

purchase of Spanish goods, tithes of everything, with the most unjust exemption of the whole governing class,—the Church party and a Spanish aristocracy—from burdens imposed upon the people, and from all accountability to the laws enacted for their victims, together with the long list of Fueros of the clerical, military, and privileged classes, make a fair counterpart to the catalogue of wrongs of Americans recited in our own Declaration of Independence!

CHAPTER II.

THE POLITICAL RELATIONS OF SPAIN AND MEXICO.

French Inter-
vention in
Spain.

IN 1808, Napoleon I. announced "that the House of Bourbon had ceased to reign in Spain," placed his brother Joseph on the throne, and assembled a junta of 150 delegates, to form a new constitution, which was adopted and sworn to by the King and the Delegates July 6th.

Alliance of
England and
Spain.

England took sides with the "old regime," recognized Ferdinand VII. as King, and supported the "Spanish people" in resisting the Napoleonic dynasty. A central junta at Seville guided the Spanish forces. The English armies were under the command of Sir John Moore and Wellington. The French forces were under the inspiration of Napoleon and Marshal Soult. The Peninsular War of the Spanish nation, under the "Old Bourbon Dynasty," with England as an ally, against the designs of France, raged with varying fortunes to the combatants until 1812.

The Constitu-
tion of 1812.

The Spanish Cortes, in the progress of this contest, in which the elements of the old political and ecclesiastical despotism, French intervention,

and liberal, republican principles were strangely blended, had adopted a new constitution, embodying fundamental reforms, known as the Constitution of 1812.

The reaction-
ary movement.

Ferdinand, on his restoration to the throne by Napoleon, pursuant to the treaty of 1813, annulled all the proceedings of the Cortes; abrogated the Constitution; re-established the old despotism, with all its abuses; revived the Inquisition, and persecuted with relentless rigor all who had sought to secure constitutional freedom. All the members of the Cortes who had participated in framing the Constitution, or who had supported it, were arrested, tried by court martial; and sentenced. Not a few were executed. Hundreds of the most illustrious were imprisoned in dungeons at home, or in Africa. The most fortunate were exiled.

Tyranny of
the king.

Six long years Spain was the scene of a bloody tragedy; until the perfidious cruelty of the revengeful tyrant roused such universal reprobation, that the army gave the signal of insurrection.

Revolt of
the army.

In January 1820, the whole national forces revolted against the despotism, proclaimed anew the Constitution of 1812, compelled Ferdinand on the 9th of March to convoke the Cortes, and swear himself to support the Constitution he had seven years before annulled. A new ministry was formed, the press declared free, the Inquisition abolished, and within a few weeks a new order of things was acknowledged throughout Spain.*

Duplicity of
the king.

On the 9th of July, at the re-opening of the Cortes, Ferdinand renewed his oath to the Con-

* Honors, gratuities, and pensions were showered upon the generals and officers of the army, who had so successfully initiated and achieved the revolution in favor of liberal principles and Constitutional freedom.

stitution, and ostensibly acted in harmony with the Patriots.

But it was soon discovered, that he was secretly intriguing with the enemies of the administration, and encouraging their reactionary plots. The Constitution-
alists, or liberals, were struggling to establish the govern-
ment on the broad principles of human rights. The ultra-
Royalists were plotting for monarchical and absolute power.

The king, the royalists, and "the church party." The duplicity and perfidy of the King, the violation of his oath, and the treachery of his adherents, resulted in conflicts between the opposite parties, and finally in bloody riots and civil war, in the Capital and throughout the country. The liberal party formed a large majority of the nation. The Royalists, unable to compete with the overwhelming numbers in favor of Constitutional government on liberal principles, resorted to the old support of despotism—the ecclesiastical power of "The Church."

