

Ocean those of San Barnabé, Santa Maria, Almejas and La Magdalena, of some importance as a rendezvous for whalers.

*Ports.*—The principal ones are those of Loreto, formerly capital of the Territory; Escondida, Pichilingue, and on the Ocean that of San Bartolomé, situated on the 27° 45' north latitude.

*Natural productions.*—They are but few, for the want of streams, the scarcity of rains and the barrenness of the soil. Some few fruits are produced, sugar-cane, olives, corn and grapes do very well.

But little stock is raised in the Territory.

*Mining.*—It is supposed that mining would pay well if it was developed properly. The mines of Flores, Santa Ana, Valle Perdido, San Antonio, Mulegé and La Guella were at one time worked with great profit. The untold wealth of mines in this Territory is equal to that of any of the Mexican States.

La Paz, capital of the Territory, is situated in latitude 24° 6' 40" north, and the 11° 1' 15" west longitude from the City of Mexico. Population, 4,000 souls and increasing.

The whole population of the Territory, in 1862, was set down at 12,000 people, but according to later statistics the population is now 21,645 inhabitants.

#### THE FEDERAL DISTRICT OF MEXICO.

*Limits.*—The Federal District of Mexico extends northward to the town of San Cristobal Ecatepec, westward to the town of Remedios, southward to the town of San Augustin de las Cuevas or Tlalpan, and eastward to El Piñon Viejo.

*Area.*—50 square leagues.

*Population.*—315,906 inhabitants.

*Political divisions.*—The Federal district is divided into four sub-districts, viz.: Guadalupe Hidalgo, Tacubaya, Tlalpan, Xochimilco.

The total value of real estate in the district is set down at \$51,650,464. The expenditures of the municipality of the City of Mexico amounts yearly to the sum of \$856,000.

#### THE CITY OF MEXICO.

The City of Mexico, capital of the Republic, seat of the Archbishopric of the same name, and one of the finest cities of the New World, is situated in 19° 25' 45" north latitude, and 101° 25' 30" west longitude, from the City of Paris, France, at an elevation of 7,108 feet above the level of the sea. Its site is in the centre of an oval-shaped valley about forty-seven miles long by thirty-two miles wide. It enjoys a healthy, temperate climate; the temperature of the city averaging 17° Réaumur; the atmospheric pressure being 585<sup>mm</sup>. The winds that prevail are from north and northwest. The longest day in the year has 13 hours 10 minutes, and the shortest 10 hours and 50 minutes.

The vegetation in the valley, as in the mountains that surround it, is noted for its vigorous growth and its endless variety. The winter is hardly felt. Thus it will be seen that the environs of the city are charming in the extreme, and well deserve to be visited.

"The soil of the valley," says the Count de la Cortina, "is composed of debris of modern alluvial soil, with beds of calcareous sweet-water, and other living-beds covered with humus or vegetable soil." In some places saline efflorescence predominates with an occasional covering of sand. At about three miles from the city in a northwest direction, springs of naphtha or fluid bitumen are found and eight miles north are found good thermal springs.

Mexico, according to the most reliable data, was founded by the Aztecs, on the 18th of July, 1327. Its origin, like Rome, has a curious tradition.

It appears that after a vagabond life, which lasted about fifty years, the Aztecs came in contact with the Alcohuas, who, being pursued by them, started for the lagoons, which in those days covered most of the valley. Among the Aztecs was an oracle, who, in one of his answers, had said to them that they should not found their city until they came to a place where they would find an eagle standing on a rock. The Aztec nation, led by the priest, reached the margin of the lagoon, they undertook to find and select the most convenient place for their city. Going ahead they explored the banks and canebrake about the lagoon so well that they soon came across the headland, upon which stood the *Tenuchtli*, or the real-



ization of the oracle's promise. Here you have the origin of the coat-of-arms of the Mexican Republic.

The Aztec nation, being then convinced that they had reached their promised land, commenced building their cabins around the *Tenuchtili*, making artificial soil by means of vines and drift. In this manner the city was raised out of the waters of the lagoon.

The life the Aztecs led at first was a poor and miserable one. Their city, which they called Tenochitlan, or the city of the "cactus upon a rock," which, in a long course of years, was changed into "Mexico," which means fountain or flowing water; although it is more probable that it was named after an idol that the first settlers brought with them and named *Mexitly*.

