

could have easily written out from books the facts that Mexico has 9,176,082 inhabitants, not one more, nor less; that it is as densely populated as the "United States of the North;" that it is made up of twenty-three states, one territory, and one district, whose names I could write in, but you would not know any more than now. All this and more you will find in cyclopædias and gazetteers, and chiefly in a coming guide-book which has never yet been gotten up, but which I learned that an enterprising gentleman was engaged in. I have not discussed the various tribes and tongues of the Indians. That has been done, and is being done, by expert and accomplished hands.

I should also add, that I know of no previous itinerary of the tour from Mexico to Matamoras, a French brief military journal to Saltillo being all I have seen. This part of the journey, therefore, is entirely without any aid from other sources than my own eyes. The rest has been once and again spread before us on other canvas. Yet a new picture of an old, familiar landscape may convey new and agreeable impressions. May this have that fortune.

The work is done. It remains but to thank the many friends who have aided in putting it into this comely shape. Mr. Kilburn, of the firm of Kilburn Brothers, Littleton, New Hampshire, whom I met in the capital, has kindly allowed the use of many of his superb photographs. Messrs. Skilton, Butler, Riley, and others have aided with their superior knowledge. The secretaries of the several missionary boards operating here have kindly supplied me with the data at their command. How patiently the compositors and proof-readers, and that chief, unknown of men, who superintends them, have gone through the obscure manuscript, and brought it forth in comeliness, only they and the writer know. They, at least, shall be gratefully remembered. To all, thanks. Not the least to you, brother reader, for having accompanied me thus far on this long journey. May you break the icy monotony of our long winters by a visit to our Next-door Neighbor, and forget this story in the delights of your own experience. Hail and farewell!

*Itaoretica  
bien corta  
por cierto  
de esta fal-  
ta se resiente  
la obra -*

## APPENDIX A.

### THE PROTEST IN LEON.

[Translated from the *Revista Universal*, Mexico, October 28, 1873.]

*"Doctor and Master Don José Maria de Jesus Diez y Sollano, Bishop of Leon by the Grace of God, to our beloved Diocesans, Health and Peace in our Lord Jesus Christ:*

"Following the illustrious example of our Most Holy Father, Pius IX., who, full of sacerdotal firmness, in the midst of the most cruel enmities against the Church, incessantly raises his pontifical voice to admonish the faithful on each occasion as to the duties that are incumbent on them, and explicitly declares all the Catholic doctrines which it is their duty to follow, intimating what censures the Church would pass on any act contrary to said doctrines, according to the canons that were lately published in his allocution of the 25th of the past July; we, in the fulfillment of our episcopal duty, do not wish to criminate ourselves before God (before whose tribunal we have all to appear) by not raising our voice on the present occasion, when our faithful ones, seduced by the dread of humanity, protect a constitution and laws which involve many underhand heresies condemned by the Holy Church, and others nominally condemned in the Encyclic *Quanta y Syllabus* of the same most high pontiff, Pius IX.

"We declare: That the protest which newly exists, and which is added to-day, the 25th of September, to the Constitution of 1857 by decree of the General Congress is unlawful, and those who protect it simply commit a mortal sin, and the crime of heresy, and those who comply with the feast of its externals will require absolution from the Holy Father.

"We equally declare: That for the same reason the Mexican Episcopate declared that he could not absolve those who had taken the oath of allegiance to the Laws of Reform, without previous retractation from the scandal and from the heretical propositions which are involved in this protest, and that no one who has protected it can be absolved sacramentally without previous retractation and reparation from the scandal, and from the form and manner of swearing to said laws.

"The Holy Apostolic Roman Catholic Church, following the footsteps of the



holy apostles, Peter and Paul, and the expressed doctrines which are evident in their canonical epistles, has been the first to teach obedience to the people, respect and submission to the authorities and civil laws, not only through fear, but for conscience' sake, *non solum propter iram, sed etiam propter conscientiam*, and still more through the disjunctive of obeying God and obeying man, and has incessantly proclaimed the maxim of the prince of the apostles, Peter, '*obedire oportet Deo magis quam hominibus*' (it is necessary to obey God rather than man), and in such an extreme the answer of a Catholic ought to be that of the same apostle when before the Sanhedrim, '*Non possumus*' (we can not, it is not lawful); and a man can not do these things without showing that he acts contrary to the authorities who respect the authority of God, according to the judgment of St. Paul: '*Non est potestas nisi a Deo*' (There is no power but of God).

