

# THE QUICK AND THE DEAD IN AREQUIPA.

How Modern Peruvians Dispose of Their Dear Departed—Scenes in a Typical Cemetery.

Special Correspondence.  
AREQUIPA, Peru, May 20.—Passing along the street one day, my attention was drawn to the subject of funerals in a forcible and rather unpleasant manner. With "head in the clouds" and hands full of roses, musing on the beauty of summer amid snow-clad mountains, I barely escaped being knocked down and run over by four horses driven furiously, the foremost one ridden by a postilion, that came dashing around the corner attached to a hearse. About the only thing that goes with speed in Peru is a funeral procession; and when wheels are out (a comparatively rare occurrence in Arequipa), they claim the right of way, not only in the street, but on both pavements, invariably cutting off all corners so closely as to graze the houses. This is not always the result of carelessness, however, nor due to "malice aforethought" on the part of the driver. The city streets are very narrow and irregular, paved with small, slippery stones, and sloping sharply from the middle toward a deep gutter on either side. Consequently clumsy wheels will slide toward the edges, and in many cases the only way to prevent them from actually leaving the pavement is to drive pell-mell. Considering the fearful jolting over stones and hollows and broken places induced by such locomotion, there is little danger of being buried in a trance in Arequipa—at least where the hearse is employed. The poor people, of course, cannot afford to hire it, but carry the dear departed on their heads to the cemetery—a distance of something more than three miles from the central plaza. Most of the latter class cannot even afford a coffin,

though the luxury of a wooden box, painted black, blue or yellow, may be rented for the journey between the cathedral and the place of interment—the same coffin serving the purpose over and over again, day after day, for years. It is not uncommon to meet a company of men carrying their dead on a public bier, the latter being constructed of five narrow pieces of wood, about a foot apart, nailed cross-wise to the side poles that serve for handles, the end-bones stained black and showing a cheerful skull and cross-bones outlined upon them with white paint.

## SILVER HANDLED CASKET.

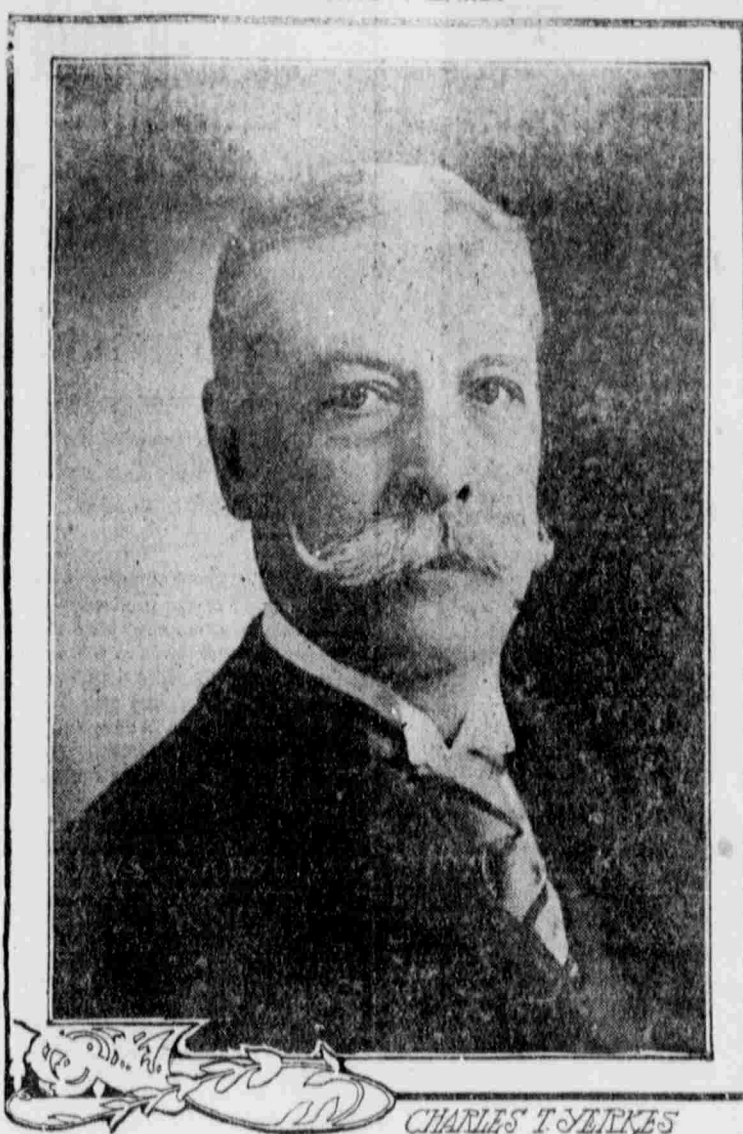
The procession which I so unpleasantly encountered was evidently that of a well-to-do Arequipan, for the coffin had silver handles on it (the gauge of highest swellings here), while several priests rode next to the hearse, followed by forty or fifty men on horseback. The sight reminded me that I had not yet seen the cemetery; and a few afternoons later I, too, rode out on horseback, accompanied by a party of resident foreigners—for it is utterly impossible to induce a native, of high or low degree, to escort any stranger to the Campo Santo; a fact I ceased to wonder at after having visited the place.

