

SELECTED WRITINGS of BOLIVAR

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he does, Spain will be aided as Louis XVIII has been. On the other hand, it is virtually certain that England will use her power in our behalf if we declare against her implacable enemy, who, if he asks asylum, will do so not in order to lead a peaceful life but rather to spend the rest of his days fighting his conquerors.

May Your Excellency receive with indulgence these obvious remarks. I have the honor to be, Sir, with the greatest esteem, your humble servant. God keep Your Excellency many years.

SIMÓN BOLÍVAR

41. REPLY OF A SOUTH AMERICAN TO A GENTLEMAN
OF THIS ISLAND [JAMAICA]¹

[Blanco y Aspuruá, V, 331-342]

Kingston, Jamaica, September 6, 1815.

My dear Sir:

I hasten to reply to the letter of the 29th ultimo which you had the honor of sending me and which I received with the greatest satisfaction.

Sensible though I am of the interest you desire to take in the fate of my country, and of your commiseration with her for the tortures she has suffered from the time of her discovery until the present at the hands of her destroyers, the Spaniards, I am no less sensible of the obligation which your solicitous inquiries about the principal objects of American policy place upon me. Thus, I find myself in conflict between the desire to reciprocate your confidence, which honors me, and the difficulty of rewarding it, for lack of documents and books and because of my own limited knowledge of a land so vast, so varied, and so little known as the New World.

In my opinion it is impossible to answer the questions that you have so kindly posed. Baron von Humboldt himself, with his encyclo-

¹ Frequently entitled "The Jamaica Letter," this exposition is the most widely known and most significant of his early writings on political and international affairs (ed.).

pedic theoretical and practical knowledge, could hardly do so properly, because, although some of the facts about America and her development are known, I dare say the better part are shrouded in mystery. Accordingly, only conjectures that are more or less approximate can be made, especially with regard to her future and the true plans of the Americans, inasmuch as our continent has within it potentialities for every facet of development revealed in the history of nations, by reason of its physical characteristics and because of the hazards of war and the uncertainties of politics.

As I feel obligated to give due consideration to your esteemed letter and to the philanthropic intentions prompting it, I am impelled to write you these words, wherein you will certainly not find the brilliant thoughts you seek but rather a candid statement of my ideas.

"Three centuries ago," you say, "began the atrocities committed by the Spaniards on this great hemisphere of Columbus." Our age has rejected these atrocities as mythical, because they appear to be beyond the human capacity for evil. Modern critics would never credit them were it not for the many and frequent documents testifying to these horrible truths. The humane Bishop of Chiapas, that apostle of America, Las Casas,¹ has left to posterity a brief description of these horrors, extracted from the trial records in Sevilla relating to the cases brought against the *conquistadores*, and containing the testimony of every respectable person then in the New World, together with the charges [*procesos*], which the tyrants made against each other. All this is attested by the foremost historians of that time. Every impartial person has admitted the zeal, sincerity, and high character of that friend of humanity, who so fervently and so steadfastly denounced to his government and to his contemporaries the most horrible acts of sanguinary frenzy.

With what a feeling of gratitude I read that passage in your letter in which you say to me: "I hope that the success which then followed Spanish arms may now turn in favor of their adversaries, the badly oppressed people of South America." I take this hope as a prediction, if it is justice that determines man's contests. Success will crown our efforts, because the destiny of America has been irrevocably decided; the tie that bound her to Spain has been severed. Only a concept maintained that tie and kept the parts of that immense monarchy together. That which formerly bound them now divides them. The hatred that the Peninsula has inspired in us is greater than the ocean

¹ Bartolomé de Las Casas (1474-1564), Spanish Dominican missionary and "Protector of the Indians" (ed.).

between us. It would be easier to have the two continents meet than to reconcile the spirits of the two countries. The habit of obedience; a community of interest, of understanding, of religion; mutual goodwill; a tender regard for the birthplace and good name of our forefathers; in short, all that gave rise to our hopes, came to us from Spain. As a result there was born a principle of affinity that seemed eternal, notwithstanding the misbehavior of our rulers which weakened that sympathy, or, rather, that bond enforced by the domination of their rule. At present the contrary attitude persists: we are threatened with the fear of death, dishonor, and every harm; there is nothing we have not suffered at the hands of that unnatural step-mother—Spain. The veil has been torn asunder. We have already seen the light, and it is not our desire to be thrust back into darkness. The chains have been broken; we have been freed, and now our enemies seek to enslave us anew. For this reason America fights desperately, and seldom has desperation failed to achieve victory.

Because successes have been partial and spasmodic, we must not lose faith. In some regions the Independents triumph, while in others the tyrants have the advantage. What is the end result? Is not the entire New World in motion, armed for defense? We have but to look around us on this hemisphere to witness a simultaneous struggle at every point.

The war-like state of the La Plata River provinces has purged that territory and led their victorious armies to Upper Perú, arousing Arequipa and worrying the royalists in Lima. Nearly one million inhabitants there now enjoy liberty.

The territory of Chile, populated by 800,000 souls, is fighting the enemy who is seeking her subjugation; but to no avail, because those who long ago put an end to the conquests of this enemy, the free and indomitable Araucanians, are their neighbors and compatriots. Their sublime example is proof to those fighting in Chile that a people who love independence will eventually achieve it.

