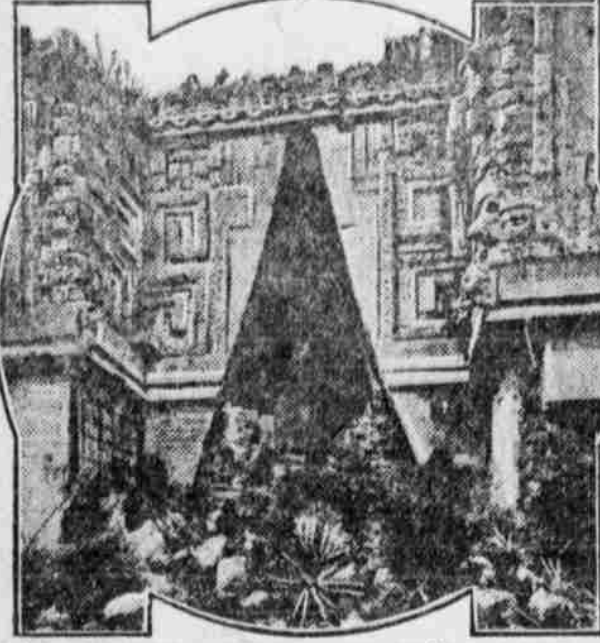
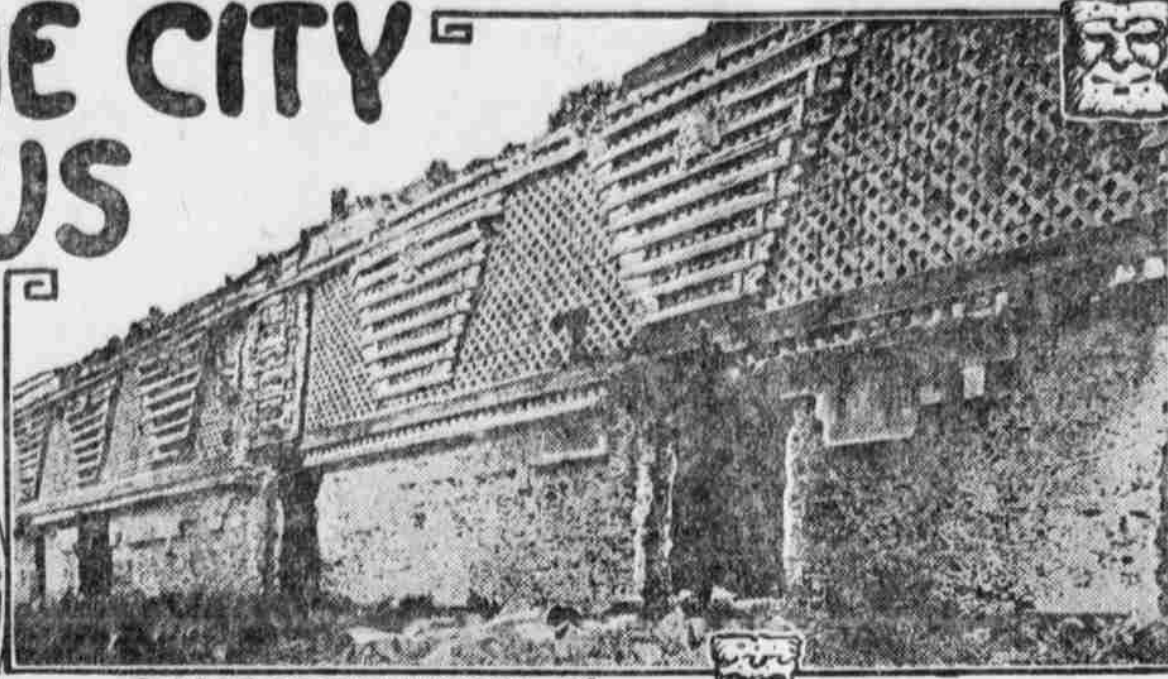