Arequipa's only burying ground is situated on a barren foot-hill, reached after the city limits are passed, by an uninhabited road, whose deep sands are alternated by stretches of low boulders. It is a very small place, considering that the city is more than three centuries old, and during all that time has had a population varying between twenty and fifty thousand. The front of it is quite imposing, with high adobe walls and massive iron gates set in two high arches; and just inside is a well-kept space devoted to flower beds, which give a hint of the horrors to be met a few steps beyond. In the end the cemetery is a vast, open plain, where the dead are buried in three tiers of niches in the surrounding wall, whose top and sides are of lava stone six inches thick with a foundation of adobe. Most of the niches have no mark, except a number, rudely painted on the face, corresponding to figure placed opposite the tenants name in the church records. Some of them have a name scratched on the wall near the entrance. At the top of these are generally inscribed the Spanish words, *nicho perpetuo*, to indicate that the occupant will occupy the place "for ever," so to speak.

## GRAVE ROBBERIES COMMON.

As grave-robbing is of very common occurrence—not for scientific purposes, as there is no medical college anywhere near, but simply to secure whatever of value may have been buried with the corpse, even to the boards of its coffin, wood being scarce hereabouts—the front of each niche is not only firmly closed with mortar, but further guarded by an iron grating. Of course, the ghastly work of the grave-robber is done at night, because there is hardly an hour in the day without an interment; and innumerable ghastly stories are told of finding the pale clay of well-known men and women tumbled out on the ground and stripped of grave-clothes, rings, shoes, everything that the love of the living had arrayed them in for the last long sleep. An incident of this kind illustrated the Cholo character, occurred a few months ago, and is said to be directly responsible for the terrible epidemic of smallpox that afterwards carried off its victims at the rate of a hundred a week. An enormous woman died of what is locally known as *virula negra* (black smallpox), and her remains were hurried into the ground without a coffin, there being none in the limited stock on hand large enough to accommodate her "burial." Knowing well the tricks and manners of their compatriots, the friends left nothing of value upon her but a plain gold ring, which they could not get off from her swollen finger. Next morning, the first funeral procession that arrived at the cemetery found the old lady on top of her grave, black smallpox and all, minus her wedding ring and the swollen finger that wore it.

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which had been cut off close to the hand. They returned the putrefied corpse to mother earth with all possible speed, but for three successive mornings thereafter she was found disinterred, having been resurrected again and again by other robbers who were not aware that the bit of gold had already been appropriated.

