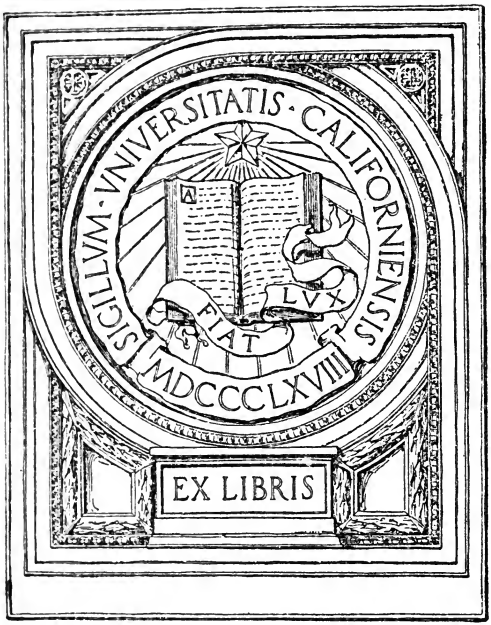
GUIDE

TO

MEXICO CITY

AND

VICINITY



– July 15, 1921 –

A RACTICAL HANDBOOK WITH
USEFUL INFORMATION
REGARDING

MEXICO CITY AND VICINITY

WITH

EXCURSIONS TO TOLUCA, AMECAMECA,
XOCHIMILCO, CUERNAVACA AND
SAN JUAN TEOTIHUACAN

BY

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PREFACE

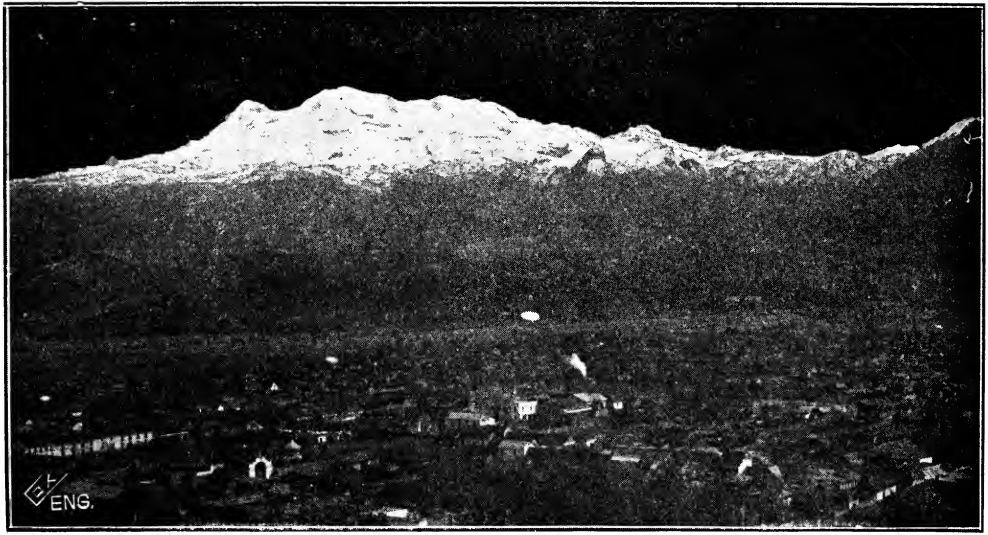
The publication of a new Guide to Mexico City needs neither explanation nor excuse. It will be heartily welcomed by all those who have tried, during the past few years, to pilot themselves about the City by the aid of such antiquated guide books as are still foisted upon the public.

The information contained in this work is as complete as a large number of references and authorities can make it. Furthermore, the author has personally explored the entire field in question in order that the ourist may not experience certain inevitable sensations attending the discovery, after a wasted hour, that the object of his search was removed some years ago.

One important departure from the ordinary arrangement of other guides is worthy of mention. Instead of treating each object of interest without regard to its location in the City, the author has carefully planned a trip for each day, and has personally experienced the incidents of each trip to the end that it might not include too much or too little. This arrangement precludes the possibility of waste time since the visitor is directed from one object to another by the shortest routes, and is enabled to see everything of interest in a given section before leaving it. There are plans for ten days. Should the visitor be unable to remain that long, he may omit the trips that interest him least; should he wish to stay longer, he will find under the "Minor Points Of Interest," sufficient to entertain him as long as he may desire to remain.

H. R. M.

Mexico City, January 1, 1907.



Famous Snow-Capped peak, Ixtaccihuatl.—Approximately 16,000 feet high.

Practical Matters

Station To Hotel: Street cars connect the several railway stations and the main plaza of the City. The fare is six cents. As none of the lines pass any of the principal hotels, however, travelers unacquainted with the City should take a carriage. The fare should not exceed $1.00 for a red-flag coach, or $1.25 for a blue-flag coach, including transportation of hand-baggage, but it is well to arrive at an understanding in the beginning. In case of a difference of opinion on arriving at the hotel, turn the matter over to the proprietor for settlement. Do not allow the driver to carry hand-baggage on the front seat.

Baggage and Cargadors: A baggage agent usually boards incoming trains a short distance out from the stations, (or will be found in the station) who gives, in return for the railway company's checks, checks for City delivery. Although there is a regular tariff for this service it is the part of prudence to arrive at a clear understanding before the checks are exchanged, as to precisely what the cost of delivery will be; if there are a number of pieces, a reduction is to be expected.

Baggage may also be taken to the hotel by cargadors, men who make a business of carrying burdens of every description. These cargadors are all registered, and each one has a number on a small metal plate, suspended from his neck. They also carry photographs of themselves that you may be able to identify them.

It is perfectly safe to trust your baggage to one of these men, after having taken his number. In this case, also, be sure to stipulate in advance the price for each article that is to be carried.

Hotels: The hotels of Mexico are improving every year, and the accomodations that they

now offer are not inferior to many of the good hotels abroad.

The most desirable are: Hotel St. Francis, Patoni 7; Hotel Sanz, Mariscala 2; Hotel Iturbide 1st, San Francisco 12; Hotel Astoria, Paseo de la Reforma 2046; Kingman's Hotel, Puente de San Francisco 13; Porter's Hotel, 1st San Francisc o 4: Hotel Jardin, 1st Independencia 5; Hotel San Carlos, Coliseo Nuevo 1; Hotel Gillow, San Jose el Real 23.

At all of these hotels there will be some employee who can speak English.

Restaurants: Food and lodging are distinct parts of the hotel system, though by a special agreement they sometimes can be combined. Having lodgings in one hotel does not interfere in any way with getting meals at the restaurant belonging to another. At nearly all the restaurants a "table d'hôte" is served twice daily—between 12 A. M. and 3 P. M. for breakfast, and between 6 and 8 P. M for dinner, these hours not being very rigidly observed. The first breakfast, coffee and bread, is served from 7 A. M., and to get it at an earlier hour very emphatic orders must be given over night. In lieu of bread and coffee, however, a substantial breakfast can be obtained by special order.

The best restaurants are: Restaurant Sylvain, Coliseo Viejo 20; Kingman's, Puente de San Francisco 13, Gambrinus, 2nd San Francisco 1; Salon Bach, 2nd San Francisco 3; Cafe Colon, Paseo de la Reforma; Maison Dorée, 1st San Francisco.

Lodgings: So far as saving money is concerned, there is little to be gained by hiring private lodgings, unless they are required for a term of several months. The charges for furnished rooms in desirable parts of the town are but little less than the monthly charges of the hotels; and, while unfurnished rooms can be had at comparatively low rates, the cost of furnishing

them is exorbitant when judged by the American standard. Persons intending to pass a whole winter in Mexico, however, can effect a considerable saving by hiring rooms of respectable American or English families.

Boarding-Houses: The American boarding-house is a comparatively recent innovation and so far more in the nature of an experiment than a fixture. There are several of these in the City of Mexico, most of them very comfortable, and relatively moderate in their charges. For the addresses of these inquire at the office of the American Book & Printing Co, 1st San Francisco, 12.

Cabs: There are ~~two~~ regular ~~classes of~~ cabs-those that carry a red flag and those carrying a blue. The flag is a small affair of metal, placed at the edge of the driver's seat, and indicates the price of the vehicle. The red-flag cabs on week days cost 75 cents an hour, on Sundays and holidays, $1.00 an hour. The blue-flag cabs cost $1.00 an hour on week days, and $1.50 on Sundays and holidays. A small fee in addition is expected by the driver.

A coach may be obtained on the corner of almost any street, and if the flag is standing erect, it signifies that the coach is not engaged.

Money: The money of Mexico is the same as that of the United States, i. e., dollars and cents -called in Spanish "pesos y centavos;" that is the legal way of counting it, as enacted by a law taking effect in 1890, but the people still use the old system to some extent, though they understand both. A "tlaco" is a cent and a half, a "cuartilla" is three cents; these are of copper and now almost out of circulation. The old silver coins were the "medio," 6¼ cents; "real" 12½ cents, also called in; the quarter and half dollars are rarely so called; they are "dos reales" [pronounced do re-al-es], and "cuatro reales;" seventy-five cents is "seis reales." Regardless of the

law to the contrary, prices are quoted in "reales" up to one dollar; then in most cases it is "pesos y reales," thus: a dollar and a half is "un peso y cuatro reales;" one dollar and four reales.

For all practical purposes, the Mexican dollar may be reckoned as fifty cents in American currency. It is not necessary to buy Mexican money before reaching the border, for at that place you can buy sufficient to take you to Mexico City, where the exchange can be effected more economically than elsewhere.

Postal Matters: Regular deliveries are made by carriers, and letters addressed to any hotel will be delivered promptly. The best way, however, is to have your mail come in care of "The American Book & Printing Co.; 1a. San Francisco No. 12, Tourist Dep't."

At this central point you can call for it daily without inconvenience. Letters directed simply to Mexico City must be called for at the central post-office, an elegant new building on the corner of Mariscala and Santa Isabel streets.

Letters may be mailed in the letter boxes on the streets which are cleared regularly several times a day. Stamps may be purchased at any of the branch post-offices, of which the most convenient is on San Juan de Letran. Letters for the United States should be mailed early in the afternoon to insure their departure on the same day. The postage for United States mail is five cents for every 15 grams.

Street Railways: By a judicious use of the street railways almost every part of the City can be reached far more easily—the nature of the paving being considered—than in a carriage. On all City lines the fare is 6 cents, but on the suburban lines it varies with the length of the trip. Nearly all cars start from the Zocalo and return to that point.

When the passenger pays his fare he is given a small paper ticket which must be preserved

until the inspector boards the car and punches it. After that, the ticket may be thrown away, or preserved until the distribution of monthly prizes; when, if it contains the right number, you will receive anywhere from $5. to $1,000. Strange as it may seem, the right number is usually a long time in coming.

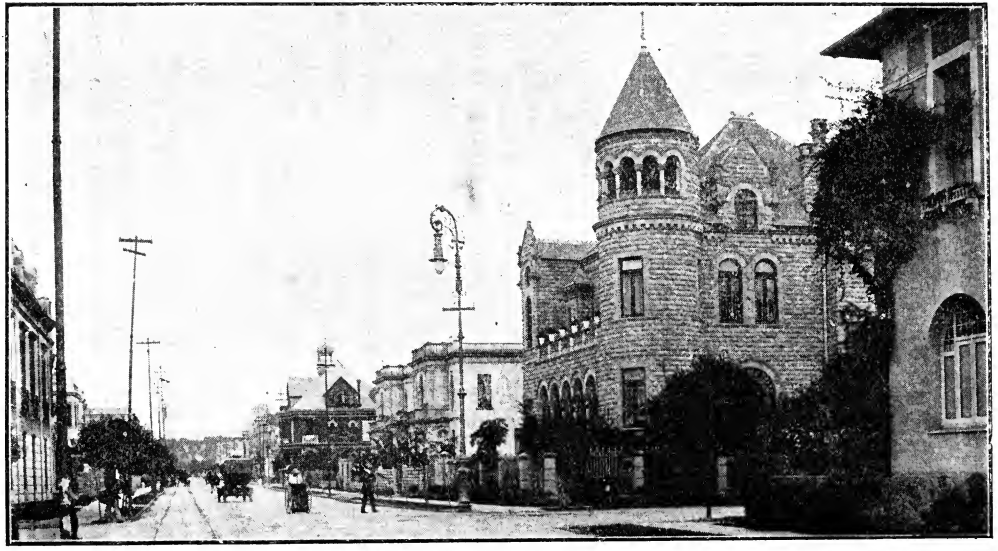
Cable and Telegraph: Cable, via Galveston, to the United States and Europe—1a. Calle del Cinco de Mayo No. 6. Telegraph service to all parts of Mexico—Calle Cinco de Mayo No. 2. The most convenient branches are in the Hotel Jardin, 1st Independencia 5; and in the Centro Mercantil Building, at the south-western corner of the Zocalo.

Streets: Nearly all the principal streets, except the Paseo, are of asphalt and those in the newer part of the City are broad and well laid out. A drive through the American Colony, called Colonia Juarez, is sufficient to convince one of the presence of good streets, while the elegant and costly residences of that section make the drive delightful.

The visitor will doubtless be confused at the multitude of names possessed by the same street, and by the peculiar system of numbering the houses. As a matter of fact, each block in a street has a name of its own, so that a street five blocks long usually has five names.

The peculiar numbering is due to the fact that the City has been numbered twice, and when the second system was adopted, the first was not removed. Therefore, it is common enough to see number 7 placed side by side with number 1015, over the same doorway.

This, however, will shortly be remedied, as the matter is now in the hands of a commission who will, in the near future, give to each street but one name for its entire length, and to each house but one number.



A Street in the American Colony.

Railway Stations: Mexican Central Railroad, —Buena Vista (Santa María car).

National Railroad,—Colonia Station (Colonia car).

Interoceanic Railroad,—San Lazaro Station (San Lazaro car).

Mexican (Vera Cruz) Railroad,—Buena Vista (Santa María Car.)

Express Offices: Interoceanic Express, Gante 14; National Express, Gante 14; Wells Fargo Express, Manrique and Canoa; F. C. Mexicano, Bajos and Arco de San Agustin.

FIRST DAY

Probably the first street with which the tourist will become acquainted is San Francisco. For that reason it will perhaps be better to visit first of all the many places of interest which that street contains.

The Jockey Club: The first building of interest, located on the northern side of San Francisco street, between Gante street and San Juan de Letran, is the Jockey Club. Its other name, "The House of Tiles", will enable you to find it without difficulty. The building is exceedingly unique, and when one studies it in detail, it can well be called handsome. It was built in the eighteenth century by the Count del Valle, and used by him as a residence. The walls are faced with porcelain tiles of blue and white, which were imported from China at a period when they were worth their weight in silver. The entrance is massive and elegant and the interior is equally striking. On the ground floor to the left is a magnificent library, containing a

large collection of rare and valuable books. Leading to the second floor is an artistic stairway and at the turn of the landing there is a large lamp with alabaster globes, in the shadow of which the Count del Valle was murdered by an assassin. The interior of the house is also decorated with porcelain tile, together with a bronze composite which was brought from China in Spanish galleons, expressly for this purpose. The Jockey Club was organized in 1881 and is composed of many of the most exclusive members of Mexican society. The Club owns a race track at Peralvillo, where meets are held each spring and fall.

The Church of San Francisco: On the opposite side of the street from the Jockey Club and a very few steps further east are two very interesting churches. The one standing back from the street is the Church of San Francisco, and the history of this structure is very closely connected with the history of Mexico itself. It was established by the "Twelve Apostles" who came here in 1525, three years after the Conquest. The ground on which the church now stands was the famous wild beast park of Moctezuma, the last of the Aztec rulers. Most of the material of which the church is constructed came from the old Teocali, an Aztec temple that occupied the spot upon which the Cathedral now stands. The grounds surrounding the church were at first very extensive, extending as far east as the present Iturbide Hotel and as far south as the site now occupied by the Jardin Hotel. In fact, the Hotel Jardin was part of the monastery connected with the church, and the billiard room, now doing a prosperous business at the corner of San Juan de Letran and Zuleta streets, is a part of the crypt of the old church.

Cortez and many of the Viceroys who ruled the City after him attended mass in the Church of San Francisco. Here, too, the first Te Deum

was sung to Mexican Independence. The body of Cortez rested here for some time, and in later years that of the Emperor Iturbide. Prescott thus describes the funeral of Cortez which took place in this church:

"The ceremony was conducted with the pomp suited to the occasion. A military and religious procession was formed, with the Archbishop of Mexico at its head. He was accompanied by the great dignitaries of the Church and State, the various associations with their respective banners, the several religious fraternities, and the members of the audience. The coffin, containing the body of Cortez, was covered with black velvet and supported by Judges of the Royal Tribunals. On each side of it was a man in complete armor, bearing on the right a standard of pure white with the arms of Castile embroidered in gold, and on the left, a banner of black velvet, emblazoned in like manner with the armorial ensigns of the house of Cortez. Behind the corpse came the Viceroy and a numerous escort of Spanish cavaliers, and the rear was closed by a batallion of infantry armed with pikes and arquebuses, and with their banner trailing on the ground. With this funeral pomp, to the sound of mournful music and the slow beat of the muffled drum, the procession moved forward with measured pace until it reached the church, when the gates were thrown open to receive the mortal remains of the hero who, a century before, had performed there such prodigious deeds of valor."

In the year 1856, it was reported that a conspiracy to overthrow the Government was being planned and that the Franciscans were at the head of it. President Comonfort promptly sent his troops to the monastery, arrested the entire community of monks, and the following day ordered that a new street be cut directly through the middle of the monastery enclosure from east to west. This is the street now known as Inde-

5 de Mayo
~~pendencia~~. Four years later President Juarez took more drastic measures and closed the monastery entirely. The pictures were sent to the Academy of San Carlos, the altars were destroyed, the bells were taken from the tower, and another street was opened running from north to south and thus cutting the monastery grounds into four sections. This street is now known as Gante. In this way the power of the Franciscans was wrested from them, and in 1869 the church became a Protestant Cathedral. Afterwards, however, it passed again into the hands of the Catholics with whom it now remains.

Church of San Felipe de Jesus: The church directly adjoining San Francisco on the east is the Church of San Felipe de Jesus. San Felipe is the only Mexican Saint in the Roman calendar. He was born in Mexico in 1572, and while still very young he ran away from the convent where he had been placed to receive his education. He was then banished to the Philippine Islands. Here he entered a monastery and conducted himself so well that he was sent to Japan as a missionary to convert the natives. While engaged in this work, he was martyred.

There is a curious legend about a barren fig tree that grew in the patio of the house in which he was born. It is said that one day Felipe's mother exclaimed, "Ah, God will make thee a saint, Felipe!" Whereupon an old black servant replied in derision, "Yes, indeed, when this fig tree bears figs." Strange to say, fruit appeared on the tree the very day that the news of his martyrdom was received in Mexico.

In the year 1861, it was proposed to erect a church to the memory of this good man, and a priest named Labastida, taking the matter in hand, contributed $100,000. to the fund from his private purse. The total cost was $300,000.00, and money was collected in all parts of the Republic. The church was consecrated in 1897.

The building in the form of a latin cross, is a notable production. The walls are beautifully frescoed by an Italian artist engaged expressly for that purpose. The mosaic pavement, the magnificent altar, and the tabernacle, the gift of a Mexican gentleman, are all worthy of attention. Furthermore, the church possesses the finest organ in the Republic of Mexico. It can be heard each Sunday at 12:15 o'clock and an effort to hear it is indeed well worth while.

San Francisco Street: Leaving the Church of San Felipe and passing eastward along San Francisco Street there are many things of interest, particularly in the shop windows. This is the principal business street of the City and rents are extremely high. The smallest shop costs from two to three hundred dollars per month.

On Gante Street is the Sonora News Company where the tourist may revel in a most interesting and varied collection of Mexican souvenirs and antiquities.

A few steps beyond Gante street is the Iturbide Hotel. It is worth while to stop here a moment and enter the spacious patio, or court yard. It is a four story building, in late Renaissance style, beautifully carved and richly ornamented with stucco. The building receives its name from the fact that it was occupied by Emperor Iturbide from September, 1821, to March, 1823. From here he was drawn by the people in his carriage to the Congress which gave him the title of Emperor, and from here he was taken to be crowned. On March 1st, 1855, the building was opened as a hotel.

Three or four doors beyond the Hotel, is the office of the American Book & Printing Company, where American clerks will be glad to assist the tourist in any way possible and direct him to any place in the City that he may wish to find.

San Francisco Street.—The center of the shopping district.

Church of La Profesa: Three blocks further east, on the corner of San Francisco street and ~~San José el Real~~, is the Church of La Profesa (The Nun). It is a Jesuit foundation of 1595, and the present church was dedicated in 1720. It remained in the possession of the Jesuits until their expulsion from Mexico in 1767. The interior is well decorated and its main altar is one of the most notable works of the architect, Tolsa. Magnificent drapings of crimson and gold, which adorn the church on feast days; the paintings above the main altar in the octagonal dome, representing the Seven Sacraments and the Adoration of the Cross; and the general excellence of the architecture are the most noteworthy features.

The Zocalo: Two blocks further east, at the end of San Francisco street, is the Plaza Mayor de la Constitución, more commonly called the Zócalo. The word, Zócalo, means "foundation," and the Plaza is thus designated because a monument to Mexican Independence was begun some forty-five years ago on the spot now occupied by the band stand, but the monument never got further than its foundation.

The Zocalo is the centre of the City. A large part of its present area was included in the grounds belonging to the great temple of the Aztecs. After this temple had been destroyed, the present City was laid out in 1522, and an open space was left here. At different periods during the City's growth this space became occupied with small shops and booths, but just as regularly as they appeared were they destroyed, first by a royal edict in 1611, later by fire in 1658, and again in 1692 by an enraged mob of starving Indians. Still later, when a more substantial line of stores had been established, they were plundered by a revolutionary army and from that disaster dates the establishment of the principal stores and business places along the different blocks of San Francisco street.

The Zocalo is the most historic spot in the whole Republic. Surrounded by the principal public buildings, it has been the scene of some of the most important events in Mexican history. Here the wandering Aztecs encountered, in 1312, the symbolic sign of promise, and built their first temple and huts; also the colossal temple (Teocali), where on great festivals thousands of Indians danced to the melancholy sound of drums and rattles, and thousands of prisoners were sacrificed in religious fanaticism. Here the Aztecs defended themselves heroically in 1520 and 1522 against the Spanish conquerors, who in the latter year erected here the first houses of the modern City. The memory of the Conquest was celebrated here on the thirteenth of each August for centuries by the "parade of the banner". Through this square sixty-two Viceroys made their ceremonial entrance to the Palace and governed from here one of the largest empires of the world. Over this square on the morning of April 11, 1649, passed the procession of the Inquisition with the green cross and their unfortunate prisoners, and in the afternoon of the same day these thirteen victims proceeded on mules to the Christian Sacrificial Stone of San Diego, upon which the funeral pyre awaited them. On September 27th, 1821, Agustin Iturbide appeared here at the head of his victorious army and was cheered as "Liberator". On the night of May 18th, 1822, he was here proclaimed "Emperor", and on July 21st of the same year solemnly entered the Cathedral to receive his thorny crown. The Archduke Maximilian, the second Emperor, was heartily welcomed in this square on June, 12th, 1864, and on February 13th, 1867, received here from many of his adherents the last farewell. On June 21st of the same year, General Porfirio Díaz was greeted as a hero, and again on November 23rd, 1875, after the successful Revolution of Tuxtepec.

Standing in the center of the Plaza, the sight is a characteristic one. On the north is the great Cathedral. On the east, the National Palace which was formerly the new house of Moctezuma. On the southern side, opposite the Cathedral, is the City Hall, occupying the site of the ancient palace of the Aztec Commander-in-Chief. On the western side, where the portales now stand, was formerly the Indian Dancing School, and on the same side directly across from the Cathedral arose the extensive Palace of Moctezuma, now partially occupied by the National Pawn Shop. To one familiar in the least with Mexican history, the Zocalo is abundantly interesting.

On the 16th of September, the great national holiday, or during one of the religious festivals, the Zocalo is at its best. All Mexico seems to have turned out, the buildings are ablaze with bunting and electric lights, military bands are playing, tons of fire-works are discharged, and on all sides booths are erected in which are sold native knick-knacks of every description.

From the Zocalo, street cars start for all parts of the City and suburbs, and to this point all cars return.

Plaza del Seminario: This small plaza is an extension northward of the Zocalo and in reality a part of it. In this plaza is a curious and interesting monument to Enrico Martínez, the famous engineer by whom the drainage of the valley was effected through the cut of Nochistongo. On a base, surrounded by an iron railing with bronze lamps at its angles, is raised a square pedestal of marble supporting a female figure in bronze, emblematic of the City of Mexico. Inlaid in the marble pedestal are bronze standards of the vara, métre, and yard; the bench mark (identical with that on the northwestern corner of the Palace) from which all elevations are computed; a record of the level of the water in Lake Texcoco at various epochs; the

magnetic declination, together with other interesting engineering data.

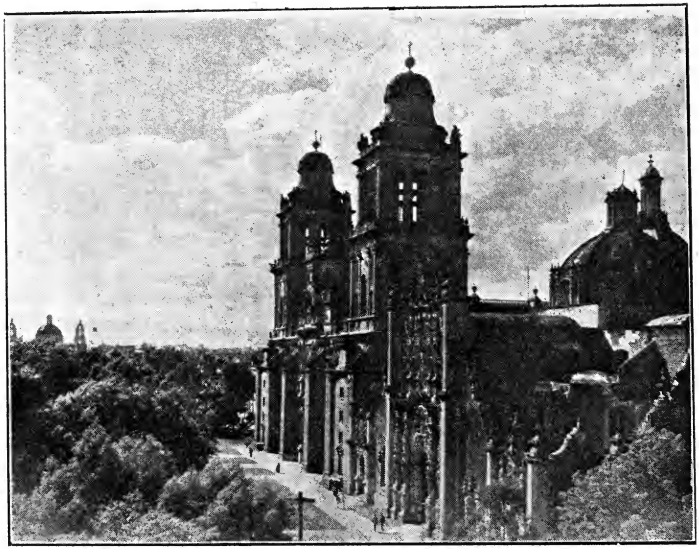
The Cathedral: The Cathedral is open to visitors at any time, and although there may be worshippers in the church, no one will be offended if you stroll around quietly and with that respect which is due to all churches and to all religions.

This is the second Cathedral which has occupied this spot since the destruction of the Aztec Teocali. The first, although very beautiful, was a small one and by special permission of Clement VII it was torn down to make room for the more imposing structure of to-day. The first stone of the present building was laid in 1573, and the church was finally consecrated in 1667. The cost was about $2,000,000.00.

The interior is very imposing. In the centre are two rows of Doric pillars, and a beautiful octagonal dome by Tolsa. There are fourteen chapels situated at intervals along the sides, dedicated to various saints. In some of them are fine specimens of Churrigueresque work, elaborate carving in wood overlaid with gold. The third chapel on the left as you enter the main doorway is the chapel of Hidalgo. On the right of this chapel as you face it, is a glass case containing five skulls. The one in the middle is the skull of the patriot, Hidalgo, and those on each side are the skulls of his compatriots. Under this glass case is a box containing the remains of Hidalgo. The ribbons and wreaths that are hanging near by are the offerings of his admirers.

The seventh chapel on the left is dedicated to San Felipe de Jesus. The urn on the right of this chapel, inscribed with the word, "Liberator," contains the remains of the Emperor Iturbide. Enclosed in a wooden frame just outside the chapel is the font in which San Felipe was baptized.

In the rear of the Cathedral, near the chapel



The Cathedral.—Mexico City.

of San Felipe, is the famous Altar of the Kings. It is a copy of an altar in the cathedral at Seville and is the work of the same artist. Its beauty, however, has been greatly increased by the images and paintings of a Mexican artist, Don Juan Rodriguez Juarez. Two of these pictures are particularly striking–the large one called the Adoration of the Wise Men, and the Assumption of the Virgin.

As you face this altar, the Sacristy is on your right. Its walls are completely covered with fine paintings over two hundred years old. Among the more noteworthy are the Entry into Jerusalem, The Triumph of the Sacrament, The Immaculate Conception and The Glory of St. Michael. The vestments of the priests, costly and artistic, are kept in this room. Leading from the Sacristy is the Chapter Room, containing some of the most valuable pictures in Mexico. Among them are the Holy Family, by Murillo, The Virgin of Bethlehem, by Cortona, and one by an unknown artist representing John of Austria praying to the Virgin at the Battle of Lepanto. If this room is not open when you are in the Cathedral, one of the priests or vergers will gladly show it to you.

Passing out from the Sacristy into the main part of the building, you come immediately to the magnificent High Altar. Mass is celebrated at this Altar every morning between 8:30 and 9 o'clock. From the High Altar to the Choir is a long narrow passage enclosed by two railings surmounted by numerous brass images that serve as candle-sticks. There is not one of these images unworthy of attention. Each one is in itself a beautiful little piece of art.

The choir, too, is interesting with its quaint old music books containing the peculiar Gregorian chants that have done duty for two hundred years or more. They are still used in the service. At the eastern end of the Choir is a small picture

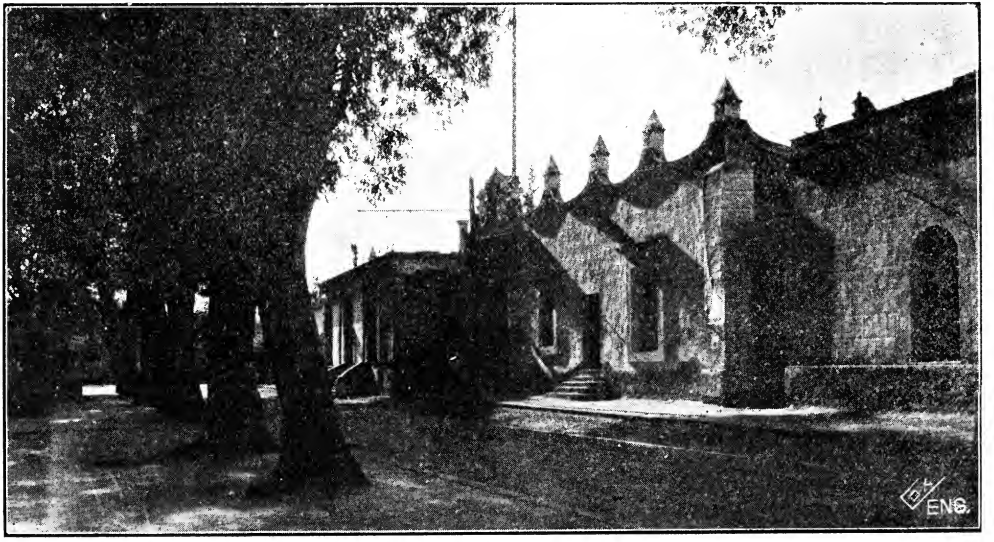
of the Virgin. It is a genuine Murillo and consequently worth a fortune. It is claimed that there are only three Murillo Madonnas in the world. Besides this one, there is another in the Vatican at Rome and a third somewhere in Spain.

The organ presents a majestic appearance and in spite of its size has much that is beautiful about it. It is a particularly fine-toned instrument and one is fortunate in hearing it.

Upon leaving the Cathedral it is well to make at least a casual examination of the exterior. The lower part of the façade is of Doric architecture, and the upper, a combination of Ionic and Corinthian. The bell-shaped towers are 203 feet high and the bells have a most fascinating tone. Perhaps it may not be called musical but it is such that it leaves a deep impression in the memory of everyone who hears it. The largest bell is nearly 19 feet in circumference and, therefore, one of the largest in the world. The Cathedral itself has a length of 387 feet and a width of 177.

There is a small door in the front of the Cathedral a few feet east of the main entrance, which leads up into the tower. The ascent should be made leisurely unless one is accustomed to high altitudes. At the top of a winding stairway is a locked door. Knock, and you will be admitted for 25 cents. The view from the landing at the top is one of the finest imaginable. The City is spread out like a vast panorama and reminds one strongly of a city in the Holy Land. Beyond the City stretches the Valley of Mexico, and in the distance to the south-east you will get an incomparable view of Popocatepetl and Ixtaccihuatl.

Sagrario Metropolitano; On the eastern side of the Cathedral, and apparently a part of it, is another church called the Sagrario. It is located on the site of the first parish church in Mexico that was built for the Indians in 1521. The Sa-



House of Cortez.—Coyoacan.

grario is in form a symmetrical Greek cross, with four Doric columns supporting an octagonal dome. In the Sacristy, [entered by a door which is at the extreme right as you face the Sagrario] there is a noteworthy fresco by Jose Gines de Aguirre, the first professor sent from Spain to take charge of the Academy of San Carlos. It represents the baptism of Jesus, Constantine, San Agustin and San Felipe de Jesus.

The present church was consecrated in 1768. It suffered from an earthquake in 1858, but was soon after restored. Formerly the church contained many valuables but these were removed when Juarez took possession of all Church property in 1859. The exterior of this church differs widely from that of the Cathedral, for the Sagrario is elaborately carved and ornamented, while the face of the Cathedral is severely plain. The contrast is noticeable at a glance.

Coyoacan: Inasmuch as many of the public buildings and places of interest are open only in the morning, the afternoon of the first day may be spent at Coyoacan. Electric cars, marked Coyoacan, leave the Zocalo every few minutes. The ride is interesting and not long enough to be tiresome, and for the greater part of the distance a fine view of Popocatepetl and Ixtaccihuatl can be enjoyed.

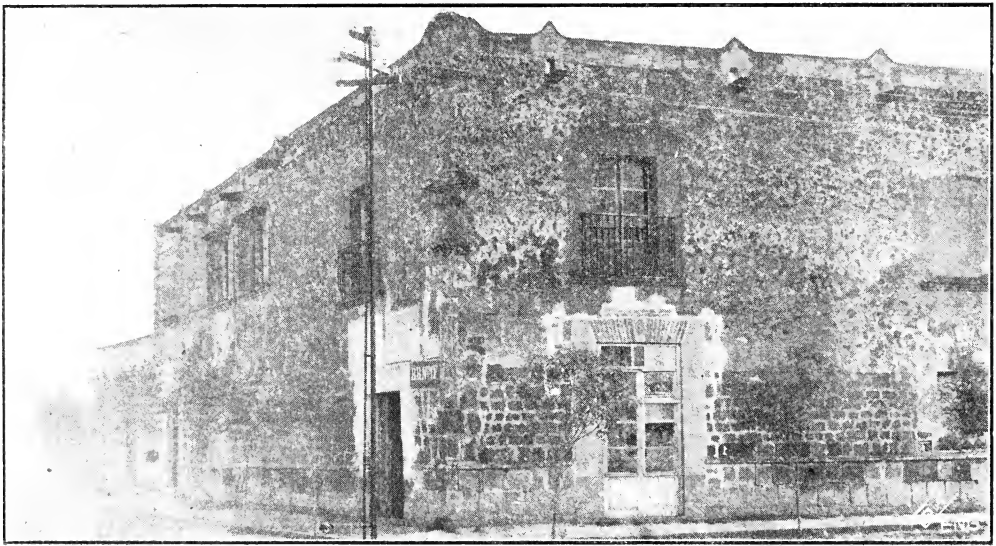
This picturesque town is older than the City of Mexico. After the Conquest [August 17, 1521], Cortez established in Coyoacan the seat of government, and from here directed the laying out of the present City of Mexico. A large and handsome house was built here in which Cortez, together with La Marina [his mistress and faithful helper] dwelt contentedly while the building of the City went on. It was in this house that Cuauhtemoc was tortured to make him reveal the location of the hidden gold. The house may still be seen on the northern side of the little plaza. Part of it is now a jail and the re-

mainder is devoted to the offices of the town government. Over the main doorway, weather-worn and blurred by many coats of whitewash, are graven the arms of the conqueror. Next to this, west, is another house in which Cortez dwelt, and in the garden a well is pointed out in which he is said to have drowned his rightful wife. Recently discovered legal records tend to confirm this tradition, which adds that the wife is buried beneath the cross-crowned mound in the church yard that is directly across the street, south, from the plaza. Tradition further declares that the cross was placed here by Cortez himself. The church, itself, together with the Dominican monastery connected with it, was founded probably about 1530. The present church-as may be read in the engraving upon its façade-was built in 1583. Many legends of Cortez survive hereabouts, and if the visitor is lucky enough to come across a story-telling old man or old woman, a great deal of very delightful and quite impossible history may be learned in a comparatively short time.

SECOND DAY

National Pawn Shop: The morning of the second day may be spent again in the vicinity of of the Zocalo. Opposite the Cathedral and directly west of it, is the National Pawn Shop, called in Spanish, Nacional Monte de Piedad. The latter name is graven above the doorway. It is open every day except Sunday from 9 a.m. until 2 p.m.

The National Pawn Shop was founded by the Count de Regla, who had made a large fortune in the mining business near Pachuca. It was endowed by him with $300,000.00, approved by the Crown, June 2, 1774, and on the 25th of February, 1776, the doors were open for business. At



The original House of Cortez at Coyoacan.

first no interest was charged on money loaned in order that the people might be saved from the usurious charges of pawn brokers and money lenders. It was expected, however, that on the redemption of the pledge the borrower would make some gift for charitable purposes, but as his gratitude did not always materialize it was found necessary to charge a nominal rate of interest. So low are the charges that it is really a boon to the people, and the liberal rules of redemption make the business a fair transaction. When the interest on an article fails to be paid, it is exposed for sale at a fixed price. At the end of the month if the article is not sold the price is reduced, and again at the end of the second and third months until the article is sold. There is one point in the transaction which distinguishes this institution from all others of its kind. When a sale is made, the excess over the amount of the loan plus the interest, is paid to the borrower.

The Pawn Shop is well worth visiting for many objects of real value may be obtained there at ridiculously low prices. Tourists who are familiar with the value of diamonds, jewelry and other articles, are often able to secure some very good bargains. Quite frequently, also, there are interesting relics from the homes of people upon whom financial misfortune has fallen.

Flower Market: Directly across the street from the National Pawn Shop, in an open building surmounted by a glass roof, is the flower market which is certainly one of the interesting sights of the City. In the early morning there will be found there a beautiful collection of all kinds of flowers regardless of the time of the year. Not only loose flowers may be obtained but set pieces of all descriptions, some of them of great size. The prices are remarkably cheap if one has the patience to wait for the dealer to get down to rock bottom, which is usually about

one-third of the price first demanded. One should carefully inspect the stems of the flowers before purchasing, for they are often ingeniously wired on, causing the flowers to wilt within the hour.

Adjoining the flower market is what may be called a "bird market," where birds of all colors of the rain-bow are offered for sale.

It is interesting to watch the vendors of these little creatures walking carelessly around with from ten to fifteen of them perching contentedly on their arms absolutely free and unfettered. The secret of their content is to be found in the fact that they have been abundantly fed with small shot until they are unable to fly.

National Museum: Passing eastward along the front of the Cathedral you enter Moneda street, extending along the northern side of the National Palace. On the left, as one enters this street, is a large square house, once the residence of the archbishops. In it was printed the first book published on the American continent, long before the landing of the Pilgrims at Plymouth. The Archbishop now lives on Santo Domingo street near the Cathedral, in a fine mansion presented to him by a Mexican woman of prominence.

The Museum itself is half way down Moneda street on the right-hand side going east. All departments are open every day in the week from 9 a.m. to 12 o'clock.

The Museum contains a fine collection of antiquities and objects of natural history, to which additions from all parts of the Country are constantly being made. The Government has declared an ownership of all antiquities that may be found in any part of the Republic and the display of these objects, including as it does, many relics of the prehistoric races of the Country idols from their temples, and ornaments from their palaces, is one of the finest in the world.

The first step towards the establishment of this Museum was taken in 1775 by the good Viceroy Bucareli, who made a collection of certain ancient and valuable Mexican documents to be preserved for the benefit of future generations in the Royal University. The Count of Revillagigedo, Viceroy from 1789 to 1794, added other objects to the collection, and in the year 1822, the formation of the Museum proper was taken up by the Government. Up to this time it was still in the Royal University.

In the year 1865, Emperor Maximilian had these various treasures transferred to the present building, which had been erected about the year 1700 as a Mint, and from that time the Museum has grown rapidly.

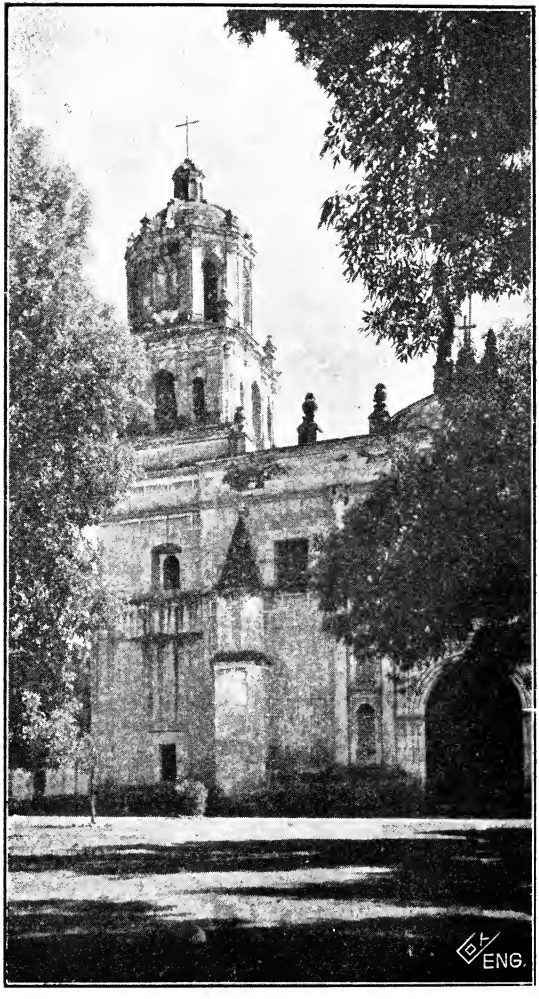
On entering the building and crossing the small courtyard you come immediately to the Hall of Monoliths. This hall was inaugurated in 1887 by President Diaz. The specimens have been brought from all parts of the Country, some of them having been unearthed as late as the year 1906. Each object in the room is numbered but the numbers do not run consecutively. By the aid of the following, however, you will be able to find the most noteworthy.

