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Latin American materials for the junior high school.

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Boston University
The Gift of Mary J. Sullivan
LATIN AMERICAN MATERIALS FOR THE JUNIOR HIGH SCHOOL

Submitted by
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In partial fulfillment of requirements for the degree of Master of Education

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CHAPTER I

A. Statement of the problem

It is the purpose of this study to build a series of four biographical sketches of representative Latin American heroes, whose lives will help to reveal to the pupils of the junior high school a true picture of the development of our sister republics from their infancy under the conquistadors, through their liberation from the European powers, to the period of independent national growth. These biographical sketches are to be followed by an objective reading check on comprehension to be used by the pupil as an aid to study.

The New World nations are awakening to a new interest in their neighbor republics. Under the Good Neighbor Policy the peoples of the western hemisphere have reached a better understanding than has existed for many years. True friendship is built upon a basis of knowledge and understanding. To develop international friendship the tradition, history, and the culture of the twenty Latin American republics must become an objective of American public education.

This subject was selected after a careful study of the need for knowledge of the history of Latin American nations as an aid to true understanding of present day problems. The responsibility for developing better Inter-American cooperation rests in part upon the power of the
public school system to build knowledge based on understanding, and to mold desirable attitudes as a foundation for mutual trust and closer cultural relations. A survey of the materials available for school use in this field led to the belief that this series would be a definite addition to the present, rather scanty stock of teaching materials. The choice of biography as an introduction to Latin American history was made after careful consideration of an appealing approach for the junior high school pupil.

B. The importance of Latin American history

World developments have compelled a new interest in the life and problems of the Latin American republics. To maintain a constructive foreign policy in the Western Hemisphere, education must build a foundation of accurate understanding. The future trends of our Latin American policy are dependent in part upon the background of history future citizens receive in the schools of America. Our students are well grounded in a knowledge of European history, yet for the future, a common destiny links us more closely to the other American republics. The ability to cope with present day economic and social problems requires a comprehension of the past. The economic exploitation of the Bolivian Indian which figured in the development of the International Tin Cartel requires an understanding of the Spanish system of encomienda mitre which bound the
Indian to the soil he worked.¹

The problems of today have their roots in antiquity. Primitive civilizations such as the Mayan, Incan, Toltec, and Aztec have left an indelible print upon the contemporary scene. In many ways, the Latin American nations, which are officially "Good Neighbors", have remained strangers. The growth of international friendship demands that we appreciate their traditions, history, and way of life as well as their economic advantages.²

The history of Latin America may be divided into three periods of growth. The first, which concerns the civilizations already mentioned has made many cultural contributions. The calendar of the Aztecs, the socialized government of the Incas, and the numerical system of the Mayas are as outstanding as the heritages from the Ancient Orient, Greece, or Rome. Many of our classical high schools devote a year to the conventional areas of ancient history, yet entirely neglect these civilizations.

The second period concerns Latin American colonial life under the sovereignties of Spain, Portugal, and France. A study of this period of colonial administration and exploitation explains many of the political, economic,


and social heritages which determine national policies today. The national growth of the Latin American republics assumes a new lustre with a knowledge of its problems.\(^3\)

The winning of the independence of Latin America marks the beginning of the third period of growth. The colorful heroes of this period, inspired by the democratic ideal, had much in common with our leaders. Their story is a dramatic one, and though many Latins revere Washington's name, few North Americans know Bolivar, Miranda, Sucre, Belgrano or O'Higgins. These men who achieved liberty for our sister republics crossed their Delaware and passed winters at their Valley Forge. The powerful influence of the American and the French Revolutions, with their doctrine of freedom, greatly influenced these liberators. Yet the causes of these revolts were economic in origin, and can be compared to the Boston Tea Party or the Stamp Act.\(^4\)

In discussing Latin America, we should remember that it includes the islands of the Caribbean, Mexico, Central America, and South America. The blending of the Spanish and the Portugese with the native Indian stock have created new social patterns. Problems of race are important in Latin America and vary greatly in each country. There are solidly Indian nations, such as Bolivia and


Paraguay; nations almost entirely of the white race, such as Uruguay and Argentina; and nations like Brazil with their racial strains of white, Indian, and negro blood.

Differences dependent on language, temperament, and barriers of race and legal and cultural heritages challenge our understanding and interpretation. Such a challenge can offer valuable criticisms to our cultural values.

Such things as their respect for scholarship, their tendency to subordinate making a living to the process of living, their tolerance of the original Indians and of social differences in general give us valuable clues for the improvement of our own national life.5

The Americas have a basis for political and cultural unity in the sharing of the common ideal of democracy and the universal desire for education. While the Latin American nations have not achieved political democracy, their people share this belief with us. However, there is a real basis for continental unity.

It rests on the fact that we are all citizens of the New World. Here is the power to build a new civilization, to develop new experiments in liberty, to carry out new life if this hemisphere is kept free from the oppressions and rivalries so prevalent in Europe.6

With Latin America sharing with us the common belief in the ultimate triumph of democracy, there is a bright


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promise for the future. The task of promoting this understanding is a tremendous one requiring the leadership of government and education, but including every element of our population. If a study of the history of Latin America prepares a background for this understanding, it should have a more vital part in our school curriculum.

C. The Responsibility of the Schools

Today the interdependence of nations is an accepted fact in world relationships. The cultural stream from Europe to the Americas was violently disconnected by World War II, and the mutual dependence of the Americas for the success of the war has brought a greater knowledge and understanding to both. With the national government sponsoring a policy of greater interest in Latin America, many schools still confine their curriculum to European and ancient history, virtually ignoring the need to equip students to deal with the basic problems common to this hemisphere. In the opinion of Snyder:

Our educational offerings have recognized but have not kept place with the demands placed upon us as American citizens by these changes in our governmental policy. We have given to our students only a hand shaking acquaintance with our hemispheric neighbors.

The inter American movement is based on the assumption that mutual strangeness and ignorance make for suspicion and distrust between peoples. These desired understandings of our neighbor republics are reached using knowledge as a ladder. It is only with a background of thorough understanding that students can realize the accomplishments of the Latin American people and the relation of Latin America to the future world.

If the Good Neighbor policy of the government is to be translated into a pattern of cooperative fraternity, there can be little doubt about the need to make Inter-American friendship an objective of public education both on the elementary and the secondary level. The gravity of omitting public schools from such a program was pointed out by the Educational Policies Commission in June 1940.9

The program of the National Government in hemisphere relationships rests on the power of the public schools to mold the sentiments and opinions of the future public. In the judgment of the Department of State, the growth of closer cultural relations, dependent to a large measure on public education, is far more significant than economic or military agreements in creating a basis for inter American confidence and mutual trust. Many sincere Latin Americans, doubting our verbal expressions of friendship, wait for a more enduring basis of collaboration built on

foundations in education. When our neighbors to the south, who have watched our foreign policy shift from dollar diplomacy and intervention to the policy of the good neighbor, see the powerful forces of public education dedicated to hemispheric solidarity, their suspicions will be allayed.  

