

determines the length of the wedding feast, as this continues as long as there is anything to eat or drink.

Since the coming into force of the civil marriage law, the parties have to go to the nearest authority and have the civil service first. They go together, but the groom rides home and the bride walks behind and thus early shows the position she will have to occupy for the rest of her married life. Later when the annual feast of the village or community comes round, the priest—for a consideration—performs the religious ceremony. This matter of a "consideration" in the past has been a frightful source of immorality, as the priest often charged such high fees that many were not able to afford them, and so they just lived together without any marriage service. The Indian was usually faithful to this relation, but among the other classes it has produced many complications.

Among the Indians we find many superstitions about the healing of diseases. Since I recovered from smallpox I have had many suggestions for the removing of the marks from my face. Several have suggested the massaging of the face with the small clothes moth; another infallible remedy is to grind the tooth of a pig to powder and mix it with oil and apply the mixture. It is difficult to keep from hurting their feelings, but one has to exercise her own judgment and still be good friends. The Indians have a method of their own for treating quinsy. When the throat gets very bad they get a bottle and break it so that a part of the neck is left. Then they put a piece of wood in the patient's mouth as a gag and insert the bottle and lance the throat with the sharp edge of the neck of the bottle. Knowing nothing of any germ theory, the cure is often disastrous. The servant mentioned at the beginning of this article sprained her ankle. Her friends took her to her grandmother's house, fearing the influence of the foreigner. Here I found her in a small room crowded with three beds and plenty of rubbish. She told me that an Indian woman had treated it twice with herbs, charging her about \$2.00 a treatment. After some persuasion, and waiting a couple of weeks, she returned to us with the ankle not noticeably better. After treating it with hot fomentations and some of our own medicine, she soon began to get around, but friends were horrified to find I was using water. One day the grandmother arrived with an old Indian woman, who applied a poultice of lizards to the ankle, but without apparent result. Then the gall bladder of a cow was tried, with no better success. A few nights later her brother arrived with an old Indian. The door of the room was closed, and we could only hear faint mutterings. After they had gone I went into the room to see what they had done, and found the girl dressed as if she was going out. It being after ten o'clock I asked her why she was dressed in this fashion, and she said she was dressed just as she had been on the day of the accident. The old Indian had brought some water from the side of the road where she had slipped, and had said some incantations to charm away the evil spirit that was causing the trouble. All this in spite of the fact that some weeks of exceptionally heavy rainy weather had passed since the time of the accident. This girl was very devout, according to the local standard for such things, and would often go to Mass at 5.30 a.m. According to the Church of Rome, she is a Christian, as she has been christened and confirmed. It is not difficult to see how far not only the poor deluded girl is from New Testament standards of Christianity, but also the church which, at the end of 400 years, has not produced any higher conception of religion among the people. Surely we have all the conditions