

on the graves. Candles are also used by thousands in the little *panteóns* or cemeteries of the country. Among the simple folk in these Indian villages the local poets write up more or less readable "poetry," which is also included in the offering to the dead. In some isolated portions of Mexico this custom prevails to such an extent that the children beg money from their parents to buy fruit for that purpose, or else, they say, the departed will come on Halloween and pull their little feet. It is impossible to give an idea of all the curious customs and incidents that prevail in the rural districts of Mexico with respect to the observance of these holidays. Halloween in Mexico does not partake of the mischievous and jocose character of the day in the United States and England.

Among the characteristic sights of these days peculiar to Mexico are the strange toys sold on the streets and in stalls. They consist of skull and cross-bones of sugar adorned with gold leaf, lath coffins surrounded with priests and acolytes and containing a skeleton, miniature catafalques, altars, etc. Many of the coffins are so arranged that by pulling a string the lid opens and the dead man sits up. No Mexican child is content without one of these toys. The *mozos* and domestic servants also look at this time for their festival, to which they give the name of *calavera* (skull). It is a carnival of death; a mingling of levity with sadness.



COMMERCIAL SCHOOL.

It is the custom to visit on All Souls' day the graves of departed relatives and friends, to place wreaths and candles round about, and to offer prayers. Any one of Mexico's cemeteries offers an interesting scene on that day. The French cemetery, where many of Mexico's wealthiest families have their vaults, is one mass of beautiful wreaths. The grave of Minister Romero Rubio, who was recently interred there, is hardly visible beneath the load of floral offerings. The tomb of Juarez, in the San Fernando cemetery, receives many mementos from admirers of the great Liberal statesman. The cemetery of Tepeyac, near Guadalupe, where lie the remains of Santa Anna and members of many of Mexico's first families, is visited by a throng of devout mourners, bearing costly wreaths. The abundance of trees which darkens the English cemetery even at mid-day makes it eminently harmonious with the tendency to sober meditation. This cemetery contains the tombs of the first Englishmen, almost the first foreigners, that ever came to this country, away back in the twenties. The American cemetery is near the English. There is a monument to the American soldiers who perished in the valley of Mexico in 1847. This receives its floral offerings on Decoration Day. But if the tourist or resident wishes to see a characteristically Mexican celebration of All Souls', he should go to the great Dolores cemetery. Except on very few tombs, he will find no French creations in the way

of wreaths, but abundance of coarse yellow flowers. In some parts of the country it is the custom of the common people to place meat and drink near the grave on the eve of All Saints'. But this is obviously a pagan survival, which the clergy have endeavored to uproot.

All good Americans are interested in the American cemetery in Mexico. Out beyond the southwestern limits of the city, on the boundary line formed by what is known as the Calzada de la Verónica, is this little patch of ground which possesses such peculiar interest for Americans, and especially for those who reside in Mexico. Though on Mexican soil, it is American in the fullest sense of the word, for the full and perfect title therein is vested in the United States, and its management and control are in the hands of the War Department at Washington. Mexico is the only country on earth where the United States possesses a title to land for such purposes, and exercises authority over foreign soil. It was in 1873 that the cemetery was subjected to the rules and regulations affecting United States national cemeteries. It was established in 1851, under an act of Congress approved September 28, 1850.

The seven hundred and fifty soldiers who were killed by the enginery of war on the plains of Mexico are buried together in a single grave. In memory of these, a simple granite shaft about six feet high has been raised. It stands on a square pedestal made of dark granite. On one side is the inscription,—

TO THE MEMORY  
OF THE  
AMERICAN SOLDIERS  
WHO PERISHED IN THIS VALLEY IN 1847,  
WHOSE BONES,  
COLLECTED BY THEIR COUNTRY'S ORDER,  
ARE HERE BURIED.

On the other side is a marble tablet inserted in the granite, on which is written without comment,—

CONTRERAS  
CHURUBUSCO  
MOLINO DEL REY  
CHAPULTEPEC  
MEXICO.

In addition to these seven hundred and fifty soldiers, five hundred and seventy-five have been buried in the cemetery whose names are all recorded, though, owing to the absence of monuments, the exact location of each body cannot be given.

To obtain the right to bury there it is necessary to secure a permit from the United States consul-general, the permit being a voucher for the citizenship of the deceased. In addition to this, another permit has to be obtained from the civil authorities, which is a mere formality, as Americans, living or dead, have always received magnanimous treatment and the



PATIO OF A SCHOOL.



kindest consideration from district authorities as well as from those of the general government. No graves are sold, and the selection of the last resting place lies with the superintendent. No charge is made and no expense incurred. The United States government pays the employees and superintendent out of the annual appropriation, and the friends of the deceased are at liberty to express affection by the adornment of the graves with monuments and flowers.

The funeral customs of Mexico are a source of constant interest to strangers in that land, as the burial of the dead is a ceremony of great display. The poor rent handsome coffins, which they have not the means to buy, and transfer the body from its temporary casket to a cheap box before it is laid in the grave. Invitations are issued by messenger, and advertisements of funerals are published in the newspapers or posted at the street corners, like those of a bull-fight or a play. Announcements in faultless Spanish are sent to friends in big black-bordered envelopes, and are usually decorated with a picture of a tomb.