The church militant. They organized a junta styled "the Apostolic," and raised bands of insurgents, under the name and banner of "The Army of the Faith." They demanded the restoration of the absolute power of the King, of the Convents, and of feudal institutions. A noted guerilla leader, Merino, a "Spanish Priest," at the head of bands of monks and friars, inaugurated a regular ferocious guerilla war,—a perfect type of the policy adopted by the "Church party" in Mexico ever since.

The defeat of despotism. The reactionary movement was a failure. The Royalists and the "CHURCH PARTY" were completely defeated. "The Army of the Faith" was totally destroyed. Its officers and soldiers, with the ultra-royalist leaders, fled to France. It was a revolution in the interest of the liberal party.

Intervention of the holy alliance.

But here, the "HOLY ALLIANCE" intervened. The Congress of Verona ordered an army to march into Spain, and restore Ferdinand to his throne. The Constitution-
alists were unable to withstand the combined forces of the allied powers. The Cortes were constrained to declare King Ferdinand re-established. On the 30th of September, 1823, the restored monarch issued a proclamation of general amnesty, and guaranteed the engagements entered into by the Constitutional Government.

Measures of the restored king.

The next day he revoked the proclamation, and all his acts since March 7, 1820. On the 13th of November, 1823, he made his royal entrance into the city of Madrid, with all the pomp and circumstance of a resumption of the crown, and with the exulting applause of the Royalists and the "Church Party"

Vengeance.

The work of vengeance inaugurated in 1813, was renewed with fearful intensity. Inquisitorial terrors reigned again, for years, throughout Spain. The noblest victims fell under the sword of the executioner. Ferdinand had no mercy for Constitution-
alists. Liberals and Republicans had none for "The Church."

Effect of the revolution in the colonies.

The Revolution in 1808, the abdication of Charles IV. in favor of his son, FERDINAND VII., and the imposition of Joseph Bonaparte on the throne of Spain by Napoleon I., did not subvert the loyalty of the people of Mexico. The Colonists, amid all the excitement of the times, cherished the old traditional sentiments of allegiance to their legitimate sovereign. Conflicting claims of allegiance, perpetual conflicts of jurisdiction, and contradictory orders from Spain, added perplexity to the agitation in Mexico. Ferdinand VII., Joseph, and the Council of the Indies, had each their partisans,

and were each struggling to retain or secure the ascendancy.

Proposed compromise. An attempt was made to compromise these difficulties by a kind of provisional colonial government in the hands of a junta, composed of the Viceroy, the Archbishop of Mexico, officers of the army, the nobility, the members of the municipal government, and the principal citizens of the capital.

Antipathy of Races. The plan proposed was in favor of the rights of Mexicans, by placing the *Creoles of America* on a footing of equality with *the natives of Spain*. But the old hereditary hatred of the foreign, for the native population, entirely defeated the plan.

Conquest, subjugation, and outrage. The conquest of Mexico was begun in the name of philanthropy and religion. The bloody and merciless work of subjugation was continued by king, court, nobles, and conquerors, as a grand filibustering scheme of robbery and plunder. The natives were held as the merest vassals, serfs, slaves, having no rights that Spaniards were bound to respect. The will of the monarch, and the sword and chains of his minions, made promiscuous havoc alike of the rights, the property and the lives of the helpless Indians. An inextinguishable hatred was the result.

Colonial Government. During these convulsions and changes of sovereigns in Spain, the colonies were compelled to frame some kind of temporary government for themselves. Little instructed in the science of government, and with no knowledge or experience of Republican Institutions, they were thrown upon their own resources. They sought to construct some system to secure those rights the consciousness of which is wrought in the very constitution of the human soul. They were not prepared to renounce allegiance to their legitimate king. The feeling of loyalty

and sympathy for their sovereign which education almost makes an instinct, and habit makes a law, awakened in his faithful colonial subjects a kind of enthusiasm for the exiled Ferdinand, and a mortal hate for the conqueror of Spain and the successor he had imposed upon the throne, and whom they regarded as the merest parvenu and usurper.