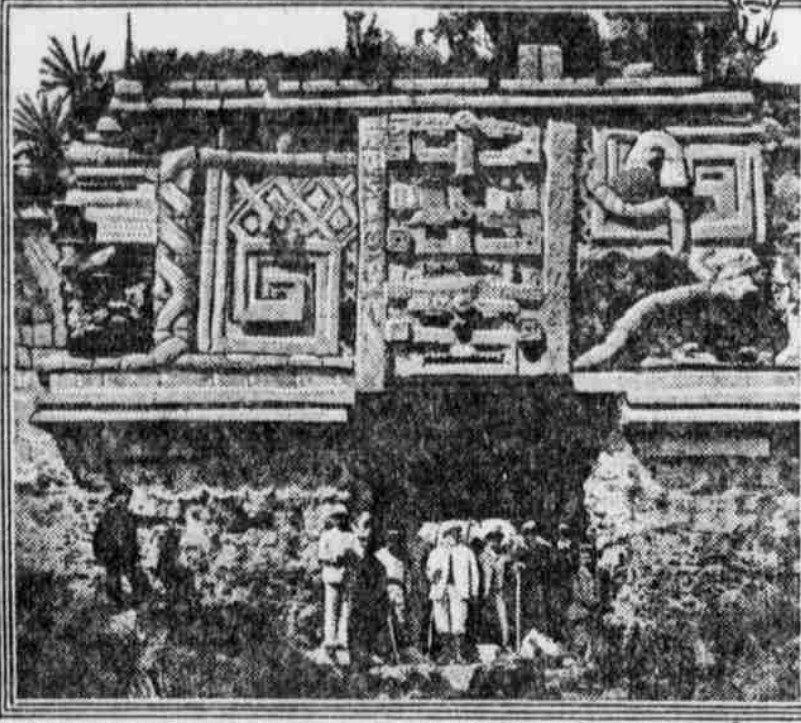
UXMAL, THE CITY OF THE XIUS



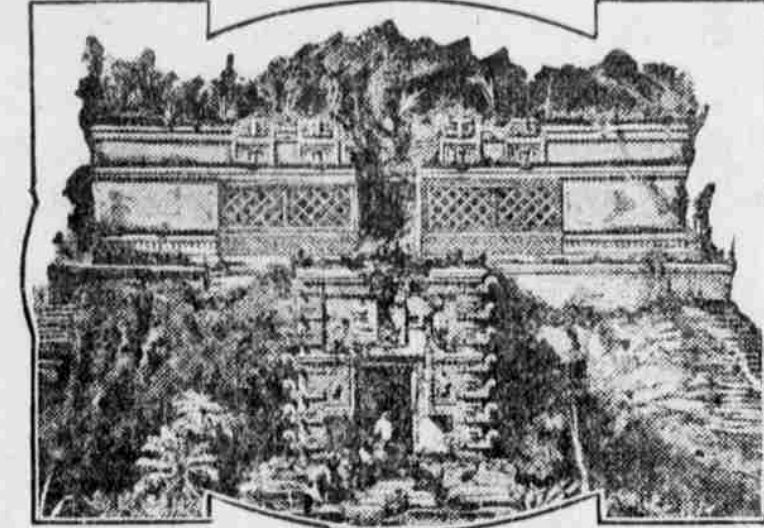
WEST FACADE OF GOVERNOR'S PALACE



FACADE OF THE NUNNERY



PORTION OF FACADE OF THE NUNNERY, WEST SIDE



GATEWAY OF THE HOUSE OF THE DWARF

THE second city in point of size and importance in ancient Yucatan was Uxmal, the capital of the Xiu or Tutul Xiu family, who ruled there almost down to the time of the Spanish conquest. This city is located in the midst of a low range of hills, which crosses the state of Yucatan from east to west, and is about 100 miles from Chichen Itza.

writes Sylvanus G. Morley in Pan American Union. The derivation of the name Uxmal or Oxmal, as some of the early historians wrote it, is rather obscure. "Ox" is the Maya word for three, and "Mal" in the same language means to pass; "to pass thrice," therefore, would seem to be the meaning of the word, though why the Tutul Xiu should have applied this name to their capital is unknown.

