has absolute significance. The name of the creator god, as applied to sanctuary, town and river, came into use only about 170 years before the Spanish conquest. No older name has yet been found. Burial places always bring rich returns to those who can interpret their annals. Here is an enormous number of graves, not less than 60,000 to 80,000, among them a few stall-like cells, much cruder and earlier than the majority. Graves are found in the open, in houses, in temples, most of which have, years ago, been rifled for the gold, silver and gems supposed to be interred with the dead. Previous to the Inca conquest probably at least two civilizations met a Pachacamac—the culture of the highlands and the newer customs of the coast. After a cemetery had been used for a long time the temple was destroyed; even the sort of civilization itself was changed. A third epoch shows a cultural decline, inferior but supplanting, despite the general advance of the world at large. The founding and growth of the Inca empire was one of the last great events of pre-Spanish centuries. Although Pachacamac graves were so rich in articles from which the story of the past can be read, larger outlines of life and custom may be traced in the ruins of town and temples. Approaching from the north one sees the convent, still called by its ancient name, Mamacona ("mothers," as applied to the nuns), and a subject of especial study by Doctor Uhle. In the land of the Incas celibate women were not uncommon, and were generally attached to some temple of the sun. The mamacona was secluded on three sides, the front only facing plain and sea, with entrance openings. No fewer than 200 of these nuns lived here, and they were obliged to pass through the inner and outer sanctuary of Pachacamac to reach the sun temple. From the convent it is best to pass on to the former, a huge structure 400 feet long, 180 wide and covering two-thirds of an acre. Once there were terraces on three sides, each 20 feet high, but the sand has blown in and over and about them that they are really discernible now upon only one. Its approaches are by five low and narrow "grades," slightly over three feet high and six in length; the walls once covered with polychrome frescoes, rich in color and extremely ancient, though traces of design still remain. The top of the temple is a large plateau, 330 feet by 130. It was at least once rebuilt before the Inca period, and may date from about B. C. 2,000; but it is not, in any event, later than B. C. 1,100. The valley, and indeed the entire region, was ruled by a chief at Pachacamac, who had the right to enter the temple of the highest deity, as

at a later epoch, the Inca might do at Cuzco. At the center of the northwest front the holiest shrine was placed. We can follow shapes and sizes in hall and gallery, the walls of the large hall in ruins, but still showing that they were 11 feet high. The old "bishop" probably stood here to receive the envoys of chiefs, after they had waited on probation for an entire year to come into his presence. A fast of 20 days was required before entering the first court, and of a twelvemonth for the upper court. As little nourishment as possible was taken during this time and an abstemious life in all particulars was enjoined. The ecclesiastical dignitary received the envoys with covered head, praying, after hearing the messages. Pizarro disdainfully called it "having speech with the devil," when the old man retired to an adjoining cell. Doctor Uhle has arrived at some interesting and surprising conclusions as to the inaccessibility and extraordinary sanctity of this temple. As the shrine was completely demolished by Hernando Pizarro, brother of Francisco, so the entire temple seems to have been peculiarly the object of early fanaticism no less than of treasure hunters, which despite the rainless climate made of it a more complete ruin even than others in Peru. Smaller than the later sun temple of the Incas, it was more gorgeous. Not only painted with designs in many tints, it was also, quite certainly, incrustured with precious stones and gold presented by the Inca Huayna Qhapaq. Of the ancient city at least one-quarter was occupied by the temple district and the remainder was divided by cross streets, 13 and 16 feet wide, with courts and buildings of palatial proportions. In the city are four hills, the walls encircling it all completely. On the northwest these barriers were from 11 to 13 feet high and in general 8 feet broad, although this was in places increased to 16. Vest crowds must have filled the city at many times, for the wide adobe house-tops and walls, which were used constantly by pedestrians, are worn perfectly smooth on certain thoroughfares by the constant passing of multitudes. Outside the city walls is widespread desert, one will (distant only half a mile), not less than 20 feet wide and 475 yards long, still curving around the despoiled riches it once protected. Of all this great ruined area the sun temple itself is most conspicuous, rising 300 feet above the general level, on a series of terraces; four on the northeast and northwest, five on the southeast. The modern history of this most interesting region begins with the Journey of Hernando Pizarro, ordered by his more famous brother in 1532 to capture the temple treasures of Pachacamac. Pizarro had heard of its splendors at Cajamarca, when the Inca Atahualpa had told him that "ten days away on the road to Cuzco" was a "mosque," chief sanctuary of a whole people, and held in highest reverence by himself and his father, Huana Capac; and that it contained vast treasure in gold and silver offerings. But Hernando Pizarro traveled only about 16 miles a day, taking 22 days to cover the 340 miles; whereas the swift Indian runners bore messages of warning in far less time (one old Indian once ran from La Paz to Tacna, 190 miles, in three days), and much of the golden treasure was removed or concealed before his arrival. Enough remained, however, for colossal riches. His conquest was complete on reaching the sanctuary. He at once demolished the shrine of the temple of Pachacamac, and its most sacred idol, in presence of the whole people assembled, raising a cross upon the debris. Thus began the decline of what was once so splendid and so vital a part of the early life. After taking Cuzco Francisco Pizarro came in 1534 to Pachacamac, holding wild orgies in the sacred courts and still further horrifying a people already crushed and outraged. The final struggle came, however, and the depopulation of the entire valley began. In the wars of Manco Inca, who in 1535 gathered all the Indians in a futile death struggle with Spain. After that the sands blew in and over the old faith, actually and metaphorically; Franciscans, Augustinians, Jesuits came successively to the valley, and its distinctive history was past. But the keenness of archaeological vision has made the old days live again, has vitalized the ancient faith and brought before modern eyes the actual daily life and worship of these prehistoric tribes, whose whitened skulls still cluster about their violated shrine.