To build these desirable attitudes and understandings which are the basis of hemispheric unity the school must build a continuous program. These qualities of appreciation and understanding must have strong roots based on a knowledge of all the American peoples, their past, their present, and their hopes for the future. This knowledge must stem from a realistic study which carefully avoids overemphasizing the quaint and atypical survivals.

In the secondary schools much of the responsibility for the development of this program rests with the social studies teacher.

Since the social sciences are the field most vitally concerned with human relations, social science teachers in the United States have the greatest responsibility in the development of a mutual understanding among the peoples of the Americas.


Mendoza points out that the social studies teachers have for more than a century almost neglected Latin America so that education has lagged behind the efforts of business and government to promote this understanding. Yet to build true continental friendship educators must be the leaders of youth and play their part in shaping the world of the future.\textsuperscript{13}

Inman urges that government and education both lead in promoting inter American understanding so that every element in the population will begin to think continentally.\textsuperscript{14} The work which has been done in this field is only a fraction of the task that faces us.

McKivergan makes the following claim:

\begin{quote}
Today there is no longer any argument about whether or not a course on Latin America should have a place in the secondary school program of studies. It definitely belongs there. The question is, what should be taught in the course.\textsuperscript{15}
\end{quote}


They added Isabella's name to their letters and never mentioned their reasons for writing. Eventually, they managed to contact some of the officials and arranged a meeting. They explained their situation and asked for assistance. The officials listened attentively and agreed to help. They promised to look into the matter and take appropriate action. They assured them that they would do everything in their power to secure a fair outcome.

The boy and girl stood together, their hearts filled with gratitude. They had overcome so much adversity and were grateful for the support they had received. They were determined to continue their journey and make a fresh start.

'Thank you,' the girl said, her voice filled with emotion. 'We really appreciate your help.'

'That's what we're here for,' the official replied. 'We want to help those in need.'

They exchanged pleasantries and the meeting ended. The boy and girl left feeling hopeful and assured that they would soon be able to start their new lives.
CHAPTER II

A. Survey of materials in the field

The American Council on Education in its report on *Latin America in School and College Teaching Materials* in 1944 reports a serious shortage of materials in specific areas.

There is a serious shortage of materials for the secondary school, our most distinctive educational institution. For the secondary level materials useful as basic teaching aids in the growing number of courses on Latin America and for use in connection with appropriate topics and units in more general courses in the social studies and humanities are disturbingly scarce and inadequate. There are too few histories and geographies of Latin America for use in the secondary schools, too few biographies, too few volumes of translated literature, too few art collections for school use, too few educational motion pictures on Latin American subjects.¹

The committee claims that there is not enough material available in this area to support and implement an educational program designed to make our young citizens of the United States as familiar with and sensitive toward Latin America as they need to be in the light of world events.² Many of the existing materials present inaccuracies of detail due to the failure of some authors

2. Loc. cit.
to incorporate the results of research studies or to make adequate use of existing sources in planning their work. They list Latin American sources as the Library of Congress, the Pan American Union, and the Office of Coordination of Inter American Affairs as excellent sources of accurate, up-to-date materials.

Francis, in his discussion of an experiment in international understanding sponsored by the Office of Coordinator of Inter American Affairs, says, "The teachers found that suitable books for children were few or practically non-existent." 3

Our basic textbooks in geography, history, and the social studies are oblivious to Latin American problems and inter American relations, in the opinion of Echauser.4

Gardiner discusses the problem as follows:

In any study of the Latin American republics one of the greatest problems which faces the teacher is that of selecting suitable reading materials for herself and the children in the classes. There have been many fine contributions, but here have been many books which were inferior and totally unreliable written only to fill the demand for books about the subject. 5


The lack of adequate information explains part of the misunderstanding of our Latin American neighbors. As early as 1924 The Pan American Scientific Congress at Lima went on record as favoring cooperative action in improving textbooks to eliminate existing inaccuracies which may lead to feelings of prejudice and hostility. Other groups such as the South American University Congress in 1931 at Montevideo and the Second National History Congress at Rio de Janiero adopted similar resolutions. Finally the Convention of Teaching of History at the Seventh International Conference at Montevideo in 1933 adopted this resolution.

To revise the textbooks adopted for instruction in their respective countries with the object of eliminating from them whatever might tend to arouse in the immature mind of youth aversion to any American country.6

At the Seventh International Conference of American States which met at Montevideo, Uruguay in December, 1933, provision was made to eliminate from history textbooks used in the Americas passages unfriendly to other nations. The United States delegation, while in sympathy with the resolution, was unable to sign it because in the United States education was almost entirely outside the control of the national government. Because of the national

character of their education, Latin Americans were able to adopt this resolution, but the people of the United States are dependent upon educators and publishers of this educational material to improve the existing standards. Within recent years, publications have improved in scholarship to the extent that prejudices and misunderstandings which have created a feeling of condescension are giving way to a new understanding and appreciation of our neighbor republics.\(^7\)

The surveys considered all agree that there is a definite need for accurate, interesting material to be used for teaching an understanding and appreciation of Latin America. In the last few years the publication of pertinent material has both improved and increased, but there is still a great need for more teaching aids to make our future citizens conscious of a common heritage and a common future in the Atlantic World.

B. Reasons for selecting biography

In any study of the Latin American republics the most serious problem with which the teacher is faced is that of selecting suitable reading materials for her pupils. Biography, one of the most fascinating approaches to the study of history for adults, is particularly well

suited as a medium for introducing this study to the younger reader. The field of Latin American history offers a wide range of opportunity for the use of the biographical approach for in these twenty republics are to be found some of the most interesting personalities the world has ever produced.  

Personalities have dominated the Latin American scene with the result that events logically group themselves around certain leaders. In the biographical approach, people and events are grouped around a central figure lending simplicity to a complicated narrative. The lives of men like Bolivar, San Martin,Juarez, Morelos, and Toussaint L'Ouverture typify their particular group and help the student to understand the problems of the creole, the Indian, the Mestizo, and the Negro as no amount of textbook study could do.

As an introduction to the study of Latin American history, the use of the biographical approach has a wealth of material for the ingenious teacher. This series of biographical sketches is an attempt to aid the teacher in assembling material within the reading range of the junior high school pupil. Johnson lists four arguments for the use of biography as an introduction to the study of history. They are as follows:

1. The individual person is a simpler subject to study than a tribe, city, or nation to which he belongs.

2. Children have a natural and healthy interest in persons, they live and suffer with their heroes and thus enlarge their own experiences in a manner scarcely to be thought of in dealing with social groups.

3. Acquaintance with the great and noble characters of the past create a desire to be like them and make the evil deeds of evil men abhorrent.

4. Individuals can be made to represent social groups so that a study of characteristics and experiences of individuals is in effect the study of the characteristics and experiences of social groups themselves.  

However, he warns that this method should be used as an approach for more advanced study of social groups. Therefore, it may be concluded that biography is an excellent medium of approach provided the individuals selected are representative of their social groups.