Concerning the foundation of Uxmal, the following tradition is related by Diego de Landa, the second bishop of Yucatan, who wrote in the first generation after the conquest, and who claims to have gathered his information from natives well versed in the former history of their country: After the discovery and occupation of Chichen Itza, which seems to have been the first place of any importance to be settled in Yucatan, cities sprang up everywhere, and there followed an era of great prosperity. How long these different cities lived in peace with one another we are not told, but in time dissensions arose, and quarrels became so frequent that the different lords of the country found it necessary to take some concerted action in order to suppress violence and to restore order and peace. It was then decided to build a joint capital, where all those in authority should reside, and from which each one agreed to administer the affairs of his own particular domain. Without loss of time these plans were carried out. A joint capital was built in a new and unoccupied region, and was called "Mayapan," meaning "the standard of the Mayas." Thither all the lords assembled and as the final step in the formation of the new confederacy, an overlord, one Cocom, was elected and duly installed in the new capital as the supreme ruler. These events laid the foundation for an era of prosperity, which endured for many years. Later, after an interval not specified by Landa in his history, there entered the country from the south an alien people under the leadership of their chief, Tutul Xiu. The newcomers, previous to their arrival, had wandered for 40 years in the wilderness without water other than that which had fallen from the skies. This coincidence of a "40-years" wandering in the wilderness" is sufficiently striking to arouse the suspicion that the worthy bishop, in this part of his narrative, has been at some pains to force a pious coincidence with a similar episode in the Old Testament. Immediately after their arrival the wanderers began building in the mountains not 30 miles distant from the capital a new home for themselves, which they called Uxmal. Far from being angered, however, by this appropriation of his territory so near at hand, Cocom, the ruler of the Mayapan, welcomed Tutul Xiu and his people, and entered into an alliance with them. Landa thus describes the event:

"The people of Mayapan formed a great friendship with the Tutul Xiu, rejoicing to see that they cultivated the land like themselves. In this manner the Tutul Xiu became subject to the laws of Mayapan, and allied themselves with the older inhabitants of the country, and their lord was highly esteemed by all."

Judging from its size and magnificence the Xiu capital must have played a very important role in the history of Yucatan before the Spanish conquest. Indeed, Landa says as much.

After a time, we are told, the supreme power held by the Cocom family seems to have turned their heads. They became successively more and more oppressive, each striving to outdo his predecessors in acts of tyranny and violence. However, there came a day at last when the other chiefs of the confederacy could no longer endure this despotic rule, and a conspiracy was hatched to overthrow the oppressor. With one accord, the conspirators turned to the then lord of Uxmal, a descendant of the original Tutul Xiu, who had founded the city, as the natural leader in this movement for liberty, in spite of the fact that he was of foreign descent. He is described as having been a true friend of the public weal, as his ancestors before him, all of whom had held resolutely aloof from the tyrannies of the Cocom family. On an appointed day the conspirators, led by the lord of Uxmal, met at Mayapan, and entering the palace of Cocom slew him and all his progeny, save one son only, who happened to be absent from the city at the time on a mission to a distant province. After this sanguinary reprisal, which avenged at one blow the oppressions of many years, the property of the dead ruler was seized and divided among his murderers, and the capital was destroyed. Whereupon each chief departed into his own country once more and the confederacy was dissolved. After the destruction of Mayapan, the Tutul Xiu abandoned Uxmal and founded a new capital some 30 miles distant which they called "Mani," meaning in Maya "it is passed," emphasizing by this name that the old order was over. These events occurred about the middle of the fifteenth century,

or some 70 years before the Spanish first landed in Yucatan; but even after the conquest, the Xius in their new home continued to exercise considerable authority over the natives, and their friendly attitude toward the Spanish greatly facilitated the final pacification of the country.