At the time of the conquest it had a population of over three hundred thousand souls; but when it surrendered to Cortez, on the 13th of August, 1521, it was nothing but a heap of ruins and ashes, and the fine edifices and temples which had succeeded the first huts of the Aztecs were all destroyed.

The population of the city, at the present, can well be estimated at over two hundred and twenty-five thousand people.

*Buildings and institutions.*—In 1865 the city boasted of 482 streets, all at right angles, and not less than fourteen varas or forty feet wide, and of sixty squares.

The city has fourteen curacies or parish churches, fifteen monasteries for men, and twenty-two female convents, which were seized and sold by the Juarez Government; also, sixty-eight churches or chapels, six pantheons or vault cemeteries to bury the dead, three principal public walks, three first-class theatres and many small ones, two amphitheatres; for bull-fighting, ten hospitals, three public libraries, and other important establishments.

La Fuente del Salto del Agua, or the "spouting fountain," terminates the aqueduct at Belen, which brings to the city its water from the spring at the foot of the Chapultepec hill. It was begun by the Viceroy Fray Antonio de Bucarelli, and completed on the 20th of May, 1779.

La Fuente de la Tlaxpana (the Tlaxpana Fountain) on the Avenue of San Cosme, bears two inscriptions by the side of the coat-of-arms of the House of Austria, stating that it was constructed in 1737, when Don Juan Antonio Bizarro y Equiarreta was archbishop and viceroy of New Spain. It belongs to a peculiar

style of architecture, known as that of *Churiguera*. To reach this fountain you cross El Peunte de Alvarado (Alvarado's bridge), which now is a handsome street. A stone yet marks the place that became celebrated for the prodigious leap made by Alvarado when Cortez retreated from Mexico. A little further on, following the straight road, the little village of Popotla is reached, where, on the left side of the road, in a little enclosure near an old chapel, is found the venerable *Ahuahuate* tree, the same under which Cortez sat and cried over his disaster on the night of the 22d of August, 1521, which is called by the Spaniards the "*noche triste*," or sorrowful night.

*La Plazuela de Santo Domingo.*—The small square of St. Dominick, one of the smallest in the city, forms a quadrilateral, having a portico on the west, the church of Santo Domingo on the north, the Custom-house block on the east, a portion of a block and a street on the south. In the angle between the Custom-house and the church is the building of the ex-Inquisition. The Convent of Santo Domingo was at one time one of the most famous and wealthiest convents in the city. It has been rumored that a treasure of some twelve millions was buried within its walls. Many searches have been made for it; even a company was formed at one time to raise the necessary capital to hunt up the treasure, but up to this day it has failed. The building of the ex-Inquisition is used as a medical college.

*Iturbide Market* (Ancient Square of St. John).—Its cornerstone was laid by the President of the Republic, Don José Joaquin de Herrera, on Sunday, the 13th day of May, 1849. Don Enrique Griffon was its architect. This edifice is one hundred feet front and sixty deep. It has one hundred and eight stalls or shops inside and outside, most of them occupied by butchers and porkmen. It has a fountain in the centre and six entrances, two east and two west, and one north and south.

*La Plazuela de Guardiola.*—It is a small square enclosed on the east by the old residence of the Condes del Valle, on the west by a portion of San Isabel Street, on the south by the residence of Mr. Escandon, one of the wealthiest citizens of the city and first promoter of the construction of railroads in Mexico, and on the south by the walls of the chapel of our "Lord of Burgos," which belongs to the great convent of San Francisco. This square was



named after the Marquis of Guardiola, who built his residence there, which is now the property of Mr. Escandon. In olden times the waters of the lagoon came as far as this place. It is reported that Chirino, who had revolted against Cortez, while absent on his expedition to Yucatan, was exposed in an iron cage on this square. On this square is a hack station.

*El Sagrario*.—This beautiful church (the name signifying the place where sacred relics are kept) is adjoining the cathedral, and was the first parochial church built in the City of Mexico after its conquest by Cortez. It is said that the Franciscan friars were the founders of the parish church, which is at present the cathedral, in 1524, and Don Pedro de Villagran was the first parish priest of Mexico. The Sagrario was burned, and was rebuilt by Don Francisco Antonio Lorenzana, archbishop of Mexico in 1767. The style of its architecture is one which is contemporary with the reign of Louis XV. in France; it was in its apogee in Spain at the end of the seventeenth and the beginning of the eighteenth centuries, and is considered by competent judges of architecture to be a style of decline; it was named after the Spaniard who invented it, "Churiguera," leaving out the defects that are proper to a style that has laid aside all known rules applicable to the different orders of architecture, the front of the Sagrario will captivate the attention of the traveler by the neatness and perfection of its mouldings, for the boldness of its columns, and the masterly finish in its smallest details.