"We exhort, therefore, our faithful diocesans, and admonish them, and even supplicate them, '*in vinctis Christi*,' to enliven their faith, and remember the precept of our Lord Jesus Christ, which to-day urges us in a special manner to confess before men, in order that they may prove us in the name of their Heavenly Father, and that we might flee resolutely from the risk of incurring that terrible sentence which the same Jesus Christ adds, 'He that denieth me before men, him will I also deny before my Father and his angels.'

"And, in order that this notice might reach all, we command all the rectors of our diocesans that the first religious act after the reception of this be, in order that all may read, to fix it on the doors of the chancels.

"Given in the Santa Visita de Silao, on the 14th of October, signed by my hand, and countersigned by our Secretary of Visita.

"JOSÉ MARIA DE JESUS, *Bishop of Leon.*

"JOSÉ H. IBARGUENGOITIA, *Secretary of Visita.*

## APPENDIX B.

The following letter of Manuel Aguas, written only six months before his death, illustrates his spirit and the soundness of his conversion. It is a touching cry from the chief of the fathers of this better faith. It should yet be heard.

"Mexico, October, 1871.

"I have learned that you take a sincere and practical interest in the propagation of the Gospel in this Republic of Mexico—a nation until now sadly unfortunate—unfortunate because it has not enjoyed the blessings of true religion.

"The Lord has, most clearly and signally, blessed the Christian efforts that you have made in our behalf. Let me tell you how: You contributed funds in

behalf of Gospel work in this, my native land. Part of these funds were employed in the publication of Christian pamphlets, which were widely distributed here. These publications were the instrumentality that the Lord selected, in order that I might begin to realize the spiritual blindness in which I found myself. I was a presbyter in the Roman Church, and most anxiously longed for salvation. With all sincerity did I follow the errors of that idolatrous sect, and imagined Protestantism, or true Christianity, to be, as it were, a pestilence that was coming to make us, in Mexico, more unfortunate than ever. I consequently opposed its doctrines with all my power. I sincerely thought that in so doing I not only did good service to my native land, but also gained merits to aid me in obtaining everlasting glory. How unfortunate was I! I knew that Jesus Christ had died for us; but that most precious belief was to me obscured, because from childhood I had been taught that, in order to obtain salvation, besides the merits of the Redeemer, the meritorious works of men were also needed. As if, forsooth, the sacrifice of Calvary was not enough to save the soul that truly trusts in it. Being imbued with these Romish errors, it is not strange that I should oppose and attack true Christianity; that I should frequently declaim against it in the pulpit; that I should go to the confessional in search of a remedy for my spiritual evils; and, as one precipice often leads to another, I prayed to the Virgin Mary and to the saints, and endeavored to gain all the indulgences possible; all which practices offend and tend to dishonor Jesus, our generous Saviour.

"As a natural consequence, I had not obtained peace for my soul; I doubted of my salvation, and I never believed that I had done sufficient work to obtain it; and I was truly unfortunate, because I observed with sorrow that, after all I did, my heart remained unconverted, and dragged me often into sin.

"I was in this sad state when there reached me the pamphlet called 'True Liberty.' I read it most carefully; and, notwithstanding that I tried to find in the arsenal of my Romish subtleties arguments with which to answer the clear reasoning that I found in this publication, a voice within—the voice of my conscience—told me that my answers were not satisfactory, and that perhaps I was in error.

"I commenced to reject the errors of Romanism, and dedicated myself to the study of all the Protestant books and pamphlets that I could lay my hands on. I carefully read the 'History of the Reformation of the Sixteenth Century,' by Merle D'Aubigné, and, above all, I commenced to study the Bible, without paying any attention to the Romish notes and interpretations. This study, from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The Lord had pity on me, and enabled me to clearly understand the great truths of the Gospel.

"I first realized that it is false, most false, that salvation is only found in the Romish Church, as the Romanists pretend. But what completely convinced me



of the falseness of the Roman system was the finding that, after I distrusted my own natural strength and trusted in Jesus alone, abandoning all other intercessors, and believing that true safety, salvation, and the remedy for our guilt, are alone to be found in the sacrifice of Calvary, I felt a great change in my heart; my feelings were different; what formerly pleased me now was repugnant to me; I felt real and positive sentiments of love and charity toward my brethren—sentiments which before were fictitious and artificial in me; in a word, I found the long-desired peace of my soul. By the grace of the Lord, I was enabled to resist temptations, and passed a quiet, peaceful, and happy life. As I had dedicated several years to the study of medicine, I was able to maintain myself by this profession. In the evening I read the Holy Scriptures to my family, and prayed with them.

