

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-

tury a *commonwealth* of six and thirty states, and of six and thirty millions of people, distinguished for a degree of intelligence, general education, wealth, enterprise, prosperity, morality, religion and happiness, such as no other nation has ever attained.

The family of Kings and the family of Man.

They are the same principles that marked the struggling way of human rights and liberties in continental Europe, for more than FIVE HUNDRED YEARS. The old contest between the "FAMILY OF KINGS" and the "family of man" is transferred to Mexico. Papal, hierarchical, and ecclesiastical domination, losing its hold upon the thrones, the powers, and the nations of Europe, made a dying struggle to lay in Mexico the foundations of another Roman supremacy, and to repeat in the new world the rôle of the Papacy, of Jesuitism, and of the Inquisition in the old.

Despotism in Mexico.

The maligned Mexican civil war has been simply the uprising of an oppressed and persecuted "people," and their resistance to a despotism, monarchical and ecclesiastical, unparalleled in the history of human wrongs and atrocities.

The intolerable Yoke.

A civil war! It was the protest and the cry of an oppressed race, and a betrayed nation, struggling for life. It was the last despairing effort of a people, crushed, exhausted, enfeebled, depressed by three centuries of unutterable woes. Three of the mightiest powers of Christendom pounced down upon the feeble State, to extinguish its nationality and divide the spoils. In vain their victims asserted the "inalienable rights of man." In vain they invoked the laws of nations against perfidy and extortion. In vain they claimed the liberties and rights which every nation, every race, and every human being have received from their Creator.

European example.

And neither England, France, nor Spain, nor old Rome itself, Pagan or Papal, can show a fairer record than the wronged and defenceless Mexicans present, of righteous claims, of intrepid patriotism, of self-sacrifice and suffering in the cause of their country, their government, or of humanity.

Sympathy misplaced.

England, France, and Spain have had each a memorable history. It would almost seem that their statesmen and journalists of the present day had never learned, or had forgotten it. Their origin, their wars, and revolutions, their struggles with King-craft and Priestcraft, with every form of usurpation and tyranny, have only antedated those of Mexico by a few centuries. And every element of opposition and calumny heaped upon Mexico, is found, "mutatis mutandis," in their own historians, applied to themselves.

THE CONQUEST AND EARLY HISTORY OF GREAT BRITAIN.

Ancestors of Englishmen.

"Nothing," says Macauley, "in the early existence of Great Britain, indicated the greatness which she was destined to attain. Her inhabitants, when first they became known to the Tyrian mariners, were little superior to the natives of the Sandwich Islands. She was subjugated by the Roman arms. She was the last of the provinces of the Cæsars that was conquered, and the first that was flung away. No magnificent remains of Latian porches and aqueducts are to be found in Britain. * * In Britain, the conquered race became as barbarous as the conquerors." * * * "From communion" (with the ancient civilization) "Britain was cut off. Her shores were, to the polished race which dwelt by the Bosphorus, objects of a mysterious horror, such as that with which the Ionians,

of the age of Homer, had regarded the straits of Scylla, and the city of the Laestrygonian cannibals." "There was one province of our Island, in which, as Procopius had been told, the ground was covered with serpents, and the air was such that no man could inhale it and live."

In one of Cicero's letters, alluding to the origin of the British colony, the old Roman said, "As for the inhabitants, they are ignorant, stupid, have no knowledge of music, and are unfit for the meanest situation in the household of our friend Atticus."

Ungenerous accusations. Such are the statements. Whether true or false, it may be as much a question of truth as of taste, whether English statesmen, diplomats, authors, editors, military and naval officers, should indulge in their ceaseless and opprobrious flings at Mexico and the Mexicans. Time was when Britons were described as "painted savages." For four hundred years England was convulsed with a succession of conflicts and wars, with which nothing in the last forty years of the Mexican struggle can compare.