The ruins of Uxmal are best reached today by stage from the little town of Muna, the nearest railroad station. A ten-mile drive from the latter place brings one to the hacienda of Uxmal, from which the ruins are about a mile and a half distant. The first view of the ancient city is to be had from the top of a hill just behind the plantation house. Across the plain a dozen or more imposing structures of white limestone may be seen rising above the dense vegetation which here enshrouds the countryside. Beyond, in the distance, a ragged chain of low mountains cuts across the horizon, each succeeding ridge a deeper blue. But one does not dwell long on the beauties of nature at Uxmal; the habitations of a bygone race claim the attention. Descending the hill again, one takes the road which leads through the bush. The distant temples and palaces sink below the tree tops and for aught that one sees of them they might as well be on the other side of the world. After a half hour's walk, during which the ruins never once reappear, the road suddenly makes a sharp turn to the right, and just in front of one, apparently blocking the way, there rises a lofty pyramid, the highest structure in the city.

The splendid temple surmounting this, grotesquely called the House of the Dwarf or Magician, probably was the chief sanctuary of Uxmal. The pyramid on which it stands is over 80 feet high and covers nearly an acre of ground. The summit is reached by a steep stairway on its east and apparently back side. The temple however, faces in the opposite direction, or toward the Monja's quadrangle, an adjacent group of structures, with which, as we presently shall see, it was closely connected. Clear down into Spanish times, long after Uxmal had been abandoned by her native rulers, this temple was held in particular veneration by the Indians. About a century after the conquest, Father Cogolludo, provincial of Yucatan, visited Uxmal and climbed to the summit of this pyramid. He found there, he says, in one of the apartments offerings of cacao and the remains of copal, burned but a short time before. This he thought indicated that some superstition or idolatry had been committed here recently by the Indians of the locality. And again, slightly later in 1673, a petition addressed to the king of Spain says:

"That the Indians in those places (Uxmal) are worshipping the devil in the ancient buildings which are there, having in them their idols, to which they burn copal and perform other detestable sacrifices."

Long after the conquest, no doubt, the natives continued to practice in secret their ancient rites and ceremonies, particularly at those places which formerly had some sacred or holy to them. It was to some such survivals of the ancient ceremonial and ritual that the above citations probably refer.

The Monjas quadrangle, mentioned above as being adjacent to the House of the Dwarf, is, in fact, separated from it only by a small court. The four low, massive buildings, of which it is composed, are built around the sides of a square, and, with the exception of the house on the south

side, all stand on low platforms or terraces reached by broad stairways extending across their fronts. The rooms of this group, of which there are upward of 100, are entered for the most part by doorways opening onto the terraces which surround the court. A few, however, in the South house, open exteriorly with reference to the group. This same side of the quadrangle is further differentiated from the other three, by the presence of an arcade passing through the middle, which leads from the court to the outside. This passage-way doubtless was the main entrance to the group in ancient times, and establishes the direction from which it was approached. The four houses of the Monjas quadrangle differ very greatly in their character, and probably in their function as well, from the House of the Dwarf near by. The buildings of the former stand upon low platforms and have many rooms. The latter, on the other hand, surmounts a lofty pyramid and only has three rooms. The first because of the greater number and accessibility of its chambers is better fitted for use as a dwelling place for a body of priests than the second. The second, because of its commanding elevation and fewer chambers, is better adapted for use as a place of worship than

the first. The close connection between the two types so different and yet so complementary strongly indicates that the priests, who officiated in the service of the god to whom the House of the Dwarf was consecrated, lived in the rooms of the Monjas quadrangle. The two groups, the lofty pyramid temple and the low multichambered monastery together form a well-balanced combination.