"Although all this was very agreeable to me, it was not just that I should continue inactive in the Gospel cause. I soon commenced to think that I was in conscience bound to participate with my brethren the happiness I enjoyed, and especially so, as I had much facility in speaking to multitudes, from my long practice and experience in preaching that I had had while yet a Roman Catholic. I determined to manifest publicly that I had separated myself from the Roman Church, and that I had joined the true Church of Jesus. But, in order to take this step, I found myself laboring under great difficulties, which the devil would fain have me believe to be insurmountable. The idea of poverty from want of a livelihood presented itself to me with all its deformity; as I was aware that the moment I made such a declaration the Roman Bishop would excommunicate me, and, as I lived among an essentially fanatic people, I felt sure that not only my patients would abandon me immediately, but that all my friends would turn a cold shoulder upon me and also abandon me, and that my life would be menaced and attacks made against it. These and other considerations entered my mind, and I imagine that Satan augmented them, so as to try and swerve me from accomplishing the holy resolution that I had adopted.

"Nevertheless, my resolution was unshaken, and I commenced to attend the Provisional Protestant Church, which had been established in a large hall situated in the Street of San Juan de Letran. Being short-sighted, I there began to know my dear brother, the Rev. Henry Chauncey Riley, solely by his voice. It filled me with comfort to hear him speak of Jesus and his precious blood; the liturgy and hymns which the congregation used enchanted me, as they were full of the pure faith of the primitive Christian; and I anxiously desired the arrival of Sundays, because in our church services I enjoyed delicious moments of peace and joy—Christian emotions that I had never felt in the Roman sect.

"I had for some time been thinking how to become personally acquainted with my brother Henry. One night, as I was at one of our churches, I heard my brother preach with so much valor and faith that I became quite ashamed

of myself, and was filled with a holy envy of that Chilian who, in Mexico, in the midst of the most loathsome idolatry, and surrounded by enemies, presented himself as an intrepid soldier of Jesus, ready to lay down his life for his divine Captain. I then was determined to present myself to him alone, and to give him a fraternal greeting, exclaiming, 'We are brothers; our cause is the same: let us unite our efforts, and, strengthened by our adorable Saviour, let us contend for the faith of Jesus, even though we perish in the contest.'

"Various persons had spoken to my brother Riley about me. I was presented to him by an elderly gentleman, who is a Protestant. We had a long interview, in which we were convinced that we were brothers in the faith; we loved one another; and, since then, we worked together unitedly. Our Lord God has deigned to bless our work: for notwithstanding the intense and furious persecution that the Romanists have raised against me, the number of true Christians is increasing most marvelously in Mexico. In Central Mexico we have many Christian congregations, and their numbers are increasing rapidly, even among the smaller towns, where our brethren often suffer the most terrible persecutions from the Roman Catholic curates and fanatics. The Romanists have burned the houses of some of our fellow-Christians, wounding men, women, and children in their efforts to check the progress of the Gospel in Mexico; but, in spite of all their efforts, we have the consolation of knowing that the sacred light of the Gospel, which is now so brightly shining in my native land, and increasing in splendor every day, will not be darkened, even with all the efforts that our persecutors, the fanatical Roman Catholics, are making against it.

"Allow me to heartily thank you for what you have done in our behalf. Part of your contribution for Mexico was converted into Christian pamphlets, that were widely and effectively circulated here. One of these arrived at my sad dwelling, where I was despairingly suffering, because I had not been able to find peace for my soul, finding myself, as I then did, in the darkness of Roman idolatry; but from the time that I read that Christian pamphlet—little esteemed by the worldly, but most precious to me as containing the Divine truth—the Lord commenced to lead me, little by little, in a manner at once sweet and powerful, without in the least wounding my free-will, until He guided me into the glorious light of faith, where I find myself so happy, and where, by the Lord's help, with the Bible in my hand, I have succeeded in making the Roman magnates in this capital tremble with dread and consternation.