The room contains no less than 360 specimens. On the right as you enter, is the figure of a tiger discovered in 1901. The stone from which it is made is of a much lighter color than most of the other specimens in the room. On your left, is a curious urn covered with serpents, presumably used for burning incense. Directly in front of you is the famous Calendar Stone, some times called the Stone of the Sun. It is nearly 3 feet thick, 12½ feet in diameter, and weighs nearly 60,000 lbs. It was discovered in the middle of the 16th century, and was placed at the foot of the west tower of the Cathedral where it remained until 1886. It was then removed to the Museum. This is one of the

finest monuments of Aztec art, and displays both artistic taste and geometrical calculation. In the very center of the stone is an image of the god, Sol, called in Aztec, "Tonatiuh." In the circle immediately surrounding the sun are represented the four seasons, and just outside of that circle are 20 spaces with curious little figures representing the 20 days of the Aztec month. In the next ring are 40 spaces, each with five points representing five days. Still beyond this circle of five-point spaces is another containing eight "rays" and eight "vanes." The next outer circle is a representation of the firmament and the outermost circle of all is in the form of a serpent. The Aztec year consisted of 18 months of 20 days each, and five extra days. Modern archaeologists are of the opinion that this relic was used as a sacrificial stone, but opinions vary. Tradition says that when it was inaugurated, seven hundred prisoners were sacrificed. That was in the year 1481. It further declares that both this stone and the sacrificial stone were taken from the ancient quarries near Coyoacan and dragged over the causeways on wooden rollers to the walls of the Teocali; that during the trip a bridge broke down and they were lost in the lake; that a second pair of stones was quarried, and through the efforts of 5000 men, brought safely to Mexico in 1478.

Now taking the objects in order beginning at the entrance and proceeding westward along the northern side of the room, the numbers are arranged as follows:

No. 360. Viewed horizontally, this piece resembles a turtle. On one side is graven the figure of a man.
No. 274. The colossal head of a serpent.
No. 226. A stone serpent.
No. 228. A stone serpent.
No. 225. A stone serpent.
No. 27. Quetzalcoatl, God of the Air.



Ancient Church at Coyoacan.

No. 220. A stone serpent.
No. 224. A stone serpent.
No. 212. A stone serpent.
No. 214. A stone serpent.
No. 223. A stone serpent.
No. 219. A stone serpent.
No. 209. A stone serpent.
No. 204. A stone serpent.
No. 215. A stone serpent.

No. 26. A plumed snake, the God of the Air, conical in shape. The inscription is to the effect that it is hollow and was once placed in a church to contain holy water.

No. 221. A stone serpent.
No. 222. A stone serpent.
Nos. 250 & 251. Two heads of animals.

In the northwestern corner of the room is a group of idols of various shapes and sizes.

No. 56. Chac-Mol, the God of Fire, was found in Yucatan in 1874. The figure represents a man half reclining, his knees raised, and holding in his hands a kind of disk that rests on his stomach. On his head is a cap with ear-pieces, the frontlet of the cap being formed of 120 octagonal stones which represent the 120 days of the Aztec year.

No. 312. The Cross of Palenque. This so-called cross is really a tree, symbolical of the tree of life, on which is a bird beautifully adorned. On your right as you face the figure is represented a man with outstretched arms. The tree stands on the head of a tiger. The whole formed a bas-relief in an ancient temple at Palenque in the state of Chiapas.

No. 174. An idol of yellowish stone from the state of Chiapas. It is believed to be the image of a priest.

No. 57. The God of the Necessities of Life.

In the southwestern corner of the room is another group of idols.

Now following eastward along the southern side of the room.

No. 37. An Aztec divinity cut in a small stone.

No. 50. A stone cylinder with sculpture representing the setting sun. It is supposed to have been an urn made to contain the hearts of sacrifices.

No. 181. A beautifully carved piece of stone representing some goddess.

No. 93. Aztec Goddess, "she with the skirt of stars".

No. 260. At a short distance from the Sacrificial Stone is a stone bowl about 18 inches in diameter, which was used to receive the hearts of the victims. Prescott tells us that when Cortez visited the temple of the war god, Huitzilopochtli, three human hearts, smoking and palpitating, were lying on the altar before him.

No. 53. God of the Soil.

No 49. A stone representing the setting sun. Similar to figure No. 50.

No. 87. The Water Goddess. A beautiful piece of sculpture in dark stone.

No. 19. Disk of stone, representing the great sacred cycle.

No. 268. A stone commemorating the dedication of the Teocali in the City of Mexico.

No. 46. Mixcoatl, an idol of basaltic lava, found in Tlaxcala. It is the figure of a reclining man, holding in his hand a disk.

No. 228. A stone serpent.

No. 61. Goddess of the Necessities of Life.

No. 21. A chronographical stone.

No. 44. The God of War among the Tlaxcalans.

This brings us back to the Calendar Stone. Now continuing in the same direction:

No. 83. Coatlicue, "she with the skirt of snakes." This figure represents the Goddess of the Dead.

No. 257. A stone box, finely carved, supposed to be an urn for the ashes of the dead.

Nos. 15, 16, 17, & 18. Stone cylinders.

No. 24. A representation of the war god, Huitzilopochtli. This god had a temple on the top of the Teocali and was a most hideous creature. Prescott says: "His countenance was distorted into hideous lineaments of symbolical import. In his right hand he wielded a bow and in his left a bunch of golden arrows, which a mystic legend had connected with the victories of his people. The huge folds of a serpent, consisting of pearls and precious stones, were coiled about his waist, and the same rich materials were profusely sprinkled around his person. On his left foot were the delicate feathers of the humming bird which gave the name to the deity, the word Huitzilopochtli meaning 'humming bird' and 'left'. The most conspicuous ornament was a chain of gold and silver hearts suspended around his neck, emblematical of the sacrifice in which he most delighted." At the dedication of this idol no less than 1486 prisoners were sacrificed. When Cortez and his soldiers stormed the Teocali, the monster was torn from his niche and hurled down the steps. The figure disappeared and has never yet been found.

No. 258. A stone box, similar to No. 257.

No. 256. A stone box adorned with chronological carving, supposed to be an urn for the ashes of the dead.

No. 22. Probably a chronological stone.

Nos. 32 & 33. One representation of Quetzalcoatl, God of the Air.

No. 283. A pair of colossal human legs, brought from Tula. They are supposed to be fragments of gigantic figures.

No. 166. A woman stone idol in two fragments. This is a remarkable specimen of Indian statuary.

No. 282. Same as No. 283.

No. 279. A Toltec column.

No. 281. Same as No. 283.

In the southeastern corner is a group of idols and sculptured stones of various kinds.

The object to your left, as you face this group of idols, is an obelisk, worthy of considerable attention. It was unearthed in the state of Veracruz.

No. 47. Fragment of a bas-relief of red porphyry. It represents a man half kneeling, under whose arm is an image of the sun. The statue must have been colossal, and probably represents Mixcoatl.

No. 266. Stone of Hunger, so-called to commemorate the great famine which prevailed in the City between 1452 and 1454.

In the fourth, or northeastern corner, is another group of idols. Then come:

No. 307. A human head of almost natural size.

No. 302. A human head enclosed in a helmet representing the beak of an eagle.

No. 269. A slab commemorating the founding of the great temple of the Aztecs.

No. 247. Representation of a grasshopper.

Just below No. 247 is a group of objects representing various animals.

No. 276. A huge serpent's head, found near the Cathedral in 1881. Next to No. 276 is the representation of the head of a parrot.

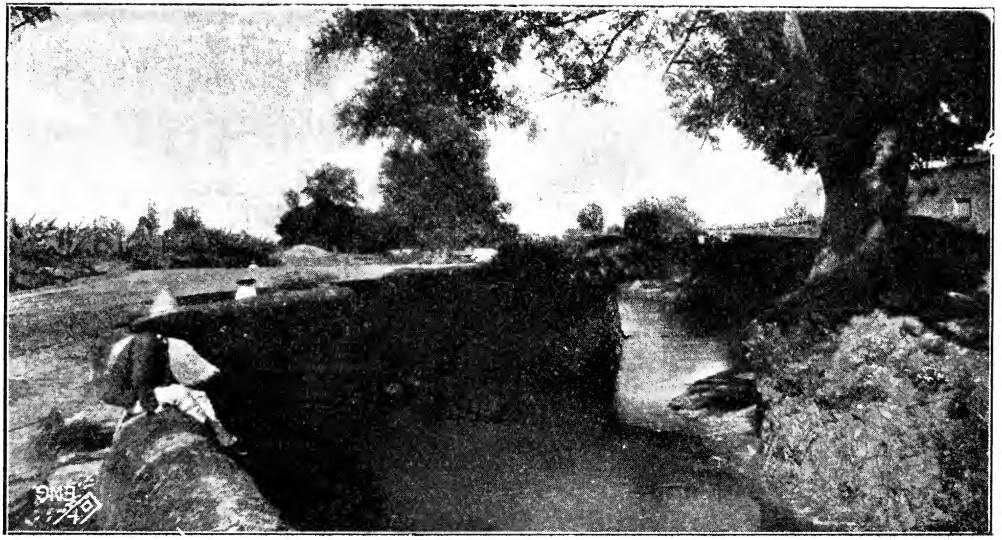
Nos. 205, 206 & 218. Stone serpents.

No. 275. Same as No. 276.

No. 42. The God of Rain.

Now taking the objects in the center of the room and proceeding from east to west, the first objects of note are a number of disks for playing pelota, the national ball game.

No. 84. Coatlicue, the Goddess of Fertility. It is a colossal idol of gray basalt, 8½ feet high, 5 feet broad and represents a female monster of two faces, with the head of a snake, the teeth of a tiger, and a protruding tongue. The bosom is covered with the hands of sacrificial victims. The girdle is ornamented with two skulls; each arm



Old Bridge near Coyoacan.

is covered with four eagle claws and ends in a snake with protruding tongue; the skirt is woven with snakes, the legs are feathered and the feet are claws.

No. 55. The God of Flowers. This figure is represented sitting with its legs crossed, its arms close to its side, its hands raised and half closed. Its head is slightly thrown back and its face wears a contemplative expression. The figure rests on a stone decorated in the Greek style with open flowers on one of which is a butter-fly.

Nos. 80, 82 & 81. Gods of the Dead.

Next to these three gods is a square object that seems to have been a monument of some kind, inasmuch as all four sides are graven with skulls and crossbones. It was discovered in 1900 during the excavations attending the installation of the drainage system in the City.

No. 54. The colossal head of an idol, said to represent the morning star. This is a beautiful specimen of the Egyptian style, and is exquisitely carved in diorite. It is three feet high, seven feet in circumference and the neck has a diameter of two feet. In the front of the cap are 13 shells, and the back of the headdress contains 20 more. It was unearthed in 1830 in the street of Santa Teresa.

No. 267. The Sacrificial Stone. The shape of this relic is similar to that of the Calendar Stone. The Sacrificial Stone was found in 1791 near the southwestern corner of the Cathedral. Formerly it stood on the very summit of the Teocali which is represented to us as a solid mass of earth, faced with brick or stone to the height of a hundred feet or more, and in shape resembling the pyramids of Egypt. On this stone at its summit were sacrificed many human victims; some of them prisoners of war, others chosen for various reasons to propitiate the deities.

You will notice that the stone rises slightly toward the middle. This was to facilitate the removal of the victim's heart. The unfortunate person was laid on the stone and his head and limbs were secured by five priests dressed in black mantles, while a sixth dexterously opened the breast with a sharp knife, inserted his hand in the wound, and tore out the palpitating heart. He then held it up towards the sun and offered it to the deity to whom the Teocali was dedicated, while the multitudes below prostrated themselves in humble adoration.

Prescott says: "One of the most important festivals connected with these human sacrifices was that in honor of the god, Tezcatlipoca, whose rank was inferior only to that of the Supreme Being. He was depicted as a young man endowed with perpetual youth.

"A year before the intended sacrifice, a captive, distinguished for his personal beauty, and without a blemish on his body, was selected to represent this deity. Certain tutors took charge of him and instructed him how to perform his new part with becoming grace and dignity. He was arrayed in a splendid dress, regaled with incense and with a profusion of sweet-scented flowers, of which the ancient Mexicans were as fond as their descendants are at the present day. When he went abroad he was attended by a train of royal pages, and, as he halted in the streets, the people prostrated themselves before him and did homage to him as the representative of their good deity. In this way he led an easy and luxurious life until within a month of his sacrifice.

"At length the fatal day of the sacrifice arrived. The term of his short-lived glory was at an end. He was stripped of his gaudy apparel, and bade adieu to the partners of his revelries. One of the royal barges transported him across the lake to the Teocali. Here the inhabitants flocked to

witness the consummation of the ceremony. As the sad procession wound up the sides of the pyramid, the unhappy victim threw away his gay chaplets of flowers, and broke to pieces the musical instruments with which he had solaced the hours of his captivity.

"On the summit he was received by six priests, whose long and matted locks flowed disorderly over their sable robes, covered with hieroglyphic scrolls of mystic import. He was then sacrificed in the manner above stated. The tragic story of the prisoner was expounded by the priests as the type of human destiny, which, brilliant in its commencement, too often ends in sorrow and disaster."

Some of the soldiers of Cortez, taken prisoners by the Aztecs, were sacrificed on this very stone. The figures on the rim of the stone show a number of victims being dragged by the hair to the place of sacrifice. The little channel leading from the depression in the center served for carrying away the blood.

No. 171. Directly in front of the Sacrificial Stone is the colossal figure of a woman, the Goddess of Moon and Water, carrying upon her head a square stone with a little canal in the center. It is of porphyry, 10½ feet high, 5 feet broad and weighs nearly 40,000 lbs. It was discovered in a cave at the foot of the Pyramid of the Moon near San Juan Teotihuacan, at the beginning of the 19th century.

No. 286. The Indio Triste (The Sorrowful Indian). Here is one of the most noted stones in the Museum. The melancholy expression of the face is marked. The figure represents a stooping man, wearing a cap with ear pendants, and a blanket around his shoulders. Between the two folded hands and the feet is a hole to support a banner. There is a street not far from the Museum named Indio Triste and one theory is that this figure once stood in a niche at the end of

this street. Another is that it was one of the two standard bearers on the Pyramid of Huitzilopochtli.

There are two legends connected with the Indio Triste, one of which is as follows: Shortly after the time of Cortez a very rich cacique lived in the street now called Indio Triste. This cacique acted as a spy on his Indian brethren, and informed the Viceroy of any plots against the Government. On one occasion, however, he failed in his duty and the Government made this an excuse to seize all of his property. The blow completely prostrated him so that he lost his reason and he used to sit all day long at the corner of the street making much noise with his wailings and lamentations. At last he refused to take any food and thus starved himself to death. He was found in the gray of early morning, having died in the same corner where he had become a familiar sight. When the Viceroy heard this he ordered that the Indian's property be declared Crown property and caused a stone statue to be made, representing the weeping Indian. This statue was placed at the corner of the street as a warning to other Indians who might be tempted to do as he had done.

The other legend says that the ground now occupied by the street of Indio Triste is the place where once stood the palace of the father of Moctezuma, the last Aztec Emperor, ~~who was hanged by Cortez.~~ In this beautiful palace the Spaniards were received and lodged. There were many idols in the house and feasts were held in honor of them, but after the Conquest the Spaniards broke the idols and destroyed them. One statue, however, that of an Indian was preserved. It is said to have been treasured by the Aztecs as a memorial of their sorrow at the death of Moctezuma, to whom on account of his misfortune, they gave the name of El Indio Triste. The statue was afterwards placed at

the corner of the new building erected there by the Spaniards, and gave to the street its name.

At the end of the room is a group of idols and bas-reliefs from the state of Guerrero.

GALLERY OF CERAMICS AND REPRODUCTIONS.

On coming from the Hall of Monoliths, the visitor on turning to the right will reach the gallery of Ceramics and Reproductions. In the vestibule are some plaster reproductions of notable archaeological objects, most of which are on the walls. In the center of the vestibule is a reproduction in wood of the great Temple of Cempoala in the state of Veracruz where Cortez conquered Narvaez during the night of May 28, 1529.

Entering the large room in front of you, which is the Hall of Columns, turn to the right and enter the small room beyond. This small room, for convenience, may be called room No. 1.

Room Number One: In this room on the walls is a collection of thirty drawings in pencil representing the ruins of Cempoala, and objects in that vicinity. There are also some interesting photographs.

In the center of the room is a reproduction in wood of the Temple of Tajin, also in Veracruz.

Leaving room No. 1, re-enter the Hall of Columns which may be called room No. 2.

Room Number Two: On the walls of this room is a magnificent collection of photographs of the ruins of Mitla, Yucatan and Palenque.

In the center of the room are six large glass cases. In the first are some reproductions in plaster of valuable prehistoric stones containing epigraphs and chronological data. Between the first and the second case is a model in wood of

Picturesque old Church at Coyoacan.

the Temple of Xochicalco. The original temple is almost entirely in ruins. In the second glass case is a collection of representations of human heads, small idols, and flasks of a peculiar shape. Between the second and third cases is a reproduction in gypsum of a wooden drum from the state of Mexico. In the third case is a collection of pottery for cooking purposes. In the fourth case are other objects similar to those in the third. The fifth case, a vertical one, is especially interesting. It contains a great variety of musical instruments of all shapes and sizes. The sixth case is devoted to more pottery, idols, collars, and various stone instruments. Continuing northward, you enter room No. 3.

Room Number Three: On the walls are photographs of the ruins of the Quemada; a cast of the Roseta stone of Egypt; clay models of Egyptian mummies; and clay models of lamps. In this room there are two vertical glass cases. In the first is a collection of onyx vases; masks of obsidian and stone; and stone yokes probably worn by victims to be sacrificed. In the second case is some pottery noteworthy because of its form and colors. In the lower part of the case are some mirrors made of obsidian. Passing into the small room, west, you will find the historic coaches. This is room No. 4.

Room Number Four: The first object is a saddle in which Maximilian was riding on the 15th of May, 1867, when captured in Queretaro. Beyond this is a gorgeous coach which belonged to Maximilian and his wife, Carlota. It was used only on two or three very momentous occasions when attending important functions. The top of the coach, inside, is ornamented with quite a number of large, valuable pearls. Beyond this coach is the one that Maximilian and Carlota commonly used, on the door of which the coat of arms of the Empire has since been replaced by that of the Republic. In a small corner room

adjoining, is the coach that was used by President Juarez. A small recess on one side of room No 4 contains a number of swords, metallic ornaments, mantles, and different parts of the harnesses that belonged to the horses of Maximilian. On the walls are many photographs showing the uniforms of the coachmen and other servants during the time of the Empire.

Now retrace your steps through the Hall of Columns, and out through the vestibule into the courtyard again. On your right, as you leave the vestibule, is the stairway leading to the second floor. At the top of the stairway, the door directly in front leads into a small room which may be considered as a vestibule. Passing to the right through the next two rooms, room No. 1 is reached.

Room Number One: On the walls of this room are several good oil paintings and in the center of the room, on pedestals, are some handsome urns and vases; also some "braseros" for holding sacred fire. Around the walls of the room are glass cases containing archaeological objects—pottery, knives of obsidian, shells, bells, masks, idols, and numerous objects from the pyramids at San Juan Teotihuacan. The next room, north, is room No. 2.

Room Number Two: In this room there are four glass cases containing objects similar to those in room No. 1. The next room, north, is room No. 3.

Room Number Three: In this room are three more cases containing objects similar to those in the two preceding rooms. There is also a stone idol which is noticeable because of the singularity of its adornment. On the walls are copies of codes used by the ancients. Passing from room No. 3 into room No. 4, the visitor finds himself in the small vestibule into which he first entered.

Room Number Four: In this small vestibule are only three cases but they are filled with inter-

esting archaeological objects, most of which are domestic utensils from Central and South America, Porto Rico, Costa Rica and Peru. Now pass to the next room, north, which is room No. 5.

Room Number Five: In room No. 5 are four glass cases containing ceramics of considerable importance, showing the degree of civilization and progress attained by several different ancient peoples. The next room, north, is room No. 6.

Room Number Six: On the walls are several reproductions showing the genealogical trees of the people of Zapotecas and Oaxaca. The glass cases in this room contain interesting specimens of the characters and symbols used in the picture writing of ancient times. The next room, west, is room No. 7.

Room Number Seven: A continuation of the same class of objects found in room No. 6. The next room, west, is room No. 8.

Room Number Eight: On the walls are various photographs. In the glass cases around the sides of the room is a continuation of the same objects found in the two preceding rooms. The center of this room is occupied by two cases containing very ancient gold ornaments, a vase of obsidian, an idol of gold and silver, bells, rings, and beads of copper, a stone mirror, and many objects of jade, nearly all of which were used as ornaments.

Now passing through the door, south, the visitor finds himself in a corridor lined with oil paintings, for the most part portraits. No. 1 is an ancient oil painting, greatly worn, representing the genealogical tree of the nobles of Tlaxcala. There are 29 paintings in all, most of them representing persons who have played important parts in the early history of Mexico. The stairway to the third floor is at the western end of this corridor. At the top of these stairs, enter the room on your right. For convenience this may be called room No. 1.

Room Number One: In the center of the room is an immense model of a Megatherium, mounted in a characteristic attitude. Around the sides of the room are models of the world's biggest diamonds, gold nuggets and precious stones. The room to the east is room No. 2.

Room Number Two: Here are skeletons, skulls and bones of birds and mammals; fetuses of human beings and of animals, examples of monstrosities and other objects of anatomical interest. Also, several mummies.

Room Number Three: The next hall to the east, room No. 3, is devoted to Mammals.

Room Number Four: The next room to the east, room No. 4, is devoted to Birds. The collection of Eagles and Buzzards is especially worthy of notice. The next room to the south is room No. 5.

Room Number Five: In this hall is a collection of Reptiles and Batrachians. There are two notable specimens of Boas.

South of room No. 5 is room No. 6.

Room Number Six: Here may be found a good collection of Fish, Crustaceans, Molluscs, and Zöophytes. In one of the cases of this room is the nipper-claw of a gigantic lobster; in another are specimens of the Scorpion and Tarantula. The room to the west of room No. 6, is room No. 7.

Room Number Seven: On the walls are reproductions of the arms and shields of the ancients, their flags, battle-axes, lances, and other implements of war. On the floor are five models of ancient chairs.

In the glass cases around the sides of the room are magic canes used in their mysterious ceremonies; pieces of armor found in tombs; spurs and stirrups of the Colonial period, and other articles manufactured by the Indians of Mexico.

Room Number Eight: This room opens from room No. 7 and is south of it. It contains a large collection of skulls and bones, and in one corner of the room is a burial urn containing a skeleton,

showing one of the ancient methods of burying the dead. The walls are covered with photographs and drawings.

Returning to room No. 7, pass out westward to the balcony overlooking the courtyard. Then turning to your right, the second door that you come to opens into room No. 9.

Room Number Nine: Here is exhibited cloth manufactured by the Indians, pottery, artistic ornaments, Japanese armor, musical instruments and two figures of Mazatecan Indians (man and woman) in their native costumes.

Passing out again to the balcony, continue to the room at its extreme end. This is room No. 10.

Room Number Ten: On the walls are 12 excellent paintings in oil representing men who were powerful religious factors in the early days of Mexico. Many of these paintings formerly hung in the churches and convents about the City and were removed at the time when the Church lost its power. In the center of the room is an immense choir book bound in heavy leather and strengthened by brass rivets. The room also contains six very ancient chairs of wood and leather; also an antique table. All of these objects were made in Mexico. The next room, west, is room No. 11.

Room Number Eleven: This hall is noted for the sixty-one paintings in oil representing all the Viceroys who governed Mexico from Antonio de Mendoza, who came in 1535, to Juan O'Donojú who died in 1821. This collection of paintings, formerly belonging to the National Palace, is noteworthy on account of the faithfulness with which these men are portrayed; for the artistic excellence which some of them possess; for the peculiarity of the costumes; and the curious designs of the coats of arms that nearly all of them possess. In the center of the room are three very old choir books, all excellently made and each one executed by hand. There is also a large

A Mexican Water Carrier.

table of carved wood, made in Mexico in 1718, the cover of which is a single piece; a big wooden chest inlaid with small pieces of various kinds of wood; another table of carved wood the cover of which is inlaid with metal; and sixteen chairs with seats and backs of gilded leather, taken from the Convent of San Agustin in Mexico. The next room, west, is quite small. It is room No. 12.

Room Number Twelve: In this room the objects are numbered and the following are worthy of attention. 1.—An oil painting of Cortez. 2.—An oil painting representing Cortez praying before San Hipolito. 3.—An oil painting representing Cortez on the beach of Veracruz, receiving the presents sent to him by the Mexican ruler, Moctezuma II. 4.—An oil painting representing Cuauhtemoc being captured on the 13th of August, 1521, by one of the captains of Cortez. 5.—A painting representing the Tree of the Dismal Night. 7.—An ancient silk standard which, according to tradition, was carried in the army of Cortez. 9.—An incomplete set of armor, the breastplate of which is supposed to have belonged to Pedro de Alvarado, the Spanish captain who made himself famous by leaping over a wide canal when hard pressed by the Indians during the retreat of the Spaniards from Mexico. The word, Alvarado, is engraved on the left-hand side of the breastplate. 10 to 13.—Various parts of armor belonging to the Spanish soldiers during the Conquest. 14 and 15.—Two instruments of torture. 16 and 17.—Two antique mirrors. 18 and 19.—Two trunks of carved wood, made in Mexico. The next room, west, is No. 13.

Room Number Thirteen: The objects in this room are also numbered.

2.—A copy of a map of the City of Mexico made in 1555. 8.—An original map of the City of Mexico prepared in the first part of the 18th century. 11.—Map of the Alameda of Mexico

made in 1778. 12 to 21.—Oil paintings of famous Mexicans.

The Juarez Collection: (22 to 50) 22.—An oil painting representing the interior of the house where President Benito Juarez lived while a small boy. 23 to 26.—Clothing worn by President Juarez. 27 to 29.—Other articles of clothing worn by President Juarez. 34.—The last pen used by President Juarez. 35.—The brass bed in which President Juarez died. 36.—Death mask of President Juarez. 50.—A frame containing the spectacles and two cards that belonged to President Juarez.

51.—Pen that was used to sign the Mexican Constitution in 1857. 54.—An ancient painting representing the coat of arms of the City of Texcoco. 67.—Embroidery representing the coat of arms of the Inquisition of Mexico. 83.—A very ancient porcelain vessel. 84.—A small iron bell made in the 16th century. 85.—An iron spur made in the 16th century. 86.—An iron stirrup made in the 16th century. 90.—An ancient bronze stirrup. 92 & 93.—Ancient steel daggers. 96.—Ancient handcuffs. 100 & 101.—Ancient pistols with butts adorned with silver. 102.—Ancient English pistol with a bronze barrel which was carried by General Don Felipe de la Garza when he captured Emperor Iturbide in 1824.

Turning the corner to the left, the visitor will find himself in a long hall, room No 14, running north and south. In reality this is but a continuation of room No. 13.

Room Number Fourteen: The articles in this room are also numbered. 2.—A soutane of silk worn by the patriot, Hidalgo. 3.—A frame containing a stole, silk handkerchief, and the handle of a cane—all of which belonged to Hidalgo. 5.—Clay ink-stand which belonged to Hidalgo. 6.—A wooden chair with leather back and seat which belonged to Hidalgo. 7.—Same

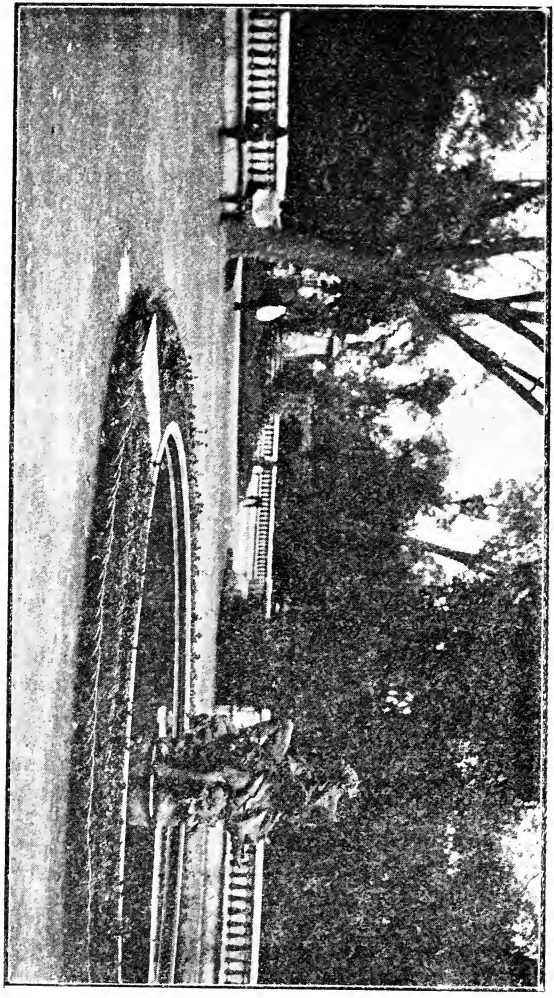
as No. 6. 8.—A gun that belonged to Hidalgo. 9.—A spur which, according to tradition, belonged to Hidalgo. 10 & 11.—Slings that belonged to soldiers under Hidalgo. 12.—Lance that belonged to one of the soldiers under Hidalgo. 13.—Standard that was carried by the insurgents during the war for Independence. 16.—Wooden chair with a seat of embroidered silk, which belonged to the patriot Morelos, and used by him during his imprisonment in the Ciudadela of Mexico in 1815. 17.—Nails with which the heads of the chief rebels, Don Julian Villagran and his son, were nailed to a block of wood in the year 1813. 19.—Sword used by General Dn. Francisco Javier Mina. 20.—Full dress uniform that belonged to General Vicente Guerrero. 23.—A lock of General Guerrero's hair. 24.—A silk handkerchief that belonged to General Guerrero which he was carrying when shot in 1831. 27.—Small golden relic that contains the bullet which was found in the head of General Guerrero when his body was exhumed. 29.—A drum which was used for calling the troops together to proclaim the Plan of Iguala, February 24, 1821. 30.—A sword-belt that belonged to Emperor Iturbide. 31.—Plumes worn on the hat of General Iturbide when he entered Mexico in 1821. 32.—Cane that belonged to Emperor Iturbide. 40 to 48.—Four dresses worn by women in Mexico during the first half of the 19th century; also five antique china urns. 50.—An antique gun. 51.—A double-barreled gun. 55.—An equestrian portrait of Maximilian. 56 and 57.—Portraits of Maximilian. 58.—Bronze bust of Maximilian. 60.—Oil painting of Maximilian's wife, Carlota. 64.—Marble one-piece bath tub that belonged to Empress Carlota. 66.—Coat of arms of the so-called Empire of Maximilian. 68.—Hymn dedicated to the so-called Empire of Maximilian. 88.—Banner captured from the Regiment of the Empress by the Republican forces in the battle

of Magdalena, February 20, 1866. 89.—Sword used by General Vicente Riva Palacio during the siege of Queretaro, 1867. 90 to 208.—One hundred and nineteen pieces of silver table ware that belonged to Maximilian. 209 to 330.—More silver ware that belonged to Maximilian. 334 & 335.—Oil paintings of Emperor Iturbide. 337.—Oil painting of the wife of Emperor Iturbide. 338.—Oil painting of General Guadalupe Victoria, first president of Mexico. 339 & 340.—Oil paintings of General Vicente Guerrero. 341 to 346.—Oil paintings of six students of the Military College of Mexico who were shot by the Americans in 1847 during the storming of Chapultepec. This finishes the tour of the Museum.

The Drive to Chapultepec: In the afternoon of the second day the trip to Chapultepec may be enjoyed. It is possible to make the journey by electric car, or by coach. The latter is preferable inasmuch as it gives the visitor a chance to take in the beauties of the famous Paseo de la Reforma.

Starting from the Jockey Club, you first enter Avenida Juarez, named after one of the greatest of Mexican patriots.

The Alameda: The Alameda, a pretty little park of about 40 acres, soon appears on your right. It received this name because it was first planted with alamos, or poplars, but the name is now generally applied to any large park or pleasure ground. Part of the ground now occupied by the Alameda was set apart in the year 1592 for "the ennoblement of Mexico and the recreation of its citizens." In the open space, westward, was the Plaza del Quemadero, so called because there was erected the stone platform whereon were burned the criminals condemned by the Inquisition. When the Quemadero was removed it gave extra area to the Alameda which it has ever since retained. In the year 1791, it was encircled with a high wooden fence through which wooden gates



A View in the Alameda.

were the means of access. Later still, in 1822, a stone wall with iron gates was erected around it, a wide, shallow fosse being made at the same time outside of this enclosure. It is only within the last few years that the Alameda has been beautified and properly cared for, the last of the old wall having remained as late as the year 1885.

The Alameda is frequented during the week by women and children, the latter finding it a most satisfactory play-ground. On Sunday morning, however, and on feast days it becomes a theatre of a most brilliant and fashionable assemblage. Awnings are erected over the wide walks, chairs are put at both sides, and at 11 o'clock the crowds begin to congregate; a military band lends eclat to the occasion and by 12 o'clock the promenade is a kaleidoscope of moving colors. Concerts are also given there Thursday morning and Sunday afternoon.

In the center of the southern side of the Alameda has been placed the octagonal Moorish Exposition Hall which was Mexico's contribution to the Worlds Fair at New Orleans.

On your left, directly opposite the Exhibition Hall, is the house of Mr. Limantour, the talented Minister of Finance. It can be distinguished by the large shell-shaped canopy over the door.

The Equestrian Statue of Charles Fourth: Continuing along Avenida Juarez, the visitor arrives at a large open space, in the center of which is an equestrian statue of Charles IV, of Spain. It is an exceedingly fine piece of work and an inscription at its base says, significantly, that Mexico is proud of this statue, not because of any great respect for the person it represents, but because it is a "work of art."

The design was made by Tolsa, who engaged Don Salvador de la Vega to cast the figure in bronze. Two whole days were spent in melting 30 tons of metal. The moulds were filled at six o'clock on the morning of August 4th, 1802, and

Equestrian Statue of Charles IV of Spain.

the statue came from the moulds perfect. The following year it was set up in the Zocalo and unveiled with great ceremony in the presence of the Viceroy, who, with his wife, threw among the people from the balconies of the Palace three thousand beautiful medals cast in silver and bronze, on which were engraved the figure of the statue.

The statue remained in the Zocalo until 1824. At that time the feeling against everything Spanish was so bitter that it was feared the statue might be distroyed. It was therefore enclosed in a large wooden globe, and two years later was removed to the patio of the University. It was placed in its present position in 1852. As a work of art it is said to be inferior only to the famous statue of Marcus Aurelius at Rome.

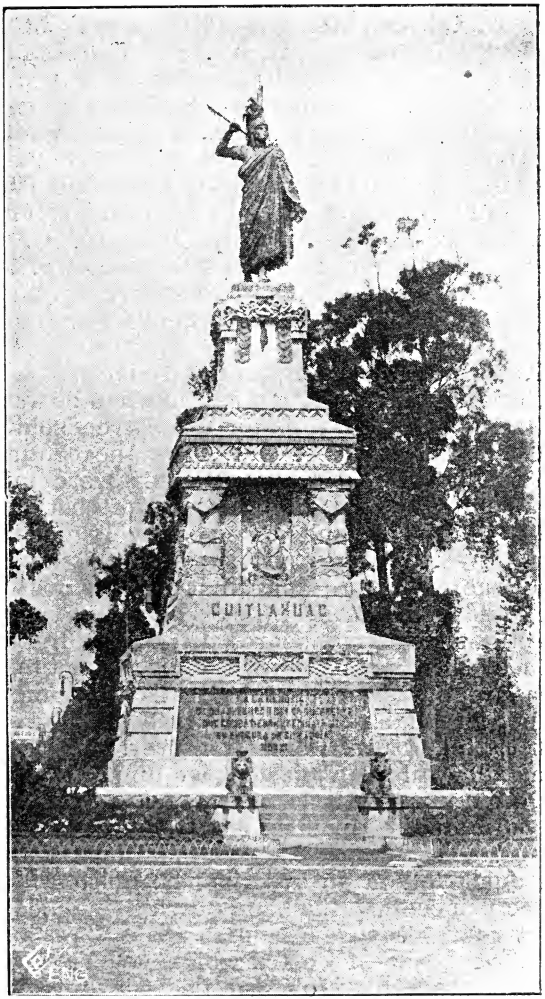
The Paseo de la Reforma: The visitor now enters the Paseo de la Reforma, the fashionable drive, and one of the most beautiful possessed by any city in Europe or America. To Empress Carlota the idea of the Paseo is credited. At any rate it was established during the Empire of Maximilian and became at once the fashionable drive. It is a broad, smooth boulevard, 200 feet in width and shaded by a double row of trees. Beneath the trees are broad side walks, along which carved stone benches are placed at short intervals. The Paseo widens here and there into circles, called glorietas, and there are six of them within a distance of three miles. Two of these are already adorned with imposing monuments, Columbus and Cuauhtemoc. In a third, a monument to Independence is being erected, and the others will be devoted to the memory of men illustrious in Mexican history. There is also a series of smaller bronze figures on pedestals of stone, placed at intervals along the footways.

On Sunday and Thursday afternoons when there are concerts in the glorietas and at Chap-

ultepec, the view is quite imposing. Through this magnificent driveway hundreds of brilliant equipages pass and repass, for every Mexican family that makes any pretentions to social distinction must have a carriage and appear on the Paseo. A half hour before dusk it is a beautiful sight. Handsome carriages, spirited horses, showy livery, elegant gowns, and beautiful women, together with the native Mexican costume–charro suit and big sombrero with a profusion of gold and silver braid, all unite to make the scene brilliant beyond compare. It is the proper thing on Sunday afternoons to drive from the Zocalo to Chapultepec, the return being made at dusk.

The Columbus Monument: In the first glorieta after leaving the bronze horse, is the statue of Columbus, an excellent piece of work by the French sculptor, Cordier. It was presented to the City by Don Antonio Escandon, a rich citizen. On the four sides of the pedestal are four bronzes in relief; the rebuilding of the Monastery of La Rabida; the discovery of the Island of San Salvador; a fragment of a letter from Columbus to the Raphadi Sauris; and the dedication of the monument by Sr. Escandon. Above these pictures, surrounded by pedestals, are life size bronze figures of the four priests most noted in the history of Mexico. The figure of Columbus on a pedestal of red marble surmounts the whole. His right arm is outstretched and he is drawing away the veil that hides the New World. The excellence of the work has been very much admired by artists. The monument stands in the center of the glorieta, surrounded by a little garden of brilliant flowers.

The Statue of Cuauhtemoc: In the second glorieta, a short distance from the statue of Columbus, is a statue dedicated to the last Emperor of the Aztecs, Cuauhtemoc, who made such a bold resistance against the troops of Cortez.



Cuauhtemoc Statue.

This is one of the most beautiful monuments in the Capital, combining as it does work of the modern and ancient schools. The figure of the Emperor in bronze is 16 feet high, well proportioned and perfectly poised. He is represented in the act of throwing a spear, indignantly refusing the terms of peace demanded by Cortez, a copy of which he holds in his left hand. The pedestal is of stone, carved with fluted columns and is typical of the Aztec architecture. On the four sides of the pedestal are the names of four Aztecs, one of them Cuitlahuac, who was the hero of the "noche triste" when Cortez was so disastrously defeated.

There are two scenes in bas-relief in the life of the unfortunate Emperor,—one when he was in prison and the other his torture by the soldiers of Cortez. Prescott says: "After the conquest of the City the soldiers of Cortez were much disappointed at the small amount of booty that fell to their share and some absolutely declined to receive it. Some murmured audibly against the General, and others against Cuauhtemoc who, they said, could reveal if he chose where the palace treasures were secreted. As Cuauhtemoc refused to make any revelation in respect to the treasure, or rather declared there was none to make, the soldiers loudly insisted on his being put to the torture. Cortez, however, resisted the demand until the men accused him of a secret understanding with Cuauhtemoc, and of a design to defraud the Spanish sovereigns and themselves. These unmerited taunts stung Cortez to the quick and in an evil hour he delivered the Aztec prince into the hands of his enemies, to work their pleasure on him."

