

intelligence. The village has existed only thirty years on the spot it now occupies. Before that time it was more to the south, and was backed by a hill. It is astonishing with what facility the Indians are induced to remove their dwellings. There are villages in South America which in less than half a century have thrice changed their situation. The native finds himself attached by ties so feeble to the soil he inhabits, that he receives with indifference the order to take down his house and to rebuild it elsewhere. A village changes its situation like a camp. Wherever clay, reeds, and the leaves of the palm or heliconia are found, a house is built in a few days. These compulsory changes have often no other motive than the caprice of a missionary, who, having recently arrived from Spain, fancies that the situation of the Mission is feverish, or that it is not sufficiently exposed to the winds. Whole villages have been transported several leagues, merely because the monk did not find the prospect from his house sufficiently beautiful or extensive.

Guanaguana has as yet no church. The old monk, who during thirty years had lived in the forests of America, observed to us that the money of the community, or the produce of the labour of the Indians, was employed first in the construction of the missionary's house, next in that of the church, and lastly in the clothing of the Indians. He gravely assured us that this order of things could not be changed on any pretence, and that the Indians, who prefer a state of nudity to the slightest clothing, are in no hurry for their turn in the destination of the funds. The spacious abode of the *padre* had just been finished, and we had remarked with surprise, that the house, the roof of which formed a terrace, was furnished with a great number of chimnies that looked like turrets. This, our host told us, was done to remind him of a country dear to his recollection, and to picture to his mind the winters of Aragon amid the heat of the torrid zone. The Indians of Guanaguana cultivate cotton for their own benefit as well as for that of the church and the missionary. The natives have machines of a very simple construction to separate the cotton from the seeds. These are wooden cylinders of extremely small diameter, within which the cotton passes, and which are made to turn by a treadle. These machines, however imperfect,