floor & the traitor goes out to hang himself. The excitement now is great: all press around the gibbet to see. The rope goes over his head and he goes up in feet into the air, struggles, dies. (Three minutes later he is covered, removes his own rope, and walks away.) Meantime the cross is brought and laid upon Jesus. It is not higher than his own body and not more than three inches in diameter. He now makes his journey to Calvary, the crowd rushing & pushing to see him. He falls three times under the cross. Formerly they hung him on the cross but not now. —— Celebrated also at Zapotlan.

Holy Saturday: Sabado de Gloria. A day of gayety following the gloomy Friday. Early in the morning blessing of the "new fire" struck with a flint. A candle is lighted from the spark and carried through the church by a deacon who shouts Lumen Christi. Then the Paschal candle is blessed. Then the font: "The priest breathes on the water in the form of a cross, and plunges the paschal candle three times into the water and the spirit of God is to hallow it and the power of Christ is to descend upon it. The water in the font is scattered toward the four quarters of the world to indicate the catholicity of the church and the world-wide efficacy of her sacraments." (Cath. mission) At this time the people bring water in little vessels for blessing. This they sprinkle about at home to keep off disease, death, & devils during the year to come. At the Gloria in the high mass the organ peals & the bells again find voice. Then Judas is burned on the streets. There are male & female Judases! after the explosions there are lowerings of the remains which are torn & scattered with great excitement by the boys.

Notes from Victor Godinez:

Fiestas at Zapotlan.

En. 6. Los Reyes.
Los Arrieros.
20. Los Paistes. (San Sebastian's Day)
Feb. 2. Toros de petate: (Candelaria)
— Papates: Cascarones.
Mar. — Fiestas de las Dentajos = F. de las Pedradas.
— Semana santo.
— Costalitos. (Ascension)
Ap. — Fiesta de los Incendios.
Mayo. 4. Danza de la Santa Cruz.
Junio 15. La Yunta: (San Isidro.)
13. Danza de San Antonio: (San Ant. Padua)
29. Los Gallos: (San Pedro)
Julio 25. Los Carreras: (Santiago)
Agosto. 15. Los Retos: (Ascension of Virgin)
Sept. 4. Los Retos de la Virgen de Platinar.
17. Los Retos de San Nicolas Tolentino.
Oct. 4. Fiesta de los Toros de San Francisco.
13-23. Fiesta de Faroles.
23d. Fiesta de los Sonajeros.
Fiesta de los Toros de San José
These continue to Oct. 31st
31. Todos Santos: continues three days.
Dec. 24. Los Pastores.
Los Panaderos.

Birthday Celebration: On the night of his birthday a man is serenaded with fine music and a great loaf of nice bread is borne to him on a tray, all decorated with ornaments, banderas, and flowers. This is always done at night: sometimes in the early morning they make a noisy visit, bringing a great piece of dung, covered with flour, etc. to make it look like bread. If the man keeps his temper under this mockery and is pleasant and jolly he may count on the real serenade that night. (Elena.)

Zapotlan.

Jan. 7. Fiesta de los Arrieros. In a large corral, with his a horse. They go to plant a garden. They get all kinds of large branches and plants and carry a-long with them: they also carry hoes, spades, and machetes to work with; also buckets full to water the plants: and torches to burn the ants. A director takes charge and lays off the lines along which the garden is to be planted: he makes his rows very irregular and delights to point to a place where someone stands as a place to dig or hack: the man astride swings his tool and tries to cut or hack the person there: "here water this plant" and once goes water over a crowd: "here burn these ants" and the crowd has to scramble to escape the torches. This rough fun of planting the garden may come also on Feb. 2. and Dec. 24.

Fridays of Lent: Fiesta de las Ventajas = de los Pedradas. Called ventajas because they go to the mountains and cut down four five to ten pine trees for each party; the contest is to see which side can throw

down the largest trees. They set these up a regular intervals in two rows or lines. One party is from Analco the other from Zapotlan — the whole population. The parties supplied themselves with baskets of naranjas, limas, peras, peromes, nuts and sometimes stones. They also have loads of great canes. The victorious party carries a figure of wood, dressed in red and a red flag. A stripe now takes place to secure this doll, fruits being used as missiles: the fighting was organized well and was serious. The two sides cried out vigorously — viva Analco, viva Zapotlan. This cry may still be heard occasionally at other fiestas as on Feb. 2. Analco is a ward of Zapotlan. The Analco people were now numerous and usually gained the day. Persons were given hurt and the fiesta is prohibited

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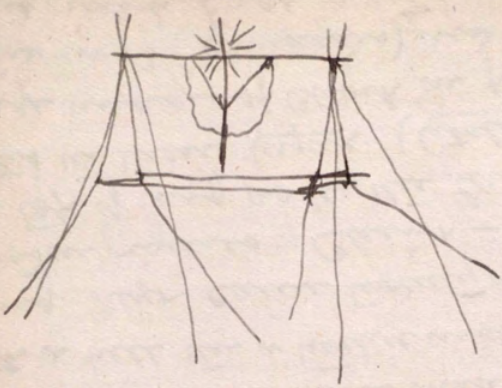
Holyweek. Formerly was celebrated as follows: Wednesday night a great procession. Three death figures made of cane and representing Ambrosio, Jesus and were carried on a platform by men dressed in white shirt, white skirt, white belt, white headcloth. A man walked before them with a bell ten or twelve inches high, which he rang. Next came twenty or thirty men carrying wooden figures of Christ — white or black — on the top of long poles, the lower end of which rested in their fajas. (Atollerites): next came large images of Christ on frameworks made of fine wood (armazons) and of fine workmanship and finish. Each of these required for their management from twenty to thirty men. Roses were also



-tined to them and used in steadying their carriage. There were twenty or more of these armazons, each of which represented a considerable expenditure.