"By what I have already said, you will clearly understand that these are solemn moments for my native land, as these may have much to do with her future happiness. The admirable religious movement that is now making such rapid progress in this republic, is likely soon to spread the Gospel in its purity far and wide throughout this nation, and lead to a great reformation in the Mexican Church. This reformation is absolutely needed. Our society is divided between



'Liberals' and 'Conservative Romanists.' The 'Liberals' have abandoned the Roman Church. The Romanists, who have imagined from what is taught them that they can live a life of dissipation, and yet, provided they confess themselves in their dying hour, be saved, remain in the heretical sect of Rome.

"The 'Liberals' have plunged into the dark horrors of infidelity, and are the slaves of their evil inclinations; the Romanists are the slaves of the tyrant of Rome. In a word, true religion has not been the foundation of our society. The results of this want have been fratricidal wars, insecurity, avarice, poverty, and misery. Scenes of wickedness have been the schools where our Mexican children have been educated.

"Such a heart-rending picture ought to fill Christians with sorrow. They ought to ask themselves: 'Why should Mexico find itself on the border of a precipice where deepest ruin threatens?'

"The answer is a very simple one. Allow me to point it out with frankness, but without meaning to give the slightest offense, for I love you for Jesus Christ's sake. Having made this observation, I must say that all you who compose the true Church of Christ in that country neighboring to ours are partly to blame for our misfortunes. I know that you are true Christians; I know that you have imparted to Spain your generous protection; I know that you send your missionaries to remote parts of the world, such as Syria, where you generously and disinterestedly aid the Gospel work. Why, then, have you for so many years forgotten your brethren, who, by your very side, have been without the bread of the Divine word? Why do you allow them to perish, and to sink, day by day, into deeper ignorance and fanaticism? It is well and good that you should exercise your charity with those people to whom you send the light of the Gospel, however distant they may be; but this is no reason why you should leave the Mexicans by your very side in the darkness of idolatry. I am sure that you and your friends will agree with me that it is necessary to do what is possible, in order that true religion may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your consciences will call upon you to fulfill this duty as Christians. God has not in vain bestowed on your wealthy Church riches, nor in vain has He endowed you with generous hearts.

"MANUEL AGUAS."

## APPENDIX C.

### THE INDIAN TRIBES OF MEXICO.—THEIR ACTUAL CONDITION, SOCIAL AND SPIRITUAL.

MR. JAMES PASCOE, an English Wesleyan, for many years residing in Toluca, now doing admirable service in the Presbyterian Church, gives in this article in the monthly *Missionary Journal* of that Church an excellent view of the past and present of the Indian.

"The Indians form three-fourths of the entire population of Mexico, and are divided into three distinct classes: 1st, the subjugated tribes; 2d, the Pinto Indians of the Tierras Calientes; 3d, the untamed Comanches, Apaches, and others. At present, I will speak only of the subjugated tribes, as being most numerous, most important, and as those who are likely to be first brought under Gospel influence. These Indians are the broken-down and despised remnants of the old Aztec, Texcucan, Tlascaltecan, and other nations, who, only three hundred years ago, were the ruling powers in Mexico. Three centuries of the withering influence of Romanism have sufficed to degrade these noble tribes to the level of beasts of burden; stamping out almost every spark of liberty or virtue, and steeping them in superstition, ignorance, and fanaticism of the grossest kind. These tribes still retain their ancient dialects, although, in many cases, corrupted and mixed with many Spanish words; but still they are so distinct that an Indian of one tribe can not understand the dialect of another; and the gulf that separates the Spanish-speaking Mexican from the Mexican or Otomi, or Mazahua-speaking Indian, is as great as that which divides the English and Chinese.

"As a rule, the Indians have their towns apart from the Mexicans, and the lands belong to the whole community, each man having a right to cut fire-wood or boards, etc., and to sell them, or to till any part he pleases; but no one can sell land without the consent of the whole town. Also, each man is obliged to render general services, gratuitously when required, and the expenses of religious festivals are defrayed from a general fund, to which all contribute. The Mexican Government has endeavored to break down this system of clanship; but the Indians, generally, have been shrewd enough to evade the laws and remain in their old ways.

