

cupied. But who are these Spanish Americans? They are in a great measure aboriginal inhabitants of this country, mingled with European people, from the pure white of old Spain, and in all its shades until you come to the full blooded Indian, or Redman.

What institutions are they under? They are said to have liberty, something after the pattern of the United States, but in many instances, I am sorry to say, only in part, not in spirit, nor in truth; for while they profess liberty, they themselves are in bondage to a religion established by law. While their institutions may be nominally free in many respects, they have this awful clause specifying a certain religion, that shall be the religion of the State, to the prohibition of all other religions, or public exercise of other religions. Hence the people are trammelled by priestcraft, by a yoke of bondage, first enforced upon them by the sword in the days of Cortez and Pizarro, and afterwards riveted by the traditions of three centuries. They know not how to appreciate liberty, they know not how to throw off the yoke that goads their neck.

As it has been observed today by one of the orators, mankind are progressive beings, and there are no obstacles that might be thrown in the way of their progress, that could not be overcome. This will apply to our brethren of every shade on this continent, and to mankind in general. It is hardly possible for one dwelling at home to realize the influence that American and English institutions, which are the best, exert over the nations, and among them. They look to America for instruction and example in the first place, and they next look to England; they look to these countries for everything that is yet undeveloped, of liberty, art, science, education, and improvement. You may say they are Catholics, but who blames them for this? The law of their coun-

try made them so, and tradition has fastened the bands, and makes them so yet. But when they speak to Americans, they speak with those whom they suppose can teach them. When they contemplate the United States, they contemplate a country that they suppose is setting them an example worthy to be patterned after. They delight to sit for hours and learn of our institutions, of our railroads, of our telegraph, of the speed by which we can convey ourselves and goods from place to place, and of our wonderful quickness of conveying news. They love to hear of our improvements in steam, of our navigation, of our schools, of our newspaper liberty, or the liberty of the press, of our liberty of conscience, of our universal adaptation of education, and of our system of paying for education out of the public funds, leaving the people to contribute freely according to their own judgment and desires for the support of religion. These things have a bearing upon their minds; they are ready to converse upon them, and when they have heard the description, say they, "It is good, far better than our own institutions," and they are ready to condemn the priestcraft among them, but they have to follow it because they have nothing else. Their organs of thought are not accustomed to much exercise, they want the information to liberate themselves.

When we contemplate the designs of the country, and its influence, we contemplate not merely our own liberty, happiness, and progress, nationally and individually, but we contemplate the emancipation of the world, the flowing of the nations to this fountain, and to the occupation of these elements, blending together in one common brotherhood. They will thus seek deliverance from oppression, not in the style of revolution, but by voluntarily emerging into freedom, and the free occupation of the free