There is a very pretty custom in Mexico by which all people who call upon a mourning family must dress in deep black. You are ushered through the darkened rooms into the presence of the bereaved lady, and find her charmingly and tenderly cordial and friendly. This is but one of the many pleasant ways the Mexicans have of paying honor to the memory of their beloved dead.

During the month of November, in every village of Spain and her former colonies, the traditional legend of Don Juan Tenorio, dramatized by Don José Zorrilla, is put on the stage. The sentimentality of this piece seems to have an irresistible fascination for Spanish taste. It is impossible to understand the Spanish character without having read or heard of this extraordinary play. It has been said that every youth of Spanish descent would be a Don Juan, and every Spanish maiden a Doña Ines. It is sincerely to be hoped that this is not true, for the exploits of Juan in a more prosaic age and country would inevitably have qualified him for the gallows. The drama of Don Juan is now, however, a little off color, and is not attended by the *beau monde*. Indeed, it is pronounced by the best people of Mexico somewhat vulgar. But in the days of Maximilian things were otherwise; the emperor was a great admirer of the drama, and at his invitation the author Zorrilla once came to Mexico to superintend some private productions of Don Juan at the castle of Chapultepec. Maximilian never tired of hearing this fantastic drama.

Its author, Don José Zorrilla, was a really distinguished Spanish poet, and it is not to be supposed that he himself sincerely approved the false glitter and the absurd and vulgar bombast which are the chief ingredients of Don Juan. But, as Johnson said of Dryden, he probably knew it was bad enough to please, his aim being merely to satisfy the public.

Don Juan Tenorio is the history of a lifetime. The play opens in a low Seville dive, where Don Juan Tenorio and Don Luis Mejia exchange wagers on their pre-eminence in crime, a wager which Don Juan wins, for he proves that he has killed thirty-two men and won seventy-two pretty women, while Don Luis lags behind with only twenty-three men killed and fifty-six conquests. Don Juan then makes another bet, stranger still, and this time the life of one or the other is the stake,—viz., that he will rob Don Luis of his lady-love, Doña Ana del Pantoja; and he succeeds.

Don Juan was in love with Doña Ines Ulloa, daughter of the comendador de Calatrava, Don Gonzalo de Ulloa, who had agreed to give him her hand, but in disguise he had been present at the orgy in the dive and heard the recital of Juan's villanies, so he resolved to shut up his daughter forever in the cloister where she had been educated. Don Juan scales the

walls of the convent and carries off the lady. He afterward kills in a duel the old comendador, as well as his rival, Don Luis Mejia, and Doña Ines dies of grief.

In the second part of the drama Don Juan visits the graveyard where all his victims are buried. He is at first inclined to be a little overawed by his surroundings, but afterward he breaks into defiant blasphemies, and invites the dead comendador to sup at his table. To his amazement, the marble figure surmounting the monument accepts the invitation, and the revelry of that night is interrupted first by a strange knocking, and then by the entry into the supper-room of the murdered man's ghost. And how does Don Juan end? Not on the gallows, as might have been hoped, but in a duel with Captain Centellas, and his soul, when claimed by his satanic majesty as his due, is rescued by the spirit of Doña Ines, with a calcium ballet in Paradise performed by nymphs of a very material and earthly order.

No doubt "Don Juan" is a correct portraiture of the age and country in which the scene is laid. The time is 1545.

Even to this day the Indians observe a fiesta on the 21st of August in memory of the tortures to which Cuau-temoc and his cousin Tlacopan, Prince of Texcoco, were subjected by Cortez, who endeavored to force from Cuau-temoc the secret of the hidden treasure. The monument dedicated to Cuau-temoc on the Paseo has a relief representing Cuau-temoc and Tlacopan standing upon stone slabs, with their feet hanging over flames of fire. Around the tortured warriors are clustered the Spaniards, anxiously awaiting the secret which Cuau-temoc never disclosed. "Do not be weary," he said to his tormentors; "he who has resisted famine, death, and the wrath of the gods is not capable of humiliating himself now like a weak woman; the treasury of the kings of Mexico I submerged in the lake four days before the siege of the city, and you will never find it."

One of the Easter customs is the hanging in effigy of Judas Iscariot, which is done everywhere in the country, from the plazas of the large cities down to the smallest hamlet. The Catholic citizens attire themselves in deep mourning throughout all of Holy Week, and on Saturday these grotesque figures of him who betrayed his Lord are brought out everywhere and hung. After this they are burned with all the contempt due to the betrayer of his Master.

A peculiar custom of the country is the "Bando." From time immemorial it has been the fashion in Mexico to proclaim publicly any changes in the government; this was the custom long before the day of newspapers, and is still followed, on instructions from the war department. This is done in Mexico City, soon after the election of the President, in the following order. A division is organized consisting of two brigades, one of infantry and one of cavalry, accompanied by a light Maxim battery. The chief of staff is attended by an adjutant with two captains



JUAREZ AVENUE.