In the house of Cortez which you have seen at Coyoacan, the soldiers tied Cuauhtemoc's hands and, covering his feet with oil, placed them over a fire to roast, as represented on the statue. When his companion, the Cacique of Ta-

cuba, who was put to torture with him, manifested his anguish by groans, Cuauhtemoc coldly rebuked him, exclaiming, "Do you think, then, that I am taking my pleasure in my bath?" At length Cortez, ashamed of the base part he had been led to play, rescued the Aztec prince from his tormentors before it was too late. All that could be wrung from Cuauhtemoc by the extremity of his suffering was the confession that much gold had been thrown into Lake Texcoco, but although the best divers were employed to search the bed of the lake, only a few articles of inconsiderable value were discovered.

The monument was designed by Francisco Jimenez, and was completed at a cost of $80,000.00. It was dedicated August 21, 1887, and every August festivals are held in this glorieta by the Indians, at which time speeches are made in the Aztec language. The celebration is unique and intensely interesting.

Statue of Independence: In the fourth glorieta, the third being still unadorned, a magnificent statue to Mexican Independence is being erected, which, it is expected, will be a master-piece of art. At present the work is not more than half finished. The remaining three glorietas are destined to hold monuments in memory of individuals whom Mexico wishes most to honor. A short distance from the statue of Independence, on the left hand side of the Paseo, is a cluster of recently constructed buildings known as Luna Park. This is the Coney Island of Mexico, and with certain classes of people, enjoys great popularity.

Chapultepec: A few minutes more brings the visitor to the very foot of Chapultepec (The hill of the grasshopper). Before leaving the coach ask the driver to take you entirely around the circular drive which encloses Chapultepec Park. No trip to Chapultepec is complete without this drive, passing as it does through groves of gi-

gantic cypresses, and giving one a view of the castle from every side. It is also well worth while after completing the circle, to wander on foot through this handsome public garden which has in late years become a favorite resort for the people of the City. It is constantly being beautified and improved. The cypress groves are among the wonders of the world, and are not surpassed in magnificence anywhere on the continent. Here for centuries has stood "Moctezuma's tree," a veritable giant of majestic height, and a circumference of 41 feet. Scientists tell us that it was already old when Moctezuma was a boy, and it is still vigorous. From the lower branches hang graceful festoons of long gray moss which give it a decidedly aged and venerable appearance. At every turn in your stroll through these enchanted gardens the eye meets a new and surprising feature until one becomes loath to leave the spot, fearing lest some of its beauties may not yet have been seen.

The castle itself stands out effectively on the summit of a rocky hill, 200 feet high. In one part of the castle is the National Military School, the West Point of Mexico, and in another part is the official home of the President of Mexico, although President Diaz chooses to reside the greater part of the time at his home, No. 8 Cadena Street.

There is good reason to believe that the hill was formerly crowned by the palace of the Aztec rulers for in the year 1783 the Viceroy, Don Matias de Galvez, obtained permission from the King of Spain "to repair and put in order the palace of Chapultepec," thus implying that before that date an edifice of considerable proportions had existed there. In this case, however, repair meant reconstruction. The Viceroy died but his son who succeeded him, pushed the work so rapidly that the new palace was completed in 1785 at a cost of over $300,000. Considerable additions to the building have been made since that time

and in 1887 large sums were expended in making the palace suitable for a presidential residence.

The site of the palace is superb, reached by a winding carriage road on one side and a steep footpath on another, while the remaining two sides are almost perpendicular. The carriage road and the footpath meet at the broad esplanade at the top, where the sentinels of the Cadet Corps are always on guard. No permit is needed to pass this guard and stroll along the overhanging balconies, but in order to obtain entrance to the palace itself, it is necessary to secure a pass from the Intendente of the National Palace at the Zocalo.

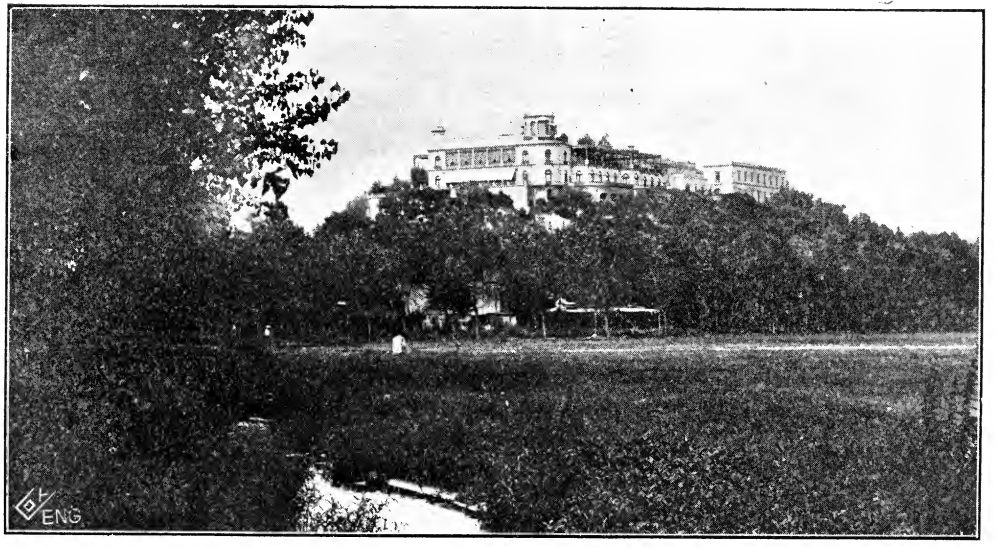
The easiest way to reach the summit of the hill is by the footpath on the eastern side. This pathway has a suggestion of great age, bordered as it is with gnarled old trees, strange looking flowers, and moss-covered rocks on some of which may still be seen traces of old Aztec hieroglyphics. The view from the esplanade at the top is beautiful indeed. Tacubaya, almost hidden by trees, is in the middle distance, and beyond on the rising hills, other towns and villages; still further off are the great snow-capped peaks of Popocatepetl and Ixtaccihuatl. Now pass through the garden to the overhanging balcony on the other side and look out over the broad, sweeping plain of the valley. To the right is the field of Churubusco, and further on, the shimmering waters of Lake Texcoco. In front is the magnificent City. Beyond the spreading squares of the City can be seen the hill and church of Guadalupe. Following the range of vision around to the left there is the suburb of Tacuba, and the hill of Los Remedios; and nearer to where you stand is the battle ground of Molino del Rey. The magnificence of the picture baffles all description. Far below your feet the high cypress trees shade the modest monument erected to the memory of the Mexican

Cadets' Monument.— Chapultepec.

cadets who fell in defense of the castle when assaulted by the Americans in 1847. Engraven on the shaft of the monument are the names of the brave boys who held out so valiantly against a superior army.

The interior of the castle is of regal magnificence since it is a heritage from the Viceroys as well as from the Emperor Maximilian who used the castle as his private residence. The luxurious beauty of the decorations is due in a large measure to his wife, Carlota, although nearly everything indicative of the Empire has disappeared and the monogram "R. M." appears every where lest you forget that it is the palace of the Republic of Mexico. In an anti-room at the corner of the esplanade are two chairs that belonged to Cortez but there is little else of ancient date. The rooms of the President consist of a magnificent suite-reception room, boudoir, bedchambers, dining hall, smoking and card rooms-all sumptuously furnished and elegantly decorated with exquisite taste. A stairway leading to the upper floors has on the surrounding walls the coats of arms of all the rulers of Mexico from the Toltec Tzins of 1474 to the President of to-day. After examining the luxurious apartments to your satisfaction you may reach the esplanade again by a grand stairway of marble which leads downward from a point near the center of the building. On one of the walls facing this marble stairway is a magnificent painting of the battle of Puebla of which President Diaz was the hero. A space on the opposite wall of equal dimensions has been reserved for another painting soon to be executed.

There are many legends clinging to Chapultepec, one of the most plausible being connected with Moctezuma. It relates that the Emperor, borne in his palanquin and attended by his warriors, often sat down to rest before beginning the climb of rugged rocks that led to the palace



Castle of Chapultepec.

on the summit. One day during this breathing spell, the Aztec Emperor left his palanquin when he had bade its carriers put it down, and entered a cavern that was in the side of the hill. While his people awaited his return they heard his voice from the rocks high above them, and they immediately hailed him as a very god, since none but Moctezuma knew how to pass thus, through the earth from the valley to the hill top. As a matter of fact a cave did exist in the side of the hill and connected with the summit by a narrow, perpendicular passage. Both the cave and the passage are now utilized, the former having been paved, and the latter made into an elevator shaft through which the President now ascends to his home on the summit. The cave is situated half way up the hill on the left of the carriage road, but the elevator is not for public use.

If possible, the visitor should make an effort to see Chapultepec on Sunday afternoon between 4 and 6:30 o'clock. A brilliant parade of fine horses, elegantly gowned women and picturesque Mexican riding habits, an excellent military band, and the gleaming lights of the restaurant across the way, all combine to make the sight one of the prettiest and most unique in the world.

THIRD DAY

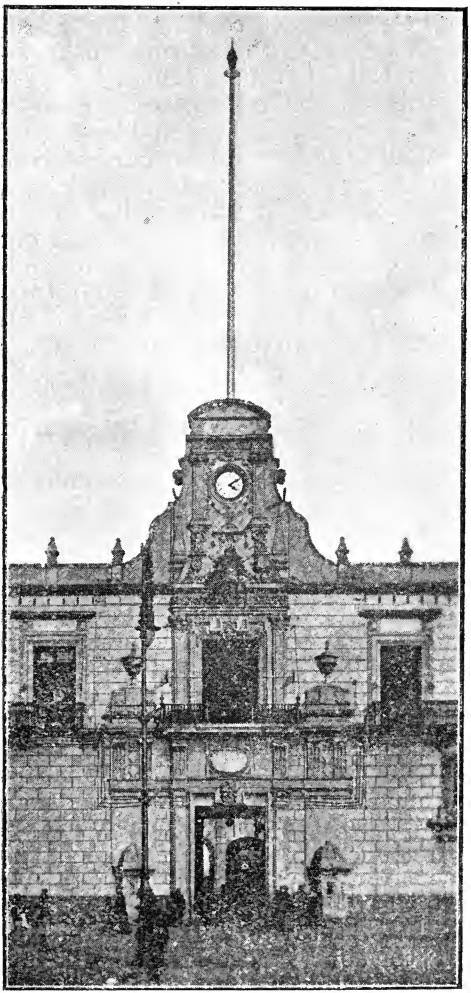
The National Palace: On the east side of the Zocalo, occupying an entire block, is the National Palace, the Capitol of the Republic of Mexico. There is nothing in the architecture of the building to command attention, but it has its full share of historic interest. On this same site formerly stood what was known as "the new palace" of Moctezuma, and later when this was destroyed,

Cortez built in its place a house flanked with towers. This house was occupied by the Viceroys until 1692 when it was destroyed by the great riot that swept across the Zocalo in that year.

The present building was begun in 1692 and has received additions from time to time until it has a frontage of 675 feet and extends down the side streets proportionately. The whole building surrounds an immense courtyard and has accommodations for the various departments of the Federal Government, the Presidential offices, Senate Chamber, the old Post Office, and barrack room for several regiments.

Standing in front of the building you will notice three entrances. They are guarded by soldiers who, together with the peculiar architecture, give the building the appearance of a fortress. Above the central doorway is the clock which is said to have been exiled from a Spanish village for having caused great alarm by striking of its own accord.

The Liberty Bell is suspended directly beneath this clock. The bell has a notable history. On the night of the 15th of September, 1810, the bell hung in the tower of the little church at Dolores in the state of Guanajuato. It was on that night at 11 o'clock that the good Father Hidalgo, the patriot priest, rang the old bell for forty minutes as a signal for his followers to assemble. His address to them was a call to arms and on that night in the shadow of the old church tower he pronounced the Grito of Mexican Independence. The bell remained in the towers of the church at Dolores from that night until 1896, but on the 15th of September of that year it was brought to Mexico City where, with great pomp and circumstance, it was carried to the National Palace. The triumphal car bearing the bell, gay with decorations, was drawn by six magnificent horses and followed by an escort of all the civic and military dignitaries of state. Every availa-

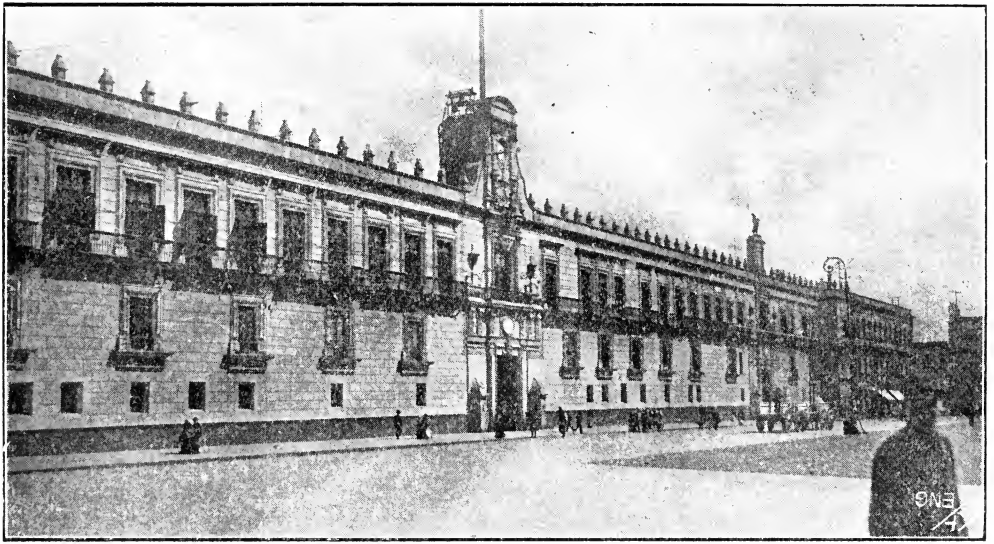


Central Entrance to the National Palace.
Showing the be-witched Clock and Liberty Bell.

ble coign of vantage was occupied by enthusiastic sight-seers who greeted the progress of the grand old bell with thundering cheers. When the car arrived at the Zocalo in front of the Palace, the bell was hoisted to its present position and as it reached its final resting place, a thousand doves with tricolor bands about their necks rose up from the archway, circled around and flew away in every direction to carry the glad tidings. That night its tones rang out again as they first did for liberty and independence.

Every year on the night of the 15th of September the bell is rung by the President of the Republic. The square is thronged with people and the surrounding buildings are lighted by thousands of electric lights; only the Cathedral remains dark. At 11:30, the President appears on the platform beneath the bell. A great cheer goes up from the masses as he pulls the bell cord and pronounces the Grito, "Viva Mexico, Viva la Libertad!" At that moment every bell in the Cathedral tower awakes, the roofs and towers of the great building blaze with thousands of incandescent lights, the people take up the cry and the Grito is pronounced a thousand times. It is an indescribable scene, and one never to be forgotten. Of all the occurrences that take place in the Republic, none compares with this ringing of the Liberty Bell.

To obtain admission to the President's rooms a pass is necessary. This may be secured at the office of the "Intendente," which you will find on your right after entering the Palace courtyard by the entrance furthest south. The "Intendente" is found each morning from 10 to 12 o'clock. Now returning to the street and re-entering the courtyard by the middle door, the broad main stairway is on your left. When permission is given to see the rooms, an employee is generally sent to show the different points of interest.



The National Palace.

One of the most noted rooms to be seen is the Hall of the Embassadors, an apartment of regal dimensions and adornment. It extends almost the entire length of the Palace front, the immense windows looking out upon the Zocalo. It is here that the President receives the representatives of foreign governments when they present their credentials. At the southern end is a platform with the chairs in half circle for the President and his secretaries. The walls are hung with large oil portraits,–George Washington, the Mexican President Benito Arista, Mariano Matamoros, Mariano Mina, President Porfirio Diaz, President Benito Juarez, Emperor Agustin de Iturbide, General Vicente Guerrero, and Jose Morelos. Adjoining this room is the Hall of the Constitution, named from a large oil painting on the west wall, "Allegory of the Constitution of 1857." Many of the halls through which the visitor is shown are models of artistic and harmonious decoration. For instance, the carpets, the upholstering of the furniture, and the paper on the walls are all of the same design and color. The visitor who passes by the National Palace, simply because of a little extra inconvenience caused by the necessity of obtaining a pass, misses one of the most enjoyable sights of Mexico City.

The Thieves Market: On leaving the National Palace, make your way to the street that extends along the southern side of the Palace. Only a few steps from the Zocalo and on the opposite side of the street from the National Palace, is an entrance to the Volador, or "Thieves Market." Here is a sight which probably can not be duplicated outside of Mexico.

The area now used for this market was formerly included in the ground of the "new house" of Moctezuma and, therefore, after the Conquest was a part of the property of Cortez. The land was originally swampy and for a long

time was merely a waste place in the City. Occasionally, bull fights were held here, and here also was held the celebrated "auto de fé" of April 10th, 1649, when a large number of heretics were strangled and burned to death. Later, in order to keep the Zocalo free from the shops and booths of the small traders, it was decreed in 1659 that the bakers, fruit sellers, and pork dealers should be moved to this waste place, and since that time the chief market has been established here.

To be impressed with this market one must not hurry through it. At first sight it appears like a huge junk shop but upon closer examination it is possible to find all sorts of odds and ends, from a mess of old bottles to expensive bric–a–brac and jewelry. The immense variety and incongruity of the articles offered for sale is striking. It is often possible, by waiting patiently for the dealer to strike a rock bottom price, to secure little souvenirs at a very reasonable figure. It is popularly supposed that the name, "Thieves Market," was applied to it because stolen articles were often discovered here exposed for sale, and as a matter of fact certain unfortunate persons have really had the pleasure of buying for the second time some article which they had been unfortunate enough to lose. Most of the stock, however, is new and there is not so much in the name as most people would have you believe.

The House of Don Juan Manuel: Leaving the Thieves Market, cross the Zocalo to its southwestern corner. Stroll down the street leading directly south. The second cross street on the left is the street of Don Juan Manuel. As you enter the street notice the beautiful ornamental front of the house at the right–hand corner. A few steps further, on the left–hand side of the street is a large red building with a cupola of blue tiles, that formerly belonged to a rich and

charitable Spaniard, named Don Juan Manuel. He came to Mexico in the 17th century and at once became very active in religious work, enriching many of the churches with gold and silver ornaments of great value. Tradition has endowed him with a wife of great beauty of whom Don Juan was so jealous that he never allowed her to leave the house or to see other men lest someone should fall in love with her. He had a private chapel built at the back of his house on the spot where the church of San Bernardo now stands, and he kept a priest to say mass privately in this chapel at which no one was present except he and his wife. So devoted was the lady that she did not resent this peculiar treatment but, on the contrary, seemed to enjoy it.

Notwithstanding all his precautions, however, Don Juan heard a rumor that the Alcade of the City had determined to run away with his wife and had planned to do this on a certain night at 9 o'clock. In those days people retired early so that this hour found the streets nearly deserted. On the night in question Don Juan lay in wait just inside the doorway, carefully concealing a dagger beneath his cloak. Presently a man came along and paused slightly as he approached the door of the house. Thinking this was the Alcade, the Don rushed out, stabbed him to the heart and returned into his house.

The next day, however, the Alcade was still at his duties, and Don Juan realized that he had made a mistake in his victim. The following night found him again at his post. Presently two men approached, one of whom wore a large cloak. That he might not repeat his mistake, Don Juan Manuel took the precaution to stop the two men, and ask the time of night. One of the pair threw back his cloak to take out his watch, and in so doing showed on his breast the badge of the Alcade's office. Knowing, then, that this was the man for whom he was waiting, Don Juan inflicted

a death blow. The second man took to his heels but the jealous husband overtook him and stabbed him likewise. The next morning at eight o'clock, Don Juan Manuel was hanging by his neck in the Zocalo. Summary justice, indeed, and it happened in this way.

There was a pious old lady living opposite the house of Don Juan Manuel who used to say many "credos" each night before she went to bed. Each night the number of them corresponded to the number of the day of the month. It so happened that this occurrence took place on the 28th day of the month and consequently the old lady had to sit up very late that evening in order that she might say her twenty-eight "credos." From her window she saw all that had taken place and the next morning at confession she told the bishop what she had seen. He immediately informed the proper authorities and the execution was carried out without a trial.

Church of Saint Bernard: Turning the next corner to the left you enter a short street, at the end of which another sharp turn to the left takes you to the handsome church of St. Bernard, built on the spot where Don Juan Manuel's chapel once stood. The church is not particularly noteworthy except for the beauty of the Ionic and Corinthian columns in front.

Hospital de Jesus: Proceeding eastward along the street of San Bernardo, the second street to the right is called Bajos de Porta Cœli. Three blocks southward along Bajos de Porta Cœli, on the corner of Calle Estampa de Jesus and Calle Venero, is the Hospital de Jesus. The name appears over the doorway. This is one of the best hospitals in the City and, historically, is of great interest, inasmuch as it is built on the very spot where the first meeting between Cortez and Moctezuma took place. It was founded by Cortez and so amply endowed by him that its funds are in a most satisfactory condition. The

meeting between Cortez and Moctezuma is described by Prescott as follows:

"As the Monarch advanced under a rich canopy, the obsequious attendants strewed the ground with cotton tapestry that his imperial feet might not be contaminated by the rude soil. His subjects of high and low degree who lined the causeway, bent forward with their eyes fastened on the ground as he passed, and some of the humbler class prostrated themselves before him.

"Moctezuma at this time was about forty years of age, and moved with dignity. Cortez dismounted, threw his reins to a page, and, supported by a few of the principal cavaliers, advanced to meet him. The interview must have been one of uncommon interest to both. In Moctezuma, Cortez beheld the lord of the broad realms he had traversed, whose magnificence and power had been the burden of every tongue. In the Spaniard, on the other hand, the Aztec prince saw the strange being whose history seemed to be so mysteriously connected with his own. But whatever may have been his feelings, the Monarch so far suppressed them as to receive his guest with princely courtesy, and to express his satisfaction at personally seeing him in his Capital. Cortez responded by the most profound expressions of respect, and hung around Moctezuma's neck a sparkling chain of colored crystal. After the interchange of these civilities, Moctezuma appointed his brother to conduct the Spaniards to their residence in the Capital, and again entering his litter was borne off amidst the prostrate crowd in the same state in which he had come. The Spaniards quickly followed and with colors flying and bands playing, soon made their entrance into the southern quarter of Tenochtitlan."

The Church of the Black Crucifix: By retracing your steps three blocks in the direction of the Zocalo, you will come to a street called Portacoeli–

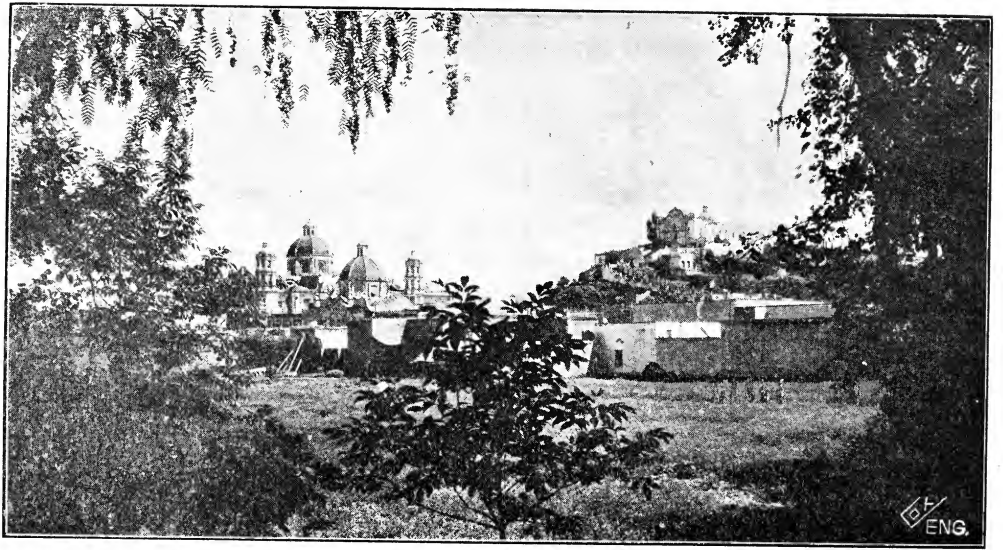
a continuation eastward of San Bernardo Street. Halfway down this street on the right-hand side, there is a small church within which is a peculiar crucifix. It is black. An interesting legend is connected with it, and is related as follows:

The crucifix once belonged in the private chapel of a very rich and devout old lady. At a certain hour every morning she attended her chapel, made her confession, and religiously kissed the foot of the crucifix. Notwithstanding her piety she had a very bitter enemy who determined to poison her. Being familiar with every detail of her morning devotions, her enemy put some deadly poison on the toe of the crucifix, knowing that when she kissed it the poison would take effect instantly. On the following morning she approached the figure and not suspecting her danger, stooped to kiss it. Before she had time to touch the image, however, it suddenly turned black and the old lady naturally shrank back in great fright. In this way her life was saved, but the crucifix has ever since retained its unnatural color.

Merced Market: Continuing along Porta Coeli street for nearly four blocks you will find on the right-hand side of the street one of the largest markets in the City. As one market is very much like another it will be worth your while to stroll through this one which is perhaps the most typical of them all.

Guadalupe: The afternoon of the third day may be spent at Guadalupe, one of the most interesting villages in the entire Republic. Street cars for Guadalupe leave every fifteen minutes from the north side of the Zocalo, in front of the Cathedral.

Legend Of Guadalupe: The legend of Our Lady of Guadalupe is a living part of the Mexican's faith. He believes that on the barren hill, back of Guadalupe, nearly four hundred years ago, the Mother of Jesus appeared to a poor peon, Juan



View of Guadalupe.—Showing the Cathedral and the Chapel on the Hill.

Diego. December 12th is Guadalupe Day, a religious feast day celebrated in every hamlet from the Rio Grande to Guatemala. But the pilgrimages to Guadalupe are not confined to the holiday season. Throughout the year tens of thousands of devout natives with their padres, come from distant cities in special trains to worship at the Virgin's own shrine. Every state of the Republic has, moreover, its special Guadalupe Day.

Guadalupe has a history well calculated to interest tourists. It is an ancient pueblo about three miles from the City of Mexico. When, in that unrecorded age before the Spanish Conquest, the Mexicas, or Aztec tribe, wandered down from the north, they tarried for a number of years on the hill of Tepeyac, just back of Guadalupe. In the villa itself the treaty of peace between the United States and Mexico was signed, which put an end to the Mexican War.

The town is picturesque, but neither its appearance nor its venerable antiquity interests the pilgrims who throng its streets and markets. Guadalupe is the holiest shrine in Mexico. That is why the Catholic children of the Republic believe that some time in their lives they must make the pilgrimage.

The tradition takes us back to the tenth year of Spanish domination. Fr. Don Juan de Zumarraga was bishop of Mexico, the first who had occupied the exalted seat. Juan Diego was an Indian, "poor and humble," fifty-eight years of age. He lived with his uncle, Bernardino Diego, near the hill of Tepeyac where the village has since grown up.

Very early on the morning of December 9, 1531, Juan was on his way to hear mass. Passing Tepeyac he heard a heavenly harmony, and raising his eyes he beheld a great light, in the midst of which stood a beautiful woman arrayed as one of the noble ladies of the Viceroy's court. Then came a voice sweet and low and full of sympathy:

"My son, Juan Diego, whither goest thou?"

"I go, noble lady," answered Juan, "to hear mass, as commanded by God and his ministers."

The Lady again spoke, in idiomatic Mexican: "Know thou, my dearly beloved son, that I am the ever-living Virgin Mary, Mother of the True God. * * * And it is my desire that a temple shall be erected on this spot, wherein I may bestow my pitying love upon those who seek my protection and turn their tearful faces to me in their afflictions. Go thou to the City of Mexico, and tell the bishop all thou hast seen and heard!"

Within the hour Juan was knocking at the portals of the bishop's palace. But the gates were not opened to him. The bishop's servants derided the poor Indian for his presumption in seeking an audience with the great churchman. When late in the day the gates were opened, the messenger who had felt no fear in Mary's presence shook with fear before Her minister.

As the Indian told his story, an expression of pitying incredulity flushed the bishop's face.

"The poor man has dreamed. Take him away," he said to his guards.

As the humble ambassador waded the dust of the old causeway homeward-bound he kept repeating, "Why did Our Lady select one so humble and so unworthy belief?" He was passing the hill, when lo! there waited the Holy Mother to hear the result of his message. Juan explained: "The bishop thinks that the temple thou asketh is only my fiction, not Thy will. Therefore, I beseech thee to send another to whom credit will be given; for thou knowest I am only 'un pobre villano, humilde y plebeyo.' "

But the Mother interrupted, declaring him her chosen vessel, and directed that he return to the bishop and say he was indeed sent by the Virgin Mother of God.

Next morning Juan once more stood outside the palace gates tearfully begging for admission.

Late in the day he found himself sobbing out his story to the bishop. This time Juan seems to have made a slight impression, for the bishop said: "Let the Mother furnish you some sign, or token, that I may know she sent you," and as the Indian departed, he called to two of his household guards, telling them to follow the Indian without his knowledge and report to him all they saw and heard. Unseen by Juan these guardsmen followed him to the foot of Tepeyac, when suddenly he vanished, nor could they find him though they made diligent search. Upon their return to the City they reported that the Indian was an impostor, recommending that he be castigated. And while they thus berated him, Juan was on his knees a third time, pleading with the Virgin for the token the bishop had demanded.

"Come to-morrow and thou shalt receive the sign," the Virgin answered.

Juan promised to return bright and early in the morning, but he did not keep his promise. His uncle, Bernardino, had been seized with a deadly fever during the night, and at daybreak, forgetting all else, Juan set out in search of a confessor. Approaching the hill, however, he remembered his promise, and fearing that if he saw the Virgin he would be detained and his uncle die unconfessed, he started around on the other side; but suddenly she stood before him. With downcast eyes she asked:

"Whither goest thou, my son, and what road hast thou taken?"

Falling on his knees Juan explained his uncle's condition by way of excuse for breaking his promise. The Mother comforted him, saying:

"Am I not thy Mother? Rest thou in my lap. Thy uncle has no pain. He is free of infirmity."

Thus reassured, Juan asked for the token.

"Ascend my son," the Virgin continued, pointing toward the summit of the hill, "and cut the roses thou wilt find there, enfold them in thy

mantle and bring them here. Then I will tell thee what to do and say."

Though he knew that never had roses bloomed on the sandswept summit of Tepeyac, Juan ascended and beheld a beautiful garden of roses, dewy and fragrant.

Returning, the exultant Indian placed the roses in the Virgin's lap. She blessed them and once more arranged them in the Indian's mantle, or *tilma*. She was sitting under a solitary tree, called to this day the "fast tree,"—a tree that blossoms beautifully in the spring time, but bears no fruit.

"This is the bishop's sign," said the Virgin, as she once more handed Juan the tilma full of roses; "tell him what is ordained."

Juan had to fight his way through the mocking guards when next he reached the palace. They hooted and derided him, and tried to steal his roses. Rushing past them, however, he gained the bishop's presence and unfolded the roses at his feet, when,—heavenly miracle!—the Virgin's own image was seen pictured on the tilma.

That day the barefoot peon led a procession of the great men of the Church over the dusty causeway to the barren site the Holy Mother had chosen for her temple. Everything was found as he had foretold. Bernardino Diego, while dying, had also seen the Virgin Mother and was well again. To him she had also said that it was her pleasure that a temple should be erected at the foot of Tepeyac, and that it should be called "Santa Maria de Guadalupe."

A temple was founded forthwith, though the present Cathedral was not completed until May, 1709. For a few years the tilma with the sacred image was preserved in the bishop's residence, but when the shrine at Guadalupe was ready to receive it, it was translated there amid such pomp as had never been seen in New Spain.

There in a snow white altar, within a massive

frame of pure gold the tilma may be seen today. A silver railing encloses the altar.

The Protection of the Virgin: In days of her direst necessity, Mexico has never called in vain upon her patroness.

1. Before the drainage canal was tunneled through the mountains that encompass the valley, the City and villages of the valley were annually inundated in the rainy season. In 1629, after months of incessant rain-pour the people were driven to the housetops. Then the Virgin was appealed to, and her sacred image taken from its shrine and carried by the Archbishop and Viceroy in boats through the streets. The rains ceased and the waters subsided.

2. During the year 1736 a deadly plague ravaged New Spain. Two-thirds of the people of Mexico perished. The terror stricken remnant went in sad procession to the shrine at Guadalupe and prayed for succor. The plague departed as silently as it came.

3. After suffering centuries of Spanish oppression a devout curate, Hidalgo, took the Virgin's image from his parish church and, holding it aloft, exhorted his hearers to strike for their liberty. Thus began the Revolution of 1810, which ended in the independence of Mexico. "Guadalupe" was the battle cry of the patriots.

4. In 1848, after a four year's war had laid the Republic waste, while the American invaders were in possession of Chapultepec and their Capital, the Mexicans called upon the Virgin. The treaty of peace was signed within a stone's throw of the shrine.

The Pope, centuries ago, canonized the legend as we have translated it from the writings of the padres in the church at Guadalupe, and Guadalupe became the orthodox patroness of Mexico.

Scientists and artists have at various times examined the image, striving to make out its character; but they were unable to say whether

it was painted, or worked, or executed by any known process. The tilma appears to be about a yard and a half long, by a yard wide. Though the masterpieces painted on the walls of the church are time-faded, the image on the tilma is as fresh as it was nearly four hundred years ago.

The Cathedral of Guadalupe: The Cathedral fronts on the main plaza of the village of Guadalupe; the cars stop almost in front of the door. The church is a massive stone structure with a tall tower on each corner, filled with bells; the southwest tower holds the town clock. The center façade, through which is the main door, is of stone handsomely sculptured; twenty stone columns support the elaborately carved friezes of the first and second elevations, and between the sets of two columns are life-size figures, also in stone. Immediately over the main entrance and in the center of the façade is a sculptured representation of the scene in the bishop's house when Juan Diego let the roses fall from his tilma, disclosing the image of the Virgin. In the center of the arched roof is a massive dome, the lantern of which is 125 feet above the floor of the church.

On entering the great doorway there is a bewildering sense of the gorgeous magnificence within. The walls of the basilica are richly decorated with five splendid frescoes. The first to the right on entering, executed by the artist Dn. Felipe G. Gutierrez, is a representation of the conversion of the Indians under the benign influence of the Virgin of Guadalupe who is seen hovering in the air over the groups listening to the preaching of the friars and being baptized by them.

The second on the right is by a young Jesuit priest, Fray Gonzalo Carrasco, and shows the conveying of the tilma with the sacred image from the house of bishop Zumárraga to the first church built for its keeping at the foot of the hill

The Cathedral of Guadalupe.

of Tepeyac. It is a solemn procession, with the image borne under a canopy, attended by a brilliant coterie of clericals arrayed in gorgeous vestments, and gaily costumed cavaliers. There is strange contrast between the sombre garb of the friars and the dress of the Indians. About the canopy and the image are acolytes bearing candles and flambeaux. In the lower right-hand corner is a representation of the first miracle performed through the Virgin of Guadalupe. In the fervor of adoration the Indians had been sending arrows and javelins through the air, one of which wounded a young man; his mother begs the people to turn back and care for him but as the image is borne near the spot where the injured Indian lies, his wounds are miraculously healed. The fresco is a splendid piece of work.

The first fresco from the entrance on the left or western side, shows the presentation of a copy of the tilma with its image to Pope Benedict XIV by the Jesuit Juan Francisco Lopez, in 1751, while soliciting the Papal authority for the festival and recognition of the Virgin of Guadalupe. The Pontiff is in the act of exclaiming, "Non fecit taliter omni Nationi." The picture is a striking one, of historic as well as artistic merit.

The second on the left is by Don Felix Parra. It represents the salvation of the people from the dreadful plague of 1737, by the invocation of the Virgin of Guadalupe. In the foreground, an Indian smitten with the plague is kneeling in supplication, and beyond, in the background, is a splendid altar surrounded by a company of gorgeously robed bishops, darkly cassocked priests, and gaily attired cavaliers, officers of the City and of the Spanish King. The picture is a brilliant one and is worth contemplation.

The fresco nearest the altar on the west side is by Señor Ibarran y Ponce, representing the taking of evidence, in 1666, of the vision for the purpose of sending to Rome for Papal recogni-

tion. Each fresco bears the name of its donor.

The magnificent altar containing the frame holding the sacred tilma is a mass of Carrara marble exquisitely carved and wrought with gilded bronze, executed at Carrara by the sculptor Nicoli from designs by the Mexican artists, Agea and Salome Pina. The bronze work was done in Brussels. On the left, or Gospel side, of the altar is the figure of Juan Zumárraga; on the Epistle, or right side, that of Juan Diego, done in Carrara marble: immediately in front is the kneeling figure of Mgr. Labastida y Davalos, Archbishop of Mexico, under whose care the great work was completed. Under the statue are his ashes and the remains of his father and mother. At the top of the frame holding the tilma are the marble reliefs of three angels representing the archdioceses of Mexico, Michoacan and Guadalajara, which were chiefly instrumental in securing the Papal authority for the coronation.

The image was crowned in 1895, and over one hundred thousand pilgrims witnessed the ceremony. The crown, which has since been removed for safe-keeping, weighed 29 pounds, and was set with jewels the value of which has never been appraised. A Paris jeweler was paid $30,000 simply for placing them in their settings.

The high altar is surrounded by a massive silver railing which formerly consisted of fourteen tons of sterling silver. That, however, was removed some years ago, and in its place there is now a railing of the same proportions but of silver plate. Above the high altar is a splendid Byzantine baldachin supported by pillars of Scotch granite, surmounted by a gilded cross of roses, the flowers of the Virgin of Guadalupe. The front arch of the baldachin bears the arms of Pope Leo XIII, the other three arches the arms of the Archbishops of Mexico, Michoacan

and Guadalajara, who applied to Pope Leo for permission to crown the image of the tilma.

Underneath the high altar is a crypt with a vaulted iron roof that will sustain a weight of 300,000 pounds. The crypt contains four altars under the high altar, and has thirty urns for the reception of the ashes of the thirty persons who gave $5,000 each to the cost of the high altar and the baldachin, the total cost of which was $150,000.

The blue vaults of the roof are studded with gold stars in relief; in fact, the stars are of cedar fastened to the roof. The beams are beautifully decorated in Byzantine designs. The dome is a mass of gilding relieved with festoons of pink roses; the panels are frescoed with figures of the Virgin of Guadalupe and of angels with scrolls, and allegorical attributes of the Virgin. The lantern of the dome is of stained glass, the gift of the College of the Sacred Heart, of San Cosme, Canon Mantilla, J. L. Traslosheros, the Theological Seminary of Durango, J. M. Fierro, Ygnacio Rivero, Guadalupe Ovando and Eduardo de Ovando. The four spaces below the dome show the figures of the four evangelists.

The Convent of Nuestra Señora de Guadalupe: Adjoining the church on the eastern side is the ancient convent, called in old times Santa Coleta, and later the Capuchinas de Nuestra Señora de Guadalupe. The first movement toward the establishment of the convent was in 1575, the second in 1707, but it was not authorized until 1780, and the building not completed until 1787. The convent was closed and the nuns expelled by the Laws of the Reform, and the building relegated to church and school uses. This old structure is after the conventional style of church architecture in Mexico, and has principally its antiquity to interest the visitor.

The Chapel of the Well: The Capilla del Pocito, or Chapel of the Well, is just beyond the

Chapel of the Well at Guadalupe.

little garden on the east of the convent. It is a beautiful little chapel and beneath its dome of glazed tile is the spring of water that gushed forth from the spot where the Virgin stood when she sent the Indian away with the flowers. The spring is just inside of the door and the water is drawn up in copper buckets. At almost any time of day the well is surrounded by Indians who are drinking of the water, expecting it to heal them of their various ailments. As a matter of fact the water has mineral properties and is possessed of a certain medicinal value. It is said that anyone who drinks this water shall surely return again to Mexico. Beyond the well, within the church itself, is the altar and a carved pulpit supported by an image of Juan Diego; on the walls are paintings of the various visions of the Virgin. This chapel was completed in 1791 at a cost of over $50,000.00; the architect was Don Francisco Guerrero y Torres, who gave his services free. Just opposite the Chapel of the Well on the spot now marked by a very small chapel, recently constructed, is the place where the Holy Lady first appeared to Juan Diego.

Behind this smaller chapel is a stone stairway that leads to the "Capilla del Cerrito," the Chapel of the Hill. About half way up the stairs are the stone sails of Guadalupe, and thereby hangs a tale: Some sailors in dire distress in a storm-tossed ship that had lost her rudder, prayed to the Virgin of Guadalupe and vowed that if she would bring them safely to land they would carry the foremast to the hill of Guadalupe and set the sails before her shrine. There the sails are to this day, incased in stone, a memorial to the protecting power of the Virgin. The date of the placing of this curious work remains untold in the annals of Guadalupe. The walk up the stone stairs is a long one, but not tiresome if you stop here and there, as you will,

to see the magnificent panorama that grows wider at every step until it spreads out in one grand, glorious picture, the like of which is nowhere else in the world.

The towers and domes of the churches at the foot of the hill are beneath your feet; beyond the towers is the village of Guadalupe; across the plain the City and lakes, and surrounding all, the mountains, dimly, beautifully blue.

The "Capilla del Cerrito," the "Chapel of the Hill," is built on the spot where grew the roses in the barren rock. Until the year 1660 the place was marked only by a wooden cross; at that time a little chapel was built there by Dn. Cristobal de Aguirre, who made an endowment of $1,000 for a solemn service to be held on the 12th of December of each year in memory of the vision of the Virgin. The chapel as it now stands was built by the Presbítero Don Juan de Montùfar in the early part of the eighteenth century; he built also the stone stairway from the plain to the top of the hill.

