

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.

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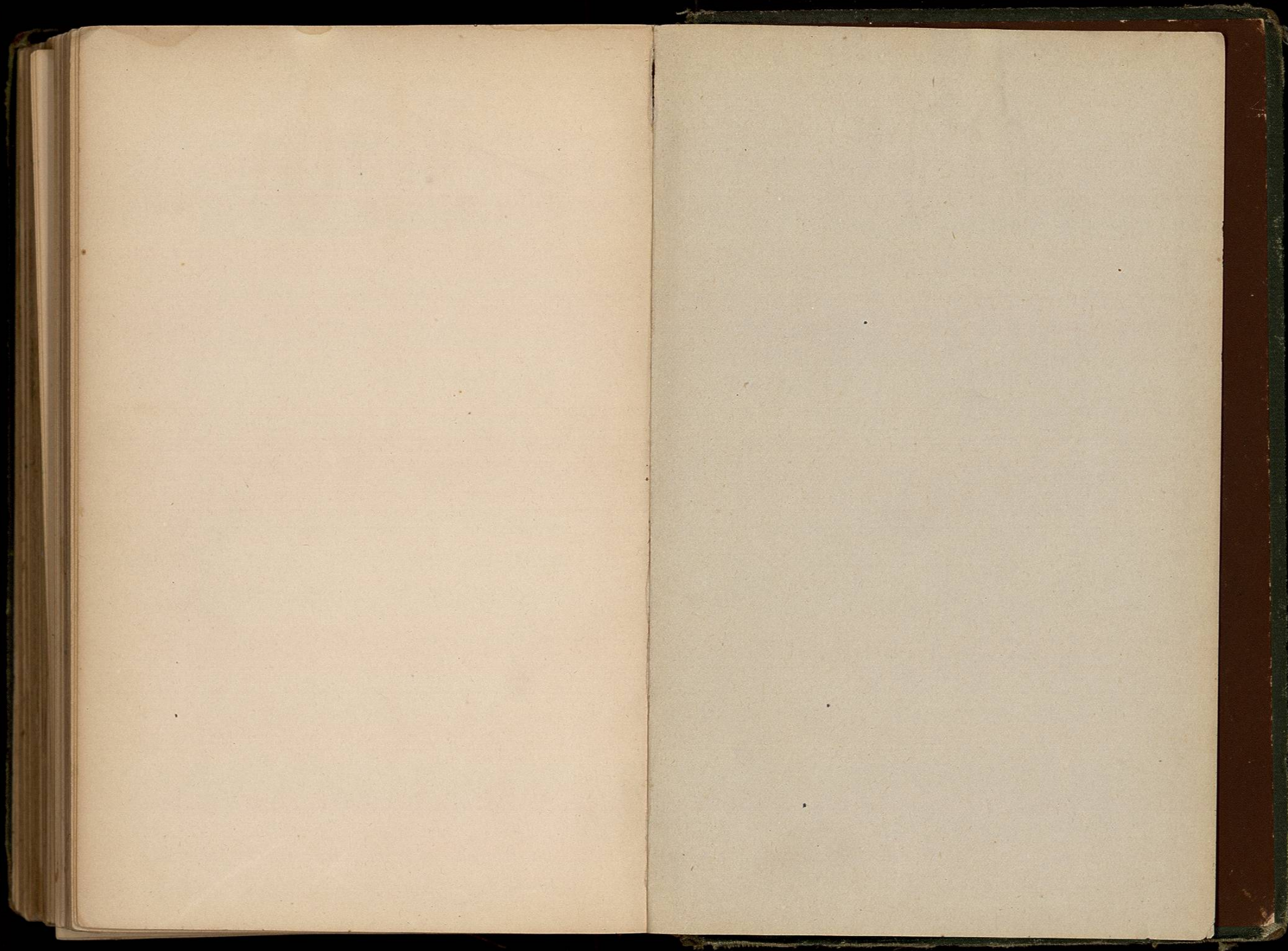
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