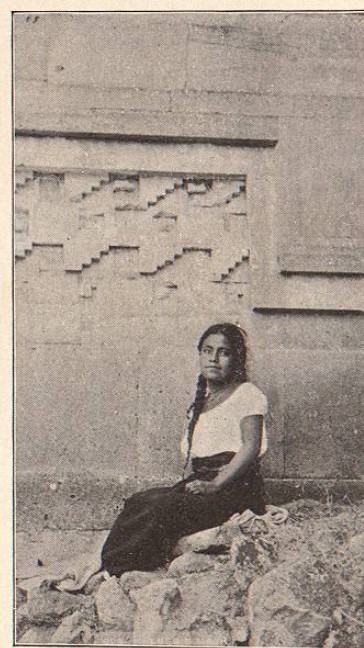


and three subalterns. The infantry brigade is commanded by its general, accompanied by two captains and two subalterns. The cavalry brigade is led by its general, a major, two captains, and two subalterns; and a platoon of mounted gendarmes accompanies both generals. The "Bando" is inaugurated at nine in the morning. The aldermen and city notary accompany the military parade in carriages, affixing the proclamation at certain street corners, and otherwise making known the result of the presidential election to the inhabitants of the city, with proper formalities and the pomp and circumstance of military parade. This is a curious and highly interesting custom.

Mexican women of the better class are noted for their beauty; and everywhere the young girls are exquisitely pretty. The slender oval of the face, the rich olive of the cheek, the long, sweeping, dark lashes over superb eyes, glowing at once with passion and tenderness, the low forehead with its rippling mass of dusky hair, the slender neck, the lithe form, the springing step, and the dainty foot make them like a poet's dream of darkly brilliant loveliness, and not to be measured by

Among the upper classes a degree of social and intellectual as quick a reception and as and literature as people of the have acquired. Their wealth is is exercised to a degree equal the world; and the interior of nishes a glimpse of happiness their less active temperament, northern neighbors. Yet these Paris fashions and literature by some ancient customs. Social tween the sexes, as in the Pedro makes love to Mercedes a parent chooses his son-in-law ners or the directors in a bank. good manners, their politeness,

They make excellent hosts, open to their guests with the most hearty generosity. Few even of the poorest but have a very respectable whiteness in their shirts and drawers, and the towels and napkins which they use abundantly about their baskets of cakes and dulces are snowy as laundry work can make them. They are, besides, beautifully embroidered with the exquisite fine drawn-work for which the women of Mexico are celebrated. It is astonishing what beauty and value are often added to coarse and common material in this way. The bodices and short-sleeved chemises of the young girls, and even the woollen petticoats of the Indians, are almost invariably ornamented, either in colors or in white. The ease and accuracy with which intricate designs are conceived or followed from some minute strips of patterns are astonishing. The field laborers are usually dressed in white cotton, fashioned into short trousers and sleeveless shirts. The women are covered to the eyes in the long blue scarf or rebozo, which is part of the national costume. Half-naked children, with dark skins and glorious eyes, play about grated door-yards which open into small patios or court-yards beyond, bright sometimes with shrubs and flowers. The men, with wide-rimmed sombreros and gay serapes, keep a grave, dark-eyed imperturb-



AN INDIAN GIRL.

any other type in the world. of Mexico will be found as high refinement as exists in Paris; cordial a knowledge of the arts busy cities of the United States lavishly displayed; their taste to that of any other people in many of their dwellings fur- and cultured elegance that, with they enjoy more than do their people, who receive the latest every steamer, still cling to law restricts intercourse be- Latin nations of Europe, and through his father and hers; and as he selects his business part- The people are noted for their and their courtesy to strangers. and they throw their houses

ability; or a mounted caballero rides on his small but fiery horse as if the two were but a single creature full of superb motion. The man wears a broad sombrero brilliant with silver braid, and his short, loose velvet jacket is bright with rows of silver buttons, as are also the wide velvet trousers which lose themselves in stirrups of fringed silver.

The very poor live within four walls of dried mud, on a floor of the same material. Anywhere upon this a fire of mesquite fagots may be kindled to cook the tortilla, which forms almost the sole food of a large class. A few crockery utensils for cooking and eating, a hand-brush for sweeping, some water-jars and baskets, perhaps a bundle of maguey fibres for a bed, and the furniture is complete. The serape is a cloak by day and covering by night. But, best of all, here live patience, kindness, and content, three graces hard to account for with such meagre plénishing.

And such are some of the aspects of life in Mexico. Wander forth in the morning almost any day in the year and you will find the blue sky a free expanse above, with the foliage lazily



PLAZA DE SANTO DOMINGO.

swaying against it; birds—yellow, or black with orange and crimson spots—singing or chattering in wild freedom. There is a glimpse of water, into which the sun drops beams through the foliage. Plants and trees of all sorts break the scene into fascinating patterns. Flowers in bloom beautify and scent the dream.

Or it is evening, and electric lights cast a half shadow silent as a tomb: the trees and flowers and birds sleep,—a mysterious quiet and suggestion of luxuriant foliage that appeals to one in a certain mood; but all is gay about. Then the old moon swings up from behind the ragged wall, between the heavy arches of trees, and the scene that you thought perfect is