The viceroyalty of Perú, whose population approaches a million and a half inhabitants, without doubt suffers the greatest subjection and is obliged to make the most sacrifices for the royal cause; and, although the thought of cooperating with that part of America may be vain, the fact remains that it is not tranquil, nor is it capable of restraining the torrent that threatens most of its provinces.

New Granada, which is, so to speak, the heart of America, obeys a general government, save for the territory of Quito which is held only with the greatest difficulty by its enemies, as it is strongly de-

voted to the country's cause; and the provinces of Panamá and Santa Marta endure, not without suffering, the tyranny of their masters. Two and a half million people inhabit New Granada and are actually defending that territory against the Spanish army under General Morillo, who will probably suffer defeat at the impregnable fortress of Cartagena. But should he take that city, it will be at the price of heavy casualties, and he will then lack sufficient forces to subdue the unrestrained and brave inhabitants of the interior.

With respect to heroic and hapless Venezuela, events there have moved so rapidly and the devastation has been such that it is reduced to frightful desolation and almost absolute indigence, although it was once among the fairest regions that are the pride of America. Its tyrants govern a desert, and they oppress only those unfortunate survivors who, having escaped death, lead a precarious existence. A few women, children, and old men are all that remain. Most of the men have perished rather than be slaves; those who survive continue to fight furiously on the fields and in the inland towns, until they expire or hurl into the sea those who, insatiable in their thirst for blood and crimes, rival those first monsters who wiped out America's primitive race. Nearly a million persons formerly dwelt in Venezuela, and it is no exaggeration to say that one out of four has succumbed either to the land, sword, hunger, plague, flight, or privation, all consequences of the war, save the earthquake.

According to Baron von Humboldt, New Spain, including Guatemala, had 7,800,000 inhabitants in 1808. Since that time, the insurrection, which has shaken virtually all of her provinces, has appreciably reduced that apparently correct figure, for over a million men have perished, as you can see in the report of Mr. Walton, who describes faithfully the bloody crimes committed in that abundant kingdom. There the struggle continues by dint of human and every other type of sacrifice, for the Spaniards spare nothing that might enable them to subdue those who have had the misfortune of being born on this soil, which appears to be destined to flow with the blood of its offspring. In spite of everything, the Mexicans will be free. They have embraced the country's cause, resolved to avenge their forefathers or follow them to the grave. Already they say with Raynal:¹ The time has come at last to repay the Spaniards torture for

¹The Abbé Guillaume Thomas Raynal, French philosopher and author of *Histoire Philosophique et Politique des Etablissements et du Commerce des Européens dans les Deux Indes* (Geneva, 1780) (ed.).

torture and to drown that race of annihilators in its own blood or in the sea.

The islands of Puerto Rico and Cuba, with a combined population of perhaps 700,000 to 800,000 souls, are the most tranquil possessions of the Spaniards, because they are not within range of contact with the Independents. But are not the people of those islands Americans? Are they not maltreated? Do they not desire a better life?

This picture represents, on a military map, an area of 2,000 longitudinal and 900 latitudinal leagues at its greatest point, wherein 16,000,000 Americans either defend their rights or suffer repression at the hands of Spain, which, although once the world's greatest empire, is now too weak, with what little is left her, to rule the new hemisphere or even to maintain herself in the old. And shall Europe, the civilized, the merchant, the lover of liberty allow an aged serpent, bent only on satisfying its venomous rage, devour the fairest part of our globe? What! Is Europe deaf to the clamor of her own interests? Has she no eyes to see justice? Has she grown so hardened as to become insensible? The more I ponder these questions, the more I am confused. I am led to think that America's disappearance is desired; but this is impossible because all Europe is not Spain. What madness for our enemy to hope to reconquer America when she has no navy, no funds, and almost no soldiers! Those troops which she has are scarcely adequate to keep her own people in a state of forced obedience and to defend herself from her neighbors. On the other hand, can that nation carry on the exclusive commerce of one-half the world when it lacks manufactures, agricultural products, crafts and sciences, and even a policy? Assume that this mad venture were successful, and further assume that pacification ensued, would not the sons of the Americans of today, together with the sons of the European *reconquistadores* twenty years hence, conceive the same patriotic designs that are now being fought for?

Europe could do Spain a service by dissuading her from her rash obstinacy, thereby at least sparing her the costs she is incurring and the blood she is expending. And if she will fix her attention on her own precincts she can build her prosperity and power upon more solid foundations than doubtful conquests, precarious commerce, and forceful exactions from remote and powerful peoples. Europe herself, as a matter of common sense policy, should have prepared and executed the project of American independence, not alone because the world balance of power so necessitated, but also because this is the

legitimate and certain means through which Europe can acquire overseas commercial establishments. A Europe which is not moved by the violent passions of vengeance, ambition, and greed, as is Spain, would seem to be entitled, by all the rules of equity, to make clear to Spain where her best interests lie.

All of the writers who have treated this matter agree on this point. Consequently, we have had reason to hope that the civilized nations would hasten to our aid in order that we might achieve that which must prove to be advantageous to both hemispheres. How vain has been this hope! Not only the Europeans but even our brothers of the North have been apathetic bystanders in this struggle which, by its very essence, is the most just, and in its consequences the most noble and vital of any which have been raised in ancient or in modern times. Indeed, can the far-reaching effects of freedom for the hemisphere which Columbus discovered ever be calculated?