Passing out through the arcade of the South house and leaving the Monjas quadrangle behind, one descends by three terraces, partly artificial and partly natural, to the level of the plain. A few paces to the south may be seen two large parallel walls, 70 feet apart, each 128 feet wide, 30 feet thick, and about 20 feet high. These two constructions are the sides of the Uxmal ball court—the ends being open. In the center of each at ends directly opposite there had been fastened originally a great stone ring four feet in diameter. Both of these, however, are now broken, and lie in fragments at the bases of their respective walls.

Beyond the ball court there is a high terrace or platform, covering over three acres of ground, and rising 23 feet above the plain. This supports a second and smaller terrace, 19 feet high, from which rises the so-called governor's palace—the most magnificent example of ancient American architecture extant today.

Behind the governor's palace, and on the tower of its two terraces, is the so-called House of the Turtles.

Another very important building at Uxmal is the House of the Pigeons, so named because of the fancied resemblance of its roof crest to a dove's.

The structures described above are by no means all that remains of this ancient city. Truth is that the jungle on every side for some little distance hides the wrecks of once imposing buildings, their presence now only to be detected by clumps of vegetation rising slightly higher than the general level of the plain. These buildings and their substructures have been literally torn asunder by trees which have driven their roots into them and pried apart the masonry. Creepers, vines, and bushes have so overgrown their sides that they look like wooded hillocks. Only on close examination does their real character appear, and it remains for the imagination to reconstruct their former glory. But all this ancient life, this great city once teeming with its toiling thousands, is gone. Palaces and temples glisten in the sunlight, with never the tread of sandaled foot echoing through their empty courts nor chant of white-robed priests sacrificing to offended gods. Perchance a bird may flutter through some ruined doorway, chirping for its mate, or buzzard circling high soar above prospective prey. Save these all else is silent, dead, the ancient pomp and glory forever departed, and gods and men alike forgotten in the onward sweep of time.

REALLY PLEASED, THEN.

"Mrs. Gadders is a woman who always wears an artificial smile."
 "Not always, I'm sure."
 "What makes you think so?"
 "I've seen her smile quite naturally when her sarcasm made some other woman wilt."

IN THE PUBLIC EYE

BELIEVES IN CHICKENS



Representative Charles R. Davis of Minnesota is a level-headed fellow with few superstitious notions; but he believes nearly everything he hears on the subject of rearing chickens. There is absolutely no doubt in the mind of Davis that, with a trifling investment, a man could clean up not less than \$10,000 annually, out of the chicken business, with practically no work to do except count money.

Davis explains it plausibly enough. You buy a dozen or so hens and build a few coops and roosts at trivial cost. Every morning you go out with a little sack containing some prepared chicken food, such as one can buy at any canary bird store, and call in shrill tones: "Chick-chick-chick-chick!" Like that, at the same time scattering the Hattie Creek-looking food.

After the hens have eaten heartily, and dispersed, their proprietor may go on back into his study and resume his task of adding up his profits, or reading automobile catalogues, knowing full well that the hens will promptly set about their ordained task of laying many strictly fresh eggs. Even if each hen laid only two eggs in three days—and Davis says that is an absurdly low estimate—and each egg hatches another hen, which will grow up to lay its two in three, it doesn't take a master of higher mathematics to see that in a little while one would have a great many chickens running around the place.

For a few dollars a month, as the congressman points out, one can hire somebody to gather up the eggs, and ship them to market, along with spring fries, when the little poultry farm gets overstocked, and in a short while at the prevailing prices of foodstuffs, one would have so much money that it would become a burden.