Thursday. There was a pulpit erected in the open air & the priest began his sermon. At the proper moment to serve as object lessons for his sermon, the procession appears. It consists of — the three deaths, the atollerito, ~~the armazons~~, a band of men manacled, Christ carrying the cross with Simon of Cyrene, pharisees, Veronica and her sweat-cloth, the armazons. The pharisees were Indians without shirts, with bowler hats, no pants, drawers rolled up to the limit, all smutted with black, and carrying lances or clubs. — The preacher points to one and another element in the procession and draws his lesson. In this excitement and grief he smites his own face and the audience beat their own faces. —

Friday. Repetition of the deeds of Thursday. —

Sabado de Gloria: A procession takes place in which the ~~scenes~~ and ~~all but the Magdalen~~ armazons are carried images. It is constituted as follows: Mary Magdalen, the Holy Burial, Virgin of Soledad, Don Juan, Don Pedro. The first is carried running back & forth at the head of the procession: she is seeking a place for the burial of the Lord. — At night the Judases are burned. —

"Thy day" that formerly not far from Chapala Lake there was a living representative of the Christ to be crucified, who was scandalously sacrilegious. They filled him up with calabash as they could until he got sick and stunk, when they said in pretended admiration — "what a precious scent it

is". He warningly says - "well don't shake me up too much or I will be worse."

Ascension Day: La Fiesta de los Costalitos. In the temple of the Hospital de los Indios: there is a loft where the manipulators are: below this from the church ceiling hang a great number of large frameworks of cane covered with handkerchiefs representing watermelons, granadas, and other fruits &c. These are so constructed as to open on hinges and contain many different groups of puppets. At the proper time the fruits open and the puppets are played. The manipulators throw candy &c. often quite large and heavy down to the people below. These are often hurt, either by the candies thrown or by scrambling after them.

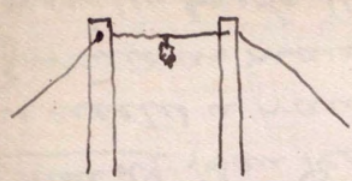
June 15. La Yunta. One man dressed in a broadhat a chima and guaraches wears a mask with a long white beard and represents San Isidro. His wife costumes and masked accompanies him. He takes a yoke of oxen, plough, goad, &c. and goes as if to work. A dozen or so boys in white trousers and a red cloth go along as crouscarers. Each has a sling. They come to the Church. Behind the Saint and his lady is the Mayordomo armed with a sword or a whip. At the Church they take the Saint's image and carry it behind the procession. As they go the Saint says - I'll not work more: you've not paid me. If he can make it appear that he has not be paid the Mayordomo gets and a red cloth full of little cakes,

which represent many, and pays him. If however it appears that he is only lazy and doesn't want to work, he whips him and drives him to work. The people may demand pay also: if so the cakes are thrown out to the crowd. As they go the people cry out queer songs to the oxen and sing:

Anté noché fuí a tú casa
Y medisté de cenar
Unas tortillas amarillas
Y fríjoles sin sal.
Ya llegaron las aguas
En donde nos meteremos
Haremos una casita en el monte
En ella nos esconderemos.

There are many such verses and between them they howl — ē-ē-ō ē-ē-ō. The procession goes through the whole town and the day ends up with a feast, fandango, &c.

June 29 (San Pedro's) In the yard of the church is erected a framework of sticks: to it are fastened as many as various animals, fruits, especially fowls. A large image of St. Peter and his gallo are set up by this framework. A



man dressed in hat, chuia &c. and with a mask is the living representative of the Saint. A woman represents his wife. Both dance before the image and bow mockingly before it and make sport. The living fowls are taken, one at a time, and during an a reata supported by poles, by two men. The saint with a natural ~~oldate~~ crook strikes repeatedly on the bird as it whirls and may tear it to pieces. —— In the sport before the saint's figure they kneel and mockingly cross themselves and say

Del paiste, del ixtli, del cacaste
Y del teponawastli

(moss: ixtli: huache: teponastli)

Then with a large wooden say

Santa Maria
Mate tu tia
Da le de palos
Hasta que se ria. (then slipping the beads with force) Para tu que
Yo pasarai.

He prays much more diligently than she. She tries to distract him: invites him — Come on and dance. No, let me finish my prayer. No Come or I'll knock you over. She is likely to kick him or slap or push him.

Sept. (San Nicolas.) Cakes are made with pictures of flowers or birds on them and are taken to the church to be blessed. They are eaten in case of sickness.

Oct. 4. Fiesta de los Tonsde San Francisco.
Two Indians are supplied with bulls of wood, with horns made of boar tusks. The saint is taken out

of the church and carried in procession. The two who carry the bulls enter houses and steal what they can in the houses. In case the owner catches them before they get out the property is given up. Otherwise it must be redeemed (the price being given to the Church) or is lost. Sometimes they will refuse to allow it redeemed.

Oct. 23-31. Fiesta de los Danajeros or Maroneros. At 11 p.m. Oct. 23d. a great procession takes place. A band of Danajeros perhaps forty or fifty in number. They carry great long stick rattles: they bear flowers for strewing in the street. They wear white shirts decorated with ribbons: their hats are so trimmed, also with small mirrors: their pantaloons are á la longua de gallo, with long side notches under which the red drawers show. Behind the rattles are two musicians each with a cane flute or fife and a little drum, which hangs from a finger of the hand that supports the flute and is played by the same hand. Then comes a grand procession with tableaus of bible scenes, sometimes thirty or forty in number. On one occasion "the flight into Egypt" required a hundred men to give it. Daniel in the Lion's Den, David and Goliath, the Children in the Fiery Furnace, are favorites. The last one is always S.t San José Maria and the Child. This is grand and sometimes has in the background a cloud of cotton from which peep out forty or fifty cunning faces of children who represent angels. Sometimes in this the volcano is represented as San José kept it from destroying the city.

Nov. 1. Todos Santos. Sometimes mounts in human

forms are made in bread as large as a child. Such are given as presents.