"These towns are not grouped in any order. Here will be a town of Indians, speaking Mazahua; close by may be another of Spanish-speaking Mexicans; a



little farther on a village of Otomies—this medley being seen in the neighborhood of all large cities, and each town preserves its distinctive language and customs, and even style and color of dress—the women of one town adopting one uniform shape and color of garments. But, at a greater distance from the cities, we find large districts occupied wholly by Indians of one tribe or another. The Indian lives generally in a rude hut of shingles, or of sun-dried mud bricks, and roofed with shingles or grass according to the supply at hand; but such huts are low-roofed, the bare earth the only carpet, and wind and rain finding free entry by a thousand openings in walls and roofs. The one room serves for every purpose, and often affords shelter to pigs and poultry, as well as to the family. The staple food is the maize cake (tortilla), the Indian very rarely tasting animal food—many not once a month, and thousands not once a year. Their costume is also simple. The men wear a simple shirt and a pair of cotton drawers; the women, a thin chemise, and a colored 'enagra' (skirt) rolled around their waist; and the children, as a rule, in unhampered freedom. A 'petate' (rush mat) for a bed when obtainable, and a 'zerape' (blanket) as overcoat by day and bed-clothes by night, complete the Indian's outfit. These Indians supply the towns with poultry, vegetables, pottery, eggs, mats, and other similar corn materials, which they carry for many leagues.

"For instance, an Indian starts from his home loaded with goods weighing, on an average, five arrobas (one hundred and twenty-five pounds), and sometimes eight arrobas, and will travel a week, and often two or three weeks, before disposing of his wares. He calculates how many days the journey will last, and takes a stock of tortillas to last the whole time, allowing six tortillas a day, which he divides into three portions of two tortillas each, for morning, noon, and evening meal. And this is his only subsistence. So ignorant and stubborn are these Indians that they oftentimes refuse to sell their goods on the road. I have seen many carrying fowls, for instance, to sell in Mexico city; I have met them a week's journey from Mexico, and have proposed to buy the entire lot at the same price they hoped to realize at their journey's end; but no, he was bound for the city, and all my arguments were vain: not a chick would he sell. This has occurred on various occasions. Charcoal, plants, etc., are all supplied to the towns by the Indians, and it is astonishing to see their patient endurance. A man will spend, at least, four days in the mountains burning the charcoal; then carries it on his back a day's journey, sometimes more, and sells it for thirty-seven cents, thus realizing from six to seven cents a day. In the same way the poor creature fares with all else. If he sells planks or 'vigas,' he has first to pay for liberty to fell timber, if he happens not to belong to a town rich in forests. Felling the tree and hewing out the log with his hatchet occupies a day. In four days he has four 'vigas' ready. The whole family is then assembled, and the logs are dragged down to the plain and placed on two rude wheels—

also the work of the hatchet. The donkey is now hitched on, and husband, wife, sons, and daughters, each lending a hand, away they travel, one or two days' journey to the nearest city. On reaching it, they must pay an entrance-fee, generally only three cents on each log; and at length they sell their logs at thirty-seven cents each, and oftentimes for less.

"The Mexican can not do without the Indian. Farms would be deserted, lands untilled, cattle unattended, and the markets entirely deserted, were it not for the poor, patient, despised Indian. Worse still, the poor Indian is the staple food of the cannon, and without him the Mexican would be unable to sustain his revolutions.

"It may be asked, how is it that the Indians, being in such a great numerical majority, allow themselves to be down-trodden by the few Mexicans who rule them? It is because Romanism has so effectually blighted and crushed out their old chivalry and love of liberty, and has steeped them in a degrading and profound ignorance. Excepting the few who, within the past few years, have become acquainted with God's word by means of Protestantism, we shall be safe in saying that not a single soul among them has ever read a line of the Bible.

"Very few of the men can read or write. National schools are found in some of the villages, but only for boys. Schools for girls are almost unknown. Perhaps a few are found in the cities; but in the smaller towns and villages they are unheard of. Thus the Indian women are kept in profound ignorance; a vast majority of the men are the same. This mighty engine of darkness, wielded by the skill and cunning of Romish priests, has produced the fearful uncleanness of body and soul, the stupid superstition, and bloody fanaticism which now characterize the Indian of Mexico.