Biographical materials carefully selected provide an abundance of wholesome material for the adolescent pupil. At this period boys and girls need the experiences of pioneers, explorers, statesmen and all sorts of historical adventures to widen their interest. Their imaginations are at the idealistic stage and need to draw upon stories of human accomplishments. Hero worship becomes a method of gaining knowledge by the use of biography.

10. Ibid. p.130
As reading for classes at the lower age level, biography has an even greater place as a combination of literature and informational material, presented in an ideal pedagogical medium. The child's mind rejects abstractions, it is moved by ideals chiefly as they become crystallized in some concrete symbol. In history that kind of symbol is a great individual reflecting the meaning and focusing the line of force in a whole epoch. Thus hero worship properly guided to avoid excesses, becomes more than a means of instilling a given set of ideals. It becomes a method of knowing and that method is applied better through the reading of biography than by any other means. 12

Biography is the best medium by which history—social, political, and cultural—can be understood by a non-specialist. It gives illustrations of institutional life and trends which help the student to comprehend the brotherhood of man. In biography the leaders of diverse groups of people become not just names and events to be learned, but people to understand and enjoy. The pupil is given a cross section of a historical period with a variety of associations in a short space of time.

Building friendship for our neighbor republics through books must include history, biography and the cultural contributions. To know the leaders of a country is to appreciate more whole heartedly the ideals of the people, their past, their contemporary life and their

hopes for the future. Biography is an excellent way of nurturing these ideals in our young people. It has been suggested by the committee on Latin American Teaching Materials that: "Beside full length biographies—one volume collections of shorter sketches should be recommended to the attention of prospective authors." This series of biographical sketches is a modest attempt to carry out this recommendation as an aid to both teachers and students.

CHAPTER III

A. The Life and Times of Toussaint L'Ouverture

Most Americans accept the fact that Thomas Jefferson purchased the territory of Louisiana from Napoleonic France in 1803 for fifteen million dollars and credit it to American good fortune and statesmanship. Few people realize that Napoleon's willingness to sell this valuable colony of France rests on the military genius and statesmanship of an ex-slave and great Negro patriot, Toussaint L'Ouverture. The Negro Republic today called Haiti has had a great influence on the westward expansion of the United States. A study of the grim and turbulent history of Haiti, the oldest daughter of the French Revolution of 1789, brings to light one of the noblest characters of all time. Toussaint L'Ouverture, "The First of the Blacks" was a world influence for ten years and in that period emerged from slavery to become the governor of the entire island.

Haiti is today the name of the western half of the island of Hispaniola and forms the free Negro republic. It is an old Indian name which means "Land of the Mountains". The island, four hundred miles long and one hundred miles wide is of strategic importance as it is located in the Caribbean Sea only about fifty miles from
the eastern tip of Cuba. It guards the Winward Passage through which vessels from the United States approach the Panama Canal. It is a valuable friend in the Caribbean area in time of stress.

Columbus first discovered the island in 1492 and named it Hispaniola or "Little Spain". Here was established the first European settlement in the new world. He found on this beautiful tropical island the peaceful Carib Indians of whom he wrote to his sovereigns, "So loveable and tractable are these people that I swear to your Majesties that there is not in the world a better nation or a better land."

The very gentleness of the people of which Columbus spoke enabled the Spaniards to quickly enslave these peace-loving Indians. Their number was soon reduced by overwork and cruelty. Then too, the Indians had built up no resistance to the common diseases of Europe, such as scarlet fever or measles. There were approximately one million Indians on the island when the Spaniards arrived. By 1508 only sixty thousand natives had survived. The condition of these poor exploited people aroused the anger of Bartholomew Las Casas, a Dominican priest. From that time he became the Apostle of the Indians and was violently opposed to their slavery. In desperation at their plight, Las Casas suggested that another source of labor be used. Due to the exhaustion of the Indian labor supply Negro
slaves were first imported from Africa in 1503 and treated with appalling inhumanity. Little did the slave traders realize that the day would come when by sheer force of numbers, the island would belong to the blacks.

The Spanish adventurers in search of gold and silver soon left the island to search for the rumored wealth of Mexico and Peru as Haiti's wealth was in the fertility of her soil rather than in minerals. Their place on the western part of the island was taken over by adventurous French men who came from the island of Tortuga off the coast of Haiti. These men were known as "Boucaneers" because they lived on the meat from wild cattle and hogs which they cured over small fires called "Boucans." This practice was the origin of the curing of bacon which we enjoy today. The boucaneers were really pirates, bold French, English, and Dutch men, who preyed on the Spanish ships loaded with the wealth of the colonies. The most famous of these pirates was Henry Morgan whose adventures and daring deeds make fascinating reading. Because of its location close to the shipping lanes, Haiti became a haven for the boucaneers.

Time has cast a picturesque glamour over this band of lawless pirates, making their lives seem romantic and strange. They wore wide pantaloons of gaudy colors, dirty and tattered shirts and shoes made from a piece of beef hide laced with leather thongs. Bright bandanna kerchiefs
covered their unkempt hair and loops of gold and silver adorned their ears. Each man, to add to his fierceness and efficiency, carried a gun, a broad sword, and many cutlasses. The strength and bravery of these boucaneers gave France a claim to the western third of the island of Hispaniola. This claim was officially recognized by Spain in the Treaty of Ryswick in 1697.

Thus began a period of great wealth for Haiti which the French christened San Domingo. Colonists from France arrived to accumulate great wealth in the colony. Slaves were imported to the island by the ship loads to be treated very cruelly by their masters. The most familiar sound at dawn on the island became the crack of the overseers' whips urging these unfortunate people to produce more wealth for the white aristocracy of France. Between the years from fifteen hundred to eighteen hundred more than thirty million human beings were sold into slavery. The inhumanity of the masters in their fear of a negro uprising grew so pronounced that by 1786 the King of France found it necessary to protect the lives of the slaves by issuing the Black Code. Every year one ninth of the slaves on the island died, so that if the slave trade had been discontinued the slaves would have disappeared completely in forty years at that rate of mortality. The laws of the Black Code were not enforced and did little to improve the lot of the unfortunate black
men.

The importance of the Black Code is the fact that even distant France was awakening to the miserable plight of the producers of her wealth, and that such a group of laws was thought necessary by a so-called civilized nation. The wealth of Haiti was in her plantations of sugar cane, indigo, cocoa, and cotton, the production of which rested on the burdened backs of the black slaves. By 1789 the population of Haiti churned in a sea of hate and fear. Forty thousand white men were the masters of five hundred thousand Negro slaves. There were fifty thousand mulattoes who were a mixture of the white and black races and known as "Free Men of Color." While not owned by individual masters, the mulattoes belonged to the colony and were compelled to serve for three years in the militia without pay. They were allowed far more privileges than the blacks, but their position in society was not secure and depended on the whims of the officials in charge.

The ranks of the white men were divided into two social classes with different political views and economic positions. The "Grand Blancs" or big whites consisted of the high officials, the important merchants, planters, and professional men. They were the descendants of the early settlers who had gained positions of wealth and power. The "Petits Blancs" or little whites were the late comers who filled the positions of shopkeepers and plantation
workers. There was a lack of understanding and interest between the two groups which contributed to a feeling of jealousy and ill will.