Charms. Lodestone is a live thing: it must be put into water on Fridays to drink and it must be kept fed with iron filings after having been dried in the sun. It must not be worn when going to mass as it contains a devil. To grease it kills it. It gives good results in selling, moneymaking or any enterprise. It is however particularly used by prostitutes. Rubbed onto a knife, a person stabbed with such a knife cannot get well, as the blade is now poisonous. Laying the stone on a sore all the bad part or proud flesh will be eaten out and the sore cured. Should not be worn in a storm as it draws lightning. Should not be used in curing scurvy on head in rainy weather. — Prostitutes wear particularly the coccyx to attract men: the seminal potency of a man resides in that bone.

Piedra del Rayo is a thunderbolt: it can be bought sometimes of dealers in remedios.

Bird Lore: The Pichacoate is a bird of ill-omen: when it cries at night (like a frog) the death of some one is near. The wren is a bird of omen: when it comes into the house its conduct is observed: if it simply comes in and flits around, it signifies a visitor: if he makes a fuss and noise, badness or ugly reports may be expected. If he visits a prisoner's cell and simply nods quietly, it means a speedy release: if he chirps a few times more prisoners are coming: if he makes a great noise, a sentence. Everyone hates the bird when he comes and makes a fuss: he is believed to make sport of you on account of your bad luck.

duendes = fairies. They are dwarf bad spirits. They live in any solitary place, but particularly about trees with milky juice — e.g. caimichines, dalates, ozotes or casahuates. Crazy persons are possessed by duendes: diseases like hypochondria or icterisia are caused by them — especially in children. There are good duendes, who are very industrious: diligent workers are believed to receive help from such. When persons go with children into places where duendes may be the parents keep crying to the little ones by name "Come on, come on" so the duendes shall not get them. When children come home sick their parents say — "You have been down to the place where the duendes are" etc. When with children in such places they call on the name of Jesus. Children are believed to have been carried off for eights or fifteen days at a time, kept in trees, fed on wild food. Specific cases are often mentioned. If a man refuses to go with them or stay as long as they want him, they drive him crazy. If they do go and do as desired they are given help in their work or enterprise. A boy of Victor's acquaintance was carried off while a baby by duendes — so his mother says — and kept three years. In case one wishes to see a duende he goes to a milky tree and calls for one. A child who learns to walk early is said to resemble a duende.

San Benito de Palermo: all prostitutes have him for a saint. There is a regular novenario to him

with prayers and candles. In case no custom comes they maltreat him; thrash him with a slipper, scorch him at the fire, (saying "stay here until you fetch some one") hang him in the water of a well, smear him with filth, bury him face down in a dung-hill, &c., &c. They set a pan of water, decorate its edge with flowers and keep a candle ever burning before it. Prostitutes wear humming bird, dead mens bones, or lodestone as charms. They are in the habit of commending themselves & their business to the soul in purgatory of some well known spendthrift or prodigal, like the late Gov. Gonzalez of Guanajuato, or Lerdo Tejada. Candles and prayers are given at their shrine. They use a censer in which copal and romero are burned: as the gum burns on the floor the women step back and forth over it and call on the "buen gustador." The more thoroughly to impregnate themselves with the helpful influence they squat over the censer to smoke their parts. Occasionally prostitutes commit themselves directly to the devil. An Aunt of Victor's had some relatives who became prostitutes and, in devil worship, repeated the creed, pater noster, ave maria, &c. backward, lighted three black candles at the wrong end and then struck thrice on the floor committing themselves to the devil's care. A pretty bad boy in Leon, named Jesus ——, got to going with a girl whose mother was both immoral and a devil worshiper. His mother disapproved his conduct and tried to break him of going out at night. One night to keep him in she took away his clothes. After going to sleep he was waked by hearing himself called. Supposing it to be his brother

he answered, but his brother was asleep. A second time he heard himself called and answered so loudly as to wake Manuel, who assured him he had not called. He concluded then it was the old woman and when he heard again got up and crept out into the street, though nearly nude. No one there: so he went to her house and found her looking down the well and unceasingly calling him, at the same time unshipping the devil. They believed the devil had spoken for her —

Jotos. Are most common at Sayula: also common at Zapotlan. There are a number in Guadalajara. They often wear some articles of female dress — as stockings, shoes, some undergarments, unusually wide drawers and sometimes corsets. They usually employ themselves at woman's work — laundrying, tortilla selling, tamale making, &c. Such may any day be seen at the barattilla. No man would publicly engage in such business unless a joto, for he knows he would be considered such. They also have womanish ways in voice, walk, &c. — When angry they are pasmaseros at wrap-black-guardism. They sometimes keep houses. Specific examples were mentioned at Leon. They are sometimes passive sodomistas. When they receive a companion in bed, they usually wear a woman's camisa. Corresponding to jotos are female manflores, who seek to entice females. Case of a dulce-seller at Silao. —

Child-birth. Women while pregnant often acquire the habit of eating dirt. Such a habit risks the child being born with white earth or

tizac, over it: if the mother eats much grease the child will be born with fallow over it: the woman often becomes lethargic, in such case husband & midwife beg her to take exercise and to bathe otherwise the child will grow fast to the womb wall. —— The child may be born dark from too much grease-eating on the mother's part. — At the time of parturition, in case the child is badly presented, the woman drinks hot teas: she may also take a tea of white earth cake: in case all ineffectual San Ignacio de Loyola's leather belt is borrowed of the priest and put on —— At the time of giving birth the mother kneels: two women help her: one takes a wide belt and a little pillow as long as the belt is wide: the pillow is placed vertically on the woman's abdomen and the belt transversely over it: the ends are crossed behind and are woman's utmost strength is brought to bear in tightening it. The second woman sits in front to receive the child. The belt must not be removed at once and may be left forty days. —— It is believed that as long as the navel string is left attached to the child, so long will his penis grow: so of a girl, the length of the string, measures the final vertical measure of her organ ——

Dec. 28th. Innocents day. Custom to sell all sorts of miniature objects. These are "sells". A person, apparently in good faith will say to another, I am going to give you — (a sombrero, sandals, &c.) and

then disappoints by buying one of these useless miniatures —

San Antonio de Padua: Custom to hang up a lot of bread loaves or cakes tied to a stick or a pole: they are cuelgas or birthday gifts for the Saint. Persons come with music to the house and take these breads away. One year later they must return the double. (E. de Guanajuato). —