Before leaving the little chapel do not fail to examine a few of the many testimonials to the power and goodness of the Virgin. These are mostly small paintings on bits of wood and you will observe a number of them secured to the wall near the doorway. Each one is an attempt on the part of some thankful person to represent the nature of his illness and the remarkable manner in which the cure was effected by the Virgin. For instance, a young man was thrown from his horse, receiving serious injuries; after praying to the Virgin he was cured immediately. Another was injured by a fall from a balcony; he likewise prayed and was restored to health. There are many more of a similar nature, all so crudely done that were it not for the earnestness and sincerity of these testimonials, they would appear highly ludicrous.

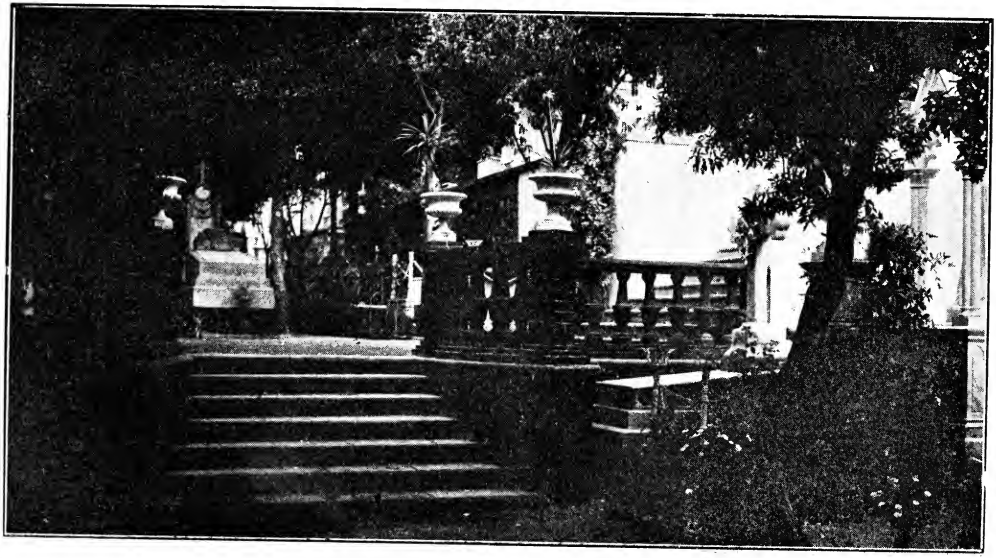
As you come from the chapel, descend the

first stairway and turn sharply to the right. You will then discover another short but very broad, flight of steps leading to a small stone building with a gateway. This is the entrance to the Cemetery of Tepeyac. It is difficult to describe the charm and repose that attach to this little cemetery. Not far from the entrance, under a rather insignificant monument, are the remains of the great Mexican general, Santa Ana.

With the exception of the Castle of Chapultepec and the tower of the Cathedral, there is no place in the City which affords such an exquisite view. If the day is clear both Popocatepetl and Ixtaccihuatl stand out in monumental splendor. The latter word means in the Aztec language, "white woman," on account of a noticeable resemblance to the figure of a woman lying face upward. There is a pretty story connected with this mountain that recently appeared in Modern Mexico. The gist of the story is as follows: The white woman was the wife of the War God, Huitzilopochtli. He was already old and she was very young when they were married. So beautiful was she that the trees and flowers laughed for joy when they saw her pass, and the stars of heaven envied the brightness of her eyes. She was always dressed in robes of white and her hair was like spun gold.

Now it happened that the War God had a son named Tlaloc, a fine young man much more suitable for the husband of the young woman than was his father. It was only natural that he should grow to love her and it was quite as natural that the wife of an old man should reciprocate this affection. Day after day she sought the shade of the great trees and spent many hours with her lover.

One day when the old man was walking in the garden he heard voices under the trees. After a stealthy search he found his wife and son to-



A Portion of the Cemetery of Tepeyac.

gether. In his great anger he took the white woman in one hand and Tlaloc in the other and carried them to the top of the highest mountain. Here he bound the woman with strong cords to the rock, with her face toward the sun in order that all might see her shame. Her long white garments fell down on either side of her while her bosom heaved with anguish. His son he hurled down the mountain side into the deepest valley where the poor people who loved both Tlaloc and the white woman, found the body and buried it in the cleft of a rock.

On leaving the cemetery you can descend the hill by a winding pathway on the western side. The descent is gradual and not especially difficult. Half way down the hill is the Grotto of Mosaics. It is seldom open but one can peep over the tops of the doors and obtain a glance at the walls of a cavern which are most fantastically adorned with mosaics of great beauty.

The street at the end of the path leads directly to the front of the cathedral where you can get a car for the City.

FOURTH DAY.

Church of San Hipolito: In the morning, stroll westward along the broad street on the northern side of the Alameda. At the corner of Zarco street, one block beyond the western end of the Alameda, is the little church of San Hipolito. Historically and sentimentally this is one of the most interesting churches in the City. In front of the spot where it now stands there existed in the year 1520, the second line of defenses in the causeway that connected the Aztec city with the mainland westward. It was exactly at this point that the greatest slaughter of the Spaniards occurred during the retreat of the memo-

rable "noche triste" (July 1st, 1520). After the final conquest of the City, one of the survivors of that dismal night, Juan Garrido, having freshly in mind its bloody horrors, built of adobe at this place a little commemorative chapel. For a short time it was called "The Chapel of Juan Garrido;" later it came to be styled "The Chapel of the Martyrs;" and still more recently it was given its present name, "San Hipolito of the Martyrs," because of the fact that the re-conquest of the City was completed on the day of San Hipolito, August 13, 1521.

The present church was a long time in course of construction. It was begun in 1599, but was not dedicated until 1739. Later, it was renovated and its present appearance dates from the year 1777. Formerly an old wall of masonry surrounded the little yard in front of the church and upon the exterior angle of the wall was a commemorative monument, consisting of alto-relievos in chiluca stone, representing in its central part an eagle carrying in his talons an Indian; at its side were arms, musical instruments, trophies and devices of the ancient Mexicans, and in the upper part was a large medallion of elliptical form in which was carved this inscription: "So great was the slaughter of Spaniards by the Aztecs in this place on the night of July 1st, 1520, named for this reason the 'dismal night,' that, after having in the following year re-entered the City triumphantly, the conquerors resolved to build here a chapel to be called the chapel of the martyrs, which should be dedicated to San Hipolito because the capture of the City occurred on that Saint's day." The wall was torn down in the autumn of 1906 and an iron fence erected in its place, but the tablet as described above remains at the corner of the fence where it may still be seen by the passer-by.

Church of San Fernando: Continuing westward another block along the same street you

will come to a pretty little park or plaza containing a monument to the great hero of Puebla, Zaragoza. The church of San Fernando, one of the early missions, stands at the back of this little park. The corner stone was laid in 1735 and the church was dedicated with most imposing ceremonies in 1755. It is one of the largest churches in the City and, before its recent reconstruction, was decorated in a style of elegant severity. It was badly shattered by the earthquake of June 19, 1858, and it was some time afterwards before all the repairs were completed. Much of the original beauty is now lost, its altars in the churrigueresque style have disappeared, and so have many of the fine paintings. Only a few still remain.

Cemetery of San Fernando: Adjoining this church on the east is the burial place of San Fernando, the most renowned cemetery in Mexico. The cemetery is closed to the public, but the attendant in charge usually permits strangers to enter, in return for which courtesy a present of a quarter will not be out of place.

Here are buried some of the men most famous in Mexican history: Juarez, Guerrero, Miramon, Zaragoza, Comonfort, and others less illustrious. The majority of the tombs are conventional and not in particularly good taste. This, however, does not apply to the mausoleum of President Juarez which is entitled to almost unqualified praise. The design comprehends a Grecian temple of marble, small but well proportioned, without interior walls and surrounded by rows of columns. On the base thus protected but not obscured is the commemorative group-the dead President stretched at full length, his head supported on the knee of a mourning female figure, representing Mexico. There is a simplicity, a nobility, a freedom from conventionalism in this work that, joined with its excellent technical qualities and its full expression of heroic grief,

makes it most impressive as a monumental marble and to a high degree satisfying as a work of art.

Alvarado's Leap: Still further along on the same side of the main street through which you have come, is the building occupied by the Y. M. C. A. Near here, a little further west, the line of houses is broken by a recessed space that is shut off from the street by a low wall, surmounted by an iron grating. Tradition declares that precisely at this point in the primitive causeway was the break across which Alvarado made his famous leap during the retreat of the "noche triste." The incident is thus described by Prescott: "The cavaliers found Alvarado unhorsed, and defending himself with a poor handful of followers against an overwhelming tide of the enemy. His good steed had fallen under him and he himself was wounded in several places. Cortez and his companions were compelled to plunge again into the lake, though all did not escape. Alvarado stood on the brink for a moment, hesitating as to what he should do. Unhorsed as he was, it afforded but a desperate chance of safety to throw himself into the water in the face of the hostile canoes that now swarmed around the opening. He had but a second for thought. He was a man of powerful frame, and despair gave him unnatural energy. Setting his long lance firmly on the wreck that strewed the bottom of the lake, he sprang forward with all his might and cleared the wide gap at a leap. Aztecs and Tlascans gazed in stupid amazement, exclaiming, as they beheld the incredible feat, "This is truly the Tonatiuh!" (The Child of the Sun).

The Spanish Cemetery: Now board one of the cars marked, "Atzcapotzalco," which run westward along the street you are on. The train runs over the very road along which Cortez fled on the night of his terrible defeat. On your

right you pass a noted school, familiarly known as the "Mascarones" from the number of curious faces carved in stone on the front of the building. [A mascaron is a face carved in stone.] Its official name, however, is "The Scientific Institute." It is under the management of the Jesuits and is attended by the boys of some of the best families in Mexico. There are about 500 boys, many of them boarding at the school.

A little further on is a school for girls, the School of the Sacred Heart, which is equally noted.

Just as you pass from the City limits into the country, you will notice on your right, the School of Agriculture.

Arriving at Tacuba, tell the conductor that you wish to go to the Spanish Cemetery (Cementerio Español). He will let you off at the proper place for you to take another car to the cemetery. The beauty of some of the tombs as well as the delightful situation of the cemetery itself will pay you for the little extra time thus consumed.

Atzcapotzalco: When you return to the main car line, board one of the Atzcapotzalco cars again. Another ten minute ride will take you to Atzcapotzalco. Centuries ago this little town had such a multitude of inhabitants that it received this unpronounceable name, which means the "ant hill." The kingdom of Atzcapotzalco ante-dates the Conquest by many years; in fact it ceased to be an independent kingdom nearly a hundred years before the Spaniards came, for in 1428 the Kings of Tenochtitlan and Texcoco made war on the Tzin of Atzcapotzalco, slew him and divided his kingdom between themselves.

The ancient city has dwindled to a village whose inhabitants are chiefly engaged in the manufacture of pottery, and on the site of the old temple are the towers and domes of a Christ-

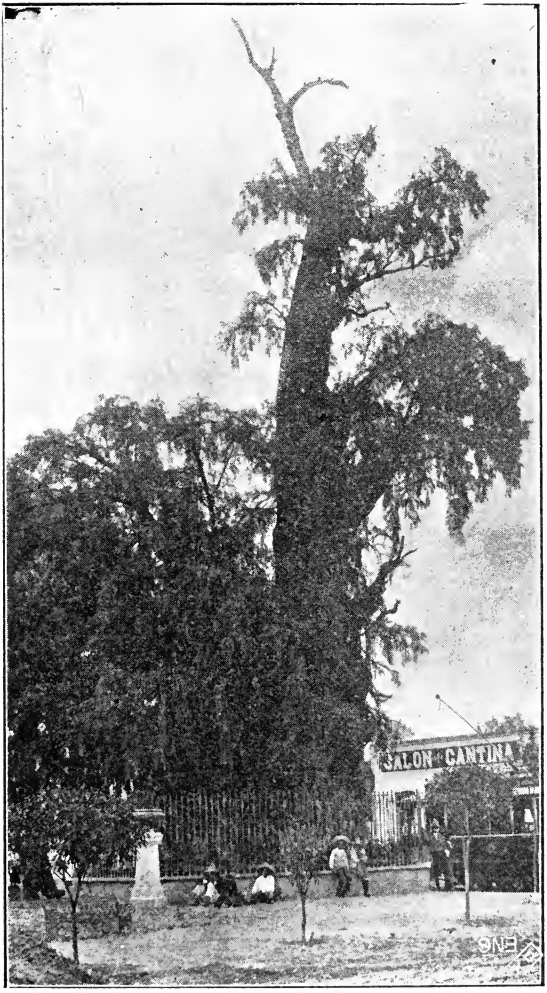
ian church. One of the towers has the graven image of an immense ant in memory of the great population of the by-gone city. The church was erected by the Dominicans in 1702.

Around Atzcapotzalco linger many delightful legends, the most notable of which is a version of the Malinche myth that in one form or another crops out all over Mexico. Following eastward for nearly a mile along the street at the back of the monastery, the legend-lover will come to Zancopinca, where there is a pond of sweet water beside which is a ruined aqueduct. In the pond, as in a palace of crystal, lives for half of each day the Malinche–the other half of her day being spent in the spring of Chapultepec. But whereas at Chapultepec she is a benign spirit, here she is a spirit of much malignity. With a song of infinite sweetness she lures to the pond unwary passers-by and once beside the pond, her extraordinary beauty completes the unhappy conquest that her wickedly sweet voice has begun. It is most dangerous to pass near this place in the very early morning or in the evening, for at these times her siren-song is heard. Whoever hears this song, unless he would disappear forever from among the living, must close his ears and with all possible speed hasten far away. Should he not take these heroic measures for self-preservation, he will feel a soft languor creeping over him, dulling his senses yet filling him with an ineffable delight; slowly but irresistibly he will be drawn toward the pond, and when he reaches it and there sees beckoning to him the beautiful Malinche he surely will cast himself into its clear depths and never more be known among men. The old Indian who will tell this story possibly will add, whispering it close in the ear of his listener in a manner most confidential, that in the depths of this pond lie hidden the treasures concealed by Cuauhtemoc; the hiding place of which, even under the cruel tor-

ture to which Cortez subjected him, he refused to reveal.

Westward from the monastery, through a winding lane between bushy hedges, is an open space in the midst of which is a grove composed of five great ahuehuetes. These trees, the old Indian will affirm, once were a part of wonderful enchantment. In ancient times there was beneath and among their roots a spring that constantly welled up, but never overflowed; and whosoever drank of this spring, at once and forever disappeared. One day there came out from the church a procession of holy fathers carrying with them the image of the blessed Virgin; and these passed singing along the road until they came to the spring. Beside it they set up an altar on which they placed the Virgin, and the preacher preached against the spring's wickedness; and then all the multitude cast into it stones and earth until it was filled up and overlaid and hidden; and over where it had been, they built an altar to the Virgin within a chapel which remained there until at last it dropped down in little pieces because it had become so very old. So this evil spring was overcome and made to vanish away. But even now he who will enter the grove of ahuehuetes and will lay his ear close to the earth will hear the spring still murmuring and singing its enchantments beneath the ground. And its memory still lives in the proverb, cited when any one suddenly and mysteriously disappears: "Este bebió del agua de los ahuehuetes." [He drank from the water of the ahuehuetes].

The Noche Triste Tree: The return from Atzcapotzalco for part of the distance is made by a different route than that by which you came. Taking the car on the western side of the little plaza you will soon arrive again at Tacuba. A very few minutes ride from there will bring you to the Noche Triste Tree, at Popotla. It will ap-



Tree of the Dismal Night.

pear on the right-hand side of the car and you cannot fail to notice it, on account of its enormous size and aged appearance. Furthermore, it is surrounded by an iron picket fence in order that it may not be carried bodily away by enthusiastic sight-seers.

It will pay you to leave the car at this point and examine the tree closely. It was under this tree on the night of July 1st, 1520, that Cortez sat down with the remnants of his little band and wept over his losses. The tree is an ahuehuete and is described as having been of gigantic size even in the time of Cortez. It is doubtless a thousand years old, perhaps more, and although it was seriously damaged some years ago by fanatics who attempted to burn it down, it is still in a flourishing condition.

The next car will take you back to the City.

Tacubaya: The afternoon may be spent at Tacubaya. A car marked, "Tacubaya," should be taken at the Zocalo and a twenty-five minute ride will leave you in one of the prettiest suburbs imaginable. Its beautiful gardens, parks, and shaded streets, its flowers and luxuriant trees have made it so attractive that many of the wealthiest people in the Mexican Capital have erected here their summer homes. The location of the little city, on the slope of the hills back of Chapultepec, is so advantageous that it was contemplated at one time, after the great inundation of the City of Mexico in 1629 and 1634, to make this the site of the national Capital.

The principal church is that of San Diego, but the parish church and the old monastery of the Dominicans are worthy of a visit.

The Alameda and the Plaza de Cartagena are delightful little spots, with trees, flowers, and fountains. In the western part of the town are the quaint old mills of Santo Domingo, and near them the "arbol bendito" [the blessed tree].

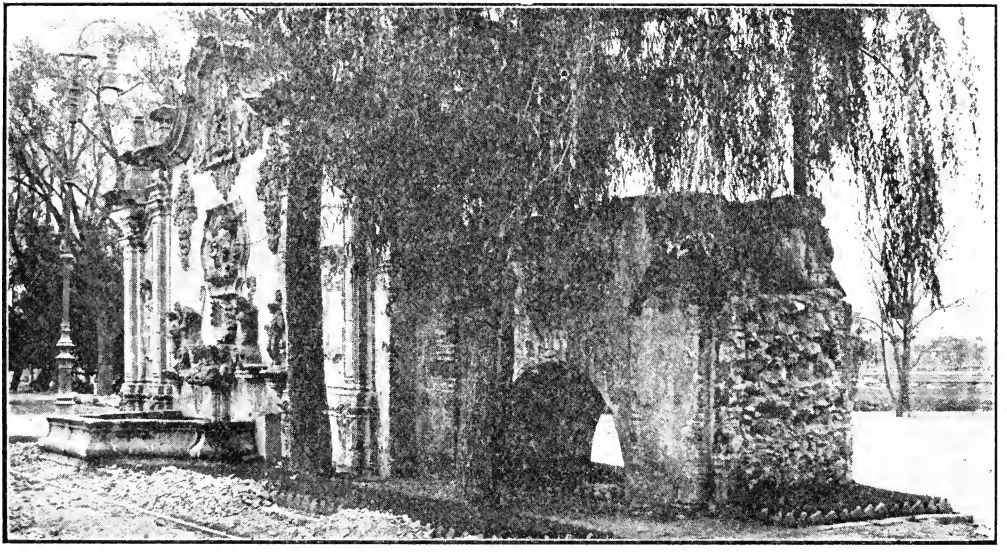
A Pulque Shop in Tacubaya.

The story goes that a monk, passing this way, was exceedingly weary, but so rested did he become under the grateful shade of this tree that he blessed it and bade it always be green. Immediately there came from its roots a spring of clear cold water. Those who doubt this legend must reconcile with their doubt the facts that the tree is always green, and that the spring still continues to flow.

Tacubaya has been called the Monte Carlo of Mexico, and at one time the name was apt. Gamblers of all sorts, sizes, ages, and conditions could be seen on the streets under white umbrellas, in booths under the trees, and in every conceivable spot. In the gardens were games that savored of Monte Carlo indeed. There were tables for monte, rouge et noir, or anything you pleased. The stakes were often high and the tables continually crowded. This, however, has now been done away with, and the little town boasts no more of these exciting recreations.

The chief charm of Tacubaya is found in its numerous private gardens, many of which are creations of exquisite taste and beauty. They belong to private citizens of Mexico City who come here for recreation and rest. Unfortunately for the tourist, many of these gardens are surrounded by high walls, but an occasional glimpse may be obtained through a gateway, or if one is particularly desirous of investigating the full extent of their beauties, cards of admission may be obtained with comparatively little difficulty from their several owners.

On the return to Mexico City do not fail to notice on the right-hand side of the car track, after passing Chapultepec, the remnants of the aged aqueduct which, in the time of the Viceroys, carried water to the residents of the City from the spring at Chapultepec.



Portion of the old Spanish Aqueduct.

FIFTH DAY

The Church of Santo Domingo: The most of the morning may be enjoyed at the Art Gallery which is open at ten o'clock. Between nine and ten, however, you will have time to visit two or three other places of interest in the same neighborhood.

Four squares north of the Cathedral, on the street passing its western side, is the Church of Santo Domingo, famous as the headquarters of the Inquisition. It was formerly joined by a monastery but this was demolished by the opening of streets under the laws of Reform. The first church on this site, dedicated in 1575, was destroyed in 1716 by the inundation. The present building was completed in 1736, and remained intact until the opening of a street by the Government in 1861, which cut off the monastery and a part of the church itself.

Santo Domingo is one of the largest and finest churches in Mexico, and has recently been decorated.

There are twelve side chapels. The second one on the right is dedicated to the Virgin of Guadalupe. In it are pictures representing the apparition of the Virgin to Juan Diego.

In the second chapel on the left there is a curious figure of the dead Christ lying on a bedstead and covered with a counterpane. The Mother is watching him. This represents the burial of our Lord, though it is not easy to understand why a bedstead is used.

Outside the church is a pretty little plaza or square, in the center of which is a figure of a woman, seated in a chair. It represents Doña Josefa Dominguez, whose husband was the Governor of the state in which Hidalgo lived while he was making his plans for throwing off the Spanish yoke. This woman knew of his plans, and lest she give aid to the conspirators, her

The Portales of Santo Domingo.

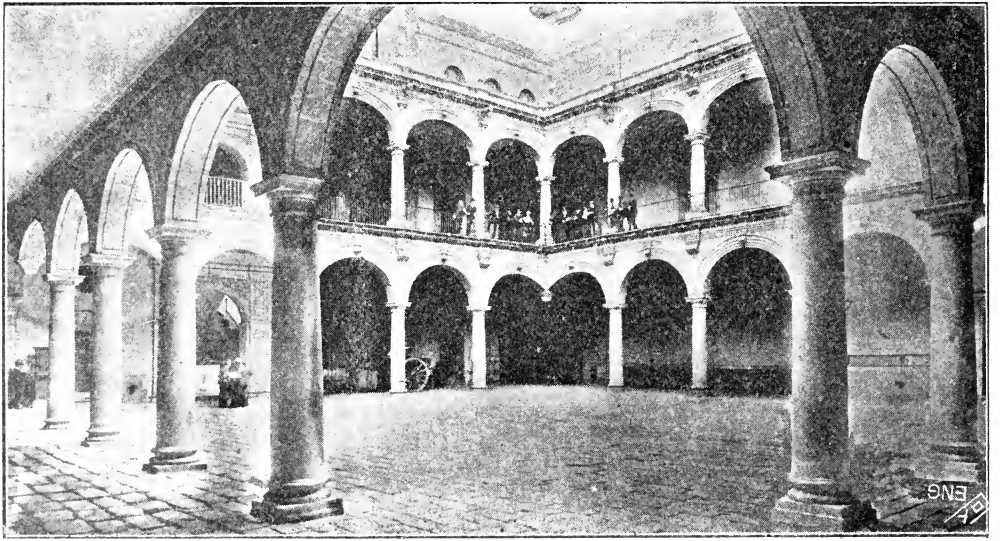
husband locked her in her room. Through the key-hole of the door, however, she communicated to the accomplices of Hidalgo certain facts that later proved of the utmost service to him.

Opposite this garden are the "portales," and here exists a feature of the City that formerly was common enough, but is gradually being relegated to the past. Mr. Thomas Janvier, writing recently his impressions of Mexico after an absence of some seventeen years, and speaking of the noticeable modernization of the City, says of this spot: "The portales of Santo Domingo are still blessedly existing, with their shoe shops, and their little "puestos" (stalls) for the sale of toys and sweets, and their line of "evangelistas" writing letters for those to whom penmanship is a sealed mystery–all as it has been, and as it ought to be. But I see one "evangelista" hard at work upon a type-writer, obviously taking an unseemly pride in his manipulation of that pernicious instrument."

The Medical School: Opposite the northeastern corner of the garden is the Medical School, (Escuela Nacional de Medicina). This building, also, was occupied for some years by the Inquisition. Through the gateway can be seen a peculiar architectural freak–an arch quite unsupported by posts or pillars.

The Normal School for Professors: Now return to the street that passes along just behind the Cathedral, and follow it eastward two blocks to Santa Teresa street. At the corner of the street is a large red and yellow building of brick and stone. This is the Normal School for Professors.

The Church of Santa Teresa la Antigua: Next door, south of the Normal School, is one of the best kept churches in the City. As you enter you will be impressed by its scrupulous cleanliness. The chief object of interest here is the crucifix in a glass case at the end of the chapel. It is a cleverly executed figure, of papier-maché, and



The Medical School.–Showing arch unsupported by pillars.

has an interesting history. It was brought from Spain in 1545. Not very long afterwards an accident so disfigured it that it was thrown in the fire as useless; but the flames did not affect it. Then it was buried, but after a time it was unearthed and, strange to say, appeared again in all its original beauty and freshness. For some time it reposed in the Cathedral, but was finally brought with great pomp and display to this church and placed in its present position. The church was almost totally destroyed by an earthquake in 1845, but the crucifix received only slight damage. You will observe on leaving the church that its towers are very much out of the perpendicular.

Academy of San Carlos: The rest of the morning may be spent at the Academy of San Carlos, the picture gallery of Mexico. It is a large, red, brick building in Moneda Street, in the second block east of the National Museum, and is open every day, except Saturday, from 10 to 1 o'clock.

It was established by Charles III in 1776 as a school of engraving, and the present academy was opened, with imposing ceremonies, April 4, 1785.

The first teachers came from Spain. One of them was the painter, Aguirre, and another, Velasquez, the painter and architect. Soon after came Manuel Tolsa, who brought with him, as a present from Charles III, a fine collection of casts worth $50,000. In the latter part of the seventeenth century, painting received a great impetus. The Catholic Church, being very rich, spent large sums of money on works of art, and adorned her churches with beautiful pictures. For this reason many artists came to Mexico, or sent their works here.

Then followed the wars for Independence when art had a struggle for existence. In the time of Juarez, however, things improved, and an annual allowance of $35,000 was voted for the

maintenance of the Academy. It is, at present, in a very satisfactory condition. Annual prizes are awarded to promising students, one of the value of $600 per annum for six years.

In the years just after the confiscation of the church property by the Government in 1859, the Academy was enriched by many fine paintings taken from the churches. This accounts for the large number of pictures on sacred themes; lives of the saints and similar subjects.

On entering the Academy you will cross a courtyard and come to a flight of steps. On the walls of the stairway are three large oil paintings. They were taken from the Convent of San Francisco.

The one in the center is a magnificent painting by Izaguirre, representing the torture of the Aztec chief, Cuauhtemoc. The other two are by José Juarez and both represent the Death of St. Francis.

It is impossible to give the titles of all the pictures in the gallery, but in most cases you will find at the bottom of each the title and name of the artist. Inasmuch as many of the names are very similar in English and in Spanish, you will have little difficulty in reading them. For instance, La Magdalena-The Magdalene; Adoración de los Pastores-The Adoration of the Shepherds; St. Juan Bautista, St. John the Baptist; Carlos 1 de Inglaterra- Charles 1 of England, and so on. At the top of the stairway follow the balcony to the right, and the first room on your right-hand, opening eastward from the balcony, is room No. 1.

Room Number One: This room contains pictures of the old Mexican school. Beginning on the right we have:

1. St. Cecilia by Echave, painted on wood in the style of the Florentine School. It was taken from the Church of San Agustin.

3.—Assumption of Mary, by Vasquez.

4.—Saint Alejo.

5.—A large picture of young saints and martyrs. From the convent of the Profesa (1653).

6.—The Martyrdom of San Apronianus, by Echave.

7.—Appearance of the Virgin to San Ildefonso, by Juarez. On wood.

11.—Don Joaquin Manez de Santa Cruz, at the age of four years.

12.—Christ on the Mount, by Juarez.

18.—Christ in the Garden, by Echave.

20.—Adoration of the Magi, by Juarez.

21.—The Holy Family, by Echave.

29.—Christ and St Thomas. In this picture the principal figure is treated less satisfactorily than the secondary ones.

Room Number Two: In the second room, east of room No. 1, is a continuation of the old Mexican school pictures. On the right we have:

47.—Appearance of the Virgin and Christ to St. Francis, by Echave.

52.—Martyrdom of St. Ponciano, by Echave.

55.—The Woman Taken in Adultery, by Ibarra. Notice the expression of the boy leaning forward.

60.—Espousals of Christ and the Virgin, by Arteaga.

73.—Virgin of the Apocalypse, by Cabrera (1776). A striking picture.

75.—Interior of the Convent of Betlemitas, by Villalpando.

85.—Adoration of the Magi, in which the artist has introduced his own portrait, the second figure on the left, in blue drapery.

88.—Eight pictures in the life of Christ, by Ibarra.

95.—(Above the door) The Holy Sepulchre, by Echave, in which the light is well thrown on the faces of the Virgin and the Magdalene.

At the end of this room is a very beautiful picture of Christ at the Scourging Pillar, by Fabres, the Director of this Academy.

Room Number Three: South of room No. 2, is room No. 3.

This room contains the works of European masters of various schools. Begin on the right.

1.—A Woman in the Dress of a Dominican Nun. It is believed to be a portrait of Maria of Austria, the second wife of Phillip IV. It is by Carreño.

2.—Herodias With the Head of St. John the Baptist.

3.—Gregory, the Great.

9.—St. John the Baptist in the Desert, by Murillo.

14.—St. Sebastian, by Van Dyke.

34.—The Fall of Man, by Michael Angelo.

39.—The Seven Virtues, painted on wood, attributed to Leonardi. The drawing is very fine, and the color scheme excellent.

69.—Christ Tormented. In the style of Rivera. It is said to be the work of Rubens. Notice the mocking face of the young fellow on the right.

65, 66, 67, 68.—Four large pictures in the style of Murillo. St. Anthony, Santa Catalina de Sena, The Sacred Family and the Flight into Egypt.

75.—(over the door) Christ Taken from the Cross.

78.—An Episode of the Flood, by Coghetti.

94.—Allegory of the Conquering of Virtue.

98.—St. John the Baptist, by Ingres.

99.—Battle of Constantine, by Rafael.

111.—St. Isidorus, the Farmer.

115.—Christ at Emmaus (1739).

124.—Mary at the Tomb, by Rivera.

123.— St. John, the Divine, by Murillo. One of the most beautiful pictures in the gallery. A companion picture to this is in the Church of the Caridad in Seville.

Room Number Four: This room is west of room No. 3. On entering, you will be impressed by the abundance of landscapes.

1. —(on the left) Interior of the Convent of San Francisco.

5.—The Park at Chapultepec.
16.—Courtyard of an Old Convent.
20.—Valley of Mexico.
22.—Highway at Chapultepec.

Also two views in the Valley of Mexico, by J. M. Velasco.

Now returning to room No. 3, pass into the small room to the south, which is room No. 5.

Room Number Five: In this room there are a number of pleasing pictures and the titles on nearly all of them are sufficiently legible to enable the visitor to comprehend the subject of each.

Now return again to room No. 3 and pass into the large hall on the east. This is room No. 6.

Room Number Six: Beginning on the right:

3.—Sacrifice of Isaac, by Rebull.
4.—The Holy Family, by Flores.
5.—Abraham and Isaac, by Piña.
9.—Christ and Mary Magdalene, by Manchola.
12.—Columbus at the Court of Ferdinand and Isabella, After his First Voyage, by Cordero.
16.—Dante and Vergil, by Flores.
22.—St. Charles Borromeo. This picture won for its painter, Salome Piña, the Roman Prize.
26.—Noah in the Ark, by Ramirez.
27.—Moses, by Ramirez.
31.—Columbus As a Youth, by Obregon.
35.—"By the waters of Babylon we sat down and wept, when we remembered thee, O Zion. As for our harps we hanged them up upon the trees that are therein." Psalm 139.

Room Number Seven: Opening north from the further end of room No. 6, is room No. 7, in which are some of the best specimens of modern Mexican art. Begin on the right:

1.—Roman Charity, a striking picture, by Luis Monroy.
2.—Dream of the Christian Martyr, by Ibarraran.
4.—St. Luis Gonzaga During the Pestilence in Rome, by Carrasco.

6.—Cortez Before Moctezuma, by Ortega.

8.—Charity in the Early Days of the Church, by Ibarraran.

10.—Last Moments of Atala, by Monroy.

12.—The conference of Aztec Chiefs at Tlaxcala, by Gutiérrez.

This is an incident in the Conquest of Mexico. When Cortez was on his way to the City, he made a stop at Tlaxcala, southeast of Mexico City, then a very important place, and one whose inhabitants were at enmity with the Mexicans. Cortez wished to secure the friendship of the Tlaxcalans, and make a league with them. A meeting of the chiefs was called. The old man whom you see standing and addressing the meeting was named Xicotencatl. He was more than a hundred years old at this time and was nearly blind. He advised his people to join the Spaniards.

Xicotencatl had a son, an impetuous young man, and a great warrior. He was opposed to the opinion of his father in the matter, but eventually cast his lot with the conquerors. Some time after, however, he deserted and was captured by Cortez, who hanged him to a tree in the presence of a large number of his soldiers, at Tlaxcala. His property, consisting of lands, slaves and some gold, was confiscated to the Castillian Crown. He was the first chief who successfully resisted the arms of the invaders, and, had the natives of Mexico generally been animated with a spirit like his, Cortez would probably never have set foot in the capital of Moctezuma. There is a street near the new postoffice named after the hero.

14.—Bartolome de las Casas–Protector of the Indians, by F. Parra.

In nobility of subject, grandeur and simplicity of treatment, and strong but subdued color, it ranks as one of the great paintings of the world.

Las Casas was born at Seville in 1474. His father had accompanied Columbus as a common soldier on his first voyage to the new world, and

acquired wealth enough to place his son in the University of Salamanca. During his residence there he was attended by an Indian page, whom his father had brought with him from Hispaniola.

In 1498, Casas took his degree in law and divinity, and was subsequently ordained as priest. He then went to the newly discovered world, and there devoted all his energies to the amelioration of the condition of the Indians. At this time the slave system was in full operation, and under that system the Indians were sorely oppressed. Las Casas went to Spain to induce the Government to take some steps to better the condition of the natives. He labored in this cause all the rest of his life, and crossed the Atlantic five times in his mission. He arrived in Mexico as Bishop of Chiapas in 1544, being then seventy years of age. The honorable title of "Protector-General of the Indians" had been conferred on him by the Spanish monarch, but he found circumstances very much against him, and after three years of fruitless effort to enforce his measures among the Spanish slave-holders, he returned to Spain and spent the remainder of his life in a Dominican monastery. He died at Madrid in 1566, at the age of ninety-two.

This picture was exhibited at the New Orleans Exposition and attracted much attention.

15.—Xochitl and her Father Presenting the Toltec Prince with the New Drink, Pulque, by Obregón.

17.—Galileo, by Parra. A picture of considerable merit.

19.—Saint Job, by Carrasco.

21.—An Episode in the Conquest (Cholula), by Parra.

On his way to Mexico, Cortez had to pass through Cholula, near Puebla.

He made friends with the people, and was hospitably entertained. But a conspiracy to attack the Spaniards was shortly afterwards disclosed,

and Cortez, hearing of it through Marina, his mistress, assembled the chiefs in the square of the city, and, with a stern air, charged them with the conspiracy, and told them that he was well acquainted with all its details. He said he had visited their city at the invitation of their Emperor; had come as a friend, and had respected the property of the inhabitants. They had received him with a show of kindness and hospitality, and, reposing on this, he had been decoyed into a snare, and had found their kindness only a mask to cover the blackest perfidy.

Cortez then gave a signal to his soldiers, and in an instant every musket and cross-bow was leveled at the unfortunate Cholulans and a frightful volley poured on them as they stood crowded together. The city was converted into a pandemonium.

23.—Margaret Repenting.

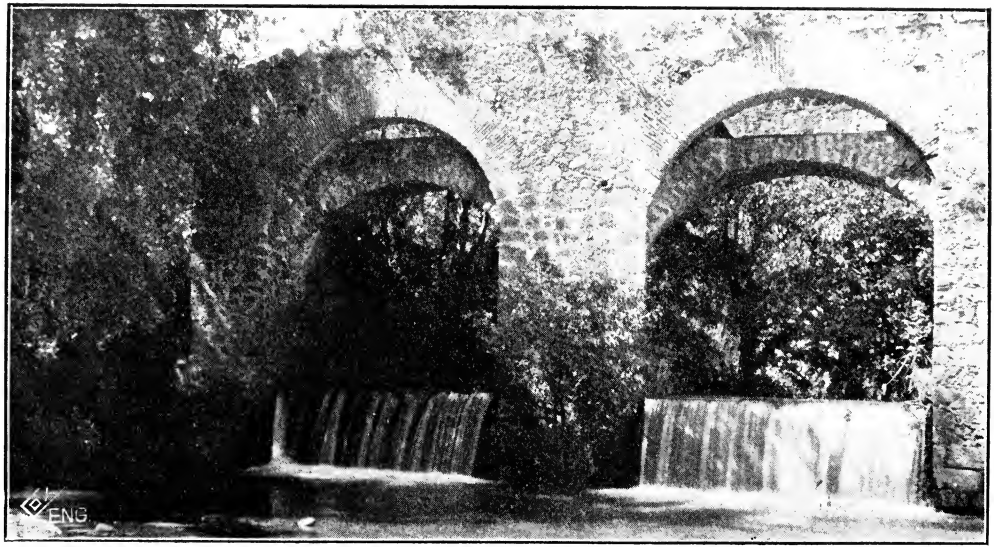
24.—The Prodigal Son, by Monroy.

26.—The Good Samaritan.

Now retrace your steps through the different rooms until you reach the balcony. Follow the balcony south and then west until you come to a room over the door of which is the word, "BIBLIOTECA."

This is the library and here are some very fine pictures,—The Martyrdom of San Lorenzo; The Destruction of Jerusalem, by an Italian artist; The Immaculate Conception, and others.

San Angel: In the afternoon the visitor will enjoy a trip to San Angel. Cars marked "San Angel" leave the Zocalo at intervals of 20 minutes and a forty minute run takes you to what has often been called the "California of Mexico." In a measure the name is well deserved for some of the most delicious berries and fruits obtainable in the Republic are raised in the numerous orchards and gardens which surround San Angel. The town is interesting in many ways but per-



Old Ruins near San Angel.

haps Janvier has hit the mark when he says: "In point of fact, San Angel has somewhat outlived its usefulness and is rather down-at-the-heel; therefore it is a very delightful place indeed." We do not agree that the little town has outlived its usefulness; no one who has eaten San Angel strawberries will agree to that, but it certainly has a charming air of neglect and antiquity.

The old church and monastery of Our Lady of Carmen, is the most attractive feature of the town. The monastery, picturesque and deserted, possesses a very respectable age. The building was begun in 1615 and finished two years later. The church was dedicated to San Angelo Martir, whence came the name of the little town that presently grew up around it. It was thoroughly repaired in 1857 and is now a handsome building containing a number of images much revered. The monastery is a most fascinating place even in its ruins-for a considerable portion of it has been razed and what remains is falling into decay. The gardens and orchards in its rear, once trimly kept, are now tangles of fruit trees, shrubs and flowers, among which are old water tanks and a great fish pond from which the fish long since have vanished. The view from the tower is a glorious one, looking eastward over miles of orchards and gardens, low square houses and little church towers, with the two snow-capped mountains distinctly outlined against the far horizon.

A short walk up the hill from the main plaza, a modern inn has just been completed with a view to the entertainment of tourists. It was formerly an old hacienda but it has been remodeled into a most delightful little hotel, from the balconies of which one can obtain a view of the surrounding country as delightful as that from the church tower.

If the visitor so desires he may return to the City by another line of cars, passing through Coyoacan and Churubusco.

SIXTH DAY

La Viga Canal: "La Viga starts from Lake Texcoco, forms a ring, and goes back to the same source," sang the charming Nellie Bly, innocent of the fact that Nature does not perform miracles even in this enchanted land. It does not start in Lake Texcoco, nor form a ring, nor flow into the source from whence it sprang. On the contrary, it springs from Lake Xochimilco, meanders through the "floating gardens," and finds an outlet from the mountain-locked valley through the great drainage canal. It has an average depth of 6 feet, and a width of 30 feet. From its source to the City, a distance of about 16 miles, La Viga is the common highway over which the fruits, vegetables and flowers of the most productive gardens on the face of the earth are marketed. These gardens once literally floated on the surface of the lakes. Though they are now stationary, the lake having filled in about them, it requires but a voyage on the Viga to convince the skeptic that formerly the islands did float.

Acre for acre these gardens now yield richer harvests than the valley of the Nile. They are never permitted to lie fallow. The day that one crop is garnered another one is sown. December yields just as abundantly as June. The tourist, therefore, who wishes to see the Viga, need not think of the season.

The Canal is the least profaned of all the Aztec heirlooms. Time, nor the Spaniards, nor the Mexicans have touched it. And yet it is as much used as in the ancient days. It remains the open

highway, over which the gardener takes his produce to the market just as in the olden time. To dam up La Viga would cause the natives greater consternation than to blow up Chapultepec.

