

"*Third.* That the Europeans, at present in office, remain, with the honours, distinctions, and privileges thereof, and part of their revenue, but without exercising authority.

"*Fourth.* That, as soon as this state of independence is declared, all antecedent injuries and occurrences be buried in oblivion; the most effectual measures, for this purpose, are to be adopted; and all the inhabitants of the land, as well Creoles as Europeans, shall indiscriminately constitute a nation of American citizens, vassals of Ferdinand VII. and bent only on promoting the public felicity.

"*Fifth.* That, in such a case, America would be able to contribute in favour of the few Spaniards engaged in sustaining the war of Spain, with those sums the national congress may assign, in testimony of our fraternity with the Peninsula, and to prove that both aspire to the same end.

"*Sixth.* That the Europeans, who may be desirous of quitting the kingdom, be granted passports for whatever place they may wish; but, in that case, officers shall not be allowed the portion of their pay that might have been granted them."

*The principles on which the patriots propose to prosecute the war, are—*

"*First.* A war between brethren and fellow-citizens ought not to be more cruel than between foreign nations.

"*Second.* The two contending parties acknowledge Ferdinand VII. Of this the Americans have given evident proofs, by swearing allegiance to him, and proclaiming him in every part; by carrying his portrait as their emblem; invoking his august name in their acts and proceedings, and stamping it on their coins and money. On him the enthusiasm of all rests, and on these grounds the insurrectional party has always acted.

"*Third.* The rights of nations and of war, inviolable even amongst the most infidel and savage people, ought to be much more so amongst us, who profess the same creed, and who are subject to the same sovereign and laws.

"*Fourth.* It is opposed to Christian morality, to act from hatred, rancour, or personal revenge.

"*Fifth.* Since the sword is to decide the dispute, and not the arms of reason and pru-

dence, by means of agreements and adjustments founded on the basis of natural equity; the contest ought to be continued in such a manner, as to be least shocking to humanity, already too much afflicted not to merit our most tender compassion."

Hence are naturally deduced, the following just pretensions:—

"*First.* That prisoners be not treated as criminals, guilty of high treason.

"*Second.* That no one be sentenced to death, or execution, for this cause, but that all be kept as hostages, for the purpose of exchange; that they be not molested with irons and imprisonment; and, as this is a measure of precaution, let them be put loose in places where they cannot injure the views of the party by whom they may be detained.

"*Third.* That each one be treated according to his class and condition.

"*Fourth.* That, as the rights of war do not permit the effusion of blood, but in the act of combat, when this is over, let no one be killed; nor let those be fired upon who fly, or throw down their arms, but let them be made prisoners by the victor.

"*Fifth.* That, as it is contrary to the same rights, as well as to those of nature, to enter with fire and sword into defenceless towns, or to assign, by tenths and fifths, persons to be shot, by which the innocent are confounded with the guilty; let no one be allowed, under the most severe penalties, to commit such enormities, which so greatly dishonour a Christian and civilized people.

"*Sixth.* That the inhabitants of the defenceless towns, through which the contending parties indiscriminately may pass, be not injured.

"*Seventh.* That as, by this time, every person is undeceived with regard to the true motives of this war, and it being unwarrantable to connect this contest with the cause of religion, as was attempted at the beginning, let the ecclesiastical orders abstain from prostituting their ministry, within the limits of their jurisdiction, by declamations, reproaches, or in any other way; nor ought the ecclesiastical tribunals to interfere in an affair exclusively of the state, and which does not belong to them. If they continue to act as they have heretofore done, they

will certainly disgrace their dignity, as experience daily proves, and expose their decrees and censures to the scorn, derision, and contempt of the people, who, in the mass, are anxiously wishing the success of the country: it being well understood, that, in case the clergy are not thus restrained, we feel no longer answerable for the results that may occur from the enthusiasm and indignation of the people; although, on our part, we protest, now and for ever, our profound respect and veneration for their character and jurisdiction in matters relating to their ministry.

“*Eighth.* That, as this is a matter of the greatest importance, and concerns indiscriminately all and every inhabitant of this land, this manifesto and its propositions ought to be published, by means of the public prints of the capital, in order that the people, composed of Americans and Europeans, being informed of what so deeply interests them, may be enabled to manifest their will, which ought to be the guide of all our operations.