"The criminal action of Bonaparte," you say, "in seizing Charles IV and Ferdinand VII, the monarchs of that nation which three centuries ago treacherously imprisoned two rulers of South America, is a most evident sign of divine retribution, and, at the same time, positive proof that God espouses the just cause of the Americans and will grant them independence."

It appears that you allude to Montezuma, the ruler of Mexico, who was imprisoned by Cortés, and, according to Herrera,¹ was by him slain, although Solís² states that it was the work of the people; and to Atahualpa, the Inca of Perú, destroyed by Francisco Pizarro and Diego Almagro. The fate of the monarchs of Spain and of America is too different to admit a comparison. The former were treated with dignity and were kept alive, and eventually they recovered their freedom and their throne; whereas the latter suffered unspeakable tortures and the vilest of treatment. Quauhtemotzin [Guatémoc], Montezuma's successor, was treated as an emperor and crowned, but in ridicule and not in honor, so that he might suffer this humiliation before being put to torture. A like treatment was accorded the ruler of Michoacán, Catzontzin; the *zipa* of Bogotá, and all the other *toquis*, *imas*, *zipas*, *ulmenes*, *caciques*, and other Indian dignitaries who succumbed before Spain's might.

¹ Antonio de Herrera y Tordesillas (1549-1625), author of *Historia general de los hechos de los castellanos en las islas e tierra firme del mar océano*. 4 vols. (Madrid, 1601-1613) (ed.).

² Antonio de Solís (1610-1686), author of *Conquista de México* (Madrid, 1684) (ed.).

The case of Ferdinand VII more nearly parallels what happened in Chile in 1535 to the *ulmen* of Copiapó, then ruler of that region. The Spaniard Almagro pretended, like Bonaparte, to espouse the cause of the legitimate sovereign; he therefore called the other a usurper, as did Ferdinand in Spain. Almagro appeared to reestablish the legitimate sovereign in his estates but ended by shackling the hapless *ulmen* and feeding him to the flames without so much as hearing his defense. This is similar to the case of Ferdinand VII and his usurper: Europe's monarchs, however, only suffer exile; the *ulmen* of Chile is barbarously put to death.

"These several months," you add, "I have given much thought to the situation in America and to her hopes for the future. I have a great interest in her development, but I lack adequate information respecting her present state and the aspirations of her people. I greatly desire to know about the politics of each province, also its peoples, and whether they desire a republic or a monarchy; or whether they seek to form one unified republic or a single monarchy? If you could supply me with this information or suggest the sources I might consult, I should deem it a very special favor."

Generous souls always interest themselves in the fate of a people who strive to recover the rights to which the Creator and Nature have entitled them, and one must indeed be wedded to error and passion not to harbor this noble sentiment. You have given thought to my country and are concerned in its behalf, and for your kindness I am warmly grateful.

I have listed the population, which is based on more or less exact data, but which a thousand circumstances render deceiving. This inaccuracy cannot easily be remedied, because most of the inhabitants live in rural areas and are often nomadic; they are farmers, herders, and migrants, lost amidst thick giant forests, solitary plains, and isolated by lakes and mighty streams. Who is capable of compiling complete statistics of a land like this? Moreover, the tribute paid by the Indians, the punishments of the slaves, the first fruits of the harvest [*primicias*], tithes [*diezmas*], and taxes levied on farmers, and other impositions have driven the poor Americans from their homes. This is not to mention the war of extermination that has already taken a toll of nearly an eighth part of the population and frightened another large part away. All in all, the difficulties are insuperable, and the tally is likely to show only half the true count.

It is even more difficult to foresee the future fate of the New World, to set down its political principles, or to prophesy what man-

ner of government it will adopt. Every conjecture relative to America's future is, I feel, pure speculation. When mankind was in its infancy, steeped in uncertainty, ignorance, and error, was it possible to foresee what system it would adopt for its preservation? Who could venture to say that a certain nation would be a republic or a monarchy; this nation great, that nation small? To my way of thinking, such is our own situation. We are a young people. We inhabit a world apart, separated by broad seas. We are young in the ways of almost all the arts and sciences, although, in a certain manner, we are old in the ways of civilized society. I look upon the present state of America as similar to that of Rome after its fall. Each part of Rome adopted a political system conforming to its interest and situation or was led by the individual ambitions of certain chiefs, dynasties, or associations. But this important difference exists: those dispersed parts later re-established their ancient nations, subject to the changes imposed by circumstances or events. But we scarcely retain a vestige of what once was; we are, moreover, neither Indian nor European, but a species midway between the legitimate proprietors of this country and the Spanish usurpers. In short, though Americans by birth we derive our rights from Europe, and we have to assert these rights against the rights of the natives, and at the same time we must defend ourselves against the invaders. This places us in a most extraordinary and involved situation. Notwithstanding that it is a type of divination to predict the result of the political course which America is pursuing, I shall venture some conjectures which, of course, are colored by my enthusiasm and dictated by rational desires rather than by reasoned calculations.