But for their history, all great capitals of nations are now pretty much the same. Commerce and comity have done a lot of equalizing, so that you seldom find a bit of the past living in the present. But on the Viga you may see to-day the Anahuac of Moctezuma. The poor Indian who cannot afford a canal boat, still wades the dust along the sides of the Canal carrying his fruits, vegetables and flowers on his head, keeping pace with the picturesque flat-bottomed canoes of his thriftier brothers, which move noiselessly along in endless procession laden to the water's edge. Though the Canal is alive with boats, they never collide. The Viga has its customs, not found on any statute book, handed down through generations, which govern every motion of their crafts. A grunt, a whistle, a toss of the head, or a wave of the paddle, wholly unintelligible to one not of the craft, have greater force and efficacy than book-made laws.

Therefore, it may be said that the tourist who wishes to look upon a bit of Moctezuma's Empire; who wishes, moreover, to see how and whence the Metropolis receives the profusion of fruits and flowers, displayed on every corner and sold for a few centavos, cannot afford to deny the Viga one day's time.

The easiest way to go is to take the mule car marked "Mexicaltzingo" which starts from the street (Calle Universidad) that passes along the eastern side of the Thieves Market. The Canal is first seen at Embarcadero. The street car track runs along the right bank of the Canal, under towering ahuehuete trees, as far as Ixtapalapa, Cuitlahuac's estate, where he feasted Cortez. This was, in the time of the early Viceroys, the splendid "Paseo de la Viga." The usual place to

A Typical Scene on La Viga Canal.

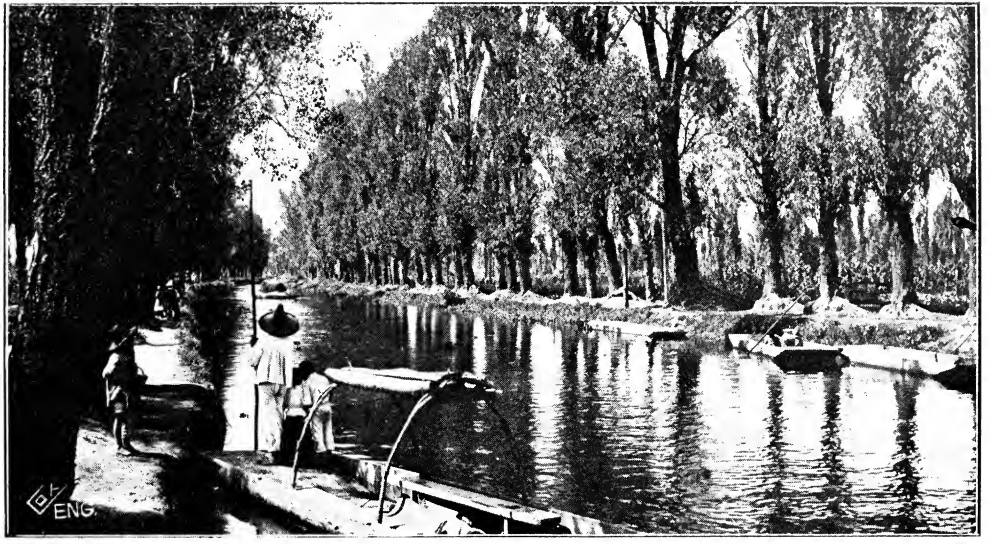
quit the cars is at Mexicaltzingo, about three miles above Embarcadero. This plan will save time, and a full day is required to make the balance of the journey by boat. Above Mexicaltzingo the Canal is unpolluted; below it is clogged with drifting flowers and vegetables that have fallen from boats.

Lunch baskets should be filled in the City the night before; wraps of course should be taken and plenty of them, and the start should be made not later than 7 o'clock a. m.

The boats will be found clean and attractive, with an awning or clap-board roof. Each boat will carry comfortably about ten persons, and the charge for the round trip should not be more than fifty cents for each person. The boats are propelled against the brisk current by poles pushed into the ground, or by paddles deftly manipulated. For a large part of the distance one of the boatmen walks along the bank towing the boat, while the other, with pole or paddle, keeps it properly headed. But when the real floating gardens are reached, innumerable unbridged canals radiating from the main channel, cut off the tow path, and both boatmen take their places in the bow.

Leaving Mexicaltzingo, you glide past the gay little villages over which ancient churches tower, witnessing peons depositing their heavy burdens to kneel and kiss a passing padre's hand; hearing washerwomen, kneeling over the stone which serves as a washboard, say in accents that are very bewitching, "Buenos dias, Señor;" and seeing at a distance which seems only a stone's throw, Popocatepetl and Ixtaccihuatl majestically crowned in never-melting snow.

The Canal leads toward the mountains, and every stroke of the paddles, or thrust of the pole, brings you nearer to them. Long before you are aware of it you will be upon Lake Xochimilco. It is no longer a lake; only a vast marsh,



Upper Part of La Viga Canal.

covered with wooded fields and flowering gardens, having every appearance of "floating gardens." These island forms are bounded by a network of canals. It is a fantastic bit of land and water patchwork, all green and abloom and flower-scented.

The little thatched cottages multiply as you push deeper into the lake, and you are surprised to discover a populous village floating about on these gardens. As the boat glides beneath an arching bridge, and turns into a channel which leads from the main canal, you catch glimpses of a vine-covered cottage, with an arbor for a porch. This is the landing for Xochimilco, and under this arbor you may spread your lunch. After having emptied your lunch baskets, you should walk across the arched bridge to the village of Xochimilco if you wish to see what Tenochtitlan was while she was building up among the reeds and marshes of the sister lake of Texcoco. The street which leads into the center of the village is not much wider than your boat, and the cottages which front upon it are concealed by cornstalk fences. But when you come to the main plaza you realize that you are in a populous village, with 16,000 inhabitants,—Aztecs all of them, simon pure and unadulterated. Facing the plaza is an ancient church, ornate and highly sculptured. There are three other churches in the place, and as you walk beneath their domes you marvel that so primitive a population can find the means to maintain such splendid temples.

In the plazas you can buy a canoe load of flowers for a few centavos. But you should not permit yourself to linger; you can freely gather gorgeous lilies, water hyacinths, and flowers that have no English names on the margins of the canals while you are threading the deeper intricacies of the island maze in quest of "El ojo del agua" (the eye of the water). It takes about

an hour to find this spring whence the canals are fed. But at last your boat swings into a little bayou, which seems to be literally boiling from the earth. The boatmen find it difficult to keep their boats from sliding away from these bubbling springs long enough for you to catch a glimpse of the huge cross that was planted in the waters years ago. At last you make it out, undulating in the crystal depths like abanner in a breeze.

If it is no later than 2 o'clock when you leave the Eye of the Water, you should, as you return to the City, reach the hacienda once owned by Juan Corona in time to see the celebrated collection of rare curios that he made during his lifetime. The house stands near the Canal, and no permits are necessary. Juan was a bull-fighter. The fortune that he made was spent in assembling the trophies that adorn the walls of his home. The barefooted peon and the slippered tourist were alike made welcome by the bull-fighter while he lived, and his "museum" is now as readily opened to anyone who knocks.

Every boatman on the Canal knows "la casa de Juan Corona," and will land you less than twenty paces from the door. Entering the patio, or courtyard, there is a stone stairway that will take you to a gallery on the second floor; the curios begin on this stairway and continue all through the house. Pass around the gallery to the further side and enter through the kitchen, the quaintest, cleanest kitchen imaginable; then through the dining-room, bed-chamber and parlor, coming out again on the gallery at the stairs.

It will take longer to see all in the quaint old house than to write it down, since it is impossible to do it completely. In the kitchen is the old fashioned cooking-place built of brick; around it and on all the walls are utensils of earthenware. In the dining-room, the table and its appurtenances are as quaintly curious. But

in the other rooms are the curios and relics of every age and era of Mexico's history back to prehistoric times; idols from the Pyramids of the Sun and Moon at San Juan Teotihuacan; weapons, plumes, shields and war dresses of the Aztecs; a cigar case, pistol and sword of the patriot-priest, Hidalgo; the bed in which General Santa Ana died; some pieces from the table service of the Emperor Maximilian and one of the muskets with which he was shot; the rifle of General Miramon used at Querétaro; a fine collection of "chicaras,"-chocolate cups painted by the Indians of Michoacan; very curious and ancient costumes of the bull-ring, among which is one used by the Spanish matador, Bernardo Gaviño, when he was killed in the ring at Texcoco; ancient Chinese and Japanese armor; paintings of religious subjects and scenes from the bull ring; portraits of Don Juan and his wife and of Mexican celebrities; a collection of bird's eggs, stuffed animals, two immense bowls or platters with the portraits of Maximilian and Carlota; old tapestries and silken shawls; rugs of the skins of wild beasts, and a thousand and one other curious things collected in a long lifetime, of which no complete list or description may be made, but each article is in its place just as Don Juan left it when he died. No fees are charged nor any gratuities asked or suggested, but there is a contribution box, and there are none more worthy, since all the offerings are applied to the support of the school that is still maintained in another part of the house.

SEVENTH DAY

Amecameca: The entire day may be profitably spent at Amecameca, leaving the San Lazaro Station of the Interoceanic Railroad at 8.05 a. m.,

and arriving at Amecameca at about 10. 30 a. m. To reach the San Lazaro station take a San Lazaro car in front of the Cathedral.

Amecameca lies on the plain just at the foot of Popocatepetl and Ixtaccihuatl, and for a near view of both mountains one cannot go to a better place. The train rounds a curve and comes to a stop just at the foot of the Sacred Mountain–a wooded hill that lies on the right–hand side of the track. A short distance beyond the station is the beginning of a stone–paved causeway, leading to the shrine on the top of the Sacro Monte, or Sacred Mountain. This causeway is marked at intervals by stations of the cross and was built for the processions that, during the fiestas of Holy Week, used to pass between the shrine at the top and the parish church in the center of the village.

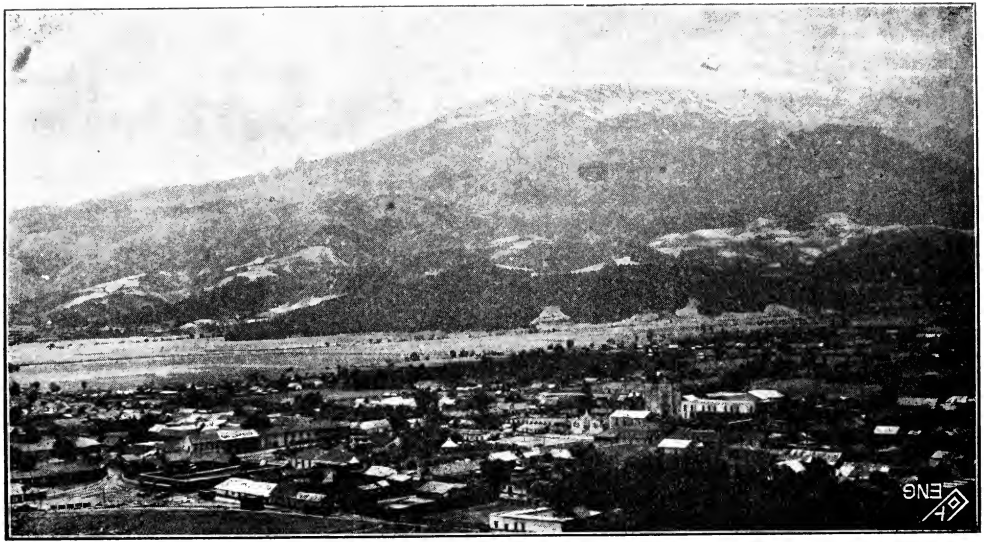
Many years ago, the Indians will tell you, there lived on this mountain a very kind old man. His home was in a cave at its summit and so gentle and lovable was his nature that the birds came and sang to him and the little animals of the forest played about his door. He was Fray Martin de Valencia, one of the Twelve Apostles of Mexico, sent by Pope Adrian VI as a missionary to the Indians, with the title of Vicar of New Spain. The Fray was greatly beloved by the people, and when he died and was buried at Tlalmanalco, it is said that the Indians secretly removed his body and buried it in the cave where he had lived so happily. The cave is now a part of the shrine, in which is kept a very curious image of Christ. It is made of some very light material, probably the pith of the alder, or some such porous substance, and although it is life size, it weighs only two or three pounds.

The legend goes that some men were conveying, on the backs of mules, images intended for another part of the country, and that one of the

mules strayed from the train, made his way up the side of the mountain, and stopped at the entrance of the cave. This was taken as a token that the image was to abide there, and it was accordingly placed in the cave where it has remained to this day—except that on Ash Wednesday of each year it used to be carried with great pomp and ceremony from the shrine to the parish church where it remained until Good Friday. It was then returned to its abiding place.

This was the great fiesta of the year at Amecameca. Pilgrims came from all parts of the country to see what we call the "passion play," which took place just previous to the return of the image to the shrine. The enaction of the Crucifixion by Indian actors was curiously interesting, and when, after nightfall on Good Friday, the image started on its return, a great multitude with torches followed it up the stone steps of the causeway, some of the more devout crawling on their knees up the rough hill-side. It was a scene wondrously weird and altogether indescribable. It is much to be regretted that this interesting spectacle is now prohibited.

The climb to the summit of the hill is by no means difficult and the view to be obtained there is worth double the effort. Until the visitor has reached this point he has never been fully able to realize the gigantic size and exquisite beauty of these two world-renowned peaks. On the crest of the Sacro Monte is situated the shrine of Guadalupe where there are some fairly good pictures of the saints and of the Virgin of the Castle, by Villalobos. Here and there during the ascent you will see in the hard clay of the mountain side, crude representations of the cross, and on the trees and bushes little pieces of the garments of the pilgrims, locks of hair from their heads, or some other tokens of their devotion left there for good luck.



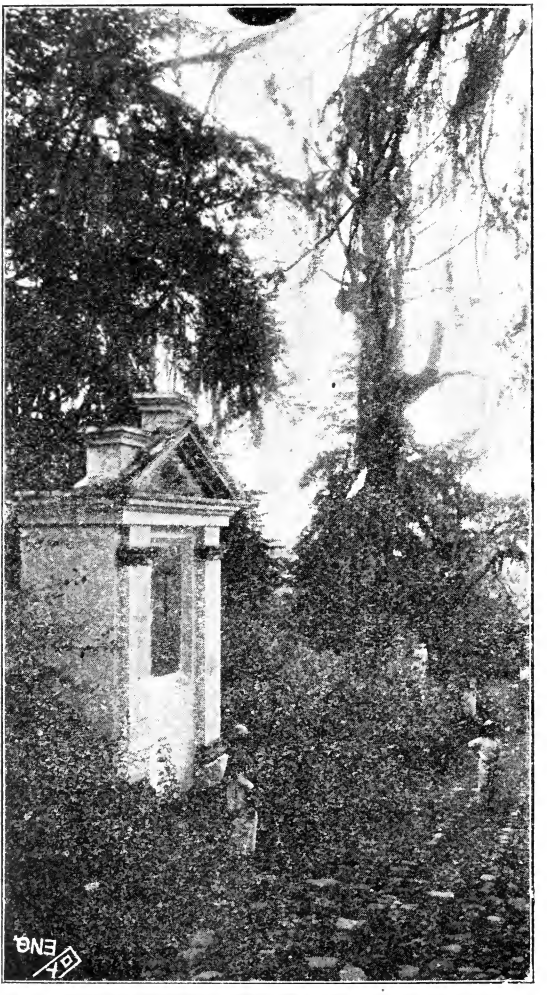
Amecameca.—The Indian Village at the foot of Ixtaccihuatl.

After descending the hill make your way to the little plaza in the center of the village, just beyond the railroad station. Here is the parish church of Nuestra Señora de la Asunción, founded by the Dominicans in 1547. It is quite an extensive building, with a mutilated figure of San Sebastian over the entrance. The mutilation is the result of an earthquake in 1884, which also destroyed a tower of San Juan and furnished material for the building of the Casa Municipal on the Plaza Mayor.

Adjoining the church is an abandoned chapel and between them an open court filled with old graves. Over the door of this chapel, called the Capilla de la Santa Escuela, is a glazed tile bearing an inscription to Iturbide, asking the prayers of the people for the repose of his soul. In the eastern part of the town is the little chapel of the Rosario, with some excellently carved doors, altars, and images of Santa Ana and San José.

An excellent luncheon may be obtained in the little hotel, situated near the railroad track, a few rods beyond the station in the direction of Mexico City.

The Ascent of Popocatepetl: Amecameca is the favorite starting place for an ascent of the great volcano. The effort is attended with more fatigue than danger. It takes three days to accomplish it; the first is consumed in going from Amecameca to the ranch of the owners of the mountain; the second from the ranch to the crater and return; and the third by the return to the plain. Permission must be obtained from the owner in the City of Mexico, guides may be secured at Amecameca, and a plentiful supply of food and clothing should not be forgotten. The ascent is slow as the guides must go ahead with ropes, but the descent takes less time; you sit down on a mat of rushes and w-h-s-h-t-! you are back at the ranch-at least that is the



A Shrine on the path leading to the top of the Sacred Mountain.—Amecameca.

way the sulphur miners in the crater return from work.

Says a recent writer: "You may have the grandest view in the world, and a toboggan slide which, if it ends adversely, your friends will remember it; and you will have the highest and whitest monument on earth for them to point to; as a matter of fact you would gain such fame as might not be accorded you if you had not made the ascent; but seriously there is more of discomfort than danger."

The ascent of Ixtaccihuatl is both fatiguing and dangerous. Not until very recently has the Mexican tri-color been planted on the "white woman's" brow, and no one has ever mounted the summit of the breast.

The return to the City is made in the late afternoon, the train leaving Amecameca at five o'clock and arriving in the City at seven.

EIGHTH DAY

Pyramids of the Sun and The Moon: No visitor should leave Mexico without seeing these two prehistoric pyramids near the village of San Juan Teotihuacan, about 27 miles east of the City on the Mexican (Vera Cruz) Railway. The train leaves the Mexican Station at 7 o'clock in the morning, arriving in San Juan Teotihuacan at a few minutes past eight. From the station an antiquated stagecoach will take you to the little town a mile and a half or so from the station. A genuine Mexican breakfast may be obtained at a little restaurant on the eastern side of the plaza. Saddle horses, as antique and picturesque as the pyramids themselves, may be obtained from a small livery stable near by, and the journey to the pyramids, a distance of perhaps two miles, is made through the most

Old Archway.—Amecameca.

picturesque little alleys strewn with lava rock and lined on both sides with high thorny cactuses and quaint adobe huts. You will have no difficulty in determining the proper direction for the pyramids are visible from any point in the surrounding country.

These ancient mounds are now guarded by the Government in order that none of the precious relics may be taken away without its knowledge. Rurales (a magnificent body of rural police maintained by the Government) are on watch at the pyramids night and day but the visitor is met by them courteously, and one of their number is sent to accompany you in all your wanderings about these interesting remains. Your guide will explain to you (not in English, however) all of the interesting points and may even supply you with some keepsakes which have been excavated from the pyramids or the fields near by. In return for this courtesy a small acknowledgement in silver may be made.

Nothing definite is known of the origin of the pyramids, but the best authorities agree that they were built probably in the time of Christ, and at any rate before the coming of the Aztecs and the Toltecs. There are no records to enlighten us and there is nothing in the relics obtained from the excavations that sheds any satisfactory light on the subject.

From the train, the pyramids seem insignificant enough and only by a near approach are the ambitious heights to be appreciated. The Pyramid of the Sun is 216 feet 8 inches high, having a base of 761 by 721 feet 7 inches, while the top is 59 by 105 feet. The Moon is 150 feet, 11 inches high; the base 511 by 426 feet, 5 inches; and the top 19 feet, 8 inches square. Since the above measurements were taken, however, excavations at the base of the larger pyramid show that it extends for an undetermined distance below the surface of the ground, thus making

the measurement of the base much larger than the above figures. It has been recently stated by an authority that when the excavations reveal the true dimensions of the base it will prove to be larger than that of the biggest pyramid in Egypt.

All along the little Rio de Teotihuacan and over the plain are traces of a city and remains of walls and fortifications, one of which is known as the "ciudadela," the citadel, an area inclosed by a wall over two hundred feet thick and thirty two feet high. In the center of the square is a small pyramid, and on the wall of earth are fourteen smaller pyramids.

Scattered over the plain are numerous pyramids, or mounds, as they seem to be now. Some openings have been made revealing in one case two large halls and several smaller rooms; in another some frescoed walls. These mounds may have been dwellings or shrines attached to the greater temples of the pyramids. The cornices and walls were beautifully ornamented in colors, ranging from ten to twenty tints.

The only entrance discovered in the greater pyramids is in that of the Moon, found some years ago, leading into a chamber whose walls are of cut stone and laid directly on the lines of the compass. A curious causeway, called "Calle de los Muertos" (Street of the Dead) begins near the citadel, passes the Pyramid of the Sun and ends near the Pyramid of the Moon. On either side is a terrace of cement and lava faced with a mortar of high polish and bright colors. Along this Street of the Dead are many of the shrines or dwellings, some of which have been opened, revealing chests of cut stone containing skulls, bones and ornaments of obsidian, earthen vases and masks. Hundreds of these ornaments and miniature masks are found in the fields round about, giving rise to many theories as to their origin and uses, on which no two writers agree

except that they prove the builders of the pyramids to be a race antedating the Toltecs or Aztecs. As to their uses, one theory is that these masks were portraits of the dead attached to bodies of perishable material, which have long since disappeared, leaving only the earthen faces covered with the dust of centuries and now turned to light by the plowshare. Each writer compares the faces to some features of the now living races, but the most interesting fact is that they are entirely dissimilar to the inhabitant races at the advent of the Spaniards.

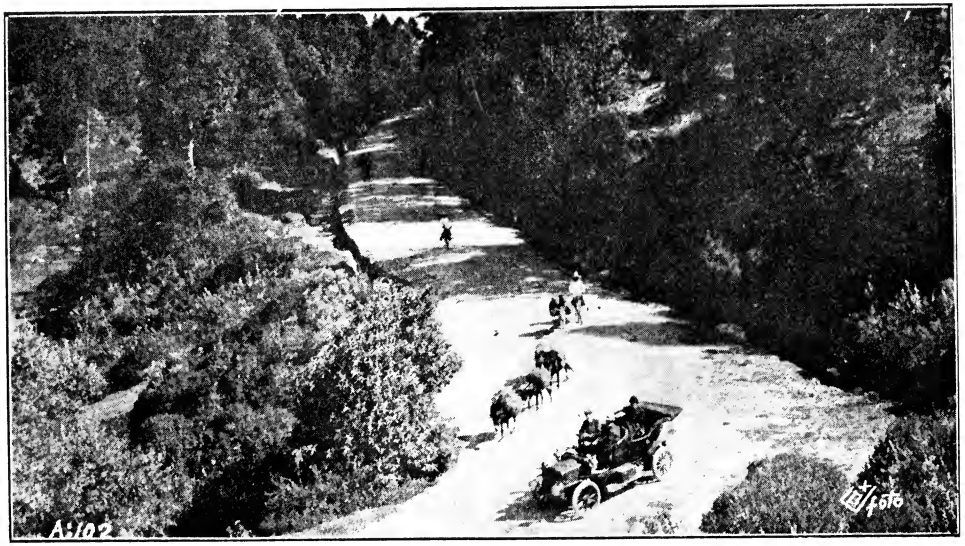
Second only to the Ruins of Mitla, these pyramids are the most interesting remains in this part of Mexico.

The train returning to the City leaves San Juan Teotihuacan station at 6: 14 p. m., arriving in the City in time for dinner.

NINTH DAY

Toluca: To go over the hills to Toluca is one of the things worth doing in Mexico. No matter by what route one may have arrived at the Capital, one must go Toluca. Perhaps the trip is the chief charm of the three hour excursion; nevertheless, the little city itself has a peculiar fascination that makes a seven hour stay pass only too quickly.

The morning train leaves the Colonia station at 7:30 a. m., arriving in Toluca at 10:37. While the train climbs the eastern slope of the mountains, the morning sun glistens on the towers of the distant Capital, the lakes beyond, and the dazzling white caps of the twin volcanoes, Popocatepetl and Ixtaccihuatl. Another panorama equally beautiful shows Ocoyacac under the precipice a thousand feet below, and the river Lerma winding its silvery course across the plain and



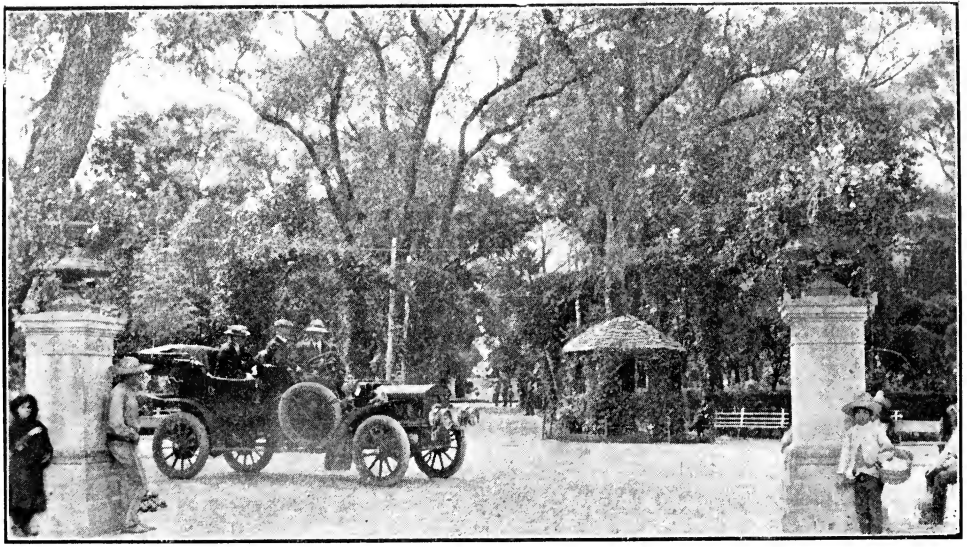
The Automobile Road.—Toluca.

disappearing beyond the hills. On the further side of the mountains is Toluca, and beyond the little city rises the Nevada de Toluca, a famous volcano. Thus, in this little journey of three hours you get two of the grandest pictures that the imagination can conceive.

Horse cars from the station run through Calle Independencia, past the statue of Hidalgo, to the plaza and near the hotels.

That Toluca is a marvelously clean city is discovered in the shortest stay; the houses look bright and new, although it is one of the oldest cities in the country. The state buildings—this is the capital of the State of Mexico—erected on the spot where once stood the house of Don Martin Cortez, son of the conqueror, are the finest in the Republic, and the market, with its pillars of Pompeiian colors, is a thing of beauty. It is not far to the hot country, and all the tropical fruits and flowers are abundant. In the portales one may find laces, "drawn work," pottery, and a thousand things for souvenir purchasers.

The residence of a rich haciendado is shown, who, in his time, was a great patron of the bull-ring, and furnished from his hacienda many a fine bull until they became famous in every ring, and his colors, dangling from a grizzly neck, brought loud huzzas when the animal bounded into the arena. One bull fought his way back to life and liberty. The picadors could not hold him off, and he killed their horses; the banderilleros, if they could place their darts in his shoulders, had them shaken out in his rage; and the matadores were hissed and hissed because they could not kill him. The old haciendado looked on with delight, and pleaded with the president not to allow him to be lassoed and "assassinated," as he said. The wish was granted, and the bull was driven back to the toril, and returned to the hacienda to live some happy years. When at a



The Alameda.—Toluca.

green old age he died in peace, surrounded by a numerous and belligerent progeny, his body was interred minus the skin, which was stuffed and hung up for ornament in his master's banquet hall.

The view from the hill just back of the city is a pretty one, but from the top of the volcano it is grand, reaching from the Gulf to the Pacific. The height, as estimated by Humboldt, is 15,159 feet above sea level. The ascent and return require two days, though the feat is neither difficult nor perilous. The crater contains a fathomless lake with a whirlpool in the center.

The valley and site of the city of Toluca was within the grant of Charles V to Cortez as the Marquis of the Valley, and a settlement was made here in 1530, but not till 1677 was Toluca made a city. The Church of San Francisco was founded in 1585. An old passageway leading from a side street has an inscription telling that this arch is retained as part of the first Catholic church in Toluca.

The parish church was built in 1585. The church of Nuestra Señora del Carmen contains a fine picture of the Virgin, and the dead Christ, and what is probably the first organ made in America. Near the city, about two miles west, is the Church of Nuestra Señora de Tecajic, containing a miraculous image of the Virgin, on coarse cloth, painted more than two hundred years ago, and held in much veneration by the Indians. Toluca is the capital of the State of Mexico, on the Mexican National Railroad, forty-five miles from the City; elevation, 8,617 feet above the sea.

The train for Mexico City leaves Toluca at 4:55 p. m., arriving in the City at 8 o'clock.

TENTH DAY

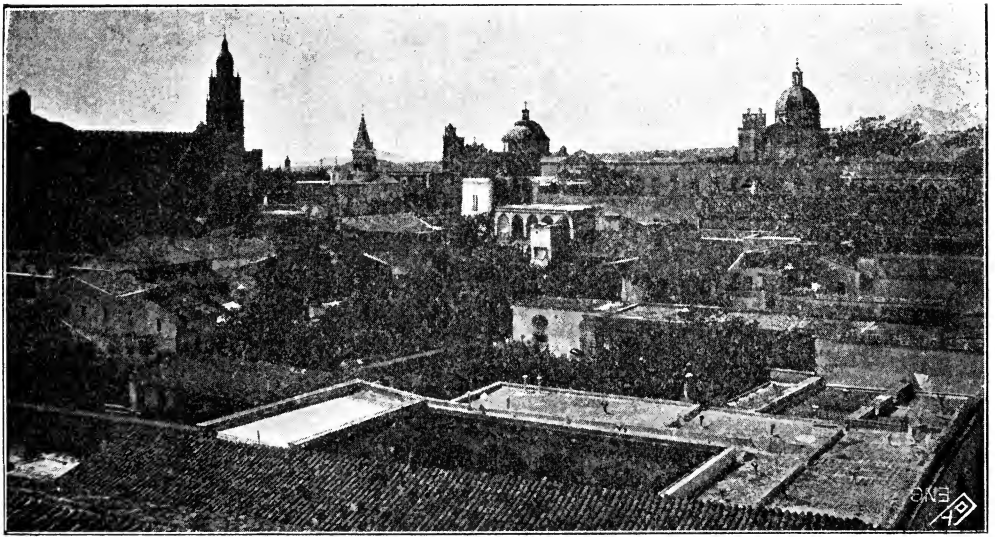
Cuernavaca: The trip to Cuernavaca will consume two days, the train leaving Mexico City from the Mexican Central Station at 7:30 in the morning and arriving in Cuernavaca at 11:50. The return trip can be made in the afternoon of the following day, the train leaving Cuernavaca at 12:30 p. m. and arriving at 5:40 p. m.

The trip to Cuernavaca is even grander and more picturesque than that to Toluca, for the ascent over the mountains is made on a winding, tortuous track which finally reaches an altitude of 10,000 feet. The beauty of the picture presented to one at this point is beyond description and during the entire descent from this point there are rare views of mountain and valley scenery without cessation.

The old Indian name for the town was Cuauhnahuac, meaning, "near the trees," which is far more fitting than the Spanish word, Cuernavaca, meaning "horn of a cow." It is said that one of the soldiers of Cortez, hearing the old Indian name for the town, laughingly said, "Oh, Cuernavaca," and the new name clung.

Before the conquest of Mexico, Cuernavaca was the capital of the Tlahuicas, an independent tribe until they were made tributary to Moctezuma. While Cortez was making preparations to re-capture the City of Mexico, he made a reconnoissance in the direction of Cuernavaca and arrived in front of the town in April, 1521 with a band of 30 cavalry, 300 infantry and a large body of his Tlaxcalan allies, but a deep gulch, the Barranca of Amanalco prevented their entrance into the town. This barranca was very narrow so that the Spaniards were continually harassed by the shower of arrows from the Tlahuicas who were safely entrenched on the other side.

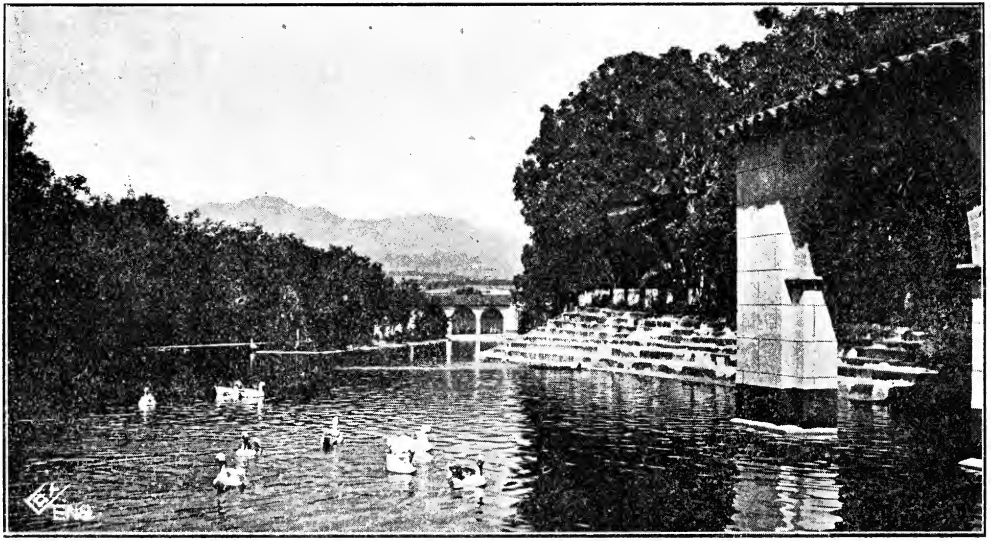
Cortez sent a detachment up and down the barranca to find a crossing but they were un-



The Roofs of Cuernavaca.

successful. Finally a Tlaxcalan Indian noticed two gigantic trees growing on opposite sides of the gulch with their trunks inclined to the center so that the branches interlwined and formed a sort of suspension bridge over which the Tlaxcalan quickly passed and was followed by many others, among whom was Bernal Diaz del Castillo; and notwithstanding the heavy armor of the Spaniards only three fell down the barranca. The Tlahuicas were taken by surprise; they were busy fighting across the barranca and had not noticed the enemy crossing through the branches of the trees. Cortez, having restored one of the destroyed bridges, crossed his cavalry and the rest of the infantry. The Tlahuicas fled to the mountains, the villages around the city were burned and the houses pillaged. Soon the Tzins returned and were brought trembling before Cortez, who, satisfied with their humiliation, ordered the cessation of hostilities, and took possession of the town. After the occupation of the City of Mexico by the Spaniards, Cortez returned to Cuernavaca and for a time made it his home. He constructed the great palace that is now used as the state Capitol. Near the end of January, 1529, the friars who were to found the Convent of San Francisco came to Cuernavaca; this convent was afterwards the parish church and is now the cathedral. It is really a group of churches and chapels, with connecting roofs and walls; the tower contains a clock that was once in the cathedral of Segovia, presented to Cortez by Charles V, of Spain. Asuncion is the parish church; the others are San Pedro, Tercer Orden and Guadalupe, the latter built by de la Borda; Guadalupe is in the suburbs of the city.

Charles V gave to Cuernavaca the title of villa, but it was not made a city until October 14th, 1834. During the Empire, Cuernavaca was the summer capital, and in the Jardin de la Borda



The Borda Gardens.—Cuernavaca.

Maximilian spent the only quiet days of his sojourn in Mexico; even these were cut short by the rumor of a conspiracy against his life when he should return to the City of Mexico.

Cuernavaca is interesting and picturesque. Its streets are wide and clean, the Calle Nacional being the principal thoroughfare, and the Jardin Benito Juarez the main plaza.

The houses of note are the Government Palace, a comparatively new and very elegant building; the Theatre Porfirio Diaz, a well constructed play-house that contains also the public library; and the Palace of Cortez where, tradition says, the conqueror murdered one of his wives. This story, however, is probably the outgrowth of the legend concerning a similar episode at his house in Coyoacan. In one of the rooms of this Palace, however, the patriot, Morelos, was confined as a prisoner of war en route to the City of Mexico. The building was finished about 370 years ago.

Another interesting point is the Jardin de la Borda, or the Borda Gardens. An admission fee of 25 cents is charged to enter these grounds and it is well worth paying. The gardens were the creation of Don José de la Borda, a Frenchman who came to Mexico as a poor boy in the beginning of the 18th century. He became a miner, and, in time, the possessor of sixty million dollars. About 1762, he began building the house and gardens, and year after year devoted his time and money to the adorning of this paradise. It is a beautiful medley of trees, flowers, fruits, water and architecture, and the many historic incidents connected with it endow it also with the glamour of romance. The gardens are now in a bad state of repair, but enough remains to show their former grandeur.

There are many interesting trips in the vicinity of Cuernavaca and the state Government has improved the roads so materially that they can all be made on horseback or by carriage. One of

Palace of Cortez.—Cuernavaca.

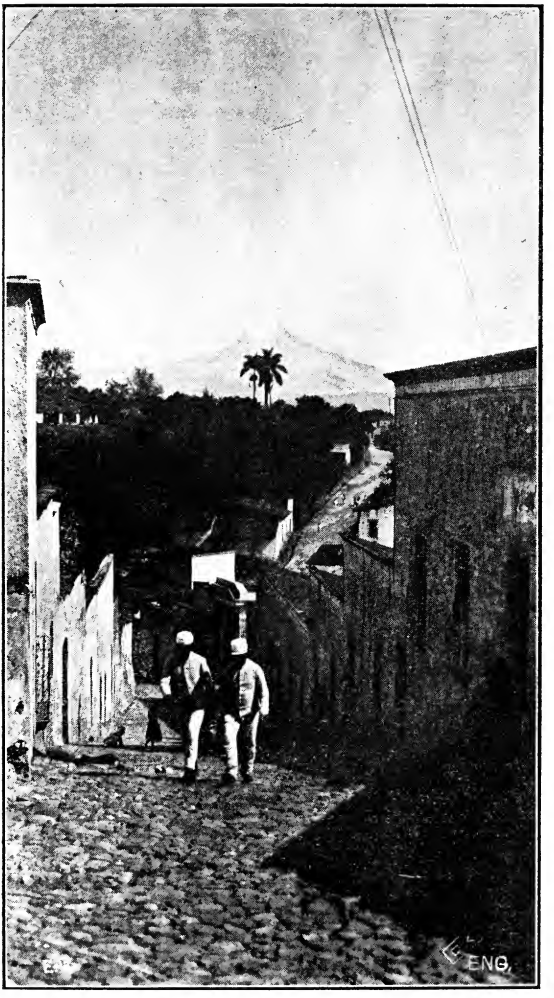
the first trips to be made is to the falls and village of San Antonio, two miles from the plaza. The falls are located a short distance from the road and it is worth a climb down the rocks to a point from which a good view can be secured. The drop is about 125 feet. Half a mile beyond is the village of San Antonio where beautiful pottery can be purchased. Still further on, is a curiosity in the shape of a lizard, about 8 feet long, carved in stone. It is supposed to be of prehistoric origin.

About three miles further south is the hill Quauhtetl, on which is the figure of an eagle, carved in stone, that measures three feet from tip to tip.

The ruins of Xochicalco are 18 miles from the city but the drive is not a tedious one. One of the buildings that may have been a temple, is seventy-five feet long and sixty-eight feet wide, all built of cut stone. In speaking of these ruins an eminent authority says that there is nothing like them in either Assyrian or Egyptian work.

Another interesting trip can be made to the sugar hacienda of Cortez, about five miles from the city. The property is still owned by the descendants of Cortez, the entire revenue from the property, however, going to the Hospital of Jesus in the City of Mexico. On the way to the sugar mill, a stop can be made at the summer home of Maximilian, a pretty little house and garden which Carlota called "Olindo." Many of the other sugar plantations in this vicinity have time-worn buildings, erected two centuries or more ago.

The visitor who is not pressed for time will doubtless wish to spend more than 24 hours in this delightful little city. There is so much to be seen and the points of interest are so widely scattered that in all probability two or three days will be consumed before the visitor is content to take his departure.



Street Scene in Cuernavaca

MINOR POINTS OF INTEREST

Archbishop's Palace: The Arzobispado, or the Palace of the Archbishop, on the corner of Calle Arzobispado and Seminario, was established in 1530 by the first Archbishop of Mexico, Juan Zumárraga, and decreed by Charles V in 1533 to be the home of the Archbishops forever, but the Republic of Mexico decreed otherwise and in 1861 declared it to be the property of the State. It is now occupied by various government offices.

Belén de los Padres: Seven squares south from the Alameda on the Calle de los Arcos de Belén. In the early history of the City an Indian woman named Clara Maria owned some real estate near what is now the street of El Salto de Aguas, and being piously inclined, gave some land and built a monastery for the Brothers of Mercy, which she maintained until she married and allowed a bad husband to squander her fortune in riotous living. She herself was left in poverty, to be taken care of by the Brothers. Another Indian, Marcos, gave some lands and his service for life; then another woman, Doña Ysabel de Picazo, gave of her money sufficient to build a church, which was dedicated in 1678, but the present church was not completed until 1735. The church has some fine paintings, and connected with it is the Colegio de San Pedro Pascual.