Crowning - At Zapotlan, when they want to ask a favor of anyone, they crown him. A large bundle of sugar canes are tied together near one end. A circle or ring of canes is made and inserted in the open end of the bunch: this is the crown. They carry fruit and flowers and an image of bread wrapt in elaborately decorated clothes. Also a crown of bread. The person seats himself or is then crowned and the presents are piled up around him. This is common when a daughter is to be asked in marriage - or any great favor. Atole and sweet tamales are often taken along. —

Pregnant women: must stay indoor during an eclipse: otherwise the child has a harelip. In case the mother must go outside she should wrap in her faja a key or other piece of iron. When people see a harelip child they say his lip was eaten out by the eclipse. So too of fruit in which there is a crevice they say it was eaten by the Eclipse — A woman pregnant should not use a petal ma-

-chine of any kind or her child will be stunted limbed or otherwise deformed — If not well nourished during that time the child will be deaf and dumb.

Feb. 27th. The time at Guadalajara went very quietly. Yesterday Mr. Wilson was busy getting ready to open Church here. Matters between Miss Hale and his party have come to a crisis. She has talked so to Victor and his wife that they felt constrained to move out and with some difficulty found a house of a single room with a dirt floor at a relatively high rent. She told me the same day that their outbreak occurred that the time had come for a "division" of the Church and that she might no longer to permit his & Victor's preaching in a house held by the Board. She wrote Mr. Cornick about the matter also. On Friday night Mr. Wilson took charge as usual. After the service he announced that it seemed best to bring the present unpleasant condition to an end. That he had tried to find a suitable place without success. That he would therefore on the following Sunday hold services a.m. and p.m. at his own house. Those who felt as he did and desired to hold him as their minister he invited to come there to service. When he sat down she rose and with a good deal of emotion announced that those who wished to remain in touch with the mission would find the usual services at the usual place. I think both of us felt sorry for her. She unquestionably feels that she is simply doing her plain and simple duty. The attempt to secure a new house suitable for use as a mission has been a failure. So the parlor has to be sacrificed. They cleared the things out quite largely into my room, which I imagine will now be used as a study. They bought a lot of chairs and put them in place. By evening they had quite a little Church room. This morning they held Sunday School and an night service. There were more

Jamoncillos de Leche:
Muneganos.
Morelianos.

Boys still at School - of Barranca party.

\ Angel Validez.
\ Miguel Esparza.
\ Pedro Aguila.
\ Arturo Aceves
✓ Salvador Lopez.
✓ Jose Mª Dominguez.
\ Francisco Gonzales.
\ Felipe Aranjo.

Gustavo Castillo.

✓ have fotograph.
\ promised.

than forty here in the morning. I think the evening at-
tendance was about the same. Miss Hale had no one
but those in the house at her services? In the
afternoon I had planned to take Manuel Rojo to
the bullfight but his father did not give him per-
mission to go. So I went down to Agua Azul and
saw the people on promenade and took a most refresh-
ing and much needed swim. When I got home
at a little late hour for supper I found one of my
Escuela de Artes y Oficios boys waiting to see me. He
had been around twice and had waited two hours.
I took him in to supper: when we got out we
found two others (one old and one new) waiting. They
too had been around earlier in the afternoon. The
new boy is no fool and can talk a great deal more
English than most. His name is Gustavo Castillo.
The other two were Salvador and Miguel. They pro-
posed that we should take a turn about the Plaza
until 8½. when they had to go to School. We did
so and they had a treat of dulces. As my pack
I received sacrifices on the altar of friendship from
Salvador of a cap badge and a cigarette holder.
— At 8½. when the other boys were gone a queer
youngster, not a fool, who had rather forced his
acquaintance on me in the afternoon - "because
he had seen me talking many times with other
boys in the Plaza" — met me and we took a
walk & had a long talk in the little Plaza of the
University. His name is Cornelio Fajardo; he
is thirteen years and to my mind a good type
of the better better grade of common people. I
asked him what he would be when grown: he re-

-plies that he would be something rare and well-paid.! ——— When I got home I found Velasco (the potter) waiting with the missing Jarovanos! I had already ordered them from Pandino! However I decided to receive them and did so. ———

28th. In the morning he was around to pack. I myself finished after packing. Victor bought in various little things which I wanted: among them were my humming birds properly wrapt with ribbons. At 10.- Mr. Wilson, Theodore and Victor all went with me to the train and at 10.30 I left. There were no incidents whatever. I spent the night at Drapiesto. A boy named Ramon Garcia and I took a walk into the town in the evening ——— On Mars. the train which was on time and left at 5.30 I found Miss Mack. She is on her way home having had a falling out with Mrs. Salazar and is economizing. She had traveled all night on the daycoach. She told me a long tale of woe & of Mrs. Salazar's slighting and contemptuous treatment of Mrs. & Miss Freeman. It was interesting but somewhat incoherent and incomprehensible. Reaching Leon at 7.50 I went at once uptown. I found the work far behind what I expected both in quality and time. They have not even finished up the piece molds. — Ramon told me with great glee that he had found out about a joto who had a photograph of another joto at his table, which he believed I could buy. So Cornelio was deputed to go with me on what really amounted simply to a joto hunt. ———

Jotos: 1°. has a picture of 2°. who used to be his bed fellow, until they were afraid the gendarmes would arrest them, when they separated. 1°. is a great drunkard. 2° is a maker of trillas, &c. and keeps a table or stand where he makes and sells his wares. It is of him at business that the picture was made. 3 - a joto, lives as cook and housekeeper in open and known sodomy, with a sacerdote. 4. 5. 6. who once lived together, in Coecillo, where they kept a little eating house have separated on account of fear of the calcel. No 4. is rather an old man and still runs the eating house at the old place: one eye is defective, he is thin and poor looking and his ears notably project. He is careless of his dress, which is uncommon among jotos, most of whom are very neat. 7. is not ill looking entirely beardless, dresses well and talks of running a hotel. Cornelio says that jotos are good at business and make good sellers. There have been at some fiestas in Leon as many as twenty at one time selling in the market. That all jotos are not desirous of woman society. That while often sodomos, many are not so and that all sodomos are not jotos. That their members are never small, but are usually if anything larger than normal. That joto existo in all degrees from simple tendency to the fullest possible exhibition in dress and manner. On our return to the house there were two young women calling on Pablo's wife. One would naturally have [illegible] we would say rough

Chiquasi =
Cuate =

Cases of hexdactyly, learned of, at Leon.