The rôle of the inhabitants of the American hemisphere has for centuries been purely passive. Politically they were non-existent. We are still in a position lower than slavery, and therefore it is more difficult for us to rise to the enjoyment of freedom. Permit me these transgressions in order to establish the issue. States are slaves because of either the nature or the misuse of their constitutions; a people is therefore enslaved when the government, by its nature or its vices, infringes on and usurps the rights of the citizen or subject. Applying these principles, we find that America was denied not only its freedom but even an active and effective tyranny. Let me explain. Under absolutism there are no recognized limits to the exercise of governmental powers. The will of the great sultan, khan, bey, and other despotic rulers is the supreme law, carried out more or less arbitrarily by the lesser pashas, khans, and satraps of Turkey and Persia, who

have an organized system of oppression in which inferiors participate according to the authority vested in them. To them is entrusted the administration of civil, military, political, religious, and tax matters. But, after all is said and done, the rulers of Ispahan are Persians; the viziers of the Grand Turk are Turks; and the sultans of Tartary are Tartars. China does not bring its military leaders and scholars from the land of Genghis Khan, her conqueror, notwithstanding that the Chinese of today are the lineal descendants of those who were reduced to subjection by the ancestors of the present-day Tartars.

How different is our situation! We have been harassed by a conduct which has not only deprived us of our rights but has kept us in a sort of permanent infancy with regard to public affairs. If we could at least have managed our domestic affairs and our internal administration, we could have acquainted ourselves with the processes and mechanics of public affairs. We should also have enjoyed a personal consideration, thereby commanding a certain unconscious respect from the people, which is so necessary to preserve amidst revolutions. That is why I say we have even been deprived of an active tyranny, since we have not been permitted to exercise its functions.

Americans today, and perhaps to a greater extent than ever before, who live within the Spanish system occupy a position in society no better than that of serfs destined for labor, or at best they have no more status than that of mere consumers. Yet even this status is surrounded with galling restrictions, such as being forbidden to grow European crops, or to store products which are royal monopolies, or to establish factories of a type the Peninsula itself does not possess. To this add the exclusive trading privileges, even in articles of prime necessity, and the barriers between American provinces, designed to prevent all exchange of trade, traffic, and understanding. In short, do you wish to know what our future held?—simply the cultivation of the fields of indigo, grain, coffee, sugar cane, cacao, and cotton; cattle raising on the broad plains; hunting wild game in the jungles; digging in the earth to mine its gold—but even these limitations could never satisfy the greed of Spain.

So negative was our existence that I can find nothing comparable in any other civilized society, examine as I may the entire history of time and the politics of all nations. Is it not an outrage and a violation of human rights to expect a land so splendidly endowed, so vast, rich, and populous, to remain merely passive?

As I have just explained, we were cut off and, as it were, re-

moved from the world in relation to the science of government and administration of the state. We were never viceroys or governors, save in the rarest of instances; seldom archbishops and bishops; diplomats never; as military men, only subordinates; as nobles, without royal privileges. In brief, we were neither magistrates nor financiers and seldom merchants—all in flagrant contradiction to our institutions.

Emperor Charles V made a pact with the discoverers, conquerors, and settlers of America, and this, as Guerra puts it, is our social contract. The monarchs of Spain made a solemn agreement with them, to be carried out on their own account and at their own risk, expressly prohibiting them from drawing on the royal treasury. In return, they were made the lords of the land, entitled to organize the public administration and act as the court of last appeal, together with many other exemptions and privileges that are too numerous to mention. The King committed himself never to alienate the American provinces, inasmuch as he had no jurisdiction but that of sovereign domain. Thus, for themselves and their descendants, the *conquistadores* possessed what were tantamount to feudal holdings. Yet there are explicit laws respecting employment in civil, ecclesiastical, and tax-raising establishments. These laws favor, almost exclusively, the natives of the country who are of Spanish extraction. Thus, by an outright violation of the laws and the existing agreements, those born in America have been despoiled of their constitutional rights as embodied in the code.

From what I have said it is easy to deduce that America was not prepared to secede from the mother country; this secession was suddenly brought about by the effect of the illegal concessions of Bayonne¹ and the unrighteous war which the Regency unjustly and illegally declared on us. Concerning the nature of the Spanish governments, their stringent and hostile decrees, and their long record of desperate behavior, you can find articles of real merit, by Mr. Blanco, in the newspaper *El Español*.² Since this aspect of our history is there very well treated, I shall do no more than refer to it.

The Americans have risen rapidly without previous knowledge of, and, what is more regrettable, without previous experience in public affairs, to enact upon the world stage the eminent rôles of legislator, magistrate, minister of the treasury, diplomat, general, and every

¹ Treaty of Bayonne imposed by Napoleon on Spain, May, 1808 (ed.).

² Joseph Blanco-White, former priest and editor of *El Español*, who corresponded with Bolívar (ed.).

position of authority, supreme or subordinate, that comprises the hierarchy of a fully organized state.

When the French invasion, stopped only by the walls of Cádiz, routed the fragile governments of the Peninsula, we were left orphans. Prior to that invasion, we had been left to the mercy of a foreign usurper. Thereafter, the justice due us was dangled before our eyes, raising hopes that only came to nought. Finally, uncertain of our destiny, and facing anarchy for want of a legitimate, just, and liberal government, we threw ourselves headlong into the chaos of revolution. Attention was first given to obtaining domestic security against enemies within our midst, and then it was extended to the procuring of external security. Authorities were set up to replace those we had deposed, empowered to direct the course of our revolution and to take full advantage of the fortunate turn of events; thus we were able to found a constitutional government worthy of our century and adequate to our situation.