Chamber of Deputies: (Cámara de Diputados). Four squares north of San Francisco street, from the corner of Vergara street. Upon the destruction by fire (August 22, 1872) of the hall in the National Palace occupied by the Lower House of Congress, the Iturbide theatre was rented by the Federal Government for the temporary use of the Deputies. The accommodation afforded by this building being excellent, the use of the theatre in this manner has continued until the present time. The exterior of the building has

but scant pretensions to elegance. The interior has been adapted to its present purpose by modifications of the stage and pit, the galleries remaining unchanged.

Church of La Caridad: This church, on the Calzada de Santa Maria, near the Plazuela de Villamil, three squares north of the new post office, is all that remains of the Convent and College of the Sisters of Charity. It was established at a cost of nearly $200,000 by Padre Bolea Sanchez de Tagle, who wished to found an institution for the protection of Indian girls whose beauty might expose them to the temptations and snares of the world. The hopes of the good padre were never realized, however, as the building was not completed before his death. The convent has always been called the Colegio de las Bonitas, College of the Pretty Girls, and was used by the Sisters of Charity whose order was founded in Mexico by Doña Maria Ana Gomez de la Cortina. She died in 1846 and was buried in the patio of the convent, where her tomb now is. By her will the church of La Caridad was built at a cost of nearly $150,000. It was dedicated May 8th, 1854, Santa Ana acting as sponsor, or padrino. For their good works the Sisters of Charity were for a time exempted from expulsion by the Laws of the Reform, but when the Laws became a part of the Constitution in 1874, the order was suppressed, and the Sisters left Mexico in February, 1875, being the last of the religious orders to leave the country.

Church of Nuestra Señora de Loreto: (The church of the leaning tower). Two squares east and two squares north of the Cathedral. It is a Jesuit foundation of 1573, the original church being made of canes and reeds, dedicated to San Gregorio. In 1675 Father Juan Zappa brought the image of Our Lady of Loreto and the plans for her house to Mexico. Chapels were built in 1686 and 1738, but not until 1809 was the present

church begun, and in 1816, August 29, it was dedicated. The work was paid for by Señor Don Antonio de Bassoco and his wife, La Marquesa de Castañiza, the total cost being nearly $600,000. The architecture is somewhat different from the prevailing style. There are four rotundas rising to a superb dome above the arches. The interior decorations are very beautiful, and there are some fine paintings by Joaquin Esquivel from the life of Loyola of San Gregorio; also a portrait of Father Zappa. Owing to some defects in the foundation or building material, one side of the church began to sink. This defect was aggravated by the inundation, and the church was closed in 1832; eighteen years later it was found that there was no danger of the leaning towers toppling over, and the church was re-opened in 1850.

Church of Corpus Cristi: This church was established as a convent for the reception of Indian girls of noble families. It was authorized by Pope Benedict XIII, June 26th, 1727, at the solicitation of Don Baltazar de Zúñiga, Marques de Valera, Viceroy at that time, and at whose expense the first convent and church were built. The corner stone was laid September 12th, 1720, and the church dedicated July 10th, 1724. Some nuns from the other convents of the City took possession and prepared to receive the Indian novices, establishing the custom that when they took the veil they should always be dressed in the most elaborate costumes of the Indians, but this passed away at the closing of the convent. The church on Avenida Juarez, opposite the Alameda on the south side, still remains open.

Church of Jesus Nazareno: This church was founded by Cortez immediately after the permanent occupation of the City, and by his will received an ample endowment for its building and support. It was nearly a hundred years, however, before it reached an era of prosperity, and the church whose building was begun in 1575

was not dedicated until ninety years afterward.

The church has suffered little from modern repairs and renovations. The handsomely carved wooden roof remains, but the door and other woodwork were renewed in 1835. The old altars and the large tabernacle are still in place.

The remains of Cortez rested in this building for a number of years, until the feeling against everything Spanish became so strong that it was deemed advisable to send them across the Atlantic where, after six interments in as many different places, they are now at rest.

The church is on the street of the same name, three squares south of the Zocalo.

Church of Jesus Maria: This institution was founded in 1577 by two pious men, Don Pecho Tomas Denia and Don Gregorio de Pasquera, with the idea that the descendants of the Conquerors should be the nuns. The convent was occupied in 1580, and removed to its present site in 1582.

The corner stone of the church was laid March 9th, 1597, and the dedication took place February 7th, 1621. The church contains some handsome pictures, notably a St. Thomas, a Virgin and Infant Christ by Jimeno, and a Christ in the Temple by Cordero. Location, two squares north of the National Palace.

Colegio de la Paz: Called also the College of San Ygnacio Loyola, had its corner stone laid in 1734, but was not completed till 1767, when the cost was estimated to be $2,000,000. The school was originally directed by the Biscayan Brotherhood, but upon the banishment of the order was taken in charge by the Government. It is supported by its endowment and an appropriation. There are primary and secondary departments, where, in addition to the regular branches of education, sewing, embroidery, etc., are taught. The original school was founded by three philanthropists through pity for the nu-

merous poor children of that part of the City who were without schools.

Their names should be perpetuated. They are Don José Aldaco, Don Ambrosio Meave and Don Francisco Echeveste. The building is one of the most extensive and finest in the City.

Geological Museum: (Instituto Geológico Nacional.)

This magnificent building was opened in September, 1906, and its architectural beauty together with the rich interior decorations, make a visit well worth while, even for one who is not interested in geological specimens.

Entering the vestibule the visitor will be charmed by the harmonious arrangement of every feature. Two graceful stairways starting from opposite sides of the vestibule wind around until they meet and form a landing, from which point they again diverge affording access to the second floor at two different points. The color scheme of this room as well as of every other part of the interior, is perfect.

Entering the hall beyond the vestibule, the first object of interest is a magnificent stained glass window, representing the interior of a salt mine at Wieliczka.

Leading from three sides of this main hall are the collection rooms. Notice the handsome metal ceilings and the mosaic floors. The specimens are arranged in glass cases and on shelves, careful attention having been paid to the end that those from each state in the Republic may appear together.

The collection is extensive, including all the native rocks, as well as many rare and valuable specimens from various parts of the world.

The same artistic harmony prevails on the second floor. Ascending the stairway in the front vestibule, the visitor is confronted by handsome oil paintings that line the walls of the second floor corridor. Those representing technical

subjects were painted in Germany; those portraying different Mexican scenes are the work of native artists.

Surrounding this corridor are the offices of the Director and other officials, the library, laboratories, and assembly room. The latter is a work of art, with its floor of inlaid wood and its ceiling exquisitely carved in wood, while the furnishings of the room are in perfect accord with both.

The building is open daily, except Sunday, from 8 until 2 o'clock. It is situated on Fifth Cypress street on the western side of the Jardin de Santa Maria. Take Santa Maria car from the Zocalo and get off at the southwestern corner of the pretty little park called," Jardin de Santa Maria." The building is half way down the street to your right.

Humboldt House: On 3rd Calle de San Agustin is the house occupied by Humboldt, the great German traveler, in 1803. A tablet recording this fact was set in the walls on the 100th anniversary of his birth, September 14th, 1869.

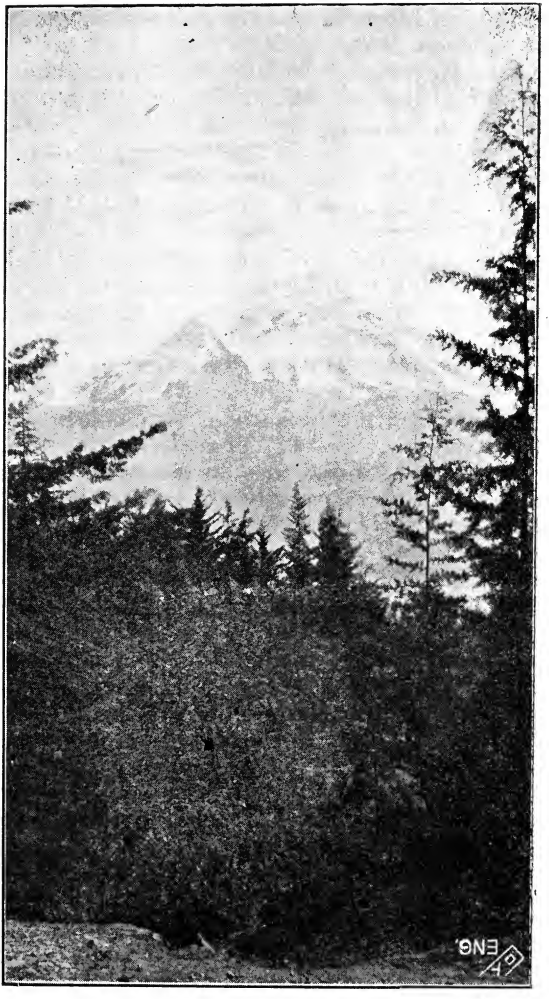
Hospital Real: This institution was originally established under a royal order in 1553 as a hospital for the Indians, and placed under the management of the Brothers of San Hipólito. The Brothers built the Theatre Principal for the purpose of supporting the hospital. But this method failed to maintain it, and the hospital became a Medical College, the second in America. The University of Pennsylvania (1764) was the first. Finally, from lack of support, it was closed and soon after became a Presbyterian mission, located just south of the Hotel Jardin, one square.

La Cuna: (Foundling Asylum). This institution owes its origin to the learned and excellent Archbishop Lorenzana. It was founded January 11,1766, upon its present site, Puente de la Merced, No. 3, opposite the Merced Market, the

building having been purchased by the Archbishop and the charity sustained from his private purse until his return to Spain in the year 1771; while from Spain he sent for its support very considerable sums. The same interest was manifested in the charity by the succeeding Archbishop, Don Núñez Haro y Peralta, who supplied it with funds, and who, the better to secure its perpetual support, founded for its custody and administration the Congregation de la Caridad. By a decree of July 30, 1794, the children reared in the charity were declared legitimate for all civil purposes, and capable of enjoying all employments and honors open to good citizens of known birth. It was further provided that the children should receive as a patronymic the name of Lorenzana, at once to provide them with an honorable name and to perpetuate the fame of the excellent charity of the founder. So popular did this charity become that its endowment fund in the course of a few years amounted to upward of $200,000. Nearly all of this endowment was dissipated by the waste incident to revolutionary times, and the charity now is maintained at the charges of the municipality. It has accommodations for more than 200 foundlings. Besides caring for their material needs, the children are taught reading, writing, arithmetic, grammar, drawing, sacred history, Christian doctrine, and polite behavior; besides which the girls receive instruction in sewing, embroidery, and music.

La Piedad: Reached by the cars marked Piedad, starting from the Zocalo.

At the southern extremity of the Calzada de la Piedad, less than a mile from the Garita de Belem, are the church and ex-monastery of Nuestra Señora de la Piedad, a Dominican foundation of 1652. About the middle of the seventeenth century there was in Rome a monk of the order of Santo Domingo who had been charg-



View of Popocatepetl from Popo Park.

ed by the prelate of the monastery to which he belonged in Mexico, to have painted by the best artist then in Rome a picture of the Virgin with the dead Christ. But when the monk, about to depart for Mexico, asked for the picture, the artist had finished only its outline drawing. Nevertheless, the monk took this with him, and journeying through Spain to the seaboard, took ship for Mexico. And it fell out that as he and his companions sailed westward a dreadful tempest arose, so that there seemed no doubt that the ship would be overwhelmed by the sea. In this extremity they made a solemn vow to the Virgin that in return for her protection they would build for her in Mexico a temple in which the painting that they carried with them should be enshrined. And the Virgin heard their prayer and they all were saved. Therefore they collected alms, and so built the church of La Piedad. And yet another miracle happened, for when the picture that the monk had brought from Rome was opened in Mexico, behold! it was not the mere outline that he had taken from the Roman artist, but a very beautiful picture finished in its every part! And the miraculous picture hangs over the main altar of the church of La Piedad, and is greatly venerated even until this present day. The church was dedicated February 2, 1652. In addition to the miraculous picture are several notable paintings by the Mexican artists Cabrera and Velazquez, and a curious picture representing the storm at sea that was stilled by the Virgin's intervention.

Mint: (Casa de Moneda). The mint, on the Calle Apartado, six squares north of the Cathedral, was one of three established by the Spanish Government in 1535, the other two at Potosi in Bolivia, and at Santa Fé, New Mexico. At first there was only an assay office from which ingots and bars bearing the official stamp were issued and were current as money.

The present building was completed in 1734 at a cost of something over half a million dollars.

The increasing output of gold and silver of Mexico caused the establishment of mints in other cities, notably at Zacatecas, Guanajuato, and Guadalajara, but the mint of Mexico is the principal one, the coinage having reached the enormous sums of over $100,000,000 gold and nearly $3,000,000,000 in silver. The mints may be leased to private parties, as they often are, but the coinage is always under the espionage of the government. Coins of the Spanish king, of the Republic and of the Empire under Maximilian have been issued from this mint, with machinery from France, England and the United States.

Nuestra Señora de la Concepcion: This was the first convent of Mexico, and was established by Fray Antonio de la Cruz, a monk of the order of San Francisco, who brought here three nuns from the convent of Santa Ysabel de Salamanca, in Spain. The first building was demolished in 1644 and the present church and convent built at a cost of nearly $300,000. The first families were represented in the nuns of the Convent of Our Lady of the Conception. Originally the church was magnificently decorated, and some of the former splendor has survived the modern repairer; over the main altar is an image of La Purisima Concepcion, the origin of which is unknown. A legend says that at one time there was back of the organ a dropping of water from the roof, the source of which was never discovered, but one of the nuns read the interpretation in a vision that appeared to her, viz., that the drops of water marked off the years of the convent's existence, and that when the water ceased to drop it would come to an end—but the story does not add as it should that the falling water ceased when the Laws of the Reform were put in force. Since then the streets of Progreso and Cincuenta-siete have been opened through the grounds,

and the buildings used for schools and dwellings. The very high tower is on the Plaza de la Concepcion, at the corner of the Callejon de Dolores, four squares north of San Francisco street.

National Library: (Biblioteca Nacional), located in the old church of San Agustin on the street of San Agustin, three squares south of San Francisco. The building is one of the finest in the City and has on two sides a pretty little garden surrounded by a high iron railing, the posts of which are surmounted by busts of Mexicans prominent in literature.

Over the main door is a fine image of San Agustin, a remaining decoration of the ancient church. The interior is superb in its architecture. Ionic columns support the arches of what was the choir and now the vestibule. The nave is now the stately library hall, and where the chapels were are now the alcoves of bookshelves. On either side of the entrance are medallion portraits, one of President Juarez, who decreed the establishment of the library; the other of Don Antonio Martínez de Castro, Minister of Justice, who signed the decree. The old chapel of Tercer Orden opening into the main building is a storeroom for unclassified books.

The collection of books made from suppressed monasteries and convents comprises nearly 300,000 volumes which, considering the source from which they came, are mostly religious works, but a most valuable library is being gradually collected, that comprises the choice books of the world.

There are old books and new; books on vellum and parchment; books that the British Museum have not, but would like to have. There is an atlas of England printed in Amsterdam in 1659, with steel plates and in colors that are as bright and fresh as if just off the press. Another volume bears the date of 1472, and another is still older, printed in two colors with a most perfect

register. There is a Spanish and Mexican dictionary, printed in Mexico in 1571. There is a book of autographs of notables and soldiers of Cortez. A roll of deerskin shows some original dispatches (painted pictures), sent by Moctezuma to his allies, but intercepted by Cortez. There are original manuscripts and immense volumes with every old English letter done with a pen. There are rare books of all ages and nations, from a Chinese dictionary down to the latest works of the day.

The library is open daily, feast days excepted, from 10 a. m. to 5 p. m., and is free to all.

Protestant Churches: *Christ Episcopal Church.* Fourth Providencia street. Services at 11. a. m. and 8 p. m.

Methodist Episcopal. Calle Gante, 5. Services at 10:15 a. m. and 8 p. m.

Union Evangelical. First Humboldt street. Services at 11 a. m. and 8 p. m.

Presbyterian. Calle San Juan de Letran. Services at 11 a. m. and 8 p. m.

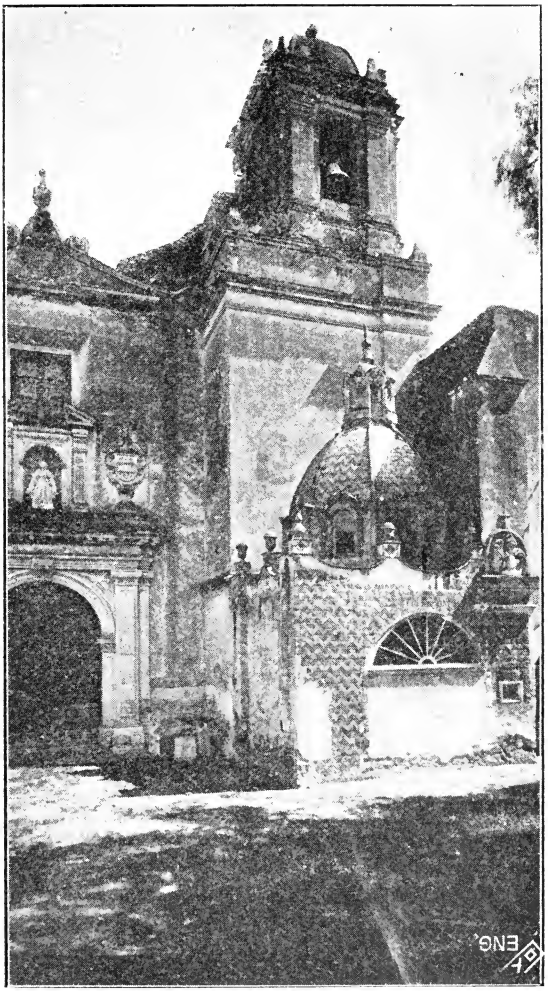
Baptist. Corner of Mina and Humboldt streets. Services at 10:30 a. m. and 4.30 p. m.

The School of Mines: (La Mineria), on the Calle de San Andres, was founded in 1777 by Don Velazquez de Leon and Don Lúcas de Lasaga. The building is a magnificent one, erected in 1813 at a cost of nearly $200,000. There are fine patios, stairways and columned galleries, and it is considered one of the finest edifices in all Mexico. The decorations are superb, especially in the chapel where there is a fine bronze altar, and frescoes by Jimeno. There is a fine observatory, library and extensive cabinets of specimens. Under the front portal are some immense meteoric stones weighing tons, that have fallen at different points in Mexico. During his visit to the Capital, in 1880, General Grant was quartered in this magnificent building.

POINTS OF INTEREST ABOUT THE VALLEY.

Churubusco: In Aztec times the city of Huitzilopocho, with its temple to the god Huitzilopochtli, stood on the site of the now straggling village of Churubusco. The old city had a bad name as the abode of evil spirits and demons that made night hideous with their howlings, but when the monks built a temple to the true gods the demons of Huitzilopochtli vanished. The Church of Santa Maria de los Angeles, the name also of the primitive church, was completed in 1678, May 2d, under the patronage of Don Diego del Castillo, a silver merchant, and his wife, Doña Helena de la Cruz, whose images carved in wood are still preserved in the church. Although almost a ruin, the church is one of the most interesting in Mexico, and there are still remains of its former great beauty. The pretty decorations of tiles are rapidly disappearing, and the richly carved organ is falling into decay. There are several curious pictures, among which is a fine Assumption of the Virgin. In Churubusco, one of the battles during the siege of the Mexican Capital by the Americans was fought August 20th, 1847, under the American Generals Smith, Worth and Twiggs. A gallant defense was made by the commander of the Mexican forces, General Don Pedro Maria Anaya, who, in answer to an inquiry by General Twiggs after the battle as to the whereabouts of the ammunition, gallantly replied: "Had I any ammunition, you would not be here." A monument commemorative of the battle is in the village plaza.

About one minute's ride beyond Churubusco on the Tlalpam line are the grounds of the Mexico Country Club. The place can be distinguished by the magnificent club house of generous and artistic proportions which stands by itself on the left-hand side of the track going towards Tlalpam. The club house was originally an old



The old Church at Churubusco.

hacienda and the picturesque old gardens have been allowed to remain with the idea of beautifying the grounds.

The chief object of the Club is to promote an interest in golf and to furnish accomodations for those who play. The links are on the north-eastern side of the club house where the nature of the ground is perhaps better adapted for the game than any other spot in the valley.

The Club is composed of four hundred members and is a stock corporation. In the immediate vicinity a large tract of land was secured by the Club and on this land it is purposed to found a colony, the residents of which shall be more or less interested in the Club and congenial to each other.

Visitors who enjoy the game of golf, may, by proper introduction, be allowed to play on the links of the Club where they will be sure of a cordial welcome and where also they are quite likely to find some player skillful enough to make the game interesting. Among other members is Willie Smith, the ex-champion of the United States, and present champion of Mexico.

El Desierto: El Desierto, when it was so named was not a desert; on the contrary, it was a group of gardens of fruits and flowers in and about an ancient monastery where lived a company of Carmelite Brothers. Thomas Gage, a Dominican monk, wrote: "It is the pleasantest place of all about Mexico, called 'La Soledad,' and by others 'El Desierto,' the solitary or desert place and wilderness. Were all wildernesses like it, to live in a wilderness would be better than to live in a city. This hath been a device of poor Fryers, named discalced or barefooted Carmelites, who, to make show of their hypocriticall and apparent godlinesse, and that whilest they would be thought to live like Eremites retired from the world, they may draw the world to them; they have built there a stately cloister, which being

upon a hill and among rocks, makes it to be more admired. About the cloister they have fashioned out many holes and caves in, under, and among the rocks, like Eremites lodgings, with a room to lie in, and an oratory to pray in, with pictures and images, and rare devices for mortification as disciplines of wyar, rods of iron, hair-cloth girdles with sharp wyar points to girdle about their bare flesh, and many such like toyes, which hang about their oratories to make people admire their mortified and holy lives. All these Eremitical holes and caves (which are ten in number) are within the bounds and compasse of the cloister and among orchards and gardens of fruits and flowers which may take up two miles in compasse; and here among the rocks are many springs of water, which with the shade of the plantins and other trees are most cool and pleasant to the Eremites; they have also the sweet smell of the roze and jazmin, which is a little flower, but the sweetest of all others; there is not any other flower to be found that is rare and exquisite in that country which is not in that wildernesse to delight the senses of these mortified Eremites."

But—Mr. Gage's description applies to other days; it is indeed a solitary place and a wilderness now, with its ruins and caves, but withal interesting, and well worthy of a visit notwithstanding the hard journey which must be made from the City by cars to Santa Fe, and thence by burros or horses.

Ixtacalco: Reached by cars marked, Ixtacalco, or Mexicaltzingo, starting from Calle Universidad, the street on the eastern side of the Thieves Market. At Ixtacalco are some "chinampas," or floating gardens, a small market and a very presentable old church, dedicated to San Matias —a Franciscan foundation of more than three hundred years ago. In front of the church is a little plaza with a fountain of sweet water in its

midst; and away from the plaza, along the lane that is marked by a palm-tree at its beginning, is a small, curious building that once was the chapel of Santiago. It is used as a dwelling now, and right in among its numerous inhabitants is the remnant of what seems to have been a most gallant image of Santiago—now galloping to defend the faith on a headless horse!

Los Remedios: About three miles west of the City's boundary is the Hill Totoltepec, on the top of which is the Santuary of Our Lady of Succor, called the Church of Nuestra Señora de los Remedios: its history and legend make an interesting story.

On that dismal night of the 1st of July, 1521, when the Spaniards were driven from Tenochtitlan by Cuauhtemoc and his infuriated warriors, the Spanish soldiers fled in all directions, but were gathered together in the Temple of Otoncapulco that was on the Hill of Totoltepec. Among them was Juan Rodriguez de Villafuerte, who had in his keeping an image of the Virgin that he had brought from Spain, and which had been placed in a shrine on the great temple of the Aztecs among their gods. The checkered career of this image in Spain was not less adventurous after its arrival in Mexico; on the night of the terrible defeat it was carried by Villafuerte in his flight from the City, but being severely wounded he hid the image under a broad-spreading maguey, and went on his way.

Nearly twenty years after, an Indian chief, Cequauhtzin, called also Juan de Aguila Tobar, was hunting on the Hill of Totoltepec, when the Holy Virgin appeared to him in a vision and bade him seek for her image that was hidden beneath a maguey; the tzin made diligent search without success, and the Virgin again appeared with the same command; still it was not found, and she appeared yet the third time. After a while the image was found and taken by Cequauhtzin to

his house. In the morning it had disappeared, and was found again under the maguey where it had been. It was taken the second time to the Indian's home, and he placed before it a little gourd filled with dainty things to eat, but the image disappeared to the maguey. Again it was brought to the house and placed in a strong box, locked and bolted, and to make matters doubly sure, the tzin slept that night on the lid of the box, but in the morning the box was empty and the image had gone once more to the maguey on Totoltepec Hill.

Then came Cequautzin to the good padres of San Gabriel in Tacuba and told them of the apparitions, of the finding of the image and its subsequent disappearances, which to the holy fathers seemed like a miracle, and in the persistency of the image in returning to the hill they discerned a command of the Virgin to build a temple in her honor on this Hill of Totoltepec where her image might rest in peace after all the stormy years of its existence. The shrine was begun at once, and soon after was dedicated to Our Lady of Succor, since the Spanish soldiers were spared through the saving of her image. Over the walls of the original chapel was built the existing church through the efforts of Don Garcia Albornos, a great church worker of Mexico. The image is of carved wood, but now, at its great age, browned and disfigured. It is about eight inches long. Held in the arms of the image is a figure of the Child Jesus. The ornaments, except some pearls, and all her rich vestments have long since disappeared. The gourd in which Cequauhtzin placed the delicacies before the image when it was in his house is preserved in the shrine in a silken case; the gourd has been broken and is mended with clasps of iron and brass. The altar is not what it was once, with its ornaments of silver and gold; tinsel and baser metals have taken their place. The silver railings

and the silver maguey with all the rich decorations disappeared under a rigid enforcement of the Laws of the Reform, and all the pictures of the life of the Virgin have been taken away. In front of the altar is an onyx slab with the inscription in Spanish: "This is the true spot where was found the most holy Virgin beneath a maguey by the chief, Don Juan Aguila, in the year 1540; (being the spot) where she said to him, in the time of her appearance to him, that he should search for her." Prior to 1796, when this tablet was placed in the floor, the spot was marked by a pillar supporting a maguey, with a carving of the image; the pillar is now in the cloister. Under the main altar rest the bones of the tzin, Don Juan Aguila Tobar, and near by is the chest in which he confined the image to prevent its escape to the maguey. Among the pictures in the church are some illustrating the life of the Virgin, and two, painted in 1699 by Francisco de los Angeles, of the Twelve Apostles.

Mexicaltzingo: Reached by mule cars marked "Mexicaltzingo," starting on Calle Universidad, the street that skirts the eastern side of the Thieves' Market.

Mexicaltzingo, about seven miles south of the City on the Viga Canal, was a place of some importance before the Conquest, but now is an insignificant little town of less than three hundred inhabitants. On a Sunday or feast-day afternoon, the return trip along the Canal is one of the memorable sights of Mexico. The Canal is crowded thickly with boats of all sorts and sizes, and the boats are crowded with garlanded merry-makers —tinkling guitars, singing, and on the larger boats even dancing. The fact should be added that, strictly speaking, the Viga Canal is not a canal at all, but a navigable sluice through which the waters of the lakes Xochimilco and Chalco discharge into the lower level of Texcoco.

Approaching Chapultepec.

Mixcoac: Reached by cars marked "Mixcoac," leaving the Zocalo.

Mixcoac is a charming little town of low adobe houses built along narrow lanes which wander among gardens. It is a manufacturing town, and its manufactures are a trifle incongruous—bricks and flowers.

Molino del Rey: Reached by cars connecting with the Tacubaya line.

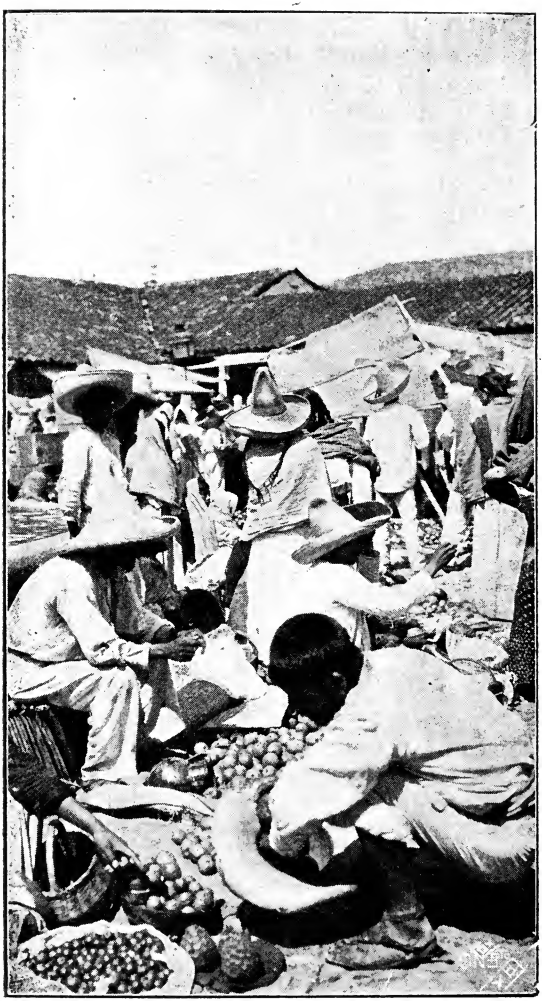
At Molino del Rey the battle of September 8, 1847 was fought and won by General Worth —fighting against great odds and sustaining a heavy loss. Lieutenant Grant was one of the first to enter the mill. In his "Memoirs" he expresses the opinion that both Chapultepec and Molino del Rey were unnecessary battles, as the two positions could have been turned; though in regard to Scott's generalship as a whole he speaks in high praise. The war generally he characterizes as "unholy; one of the most unjust ever waged by a stronger against a weaker nation;" an opinion in which every fair-minded American must concur.

The battle-field may easily be seen from the palace terrace at Chapultepec.

Santa Anita: Reached by mule cars marked "Santa Anita," "Ixtacalco," or "Mexicaltzingo," leaving Calle Universidad, the street that runs along the eastern side of the Thieves' Market. The first town reached is Santa Anita, a Mexican version of Coney Island. To this pretty place the lower and middle classes resort in parties on Sunday and feast-day afternoons. It is a little town of straw-thatched houses, nearly every one of which is a shop or a restaurant, and everywhere there is a pervading smell of cooked "tamales." There are swings, and places wherein lively games are played, and flower stalls where men and women buy garlands of brilliant-hued poppies with which to crown each other; everywhere there is a crowd made up of flower-

crowned people, genuinely merry and light of heart. Surrounding the town are the "chinampas," the floating gardens that once really did float, but that now are little patches of garden ground separated by narrow canals. Here are grown flowers and vegetables for the City market, and for sale at home on Sundays and feast-days—where the popular vegetables, eaten without other sauce than liking, are huge radishes and lettuce. The church of Santa Anita is a quaint old building with a fine tower.

Tajo de Nochistongo: (On the line of the Mexican Central Railway. The station of Huehuetoca is 29 miles from Mexico City). This great work was planned by the engineer, Enrico Martínez, to carry off the superfluous waters of Lake Zumpango—the highest of the several lakes in the Mexican valley—and so to prevent overflow into the lower lakes and subsequently into the City. A still more comprehensive plan that he had in mind was to strike at the root of the matter and make his drain deep enough to carry off the waters of Texcoco; but this, because of its great cost, was abandoned. Work was begun November 28, 1607. Fifteen thousand Indians were employed — this force being utilized by sinking shafts at different points and working headings from each shaft in opposite directions —and in eleven months a tunnel was completed eleven feet wide by thirteen feet high and more than four miles long. The inner facing of the tunnel, being of "adobe," softened and caved; and a stone facing, being simply a vault without firm foundation, proved equally insecure. On June 20, 1629, the rainy season having set in with unusual violence, Martínez gave orders that the mouth of the tunnel should be closed—either intending by a very practical demonstration to convince the people of Mexico of the utility of his tunnel (in regard to which much diversity of opinion prevailed, and concerning



Market Scene.

which he had been engaged in an acrimonious controversy with the authorities,) or, as he himself stated, being fearful that the work would be completely wrecked by the entrance of so great a volume of water. The effect was instantaneous. In a single night the whole City, excepting the main plaza, was three feet under water. During five years, 1629-34, this, "the great inundation," lasted; throughout all of which time the streets were passable only in boats. The foundations of many buildings were destroyed, trade was paralyzed, and among the poorer classes there was infinite misery. The order actually was issued from Madrid to abandon the submerged City and build a new Mexico on the high ground between Tacuba and Tacubaya. Unfortunately, before this wise order could be executed, a very dry season, during which several earthquakes cracked the ground and so permitted the water to escape, made the projected removal unnecessary. Martínez who had been imprisoned for causing this great calamity, was released, and was ordered to execute works by which the City should be made secure against like visitations in the future. He reopened the tunnel, and as an additional safeguard rebuilt the dike of San Cristóbal. This great dike consists of two distinct masses of, approximately, two miles and three quarters and a mile and a half in length, each portion being twenty-seven feet in thickness, and varying in height from eight to ten feet. Great as these works were, they did not afford absolute protection to the City; for the tendency of the tunnel to cave and become choked, constantly threatened a repetition of the disaster of 1629. From the engineering standpoint of the times the necessity of taking out the tunnel in open cut was recognized. During more than a century this great undertaking was carried on in a desultory fashion; and at last, being taken in hand by the

Consulada, or corporate body of merchants of the capital, was pressed vigorously to a conclusion between the years 1767 and 1789. In order to gain a slope so gradual from the top to the bottom as to prevent the sides from falling in, a great width had to be given to the cut at the top. For a considerable portion of its extent, its width varies from 278 to 630 feet, while its perpendicular depth is from 146 to 196 feet. The whole length of the cut, from the sluice called the "vertideros," to the "salto," or fall, of the river Tula, is 67,537 feet. A very complete view of this remarkable work can be had from the trains of the Mexican Central Railway, the line of which road is carried through the "tajo," or cut, at an elevation of fifty feet or more above the stream.

Texcoco: (on the line of the Irolo railway, 25 miles out from Mexico. Trains leave from the San Lázaro and Peralvillo stations. In the town there is a tidy little hotel, with a fair restaurant attached. The "pulque" here is particularly good).

During the century preceding the Conquest, Texcoco equalled the City of Tenochtitlan in importance. "The Texcoco of that time may be called the Athens of America; as at the same period the strong, aggressive race inhabiting Tenochtitlan made that city the ante-type of ancient Rome. A part of the success of Cortez was due to the fact that at the time of his appearance, this kingdom was divided by civil wars and that one of the factions became allied with him. Texcoco was the base of operations against the city of Tenochtitlan. Here the "brigantines,"* built in Tlaxcala and brought across the mountains in sections, were put together and launched through the canal over which still may be seen the "puente de los bergantines." Pending the

* The "brigantines" were flat-bottomed boats propelled by sails and oars. The misleading name in English is a too free translation of the Spanish word "bergantín."

building of the City of Mexico, the first Franciscan mission was established here by Fray Pedro de Gante. Here for a time, when in disfavor with the Spanish king and forbidden to reside in Mexico, Cortez made his home; and in the church here remained for some years the conqueror's bones.

The existing town presents a very agreeable appearance. Its principal street is planted along each curb with a row of young orange-trees, and down this perspective is seen the fine mass of the ancient church of San Francisco. Near it is the still older church, a very plain structure, that probably dates from early in the sixteenth century. In the plaza is a monument crowned with a bust of Netzahualcoyotl; at the fork of two of the principal streets is a very handsome fountain, the gift of the philanthropist and antiquarian, Señor Ruperto Jaspeado; and in addition to the church of San Francisco, several other ancient churches command attention.

Aztec remains are very plentiful about Texcoco. In the northwestern section of the town is the remnant of a mound composed of stones and earth, in which, in 1827, Mr. Poinsett found a regularly arched and well-built passage or sewer of stone cemented with lime; and upon which, in 1850, Mr. Mayer observed "several large slabs of basaltic rock, neatly squared and laid north and south." In the southern part of Texcoco are the massive remains of three pyramids, or mounds, each about four hundred feet along its base lines One of the principal industries is the manufacture of window glass.

Tetzcotzinco; About three miles east of Texcoco is "the laughing hill" of Tetzcotzinco. Here is an enduring monument to the engineering skill and good taste of Netzahualcoyotl in the shape of the wonderful pleasure ground that he caused to be built for his amusement and recreation. The remains of terraced walls and stair-

ways wind around the hill from base to summit; seats are hollowed in shady nooks among the rocks, and everywhere traces are found of ingenious contrivances by which the natural beauty and comfort of the situation were enhanced. The most important and most curious of these remains, at an elevation of eighty or one hundred feet, is that to which has been given the purely fanciful title of "Moctezuma's bath"—a circular reservoir about five feet in diameter and three feet deep whence water was distributed through many channels to the hanging gardens below.

In order to supply the little reservoir, stupendous works were executed. Near the "laughing hill," distant half or three-quarters of a mile, is another small hill, and beyond this twelve or fifteen miles is the mountain chain that encircles the valley. From the reservoir, the side of the hill in which it is hollowed, is cut down and levelled, as though graded for a railroad, for about half a mile; thence the grade is carried across a ravine to the adjacent hill on an embankment fully sixty feet high; thence the side of the second hill is graded for a distance of a mile and a half; and thence the grade is carried on an embankment across the plain to the distant mountains. Along the top of the level thus formed was built an aqueduct, much of which still remains in excellent preservation and testifies to the skill of its builders. It is formed of a very hard plaster made of lime and small portions of a soft red stone, is about two feet wide, and has a conduit about ten inches in diameter. A part of this pleasuring place, though some distance from it, is the Bosque del Contador, a magnificent grove of "ahuehuetes," inclosing a great quadrangle that probably in ancient times was a lake.

Molino de Flores: This charming country place belonging to the family Cervantes, lies off the line of the railway, about three miles west of

San Francisco Street.—The house with awnings over the windows is the Jockey Club.

Texcoco. Its chief beauty is a rocky ravine, plentifully shaded, in which, beside a rustic chapel, is a water-fall. The gardens watered by the stream are laid out with much taste and are filled with flowers. In their midst stands the large, handsome residence; and at a short distance below the waterfall is the mill. At times when the residence is not occupied strangers are admitted to the grounds by the steward; but to be sure of seeing the place a pass should be procured from the business office in the City of Mexico.

Tlalpam: Reached by cars marked, "Tlalpam," leaving the Zocalo every forty minutes.

This little town, formerly known as San Agustin de las Cuevas, lies fourteen miles south of Mexico. There are many flower and fruit gardens hereabouts for the supply of the City markets. In and near the town are important factories of cotton, woollen cloth, and paper. In former times, at Whitsuntide, a great gambling fête was held at San Agustin de las Cuevas to which all the wealth and fashion, and all the rascality and cut-throatism of the Capital resorted in a manner most amicably democratic. So outrageous did this festival become that about forty-five years ago it was definitely suppressed.

In 1794 the Viceroy Revillagigedo greatly improved the town, straightening and paving its streets and giving it an adequate supply of water. At one time it was the capital of the state of Mexico.

The little plaza, two or three blocks up the street from the station, is a pretty spot. Directly across the street, inclosed by a high wall, is a church within which is a figure of Christ out-stretched in a glass coffin, his head resting on a lace pillow and his body veiled by a lace coverlet. There are other similar figures in various Mexican churches, though this con-

The Broadway of Mexico City.

ception of the burial of Christ is, to say the least, unique.

One block south, and three or four east of the plaza, are the "fuentes brotantes," the famous springs of Tlalpam. The old grove of "ahuehuetes" through which the little brook flows makes an ideal place for picnics and is much used for that purpose. Directed by the rumble of falling water it is an easy matter to find the beautiful little cascade that leaps down some fifteen feet over a mass of rocks which are jumbled together in a most picturesque manner.

The trip to Tlalpam is a delightful one, for it takes you almost to the foot of the old volcano, Ajusco, and presents a near view of all the mountains that hem in the valley on its southern side.

AMUSEMENTS

The Bull Fight: Sunday is Mexico's day of recreation. As in all Catholic countries, the people as a rule go to church in the morning, but seek amusement of some sort in the afternoon. Sunday's pleasures take the form of the bullfight or the theater or perhaps a combination of both, if the purse can stand it. It is only on Sunday that the bullfight takes place, and the average American tourist leaves his religious scruples at the hotel and starts for the "plaza de toros", as the bull-ring is called, which is located in each of the principal cities of Mexico.

The "plaza de toros" at which all the fights are now given in Mexico City, is a ring built in the latter part of 1889, on the Piedad, a continuation of the Paseo de Bucareli. It is reached by street cars from the Zocalo, passing out Independencia street, marked "Toros". Fare ten cents.