(a) Child belonging at Leon born with relatives at Lagos.
(b). Isabel Medina.
(c). Case, now dead, lived here.
(d). "
(e) Shoe-maker at San Miguel.
(f) Child: commadre at house, where we added.

(g) Person at La Piedad: related to Raman.
(h) Miner at Guanajuato:

of our walk – but quite the contrary. We were at once asked by Raman if we found the jots and the visitors joined at once in the conversation, while they were told where we had been and what we had seen and suggestion and comment were freely given ——— after they were gone we happened to ask if they knew any b-fingered persons & Raman started out in search of one whom they knew of. I began to be interested for I thought I saw chance of some new and interesting molds, &c. After being gone long he came back with the report that the boy had gone to be with relatives in Lagos. He had however heard of another case, a shoemaker in San Miguel (?) We decided to hunt up this man and so without delay started. We got into that Barrio but did not find the man we wanted by inquiring at a friend's. This friend however knew of a six fingered boy near by, & of a girl who was related (cousin?) to the woman of the house. We decided to look up the boy. There was a cold raw wind all day which drove the dust into one's skin and eyes all the time. We got its full force on that walk. We found the boy a great awkward, overgrown near pure Indian boy of fourteen years: an orphan he lives with Rinpolle. Neither parent has this trouble, nor were they related. There is however a nice little fellow, who is his cousin in some degree who has two fingers on his right hand nearly webbed half way. As for the boy

Cases of Hexdactyly: Learned at Puebla.

* Tereza Cazo. Curato Viejo. Puebla. Six fingers on one hand.
Herlinda Melendez. Pachuca. "
* Ernesto Villasaño. Apizaco. " 4 6 toes on each ft.
(man.) Santa Maria. " "
Evaristo Xochipa. Panotla. "
Francisco Carmen. Oaxaca. "
Luz Gonzalez. San Cristobal de Pat Puebla. Oaxaco. Full case.
Gregorio Ramirez. (Barrio San Juan Piazilla) Matamoro.
Rita Pichardo. (Ranchi de Buena Vista) San Juan del Rio. Queretaro.
Antonio Alamos. S.n Andres Juxita, V.C.
Francisco Martinez: 3.a de Allende, N.o 14. Montes.
Justino Fernandez: Real del Monte, Hidalgo.
Ruben Juarez: Escuela Evangelica. Puebla.
Miguel Melgarijo. " "
_____ (child of Porteria) Santa Clara. N.o 3. "

himself his name is Dabel Medina. He has six fingers on his left hand: the extra finger is large and grows out almost at right angles quite far down on the outer side of his hand. Both feet are affected in one case the extra toe being on the side of the small toe, of nearly equal size, perched above it. The other foot has the extra toe wedged in between the fourth and last, well shaped, but a little small. We got the boy's consent after some difficulty but only on condition of its being done here. Dr Ramon went back after the stuff and Pablo & I remained there. It was more than an hour before they got around, but we did the work up in good style and got through before I expected. I walked in to the Station – no great distance and had less than a half hour to wait for the train. —— With the new arrangement we change car, taking sleeper at Orizaba.

2d. Got through to the City of Mexico nicely & on time. Found mail and Powell. attended to getting money, &c. Called for a moment at the Hopkins House and on Miss Butler. She has got me a fine lot of cascarones, far more elaborate than any I have seen and which it seems quite wicked to think of as being broken over heads. Leaving at 4. I was in the City of Puebla by 8.30 Went around to see Pacheco. He has finished the work & I inspected it and gave orders for its packing tomorrow —— I left at 7.30 the next

Addresses in Puebla

Paulino Astorga — Cruz de Piedra: makes little objects of silver.

Aurelio Lascare. Calle de Infantes. makes little figures

3d morning for Cholula, to make a last visit to invite Manuel, who is a pretty nice boy to go to La Ciudad with me tomorrow. He was delighted of course. His mother appears to be a rather nice sort of a woman and proud of her only boy: she is a widow, the boys father having died when he was very little. He went into town with me on the 10.35 car. I had asked Mr. Spencer overnight to investigate the Hexdactylic field Runner to his school and we went at 1 o'clock to find results. We were kept waiting until nearly 2, but then got a quite long list only two of whom however were within reach. The first of these we took right around with us. He is a little fellow of six, whose nine year old brother went along to keep him company. On his right hand this little runner has a knob grown out at the outer edge near the tip, which is hardly more than a wart, but is pretty nails. The case appears to be entirely a ~~spontaneous~~ sporadic one, with no relationship between the parents. ~~The little~~ fellow's name is Ruben Juarez and he acted finely. — From here we went way to the other part of the town to find Teresa Cajo. We found the district rather a non-agreeable one but the house was quite the best in its block & the lady sister, who appeared was quite a Senorita. She said the little one was at school, but told us where it was. Thither we went finding it a private girls school under Church direction. We found the child a pretty little girl of nine or ten years.