Into this complex and unnatural society came news of the revolutionary ideas spreading through out all France. The wealthy planters discussed freely in the presence of their slaves the strange ideas of the common man that he too had rights to the good things of life. They quoted from the Declaration of the Rights of Man that "Men are born and remain equal in rights. Social distinctions may be founded only upon the general good." They thought the words noble for white men, but forgot that the slaves considered themselves men too. The slave owners noticed that nightly the tribal drums resounded through the tropic night summoning the slaves to worship the spirit of the Voodoo or to perform their weird African dances. They did not realize that after these meetings the slaves walked with heads held a little higher and that their steps were not so hesitant. Words like "Liberty, Equality, Fraternity" inspired the black slaves of Haiti just as they did the white peasants of France.

While the majority of slaves seethed with injustice and anger, the man who was to become their greatest leader worked quietly on the plantation of his master. Toussaint
L'Ouverture worked on the Breda Estate of Count de Noe, who, strange to say, treated his slaves like human beings. The information regarding his early life is scanty, as no careful records were kept of the family histories of the slaves. Some records say his father was a Negro chieftain of the Guinea Coast of Africa, captured in war and sold by a neighboring tribe to the slave traders. Others say his father was Pierre Baptist Simon, a slave who was brought up by the Jesuit fathers and taught to read and write. Touissant was born in 1744, the son of slave parents. It is agreed that somehow the boy learned to read, and that he was an ardent believer in the Catholic religion. As a boy, his first task on the plantation was to care for the sheep and goats. He proved skillful and intelligent and was promoted to stable boy. Because he understood and loved horses, his next promotion gave him the coveted job of coach man. This gave him enough leisure to read and study, and his kindly master encouraged his efforts. Throughout his life, Toussaint always remained free from prejudice towards the whites which was fortunate as such an attitude would have clouded his vision and policies.

His fellow slaves respected him for his ability to use medicinal plants in curing the sick, for his skill in reading, and for the logic of his mind. To the more ignorant, he seemed almost supernatural in the light of his abilities. Hardly one slave in a hundred thousand
could read or write, so they regarded him as a man blessed with all knowledge. His sympathy for his fellow slaves was based upon his knowledge of the conditions throughout the island: the crack of the whip at dawn, the separation of parents and children, and the inhumanity of the cruel masters. His wide reading made him ponder over French writers like Abbe' Raynal who urged the Negroes to search for a leader, and the very words seemed to pierce his soul. "Everywhere people will bless the name of the hero who shall have reestablished the rights of the human race; everywhere will they raise trophies in his honor."

In appearance the future leader of Haiti was unpretentious. Toussaint was about five feet two inches tall, but his manner and bearing were impressive and dignified. To the stranger, his face seems almost homely with its very black complexion, broad flat nose, and thick lips. His searching and compelling eyes were large and expressive. At the outbreak of the French Revolution, he was forty eight years of age. This was the start of a ten-year period of his life in which time he was to become governor of the island and the man most hated by Napoleon. Even then the other Negroes called him "Papa" Toussaint in deference to his sober manner and his interest in their welfare. Later the name L'Ouverture was given to him, which means the "opener" of the gates of liberty for the blacks.
The white planters of San Domingo (Haiti) succeeded in sending deputies to the National Assembly in Paris to represent their interests. By so doing, they put the case of the San Domingo slaves in the heart of the French Revolution. A society called "Amis des Noirs" or friends of the blacks forced the issue of slavery upon the public of France. The rights of the mulattoes and the abolition of slavery became a burning question in the flame of liberty of revolutionary France. On July 14, 1789, a mob in Paris turned in violence against the king of France and stormed the Bastille, freeing the prisoners. When the news reached Haiti, the effect was instantaneous. The mulattoes were the first to stage an unsuccessful revolt in protest of their failure to obtain political rights. They were led by a brilliant young man, Vincent Oge*, a mulatto educated in Paris and now returned to his native land in defense of freedom. He and his followers were captured, tortured, and put to death as a lesson to other insurgents. All Paris was incensed and regarded Oge* as a martyr. Political liberty was granted to the mulattoes, but too late, for a general revolt by the mass of the slaves had already sounded the death knell of white supremacy in San Domingo.

The Negro leaders had already planned for a general
insurrection by July of 1791. Their plans had been discussed at the Voodoo meetings, and the opportune time had arrived, a dreaded day for the white colonists. "The black flood" was upon them in the northern part of the island. Within a few days the great north plain with its fertile plantations was burned to the ground, and the scattered white population massacred. The capital city of La Cap was in danger, but the whites were arming with great rapidity. Terrible crimes were committed by both the slaves and the whites. No punishment was too horrible for those who fell into the hands of the enemy. The first leaders of the Negroes were Boukman and Jeannot who were succeeded at their deaths by Jean Francois and Biassou. They were not the leaders of an army, but rather the chiefs of a disorganized mass. One hundred thousand slaves were in revolt, the North Province was doomed. In a short time over ten thousand Negroes had been slain while the whites lost two thousand.

During the first days of the rebellion, the quiet Toussaint remained apart from its violence. Faithful to his duties on the Breda plantation, he remained to protect the family of his absent master, to keep order among the restless slaves, and to save the property as long as possible. When Toussaint realized he could no longer save the family from the enraged horde of on-coming slaves, he
conducted them to a place of safety. Thus one master's kindness to his slaves repaid him a hundred fold in time of revolution. Next Toussaint joined the slave band of Biassou as a physician, as there was great need for any medical skill. Quickly he advanced to a position of greater responsibility where his talents of organization could be used. The slave army resounded with high sounding titles as if to compensate for years of indignities. Toussaint was commissioned Brigadier General of a horde of slaves and set out to organize an army.

The influence of the French Revolution on the events in Haiti was a powerful one. Three commissioners were sent from France to enforce the decree of April 4, 1792 which gave political rights to the mulattoes and free Negroes of the colony. It revealed to the slaves that republican France had no intention of freeing them. When Louis XVI was beheaded in March of 1793, the might of the monarchs of Spain and England joined to face a common threat to their security. Toussaint and his men first joined the Spanish army on the island of Haiti, for even under a republican France they were still slaves. The Spanish glibly promised to give the Negroes their liberty, but had no intention of keeping their promise. It was the hope of gaining freedom for his people which caused Toussaint to join Spain against France. Toussaint was a valuable addition to the Spanish army with his six hundred devoted and well-trained
followers. He immediately issued this proclamation to his people. This is the only paper in which his name is signed "Louverture"

Brothers and Friends:

I am Toussaint Louverture; my name is perhaps known to you. I have taken to avenge your wrongs. It is my desire that Liberty and Equality shall reign in San Domingo. I am striving to this end. Come and unite with us, brothers, and fight with us for the same cause.