The first steps of all the new governments are marked by the establishment of *juntas* of the people. These *juntas* speedily draft rules for the calling of congresses, which produce great changes. Venezuela erected a democratic and federal government, after declaring for the rights of man. A system of checks and balances was established, and general laws were passed granting civil liberties, such as freedom of the press and others. In short, an independent government was created. New Granada uniformly followed the political institutions and reforms introduced by Venezuela, taking as the fundamental basis of her constitution the most elaborate federal system ever to be brought into existence. Recently the powers of the chief executive have been increased, and he has been given all the powers that are properly his. I understand that Buenos Aires and Chile have followed this same line of procedure, but, as the distance is so great and documents are so few and the news reports so unreliable, I shall not attempt even briefly to sketch their progress.

Events in Mexico have been too varied, confused, swift, and unhappy to follow clearly the course of that revolution. We lack, moreover, the necessary documentary information to enable us to form a judgment. The Independents of Mexico, according to our information, began their insurrection in September, 1810, and a year later they erected a central government in Zitacuaro, where a national *junta* was installed under the auspices of Ferdinand VII, in whose name the government was carried on. The events of the war

caused this *junta* to move from place to place; and, having undergone such modifications as events have determined, it may still be in existence.

It is reported that a generalissimo or dictator [*sic*] has been appointed and that he is the illustrious General Morelos, though others mention the celebrated General Rayón. It is certain that one or both of these two great men exercise the supreme authority in that country. And recently a constitution has been created as a framework of government. In March, 1812, the government, then residing in Zultepec, submitted a plan for peace and war to the Viceroy of Mexico that had been conceived with the utmost wisdom. It acclaimed the law of nations and established principles that are true and beyond question. The *junta* proposed that the war be fought as between brothers and countrymen; that it need not be more cruel than a war between foreign nations; that the rules of nations and of war, held inviolable even by infidels and barbarians, must be more binding upon Christians, who are, moreover, subject to one sovereign and to the same laws; that prisoners not be treated as guilty of *lèse majesté*, nor those surrendering arms slain, but rather held as hostages for exchange; and that peaceful towns not be put to fire and sword. The *junta* concluded its proposal by warning that if this plan were not accepted rigorous reprisal would be taken. This proposal was received with scorn: no reply was made to the national *junta*. The original communications were publicly burned in the plaza in Mexico City by the executioner, and the Spaniards have continued the war of extermination with their accustomed fury; meanwhile, the Mexicans and the other American nations have refrained from instituting a war to the death respecting Spanish prisoners. Here it can be seen that as a matter of expediency an appearance of allegiance to the King and even to the Constitution of the monarchy has been maintained. The national *junta*, it appears, is absolute in the exercise of the legislative, executive, and judicial powers, and its membership is very limited.

Events in Costa Firme have proved that institutions which are wholly representative are not suited to our character, customs, and present knowledge. In Caracas party spirit arose in the societies, assemblies, and popular elections; these parties led us back into slavery. Thus, while Venezuela has been the American republic with the most advanced political institutions, she has also been the clearest example of the inefficacy of the democratic and federal system for our new-born states. In New Granada, the large number of excess

powers held by the provincial governments and the lack of centralization in the general government have reduced that fair country to her present state. For this reason her foes, though weak, have been able to hold out against all odds. As long as our countrymen do not acquire the abilities and political virtues that distinguish our brothers of the north, wholly popular systems, far from working to our advantage, will, I greatly fear, bring about our downfall. Unfortunately, these traits, to the degree in which they are required, do not appear to be within our reach. On the contrary, we are dominated by the vices that one learns under the rule of a nation like Spain, which has only distinguished itself in ferocity, ambition, vindictiveness, and greed.

It is harder, Montesquieu has written, to release a nation from servitude than to enslave a free nation. This truth is proven by the annals of all times, which reveal that most free nations have been put under the yoke, but very few enslaved nations have recovered their liberty. Despite the convictions of history, South Americans have made efforts to obtain liberal, even perfect, institutions, doubtless out of that instinct to aspire to the greatest possible happiness, which, common to all men, is bound to follow in civil societies founded on the principles of justice, liberty, and equality. But are we capable of maintaining in proper balance the difficult charge of a republic? Is it conceivable that a newly emancipated people can soar to the heights of liberty, and, unlike Icarus, neither have its wings melt nor fall into an abyss? Such a marvel is inconceivable and without precedent. There is no reasonable probability to bolster our hopes.

More than anyone, I desire to see America fashioned into the greatest nation in the world, greatest not so much by virtue of her area and wealth as by her freedom and glory. Although I seek perfection for the government of my country, I cannot persuade myself that the New World can, at the moment, be organized as a great republic. Since it is impossible, I dare not desire it; yet much less do I desire to have all America a monarchy because this plan is not only impracticable but also impossible. Wrongs now existing could not be righted, and our emancipation would be fruitless. The American states need the care of paternal governments to heal the sores and wounds of despotism and war. The parent country, for example, might be Mexico, the only country fitted for the position by her intrinsic strength, and without such power there can be no parent country. Let us assume it were to be the Isthmus of Panamá, the most central point of this vast continent. Would not all parts

continue in their lethargy and even in their present disorder? For a single government to infuse life into the New World; to put into use all the resources for public prosperity; to improve, educate, and perfect the New World, that government would have to possess the authority of a god, much less the knowledge and virtues of mankind.