## THE ENGLISH CORNER.

At the far end of the enclosure is that portion set aside for the burial of foreigners, commonly known as the English corner. There was great difficulty in securing this concession to the alien element, and to this day the spot is looked upon by the natives with respect and contempt, as if the nearness of bones that may possibly have belonged to a nobleman or a king were an insult to those who "died in the Lord."

Near the cemetery gates is a neat little chapel, and a kind of receiving vault in which corpses are placed to await their turn for interment, when several funerals happen to arrive at once. Midway between the chapel and the strangers' corner, exactly in the center of the enclosure is a tall, circular edifice of plastered adobe, which looks from a distance like the marble wall of a Greek temple. A near view of this "whited sepulchre" discloses an accumulation of horrors sufficient to shake the strongest nerves. Fifteen feet of wall above eight feet of cellar make a circular vault 28 feet deep, and at the time of our visit, this was nearly half filled with uncoffined corpses in all stages of decay, which had been evicted from rented graves and pitched into it, to await the semi-annual cremation.

## A REGULAR CHARNEL HOUSE.

There are great pot holes in the walls, and a broad stairway leads down into the cellar. Though these open spaces a passer-by may have an unobstructed view of bones, shrouds, skulls, dismembered limbs and headless trunks in such an awful jumble as it is to be hoped, would be difficult to find anywhere else on earth. Some of the skeletons show considerable flesh yet clinging to them, and also, no doubt, the hair of hair and glossy tresses that doubtless loving hands caressed not long ago. The wonder grows that the air is not so poisoned by decomposition as to kill the inhabitants of all the surrounding country, but, though rendered sick to faintness by the fearful sight, truth compels me to admit that but little odor comes from the charnel house. This is partly due to the time that has been freely used, and also, no doubt, to the absence of the blue-bottle fly, and the fact that putrefaction is almost impossible in this pure mountain atmosphere, where carcasses of man and beast, though left uncovered in the sun, dry up and mummify rather than decompose. To the left of this dreadful pit is a large open space devoted to the poorest people—hospital cases, and those who cannot pay even three months' rent for a grave. The middle class—that vast majority between the large pauper element and the comparatively few aristocrats—rent graves for a year, with the privilege of removing the corpse if so disposed. Those in more affluent circumstances usually begin with three years; and those able to stretch the point beyond that period of time, generally prefer to have the corpse buried in a more permanent grave, and may be retained as long as money and the remembrance of relatives hold out. The day of our visit must have been a good one for funerals; for during the hour we spent in the cemetery no fewer than five of them came and went. The first coffin was a plain, unpainted box, carried on the shoulders of half a dozen men; and we observed that this necessitated the services of one or two porters, who made short work of the dismal mass. Close on the heels of the bearers there followed in quick succession three interments of the commonest sort, the bodies having been brought uncoffined from the city to be hurried into the ground as quickly as possible. The portion where these poor are buried is a Golgotha that baffles description. Its entire surface is strewn with bones, parts of broken coffins, shreds of grave clothes, braids of hair, etc., which have been turned up by the spades of grave diggers, or dropped by those who bear evicted corpses to the charnel house. As many as a dozen new-made graves were yawning for their coming occupants, and in the pile of earth thrown up beside each one were skulls and limbs and bones galore. On top of one heap I noticed a human trunk, headless and limbless, and on another an adult leg with withered flesh clinging to it, from which the foot had been partially cut by the spade. Directly in the path lay something so ghastly that the gentlemen of our party quickly stepped between it and us, but too late to save our eyes from a never-to-be-forgotten sight—that of a woman's head cut off at the neck, with long hair streaming all around it, and the white cotton bandage that had bound up the poor lady still in its place, hardly soiled by contact with the earth.

FANNIE B. WARD.

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Current Time Table.  
In effect June 1st, 1904.