Toussaint Louverture

Under Toussaint's organization and military skill, his forces grew to four thousand well disciplined Negro troops. Professional military men who had deserted the French aided him in the adaption of military tactics used by the European trained troops. Victories over the French at Dondon, Plaisance, Gonaives, and Ennery greatly increased his prestige with the Spanish. England, at the invitation of the white planters, had landed troops in an effort to annex the island for the English crown. Thus three major powers engaged in a mortal struggle over the wealth of the colony. It was about this time Touissant received the name of L'Ouverture, for everywhere his troops fought they seemed to make an opening through the enemy forces. Only Toussaint's extraordinary influence over his soldiers could have held his poorly clad and hungry men together. In a personal letter, he wrote with
compassion of their plight, "You cannot imagine how I suffer at not being able to help them." However, Toussaint was not satisfied with his relationship with Spain as only the leaders of the slaves had been freed. The masses of the slaves had not benefited by fighting for Spain.

On February 4, 1794, the National Assembly in Paris abolished slavery in all the French colonies. Toussaint was in the peculiar position of fighting for a nation that maintained slavery against all his ideals and principles. Three months after this decree he renounced his allegiance to Spain and rejoined the forces of republican France under General Laveaux. The morale of Toussaint's men knit together with the noble slogans of a free people was extraordinarily high. The pride of the blacks in being addressed as free citizens of France was pathetic. In one year Toussaint's army forced the Spanish and the English from the western section of the island. The dread enemy of white troops in the tropics, yellow fever, came to his aid and weakened their resistance. By September of 1795, Spain under the Peace of Bale signed over her portion of San Domingo to France.

Conditions were far different in the southern part of San Domingo where the mulatto leader Riguad governed with an iron hand. The resistance of the British grew steadily weaker, but a more serious situation arose. In Riguad's section, the black men had again been reduced to slavery,
the evil system against which Toussaint had fought. No
Matter who owned the slaves, whether a white man, a
mulatto, or a free Negro, it was the system that was evil
regardless of the owner. The mulattoes sought to dominate
the island as the whites had done. The seriousness of the
situation is revealed in a section of a letter written by
the French General Laveaux to his government in January of
1796.

An abominable jealousy exists here
among the citizens of color against
the whites and Negroes. The colored
citizens are furious that one of their
number does not govern San Domingo.

The citizens of color are in despair at
seeing Toussaint Louverture, a Negro
become Brigadier General. Yes, citizens,
I must admit the fact: all colored citizens
and old free Negroes are the enemies of
emancipation and equality. They cannot
conceive that a former Negro slave can
be the equal of a white man, a mulatto, or
an old free Negro.

The reports of the French Commissioners at the growing
power of the Negroes under Toussaint L'Ouverture alarmed
the government. France resolved to restore her authority
in this war torn colony before the blacks gained too much
power and the colony was lost to France. A new commission
was sent to San Domingo with orders to tactfully reduce
the powers of Toussaint L'Ouverture.

The struggle had turned into a civil war with the ex-
slaves against the mulattoes and the colonial whites
against the white republicans of France. The commissioners
grew to feel that the only way to save the colony from the rising power of the blacks was an invasion from France. Toussaint had become the foremost leader of the island with exception of the French General Laveaux and the Commissioner Sonthonax. By a political trick both men were elected as deputies to the National Assembly of Paris from San Domingo. This left Toussaint the most powerful leader in a French colony. Sonthonax in his report to the government accused Toussaint of using his power to make the colony independent of France.

By 1798 England had decided that her attempt to conquer San Domingo was hopeless. Treaty arrangements for the evacuation of the island were made directly with Toussaint over the head of the French civil representative, General Hedouville. Toussaint with his genius and courage had driven the enemies of France from the island and for a little while, France was grateful. For his humanity in the evacuation of the British, Toussaint received gifts from King George III of England. The war in San Domingo had been a waste of thirty thousand fine English lives and a terrible expense for five long years.

Directly after the evacuation of the British, Toussaint started to reclaim the colony ravaged by eight years of war with Spain, England, and France. The French authorities believed the only way to curb the rising power of Toussaint was to stir up the existing hatred
between the mulattoes and the blacks through the jealousy of the mulatto leader Riguad. The government accused Toussaint of planning to betray the colony to England, a thought which had never occurred to him. They urged Riguad to work for France by opposing Toussaint. Civil war was inevitable due to the different political aims of the two groups, different social positions, and the deliberate policy of the French government. The war lasted for thirteen months with no quarter given by either side. In the end, the power of the mulattoes was broken by Toussaint and his army of ex-slaves. In a speech at the conclusion of the hostilities on August 1, 1800, he surprised the mulattoes with his humaneness when he said:

Citizens, the welfare and prosperity of the colony demand that we draw a curtain over the past and occupy ourselves with the reparation of the evils resulting from the strife due to the pride and ambition of a single person. (Riguad)......Let us consider as brothers from now on even those who bore arms against the Republic. On you alone the peace of San Domingo depends. Do not rest until it is achieved.

This moderate policy added to his reputation in contrast to the harsh policy of Riguad. Next Toussaint freed the western part of the island of its temporary Spanish rule, for he feared a possible attack by France from the west.

Master of the entire island, Toussaint could now turn his administrative abilities to building a better
null
land. It had taken ten years of bitter war to free the land, but now the former slaves were officially declared free in an impressive ceremony. Toussaint appointed only the ablest men for positions regardless of color. The island was divided into six departments with specified boundaries which are used today. Courts of law were created, and a police system was organized. Many schools were established, and young men and women of intelligence were sent to Europe for teacher training. In the Spanish part of the island a system of roadways was built. Custom duties were abolished between the two sections. By issuing many proclamations Toussaint sought to educate his people for good citizenship. The negroes who had cultivated the fields were forced to work on their old plantations, sometimes for the same masters for a period of five years in an effort to get the country on an economically sound basis. The difference was that the men received proportionate share of the profits, and the old cruelties were abolished. The new San Domingo was emerging from the wisdom of his administration. In a country where the majority of high officials were blacks and mulattoes race prejudice prudently vanished on the part of the whites. In a year and a half of Toussaint's government, the agricultural production of the country was two thirds of its prewar quantity under slave labor. He realized that his backward country needed the benefit of the education and
training of the better class of whites and invited them to return to their property on San Domingo under his protection.

While San Domingo was thriving under the guidance of this remarkable man, the power of France had passed from the hands of the people. On November 9, 1799, Napoleon Bonaparte seized the reins of government from a startled Directory. With the war over between France and England, Napoleon's dearest wish was to reestablish slavery in San Domingo to gain more wealth for France. First the power of the Negroes in the French army must be reduced, and as Napoleon emphasized, "I will not leave an epaulette on the shoulders of a single negro in the colony." To add to Napoleon's wrath, Toussaint, whom the men had dubbed the "Black Napoleon", had the audacity to have a constitution drawn up in 1801 for San Domingo. In it slavery was forever abolished. Every man was eligible for employment regardless of color. This wise law preceeded our Fair Employment Act by one hundred and forty five years. The Roman Catholic religion was the state denomination, but other religions were allowed. The governor, Toussaint, was to be elected for life. The constitution enraged Napoleon for it asked him to sanction virtual independence for a French colony. Napoleon said to Toussaint's envoy, Colonel Vincent, "Here is a slave in revolt against France. National honor is outraged. Swift and sure must be our
country's revenge."

