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THE ANTIQUITY OF THE MEXICANS.

THEIR DESTRUCTION AN ABSOLUTE NECESSITY FOR THE CHURCH.

Having, in my previous articles, substantiated by high Christian authority and existing evidences, that the religion of the ancient Mexicans was similar, in almost every respect, to that of the Roman Catholic, and that they had attained a degree of civilization, superior in many respects not only to their conquerors but to the most enlightened nations of Europe, I propose to consider in this article their antiquity, and the direct necessity the "Church" felt for their complete extinction.

As to the former, no better authority can be quoted than Humboldt, who observes that their traditions remind him "of others of high and venerable antiquity"; "that it is impossible to read the descriptions which Herodotus and Diodorus Siculus have left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the teocallis of Anahuac"; and in describing one of their ancient pictures he says: "We distinguish in the relief represented in the eleventh plate, a group of three figures of slender form, and drawn too correctly for the infancy of art." He considers their calendar to be "one of the most ingenious to be found in the history of Astronomy," that nothing in the "denomination and hieroglyphs of their months indicates that they have taken birth in a more northerly clime"; and in regard to their knowledge of the elephant, which is represented in many of their pictures, he wonders if they sprang from Asiatic origin, or if their traditions (burnt by the monks) went back to a period when America was peopled with those animals, "whose petrified remains are found even on the ridges of the Mexican Cordilleras"; and that the analogies which are apparent between the Mexicans and Asiatics, "perhaps preceded the present division of Asiatics into Chinese, Moguls, Hindoos and Tungooses." "It cannot be doubted," says he, "that the greatest part of the nations of America belong to a race of men, who, isolated ever since the infancy of the world from the rest of mankind, exhibit in the nature and diversity of language, in their features and the conformation of their skulls, *incontestable proof* of an early and complete separation."

Professor Draper scouts at the monkish stories, and says that the student "will find himself constrained to cast aside such idle assertions as altogether unworthy of confutation, or even of attention."