*Palacio Municipal* (City Hall).—It is also called *Deputacion* (Deputation), *Casa de Cabildo* (corporation or chapter house). The present building was finished in 1792 at a cost of \$130,000; it has 91 varas, or over 252 feet, front on the main plaza of Mexico, and 122 feet deep, occupying an area of 4,004 square varas. Besides the city and district offices, the building contains the corporation jail, some apartments rented to private individuals, and the *Longa* or Merchants' Exchange, which is as fine as any in the world. The first municipal house was burned by a mob, together with the viceroy's palace and other buildings, in the year 1692, while the Count de Galve was viceroy, and a part of the city was also sacked by the mob.

*Iturbide Hotel*, or Stage Hotel.—This house was occupied by Don Augustine de Iturbide, Emperor of Mexico, and is known as

"La Casa del Emperador Iturbide." It was built by the Count de Moncada, Marquis of El Jaral, one of the richest men in Mexico, as a private residence. It is used to-day as a hotel, where first-class accommodations can be had.

*Theatro Nacional* (National Theatre).—The corner-stone of this edifice was laid by General Santa Anna, on the 8th of February, 1842; it was, in consequence of this, called "Santa Anna Theatre." It is second to none in America; it can accommodate an audience of three thousand persons. It was built by Don Francisco Arbue, an enterprising Mexican, on the site occupied by houses Nos. 11 and 12 of Bergara Street.

*Plaza Mayor*, or Main Square, also called Military Square. On the east side of it is the National Palace, where the President of the Republic resides, and where most all the Government offices are located. It is a huge mass of stone without any architectural significance; it covers all the east side of the square, and has three entrances fronting on the same. Its front extends 675 feet. It was originally the property of the family of Cortez, but was subsequently purchased by the Spanish Government for its viceroys for \$33,300; not being large enough, it was rebuilt in 1693. The Cathedral and Sagrario occupy the north side of the square. The Municipal House and Merchants' Portico form the other two sides of the square; it is well paved and surrounded by spacious sidewalks.

*The Cathedral of Mexico*.—It would take a book to describe that fine monument; we can only afford to give a brief sketch of it. The edifice stands on the side of the main square, and is built on the same spot where stood the temple dedicated to the Aztec god "Huitzilspotchli," tutelal god of the nation. It was begun in 1573, by order of King Philip II., Don Pedro Moya de Contreras being archbishop, and was completed in 1657, under the government of Don Fray Marcos Ramirez de Prado, 94 years after its corner-stone had been laid, at a cost of \$1,752,000, which sum was paid by Philip II., Philip III., Philip IV. and Charles II. (surnamed the bewitched). This building is about 432 feet long from north to south, and about 203 feet wide from east to west, without counting the space which is situated between its porch and the level of the square, about 140 feet, which is surrounded on the south, east and west by 124 columns over 5 feet high, to which are fastened heavy iron chains; about 15 feet from the chains are 77



ash-trees equally distant from the columns, and in a parallel line with them; these constitute one of the finest walks in the city, and is known as the *Paseo de las cadenas*; it is particularly attractive by moonlight.

The entrance to the prebendary (*canonigos*) is situated on the east, surrounded by a fine iron-railing; the principal front of the building, which faces south, has three entrances, composed of two styles of architecture—the first Doric, and the second Ionic, with statues in bas-relief.

Its two towers are 72 varas, or 200 feet, in height, and cost \$199,000.

Between the two towers, and above the main-entrance, is a beautiful clock, with a face of gilt metal, above which are three statues representing the three theological virtues, artistically executed. In the two towers are forty-eight bells; those worthy of notice are: 1st, Santa Maria de Guadalupe (Holy Mary of Guadalupe), which is 36 feet in height; 2d, that of "Dona Maria," which weighs 15,000 pounds; and 3d, called "Saint Angel," weighs 14,000 pounds.

Besides the entrances already mentioned, the cathedral has three more, two of which are situated on the north of the building, on one side of which is the chapel of Las Animas (the Souls), where the remains of the clergy are deposited.