The ring is an immense amphitheatre of wood which will seat 18,000 people. The center is 150 feet in diameter, surrounded by a strong board fence, five feet high. Next to the ring is a "callejón" or alley-way, into which the "toreros" jump in case they are too closely pursued by the bull. Within the "callejón" are half a dozen small barriers, made of wood, behind which the men stand in case the bull should leap over the barriers separating the ring from the "callejón". It happens very frequently that the bulls jump into the "callejón" and have to be driven out again. The seats rise in tiers from the "callejón," and at the top are two rows of private boxes which are entered from a passage way behind. The large box, draped in yellow, directly opposite the gate where the bull enters, is the box occupied by the president of the fight. There is no roof to the ring and only the boxes are covered. When the sun passes behind the boxes, it throws a shadow over one half the ring. This makes what is known as "sombra," or the shady side. The balance of the ring in the hot sun is known as "sol". There is a great difference in the price of the two sides. The prices of admission depend upon the reputation of the company giving the performance. They will range from $0.50 to $3.00 in the sun, and from $1.50 to $10.00 in the shade. There are reserved seats, but the general admission seats are just as good and only on the very rarest occasions will they be crowded. A box with six seats can be secured for from $15.00 to $100.00. Tickets may be purchased at the gates, but it is always best to buy them in advance at one of the cigar stores about the City. A particular point that should be made is that the plaza should be reached in good time. The fight begins promptly at the time advertised, and the entrance of the "cuadrilla," or company, is one of the most interesting things on the program.

As one nears the plaza on the occasion of a big fight, the noise is almost deafening. All kinds of carriages drive up and discharge their occupants; street cars are packed to the roof; thousands come on foot. Hundreds of boys hang about the entrance just as they do in the United States a half hour before a game of baseball. Indeed, the bull-fight is the baseball of Mexico, and combines the quickness of eye, the steadiness of hand, and the courage of both baseball and lacrosse; while it is to be doubted if more human suffering is inflicted in it than in the Yankee or Canadian national game. As to brute suffering, that is a different thing.

An hour before the fight begins, the great building begins to fill up. First, two companies of soldiers, with fixed bayonets, and a business-like look on their faces, are stationed at the partition between the sunny and shady sides. They are present to prevent any disorders or disapproval of the fight, generally manifested by throwing seats, planks and bottles into the ring. In past years there have been very serious disturbances at bullfights, and on two occasions the plaza was almost totally destroyed, but now the presence of soldiers has a wholesome effect. Stationed around the ring at intervals of fifteen feet are "gendarmes," or policemen, who also assist in keeping order. A large band is present, generally one of the Government bands in civilian attire.

As the ring gradually fills up, the crowd gets impatient and yells out of pure exuberance of feeling. A few moments before the advertised time of the fight, the president or director of the "función," accompanied by a staff of well-known lovers of the sport, arrives and takes the front seat in his box. His appearance is greeted with cheers. The president is generally one of the City's aldermen, who presides at each performance to see that the municipal regula-

tions covering bullfighting are carried out, and to adjust any differences which might arise between the public and the "empresario." He is in supreme charge of the "corrida;" gives permission for the bulls to be killed, the horses to be removed, and for the "banderilleros" to retire. If the bull is not satisfactory, he gives the signal for it to be sent out, and a substitute admitted. Below his box, and connected with it by a speaking tube, is a stand where the bugler, who announces the changes, is stationed.

A moment after the president arrives, the bugle is blown and every eye is turned towards the gate through which the "cuadrilla," or company, enters. The gates fly open and a gaudily dressed horseman, who looks as though he might have just stepped out of some old Spanish picture, rides in. He is superbly mounted, and makes his beautiful steed caper and dance around the ring in most graceful fashion. He is the "alguacil" and is only seen in the best bullfights. He rides directly in front of the director's box, takes off his plumed hat with a graceful sweep, and asks permission to begin the fight. It is granted and the key of the "corral," where the bulls are kept, is tossed to him. The horse is backed out of the arena and the doors are closed. Then the band breaks into the magnificent and inspiring Bull Fighter's March, from Carmen. The doors are again thrown open, and the gayly arrayed "cuadrilla" enters. It is a brilliant spectacle, and one that appeals to the sense of beauty. First comes the "alguacil," on his fine horse; then the "matadores," or "espadas," the stars of the company, resplendent in their costumes of silk and satin, gold and velvet; next the "banderilleros," then the "capeadores," then the "picadores" on their miserable ponies, innocent of the misery before them; and lastly the gaily caparisoned mules, whose duty is to drag the dead horses and bulls from the

The Pottery Market.

arena. The mules are in charge of a party of attendants, dressed in yellow suits, with red trimmings, who are called "monos sabios," (wise monkeys.) The costumes worn by the "toreros" are of the finest material, and some of them cost as high as from two to three thousand dollars. They are of Andalusian origin, consisting of bright satin jackets, short, full, knee breeches, both richly adorned with gold braid, fringes, tassels and arabesques, and colored silk stockings. On the head is worn a "montera" or cocked hat; while thrown over the shoulders is a costly mantle of silk or satin. The "cuadrilla" marches across the ring until it is before the director's box, where each member bows and retires. Their beautiful capes are thrown to friends among the spectators, and replaced by cheaper and stronger ones. The "picadores" grasp their long lances, and brace their horses against the barriers that surround the ring. Tension of every nerve and anxious expectation is felt by every one. Then the ringing notes of the bugle break the spell. The gates of the pen are thrown open and the great bull springs into the ring. As he passes under the portals of the entrance, a steel barb, covered with ribbon indicating the "hacienda" on which he was raised, is plunged into his shoulder.

As the bull dashes into the ring the noise that greets him is terrific. He pauses and glances around in wonder and defiance. There is really no finer sight in the world than the magnificent animal lashing his tail and shaking his shaggy head with mingled rage and surprise. He looks as if he defies the world. Suddenly one of the "capeadores" throws his cape in front of him, and the fight is on.

A bullfight is divided into three distinct parts. The first part is the work undertaken by the "picadores," or men on horseback. The "picadores" ride in front of the bull on their horses, and

incite the bull to charge. They are armed with long spears and are expected to place the point of the spear in the bull's shoulder and keep his horns from reaching the horse. There are, however, few good "picadores" in the profession at the present time, and in nearly every instance they are not strong enough to hold off the bull, but allow him to gore their horses. The horses used are miserable creatures, generally recruited from worn out cab horses. They are blindfolded, and it can truthfully be said are ridden against the bull's horns simply to be gored and killed. This part of the fight is the one most abhorred by Americans, as it is entirely against their instincts to see a poor, defenseless animal killed or maimed in such a brutal fashion. Very often the horses are entirely disemboweled. Despite the fact that the killing of horses is a most cruel procedure, it is, nevertheless, necessary to some extent. Unless the bulls are tired out by the "picadores," it is very difficult and dangerous for the other fighters to perform their feats.

The second part of the fight is a most graceful and daring spectacle. Here the "banderilleros" occupy the center of the stage. "Banderillas" are pieces of wood the size of a broom stick and less than a yard long, in the end of which are affixed steel barbs, two inches in length. The sticks are covered with bright-colored tissue paper. The "banderilleros" take the "banderillas," one in each hand, and stand in front of the bull. When the animal charges they place the "banderillas" just at the top of the shoulder blades. They must put the two "banderillas" exactly together, and at the same time save themselves from the bull's horns by jumping to one side. There are half a dozen ways in which the "banderillas" can be placed, but in every instance they must be located in the same spot on the bull's anatomy, and if one stick is put out of place

the performer is greeted with hisses and jeers.

The third and final part of the bullfight is the killing of the animal by the "matador," or star fighter. His entrance into the ring is amid the most tremendous plaudits. He is armed with the crimson flag, called the "muleta," and a two-edged sword, three feet long and as keen as a razor. While the "capeadores" are playing with the bull on the other side of the ring, the "matador" advances to some part of the ring and makes a little speech, dedicating the bull to some person present, and telling the people that he will kill it in the most approved style. Then tossing his cape behind him, he walks across the ring and begins his work. It can readily be seen that he is a master of the art. He is more graceful than a dancing master, and as nimble as a cat. First he makes some brilliant passes with the "muleta," entirely over the bull's body. Finally, when the bull is worn out, he awaits his opportunity, and as the animal charges for the last time, the "matador" drives the sword to the hilt between his shoulder blades, piercing the heart or lungs. When well done the bull drops instantly and soon expires. Very often, however, it is necessary for the "matador" to make three or four attempts before he is successful. If the stroke has been a good one the enthusiasm of the audience is great, and the "matador" is, for a moment, a great hero. Cigars, money and hats are thrown into the ring, and he is compelled to walk around the arena in response to the cheers of the spectators. The bull is drawn out by mules and the first act of the tragedy is over. There are generally six bulls killed at each performance, and the fight lasts about two hours and a half.

Teatro Principal: Toward the end of the seventeenth century the Brothers of San Hipolito, in order to obtain funds wherewith to sustain the Hospital Real, founded, in connection with that

Entrance to the famous Paseo de la Reforma.

charitable institution, a small theatre. In this little wooden structure plays were given by the players whom the Brothers hired, to the very serious annoyance—as contemporary writers declare—of the unlucky patients; for the performances made a prodigious noise. And much scandal was created in the City by the spectacle of theatrical performances presided over by a religious order. On the night of January 19, 1722, the play of "The Ruin and Burning of Jerusalem" was given, with "Here was Troy" underlined for the ensuing evening. But a part of the embers of Jerusalem remained after the performance was ended, and early on the morning of January 20, the theatre was burned down. Among the common people the fire was looked upon as a sign of heavenly reprobation of the unholy means of making money that the Brothers had adopted. In this fire a part of the hospital also was destroyed. Undeterred by their severe lesson, the Brothers rebuilt their theatre immediately, though still of wood, in a more desirable location, viz; the street now known as the Coliseo Viejo.

In 1752 the Teatro Principal was begun, and completed on Christmas Day of the following year. The entrance is now on Coliseo Nuevo.

For many years the entrance to the old theater could be seen under the portales, but it has disappeared as has much of the original building. The old walls remain, however, except in the facade, which is of recent construction. The interior arrangement shows the massive style of architecture of the olden times, with the thick stone walls around the parquet and between the the boxes and stalls, and although you may not understand the language of the players it may be worth your while to visit the ancient playhouse and oldest theater in Mexico. The leading attractions are not shown at the Principal but it is eminently respectable, and while the audi-

ences are not composed entirely of the best people you will be in tolerable company as at the average theater of to-day.

The National Theatre: This was, for many years, the grand opera house of the Mexican Capital, but it was torn down to make way for the opening of Calle Cinco de Mayo.

At present, the Government is building a magnificent opera house and theatre in the block between San Francisco street and Mariscal—fronting on the Alameda and San Francisco.

This will probably be known as The National Theatre, so that the name, at least, will survive.

The Renacimiento Theatre: on the Calle de Puerta Falsa de San Andres is the fashionable theater at this writing, and will be until the National Theatre is completed. The Renacimiento has a seating capacity of 1,800 to 2,000 people. Here may be found Italian and French opera, as well as Mexican and Spanish dramatic art.

In most Mexican theaters you may pay for and see one act, or the whole show at 25 cents per act, or "tanda," as it is called. A collector passes through the audience after the first act to collect for the second.

Between the acts, the men who do not "go out to see a man," put on their hats and stand in their places, surveying the audience. Smoking is not allowed as formerly, and cigarettes are relegated to the foyer. The lorgnettes of the ladies have their busy time at this period of the performance.

The Arbeu Theatre: is in the street of San Felipe; it was opened in 1875. The Hidalgo Theater is in the Calle Corchero. These are the theaters of the middle classes, considered respectable, but the performances are not always of a high order. They are the places for the carnival balls.

Salon de Conciertos: is the hall for concerts in

the Conservatory of Music, where high-class concerts by students, and social performances are given. It has an auditorium with full theatric and operatic facilities, and is one of the handsomest in the City.

Circo-Teatro Orrin: is a circus theater, as its name indicates. It is the outgrowth of the circus of the Orrin Brothers, formerly housed in a tent on the Plaza de Santo Domingo, and moved to the present handsome iron building that cost $100,000 on the Plazuela de Villamil. Here is a theater and circus merged in one. The ring is surrounded by a dress circle and tier of private boxes, beyond which is a circle of gallery seats, and when the ring is not in use the space serves as a parquet, in front of which is a very pretty stage, with the circus performers' entrances on each side of the orchestra. The ring may be transformed into a miniature lake, deep enough to float canoes, and small steamboats, or it may be made into a palace while you wait, and from the region beyond the curtain may come in a tiny coach of state the Prince and Cinderella. Such transformations, in full view of the audience, are the novelties for which the management is noted. The winter months are the season for the circus, while light opera holds the boards during the summer, but at all times there are novelties worthy of the metropolitan amusement places of greater cities.

The Orrins have long been known for their liberality and many charities, giving frequent benefits for charitable institutions, hospitals, etc., both native and foreign. Fashionable and gala performances are of frequent occurrence, and then there are handsome decorations of bunting and flowers. The boxes are profusely ornamented, corsage bouquets and boutonnierres are presented to the occupants, who, in coming to their places, have literally walked on roses, and on state occasions the President attends. His pri-

vate box is in the center of the box tier, and is adorned with the national colors. The Circo-Teatro Orrin is easily the most popular resort in the Capital.

Recently the famous performer, Dick Bell, whose name is familiar to the smallest child in every part of the Republic, has ceased to be a feature at Orrin's, and has established a theater of his own.

Pelota Game: This is a Spanish variety of hand-ball or basket-ball, and combines the interesting features of each. Performances are given under electric lights two or three evenings of each week, in buildings called "frontons," the principal one being on Calle Iturbide. The skill and strength displayed by the performers is a sight well worth seeing. Wagers are made on every play and player, and in a single evening, thousands of dollars often change hands.

The admission fee is usually one dollar.

Races: Horse racing is popular and the Indianilla and Peñon tracks are both in excellent condition.

Baseball: The Mexicans are gradually becoming enthused over the American national game and show promise of becoming expert players.

National Festivals: February 5th, adoption of the Federal Constitution in 1857; May 5th, victory over the French at Puebla in 1862; May 8th, birthday of Hidalgo; May 15th, fall of Querétaro and capture of Maximilian in 1867; June 21st, capture of the City of Mexico by the Liberal forces in 1867; September 15th–16th, declaration of independence by Hidalgo at Dolores (the grito de Dolores) in 1810.

The national flag also is displayed on the birthdays of the kings of Spain, Germany, Italy, and Belgium, and on February 22d in honor of the birth of Washington; on the anniversaries of

A Market Scene.

the death of Juarez (July 18th) and of Hidalgo (July 30th); upon the days of the opening (April 1st and September 16th) and closing (usually May 31st and December 16th) of Congress; upon the anniversaries of the declaration of independence of the United States (July 4th), Argentine Republic (July 9th), Colombia (July 20th), and Peru (July 28th); upon the first Sunday in June, in honor of the adoption of the Liberal Constitution by Italy; upon the birthday of the President of the Republic of Mexico.

Site, Climate, History, Statistics: The City of Mexico, in lat. 19° 26′ 5″ North, long. 99° 6′ 45″ West from Greenwich, Capital of the Federal District and of the Republic of Mexico, lies nearly in the centre of the Valley of Mexico, at an elevation of 7,434 feet above the level of the sea. The climate usually is mild, though ranging between rather wide summer and winter extremes—35° to 90° in the shade, and 45° to 120° in the sun (Fahrenheit). During the winter the "northers" that visit Vera Cruz are felt in the Capital in a milder form, but with sufficient intensity to render a fire very desirable. The winter climate is dry, the rainy season lasting from about May to October.

Tenochtitlan, the ancient Aztec city, covered (as Mr. Bandelier shows) about one-fourth of the area covered by the existing City of Mexico. Its centre was the great "teocali" (temple), on or near the site now occupied by the Cathedral; its circumference was about half a mile from this centre–that is, about the distance from the Cathedral to the eastern end of the Alameda. Of the number of its inhabitants no trustworthy record exists. This primitive city was destroyed utterly by the Spaniards during and after the siege.

The Spanish city was founded in the year 1522, the first building erected being the "atarazanas" (naval arsenal), in which were guarded the "ber-

gantines" so successfully used by Cortez in his final assault upon Tenochtitlan. Señor Orozco y Berra was of the opinion that this fortified building stood near the site of the present church of San Lazaro. The city increased rapidly in size and importance. In 1600 the population consisted of 7,000 Spaniards and 8,000 Indians, and the value of its real estate was estimated at $20,0000,000. By 1746 its population was 90,000. The founder of modern Mexico was the eccentric but excellent Viceroy, Don Juan Vicente Güemes Pacheco, Conde de Revillagigedo, (1789–94). When he became Viceroy the City was mean and foul beyond all description, unlighted, unpaved and infested by foodpads. At the expiration of his short term of government it was clean, drained, its principal streets paved and lighted, an effective police force organized, and the custom of building handsome and substantial dwellings firmly established. The census taken by order of the Conde de Revillagigedo showed a population of 112,926 souls.

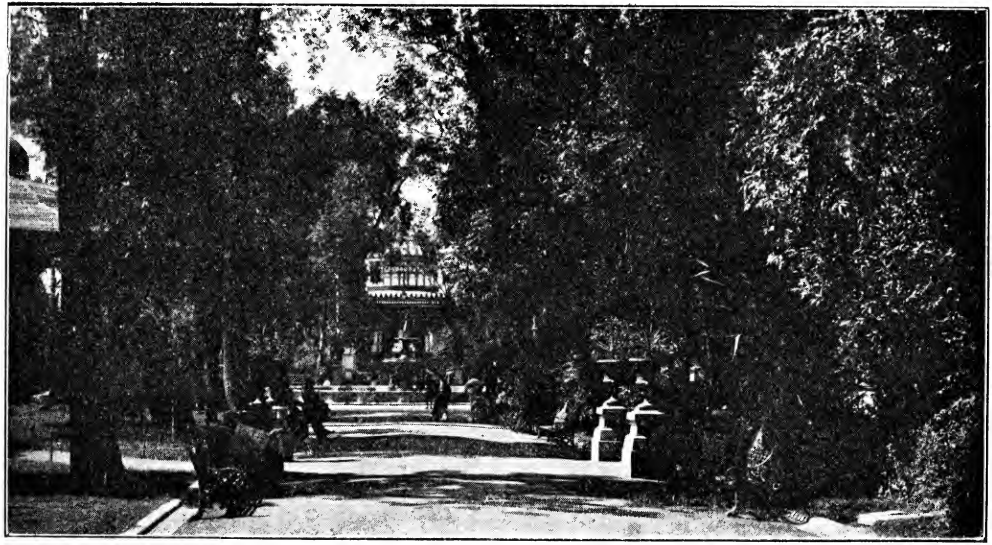
From this time onward the City has increased constantly in size and in the elegance of its buildings, both public and private.

Recent improvements, due largely to the influx of foreign capital, have placed the City on a par with many American and European cities of its size.

HISTORICAL SUMMARY

Primitive Mexico: Of Mexico before the Conquest, almost nothing is known.

The earliest data on record is the coming of the Toltecs to Anahuac, A. D. 648 and the movements of the various tribes in the succeeding centuries till the foundation of Tenochtitlan in 1325, nearly 200 years before its destroyers



Promenade in the Alameda.

came. But these dates are determined by tradition only, on which no two of the ancient chroniclers agree, but their differences are not material.

The picture writings, the only and very meager record extant, are for the most part on a cloth made of a fibre of the maguey. Most of these were destroyed by order of the overzealous of the clergy. A few of these pictures remain, some in the National Museum, some in private collections and some in the libraries of Europe.

Historians agree as to these dates:

The Toltecs appeared in 648 A. D.

The Chichimecs in 1170 A. D.

The Nahuals in 1178 A. D.

The Aztecs or Acolhuans in 1196 A. D.

It will thus be seen that the Toltecs and Aztecs that are so often spoken of in the same breath were 600 years apart.

This is the record of the nations; the names of the rulers before the 12th century are not known; the first Chichimec king named in that century was Xolotl, then through the 13th and 14th centuries in this order came Nopaltzin, Quinatzin and Tecotlalla; in 1406 Ixlilochtli commenced his reign; he was followed by Netzahualcoyotl in 1426, and he in turn by Nezahualpilli in 1470. Cacamatzin began his reign in 1516, was succeeded by Cuicuitzcatzin in 1520 and he by Coanacotzin in 1520.

Of the Aztecs little is known except that their country was known as Anahuac, and the capital Tenochtitlan, where the Valley and City of Mexico are now.

The empire of the Moctezumas was established about the year 1460 and continued till the arrival of the Spaniards in 1521, when Moctezuma II was killed by the arrows of his own warriors when Cortez forced him to go upon the portico of his palace to quell if possible the riot-

ing Aztecs; who under Cuauhtemoc were attempting his rescue. Cuauhtemoc, the nephew of Moctezuma, became his successor and was the last of his line, and the last of the Aztec kings.

Period of the Conquest: The coast of Yucatan was discovered by Francisco Hernandez de Córdova, March 4, 1517, in the course of a voyage of adventure from Cuba. In the ensuing year, Velasquez, the Governor of Cuba, sent out an expedition of like nature under the command of Juan de Grijalva, who sailed along the coast of Mexico, and landed on the island of San Juan de Ulúa, fronting the existing port of Vera Cruz. The result of his trading was so good, and his report of the country—sent back by one of his captains, Pedro de Alvarado, subsequently a famous captain under Cortez—was so promising that Velasquez at one began fitting out another expedition on a much larger scale for the conquest of the newly discovered land. And the command of this expedition was given to Hernando Cortez, * then thirty-four years old.

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* Cortez was born in the town of Medellin, Province of Extramadura, Spain, in the year 1483. He was the son of Don Martín Cortez de Monroy by his wife Doña Catalina Pizarro Altamirano. He came to Cuba when about nineteen years old. As the reward of his services as conqueror of Mexico, he was made Marquis del Valle de Oaxaca by a royal order given by the Emperor Charles V at Barcelona, July 6, 1529, and received great grants of land. He died December 2, 1547, in the town of Castelleja de la Questa, in Spain (See Church of Jesus Nazareno.)

Cortez married in Cuba, under compulsion, Doña Catalina Juarez; and there is reason for believing the tradition preserved in Coyoacan that in that town he murdered her. Señor Orozco y Berra, in his «Noticia histórica de la Conjuración del Marqués del Valle» (Mexico, 1853), incidentally supplies the following facts concerning the descendants of the Conqueror: after the Conquest Cortez married Doña Juana de Zuñiga, daughter of the Conde de Aguilar, and niece or cousin of the Duque de Bejar. Of his issue by his first wife no record survives, and it is problable that the one child that certainly was born of her died in infancy. By the Indian, La Marina, he left one son Martin. By three other Indian women of rank he had three daughters. By Antonia Hermosilla he left one son, Luis. By his second wife he left three daughters and one son also named Martin, who was the second Marques. This son returned to Mexico from Spain, in 1563, and engaged in a conspiracy (in which his illegitimate brother, Martin, also was involved) to make himself ruler of the Province. For this crime of treason his property was confiscated (but was restored in 1674) and he was sent to Spain. Don Martin, after cruel torture, was banished forever from Mexico. The second Marques married Doña Ana Ramirez de Arellano, by whom he left a son, Hernando, third Marques, who

Before the preparation of the force was complete, Velasquez determined to remove Cortez from his command; and this fact being discovered to Cortez, he sailed hurriedly and secretly in the night from Santiago de Cuba, November 18,1518. He refitted his fleet and augmented his force in the Cuban ports of Macaca, Trinidad, and San Cristobal de la Habana, from which latter port he sailed February 10, 1519. Off Cape San Antonio he was joined by two more vessels; and finally sailed thence toward the coast of Mexico, February 18, 1519. With him went as interpreters the two Indians, Melchor and Julian, brought from Yucatan by Hernando de Córdova two years before. Most fortunately, as events turned out, the services of these Indians--whose thin veneer of Christianity presently became wofully cracked—were not required. The expeditionary force consisted of a fleet of eleven sail, including shallops; 110 mariners; 16 cavalrymen with their horses; 553 foot-soldiers; 200 Cuban Indians; a battery of ten howitzers and four falconets. On board the flagship was raised the standard of the Conquest, a black ensign emblazoned with the arms of Emperor Charles V, (the double-headed Austrian eagle with the castles and lions of Castile and Leon) having at the sides the crimson cross surrounded by blue and white smoke or clouds, and bearing the motto: "Amici, sequamur crucem et si nos fidem habemus vere in hoc signo

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married Doña Mencia de la Cerda y Bobadilla—a marriage that gained for the family the return of its feudal rights in Mexico. Pedro, the fourth Marques, son of Don Hernando, came to reside upon his estates in Mexico, and died in that country in the year 1629. In his person the legitimate male line of the Conqueror became extinct. Through the female line the property of the family passed to the Neapolitan family Pignatelli, Dukes of Monteleone. Such of the property as remains intact, still a vast estate, now belongs to José de Aragón Pignatelli y Cortez, Duque de Terranova y Monteleone.

The illegitimate sons of the Conqueror, Martin and Luis, were recognized by their father. Don Martin married Doña Bernaldina de Porras, by whom he had one son, Hernando. With the record of his banishment all trace of him and his descendants is lost. The descendants of Don Luis are known as Cortez-Hermosilla.

A Vendor of Vegetables.

vincemus"—"Friends let us follow the cross, and, if we have faith, by this sign we shall conquer." Bearing this flag, and under the patronage of the Apostle Peter, the fleet put out to sea.

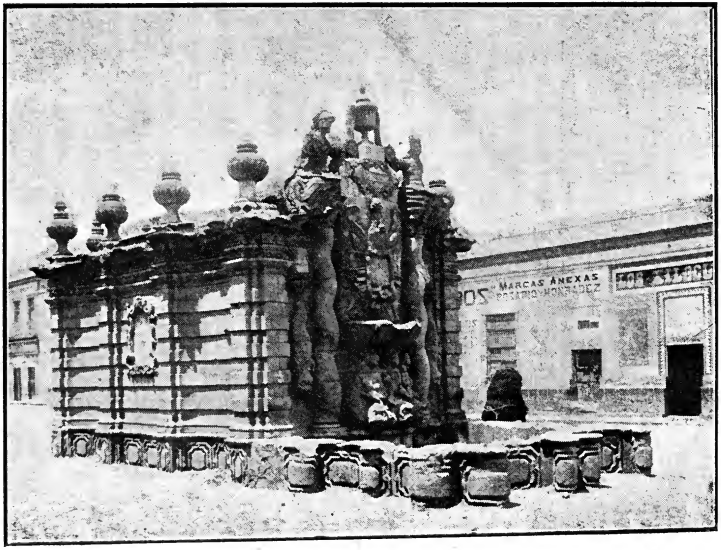
The first halt was made [for missionary and marauding purposes] on the island of Cozumel. Here the Spaniard Gerónimo de Aguilar, shipwrecked in those parts in the year 1511, joined the expedition, and, having acquired the language of the coast, was most useful thereafter as an interpreter. The famous interpreter to the expedition, however, was the Indian woman, La Marina. Sailing from Cozumel March 13th, and coasting around Yucatan, a landing on the mainland was made on the shores of the river Tabasco, or Grijalva, March 20th. Here there was battling with the Indians that resulted in victory for the invaders; and as a result of the victory presents were made to the Spaniards of precious things, and of male and female slaves. One of the slaves thus obtained was La Marina. This woman was a native of Jalisco, whence she had been sold into slavery, and understood the language spoken on the Mexican plateau. She understood also the coast language, and so could communicate with the Spanish castaway, Aguilar. Thus Cortez was enabled to hold converse with the people whom he had come among. La Marina quickly acquired also the Spanish tongue, and through all the period of the Conquest she was the faithful ally and interpreter of the conquerors. By her Cortez had a son, Don Martin, who not infrequently is confounded with his legitimate son bearing the same name—given to each because it was that of their grandfather, Don Martín Cortez de Monroy.

Leaving the river Grijalva, the expedition came again to land, April 21st, at the spot where now stands the city of Vera Cruz. Here Cortez remained, treating with the natives for a considerable period. His efforts to secure the

submission of the Mexican ruler peacefully were unavailing; and discontent arose among his own men. To silence these latter, by making their only safety lie in their success, he destroyed his ships, and, August 16th, began his march toward the Mexican capital. After four sharp battles with the Tlaxcalans, the members of this tribe became his allies, and marched on with him toward Mexico. In Cholula a conspiracy against the Spaniards was discovered by La Marina, and, turning upon the Cholulans suddenly, the Spaniards put a great number of them to the sword. The march was continued, and, without armed resistance on the part of the Mexicans, the invaders entered Tenochtitlan, the present City of Mexico, Tuesday, November 8, 1519.

The Aztec chief, Moctezuma, came out to meet Cortez; and this meeting took place, according to tradition, in front of the spot where now stands the Hospital de Jesús. The tradition adds that in founding the hospital Cortez selected this site because of its association with his entry into the city. The aggressive acts of the Spaniards, their insults to the persons and religion of the Mexicans, their imprisonment of Moctezuma, their massacre in the name of Christianity, caused a rising against them. They were driven out of the City, over the causeway leading to Tlacópan (Tacuba), on the night of July 1, 1520, with great slaughter; and this night ever since has been called the Dismal Night, "la noche triste." Cortez retreated toward the coast fighting the battle and gaining the victory of Otumba (July 8th), and received the succor and assured friendship of the Tlaxcalans. To this assurance, at this critical moment, his future success was due.

From Tlaxcala, after a period of recuperation —during which period several minor victories had been won, re-enforcements had been received from Cuba, gunpowder had been made from



Salto del Agua.—The end of the old Aqueduct.

sulphur obtained in the crater of Popocatepetl, and small flat-bottomed boats ("bergantines") had been prepared, ready to be put together and launched on Lake Texcoco—Cortez returned to the Valley of Mexico and laid formal siege to the City. This siege began December 31, 1520. Its base was the town of Texcoco. The force with which Cortez operated consisted of 40 cavalrymen, 80 arquebusiers and cross-bowmen, about 450 foot-soldiers armed with sword and lance, and a train of nine small cannon. His native allies have been estimated at 120,900. The immediate successor of Moctezuma, the chief Cuitlahuac, had died of small-pox and had been succeeded by Cuauhtemotzin. The siege continued for more than six months. Numerous attacks were made, and the garrison was depleted still further by starvation. The triumphal entry of the Spaniards was made August 13, 1521. Almost all of the treasure of the City had been thrown into the lake and was permanently lost. Before this fact was determined, Cortez, to his shame, had permitted the heroic Cuauhtemotzin to be put to the torture, in order that the hiding-place of the treasure might be revealed.

Viceregal Period: The Province of New Spain, as it was styled during the Spanish domination, remained a dependency of the Spanish crown for precisely three centuries. During this period it was ruled successively by five Governors (1521-28), two Audiencia (1528-35) and sixty-two Viceroys (1535-1821). The Governors, of which Cortez was the first, were merely military expedients whose duties were less civil than military. The first Audiencia, composed of three members, was so disturbed by the intrigues of these three to secure the supreme power that, notwithstanding the more harmonious working of the second Audiencia, composed of five members, the method of governing by a viceroy was adopted. Among the many men in the long line

of the viceregal succession whose acts for good or evil have made their names especially conspicuous in Mexican history are the following:

Antonio de Mendoza, first Viceroy (1535-50). He was distinguished for his humane efforts to mitigate the hardships of the enslaved Indians. He caused a printing press to be brought from Spain and to be set up in Mexico by Juan Pablos —whence issued (1535) the first book printed in America: "Escala Espiritual de San Juan Clímaco," the third translation into Spanish of the Latin translation from the original Greek. He aided Fray Pedro de Gante in founding institutions. He pushed discoveries and conquest of new territory northward—in which territory, under his orders, the cities of Morelia and Guadalajara were founded. In this reign the missionary Bartolomé de las Casas arrived in Mexico; the mines of Zacatecas and Guanajuato first were worked, and money first issued from the Mexican mint.

Luis de Velasco, second viceroy (1550-64). He emancipated 150,000 Indians held as slaves by the Spaniards. When the argument was urged against this act that it would destroy the mining industry of the Province, the Viceroy replied: "The liberty of the Indians is of more importance than the mines of the whole world"—a noble sentiment that in a very little while was forgotten, for the enslavement of the Indians, in one form or another, was continued until almost the present day. He founded (1553) the University; he cleared the roads of the country of robbers; he founded (1553) the Hospital Real; he founded the northern outposts of Chametla and San Miguel (1561), and Durango (1563); he distributed royal lands among the Indians. In his time the mines of Fresnillo and Sombrerete were discovered, and in Pachuca, the "patio," or amalgamating process for the reduction of silver ores was invented by Bartolomé de Medina. In

1552, in consequence of the first inundation of the City of Mexico, he caused the dike of San Lázaro to be built. He died in the City of Mexico, July 31, 1564, greatly lamented and beloved.

Martín Enríquez de Almanza, fourth Viceroy (1568–80). He conducted successful campaigns against the savage Indians of the north; he manifested great humanity toward the Indians during the terrible plague of the matlalzahuatl. In his reign the Inquisition was introduced; the Company of Jesus was established in the Province; the first stone of the existing Cathedral in the City of Mexico was laid, and many charitable and religious institutions were founded. Just before his appointment as Viceroy he drove the English from the island of Sacrificios (off Vera Cruz), November 5, 1568.

Alonso Manrique de Zúñiga, Marqués de Villa Manrique, seventh Viceroy (1585–90). In his reign the commerce between Mexico and the East was greatly extended. In the year 1586 the English corsair (as he is politely, and perhaps not improperly, termed by Mexican historians) Cavendish, captured, off Acapulco, the galleon coming from the Philippines; and in 1587 "another English corsair, Señor Francis Drake," captured off the California coast the galleon Santa Ana, laden with an enormously rich cargo of goods from China and Japan.

Luis de Velasco, eighth Viceroy (1590–95) son of the former Viceroy of the same name. He established manufactories of woollen cloth; he began the conquest of New Mexico; he made a favorable peace with the Chichimec Indians; he framed wise and just laws for the protection of the Indians generally; he aided in the establishment of Franciscan missions in the north; he laid out the Alameda (the eastern half of the present Alameda) in the City of Mexico. Having served as Viceroy of Peru, he was a second time (1607-11) Viceroy of Mexico. He presided (Dec-

ember 28, 1608) at the formal beginning of the great drainage cut, the "tajo de nochistongo;" he sent an embassy to Japan; and in all his acts showed himself to be a wise and benevolent ruler.

Gaspar de Zúñiga y Acevedo, Conde de Monterey, ninth Viceroy (1595-1603. He despatched an expedition to California for the extension and pacification of the Spanish dominion thereabouts, when was founded the California town of Mon terey; caused to be founded (1600) the city of Monterey in Nuevo Leon; removed the site of the city of Vera Cruz to the spot where the city now stands.

Diego Carrillo Mendoza, Marqués de Gelves, fourteenth Viceroy (1621-24). This nobleman was of a highly irascible nature, as was also the Archbishop, his contemporary, Juan Pérez de la Lerma. By the Viceroy's orders, a robber who had sought sanctuary in the church of Santo Domingo, was arrested in that holy place. A most violent dispute between the two great dignitaries of Church and State arose in consequence of this act of sacrilege, the end of which was that the Viceroy decreed the banishment of the Archbishop, and the Archbishop retaliated by excommunicating the Viceroy. In point of fact both were worsted in this encounter, for the Viceroy—after himself taking sanctuary in the church of San Francisco—betook himself to Spain; and shortly thereafter the Archbishop also was recalled to the mother country. However, the Viceroy was successful for the time being in clearing the highways of Mexico of robbers.

Francisco Fernández de la Cueva, Duque de Alburquerque, twenty-second Viceroy (1653-60). In the last year of his reign he founded a colony of one hundred families in New Mexico, giving to the city thus formed his titular name—now corrupted into Albuquerque.

Fray Payo de Rivera Enríquez, Archbishop of Mexico, twenty-seventh Viceroy (1673-80). No striking events marked the reign of this good man, but in a great variety of ways the Province was the better for his wise and just government. Notably, he caused many important works of public utility—as the stone causeway leading to Guadalupe and the aqueduct that provided that town with water—to be constructed. His resignation of his two-fold office of Viceroy and Archbishop was regarded in the Province, and with reason, as a public calamity.

Melchor Portocarrero Lazo de la Vega, Conde de la Monclova, twenty-ninth Viceroy (1686-88). He began the colonization of Coahuila, and the town founded there was named Monclova in his honor. He built at his private charge the aqueduct that brought the water from Chapultepec to the City of Mexico.

Gaspar de la Cerda Sandoval Silva y Mendoza, Conde de Galve, thirtieth Viceroy (1688-96). He accomplished the conquest of Texas in 1691, and in 1692 caused the city of Pensacola to be founded; completed (1692) the conquest of New Mexico; put down the mutiny (see Plaza Mayor) of 1692, and in 1695 sent a Mexican contingent to operate with the English against the French in the attack upon the island of Hispaniola, an expedition that was brilliantly successful.

José Sarmiento Valladares, Conde de Moctezuma, thirty-second Viceroy (1696–1701). The titular name of this nobleman was derived from his wife, María Andrea Moctezuma, third Countess of Moctezuma, fourth in descent from the second Mexican ruler of this name, through his son Don Pedro Johualicahuatzin Moctezuma. This Viceroy's reign was uneventful, but in his time (with the death of Charles II, November 1, 1700, and the accession of Philip V) Spain and its dependencies passed from the House of Austria to the House of Bourbon. Notwithstanding

the conflicts to which this transfer of the crown gave rise in Europe, the fidelity of Mexico remained unshaken. It is affirmed [though on no very high authority] that Philip Veven contemplated taking refuge among his loyal subjects in Mexico, and so relieving himself of the disturbances that beset him in Europe.

Juan de Acuña, Marqués de Casafuerte, thirty-seventh Viceroy [1722-34]. He was noted for his liberal and enlightened administration of the affairs of the Province. During his reign the first issue of the "Gaceta de México," a small single sheet, was published in 1722; a publication that was continued regularly, after January, 1728, by Juan Francisco Sahagun de Arévalo. The "Gaceta" was continued until the year 1807, and to the student of Spanish-American history the files of this newspaper are exceedingly valuable.

Pedro Cabrian y Agustín, Conde de Fuenclara, fortieth Viceroy [1742-46]. During his reign, by a royal order given by Philip V, June 19, 1741, the first effort was made to collect and digest practical statistical information concerning Mexico. The work was conducted by José Antonio Villaseñor y Sánchez, with the official title of Cosmographer of New Spain, and resulted in the publication in the City of Mexico, in 1746, of the curious and valuable "Teatro Americano"; and later [1751] of a map of the Province. In the reign of the Conde de Fuenclara, also, colonization began in the present state of Tamaulipas, then Nueva Santander.

Joaquín de Monserrat, Marqués de Cuillas, forty-fourth Viceroy [1760-66]. He organized for the first time a regular army in Mexico, a force that in later times was raised to a considerable size and to a high state of efficiency. By his orders the houses in the City of Mexico were numbered.

Carlos Francisco de Croix, Marqués de Croix,

forty-fifth Viceroy [1766-71]. He greatly improved the City of Mexico; doubled the size of the Alameda [see Alameda]; manifested great firmness in carrying out the royal order [June 25, 1767] by which the Jesuits were expelled from Mexico, and in every way manifested marked ability as a ruler. In his time the fourth General Council was held [January 15, 1771] presided over by Archbishop Lorenzana. In his time, too, the salary of the Mexican Viceroys was raised from $40,000 to $70,000 a year.

Antonio Maria de Bucareli y Ursúa, forty-sixth Viceroy (1771–79). He notably exerted himself to develop the natural resources and to increase, by urging the removal of various restrictive regulations and imposts, the foreign commerce of the Province, with the result that product and trade of Mexico reached an unexampled prosperity. The fleet that sailed for Spain in 1770 carried a freight valued at upward of thirty millions of dollars; and a freight of about the same value was sent in the fleet of the following year. During his reign there was coined in the Mexican mint no less a sum than $127,396,000. He fostered also the military strength of the country; actively aided the construction of works of public utility—completing at his own cost the Chapultepec aqueduct—and of public charity; and in all his acts manifested so liberal a spirit and judgment so excellent that a Mexican historian very justly sums his reign in the sentence: "The period of his government was a period of uninterrupted felicity for New Spain." He died in office, April 9, 1779, and was buried with all possible honors in the church of Guadalupe—where, in the west aisle, a bronze slab in the floor still marks his tomb. Had the Viceroys of New Spain generally resembled Bucareli it is safe to say that Mexico would have been a Spanish province to this day.

Juan Vicente de Güemes Pacheco de Padilla, Conde de Revillagigedo, fifty-second Viceroy

(1789–94). This very eccentric and very positive nobleman was a most famous reformer and corrector of abuses, as well as a notable instigator of practical improvements of all sorts. He cleaned, paved and lighted the principal streets of the City of Mexico, and organized an efficient police force; he built roads; he caused to be shot or hung great numbers of highwaymen; he established weekly posts between the Capital and the several Intendencies; he remodelled the military organization; he placed a locked box, having a slit in its lid, in a public place for the receipt of petitions and communications from those who were not in a position easily to gain audience of his person; he despatched expeditions for the exploration of the Californias that went as far north as Behring's Straits, and communicated to the Spanish Cortez, as the result of these expeditions, an admirable and truly prophetic memoir upon this region. In his desire to assure himself personally that all was going properly in his capital city, he was in the habit of making rounds through the streets at night; and whatever he found wrong it was his custom to have righted instantly. If the case was one that belonged directly within the province of some particular city official, it was his custom to send to that official the stirring message: "I await you here!"—and this regardless of the time of night. On one occasion he chanced to strike his foot against a stone unevenly laid in the pavement. Instantly the contractor who had done the work was called from his bed, and, with benign politeness, was told by the Viceroy of the accident that had befallen him and bidden to mend the pavement before morning. On another occasion, early one evening, he entered a street that ended suddenly against a huddle of squalid dwellings. The Conde sent for the "corregidor" and ordered him to clear the hovels away and open a fair, wide street to the barrier of the City, and to have

it finished so that he, the Viceroy, might drive through it on his way to mass on the following morning. It was finished; and the Calle Revillagigedo, running south from near the west end of the Alameda to the Plazuela de la Candelaria, remains to this day a monument to the Conde de Revillagigedo's peremptory method of effecting reforms. Despite his peculiarities, possibly because of them, this Viceroy rendered substantial services to the country that he governed in so odd a way.