Civil wars of England. There were wars for the "throne," for the "church," for the "state;" contests for Papal or Regal supremacy; contests between kings and queens, parliaments and commons; there were conflicts of races, and all the jealousies and feuds of chieftains and nobles; there were bloody battle-fields, private frays, and secret assassinations; the axe of the executioner, fire and faggot, did their work: there is no alleged barbarity or atrocity in the forty years' Mexican struggle for human rights, that has not its counterpart, in tenfold degree, during the four hundred years of the wars of England for civil and religious liberty.

THE FIRST GREAT ENGLISH REVOLUTION.—1640.

The great Magna Charta. At the commencement of the thirteenth century, the long contest between the Crown and the Barons was settled. The great "Magna Charta" of "English Liberties" was extorted from King John, notwithstanding the excommunication and anathema of the Pope. "From this," says Macauley, "commences the history of the English nation." "Here was the origin of our freedom, our prosperity, and our glory." "Then it was that the English people was formed, and the national character began to exhibit those peculiarities in politics, feelings, and manners, that it has ever since retained." "Then first appeared that Constitution, which has ever since, through all changes, preserved its identity; that 'Constitution,' of which *all the other free constitutions of the world* are copies." "Then it was that the House of Commons, the archetype of all the representative assemblies which now meet, either in the old or in the new world, held its first sittings;" "that Common Law rose to the dignity of a science," and became "the rival of imperial jurisprudence;" "that the most ancient colleges, at both the great national seats of learning, were founded." "Then appeared the first faint dawn of that noble literature, the most splendid and the most durable of the many glories of England."

Constitutional Monarchy. Under this great instrument the English monarchy, for a period of four hundred years, made its way through all the collisions and conflicts between the King, lords, and commons, and all the antagonistic elements in church and state.

Popular rights and liberties. The Constitution, supported by statute law, guarded, to an extent never known before,

the rights and liberties of the people. According to law, without the consent of the representatives of the nation, no royal decree could be enforced, no tax imposed, no military establishment maintained, no arbitrary imprisonment inflicted, nor the legal rights of the humblest subject be violated.

Fruits of false Principles. But gradual encroachments upon the rights and liberties of the people, and the persistent inculcation of false political and religious doctrines, paved the way for another revolution, and a new proclamation of the rights of man.

The "Divine Right" and Human Rights. The Papacy and the "church party" taught that "hereditary monarchy alone, among all the institutions of the kingdom, was *divine* and *inviolable*; that the right of the House of Commons to a share in the legislative power was a right merely *human*; that the right of the King to the obedience of the people was the ancient ordinance of God; that the 'Great Charter' was a statute, that *might be repealed by those who made it*; but that the title of the Princes of the Royal blood to the throne, in the order of succession, was of *celestial origin*, and could never be invalidated."

Liberty and Law. It was the necessity and the province of the new revolution to reaffirm the fundamental principles of liberty and law—the grounds, prerogatives, and limitations of royal authority, and the relative duties and obligations of rulers and people.

THE SECOND GREAT HISTORICAL REVOLUTION, 1688.

Another Revolution in England. From the beginning of the thirteenth to near the close of the seventeenth century, England was the theatre of as much intestine commotion and war, of as much intense hatred and hostility of races; of as much bitter and rancorous religious hate and persecution; of as much bloodthirsty and blood-shedding strife between races, tribes, clans, families, parties and individuals, kings, queens, nobles, parliaments, prelates and popes, as can be named in the history of any other four hundred years of any other nation in the course of time. If there be any exceptions, they are those of France and Spain.

The Old Conflict continued. And yet, pervading the whole, there has been always conspicuous *one noble party of patriots and martyrs of liberty*, who have maintained, from age to age, the determined, persistent struggle for the "inalienable" civil and religious rights of man.

Indomitable English Patriots. It is the distinguishing and immortal monument of England's glory, that the men of her civil wars and revolutions did not succumb to any papal, or regal, or feudal domination, or any foreign intervention whatever!

Freedom the universal birth-right. A strange apostasy it must be, if any of the sons of English liberties, who can look with indifference, not to say with hostility and contempt, upon the noble struggles of Mexican patriots to obtain, as their birthright too, that which is the crowning glory of the heritage of Englishmen!