though against rules to let children out during hours, I finally got the "sister's" consent that the child should go home and she was quarded thither under escort of three women. Arrived there, we found the family all astir. The father appeared to me at first somewhat forbidding in appearance but I succeeded in explaining matters satisfactorily. Just then, when preparations were making the little one herself gave out and began to cry bitterly as she had gained the idea that her hand was to be cut off. The whole family gathered to see the operation, which took place in the parlor. There were three older sisters and a younger brother. One of the sisters who is seventeen years old has a pretty and a cheerful face: until 13yrs. she was all right, when she was taken with a disease in her legs and they had to be amputated close to the body: she has to crawl around on her hands. The boy they are very proud of, as he has a large and curiously shaped head: they blandly consider him a genius. The father, Mother, Benito, Manuel, myself, the child, three sisters, a brother, and at least one servant filled up the little parlor pretty well.! It was now pretty well towards evening. When we got back we went to the Escuela to find Mr. Barton. He was talking with Spencer & we waited an hour and a half. Finally, at half past six, despairing of seeing them and ready to depart, I did see him for a moment and made appointment with him for seven-thirty. Manuel and I went meantime to the Hotel de France for supper. At seven-thirty we were

at Mr. Bolton's, Decali 18. The boy went to see his tia, while I had a little visit. Certainly the man has an elegant home and a fine library, I had expected neither and was surprised and rather delighted. He had an Otomi carriza from the mountains that was lovely. He paid 3p. for it — cheap at that. He had also some pouches from towards Hidalgo (?) that were rather interesting weavings. We then went together to Dr. Baca's and to Pacheco's. Baca was out when we called first. Pacheco agrees in case I want him in the next trip to go with me for expenses, material, and 45 pesos a month. Dr. Baca and he did not make arrangement for the brain reproductions. Pacheco talks quite hard about him and says these Mexican ricos always want a man to work for nothing. He says the Dr. wanted him to make two sets of casts at 25 cents a piece. He did make for the Dr. on the Carnival Thursday a first mold of a new and rather interesting brain. He made two copies, one of which the Dr. has: the other he kept as a regalito for me! More than this he kept the mold, which he turned over to me for 50 cents!! Afterward, when we called on the Dr., we heard the other side. He says he concluded Pacheco could not do good work and so returned to his old workman. The Dr. has concluded to try a local Co. soon to start here, for his book plates. He

days he will presently send me the brain cards with full notes regarding their points of interest. Perhaps so

4th Manuel and I took the 5.40 train for the City. I am glad I took the boy as both on the way and there he showed a delighted interest. We first delivered the two Tarascan busts I took with me – one to Mr. Robinson's office: the other to Mr. Morton. We saw him for a moment in the Hall, but had not time to wait for his return to his office. We hurried then to the Museo taking a walk down through the Paseo to let him see that. We spent all that was left of an hour at the Museo & then did a few errands and took dinner. We then made a trip to Guadalupe to the boy's great satisfaction and he said his prayers at each of the nine Chapels. At 4 we left, reaching Puebla at 8.30 and going to see how the packing went. It was about done.

5th. Manuel helped me at labeling the boxes &c. until nearly nine, when I sent him home, telling him he might come tomorrow afternoon to see the Señoritas Toveros. I attended to shipping the boxes and various minor errands. At 1.15 Benito and I went to Apijaco. Pablo Reyde was on the train with us – this in the other car. He came in and visited me a few minutes before we started. Arrived at Apijaco Benito and I looked up Mrs. Rodriguez & the

Cacula Evangelica. His nephew Ernesto, turned out to be a little fellow. I had expected a boy of some 14 or 15 years but he was really only five, very small, very brave, very smart. His extra finger was removed two years ago. The toe is a double little toe. Benito bumped fearfully and did not make a good job even then. We were through however and back at the station by 4.30 To my great surprise I discovered two things: (a) that the train from V.C. had only just come & further that we had waited all that time. (b) That we would not have to wait for 7 o'clock, as the local train, due to leave at 3.35 & of whose existence, I had been ignorant, had not gone, as it has to make connection with the up-through-train. It was 5. when we left and 6.30 when we got to Puebla. I went to see Pacheco, Alatriste (for Mr. Wilson) walked, &c. getting back to the Hotel at about 9. My surprise was great to find Manuel waiting gleefully for my return.

6th. I put in a busy morning for us both. I went to see Alatriste, who of course had not Wilson's work done. Manuel went on a number of errands, I wrote, & we both did up various little odd pieces of work

At noon, before eating dinner, we went down to see Pacheco and straightened out accounts to date. We then went and had a good sulphur bath. From dinner we went to the Toros, where we got more than an hour ahead of time. Such

the M.E. school boys were there in charge of custom and were much interested in my b-finger investigation and named me two new subjects one of whom was in the School. ——

The fight was - so the boy claims - his first one and he enjoyed it. It was interesting from being a Loveras affair but was not a good fight. There were six girls who were the chief actors in the first four little bull affairs. Two of them were matadoras - Lolita and Angelita. The latter was fairly good, the former not at all so. Either she was ill, over-excited or afraid. One of the banderilla women was simply disgusting: at no time did she do creditable work, on several occasions she was scared and ran, yet all the time she seemed to think she "was the whole thing"! It was very funny to see how feminine they all were in their anxiety for applause and their petulance in case of not securing as much as they considered their due. There was one time when one of them was thrown down & passed close by one of the bulls: it caused a momentary excitement but apparently the girl was not seriously hurt. — The last two bulls were larger & in the hands of men: the only matador was a young fellow - a negrito - of only about 18 yrs. He did not amount to much. ——— From the ring, I went to make some farewell calls. On Mr. Baton, who tells me that the Lem collection of books which

for 5000. pesos. — To Pacheco to tell him that he would probably have another case from the School. Found that he had a new case, a man with six toes on one foot: he was one of the muleteers at the bull-fight. — To Spencer to tell him of the boy and to ask him to settle with Pacheco. ——

We then went to supper, after which Manuel went to the Plaza to hear the music, while I called for a few minutes on Padre Weybe, who wants some pigeons, &c. I promised to send him Chicago prices. ——

7th. Manuel went to the train to see me aboard. We lost time and got to the City at 10.00 Went to the Museum, where I met a Mr. Cluett of Troy, N.Y. who knows Prof. Judson. Attended to some errands and letter writing, &c., &c. Went to Seminario 3, where I had noticed some game boards and got a great series of board-games for the Folklore Society. Called in the evening at Dr. Butler's. They have a fine great Elephas tooth, found by one of their native pastors and now for sale. ——

8th. I laid out quite a full day's work but had hardly begun on it when Dr. Powell came in and upset me completely by proposing that I go with him in the morning to Tultepec. I hurried some little matters through — among them the shipment of ten malacates to Webster. At 4.15 we took train for Toluca arriving there in time at 7.30. Mr. P.