"Underlying this patient humility and subjection to their Mexican lords, the Indian nourishes a deep-seated and ever-augmenting hatred of his whiter countrymen. The Indian and the Mexican races do not mingle, except in isolated and exceptional cases. The Indian, in his necessary intercourse with the Mexican, naturally acquires a knowledge of the Spanish language; but they jealously avoid speaking that tongue unless compelled by necessity. In their homes not a word of Spanish is heard; the women scrupulously avoid learning it, and of course the children grow up without understanding a word. I have gone through whole villages and not found a single woman or child who could speak Spanish. I have also observed, on large haciendas, where hundreds of Indians are employed, and where they daily hear Spanish spoken, many of the women, who come weekly to the pay-office to take up their husband's miserable salaries, although understanding Spanish, nothing will induce them to speak it; and some bailiff or head workman, an Indian also, always acts as interpreter. His aversion to speaking Spanish is also seen in religious matters. The Indian refuses to confess to the priest except in his own native tongue. Very few priests understand



those tongues; and to surmount the difficulty the priest has a list of written questions and answers, which he learns to pronounce like a parrot. When the Indian presents himself, the priest reads question No. 1. If the Indian replies in accordance with the written answer, well and good; but if not, the priest reads again, until, by good luck, the right word is uttered, and the hitch overcome. The priest who explained this ingenious mode of confessing was somewhat perplexed when I remarked: 'But suppose the Indian confesses to some sin not down on the list; what then?' The Indian is always treated as an inferior creature. The priest requires his Mexican parishioners to confess and receive the sacrament very frequently; but the Indian is not expected to confess oftener than once a year; and, as a rule, he receives the communion only at marriage and when about to die. Once in a lifetime is considered enough for *him*. The march of Liberalism has done much to alter this state of affairs; but not many years ago the Indian might confess, but could not commune without a special license. So great is the chasm which separates the Mexican from the Indian, that the title of '*gente de razon*,' or people of reason, is given to the former. Nothing is more common than the expression, 'Is he an Indian?' 'No, he is "*de razon*;"' thus making the Mexican to be a reasonable being, in contradistinction to the poor despised Indian, who ranks only with beasts of burden. The Mexican Indian is essentially religious; his whole life seems devoted to the service of the priests and saints; his earnings are all devoted to wax-candles and rockets to be burned on feast-days, and he seems to think of nothing but processions and pilgrimages to some distant shrine. Since the days of his Aztec forefathers, the only change which the Indian has undergone in religion is that of adoring a San Antonio instead of his ancient god, 'Huitzilopochtli;' and, with this slight change in the objects of his worship, he continues to adore on the same sacred spots, and with many of the ceremonies, and with all the ignorance and superstitious zeal as did his pagan forefathers.

"The Roman Catholic priests, in days gone by, in order to divert the Indians from their Aztec idolatries, adopted the ingenious plan of going by night to some heathen temple, removing the old idol, and placing in its stead a crucifix or some Catholic saint. The next day the Indians were amazed to find a new god instead of the old one, and at once accepted the change; they continued their worship as before. Cannibalism and human sacrifices have died out; but, if we view the Indian's present religion from his own stand-point, we shall see that really *he* finds not one single point of difference. In his old Aztec religion he had a water baptism, confession to priests, numerous gods to adore, and whose aid he invoked under various circumstances. He worshiped images of wood or stone; employed flowers and fruits as offerings, and incense also, and offered fellow-beings in sacrifice, while he also worshiped a goddess whom he styled 'Our Mother;' and in his worship dances and pantomimes took a prominent

rank. In his new Roman Catholic religion he finds baptism and confession; a great host of saints to adore—saints for every circumstance or ill of life; he finds images better made, and of richer material than the old ones; he again employs fruits, and flowers, and incense; worships another goddess as 'Mother of God,' and 'Queen of Heaven,' and 'Our Lady.' He is also taught to believe that not a mere fellow-being is sacrificed, but his Creator, Himself—as the Romanists declare, in real and actual sacrifice, thousands of times every day; and, as of old, the Indian still dances and performs pantomimes in his religious festivals. Where, then, is the difference?

"As a proof of some of my assertions, I will mention a few facts. In the large town of 'Yinacatepec,' distant about two leagues from Toluca, I visited the annual feast on various occasions. It draws an immense number of spectators from all parts, and for several days bull-fights, and cock-fights, and religious processions hold sway. The procession is a very gorgeous affair, and issues from the church. Banners, and wax-candles, and images in great number; music by the band, and rockets whizzing; but the greatest feature of all consists of a number of Indians dressed in grotesque attires, with skins of animals, bulls' horns, cows' tails, and some with their heads helmeted with the entire skin of game-cocks—altogether forming a wildly fantastic mob, shouting and dancing around their priests and saints like so many imps from the lower regions. The famous church of 'La Villa de Guadalupe,' near the city of Mexico, is built on the site of an old Aztec temple, and the Roman Catholic priests adopted their usual plan of removing the old and replacing it with the new one, and by means of a pretended apparition have made 'Our Lady of Guadalupe' become the patron saint of Mexico.