Napoleon at the time was thirty two years of age. He was jealous of what Toussaint had accomplished and had long made up his mind to crush the negro leader. Colonel Vincent, the man who had submitted the constitution was banished to the island of Elba. That same year France signed the Peace of Amiens with England on October 1, 1801. This freed Napoleon's army so that ten weeks later a vast armada could be ready to crush the Blacks of San Domingo. Then too many of Napoleon's officers and men were dissatisfied. This was a way of removing the disgruntled soldiers from France.

In San Domingo the news of Napoleon's plans to retake the colony had already reached Toussaint through his agents in Paris. Now he made his greatest mistake. Instead of taking the people into his confidence as he did in the revolution, Toussaint tried to carry the burden of strengthening resources. He made increasingly harsh laws for the laborers, and in his efforts to protect the white planters, he incurred the wrath of his own people. In desperation these laws were made to prepare for the French expedition which would once again attempt to enslave the freedom-loving Blacks. To an envoy travelling to France Toussaint said:

I want—oh, how I want you and my letters to arrive in time to make the first Consul change his determination, to
make him see that in ruining me he
ruins the Blacks, ruins not only San
Domingo but all the western colonies.
If Bonaparte is the first man of
France, Toussaint is the first man
of the Archipelago of the Antilles.

Toussaint's acts of state were made in an effort to
impress Napoleon. They only served to confuse the Negroes
and divide their allegiance and did not change Napoleon's
plans a particle.

Napoleon's plans to regain San Domingo went forward
rapidly. Soon every shipyard in France and some in
England worked from dawn to dusk to build a fleet.
Eighty six ships, carrying twenty thousand veteran troops,
prepared to embark for tropical San Domingo. The expedi-
tion was under the command of General Victor Emmanuel Le
Clerc, Napoleon's brother-in-law. Every phase of the
expedition was planned in detail by Napoleon. Le Clerc
was given secret and detailed written instructions by
Napoleon. The campaign was to be divided into three
phases, each given a time limit. In the first place Le
Clerc and his forces should occupy coastal towns and
continue preparations. This period would last from fifteen
to twenty days. In the second period organized resistance
of the Blacks would be crushed. In the third the negroes
who were carrying on guerrilla warfare in the woods and
mountains would be routed out. At first Toussaint and his
generals were to be treated favorably while in the third
period they would be shot or shipped to France. The armada set sail from Brest, France, on December 14, 1801, to crush the uprising of the slaves and to restore the wealth of the colony to France. Included in the expedition were Toussaint's two sons, Isaac and Placide L'Ouverture, who were being educated in France as a pledge of their father's faith and loyalty to France. Napoleon planned to use the unsuspecting youths to urge their father to submit to France. In any case they would be useful hostages for France.

On January 29, 1802, two sections of this vast armada reached the Bay Samana on the eastern tip of San Domingo. When Toussaint saw the size of part of Napoleon's fleet, he cried out in discouragement, "We must all perish. All France is coming to San Domingo. She has been deceived; she comes to take vengeance and enslave the blacks." The size of the fleet astonished Toussaint, unaccustomed to the sight of the western navies. His own position seemed fairly secure with twenty thousand hardened veterans of ten years of war divided into three main divisions. In the north the Negro General Christophe guarded the ports, while the terrible Dessalines commanded the south and the west. Other generals in command were Maurepas, Clervaux, and Paul L'Ouverture. Then too the entire Negro population was armed in case of an emergency.

On February the third, Le Clerc and five thousand
of his troops appeared with a section of the fleet in the harbor of Le Cap in the northern part of the island. Many of the mulattoes and free Negroes welcomed the French wholeheartedly for under the French their's had been a more privileged position. But the Negro General, Henri Christophe, faithful to his orders from Toussaint refused to let the French land. There followed an exchange of messages between Le Clerc and Christophe. In the final reply to Le Clerc, when ordered to surrender with twenty four hours Christophe wrote, "You will enter this city only when it will be reduced to ashes and then I will still fight you."

Accordingly when the first landing boat left the fleet, Christophe and his men with lighted torches systematically set fire to their beautiful city. This first act of destruction was a prophecy of the terrible destruction to follow in which the entire island would again be devastated by man's greed. Other French forces had landed successfully and by February sixth the whole northern section was in the hands of the French. Many free Negroes and mulatto leaders joined the French bringing large numbers of their personal following with them. The loyalties of many Negroes were confused and uncertain for the wily French promised them freedom while Toussaint made them work.

The French gained many victories, but Toussaint and
that, for the majority of the population in any country, the
best way to live a healthy and long life is to eat a balanced
diet of various foods. As for sports, they are not
necessary for good health but can be enjoyable. It is
important to maintain a regular exercise routine to
stay fit, but too much exercise can be harmful.

Lastly, it is essential to have a strong social network
for emotional support and a sense of belonging. This
can include family, friends, and colleagues. A strong
social network can help in times of stress and can
provide a sense of purpose and fulfillment. It is
important to nurture relationships and engage in
meaningful social interactions to maintain well-being.
his generals, Dessalines, Christophe, and Maurepas fought stubbornly on. Already the heat of the tropics was beginning to affect the French. The rainy season with its hosts of deadly mosquitoes carrying the dread yellow fever would fight on the side of the slaves. Again and again the French would capture a town only to find it a burning wreckage. They had hoped to supply their troops from the land they conquered, but every time the same destruction greeted their advance, and every item of their food supply had to come from France for Toussaint's strict orders were carried out by the retreating armies. To Dessalines whose name struck terror into the hearts of the whites and whose back was scarred with the mark of the whip, Toussaint outlined his plans for the retreating armies.

Do not forget while waiting for the rainy season which will rid us of our foes, that we have no other resources than destruction and fire. Bear in mind that soil bathed with our sweat must not furnish our enemies with the smallest sustenance.

Now the time had come for General Le Clerc to use Toussaint's sons to urge their father to give into the kindly might of France. Toussaint knew immediately that Napoleon was employing his sons to enslave a whole race and replied that if Napoleon and Le Clerc so desired peace they could easily stop the march of the French army. To his sons who really loved their foster country of France, Toussaint explained that the war must continue, but he
urged them, "Make your own choice. Whatever it may be I shall always love you." Isaac elected to stay with France while Flacide chose to fight slavery with his father.

Le Clerc's next step was to throw aside part of his pretence and declare Toussaint and Christophe outlawed. Many of Toussaint's soldiers deserted to the promises of the enemy, and he was forced to retreat into the mountains. Certain and conclusive victories for Toussaint would bring back many of the indecisive who wanted to be on the winning side. One of his finest officers, General Maurepas surrendered to the French and was allowed to retain his command in the French army. Such treachery served to confuse the masses even more, who saw themselves fighting the very men who had been their leaders the day before.