San bicente Ferrel.
Oracion de los Juez justo.
Sombra de San Pedro.

tells me that Garcynski went to Ocoyacac - the Otomi town at the beginning of the Toluca valley - and that they would not let him stop at all. — On the train with us was a wealthy Toluca man, who when his horse was on fire sent out for a scapulario of Carmen to quench the flames. It seems that this is a common belief. He thinks there is are scapularios which has special efficacy in childbirth — He says that the braided palms on the gratings are not only against lightning but also against bad spirits ——

At the supper table I saw hanging up my set of piñatas. He has bought me a good series including fish, flesh & fowl. Among them are of the most curious is a distinct human figure covered with a wool of tissue paper, all of it being black in color. The hired girl told them that it was just like a brija (nagual) burned in Orizaba this past year. It seems this nagual had given much trouble robbing: it had taken household articles and food materials. It was hunted and killed in a corral. It was then taken and burned. When first pursued it went on all fours, but when finally attacked it stood up like a man. It was, of course, covered with wool or a fleece. The girl saw it after it was killed but before it was burned. It was about the size of a man. —— After supper I met Dr. Burnell, the dentist, who is to be one of our party. He looks like a very young man but as he has a family of three children, the oldest more than eleven years he is not less than thirty probably. Dr. Powell speaks of him as very ingenuous. He ha

Write a book —

Toward the Pole.

Use game for help: synopsize work of all travelers: map results: portraits of

been in Mexico fifteen months, but Mrs. B. has come only within the last three or four months. They will probably live here. He is a Canadian. He tells me that nodules in the tooth pulp appear particularly numerous here. They are quite uncommon among ourselves. He has no accurate statistics but from a rough and ready calculation he made, he appears to think them more than a dozen times more frequent here than with us.

9th We left town at 6.30 on the Tolnca and San Juan R.R. and went almost straight toward, tho a little to the right of, the volcano. At San Juan we found our man with the three horses, rented a fourth horse for me, and took coffee and bread, all tho we had already had in our home before starting. With us were some others, who with us made up quite a party. A Mr. McCrea who has charge of a company's mining property not far from Sultepec & a lawyer of that town, together with servants. All told we made a party of some nine persons. The road is notorious for deeds of violence and robbery some of which have taken place even within the last year. Some of those of the past were particularly dreadful and the story of several of them were told by Mr. Powell or Mr. McCrea. At a number of points we passed crosses and the whole road was well adapted to robbery. We mounted up and up until we were near the timber line, through magnificent pine woods, catching fine views of the volcano between the trees. We finally got to the very summit of our pass and it was a little up and down from there to the Cerro

Gordo, which lay to the right of the road: Between it and the great mountain lay a stretch of nearly flat meadow, yellow brown in color. At 12.15 we were half way. We had been going down, on the side of a barranca, and came out on the ~~fine~~ brook which was fine clear water, Agua Blanca. It was in the midst of meadows, with some pine trees, &c. We all stopt there for lunch: the spot notwithstanding its beauty has been the scene of bloodshed. A particularly dreadful occurrence was in 1868 or 1869, when a party with 20,000. was attacked here. From here we soon struck a bit of road, abruptly descending, deep cut, with tamarack trees as the most striking vegetation. We came out from it onto a newly repaired piece of road, broad, level, finely cut, but very dusty. The cuttings here were rich colors — clays of decomposition of dull crimson, ochre red, yellow ochre. Along towards 4.45 we reached San Agustin and stopt a little at the roadside. A funeral procession passed us. The open coffin permitted us to see the little hands folded above the breast. It was a child, who had been ~~[illegible]~~ scared to death by a snake. We went on & on — rather a tedious little ride across the valley and up a hill to where we had decided to spend the night. At San Agustin also up a side valley to our right, we had seen flat topt hillocks that looked much like momostlis. — We pitch up at a little mesa on Camas, opposite a store called El Mun-

do de Colon. It was at the corner of the rather large plaza, in whose centre was a fountain. At the back end was the Church. Apparently it is built upon an ancient monotli: the yard, flat & level is walled by a well built vertical wall which has at top great numbers of the little square-pyramid-capped short columns like those at Ixtapalapa and Tula. ——— We had a good supper of sopa, chicken con papas, ensalada, coffee — and good beds with plenty of clothing. The Dr. drove quite a little trade before we ate! ——— In the 10th morning he drew one or two teeth and made an impression. We left at 8.30 and took it easily to Sultepec. We first began mounting on the right bank of the valley. We passed some pretty little mounds in the valley — probably natural — and looked down a smiling country, the best in agricultural value we had seen. The green wheat fields, and two towns each with their church formed part of the view. The distant valley side — to our left — was fine and bold. The near slope was grand — towering rock masses, pinnacle like in form were numerous but all with a rich forest growth. Here & there were recessing valleys in its side. At the lower end of the valley — miles & miles away, was a massing blockade of blue mountains, the most massive of which, occupying the central background lies not far from Taxco, in Guerrero. But we were not to follow the valley. Up & up we

climbs, on a fine mountain road, passing several notable veins of mineral matter, decayed and disintegrated but still cut & recognizable from a long distance. After we reached the very crest a magnificent valley appeared whose geographical details were pointed out to us by Don Hipolito (Aguilar). We could see the mining site, where McCrea was in charge and where John E. Burton sunk 40,000. Also a town — Ixtlan de las Salinas, where there are a number of beautifully made idols set up in the churchyard: we could trace the road cutting sweeping along on the great bounding mountain mass on the right. But it was along this handsomely cut wide, smooth road, up & down, that we found our most beautiful scenery. The walls were densely wooded: the trees bore great quantities of air plants: ropes of lianas hung in festoons: masses of great ferns drooped from rock projections: here and there the road was almost excavated as a narrow gash. We went at first down & down & down: at last we struck a steady up grade & as the crest could see in a little, shallow, ochre brown valley of its own to our left the town of Quetepec. It was near but to reach it our road wound much. The town fills a little basin, the houses are built of adobes, plastered and whitened at least over the fronts: the roofs are tiles. There are two churches one with a pretty dome & the other with two queer pyramids, steeples