The party spirit that today keeps our states in constant agitation would assume still greater proportions were a central power established, for that power—the only force capable of checking this agitation—would be elsewhere. Furthermore, the chief figures of the capitals would not tolerate the preponderance of leaders at the metropolis, for they would regard these leaders as so many tyrants. Their resentments would attain such heights that they would compare the latter to the hated Spaniards. Any such monarchy would be a misshapen colossus that would collapse of its own weight at the slightest disturbance.

Mr. de Pradt¹ has wisely divided America into fifteen or seventeen mutually independent states, governed by as many monarchs. I am in agreement on the first suggestion, as America can well tolerate seventeen nations; as to the second, though it could easily be achieved, it would serve no purpose. Consequently, I do not favor American monarchies. My reasons are these: The well-understood interest of a republic is limited to the matter of its preservation, prosperity, and glory. Republicans, because they do not desire powers which represent a directly contrary viewpoint, have no reason for expanding the boundaries of their nation to the detriment of their own resources, solely for the purpose of having their neighbors share a liberal constitution. They would not acquire rights or secure any advantage by conquering their neighbors, unless they were to make them colonies, conquered territory, or allies, after the example of Rome. But such thought and action are directly contrary to the principles of justice which characterize republican systems; and, what is more, they are in direct opposition to the interests of their citizens, because a state, too large of itself or together with its dependencies, ultimately falls into decay. Its free government becomes a tyranny. The principles that should preserve the government are disregarded, and finally it degenerates into despotism. The distinctive feature of small republics is permanence: that of large republics varies, but always with a tendency toward empire. Almost all small republics have had long lives. Among the larger republics, only

¹ The Abbé de Pradt, French writer and publicist, wrote numerous works favoring Spanish-American independence and corresponded with Bolívar (ed.).

Rome lasted for several centuries, for its capital was a republic. The rest of her dominions were governed by divers laws and institutions.

The policy of a king is very different. His constant desire is to increase his possessions, wealth, and authority; and with justification, for his power grows with every acquisition, both with respect to his neighbors and his own vassals, who fear him because his power is as formidable as his empire, which he maintains by war and conquest. For these reasons I think that the Americans, being anxious for peace, science, art, commerce, and agriculture, would prefer republics to kingdoms. And, further, it seems to me that these desires conform with the aims of Europe.

We know little about the opinions prevailing in Buenos Aires, Chile, and Perú. Judging by what seeps through and by conjecture, Buenos Aires will have a central government in which the military, as a result of its internal dissensions and external wars, will have the upper hand. Such a constitutional system will necessarily degenerate into an oligarchy or a monarchy, with a variety of restrictions the exact nature of which no one can now foresee. It would be unfortunate if this situation were to follow because the people there deserve a more glorious destiny.

The Kingdom of Chile is destined, by the nature of its location, by the simple and virtuous character of its people, and by the example of its neighbors, the proud republicans of Arauco,¹ to enjoy the blessings that flow from the just and gentle laws of a republic. If any American republic is to have a long life, I am inclined to believe it will be Chile. There the spirit of liberty has never been extinguished; the vices of Europe and Asia arrived too late or not at all to corrupt the customs of that distant corner of the world. Its area is limited; and, as it is remote from other peoples, it will always remain free from contamination. Chile will not alter her laws, ways, and practices. She will preserve her uniform political and religious views. In a word, it is possible for Chile to be free.

Perú, on the contrary, contains two factors that clash with every just and liberal principle: gold and slaves. The former corrupts everything; the latter are themselves corrupt. The soul of a serf can seldom really appreciate true freedom. Either he loses his head in uprisings or his self-respect in chains. Although these remarks would be applicable to all America, I believe that they apply with greater justice to Lima, for the reasons I have given and because of the

¹ The Araucanian Indians, long noted for their spirit of independence (ed.).

coöperation she has rendered her masters against her own brothers, those illustrious sons of Quito, Chile, and Buenos Aires. It is plain that he who aspires to obtain liberty will at least attempt to secure it. I imagine that in Lima the rich will not tolerate democracy, nor will the freed slaves and *pardos* accept aristocracy. The former will prefer the tyranny of a single man, to avoid the tumult of rebellion and to provide, at least, a peaceful system. If Perú intends to recover her independence, she has much to do.

From the foregoing, we can draw these conclusions: The American provinces are fighting for their freedom, and they will ultimately succeed. Some provinces as a matter of course will form federal and some central republics; the larger areas will inevitably establish monarchies, some of which will fare so badly that they will disintegrate in either present or future revolutions. To consolidate a great monarchy will be no easy task, but it will be utterly impossible to consolidate a great republic.