The cupola and lantern, which in height is nearly on a level with the towers, show elaborate and tasteful art.

The interior of the edifice belongs to the Doric order; has beautiful and elevated arches, five naves, two closed and three opened, the latter with fourteen pillars with columns on each of its sides; from the pilasters start the arches to meet others before it, and on the sides of the two lateral naves are located fourteen chapels, all enclosed with balustrades of iron and carved-wood, besides the six chapels named as follows: 1st, De los Reyes (of the Kings), where are buried the viceroys; 2d, Las Animas (the Souls); 3d, Del Buen Despacho (of the Good Resolution); 4th, San José (St. Joseph); 5th, San Lorenzo (St. Lawrence); and 6th, the El Pardon (the Pardon). In the latter a mass is said every half hour every day during the year.

Between the vaults and other space of the temple are 147 windows, and in the cupola and lantern already mentioned, which

shape is octagonal, is a fresco painting representing the Assumption of our Lady, executed by the distinguished Spanish painter, Jimeno.

The presbyterium, where stands the main altar, which is situated in the middle of the church, between the choir and the altar of the kings, to which one ascends by a flight of wide steps; the four fronts of the altar is surrounded by a balustrade of metal called *tumbaga*, which extends in a straight line on either side until it reaches the choir; this balustrade is ornamented with sixty-two statues, who hold a chandelier of the same metal in one hand.

The cypress over the main altar is sustained by eight columns, covered with stucco, in which are located the magnificent statues of the apostles, evangelists and principal saints, all of natural size; above the second order of architecture is a group of angels, above which is the mother of our Redeemer; all, formerly, were covered with precious stones, etc. Its treasure, at one time, was enumerated as follows: 20 chalices of gold; 6 vessels of gold, in which wine and water are served for mass; 132 rubies; 1,676 diamonds, with 13 marcs of gold; 1 chalice, with 122 diamonds; 143 emeralds, with 107 marcs of gold; 2 gold vessels for incense; a silver image of the Conception, weighing 28 marcs (a marc, eight ounces); the principal reliquary, which is ornamented with 2,651 emeralds; 44 rubies, 8 sapphires and many more treasures too long to enumerate. Most of the jewels were presents from the Emperor Charles V.

*Theatro Iturbide* (Iturbide Theatre).—It was designed by the distinguished Mexican architect Don Santiago Mendez, who also constructed it. It cost \$180,000, and was opened on the 3d of February, 1856, with a brilliant masquerade ball. It is very richly ornamented inside with red velvet and gold, and is one of the finest halls in America.

*El Paseo de Bucareli* (the Walk of Buccareli).—This is one of the most fashionable promenades in the City of Mexico. Leaving the main-square and riding up the streets of Plateros and San Francisco, passing the house of Iturbide on his left, then the square of Guardiola to his right, the convent of San Francisco to the left, and the beautiful Alameda or public garden to his right, the old prison of the "Acordada" to his left, the promenader reaches the Paseo Nuevo, a beautiful ride planted with trees, and spacious sidewalks; the magnificent statue of Charles IV. is passed; it was designed



and moulded by Don Manuel Tolsa, and was placed on its pedestal in 1803. From four o'clock in the afternoon mounted police are placed on guard from the Acordada prison to the end of the *paseo*, from distance to distance, in order to preserve order among the numerous files of carriages circulating.

*The College of Mines.*—This grand edifice was planned and built by Don Manuel Tolsa, and was completed April 3, 1813, at a cost of \$1,500,000. The front of the building faces north on St. Andrew Street; it has 298 feet front; one of the sides of the edifice faces east on the alley of Bethemite, and has 344 feet front; the other, west, on the alley of the Countess, and has 2,123½ feet; the edifice occupies an area of 10,835 square varas (nearly two American acres); the lower floor has 7 court-yards, 5 fountains, 5 stairways and 76 rooms. The floor between the ground-floor and first-floor has 1 fountain, 4 stairways and 75 rooms. The first story has 3 fountains, 2 stairways, 83 rooms. The terraces: 2 fountains, 2 stairways and 5 rooms, making a total of 7 court-yards, 11 fountains, 13 stairways and 238 rooms. Its organization as a high-school leaves nothing to be desired, and well deserves the visit of the traveler.