## LEAVE SALT LAKE CITY.

No. 1—For Bingham, Heber, Provo and Marysville ..... 8:00 a.m.  
No. 10—For Park City ..... 8:15 a.m.  
No. 6—For Denver and East ..... 8:30 a.m.  
No. 2—For Ogden and West ..... 9:00 a.m.  
No. 1—For Ogden and West ..... 1:45 p.m.  
No. 3—For Denver and East ..... 2:15 p.m.  
No. 4—For Provo and East ..... 2:30 p.m.  
No. 11—For Ogden and Local ..... 6:05 p.m.  
No. 4—For Denver and East ..... 8:05 p.m.  
No. 3—For Ogden and West ..... 11:55 p.m.

## ARRIVE SALT LAKE CITY.

No. 6—From Ogden and the West 8:40 a.m.  
No. 12—From Ogden and Local ..... 10:25 a.m.  
No. 1—From Denver and East ..... 10:40 a.m.  
No. 3—From Denver and East ..... 1:25 p.m.  
No. 2—From Ogden and the West ..... 1:55 p.m.  
No. 10—From Park City ..... 2:15 p.m.  
No. 11—From Bingham, Heber, Provo and Marysville ..... 2:30 p.m.  
No. 4—From Ogden and the West 7:55 p.m.  
No. 3—From Denver and East ..... 11:45 p.m.  
All trains except Nos. 1 and 6 stop at intermediate points.  
Ticket Office, Daily Block, Phone 205  
Gen'l. Agt. Pass. Dept.

## Time Table In Effect June 19, 1904.

## ARRIVE.

From Ogden, Portland, Butte, San Francisco, Chicago, St. Louis, Omaha and Denver ..... 8:35 a.m.  
From Ogden and Intermediate points ..... 10:10 a.m.  
From Ogden, Cache Valley, and Intermediate points ..... 11:55 a.m.  
From Ogden, Chicago, St. Louis, Denver, Kansas City, Omaha, and San Francisco ..... 4:20 p.m.  
From Ogden, Cache Valley, Butte, Portland, San Francisco, and Intermediate points ..... 1:30 p.m.

## DEPART.

For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis ..... 7:00 a.m.  
For Ogden, Butte, Butte, San Francisco and Intermediate points ..... 10:20 a.m.  
For Ogden, Omaha, Chicago, Denver, Kansas City, Omaha, St. Louis and San Francisco ..... 1:30 p.m.  
For Ogden, Cache Valley, Denver, Kansas City, Omaha, St. Louis and San Francisco ..... 4:45 p.m.  
For Ogden, Cache Valley, Butte, Portland, San Francisco, and Intermediate points ..... 11:45 p.m.  
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## TIME TABLE

San Pedro, Los Angeles, Santa Monica and Salt Lake City, R. R. Co.

## DEPART.

From Ogden Short Line Depot, Salt Lake City.  
For Provo, Lehi, Fairfield and Mercur, connecting at Nephi for Mant and Intermediate points on Salt Lake Valley R.R. 7:30 a.m.  
For Garfield, Beach, Tooele, Stockton, Mammoth, Eureka and Silver City (via Lemington cut-off) ..... 8:00 a.m.  
For Provo, American Fork, Lehi, Utah, Midford, Panguitch, Hatch, Tropic, Alton, Cannonville, Henrieville, Big Water, Alton, Hatch, Tropic, Panguitch, Midford, Utah, Lehi, Provo, American Fork, Stockton, Mammoth, Eureka, Garfield, Beach, Tooele and Gulf Beach ..... 8:35 p.m.