It is a grandiose idea to think of consolidating the New World into a single nation, united by pacts into a single bond. It is reasoned that, as these parts have a common origin, language, customs, and religion, they ought to have a single government to permit the newly formed states to unite in a confederation. But this is not possible. Actually, America is separated by climatic differences, geographic diversity, conflicting interests, and dissimilar characteristics. How beautiful it would be if the Isthmus of Panamá could be for us what the Isthmus of Corinth was for the Greeks! Would to God that some day we may have the good fortune to convene there an august assembly of representatives of republics, kingdoms, and empires to deliberate upon the high interests of peace and war with the nations of the other three-quarters of the globe. This type of organization may come to pass in some happier period of our regeneration. But any other plan, such as that of Abbé St. Pierre, who in laudable delirium conceived the idea of assembling a European congress to decide the fate and interests of those nations, would be meaningless.

Among the popular and representative systems, I do not favor the federal system. It is over-perfect, and it demands political virtues and talents far superior to our own. For the same reason I reject a monarchy that is part aristocracy and part democracy, although with such a government England has achieved much fortune and splendor. Since it is not possible for us to select the most perfect and complete form of government, let us avoid falling into demagogic anarchy or monocratic tyranny. These opposite extremes would only wreck us

on similar reefs of misfortune and dishonor; hence, we must seek a mean between them. I say: Do not adopt the best system of government, but the one that is most likely to succeed.

By the nature of their geographic location, wealth, population, and character, I expect that the Mexicans, at the outset, intend to establish a representative republic in which the executive will have great powers. These will be concentrated in one person, who, if he discharges his duties with wisdom and justice, should almost certainly maintain his authority for life. If through incompetence or violence he should excite a popular revolt and it should be successful, this same executive power would then, perhaps, be distributed among the members of an assembly. If the dominant party is military or aristocratic, it will probably demand a monarchy that would be limited and constitutional at the outset, and would later inevitably degenerate into an absolute monarchy; for it must be admitted that there is nothing more difficult in the political world than the maintenance of a limited monarchy. Moreover, it must also be agreed that only a people as patriotic as the English are capable of controlling the authority of a king and of sustaining the spirit of liberty under the rule of sceptre and crown.

The states of the Isthmus of Panamá, as far as Guatemala, will perhaps form a confederation. Because of their magnificent position between two mighty oceans, they may in time become the emporium of the world. Their canals will shorten distances throughout the world, strengthen commercial ties between Europe, America, and Asia, and bring to that happy area tribute from the four quarters of the globe. There some day, perhaps, the capital of the world may be located—reminiscent of the Emperor Constantine's claim that Byzantium was the capital of the ancient world.

New Granada will unite with Venezuela, if they can agree to the establishment of a central republic. Their capital may be Maracaibo or a new city to be named Las Casas (in honor of that humane hero) to be built on the borders of the two countries, in the excellent port area of Bahía-Honda. This location, though little known, is the most advantageous in all respects. It is readily accessible, and its situation is so strategic that it can be made impregnable. It has a fine, healthful climate, a soil as suitable for agriculture as for cattle raising, and a superabundance of good timber. The Indians living there can be civilized, and our territorial possessions could be increased with the acquisition of the Goajira Peninsula. This nation should be called Colombia as a just and grateful tribute to the discoverer of

our hemisphere. Its government might follow the English pattern, except that in place of a king there will be an executive who will be elected, at most, for life, but his office will never be hereditary, if a republic is desired. There will be a hereditary legislative chamber or senate. This body can interpose itself between the violent demands of the people and the great powers of the government during periods of political unrest. The second representative body will be a legislature with restrictions no greater than those of the lower house in England. The Constitution will draw on all systems of government, but I do not want it to partake of all their vices. As Colombia is my country, I have an indisputable right to desire for her that form of government which, in my opinion, is best. It is very possible that New Granada may not care to recognize a central government, because she is greatly addicted to federalism; in such event, she will form a separate state which, if it endures, may prosper, because of its great and varied resources.

"Great and beneficial changes," you say, "can frequently be brought about through the efforts of individuals." The South Americans have a tradition to this effect: When Quetzalcoatl, the Hermes or Buddha of South America, gave up his ministry and left his people, he promised them he would return at an ordained time to reestablish his government and revive their prosperity. Does not this tradition foster a conviction that he may shortly reappear? Can you imagine the result if an individual were to appear among these people, bearing the features of Quetzalcoatl, their Buddha of the forest, or those of Mercury, of whom other nations have spoken? Do you suppose that this would affect all regions of America? Is it not unity alone that is needed to enable them to expel the Spaniards, their troops, and the supporters of corrupt Spain and to establish in these regions a powerful empire with a free government and benevolent laws?

Like you, I believe that the specific actions of individuals can produce general results, especially in revolutions. But is that hero, that great prophet or God of Anáhuac, Quetzalcoatl, capable of effecting the prodigious changes that you propose? This esteemed figure is not well known, if at all, by the Mexican people: such is the fate of the defeated, even if they be gods. Historians and writers, it is true, have undertaken a careful investigation of his origin, the truth or falsity of his doctrine, his prophecies, and the account of his departure from Mexico. Whether he was an apostle of Christ or a pagan is openly debated. Some would associate his name with St. Thomas; others, with the Feathered Serpent; while still others say he is the

famous prophet of Yucatán, Chilan-Cambal. In a word, most Mexican authors, polemicists, and secular historians have discussed, at greater or lesser length, the question of the true character of Quetzalcoatl. The fact is, according to the historian, Father Acosta, that he established a religion which, in its rites, dogmas, and mysteries, bore a remarkable similarity to the religion of Jesus, the faith that it probably most resembles. Nevertheless, many Catholic writers have tried to dismiss the idea that he was a true prophet, and they refuse to associate him with St. Thomas, as other celebrated writers have done. The general opinion is that Quetzalcoatl was a divine law-giver among the pagan peoples of Anáhuac; that their great Montezuma was his lieutenant, deriving his power from that divinity. Hence it may be inferred that our Mexicans would not follow the pagan Quetzalcoatl, however ingratiating the guise in which he might appear, for they profess the most intolerant and exclusive of all religions.