"The far-famed convent of 'El Señor de Chalma,' about fourteen leagues to the south of Toluca, is another instance. It is the favorite shrine of all the Indian tribes of the land. Formerly, before the convent was built, the place was occupied by an Aztec idol, located in a cave. This idol existed long after Roman Catholic churches had been built in neighboring towns; and the Indians, when they wished to have a child baptized, would first carry the infant to be blessed by their Aztec god, and from there would go to the Romish church and complete the ceremony. To make the most of this propensity, the Catholics, in their usual fashion, stole the idol from the cave and placed there the present 'Lord of Chalma,' which is a crucifix, the Saviour being painted copper-color. This apparition gave rise to a convent being built; and all the year round the Indians, whole families, and whole towns, make pilgrimages from all parts of the land to the said convent. The sales of candles and the Popish requisites are enormous. A shop is attached to the convent, where the poor Indians buy their candles, which they carry to the priests, who remit them by a back-door to the shop again, where they are sold and sold again many times over. But here, also,



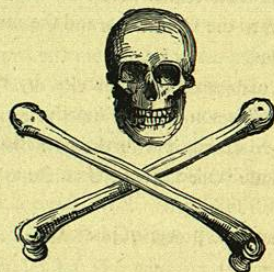
the chief feature of the Indian worship consists in dances inside the church, which is of great size. Eye-witnesses assure me that at one time can be seen as many as sixteen distinct groups of dancers, each group with its separate band of music, all playing different tunes at the same time, and the worshipers tripping it merrily in different dances, producing a Babel confusion and a grotesque pantomime, which baffles description.

"These are of daily occurrence, and are a true and faithful specimen of the spiritual condition of the Mexican Indians of to-day."

### APPENDIX D.

The following placard and commentary show something of the perils our cause has to undergo. Their dates are late, and they, or others like them, we fear, are not yet concluded.

[Translated from *El Monitor Republicano*, September 27, 1873.]



#### "DEATH TO THE PROTESTANTS!!"

"TO THE PEOPLE OF TOLUCA,—Either you are Catholic by name, or Catholics in fact. If you are Catholics in faith, give a terrible blow to these savages, intruders, and adventurers, who, to make themselves appear wise and important, and to assure to themselves a future without labor, attempt that which they do not understand—that band of filthy scoundrels, deluded sons of all the devils. Let us rise *en masse* to finish at once this accursed race, whose proper place is in hell, which is not complete without them. With one sure blow insure their death and the death of their families. Let a fiery death exterminate this sect of accursed wretches, who attempt to overthrow the Apostolic Roman Catholic religion, in which we will live and die.

"Unfurl proudly the standard of the Faith, and shout, 'Long live the religion! Viva la religion!! Death to the sons of Satan!!!'"

[Translated from the *Revista Universal*, Mexico, October 29, 1873.]

#### "ACTIONS OF GOOD CATHOLICS.

##### "ASSAULT ON THE HOUSE OF A PROTESTANT.

"HE AND HIS AGED PARENTS ARE WOUNDED BY THE PSEUDO-CATHOLICS.

"LAUDABLE CONDUCT OF THE GOVERNOR OF THE STATE OF MEXICO.

"A few days ago we published a placard, which was circulated in Toluca, directed against the Protestants of that city, and exciting the 'good Catholics' to try to kill all the said Protestants in those parts.

"So it seems that the excitement is extending. We have tidings from Toluca in which we are informed that a Mr. Valero, an invalid, was attacked in his own house in Metepec by a party of 'good Catholics,' who, armed with swords and muskets, entered the dwelling of said Protestant, wounding him, and then left him nearly dead.

"Of course those barbarians did not make their incursion without insulting and using filthy words toward the Christians, and the unfortunate Valero's mother, whom they also wounded.

"The aged father was also seriously wounded by the 'bandidos religiosos,' and it is greatly feared that his son will die shortly.

"The Governor of the State has put forth energetic measures for the apprehension of these invaders, and those upon whom the responsibility rests of executing justice with them will fulfill their duty; these infractors will see that such perpetrations will not escape the power of justice."

THE END.