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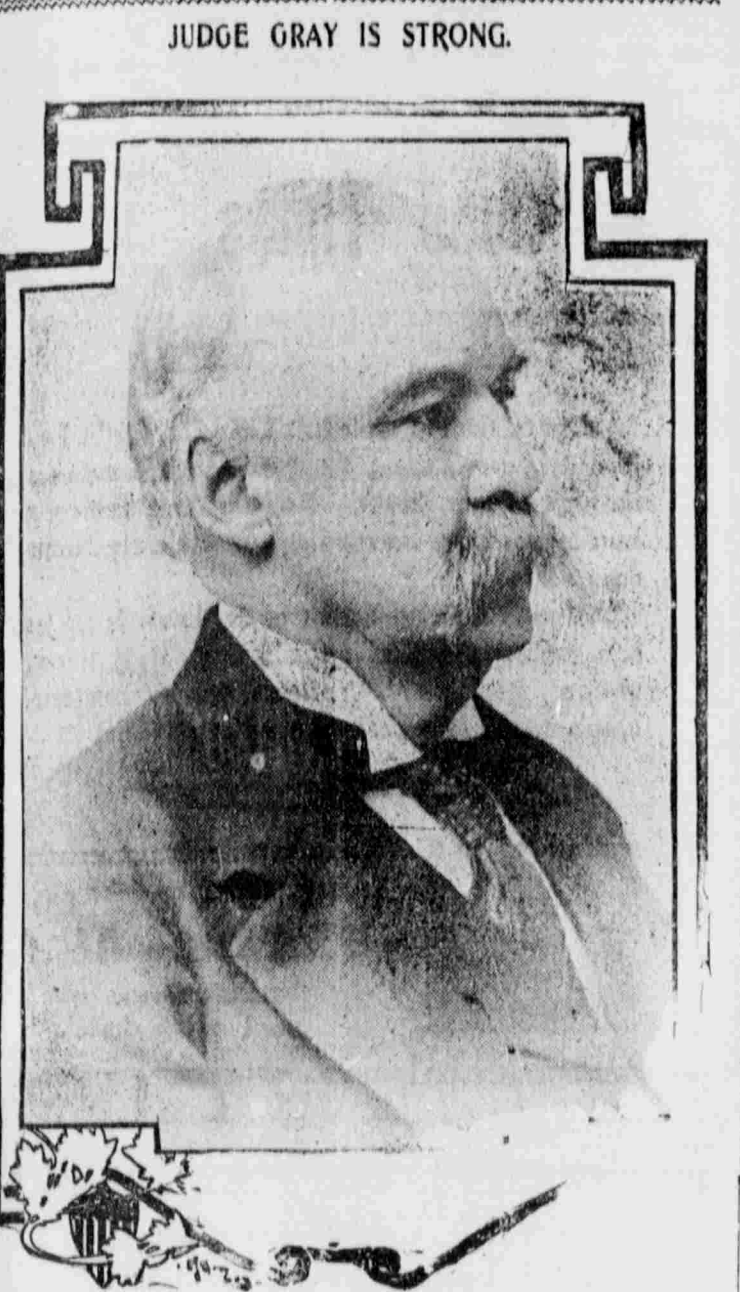
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## MUSIC TEACHERS.

All who desire to consult the list of the representative professors and music teachers of Salt Lake should read the "Musical Directory" in the Saturday "News."



Judge George Gray is one of the strong possibilities in the Democratic convention. Judge Gray has been endorsed by the state conventions of Maryland and Delaware. The judge is popular with the labor vote, because of his connection with the coal strike of 1903.

## Where Preachers Will Seek Summer Rest.

How Salt Lake Ministers Will Spend Their Vacation Periods, and Where—Three Will Depart for Other Fields to Remain Permanently and A Fourth May Follow Suit.