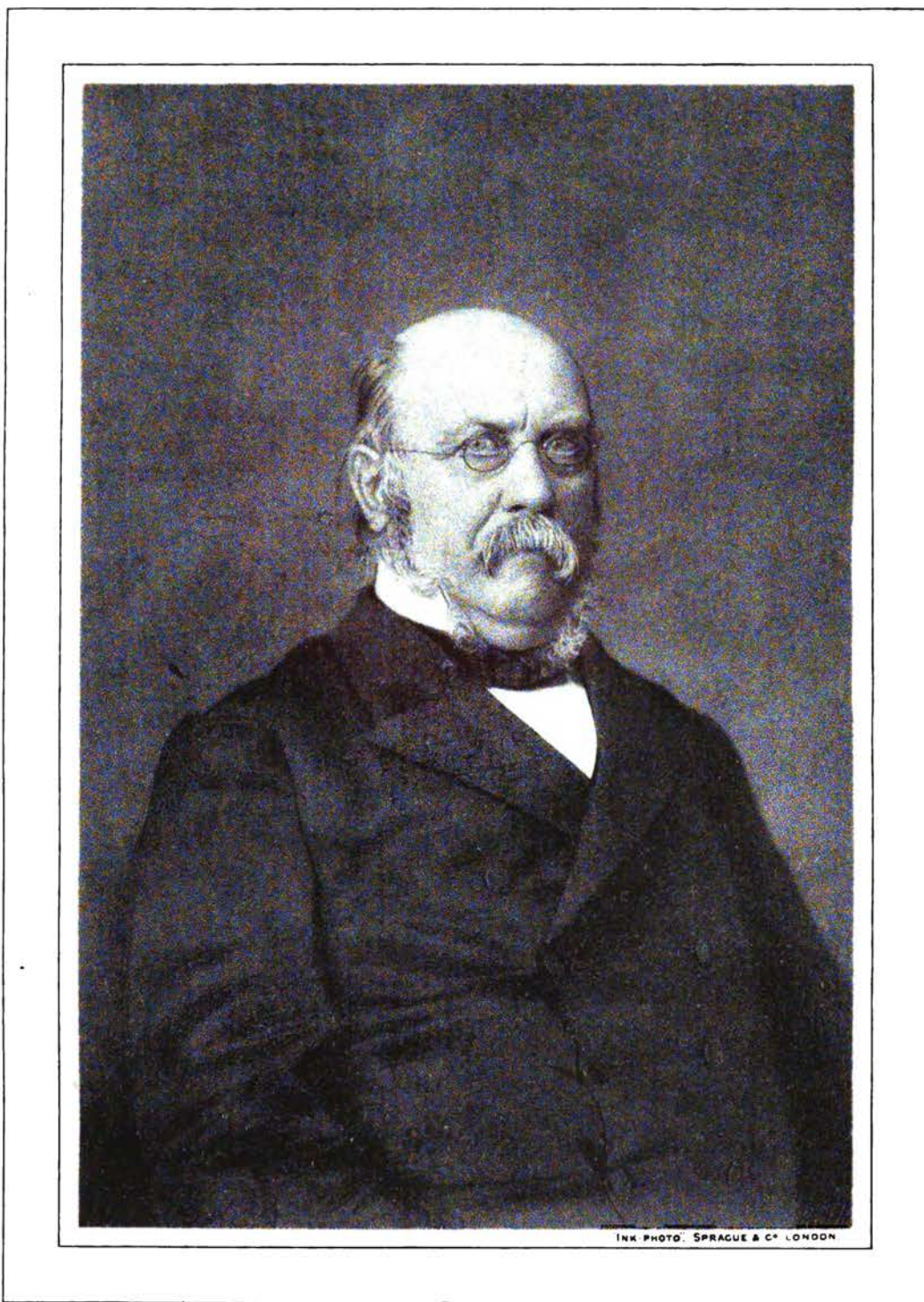
Count Galindo, "fired with the contemplation of the Mexican ruins, pronounces that country the true cradle of civilization, whence it passed over to China, thence to Europe."

Professor John Fiske, in reviewing it, says: "Now the Aborigines of this Continent were made out to be Kamtchatkans, and now Chinamen, and again they were shown, with quaint erudition, to be the remnants of the ten tribes of Israel. Perhaps none of these theories has been exactly disproved, but they have been superseded and have lost their interest. We now know that in the earliest post-Pliocene times, if not in the Pliocene age itself, at least four hundred thousand years ago, the American continent was inhabited by human beings."

Some of the early writers were inclined to take a semi-enlightened view of this matter, but the Inquisition placed its iron hand on all works tending to disprove the Christian theory, and they were prohibited being published. The Dominicans spread the report that the Mexicans "could not carve the true figure of a man till after their conversion." The story was believed by the faithful. It had its run, till it was disproved in the same manner in which another Christian lie was exploded: That, as a punishment for having spat upon Christ, none of the Eastern Jews could expectorate without soiling his chin.

Boturini spent eight years in his researches, procured many ancient pictures and valuable manuscripts, and his museum was declared to be the most perfect in existence. But just as he was about to commence his work, he fell under the suspicion of the Inquisition, was sent to Spain, and his collection destroyed. He published a simple sketch from memory.

Although thoroughly Catholic, he was enthusiastic on the subject of Mexican antiquity, and in his eagerness to make the Mexican and Christian traditions correspond, says: "No pagan nation refers primitive events to fixed dates, like the Mexicans. . . . And the first who were converted to Christianity, who were at that time perfectly well aware of their own chronology, and applied themselves with the utmost diligence to ours, have transmitted to us the information, that from the creation of the world to the happy nativity of Christ, 5,199 years had elapsed, which is the opinion or computation of the Committee of Seventy." Or,



Yours sincerely
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ALDERMAN OF THE CITY OF
NEWCASTLE ON TYNE.