One of the most famous battles of the war took place at Cret-a-Pierrot, an old fort which commanded the entrance to the mountains. It was only three hundred feet high, but strongly fortified. General Dessalines whose bravery was unquestioned was in charge of the defense of the fort while Toussaint set out for the north to cut the enemy's lines of communication. Unlike the reserve of Toussaint, Dessalines confided his plans to his men.

Take courage, I tell you, take courage. The French will not be able to remain long in San Domingo. They will do well at first, but soon they will fall ill and die like flies.
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He spoke to his men of independence, of getting rid of white domination and roused them to heroism. Dessalines had a ditch dug around the fortress to trap the unsuspecting French. A section of his forces he stationed outside the fort to act confused and disorganized as a decoy to the French. When the French under General Boudet started to attack, the Blacks retreated until they reached the ditch. Swiftly they slid in to disappear to safety leaving the hapless French to be cut to pieces with artillery and musket fire. In one day of the siege, the French lost eight hundred men.

In the end the French captured Crete-a-Pierrot, but it was too costly a victory. Valuable officers were wounded and two thousand soldiers were lost, while half the negro forces escaped. It was a great moral victory for the French, for its loss demoralized the Negroes. Then too new troops arrived from France to reinforce Le Clerc and to add to the discouragement of Toussaint's men. One of his ablest generals, Henri Christophe, deserted to the French taking with him twelve hundred soldiers. The French had gained many of Toussaint's best officers. Christophe, Maurepas, and Clerveaux had all been deceived by Napoleon's proclamations about freedom for all.

The cause of Negro freedom in Haiti seemed hopeless. Toussaint and Dessalines to avoid further bloodshed agreed to formally surrender to General Le Clerc at the city of
Le Cap on May 7, 1802. The surrender, strange to say, was favorable to the Negroes. Toussaint, knowing his power, insisted on three conditions. First that freedom and liberty for all must be maintained in San Domingo. This was in direct contrast to the directions of Napoleon, but the wily Le Clerc agreed. Secondly, the native officers in the army must be kept at their original rank by the French. Toussaint must be allowed to keep his staff officers and retire to his plantation at Gonaives. The surrender must have had a hollow sound of mockery to the French soldiers. It sounded more like a French capitulation than a French victory. There would be no doubt of how Napoleon would react to these terms.

General Le Clerc hoped to use the formal surrender to build up his troops for further action in the fall. Already, of the seventeen thousand French troops who landed in San Domingo in the fall, five thousand were dead, five thousand in the hospital leaving only seven thousand on active duty. Yellow fever, the greatest foe of the tropics, with whom he could not negotiate, was to make his a hollow victory. Yellow fever broke out in San Domingo by the middle of May. By June three thousand of Le Clerc's men were victims. In spite of the surrender terms, Le Clerc from his own sick bed wrote to Napoleon's minister on June 11, 1802 of plans which boded no good for the hapless
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colony. "If the First Consul wishes to have an army in San Domingo in October, he must send it from France, for the ravages of this disease are simply indescribable."

Toussaint, according to the terms of surrender, returned to his estate to pick up again the threads of a peaceful life. For ten long years he had fought for freedom, and now at the age of fifty eight, he was weary of fighting and longed to return to the simple pleasures of life. His faithful wife, Suzanne, had to maintain cultivation on their plantation, but there was much work to be done. People everywhere began to rebuild for a peaceful life. In spite of the weakness of the French army resulting from the number of deaths due to yellow fever, the Negroes remained faithful to the terms of their surrender.

Because of his fear of Toussaint's power and in accordance with the wishes of Napoleon, Le Clerc planned a trap to snare the leader of the Blacks. The new French Commander, General Brunet, wrote Toussaint asking him for a conference at Gonaives on June seventh to discuss the distribution of troops. The letter of request was full of compliments and deference to the superior judgment of Toussaint.

Meanwhile two French ships appeared mysteriously in a nearby harbor. Toussaint felt sure that Le Clerc would
not dare to attempt any treachery while the Negro Generals Christophe and Dessalines still commanded their troops. However, he misjudged their loyalty to him, for they were not adverse to his capture. At the meeting Toussaint was first greeted cordially by General Brunet and taken to his study. Suddenly the door burst open and ten French officers with drawn swords sprang into the room. The leader saluted Toussaint respectfully and said, "General, we are not here to make any attempt on your life. We simply have orders to make you our prisoner." Toussaint was taken, bound, and put aboard a frigate which would carry him to Napoleonic France. The next day his family were arrested and placed aboard the same vessel, the "Heros! The third phase of Napoleon's plan was complete. As Toussaint boarded the "Heros" he foretold the future of San Domingo with these prophetic words:

In overthrowing me, you have
cut down in San Domingo only
the trunk of the tree of liberty.
It will spring up again by the
roots for they are numerous and deep.

Even with Toussaint on a vessel bound for France, Le Clerc feared his magnetism over his people and sent this advice to Napoleon. "Toussaint L'Ouverture must not be at liberty. Imprison him far within the Republic, that he may never see San Domingo again."

The arrest of Toussaint frightened the mass of the
slaves into an unnatural calm. They did not know to whom to turn for leadership, for the other Black generals were officers in the French army. Then Le Clerc ordered the Black generals to disarm the population. Suddenly mysterious uprisings occurred all over the land. The people realized the meaning of Toussaint's words, "Here is your liberty. Whoever tries take these muskets will make you slaves again." Christophe, Maurepas, and even Dessalines hunted down their own people, their consciences lulled by French pay, good living, and superficial talk of liberty. No man was fiercer than Dessalines in crushing his own people with violence and bloodshed.

Toward the end of July news from Guadaloupe came with all the power of a bolt of lightening. Napoleon had now revealed the iron fist in the velvet glove. Slavery had been restored in the French colony of Guadaloupe. The word slavery sounded the death knell to Le Clerc's army. Now every Negro knew on what side he belonged. The revolt came from the masses of the people, for the Negro generals felt secure in their positions under France. Sullen fury ruled the masses, and they needed only leaders to make the might of their wrath felt.

While events proved his wisdom, the unhappy Toussaint arrived in Brest, France, July 9, 1802. Extreme precautions were taken to keep his arrival a secret. Toussaint, while locked in his cabin on the ship, had already planned his
defense for his interview with Napoleon. As soon as the frigate landed Toussaint was allowed to make a public farewell to his wife and family, never to see them again. Napoleon even denied this home loving man the comfort of his family in his hour of need. In a closed carriage, Toussaint and one faithful servant were secretly spirited across France toward the Swiss Alps.

On August twenty fourth they reached their destination, the mountain citadel Fort-de Joux, high in the Swiss mountains. There this old Negro, accustomed for fifty eight years to the heat of the tropics was to finish his life. Toussaint was to learn every stone in his dank, dark dungeon, only twenty feet long and twelve feet wide. Napoleon feared the dangerous publicity of a public trial and planned to kill Toussaint by cold, neglect, and starvation. Crouched over the meagre heat of a miserable fire, Toussaint tried to get the unhealthy chill from his bones. To a man accustomed to exercise, the inactivity was grueling.

