

## Appendix 2. Document on Mexican Independence:

**Ideology of José María Morelos (1813)** *José María Morelos was one of many secular priests who led Mexican independence movement from Spain. Questions about the new form of government; the special privileges (fueros) and revenues of particular corporate groups, such as the Roman Catholic Church; the equality of all men [but not women] before the law, and the abolition of (black) slavery are departures from colonial precedent. Morelos's radical ideology, however, maintained the exclusive place of Roman Catholicism in the religious sphere. Most elites in Mexico, both Spanish-born peninsulares and American-born creoles were alarmed by the social upheaval and racial character of the Hidalgo Revolt of 1810, where non-white insurgents targeted whites and their property for attack. Rather than risk social and economic upheaval, Mexican whites opted to remain a Spanish colony until events in Spain prompted a conservative coup in Mexico against colonial government and independence was achieved in 1821.*

1. That America [sic; i.e., Mexico] is free and independent of Spain and of all Nations, Governments, and Monarchies, and it is thus sanctioned, giving the world the reasons.
2. That the Catholic religion is the only one, without tolerating any other.
3. That all [the Church's] ministers be sustained by all, however only by tithes and first-fruits; the people do not have to pay further obventions except of their own devotion and offering.
4. That the [Catholic] dogma is to be sustained by Church hierarchy, which is the Pope, Bishops, and priests, because they are able to root out all plants which God did not plant: *omnis plantatis quam nom plantabit pater meus Celestis Cradicabitur* (Matthew 15:13 )
5. That sovereignty originates from the People and it will be entrusted in their representatives, dividing the powers into the Legislative, Executive, and Judiciary, with the Provinces electing their members, and those, like the rest, will be wise subjects and [men of] probity.
6. That elected members will serve for four years, in turns, with the longest serving members leaving in order that their places be taken by newly elected members.
7. The salary of the members will be one payment sufficient but not superfluous and will not for now exceed 8,000 pesos.
8. That the employees [that the government] hires will be [native-born] Americans.
9. That no foreigners be admitted if they are not artisans capable of instruction and free of all suspicion.
10. That the country will not be free and ours while the government is not reformed, smashing tyranny, putting in its place the liberal, and throwing out from our territory the Enemy Spaniard, who has declared against this Nation.
11. That as the good law is superior to all men [sic], those who serve in our Congress ought to be those who are obligated to constancy and patriotism, moderating opulence and indigence, and of the lot of the poor will increase in their daily wage, that the poor improve their customs and alleviate their ignorance, rapine, and theft.
12. That the general law applies to all without exception of privileged bodies [*fueros* and special courts], and that those [bodies] are to be only for the use of their ministry.
13. That in order to promulgate a law it is to be discussed in Congress and decided by a plurality of votes.
14. That slavery is proscribed forever and the same for the distinctions of racial castes, leaving all equal, and they will only be distinguished as one American to another, the vice and the virtue.
15. That our ports are open to friendly foreign nations, but they are not to move inland in this realm, and there are designated ports for this purpose, prohibiting disembarkation, without paying 10% [tax] or other duty on their goods.
16. That each one keeps the properties and respect of his home as a sacred asylum signaling penalties to those infringing on them.

17. That the new legislation not allow torture.
18. That in the same [legislation] it be established by constitutional law the celebration of the day of 12 December in all towns, dedicated to the patron of our liberty, Mary, Most holy of Guadalupe, encharging all towns to monthly devotion.
19. That foreign troops or those of another kingdom not set foot on our soil, and if they came to aid us, they will not be the Supreme Council.
20. That they not make expeditions outside the limits of the kingdom, especially overseas, but if they are not of that type, to propagate the [Catholic] faith to our brothers [sic] inside the country.
21. That the infinity of tributes be ended, taxes and impositions which are most oppressive and that to each person is fixed [a tax] of five percent of his earnings or other light charge that does not oppress one, such as the sales tax, state monopoly, tribute, and others, but with a small contribution and good administration of the properties confiscated from the enemy, it will be possible to lift the weight of the [cost of wars] and fees of employees.
22. That equally, the day of 16 September [day of the *Grito de Dolores* of Hidalgo] be solemnized all years as the anniversary of the raising of the voice of independence and our holy liberty began, then on that day was when the lips of our Nation were opened to reclaim its rights and grasped the sword in order to be heard, recalling always the merit of the great hero, Sr. Don Miguel Hidalgo y Costilla and his comrade, Don Ignacio de Allende.

Chilpancingo, September 14, 1813, José María Morelos

Introduction and translation by Sarah Cline

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Monroe Doctrine (1823) link:

<http://www.yale.edu/lawweb/avalon/monroe.htm>

Alamán, historian and bitter enemy of the revolution—who knew Hidalgo in the years before the great upheaval—describes the career of Dolores.