“*Ninth.* That, in case none of these plans are admitted, *reprisals shall be rigorously observed.*

“ Behold here, brethren and friends, the propositions we present to you, founded on the principles of natural equity. In one hand, we offer you the olive branch; and in the other, the sword; never losing sight of those bonds by which we are united; always bearing in mind, that European blood circulates in our veins, and that the same blood which is now so fast shedding, to the great detriment of the monarchy, and for the purpose of maintaining it integral during the absence of the king, is all Spanish. What objection can you have to examine our pretensions? How can you palliate the blind obstinacy of refusing to hear us? Are we, perchance, inferior to the populace of a single town in Spain? and are you of a hierarchy superior to kings? Charles III. descended from his throne, to listen to a plebeian, who spoke in the name of the people of Madrid. To Charles IV. the tumult of Aranjuez cost no less than the abdication of his crown. Is it, then, the Americans alone, when they seek to speak to their brethren, to whom they are in every sense equal, and at a time when the king can no longer be appealed to, who are to be answered with the fire of musquetry?

“ If, now, when we address you for the last time, since we have often in vain endeavoured

to fix your attention, you refuse to admit any of our plans, at least we may rest satisfied with having proposed them, in compliance with the most sacred duties, which the good man cannot behold with indifference. In this manner shall we be justified in the eyes of the world, and posterity will not have to accuse us of irregular proceedings. But in this case, remember, there is a severe and supreme Judge, to whom, sooner or later, you will have to render an account of your operations, and of their results and enormities; of all which, henceforward, we make you answerable. Remember, that the fate of America is not decided; that the combat is not always favourable to you; and that reprisals are, at all times, most terrible. Brethren, friends, and fellow-citizens, let us embrace, and be happy, instead of mutually bringing misfortunes on our heads."

Thus did the Mexicans explain their rights, their wishes, and their loyalty: but these declarations, as well as many other attempts at pacification, were always treated by the royalists with scorn. They declared it derogatory to Spanish dignity, to treat with vile and malignant insurgents. They affected to look on the patriots as rebels, unworthy the rights of hu-

manity, threatening them with total extermination; and, during the reign of the barbarous Calleja, cruelty was clothed in its most terrific garb,—every insurgent that fell into their hands being immediately sacrificed.

Is it a matter of surprise, that, under such deep and dreadful provocations, the Mexican patriots should resort to acts of blood and retaliation? In truth, it was the only mode calculated to repress the savage atrocities of the royalists. The consequences of this retaliatory system, spread with electric rapidity through this once pacific people. Man, by daily witnessing scenes of cruelty, soon becomes callous to the feelings of humanity.

Philanthropists in their closets may deplore these excesses, and deprecate the exercise of revenge; but those only, who have been placed in the situation of beholding their families, friends, and companions, butchered in cold blood,—who have seen villages and estates laid waste by fire,—who have witnessed thousands of human beings compelled to fly for refuge among the beasts of the forest, can form an adequate conception of the imperious necessity, and even gratification, accompanying acts of retaliation.

Hidalgo and Morelos, as well as many other patriot chiefs, have given numerous proofs of

the exercise of mercy; but rarely indeed has this virtue appeared in the conduct of the royal chiefs. Hundreds of European Spaniards are now living in Mexico, who were taken prisoners on the field of battle; but there breathes scarcely a single insurgent, taken under similar circumstances. During the reign of the Spanish Nero, clemency was a crime; and whenever he heard that any of his officers, in contravention of his orders, had listened to the appeals of a wretched prisoner, he ordered such officer to be dismissed or severely reprimanded, and the victim to be immediately put to death. The author was witness to a heart-rending scene of this nature.—About forty prisoners who had been captured several days after an action, and had been found in the woods *unarmed*, were pardoned by a commandant of the royalists, and had been induced by him to enlist among the royal troops. A few days after their enlistment, eight of them deserted. On receipt of this intelligence, the viceroy ordered the remaining thirty-two *to be taken from the royal ranks, and shot*. The gallant commandant refused to obey the barbarous mandate, and sent a respectful remonstrance to Calleja on the subject,—the former order was repeated; but, in the mean time, an opportunity was

afforded the prisoners to make their escape, which they effected, with the exception of four, who were shot: the commandant was suspended from his command.—Were we to relate one third of the horrors committed by Calleja's orders, they would not only occupy too large a space in our volume, but would appear incredible to our readers. We feel great pleasure, however, in stating, that the successor of Calleja, Don Juan Ruiz de Apodaca, the present viceroy, has displayed a character the reverse of his predecessor's; and several of his officers have, on many occasions, given proofs, that a merciful spirit may be found in the breast of an European Spaniard. But such had been the sanguinary education of the officers and soldiers, and such their habitual practice of indiscriminately sacrificing the insurgent prisoners, that, on the part of the royalists, the work of extermination continued to rage with nearly the same fury as during the first three years of the revolution.

The disgraceful and barbarous mode of warfare adopted in Mexico, and which still prevails there and in South America, had its origin solely in the outrageous decrees of the Spanish government, and in the conduct of Spanish officers sent to America to execute those sangui-