Miguel de la Grua Talamanca, Marques de Branciforte, fifty-third Viceroy (1794–98). This Italian adventurer obtained his appointment through the influence of Godoy, the favorite of Charles IV, or rather, of that monarch's queen. Fortunately, Branciforte had no opportunity to injure the Province seriously, but by his petty meanness and many acts of injustice he made himself cordially hated. The one important event of his reign, with which he himself had no connection, was the cession (1795) to France of all that portion of Florida lying west of the Perdido River.

Revolutionary Period. During the Viceregal period the policy of Spain toward Mexico was harsh and restrictive in the highest degree. The country was shut tightly against commerce with every nation save the Spanish, and even this commerce was trammelled by arbitrary and rasping regulations. Enormous taxes were levied upon the colonial products. The laws governing the colony were involved, contradictory, arbitrary; and in the making of them the colonists had no share. The colonists, for their part, treated the natives with extreme cruelty. The Indians were made slaves, and in every way were oppressed. The Spanish Government, it is true, forbade this slavery, but the enormous revenues extorted by the Crown furnished at least a pretext for the employment of slave labor. Added

to these dangerous elements in the constitution of the colony was a false and offensive social organization. The only recognized society was that of the pure-blooded Spaniards. The creole element and the half-castes were treated with indignity and regarded with contempt. It is remarkable, not that revolution came in a colony thus constituted, but that its coming was so long delayed. Curiously enough, the first actual movement toward independence was made by the Viceroy, the official deputy of the Spanish Crown. With the abdication of Charles IV in favor of Ferdinand VII, and with the luring of Ferdinand VII to Bayonne, and his enforced abdication there of his throne, Spain, for the time being, had no ruler at all. It was some little time before the authority of Joseph Bonaparte was recognized. In this period "juntas" were formed in many parts of Spain that professed to represent the government of Ferdinand; and each of these sent official notice of their authority to Mexico—coupled, of course, with a demand for tribute.

José de Iturrigaray, fifty-sixth Viceroy (1803-1808) was a man of public spirit and an excellent ruler. Many notable public works—among them the national bridge on the road from Vera Cruz to the Capital—remain as monuments to his zeal for the public good. He fostered commerce; he stimulated home industry. When this perplexing condition of affairs arose in Spain, he rightly believed that Mexico should rule herself. To this end he set about convening an assemblage of notables that should invest him with full ruling power until, at least, a Spanish king once more should be upon the Spanish throne. The creoles and half-castes heartily favored this project; but the Spaniards in the colony rose against it in revolt, seized the person of the Viceroy, and, after imprisoning him in the fortress of San Juan de Ulúa, sent him back to Spain. In the place of the

ejected Viceroy, the Marshall Pedro de Garibay, an aged Spanish soldier, was made Viceroy by the Spanish party. He reigned only for a few months, and was succeeded—by order of the Junta Central Española—by the then Archbishop of Mexico, Francisco Javier de Lizana. The one notable act of Garibay's administration was the execution, in the Archiepiscopal palace, of the Licenciado Verdad, who had been most prominently associated with the movement to make Mexico free. Verdad is conceded by all Mexican historians the honorable precedence of first martyr to the cause of Mexican independence.

From this time onward the national party of Mexico steadily increased in size and influence, and the strong determination to make Mexico independent never was lost sight of. In Michoacan a conspiracy against the Viceregal authority was discovered in 1809, and was crushed promptly. In the year following the decisive step was taken that eventually separated Mexico from Spain. A conspiracy had been for some time in progress against the Spanish power, if it could be called Spanish power when Spain was ruled by France, in which conspiracy the leader was the patriot priest, Miguel Hidalgo y Costilla, curate of the town of Dolores, in the state of Guanajuato. Actively associated with him were Allende, Aldama and other officers of the garrison of San Miguel; and with him also were certain patriots—including Doña Josefa Ortiz, wife of Miguel Domínguez, "corregidor" of Querétaro—who, under cover of holding the meetings of a literary society, fomented in Querétaro the patriotic cause. This conspiracy being discovered prematurely, the conspirators were forced to act before their plans had been fully matured. Aldama and others coming to Hidalgo's house at two o'clock on the morning of Sunday, September 16, 1810, awoke him from sleep and told him that their purpose had been betrayed. The cu-

rate decided that they must strike their blow at once. At the early mass he announced to all the people assembled in the church that the time for Mexico to be free of European rule, which no longer was Spanish but French, had come. They responded eagerly to his cry for help, the "grito de Dolores," and that morning he set out with Allende and the other officers, at the head of an insurgent mob of 300 men, armed with clubs and knives for the conquest of Guanajuato. As this "army" passed the Sanctuary of Atotonilco, Hidalgo brought thence a banner upon which was blazoned the Virgin of Guadalupe, thus making the image of the Patroness of Mexico the standard of the cause of Independence. At San Miguel the regiment to which Captain Allende was attached declared for independence; and as the force advanced it received great additions of country folk imperfectly armed. With a very large body of men Hidalgo reached Guanajuato, and after some desperate fighting, including the storming of the Alhóndiga de Granaditas, captured the town. Thence he marched to Valladolid (Morelia), which city declared for independence at once. Here his force was augmented by a considerable body of soldiery. Thence he marched toward Mexico, gaining constantly new adherents; and fought at Las Cruces (October 30, 1810) his first engagement with the royal forces in the field. He gained a decisive victory. Had he moved immediately upon Mexico after winning this battle, it is probable that the City would have fallen into his hands, and that the cause of Independence would have triumphed then and there. Unfortunately, he decided to retreat toward the interior. In the course of this retreat he again encountered the royal troops (near Aculco, November 7th) and was defeated. However, he successfully concentrated his forces at Guadalajara and organized a Government there. While he was thus engaged the Spanish forces were de-

spatched against him. A pitched battle was fought January 16, 1811, at the bridge of Calderon, that resulted in the defeat of the revolutionists. The patriot forces were dispersed. Hidalgo and his associates held together and went northward with the intention of seeking aid from the United States. They were betrayed into the hands of the Spaniards in the town of Acatita de Bajan (May 21, 1811), and were removed thence to Chihuahua. They were executed in Chihuahua: Allende, Aldama and Jimenez, June 26; Hidalgo, July 31, 1811.

So far from checking, the deaths of these patriots stimulated, the cause of Independence. The more notable of its leaders were: the priest Morelos, a native of Valladolid (which town is now named Morelia in his honor); Matamoros, Galeana, the Bravos, Martínez, Mier y Terán, and Felix Hernández, called Guadalupe Victoria. The more notable events of the war that ensued were: the heroic defence and brilliant evacuation (May 2, 1812) of Cuautla by Morelos; the convention of the first Mexican Congress (September 14, 1813, at Chilpancingo); the formal declaration of Mexican Independence (November 6, 1813); the rout of Morelos before Valladolid (December 23, 1813) by the royalist forces commanded by Yturbide and Llano; the capture and execution of Matamoros in Valladolid (February, 3, 1814) by Yturbide; the proclamation of Apatzingan (October 22, 1814) of the first Mexican constitution, and the execution (December 22, 1815) of Morelos (see Inquisition). With the death of Morelos the patriot cause languished, save that it was maintained at various points by a desultory resistance of the royal forces, and by the splendid and spirited resistence of Vicente Guerrero in the mountains of the South.

In the year 1820, the Viceroy Apodaca made

Yturbide * commander of the District of the South. He fought a few engagements with the insurgents, but presently entered into a correspondence with Guerrero that led to a personal conference at Acatempa (January 10, 1821), and the decision that they would unite in proclaiming the independence of Mexico. In conformity with this determination, Yturbide published (February 24) the famous plan of Iguala. The essential articles of this plan were: the conservation of the Roman Catholic Church, to the exclusion of all other forms of religious belief; the absolute independence of Mexico as a moderate monarchy, with either Ferdinand VII or some other member of the reigning house of Spain upon the throne; the amicable union of Spaniards and Mexicans. These three clauses were styled "the three guarantees." The colors of the Mexican flag, adopted a little later, represented these three articles of the national faith: white, religious purity; green, union of Spaniards and Mexicans; red, independence. Yturbide's army, converted by his suasion to the support of these principles, was known as the army of the Three Guarantees.

Yturbide's action, combined with his subsequent able direction of military affairs, gained at last Mexico's independence. In rapid succession he captured the cities of Valladolid, Querétaro and Puebla, entering this last city in triumph August 2, 1821. Then he laid siege to the City of Mexico. At this juncture arrived

* Agustin de Yturbide was born in Valladolid, now Morelia, September 27, 1783. He entered the colonial army before he was sixteen years old; and, as a loyal soldier, he fought with energy and skill against the insurgents. The re-establishment in Spain (1820) of the Liberal constitution of 1812 caused a complete change in his political opinions; a change that was intensified, according to Bustamante, by reading the very remarkable "Historia de la revolución de Anáhuac," written by Dr. Mier, and published in London about 1810. Yturbide, however, had no desire to see a republic established in Mexico. What he sought to accomplish was the erection of a Mexican monarchy, ruled by an imported Spanish king. These were his secret convictions and desires when the Viceroy placed him in high military command.

from Spain, to replace Apodaca, the sixty-second and last Viceroy, Juan O'Donojú. Being cut off from the Capital, he took the oath of office at Vera Cruz, August 3d, and at once sought a personal interview with Iturbide at Córdoba. This meeting took place August 23d and 24th, and resulted in the agreement known as the Treaty of Córdoba, that embodied, with some slight modifications, the Plan of Iguala. The only important concession was that O'Donojú should be a member of the provisional Committee of Regency that was to govern Mexico until a king could be found to accept the Mexican crown. Yturbide made his triumphal entry into the City of Mexico, September 27, 1821, on which day formally ended the Spanish power in Mexico. The nation thus created, so far as territorial extent was concerned, was one of the greatest in the world. Its possessions comprehended, in addition to the present Republic of Mexico, the State (now Republic) of Guatemala * on the south, and on the north all the region between the Red and Arkansas Rivers and the Pacific, extending as far north as the present northern boundary of the United States.

Independent Mexico: On the 24th of February, 1822, the "first Congress of the Mexican Nation", provision for the election of which had been made by the Committee of Regency, was convened with great solemnity. This assemblage declared that the Mexican nation accepted as its basis the Plan of Iguala and the Treaty of Córdoba. Between the Congress and the Regency difficulties almost immediately arose. Two important parties formed themselves. One of these, composed of the army, the clergy and a few Spaniards, desired to place Yturbide upon the throne.

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* This possession came after independence was secured, and speedily departed. Guatemala voluntarily united with Mexico February 21, 1822. It seceded from Mexico July 1, 1823. It never was a part of the Viceroyalty of New Spain.

The other party, composed of the old Independents and the mass of Spaniards—united only in their hatred of Yturbide—desired to have executed exactly the Plan of Iguala by placing on the throne a Spanish prince. In the midst of these strivings of rival factions came the news from Spain that the Cortes [February 13, 1852] had annulled the Treaty of Córdoba. Taking advantage of this situation, Yturbide permitted a demonstration to be made by the army against the Congress; and under duress the Congress elected him [May 19, 1822] Emperor by a vote of 67 to 15. On the 21st of the ensuing July, Yturbide and his wife were anointed and crowned with great solemnity in the Cathedral of Mexico. His official title was Agustin I, Emperor of Mexico. Almost his first act was to dissolve the existing Congress; imprison its more dangerous members, and replace this body by a "junta" composed of two deputies from each province, of his own selection. His empire speedily collapsed. In Vera Cruz, December 6, 1822, a Republic was proclaimed by General Antonio Lopez de Santa Ana. This was more specifically formulated in the Plan of Casa Mata, that everywhere met with approval. In a month's time Yturbide found his empire reduced to the City of Mexico. In this strait he proclaimed the reestablishment of the Congress that he had dissolved; and to this body [March 4, 1823] he tendered his resignation. Congress took the position that this resignation could not be accepted, because the election of Yturbide as emperor, being effected under duress, had not been valid. He was declared banished from the country; and was granted at the same time a life annuity of $25,000 in recognition of his eminent services to the nation. A few months later he wrote from London to the Mexican government, warning it of the machinations of the Holy Alliance to restore the Spanish rule in Mexico, and offering his

services to his country should such an attempt be made. The Congress replied to this letter by a decree [April 28] declaring that should Yturbide return to Mexico he would be regarded as a traitor and put to death. In ignorance that this decree had been issued he did return to Mexico. He landed in disguise at Soto la Marina, July 14, 1824. He was recognized, arrested, carried to Padilla, brought before the legislature of Tamaulipas, there in session, and by that body was condemned to death. He was shot July 19, 1824. His last words were: "Mexicans! In the very act of my death I recommend to you love of our country and the observance of our holy religion: thus shall we be led to glory. I die for having come to help you. I die gladly, because I die among you. I die with honor, not as a traitor. I do not leave the stain of treason to my sons. I am not a traitor, no!"

The second Mexican Congress assembled November 7, 1823. It gave itself at once to the making of a Republican constitution. This instrument was patterned closely upon the Constitution of the United States. It proclaimed the creation of the United States of Mexico; declared the government to be republican, federal, and democratic; gave to the several states of which it was composed the right of independent government in internal affairs [without prejudice to the rights of the Federal Government]; created a National Congress composed of a Senate and Chamber of Deputies; vested the executive power in a President, and the judicial power in a Supreme and Circuit Courts. This Constitution was proclaimed October 10th, when the first President of Mexico, the patriot General Guadalupe Victoria, took the oath of office. Congress was dissolved December 24, 1824; and the first Constitutional Congress was convened January 1, 1825. In the year 1825, the fortress of San Juan de Ulúa, until then held by the last of

the Spanish forces, was evacuated; and the Republic of Mexico received the formal recognition of England and the United States.

With the consummation of Independence the formation of two great political parties [including many minor divisions] began. These were the Centralists or Conservatives, and the Federalists or Liberals. The differences of these two parties have been the cause of all important political disturbances in Mexico until the present day. From 1828 until 1846 elections were disregarded, and these parties succeeded each other in power by force of arms. The second election for president, in October, 1828, resulted in the election of General Gomez Pedraza (Conservative). Against this election General Santa Ana pronounced (November 11, 1828), thus setting the fatal example of disregarding the laws in the most important act that the people of a republic are called upon to perform. Santa Ana's record is so bad that there is no reason for supposing that his "pronunciamiento" was dictated by other than selfish motives; but he shrewdly counted upon the zealous but short-sighted co-operation of patriotic Republicans, who believed that they saw in the election of the Conservative candidate a decided step toward the undoing of much, or all, that had been accomplished toward the establishment of popular government. The result of his act was a revolution that placed the defeated (Liberal) candidate, General Vicente Guerrero, in power. A further effect of this movement was the decree of Congress (March 20, 1829) by which all Spaniards were banished from Mexico. The banishment of the Spaniards caused an acceleration of the preparations that Spain had been making in a leisurely fashion for the re-conquest of the country. A Spanish force, fitted out in Cuba, landed at Tampico in July, 1829. This invasion aroused a vigorous spirit of patriotism all over the coun-

try. General Santa Ana, without orders fitted out a force in Vera Cruz and went against the invaders; and, before Tampico, effected a junction with the force sent by the Central Government under General Mier y Terán. A vigorous action began on September 9th, and on the 11th the Spanish commander capitulated—surrendering his arms. ammunition, and colors, and agreeing to take back at once to Cuba his disarmed soldiers. This was the end of the Spanish attempt at re-conquest. Spain formally recognized the Republic in a treaty concluded in Madrid, December 28, 1836.

In this place it is impossible, and useless, to follow the series of revolutions by which Mexico for many years was kept in ferment. It is expedient to note, however, certain events which were important in themselves and which show the tendency of the times. The ultra-Liberal congress that began its sessions in March, 1833, proclaimed (June 28th) the first law aimed directly at the power of the Church—the direct result of a "pronunciamiento" in Morelia (May 31st) in favor of clerical rights. This law (called "del caso"] withdrew the right of enforcing payments of tithes by an appeal to civil tribunals, and the right of maintaining in civil tribunals the binding force of monastic vows; declared the religious of both sexes free to abandon their convents; excluded the clergy from teaching in educational institutions supported by national funds. This law was annulled by Santa Ana within a year.

The War with United States: In 1835 the rebellion of Texas, under the leadership of Houston, occurred. This rebellion was more American than Mexican. A large portion of the population of Texas had migrated from the United States, and this was the element that took the lead in the revolt against Mexican rule —a revolt precipitated by many arbitrary acts

on the part of the Mexican Government. A crisis was reached in 1835, when the Federal Government abrogated the state constitution. The excesses of Santa Ana's army, sent to enforce obedience—notably the massacre of the Alamo and the affair of Goliad—aroused thoroughly the Anglo-Saxon fighting spirit, and made peace impossible. The Republic of Texas maintained its separate existence until 1844. It was recognized by the United States, France, England, and Belgium. During the Administrations of both Jackson and Van Buren, earnest but ineffectual efforts were made by the Texans to have their republic admitted as a state into the American Union. President Tyler, made of baser stuff, concluded a treaty (April 12, 1844) with Texan representatives, by which Texas was admitted into the American Union. This treaty was ratified by the American Congress in March, 1845. It was characterized by General Almonte, the then Mexican Minister at Washington, as an act of aggression, "the most unjust which can be found in the annals of modern history." Bearing in mind the fact that Texas was an independent power, and was recognized as such by the Mexican Government, and consequently had a perfect right to annex itself to the United States, this sweeping condemnation obviously is not borne out by the facts. But every fair-minded American will concede that our national action at this juncture, while it may have been justified by selfish expedience, was not justified by the laws of honor and international good faith.

The war that followed had no formal beginning. Each country massed troops upon the frontier, and a general conflict was precipitated (April 24th, 1846) by a Mexican ambuscade, on the Texas side of the Rio Grande, by which was routed a reconnoitring party of dragoons commanded by Captain Thornton. In this skirmish

sixteen Americans were killed and wounded, and the remainder of the force was captured. After the affairs of Palo Alto (May 8th) and Resaca de la Palma (May 9th), both in Texas, and both defeats for the Mexicans, General Taylor crossed his forces to Mexico (May 18th) and occupied Matamoros. In the meantime [May 13, 1846] the American Congress had appropriated $10,000,000 for the prosecution of the war, and 50,000 volunteers were ordered to be raised. The facts should be noted here that [1] the revolt of Texas probably would not have occurred had Mexico been governed in an orderly manner in conformity with its constitutional law; and (2) that a peaceful settlement of the Texas difficulty unquestionably would have been reached had there been a stable government in Mexico to treat with the Government of the United States. In point of fact, Mr. Slidell, the special envoy sent to Mexico by the United States Government, agreeable to an intimation on the part of the President, Herrera, that a special envoy would be received, was refused an audience by General Paredes, who had usurped the presidential office (December 30, 1845) while the envoy was on his way to Mexico; and (3) had the Mexicans held together as a nation and united in fighting the Americans, instead of weakening their forces by fighting also among themselves, while the result of the war would have been the same, it would not have been, as it was, almost a walk-over for the invading army. All through this wretched business the United States had a colorable excuse for each of its several offensive acts; but its moral right to attack a nation infinitely weaker than itself, to conquer that nation and to strip it of more than half of its territory, never was justified and never will be.

The events of the war may be summarized in a few words. Taylor advanced from the east; captured Monterey [September 26th, 1846, and

remained victor at Buenavista, or Angostura, February 23, 1847. Doniphan advanced through New Mexico [followed by Price, who had some sharp fighting with the Pueblo Indians] and, after the battle of Sacramento, February 28, 1847, occupied Chihuahua. Early in March, 1846, Captain Fremont, acting under orders from the Secretary of War, incited a revolt in California against Mexican rule. Commodore Sloat occupied Monterey [California] July 7th; Commander Montgomery occupied San Francisco July 8th; and Commodore Stockton, in a proclamation of August 17, 1846, took formal possession of California. The conquest was completed by Stockton and Kearney. The main invasion of Mexico was in the south, and was aimed directly against the Capital. Scott landed at Vera Cruz, March 9, 1847; forced the capitulation of the city after a five days' bombardment, March 27th; outflanked and defeated Santa Ana at Cerro Gordo, April 18th; occupied Puebla, without opposition, May 25th; entered the Valley of Mexico, August 9th; defeatedthe Mexicans at Padierna, August 20th; and made a brilliant strategic advance across the Pedregal that cut the Mexican centre and rendered possible the victory of Churubusco on the same day; carried [after an interval of truce] the positions of the Casa Mata and Molino del Rey, September 8th; stormed and carried the castle of Chapultepec, September 12th and 13th; took possession of the "garitas" of Belem and San Cosme on the afternoon of September 13th; completed the conquest and took possession of the City of Mexico, September 15, 1847. Peace was made by the Treaty of Guadalupe Hidalgo, concluded February 2, 1848, by which Mexico ceded to the United States all of the territory held or claimed north and northeast of the present boundary, and received in return from the United States the sum of fifteen millions of dollars.

The treaty provided also for the payment by the United States of about three and a quarter millions of dollars of claims of American citizens against Mexico. For a treaty dictated by a conquering army, in the captured Capital of the nation treated with, this instrument stands unparalleled in history.

A period of peace and comparative prosperity succeeded the war. In 1851, for the first time in the history of the Republic, the constitutionally elected President, Mariano Arista, was suffered to take his seat. He did not, however, complete his term of office. Confronted by a revolution, he resigned the presidency at the end of two years. For rather more than two years ensuing [1853-55] Santa Ana was Dictator. Under the Plan of Ayutla, Comonfort became President, December 12, 1855. He repressed vigorously both the army and the Church, enforcing his decrees with the portion of the army that remained loyal to his government. His most important measure for circumscribing the authority of the Church was the decree of "desamortización" [June 15, 1856], ordering the sale at its assessed value of all landed estate held by the Church; the Church to receive the money proceeds of such sale, while the lands, passing into private hands, and freed of mortmain, would become part of the mobile and available wealth of the country at large. Another vigorous blow (September 16, 1856) in the same direction was his suppression, upon the charge of a conspiracy fomented by the monks against the Government, of the monastery of San Francisco (which see). A Congress, meanwhile, was in session, having in charge the framing of a new Constitution for the Republic. This instrument (see Constitution) was adopted February 5, 1857. Comonfort, subscribing to it, remained in office pending the election of a President under its provisions. He was himself

elected, and (December 1, 1857) took the oath of office. Ten days later Comonfort overthrew the Constitution that he had just given his oath to support. His explanation of this act was that he considered the operation of the Constitution impracticable. He dissolved the Congress (December 11th) and threw his legal successor, Benito Juárez, Chief Justice of the Supreme Court, into prison. His effort at revolution being vigorously opposed, its result was his own downfall. He vainly tried to undo what he had done; and, failing, left the country, February 7, 1858. [It is only just to Comonfort to add that he returned to Mexico at the time of the French Intervention and fought gallantly with his countrymen against the French. By his flight Juárez became Constitutional President [January, 1858] and at once departed for Guadalajara, where he organized his government. Thence he passed to the Pacific seaboard, and, by way of the United States, came to Vera Cruz. Here he maintained his government for three years. During this period a government existed also in the City of Mexico. Immediately upon the flight of Comonfort, the reactionary party proclaimed Félix Zuloaga, President; and he and his four successors were at the head of affairs in the Capital during the War of the Reform. This war was the final clinching of the two parties which had been fighting each other since the year 1810. It was the culmination of the struggle between the conservative-clerical party and the party of liberalism and progress. It was not confined to any one part of the country; the fighting was everywhere. It was the cruellest, bitterest war that Mexico has ever known. In the very thick of it, and at a time, too, when the prospect of victory seemed most doubtful, Juárez proclaimed (July 12, 1859) the famous Laws of the Reform, by which, by nationalizing church property, the very heart of the matter was

reached and the substantial cause of the half-century of civil war was removed at a blow. The City of Mexico was captured six months later by the Liberals, and Juárez entered his Capital January 11, 1861. From this center the Laws of the Reform at once were made operative, and the Liberal program as a whole was put into effect throughout the region occupied by the Liberal forces. Although at this moment the position of the Liberals was far stronger than it had been at any time since the conflict began, it still was far from being assured. The fighting still was in progress in nearly all parts of the country, and presently an act of very doubtful statesmanship on the part of the legislative department of the Government opened the way to a new and great calamity.

The French Intervention: * On July 17, 1861, the Congress passed a law suspending payment on the foreign debts of the Republic. This law gave a substantial pretext for the intervention of three European nations in Mexican affairs—while the War of the Rebellion, just then beginning in the United States, made futile an appeal to the one power strong enough to give Mexico efficient aid in such an emergency. The intervention had been strongly urged, especially at the court of France, by the accredited envoys of

* The first intervention of France in Mexican affairs was in the midst of the anarchical period that followed the achievement of Independence. During the Presidency of Bustamante, a claim of $600,000 was preferred by France for damages suffered by French citizens during the civil wars. The validity of this claim may be judged from one of its items: $60,000 demanded by a French pastry-cook to indemnify him for pies stolen from him and eaten by revolutionists! From this item the claim received the derisive name of the "reclamación de los pasteles"—the claim of the pies. As a whole it was denied by the Mexican Government in specific terms, in answer to the French ultimatum of March 21, 1838. A French squadron, commanded by the Prince de Joinville, arrived at VeraCruz October 27th following; captured the fort of San Juan de Ulúa November 27th; and occupied VeraCruz December 5th. The French were attacked and driven back to their ships the same day by General Santa Ana, who in this engagement lost his leg. A treaty finally was concluded (March, 1839) in accordance with which Mexico paid the claim of $600,000 in full. In 1854, the port of Guaymas was held for a short time by a party of French filibusters.

the reactionary government that had been the "de facto" government of Mexico for the period of the War of the Reform. It was realized by Napoleon III, and was formulated in the Treaty of London (October 31, 1861), by which France, England, and Spain bound themselves to occupy jointly the coast fortresses of Mexico, and without modifying the territory of that country, to put its people in a position to establish a government of their own. The allied squadrons of these three powers arrived at Vera Cruz in December, 1861, and January, 1862, bringing also three special commissioners—General Prim, M. de Saligny, and Admiral Wyxe—accredited severally by Spain, France and England, to treat with representatives of the Mexican Government. This recognition of the power of the Government to make treaties, it will be observed, virtually was a recognition of the Government itself—precisely the point denied by the European powers. A proclamation was issued by the commissioners, declaring that their presence in Mexico was for no other purpose than that of settling vexed questions of finance. A conference was effected, resulting in the preliminary Treaty of La Soledad (signed February 19, 1862), concluded between General Prim and the Mexican representative, Señor Doblado. This treaty stipulated that satisfaction would be given to the claimants by the Mexican Government and that, temporarily, the Spanish troops might be advanced to Orizaba, and the French troops to Tehuacan. Practically no troops were sent by England. One thousand marines accompanied the English commissioner, but the express statement was made that these were not an aggressive force, but simply a guard of honor. The preliminary treaty further stipulated that the Spanish and French troops should be withdrawn when the preliminary treaty should be confirmed by the English and French com-

missioners. This approval was given (although in the case of France subsequently repudiated.) The Spanish forces, therefore, were withdrawn, and the English and Spanish ships left Mexican waters. The French forces remained; were reinforced (in March), and what practically was an attempt to subjugate a friendly nation, without even the preliminary of a declaration of war, then began.

The only shadow of excuse that the invaders had at this time was the junction with their forces of a portion of the army attached to the reactionary government. With the brilliant repulse at Puebla (May 5, 1862) by General Zaragoza —a repulse of infinite moral value to the constitutional Government—the very slow advance of the French was not materially impeded. Fresh troops came from France, and in January, 1863, the army of invasion, commanded by Marshal Forey, numbered 40,000 men. This was exclusive of the considerable Mexican force fighting with the French. Puebla was captured May 17, 1863. This conquest forced Juarez to abandon the Capital, and during the remainder of the war he moved from place to place in the northern portion of the Republic. The French troops occupied the City of Mexico June 9, 1863. An Assembly of notables was called, and by this body (July 10th) a declaration was made to the effect that the Government of Mexico should be an hereditary monarchy under a Catholic Prince; and that the crown should be tendered to Maximilian, Archduke of Austria. This prince was selected because, as a representative of the house ruling in Spain before the accession of the Bourbons, he reunited the Mexico of 1863 with the monarchical Mexico of 1821. Thus, practically after an interval of forty-two years, Yturbide's Plan of Iguala was made effective.

Maximilian accepted the crown subject to the two conditions that (1) he should be elected by a

popular vote in Mexico, and (2) that the Emperor Napoleon should give him armed aid as long as such aid should be required. He arrived in the City of Mexico, June 12, 1864, accompanied by his wife, Carlota, daughter of Leopoldo I, King of the Belgians. They were crowned with great solemnity in the Cathedral, Emperor and Empress of Mexico. The clerical party by which this unfortunate ruler was placed in power was greatly disappointed by his government. He did not abrogate the Laws of the Reform, as he confidently was expected to do; and the result was that the clerical party found the most objectionable features of the constitutional government continued, with the added discomfort that the enforcing power was a foreign prince upheld by a foreign army.

Upon the strength of the assurance that Juarez had abandoned Mexico and had taken himself to the United States, Maximilian was induced, it is believed by Bazaine, to publish a decree (October 3, 1865) declaring all persons found in arms against the imperial government bandits, and ordering that such persons, when captured, should be shot without trial. Under this law the Mexican generals, Arteaga and Salazar, with Villagomez and Felix Diaz, all of whom were in ignorance of its existence, were shot at Uruápam, October 21, 1865. The moral effect of this act was most disastrous to Maximilian's interest. A most vigorous resistance to his authority was aroused throughout the country, and numerous victories were gained by the national forces.

The death-blow to this exotic empire, however, came not from Mexico, but from the United States. November 6, 1865, Secretary Seward forwarded to Paris the despatch in which he informed the French Emperor that the presence of a French army in Mexico was a source of "grave reflection" to the Government of the United States; that the United States could not tolerate

the establishment of an imperial government, based on foreign support, in Mexico; that it declined to recognize in Mexico any government that was not republican. The diplomatic correspondence thus begun was continued for six months. At the end of this period, upon a plain intimation on the part of Secretary Seward of the intended armed intervention of the United States in favor of President Juarez, Napoleon (April 5, 1867) abandoned his position, and ordered the evacuation, in November, 1867, of Mexico by French troops. It is not too much to assert that the benefit conferred by the United States upon Mexico at this time offsets the wrong done Mexico seventeen years before.

In addition to this peremptory and irresistible pressure from without, the collapse of the empire was forced also by the condition of its own internal affairs. Maximilian lacked the force of character that would have enabled him to strike out a strong policy and maintain it. He was possessed by an illusive desire to harmonize the conflicting elements of which the Mexican body politic was composed. He offended the Conservative party that had placed him in power by continuing in effect the Laws of the Reform that had emanated from the Liberals; and the Liberals, so far from being placated by this concession, resented what they deemed his effrontery in enforcing any laws at all in a country that he held by force of foreign arms. He burdened the country with a debt far in excess of its possible paying power; and he wasted much of this money in the foolish and childish pageantry in which his court was engaged. And yet it is impossible for any impartial student of his reign not to feel a profound sorrow for his dismal failure and tragic end; coupled with a not less profound feeling of contemptuous hatred for Bazaine, the immediate cause of all his calamities in Mexico, and of Napoleon III, whose false friendship led him to a

place where he had no right to be, and whose abject cowardice, before the threat of the Government of the United States, surrendered him to absolute failure and death.

The collapse of the empire under pressure of these several causes, foreign and domestic, was rapid. The personal appeal of Carlota to Napoleon for aid was unsuccessful, as was her appeal to the Pope, and the unfortunate Empress went mad. The last of the French troops left Mexico in February, 1867; and Maximilian, after making arrangements to leave the country, unwisely decided to remain. Juarez, meanwhile, had left Paso del Norte—in which town, on the very verge of Mexican territory, he had maintained his rights as Constitutional President of the Republic—and advanced rapidly toward the south. Miramon, sent out with a considerable force to capture Juarez, was defeated by the Liberal troops at San Jacinto (February 1st) and fell back in confusion to Querétaro. Here he was joined by Maximilian. Elsewhere the Liberal army was completely successful. Porfirio Diaz captured Puebla, after a siege of twenty-five days, on the 2d of April; defeated Márquez at San Lorenzo (April 11th) and at once laid siege to the City of Mexico. The siege of Querétaro by Escobedo began early in March and lasted until May 15th, when the city fell. Maximilian was captured on the Cerro de las Campanas; and on this same hill, together with the generals Miramon and Mexía, after formal trial and condemnation, he was shot at seven o'clock on the morning of June 19, 1867. A request of the Government of the United States that the life of Maximilian might be spared received no attention. Nineteen other general officers of the Imperial army, being also condemned to death, were pardoned by President Juarez. The City of Mexico surrendered to Diaz on June 21st; and President Juarez, with the officers of his Gov-

ernment, entered the Capital in triumph July 15, 1867. So far from committing excesses in the conquered city, as had been greatly feared, a train of provisions for gratuitous distribution among the famished populace preceded the army; and when the army did enter, perfect order was the extraordinary moderation that the conquerors manifested toward their late foes.

The Liberal Government made the Constitution of 1857 once more effective throughout Mexico. A new Congress was elected; Juarez was re-elected President (October 12, 1871) and the whole energies of the Government were directed toward repairing the evils and waste of the war. The result of the enlightened policy of internal development that Juarez then adopted is seen to-day in the stable and flourishing condition of the Republic. It was Juarez who devised the system of railway and telegraph lines that, even now, when not wholly completed, knits closely together the several parts of the Republic. That the construction of these railways has been accomplished by Americans, with American money, is another strong reason why Mexico should be grateful to the United States.

Various small disturbances occurred in Mexico during the three years succeeding the fall of the empire. Serious difficulties arose in 1870, incident to the opening of the Presidential campaign. No objection could be urged to the re-election of Juarez by his own party, for he had not in the smallest degree transcended his constitutional powers, nor in the least particular done violence to the principles that the Liberal party professed. The pith of the opposition developed against him was the sound objection entertained by many Liberals to re-electing a man who had already been President either in law or in fact, for upward of ten years. Two other candidates were in nomination, Sebastian Lerdo de Tejada and Porfirio Diaz. However, Jua-

rez was re-elected, and (December 1, 1871) took the oath of office as Constitutional President for the third time. Even before his formal entry upon his third term there was a rising, October 1st, against his authority in the City of Mexico, where Generals Negrete and Chavarria pronounced against him, and held the National Armory (Ciudadela) for some hours against the Government troops. Numerous other small risings occurred throughout the country, and these culminated (November 8th) in the revolt headed by General Diaz at his hacienda of La Noria in Oaxaca. His manifesto, called the Plan of La Noria, proposed the convention of an Assembly of Notables to reorganize the government; and that he, Diaz, should be Commander-in-Chief of the army until such reorganization was effected. The collapse of this movement was caused by the sudden death (July 18, 1872) of President Juarez, and the accession "ad interim" to the Presidency of the then President of the Supreme Court, Lerdo de Tejada. The policy of Juarez was maintained, as was his actual Cabinet, and in due form of law the order for a special election went out. Preceding this, Lerdo issued a proclamation of general amnesty. This moderate course restored peace. Lerdo himself was elected President, and took the oath of office December 1, 1872. During the three ensuing years his administration was prosperous and peaceful. The more important events of this period were the opening of the Mexican Railway between Mexico and Vera Cruz, January 1, 1873; the adoption of the Laws of the Reform as constitutional amendments, December 14, 1874; the opening of the National Exhibition of Mexican products in the City of Mexico, December 5, 1875, from which Exhibition was selected the very fine exhibit sent to the Centennial Exhibition at Philadelphia in the ensuing year.

After this peaceful period another serious rev-

olution began. This had its start in the Plan of Tuxtepec, pronounced in Oaxaca, January 15, 1876, which denied the rights of the existing Government—a plan that was seconded so rapidly that by midsummer the whole republic once more was plunged in civil war. General Porfirio Diaz had no apparent connection with this movement at its inception, but he presently appeared on the scene and, taking command of the revolutionary army, carried on an energetic and successful campaign. Lerdo was forced to leave the country, and Diaz entered the City of Mexico, November 24, 1876. He was proclaimed Provisional President, and after a good deal of fighting in various parts of the country, he was declared by Congress (May 6, 1877) to be the Constitutional President for a term ending November 30, 1880. Diaz consolidated his power; put down various small risings against his authority —including the execution [on the night of June 24–25, 1879] of nine alleged revolutionists at Vera Cruz, that excited great indignation throughout the country, but that received the approval of the Federal courts—and when order was restored set himself to carrying out some of the projects, notably those for railroad building, that Juarez had instituted. Diplomatic relations with France also were resumed. As his term of office drew near an end so many candidates were placed in nomination that serious fears of a new civil war were entertained. Fortunately these fears proved to be groundless. Congress declared [September 25, 1880] the election, as Constitutional President, of General Manuel Gonzalez; and on the 1st of December following, for the second time in the history of the Republic, the retiring President relinquished his office to his legally elected successor.

The more noted events of the administration of President Gonzalez were the "nickel riots in 1883, a rising of the common people of the

City of Mexico against the manipulation of a new issue of small nickel coins in such a manner as to cause a considerable loss to small shopkeepers and others of like class; the collapse of the credit of the Monte de Piedad, through the depletion of its reserve by the Federal Government; and the disturbances incident to the proposal of a very unpopular plan for liquidating Mexico's English debt. The bulk of this debt, $30,000,000, was contracted in the early years of the Republic, and, the unpaid interest being added to the principal, had increased as long ago as the year 1850, to $50,000,000. It was in order to arrange for the payment of some part of this sum that England consented to be a party to the intervention of 1864. By a convention, concluded in London, September 18, 1884, it was agreed on the part of the Mexican commissioners that a debt of $85,000,000 should be acknowledged by Mexico as representing the original debt of $30,000,000—of which, in point of fact, owing to heavy discounts, Mexico had received but $14,407,500. When this convention came before Congress for ratification (November 7th) it was opposed by the advanced Liberals with great vigor; while a popular outbreak against it, in which the students bore a conspicuous part, caused bloodshed in the streets and threatened a revolutionary outbreak. The matter was compromised by the decision (November 20th) to defer all further discussion until the return to office of Diaz, then President-elect. The one other very important event of the administration of Gonzalez was the completion (in April) and formal opening (May 5, 1884) of the Mexican Central Railway.

General Diaz, having been constitutionally elected, again became President, December 1, 1884. The treasury of the country was absolutely empty, and the Republic was absolutely without credit. As a means of relief in this

embarrassing situation, Congress decided (May 28, 1885) to bring to trial the Minister of the Interior and the Secretary of the Treasury of the Gonzalez administration, with the purpose of recovering an alleged large deficit in the national accounts. This plan, however, was not made effective. June 22d a decree was issued ordering the emission of treasury bonds to the amount of $25,000,000, and the suspension of payments of railway and other subsidies; and on the same day was published a circular by the Secretary of the Interior, ordering a reduction of from fifty to fifteen per cent in the salaries of all Government employees receiving pay of more than $500 per annum, including the reduction of the salary of the President from $30,000 to $15,000. Also on the same day was issued a law for the consolidation of the national debt, in which was admitted an item of $51,000,000 due to English creditors. These heroic measures have resulted in placing the government of President Diaz upon a stable financial basis; and the recognition of the English debt, coupled with the definite plans for payment of interest upon it, have done much to restore the foreign credit of the Republic.

President Diaz has continued in the Presidency since Dec. 1,1884, and innumerable improvements have taken place during his administration. Among the more notable of the gerat projects that have been finished during this period of General Diaz's rule are the following: Completing of the National, Interoceanic, Mexican Southern, Mexican Northern, Monterrey and Gulf, Tampico, Guadalajara, Guanajuato and Pachuca branches of the Central, the Hidalgo, (Mexico to Pachuca), the International, the Tehuantepec and a number of less important railways; also the tunnel of Nochistongo and canal leading to it. This important work has made the City of Mexico one of the healthiest places on this

continent. Many hundred miles of telegraph line, aside from those built by the railroads, form a part of the improvements of the Diaz administration. Very important works have been completed in the harbors of Tampico and Vera Cruz; in the former the bar, on which formerly only a few feet of water existed, has been cut through by building jetties, thus giving a depth sufficient for vessels drawing 20 feet or more. The Vera Cruz harbor has always heretofore been unsafe during the season of "northers," many vessels having stranded there in these strong gales. A mole has now been built from the coral reefs of Ulúa to the City of Vera Cruz and a safe harbor is the result. In the Capital new financial houses have sprung up and in the interior many branch banks have been established; in some cities mother institutions now exist.

The growth of Mexico City during the past ten years has been very great, and real estate has advanced enormously—finer buildings for banking and commercial purposes are among the solid improvements noted.

The greatest boon of all, however, is the continued reign of peace without which none of the improvements noted above could have been made.

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