Don Miguel Hidalgo, being neither austere in his morals nor very orthodox in his opinions, did not concern himself with the spiritual administration of his parish, which he had turned over, together with half the income of his curacy, to a priest named Don Francisco Iglesias. Knowing French and rather rare accomplishments at the period, especially among churchmen, he formed a taste for technical and scientific books and zealously promoted various agricultural and industrial projects in his parish. He considerably furthered viticulture, and today that whole region produces abundant harvests of grapes; he also encouraged the planting of mulberry trees for the raising of silkworms. In Dolores eight or four trees planted by him are still standing, in the spot called "the mulberry trees of Hidalgo," as well as the channels that he had dug for irrigating the entire plantation. He established a brickyard and a factory for the manufacture of porcelain, constructed troughs for tanning hides, and promoted a variety of other enterprises.

All this, plus the fact that he was not only generous but lavish in money matters, had won him the high regard of his parishioners—especially the Indians, whose languages he had mastered. It also gained him the esteem of all who took a sincere interest in the advancement of the country, men like Abad y Queipo, the bishop-elect of Michoacán, and Riaño, the intendant of Guanajuato. It seems, however, that he had little basic knowledge of the industries which he fostered, and evenness of the systematic spirit which one must have to make substantial progress with them. Once, being asked by Bishop Abad y Queipo what method he used for planting and distributing the leaves to the silkworms according to their age, and for separating the dry leaves and keeping the silkworms clean—concerning which the books on the subject give such elaborate instructions—he replied that he followed no particular order, that he threw down the leaves as they came from the tree and let the silkworms eat as they wished. "The revolution," exclaimed the bishop, who told me this anecdote, "was like his raising of silkworms, and the results were what might be expected!" Nevertheless, he had made much progress, and obtained enough silk to have some garments made for himself and for his step-mother. He also promoted the raising of bees, and brought many swarms of bees to the hacienda of Jaripeo when he bought that estate.

He was very fond of music, and not only had it taught to the Indians of his parish, where he formed an orchestra, but borrowed the orchestra of the provincial battalion of Guanajuato for the frequent parties that he gave in his home. Since his residence was a short distance from Guanajuato, he often vis-

ited the capital and stayed there for long periods of time. This gave me an opportunity to see him and to know him. He was fairly tall and stooped a little, of dark complexion and quick green eyes; his head bent forward over his chest and was covered by sparse gray hair, for he was more than sixty years old. [Hidalgo was actually fifty-eight years old in 1810.] He was vigorous, though neither swift nor active in his movements; short of speech in ordinary conversation but eloquent in academic orations when the argument grew warm. He was dressed in a dress, wearing only such gaiters as small town curates commonly wore in those days.

## 7. THE REFORMS OF HIDALGO

*Hidalgo and Morelos attempted to combine the Creole ideal of independence with a program of social justice for the oppressed classes of the Mexican population. The following decrees of Hidalgo, issued after his capture of Guadaluajara, help to explain why many conservative Creoles fought on the Spanish side against the patriots.*

Don Miguel Hidalgo y Costilla, generalissimo of America, etc. By these presents I order the judges and justices of the district of this capital to proceed immediately to the collection of the rents due to this day by the lessees of the lands belonging to the Indian communities, the said rents to be entered in the national treasury. The lands shall be turned over to the Indians for their cultivation, and they may not be rented out in the future, for it is my wish that only the Indians in their respective towns shall have the use of them. Given in my headquarters of Guadaluajara, December 5, 1810....

Don Miguel Hidalgo y Costilla, generalissimo of America, etc. From the moment that the courageous American nation took up arms to throw off the heavy yoke that oppressed it for three centuries, one of its principal aims has been to extinguish the multitude of taxes that kept it in poverty. Since the critical state of our affairs does not permit the framing of adequate provisions in this respect, because of the need of the kingdom for money to defray the costs of the war, for the present I propose to remedy the most urgent abuses by means of the following declarations. First: All slave owners shall set their slaves free within ten days, on pain of death for violation of this article. Second: The payment of tribute by all the castes that used to pay it shall henceforth cease, and no other taxes shall be collected from the Indians. Third: In all judicial business, documents, deeds, and actions, only ordinary paper shall be used, and the use of sealed paper is abolished.

Alamán, *Historia de México*, vol. 2, pp. 25-26. Excerpt translated by Benjamin Keen.

Alamán, *Historia de México*, vol. 1, pp. 352-354. Excerpt translated by Benjamin Keen.