*El Paseo de la Viga.*—It is situated on the bank of the canal of the same name, and is a beautiful walk, well planted with trees. This canal unites the two large lakes of the valley of Mexico. At times the canal and the walk presents one of the most picturesque sights that one can imagine; the little boats in which the Indians bring to market their great variety of fruits and flowers, their game, poultry and fish, the great variety of their costumes, and particularly those of the women, who always dress in bright colors, give this place a curious appearance to the traveler. It is a busy place on market days; this is really the people's walk, while the *Paseo de Bucareli* is the aristocratic walk and drive.

*The Street of Roldan Bridge.*—At this bridge is the real landing for boats going up or down the canal, and at this point a disagreeable smell, caused by the stirring of the turbid water of the canal, the fruits and garbage that is thrown into it, takes away a great deal of the charm that the place would otherwise have. But no one visiting the City of Mexico should fail to see it.

*Environs.*—The hall, castle, stately trees and spring of Chapultepec.

The beautiful hills, town and gardens of Tacubaya.

The town of San Angel.

The town of San Augustin de las Cuevas; it was, before the conquest, a very important city, known as Tlalpan, which meant upland, and communicated with the city by means of causeways. It became celebrated on account of a gambling fair that used to be held there yearly.

The town of Ixtacalco, situate on the bank of the canal de la Viga.

The town of Guadalupe, situate one league north of the capital, on the border of the lake of Texcoco; in this town is situated the holy sanctuary of Guadalupe, a beautiful and richly adorned church, which was built to commemorate the apparition of the Holy Virgin Mary to the poor Indian Juan Diego, from the 9th to the 12th of December, 1531.

The Theatro Principal, the Academy of San Carlos, the National Museum, the Military School of Tacubaya, should all be visited.

In the yard of the Academy of San Carlos can be seen the great sacrifice-stone upon which the Aztecs, in the practice of their inhuman religion, sacrificed their prisoners, and part of the people of both sexes designated for that purpose by the priest.

The great Indian calendar is to be seen on the west wall of the cathedral, where it cannot fail to attract the attention of the traveler.

A curiosity of the Lake of Texcoco is a white-fish with legs and feet.

*Public instruction in the City.*—There are in the City of Mexico the following high-schools:

A national second grade school for girls, kept in the old convent of Encarnacion.

A preparatory national school, kept in the old college of San Idelfonso.

A national school of jurisprudence, in Encarnacion Street.

A national school of medicine, in the old edifice of the Inquisition.

A national school of agriculture, in the hacienda of San Jacinto in Popotla, a suburb of the city.

A national school of engineers, in the College of Mines.



A national school of fine arts, situated in Academy Street.

A national civil service and commercial school, in the old hospital of Terceros.

A national school of arts and trades, kept in the ex-convent of San Lorenzo.

A national school for deaf and dumb, in the old convent of Corpus Christi.

The National Museum is situated in the old mint building.

The National Library is situated in the ex-convent of San Augustin.

All of these high-schools or academies are interesting to the scientist; they are perfect in their organization. Their libraries are interesting and can be consulted with profit. As much has been done in the City of Mexico to teach the highest branches of science as in any other large city of the world.

DESCRIPTION OF THE SANCTUARY OF THE HOLY VIRGIN OF  
GUADALOUPE, PATRONESS OF MEXICO.

*El Santuario de Guadalupe.*—Two fine causeways and a railroad, the first constructed in the Republic by Mr. Escandon, lead from the City of Mexico to the town of Guadalupe, distant a little less than three miles from the City, on the border of lake Texcoco.

Here is situated the sanctuary of Guadalupe, of which it may be said that there are few in the world as celebrated with the Catholics as this one, especially in the Republic of Mexico, where it is the symbol of religion and independence.

*Tradition.*—The tradition is simple and practical, and the participants of humble origin. Juan Diego was an Indian from the village of Cuautitlan—who had but recently been converted to the Catholic faith—of good conduct and behavior; his family consisted of his wife, Maria Lucia, and an uncle named Bernardino. Juan Diego earned his living by working in the town of Tolpetlac, from which place he was accustomed to often visit the village of Santiago Thaltitloco to hear the Franciscans that had charge of the parish preach the Catholic doctrine. In one of his trips, while crossing the ridge of brushy mountains that rise in that portion of the

