

business may not be cleanly, but its person is. It never looks soiled, but its black wings shine, and its beak is as white as "store teeth." It looks like a nice housemaid whose service does not make her soiled. It is a large bird, looking like the turkey, though of a different species, and of a broad, swift wing, that sustains it in long flights. It appears very solemn, the priest of the air, especially when it sits on the cross of the churches, one on each arm frequently, and one on the top. Once I saw two thus sitting on the top, one on the other, as quiet and churchly as though each were carved in stone. Hood says,

"The daw's not reckon'd a religious bird,
Because it keeps a-cawing from the steeple."

But the buzzard comes nearer that desert, and by its solemn air, clerical garb, and sanitary service, may claim a place in, as well as on, the sanctuary. Perhaps some foes of the cloth might say its greediness and determination to have the last bite, if alive, was also a proof of this relationship. At any rate, unlike the daw, it is the protected if not the petted bird of the city, and helps keep off the pestilence, which has a blacker hue and more horrible nature than the worst of its enemies ever attributed to it. Honor to this faithful black servant of man, as to those featherless bipeds of like hue, that are more worthy of our praise for their more excellent service.

TOLERATION IN MEXICO.

The first official recognition by the head of the Mexican nation of any other Church than the Roman Catholic, which was till within a few years the only possible religion, was so frank, cordial and free as to show how complete is the executive and, therefore, political and constitutional changes in this important republic.

At 4 o'clock, Tuesday, Jan 14th, the American Minister, Hon. Thomas Nelson, accompanied by his secretary, Mr. Bliss, son of Rev. Asher Bliss, long missionary among the Seneca Indians, a gentleman of remarkable scholarship and hardly less remarkable wit, took three Americans into the presence of the President of Mexico. One was General Palmer, the Philadelphia representative of the Mexican railroad movement; another was Mr. Parish, of Europe, co-operator abroad in these American enterprises; and the third was a Methodist minister, come hither to arrange for the planting of the Methodist Episcopal Church in this country.

The palace occupies a side of the Grand Plaza on which the cathedral fronts. Through long and handsome apartments we are led to one richly furnished in its hangings, marbles, and paintings, chief of which is the portrait of Emperor Iturbide, who more than any other man was the Washington of Mexico, and secured her independence.

The president soon enters. A small man, with small well-shaped head and features, hair thin, well-nigh to baldness, with pleasant, bland smile,

tone and manner. We are introduced by Mr. Nelson in a graceful and dignified form, and the President addresses each by turn. On the introduction of the clergyman, he said he had often heard of the antecedents of the Church he represented, and welcomed him to the supervision of her work in this country. No one Church was recognized by the State as of superior claims to another. Toleration of all faiths was the law of the land. This movement might not be looked upon with favor with bishops here; but the civil power would protect it, if it became necessary, in defence of its rights and liberties. I thanked him for his offers, but said I hoped no such case would arise as would call for the protection of the State. We had no hostile relations to other religious bodies. Our mission was to build up our work in our own way, by education of the people, and by organization of churches of our own faith and order.

He responded yet more at length, re-affirming his readiness to support our churches in any exigencies that might arise in the prosecution of our work, so far as they were imperiled by any unlawful opposition. He repeated his welcome to the land, and his good wishes for our prosperity.

This interview means more than the recognition of one Christian Church. It is the formal and, to a degree, official announcement of the policy of the nation. The President is a scholar and jurist of large repute. He had charge in his earlier years of a school in this city, and in later years was president of the courts, where the question of Church property has been often in consultation. In all his public life he has thus met with Church matters. He has been affirmed to be in more sympathy with the Church party than Juarez, and some of its leaders have dreamed that their former prerogatives were to be restored under his administration.

This strong and unequivocal affirmation of the law of the realm, and of its cordial support of its principles, even to the aid of the civil power, if need be, shows how impossible it is for any single Church government to again possess exclusive jurisdiction here and the support of the national arm.

The Roman Catholic chiefs are recognizing this fact, and are said to be favorable to annexation, because they can get yet larger liberties under our government than are allowed them here. No one is permitted to appear in his official costume in the streets of this city. Religious processions are proscribed. The holy wafer is carried to dying people no longer in a gilded coach, but in a private carriage, the bared head of the driver being the only sign by which the faithful can know it, and can fall on their knees on its passing by. So great has this irreverence grown, that a native gentleman, pointing to the sagrario where this coach is still kept, said to me, "They keep in there what they call 'the Holy Ghost coach,' but I call it the hell-cart." Could disrespect go further?

The confiscation of Church property was an enormous loss of Church power. It held two-