The World's Wonders

STRANGE THINGS FOUND IN VARIOUS PORTIONS OF THE EARTH

Famous Mar Saba Monastery



Far out in the wilderness of Judea is the famous monastery of Mar Saba, where in the eighth century Stephen, the Sabaites, wrote in Greek the well-known hymn, "Art thou weary, art thou languid?" It is now used as a place of confinement for unruly monks. No women are allowed to enter it, but a tower in the vicinity is allotted for their use as lady tourists often visit Mar Saba.

WHEN THE TWINS TRAVELED

A curious scene was witnessed at King's Cross station, London, the other Saturday on the arrival of the express from Edinburgh. Two women, known as the sisters Rosa and Josepha Blazek, who are in many respects similar to the Siamese twins, being joined together from the waist downward, stepped out on the platform. They alighted without difficulty, and walked to the barrier. Here, however, there was a difficulty, for the twins presented only one ticket. After a long conference between the collector, a policeman, and the friends of the joint couple, they were allowed to pass the barrier. It is supposed that the puzzle was too great for ordinary people to solve.

SEVENTEEN YEARS OVERDUE

A lady in business in Lorient, France, received a letter the other day, which was sent to her from Concarneau, postponing an engagement. The receiver of the letter could make nothing of it. Then she looked at the date both on the letter and the envelope. She found it was September 7, 1893. On the back of the envelope was an official note in red ink to the effect that it had been found in making some repairs at the post office at Concarneau, last November. For seventeen years the letter had lain in the post office and after it was found it had taken nearly three months to reach its destination.

WOMAN'S QUEER MASQUERADE

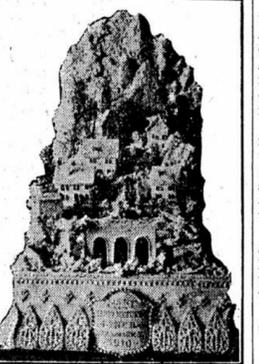
The story of a woman's strange life comes from Chelsea, Eng., where an inmate of the workhouse has confessed to having lived fifty years as a man without being discovered. She is now seventy-five years old, and tells of this with a lively exultation in the adventure. She assumed the guise of a man because she thought that with it she could earn her living more easily. She was married at the age of sixteen, after being well educated, and immediately left her husband, disliking his treatment of her. She worked as a painter and decorator.

NEWEST ROYAL DECORATION



The young king of the Laos territory, which is under French protection, has just inaugurated, in Luang Prabang, the newest royal order, namely, the Order of the Million Elephants and the White Umbrella. The decoration is in gold and white and green enamel, and the ribbon is red ornamented with old gold.

ALEXANDRA'S BIRTHDAY CAKE



Truly a wonderful affair was the cake that was made to grace the table of Queen-Mother Alexandra of England on the occasion of the celebration of her last birthday at Sandringham. The big confection, of course, was much too elaborate to be eaten but it made a beautiful centerpiece and was considered a triumph of the pastry-cook's art.

STRANGE WEDDING CEREMONY

Her love undiminished by the fact that her betrothed is now legless, Anna Reilly, a pretty brunette, wheeled Robert Meyers into the office of Alderman McInerney, at Pittsburg, a few days ago and blushingly whispered: "Alderman, we want to get married."

Calling into his office some workmen from the street, the alderman went through the ceremony with the clay-covered workmen as witnesses and attendants. Then the girl wheeled her husband back to their little home.

Meyers was a railroad brakeman and lost both legs in an accident last February. He had known his wife for two years, but they were not engaged until after the accident.

CLOCK WAS MADE IN 1790

An interesting specimen of a long clock, made in 1790, is owned by a gentleman at Lutterworth. It has an oval face, a hand which points to the days of the week, completing the round in seven days; one which shows the true dead beat, and another which points to the chimes and quarters. On the upper part of the clock is a small orchestra, which includes a flute, a cello and two violins, and a boy and girl in addition to three singers. The hours and the quarters are struck and every three hours a tune is played "three times over either on the bells alone, the lyricord or on both together," while the three figures beat time and the boy and girl dance to the music.

DIAGNOSED CASE IN DREAM

A romance that dips into the realm of mysticism lies behind the marriage of Miss Elsie Turner to Dr. Lawrence F. Keith at Boston.

Miss Turner was stricken ill with a mysterious ailment. Specialists treated her with no favorable results. She was finally taken to the home of Doctor Keith. He was baffled till one day Miss Turner calmly told him what the trouble was and prescribed the treatment. "Why, where in the world did you learn that?" Doctor Keith asked in amazement. "Doctor—told me in a dream." The young woman named an old friend of the family long since dead. Doctor Keith followed out the dream diagnosis. She is now well.

A PATRIARCHAL PEAFOWL

The oldest peafowl in the world is believed to be that owned by Thomas Lambert, a farmer of Sulphur Well, Metcalfe county. The bird apparently is just as active as ever. He has roosted in trees 110 years. In 1810 Horatio Thompson came to Kentucky from Virginia, bringing with him this peafowl. This bird was then between 10 and 15 years old. When Mr. Thompson died this gay knight of fowl-dom passed to Thomas Lambert. For 75 years the peafowl roosted on the same limb of a large oak tree until the tree was cut down. This bird is known all over southern Kentucky, and Peafowl school in Metcalfe county, was named in his honor.

Rock of the Virgin, Biarritz



Biarritz, France, on the shores of the Mediterranean, which Napoleon III. and Eugenie selected as their winter residence, has been popular ever since then with winter tourists and invalids. It was there that the late King Edward spent his last holiday. A picturesque bit of the scenery at Biarritz is the Rock of the Virgin, shown in the accompanying picture.