valley on the border of a lake which the Indians called Tepetlyecaezol, and the Spaniards pronounced Tepeyacac, which means "Nose of the Mountain" (a very appropriate name for it), Juan Diego heard soft and harmonious music, such as he had never heard among his people or among the Spaniards. He stopped to observe whence came these harmonious sounds, and then saw a rainbow of very bright colors, and in the centre a white and transparent cloud in the middle of which appeared the figure of a beautifully formed woman, dressed as the Indians of noble caste were dressed in those days. Juan Diego approached her without fear, and then the lady told him that she was the Mother of God, that she desired that a temple should be erected in that locality, and that she would devote herself and give aid and protection to all those that would have faith and would call upon her in distress. At the same time she told Juan Diego that he should without delay report to the bishop what he had seen and heard. The Indian accordingly went to the residence of Don Fray Juan de Zumarraga, of the order of San Francisco, who was then bishop of Mexico, and although he found much difficulty in gaining admittance, he was fortunate enough to speak to the prelate, and related what had happened to him, but did not receive a satisfactory answer, because the bishop believed that it was only the imaginary vision of an Indian who had but recently joined the Catholic faith and abandoned the worship of his idols.

Juan Diego returned to his home very disconsolate, but the Holy Virgin again appeared to him three times. The fifth time, Juan Diego, much depressed in spirits,—owing to the many repulses he had met with at the hands of the archbishop,—and his uncle, Juan Bernardino, being seriously ill, he concluded that he had better procure his uncle a confessor who might save him more surely than anything else; but in order not to meet again the apparition, he took a different road than the one which he used to travel. However, all this was in vain, because at the place where now is a thermal spring, held in respect by the sick and by all people, the Virgin met him and told him that his uncle was then perfectly well, or in other words that he had recovered from all his sufferings; and the Virgin also ordered him to go on the top of the hill,—the same one already mentioned as the "Nose of the Mountain," on the border of lake Texcoco,—and gather beautiful



flowers which he was to take to the bishop in proof of the truth of what has just been related.

In these hills, where nothing grows but chapparal, and where no flowers are ever seen, still Juan Diego found a great many beautiful and fragrant flowers; which he gathered in his cloak (*tilma*) and went to Mexico to take them to the bishop, who having heard that the Indian was bringing the proof he had called upon him to produce, received him in his parlor with much curiosity, and accompanied by many priests and friends.

The Indian, in a very modest way, related to the bishop what had taken place, then dropping the flowers he had in his cloak (*tilma*), the bishop and his followers dropped on their knees before the image of the Virgin that appeared painted on the cloak or *ayate* of the happy and fortunate Juan Diego.

This took place from the 9th to the 12th of December, 1531, nineteen years and four months after the conquest, Clement XII. being pope, and the Emperor Charles V. being king of Spain.

The above is the religious tradition, transmitted from father to son in regard to the Virgin which is venerated in the Sanctuary.

As soon as the Bishop Zumarraga recovered from his great emotion and admiration caused by the beautiful and rich flowers and by the sight of the singular image of the Virgin that appeared to him on the cloak of the Indian, he complimented Juan Diego and sent for his uncle, Juan Bernardino, who sure enough was found well and cured of all his infirmities, as the Virgin had announced to the poor Indian, Juan Diego. The bishop, accompanied by many priests and persons of notability, together with Juan Diego, visited all the places where the Virgin had appeared to him. While visiting these places, they kissed and prayed over them with great devotion and then returned to the episcopal palace, which in those days was situated on the site of the present street of Donceles, and there temporarily deposited the image of the Virgin, which a few days afterwards was transferred to the Cathedral. A short time afterwards, the building of an hermitage was begun on the hill of Tepeyacac at the expense of Bishop Zumarraga, and the following year, 1533, the image was removed to the hermitage amid a solemn procession made for that purpose.

Juan Diego built himself a little home adjoining the temple, and entirely dedicated himself to the worship of the Virgin for

seventeen years after the miracle, and died in 1548, at the age of seventy-four. His uncle, Juan Bernardino, died of yellow fever (*cocolixli*) in the year 1544, being eighty-six years of age, and was buried in the old chapel of the Virgin.

For ninety years the Virgin remained in this temple, which was rather small and of poor architecture, but among the good Catholics of Mexico the devotion to the Virgin of Guadalupe had, by this time, increased so much, that many contributions were made and the beautiful cathedral which now adorns the town of Guadalupe was begun, the corner stone of which was laid about the middle of November, 1622, by the most illustrious Lord Don Juan de la Serna, archbishop of Mexico. The building alone of the cathedral cost the large sum of \$800,000, not including a tabernacle of silver, a present from the Viceroy Count of Salvatierra, and sixty lamps of silver which were hung in the vaults of the temple.