SALT LAKE CITY pastors are making up their minds what to do this summer in the way of vacations. Three of them are to seek other fields of labor, and perhaps a fourth will do so. Rev. Frank Baftlett, pastor of the East Side Baptist church, leaves in August next for Greeley, Colo., where he will be installed pastor of the local Baptist church. Rev. G. A. Zimmerman, pastor of the German Evangelical church, leaves shortly for the east to remain, and Major Walter Marvinne, chaplain U. S. A., is to depart shortly for another post. Rev. E. I. Goshen, pastor of the First Congregational church, leaves next Tuesday, on a two months' trip to Chicago and New York, to spend the time partly in recreation, and partly in study. Rev. Dr. Pinkerton of the Central Christian church will reserve his vacation for October, when he will visit the world's fair. Rev. Dr. Paden of the First Presbyterian church will not take his vacation until late in the season if he takes it at all, and while he has not yet made up his mind where to go, will most likely visit the world's fair and eastern educational centers. Rev. D. M. Helmick will wait until the Triennial Synod of the Methodist Episcopal church, and then visit that metropolis with his masonic brethren. If Rev. J. Richelson decides to leave Salt Lake in consequence of his calls elsewhere, he will leave before the summer is over. Rev. D. A. Brown of the First Baptist church will visit the great fair the last of July. Rev. P. A. Simpson of the Phillips Congregational church, is wanted in so many different directions for addresses and preaching, that if he goes out of town could be construed as a vacation. As a matter of fact, he will be largely determined by the Bishop's cabinet at the coming annual conference of the Utah mission. Dean Eddie of St. Mark's cathedral will take a month's vacation late in the summer, but has not yet decided in what direction he will go. Rev. C. E. Perkins of St. Paul's Episcopal church is now on a month's vacation, and at present is visiting in Baltimore. Rev. J. C. McCain of the Second Presbyterian church, and other city pastors will be in town most of the summer.

## The Great Nominating Conventions Since 1832.

The great nominating conventions of the national parties are strictly an American institution. No other republic has evolved so orderly and systematic a method to prevent the national election from being a haphazard victim of chance, and it was not until the twelfth campaign for the presidency of the United States that the convention came into being. Prior to that time nominations had been made by congressional caucuses and by the state legislatures, but the methods were unsatisfactory and every political leader was anxious to improve the system.

The statements of the day, however, did not invent the convention—they borrowed it. In the years preceding the campaign of 1832 quite a wave of anti-Masonic feeling swept over the eastern states. Like all temporary excitations, it spread with great rapidity and was conducted with feverish excitement. To such a height did this wave rise that its leaders determined to put a candidate into the race for the presidency. They had no party in Congress to caucus, they had no control in any state legislature, but late in 1831 they met in a sort of mass convention in Baltimore and nominated William Wirt, who received a few electoral votes. The party soon died, but not until it had invented the great national nominating convention, for both parties immediately adopted the plan and have stuck to it ever since.

CITY.	Year.	CITY.	Year.
Baltimore (Penn.)—Van Buren (N. Y.)	1828	Baltimore	1828
Van Buren (N. Y.)—Blair (Mo.)	1832	Harrisburg, Penn.	1836
Van Buren (N. Y.)—No nomination	1836	Harrisburg, Penn.	1840
Polk (Mich.)—Dallas (Penn.)	1844	Baltimore	1844
Polk (Mich.)—Butler (Iowa)	1848	Baltimore	1848
Pierce (N. H.)—King (Maine)	1852	Baltimore	1852
Pierce (N. H.)—Breckinridge (Ky.)	1856	Baltimore	1856
No nomination	1860	Charleston, S. C.	1860
Deming (Ill.)—Johnson (Cal.)	1864	Chicago	1864
Breckinridge (Ky.)—Lane (Oregon)	1868	Chicago	1868
Lincoln (Ill.)—McClellan (N. Y.)	1868	Chicago	1868
McClellan (N. Y.)—Johnson (Cal.)	1872	Chicago	1872
Johnson (Cal.)—Grant (Ill.)	1876	Chicago	1876
Grant (Ill.)—Hayes (Ohio)	1880	Chicago	1880
Hayes (Ohio)—McKinley (Ohio)	1896	Chicago	1896
McKinley (Ohio)—Taft (N. Y.)	1900	Chicago	1900

\*Indicates candidates who were elected.  
Buchanan, Greeley, Hancock and Hayes were nominated in Cincinnati, as was also Wharton Barker (People's Party), May 19, 1900. Palmer (Illinois), Buckner (Kentucky), National Democrats, nomination convention, Cincinnati, June 23, 1892. \*Republican since 1856, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904.