FERDINAND THE STATESMAN

The career of Ferdinand, czar of the Bulgarians, has been a Pandora's box of surprises from the August day twenty-eight years ago when he secretly left his home in Coburg, sailed down the Danube with a few faithful companions and entered Sofia without asking permission of any of the European powers for liberty to accept the offer of the people of this Turkish province to become their ruler. But the greatest surprise has been his ability to hoodwink the statesmen of Great Britain, Russia, France and Italy for over a year with the idea that any arrangement could be devised through which he could be persuaded to join them in carrying out their plans of this war.



A perfumed dandy, his long, slender fingers carefully manicured and loaded with rings, credited with spending \$500 upon a dressing gown, a connoisseur in the dainty garments of ladies and an authority on precious stones, Czar Ferdinand has nevertheless long ago demonstrated to the governments of Europe his genius in statesmanship as well as in military affairs.

He has ever had an extraordinary alertness in seizing advantage at the right moment. Many years ago Bismarck said of him that he was not a great diplomat, but that he possessed diplomatic finesse. Since those days Ferdinand has achieved victories where even a Bismarck might have failed and he can well be called the Bismarck of the Balkans.

NEW G. A. R. COMMANDER

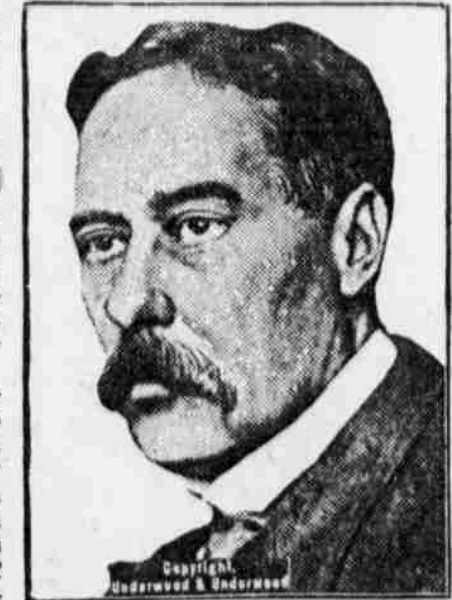


Capt. Elias R. Monfort of Cincinnati, the newly elected commander in chief of the Grand Army of the Republic, enlisted as a private in Company A, Sixth Ohio volunteer infantry, in 1861. Four months later, after receiving the rank of second lieutenant, he was transferred to Company F, Seventy-fifth Ohio volunteer infantry. In May, 1862, he was elected to the rank of first lieutenant, and in January, 1863, to the rank of captain. By reason of injuries received at Gettysburg, which necessitated his removal to his home on a cot, he was mustered out one year later.

Among the battles participated in by Commander Monfort were Phillip, Laurel Hill, Carrick's Ford, Monterey, Shaws Ridge, McDowell, Franklin, Strasburg, Cross Keys, Cedar Mountain, Freeman's Ford, Waterloo Bridge, Sulphur Springs, Second Bull Run, Chantilly, Chancellorsville, Fredericksburg and Gettysburg. Since the war he has been engaged in business in Cincinnati, where he served as postmaster for 15 years, which position he resigned January 10, 1915.

FAVORS MONARCHY IN CHINA

It seems a bit strange that a citizen of this great republic should declare himself in favor of the restoration of a monarchical form of government in a country which only lately has become a republic, but that is what Dr. Frank L. Goodnow, president of Johns Hopkins university, virtually has done in the case of China. For some time Dr. Goodnow has been an adviser to President Yuan Shih-kai and recently he submitted to that exalted individual a memorandum concerning the best form of government for the Chinese.



Though not an unqualified advocacy of the proposal to restore the monarchy in China, the memorandum is a historical and analytical review of the progress of the republican movement throughout the world and an exposition of some of the reasons why he believes that such a form of government is less suited to the present-day China than a monarchy. Doctor Goodnow finds that governments in general have succeeded or failed in accordance with the effectiveness of measures adopted to provide for orderly succession of the supreme authority, and he believes that because of the low intelligence of the Chinese a republican form of government there will lead to "the worst possible form of government, namely, that of the military dictator."