We had a very dreadful dinner @ 50 cents apiece with a real Spanish landlady. We also met the Jefe and had some conversation regarding antiquities with a man at the P.O. He told us that on the Cerro de Teotepec, Es. de Guerrero, at a spot called Campos Morados there is a great pyramid as large as that at Teotihuacan, made of metates of all sizes from small ones to some 1½ metre long: they have all been used and his examination made him believe they were used for grinding ores of gold. — At the entrance of the cave of there were three mounds: excavation of one showed five disks or slabs of stone ○○○ laid flat at one level: upon each four ○○ other stone disks were piled — At the Hacienda de Cristo a woman gathers and sells antiquities — Chichihuaco is the name of the place where

In the afternoon Dr. Powell and I went out to the place where the Church is to be organized — Diego Sanchez. It is about a league away and the trail leads down, ever deeper, into a little narrow gorge. Trail, scenery, rock, all are much like parts of N.M. We were among pines all the time: at many places we saw grand cliffs opposite us: the trail frequently was in pumice and full of irregularities: Hippolito at one place went up instead of down and we floundered for an hour and a half. Then finally he concluded he was lost and we came out onto a great mass of red rock, overlooking a magnificent ex-

-pause to reconnoitre. From here we found that we had gone far too high up and far too much along. So we picked our way diagonally down-ward as well as we could and at last after having been more than two hours on the road we drew up at the house of one of "the brothers". He was out on the mountain with bestias, but "the sister" received us with an affectionate embrace. The house is a two roomed hut, with covered corridor in front, tile roof: it is on a slope with a little cultivation about it. It lies a little above the Church, jail and school; other huts similarly located & quite separated from one another make up the little hamlet. Dr. Powell chatted with her about the work and had a word of prayer, praise and exhortation: then she and her children went with us to the other house across the Creek: here were three believers – man, wife, & brother. Here a service was held with about ten or eleven from the two houses. It was nearly 6 P.M. when we left, Mr. Powell promising to return tomorrow to organize the Church. We timed ourselves returning to see what time to allow for tomorrow. We took just fifty minutes and got back at 7. From one point on the road, just about level with the town, but with a great descent between, we got a grand view of the town itself, more picturesque than from any other point I know. It is a funny town, all up & down, with dreadful cobblestone

Ixmiquilpec:

Baptismal font, of one piece of stone carved boldly over the upper two thirds of its surface: about upper margin is a coping below which comes a horizontal band with inscription in Aztec: below this a broader zone of decorative carving which is repeated four times: between these units are flat round shields each with a different design. The band units consist of a central double disk with pendant loops at sides, which pass into speech scrolls & plant stems which perches a bird: these elements are arranged symmetrically with reference to the central design. The four disks bear (a) baptism of Christ: he stands in water in attitude of prayer: above hovers dove: to his right kneels an angel: an opposite beside is John each dropping water on head. (b) Apparition of an angel to Mary (?) a skull arguments between: Mary is seated: the angel kneels in front at left: above rays descend in conical form toward the virgin & a dove in them: (c) flight into Egypt. Mary on an animal bears the Child: Joseph very small follows behind: (d) San Miguel (patron of the Church). --- + I.H.S. MYNINPILATE QUATE QUILIZTLI Y VANTEQUAT EQUICICO YANOMOCHIVH YTECO PATZIN COCENCA MAVIZTLIL ONIGVARDIAN FRAY MARTIN DE AGVIRE Y PANALTEPETZIN ACAN

TEPEC Y PARIVIL. The font also bears the date 1531. attached to the font in front is a little bowl on top of a pillar, dated AED, 8 2 8. ——

The main font is finely bowl shaped & is set on a small rectangular carved base of stone. —— In this Church over a lying figure of a saint is the famous robe of feathers, which is claimed to be ante Conquest and which was sent to Madrid in 1892. It is in a remarkable state of preservation. The ground is a cloth, quite closely woven of quite coarse white cotton thread. The feathers are downy feathers of pure white, which appear only on one side. In it as a groundwork are curved line patterns of no striking or definite form in blue, yellow, & pink - apparently this same white down dyed. These colors are all rather pale and unemphatic. Both in character, workmanship & strength of design the garment disappointed me. It is a simple spread or blanket of long rectangular form & perhaps eight feet long by four wide — The pulpit here is carved from one single piece of stone: the pillars also of the corridor are monoliths, above the supporting pedestal. —— In a chapel within the same enclosure is the Virgin of the Rayo, to whom great devotion is paid. To her the Indians come from many miles around and alms are given her from an extensive region. If I understand aright she receives a percentage of crops, which in the aggregate makes a great income. ——

pavement in streets that are so narrow and rambling as to remind one of descriptions of the Orient. After a supper taken at the little fonda on the Plaza, we looked up the man just behind & above the Hotel —

— who was said to have found a fine obsidian mirror years ago in his corral. It turned out to be the one in the Zolnica Museum! It was dug up at a depth of some four feet. No other things were found with it. He let a teacher in the State College take it to send to Philadelphia in 1876 and has never reclaimed it. It was nine o'clock when we went to see the man & he had already gone to bed ——— We went 11th soon after. In the morning Mr. Powell claiming to have arranged for us to have diggers at work up there. He himself left at 8.30 for his church. One of the "brothers" came in to invite all to dinner. We agreed to be there at 12.— As soon as they were gone we went up to see about the excavations. Don has apparently changed his mind. He told us it would be impossible for us to dig or have digging. He took us into the corral & showed us the spot where it was found. It seems the digging was done because people across the valley saw a light hovering here at nights and hence treasure must be here. We (Dr Burrill & I) went back to our hotel and began getting ready to go to Diego Sanchez. Mr Mora came in on us while we were there and made us quite a long visit. We left at 11