Loyalty. It is said there was such a loyal unanimity among all classes, that in a few months seven millions of dollars were contributed to aid the loyalists in Spain, who were fighting for their king, nationality and religion.

Rise of Mexican ideas of Independence. But the course of events hurried the Mexicans to a consideration of their own rights. The king who occupied the throne was not a Spaniard, but a Frenchman. The tie between the ancient crown and the colony was sundered. The memory of ages of renown, and of the ancestral glory of old Spain, fired the hearts of the native Spaniards. The memory of ages of oppression fired the souls of the descendants of the Aztecs. Step by step the idea of resistance to their own, and their ancestors' oppressors gained progress and strength.

Aspirations after Freedom. At length, in 1810, a secret plot was formed to overthrow the Spanish ascendancy in the colony, and to place the prerogatives and power of their absent king in the hands of native Mexicans. The scheme, however, was discovered and defeated.

The first cry for Liberty. Here begins the story of Miguel Hidalgo y Costilla—a name that will be honored as long as Mexico has a name among the nations of the earth. He was a native Indian, curate of the village of Dolores, in the province of Guanajuato,—the patriot priest who first raised the standard of “native rights,” and of “the independence of Mexico.”

The uprising
of the Aztecs.

At the cry of this country curé, in 1810, the native Indians flew to arms, enrolled themselves as soldiers, and took their first, hard, self-taught lessons in military life. Under all the disabilities so long imposed upon their race, it was a stern and bitter discipline. But stirred and sustained by the love of liberty and right, they manifested a courage and intrepidity, an indomitable spirit, worthy of any of the lovers and martyrs of liberty, of any age or land.

The Aztec
Volunteers.

It is true, they were as irregular, as undrilled, and as destitute of accoutrements, ammunition and arms, as the extemporized troops that rushed to Lexington and Bunker Hill. But they were as true and self-sacrificing. They went to sow their fields and save their harvests, and returned to the drill and the discipline of the camp. Again they scattered to protect and provide for their families, and again returned under the flag. In respect to all the external appointments that give prestige and power to military organization, they were utterly destitute. There was no military chest, no quartermaster's department, no commissary stores, nor ordnance supplies. In respect to high-souled, liberty-loving patriotism, according to the light they had, where have been their superiors? They were simple, unsophisticated, undisciplined volunteers. They equipped themselves, they supported themselves. The very women preceded the columns on the march, fulfilling the triple functions of purveyors, cooks and nurses.

Such is the connection between the political elements and the revolutionary movements in Spain and in Mexico. The sequel will show them pervading all the great acts, in the successive changes, revolutions and constitutions, down through 1821, 1859, to the present day.

CHAPTER III.

IDENTITY OF THE POLITICAL PRINCIPLES OF AMERICAN AND MEXICAN
REPUBLICANS.

The origin of
the great American
ideas.

THE fundamental principles involved in the struggles of the Mexicans for the independence and liberties of their country, are the identical principles for which the fathers of our Republic contended;—principles proclaimed to the world in our Declaration of the "inalienable rights of man," in 1776; re-affirmed at Paris by the Republicans of France in 1789; repeated by the Patriots of Spain at Madrid, in 1810; re-echoed back to Europe by the proclamation of the Republicans of Mexico in 1821.

The great American ideas of the rights of man, and of human government, have thus described in their circuit, as it respects the dominant powers and nations of both hemispheres, a great circle of the political world.

The germs
from English
soil.

They are substantially the same as those that marked the struggles which preceded and followed the British Constitution; convulsed, for generations, the whole fabric of society in wars and revolutions for the overthrow of monarchical and feudal assumptions, and the establishment of the rights of "the people."

The outgrowths
American.

They are the same principles which the present generation of the United States have received from our fathers, at the expense of priceless sacrifices of treasure, blood, and life. They are the corner-stone and the top-stone of the temple of American liberties,—the glory of our heritage in that system for the organization of society, and the establishment of civil, social, and religious institutions, which has developed in less than a cen-