Happily, the leaders of the Mexican independence movement have made use of this fanaticism to excellent purpose by proclaiming the famous Virgin of Guadalupe the Queen of the Patriots, invoking her name in all difficult situations and placing her image on their banners. As a result, political enthusiasms have been commingled with religion, thus producing an intense devotion to the sacred cause of liberty. The veneration of this image in Mexico is greater than the exaltation that the most sagacious prophet could inspire.

Surely unity is what we need to complete our work of regeneration. The division among us, nevertheless, is nothing extraordinary, for it is characteristic of civil wars to form two parties, *conservatives* and *reformers*. The former are commonly the more numerous, because the weight of habit induces obedience to established powers; the latter are always fewer in number although more vocal and learned. Thus, the physical mass of the one is counterbalanced by the moral force of the other; the contest is prolonged, and the results are uncertain. Fortunately, in our case, the mass has followed the learned.

I shall tell you with what we must provide ourselves in order to expel the Spaniards and to found a free government. It is *union*, obviously; but such union will come about through sensible planning and well-directed actions rather than by divine magic. America stands together because it is abandoned by all other nations. It is isolated in the center of the world. It has no diplomatic relations, nor does it receive any military assistance; instead, America is

attacked by Spain, which has more military supplies than any we can possibly acquire through furtive means.

When success is not assured, when the state is weak, and when results are distantly seen, all men hesitate; opinion is divided, passions rage, and the enemy fans these passions in order to win an easy victory because of them. As soon as we are strong and under the guidance of a liberal nation which will lend us her protection, we will achieve accord in cultivating the virtues and talents that lead to glory. Then will we march majestically toward that great prosperity for which South America is destined. Then will those sciences and arts which, born in the East, have enlightened Europe, wing their way to a free Colombia, which will cordially bid them welcome.

Such, Sir, are the thoughts and observations that I have the honor to submit to you, so that you may accept or reject them according to their merit. I beg you to understand that I have expounded them because I do not wish to appear discourteous and not because I consider myself competent to enlighten you concerning these matters.

I am, Sir, etc., etc.

SIMÓN BOLÍVAR

42. TO THE EDITOR, *The Royal Gazette*, KINGSTON, JAMAICA

[*The Royal Gazette*, September 28 to 30, 1815]

Kingston, September 28, 1815.

Dear Sir:

In *The Courant* of the 27th of this month I have read an article on New Granada which is very interesting both with regard to what it says about the population and resources of that country and respecting its observations on the dissensions that have there existed.

The author of the article appears to be impartial and his opinions are well-founded, but I would have desired more detail and greater clarity respecting the true causes of the civil war, which have induced General Morillo to land on those shores and attack Cartagena.

The results of this operation will probably decide the fate of a large part of the continent.

I am submitting to you some observations which, in a manner of speaking, may explain the conduct of the people of New Granada and perhaps throw light on the possible outcome of the contest between them and the forces of Spain. As a South American, I feel obliged, in part, to mention certain facts concerning the nature of our civil wars.

Virtually every republic that has inspired great veneration among the human race has borne within it the seed of fatal discord; hence it has been said that dissension is often the measuring-rod of liberty, and that the enjoyment of a liberally constituted government is commonly found to be in direct proportion to the enthusiasm of the parties and the clash of political opinions. It is true that the influence of liberty is unsteady, but it is also difficult to assess its value within the most civilized and enlightened nations.

What free nation, ancient or modern, has not suffered dissension? Can you point to a history more turbulent than that of Athens—factions more sanguinary than those of Rome—civil wars of greater violence than those of England—or disturbances more dangerous than those of the United States of North America? Nevertheless, these are the four nations that honor mankind most by their virtues, their liberty, and their glory. In citing the tragic and startling examples that these nations afford us, I should like to lessen the shame of our own internal cleavage.

Our discord had its origin in the two most productive sources of national disaster: ignorance and weakness. Spain cultivated the first with superstition and perpetuated the second with tyranny. In our former situation, we were kept in a condition of almost total insignificance. We lived removed from all that occurred, rarely contemplating the world of political affairs; and we were separated from everything that might in any way have stimulated our intelligence or improved our resources and power. The South Americans traversed the centuries like blind men in a world of color. They found themselves on the field of action with bandaged eyes: they could see nothing, hear nothing. Why? Because they had never been permitted to see justice, much less hear the truth.

Furthermore, we were abandoned by the entire world. No foreign nation ever aided us with its wisdom and experience, defended us with its arms, or encouraged us with its resources. This was not so in the case of North America, during her struggle for independence.