The worshippers became so liberal that with their gifts and the amounts they subscribed, many rich ornaments were purchased, some of them more valuable than those owned by the Cathedral of Mexico. The ornaments and articles used for services in this great Church were of silver, and valued at five thousand marcs.

The chapel called Del Cerrito, which is built on the spot where the Virgin first appeared to Juan Diego, was constructed one hundred years later at the expense of Don Cristobal de Aguirre, and his wife Dona Teresa Peligrina. The causeway, built of rock, was constructed at the expense of Don Fray Payo de Rivera, archbishop and first viceroy of Mexico, as well as the aqueduct and fountain which is located in the square of the town.

For many years this temple was placed under the care of four or six priests, but in 1750, Don Manuel Jose de Rubio y Salinas being archbishop, it was transformed into an abbey, and the abbot and canons took possession of the abbey. About that time Pope Benedict IV. conceded to the church a special mass and prayer.

In 1751, an enquiry was held, at the demand of Dr. Don Francisco de Soles, and judicial proceedings were instituted to prove the apparition of the Virgin.

The Spaniards called the place Tepeatilla, and here were deposited all the treasurers of Gonzalo de Sandoval during the bloody battles that preceded the storming of Mexico.

The Virgin of Guadalupe was stamped upon a cloth made of



the fibers of indigenous plants, manufactured by the Indians, "sons of the soil" (*hijos del país*). She appears clothed with a loose woolen gown falling from her neck to her feet, a mantle covering her head, the same as worn by the noble Aztec maidens; her color is dark brown, her hair black and loose, her physiognomy is amiable, candid and modest. She appeared to an Indian in a place celebrated among the Indians, all of which is entirely natural and characteristic of the country which had but just been conquered. The Virgin was called the Creole Virgin, and the poor race which had just been vanquished and humiliated, after having seen its fields destroyed, its cities and homes burned, and its blood run into streams, found itself with a divine being to whom they might appeal from the cruelties and injustice of humanity. After fire and sword, came the sweet and pacific conquest of religion.

When the old curate of Dolores, Don Miguel Hidalgo, raised the first cry in favor of Mexican independence on the night of September 16th, 1810, he caused a flag to be raised upon which was painted an image of the Virgin of Guadalupe. After the Mexican independence was gained, the village where the temple of Guadalupe is situated was raised to the rank of *ciudad* or city. Under the name of "Ciudad de Guadalupe de Hidalgo," a name which causes every Mexican to remember the civil and religious history of which we have just given a sketch.

In October, 1821, the Emperor Iturbide instituted the order of Guadalupe, which became extinguished after the overthrow of his Empire and the republican form of government established. This order given as a reward to civil and military merit was reestablished by General Santa Anna on the 19th of December, 1853.

Guadalupe also brings to recollection one of the greatest events that took place on this continent. It was in that city that the celebrated treaty of peace, that put an end to the war between the United States and Mexico, was signed on the 2d day of February, 1848. Messrs. Licenciado Don Bernardo Couto, Licenciado Don Miguel Atristani and Don Luis G. Cuevas being plenipotentiaries on the part of Mexico, and Mr. Nicolas P. Trist on the part of the United States of America.

The city has improved a great deal of late years. The principal income of the Cathedral, which is actually one of the finest churches on this continent, is derived from a lottery which is drawn in the

City of Mexico monthly; but gifts from all classes of people amount yearly to very large sums.

The 12th of each month a high mass is celebrated, which is generally well attended by people from the City of Mexico; but on the 12th of December is a great religious festival which is attended by people from all parts of Mexico to celebrate the day upon which the Virgin patroness of Mexico first appeared to Juan Diego. Thousands of Indians in their original dress attend the festivities every year.

The original flag used by Hidalgo in 1810 is deposited in this Cathedral.

The number of miracles which the Mexicans claim to have been performed by their patroness is much too large to be published in this notice, although a catalogue of them would be interesting to read by the faithful. Nevertheless persons going to Mexico should not fail to visit the place.

Among the distinguished dead buried there are the Viceroy Antonio de Bucarelli, one of the best executives Mexico ever had, and Colonel Obregon, who has a chapel in which a lamp is constantly kept burning.