By the following spring Toussaint's trial of endurance was over. On April 7, 1803, the slave who dared to defy Napoleon died. This man, "The First of the Blacks" kept French power from San Domingo and made possible the free republic of Haiti. It would have been a comfort for him to know that in San Domingo the light of liberty was to spring up again brilliant in its power. Although it had
been dulled by the treachery of man's greed for power, the might of the people fanned it to a new brilliance. History has given Toussaint L'Ouverture a unique place in the history of freedom.

The people of San Domingo were aroused in their might. Here was a clear cut issue which the humblest laborer understood. In the place of Toussaint's genius, a thousand ordinary leaders sprang up. Three months after Toussaint's arrest Le Clerc died of yellow fever, another victim to Napoleon's ambition. General Rochambeau, the most hated of the French officers succeeded Le Clerc. The period that followed was one of utmost horror, a nightmare in the history of a nation. Cruelty on one side was met with equal inhumanity on the other. The Peace of Amiens was suspended and France and England were again at war. The British aided the Negroes by blockading the coast and preventing the landing of French supplies.

On November 29, 1803, seven months after the death of Toussaint, the French army evacuated San Domingo. In a war of power and greed, sixty thousand brave citizens had lost their lives. As the French fleet sailed from the harbor of Le Cap, white authority ended forever in San Domingo. Through untold suffering, the white from the tri color of France was wrenched from the flag to make the black and red banner of the new republic of Haiti.

Haiti, the oldest daughter of the French Revolution,
was to suffer again from the cruelty of its rulers, but they would not be white rulers. First Dessalines crowned himself Jacques I and annihilated all the whites with relentless cruelty until he too was assassinated. Then Christophe became Henri I and reigned until his power waned, whereupon he shot himself with a golden bullet. Haiti’s growth from a colony to a republic has been turbulent and violent with the patient people suffering the most.

If the French had allowed Toussaint to continue his wise and beneficent government, the evolution of Haiti to an independent nation might have been gradual and painless. Napoleon’s dream of a vast colonial empire was thwarted by the vision of an ex-slave. With Haiti an independent country, the Louisiana Territory became a burden to Napoleon. Therefore Thomas Jefferson was given the opportunity to purchase Louisiana, thanks to Toussaint L’Ouverture and the Negroes and mulattoes of Haiti.

The example of Toussaint encouraged abolitionists in America to plead the cause of all Negroes. Wendell Phillips in his famous speech eulogizing the Haitian leader says,

I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave trade to exist in the humblest village of his dominion.

The influence of this great Negro who opened the gates
of liberty for his people, and at the age of fifty
carved himself a career of statesmanship has been world
wide. In the words of the poet Whittier the glory of
Toussaint L'Ouverture is expressed.

    Sleep calmly in thy dungeon tomb,
    Beneath Besancon's alien sky,
    Dark Haytienn! for the time shall come.
    Yea, even now is nigh-
    When everywhere thy name shall be
    Redeemed from color's infamy.
B. Reading Comprehension Check on Toussaint L'Ouverture

True-False questions--twenty points

Put a T before the statements that are true and an F before the statements that are false.

1. The Carib Indians were gentle, peaceful people.
2. Vincent Oge' was a pure blooded Indian.
3. The class distinctions in Haiti were justified.
4. Voodoo meetings were often attended for political reasons.
5. The Decree of April 1792 gave political rights to the mulattoes.
6. Spain officially abolished slavery before France did.
7. Las Casas, the Apostle of the Indians did great harm to the Negro race.
8. The battle of Crete a Pierrot was a victory for Toussaint.
9. Negro slaves were first imported to Haiti from Africa in 1503.
10. Haiti is located in the Caribbean Sea on the Windward Passage.
11. Dessalines and Christophe proved loyal to Toussaint.
12. General Le Clerc sailed to Haiti with a fleet of twenty ships.
13. The laws of the Black Code were strictly enforced by the French.
14. The greatest enemy of the French army was yellow fever.
15. Today the location of Haiti is of little strategic importance.
16. The loss of San Domingo made Napoleon anxious to sell Louisiana to the United States.
17. The armies of France, Spain, and England all fought in Haiti.
18. Toussaint L'Ouverture was born in 1798.
19. The slave owners of San Domingo unwittingly put the slave question into the French Revolution.
20. The French called the island of Haiti "Hispaniola."

Multiple Choice—five points
1. The French claim to Haiti was made possible by colonists slave traders Napoleon boucaniers
2. The language spoken in Haiti is Spanish French Portugese English
3. The state religion of Haiti under Toussaint was Voodoo Protestant Roman Catholic Jewish
4. Dessalines became the first Emperor Governor Prime Minister President
5. Haiti's wealth was in the production of sugar cane and cotton wheat and corn rubber and quinine
Matching—seven points

Place in the space before each man's name the number of the item with which the man is commonly identified.

( ) Brunet 1. Leader of Napoleon's expedition to Haiti
( ) Bartholomew Las Casas 2. French author of liberal views
( ) Vincent Oge 3. Member of French Civil Commission
( ) Le Clerc 4. French general who trapped Toussaint
( ) Abbe Raynal 5. Spanish adventurer
( ) Dessalines 6. Apostle of the Indians
( ) Sonthonax 7. Discoverer of Haiti

Matching—five points

Match the following terms. Put the correct number beside the term with which it is commonly identified.

( ) Black Code 1. Political body in Paris
( ) Treaty of Ryswick 2. Laws which attempted to protect the slaves
( ) Peace of Bale 3. Spain's recognition of the French claim to Hispaniola
( ) Declaration of the Rights of Man 4. Spain gave up her claim to Haiti to France
( ) National Assembly 5. Noble document stressing freedom and equality for all men
6. Laws which protected the colonists
7. Proclamation which freed the slaves of Haiti

Evaluation--two points

Fill in the missing word in the space provided

1. Toussaint L'ouverture has been compared to [_________] because of his military genius and administrative ability.

Jefferson Wellington Napoleon Churchill

2. The defeat of the French in Haiti made the purchase of [_________] possible for the United States.

Alaska Louisiana Florida Northwest Territory

Organization and Evaluation--eleven points

Read carefully Topics A, B, and C that follow this paragraph. Then write the numbers of the sentences that refer to Topic A under it and those referring to Topics B and C under the appropriate letters.

Topic A The causes of Civil War in Haiti

Topic B Reasons for Napoleon's expedition to Haiti

Topic C Exhaustion of the Indian Labor supply

1. The French attempted to regain the wealth of the colony.
2. The French stirred up the jealousy and hatred of the mulattoes for the Negroes.

3. The Indians had little resistance to the white man's diseases.

4. Toussaint's power was a threat to the mother country.

5. These people were not used to long hours of hard work.

6. The Negroes and Mulattoes had different political aims.

7. The cruelty of the whites quickly reduced the numbers of the workers.

8. The Caribs were a peace loving people.

9. With the Napoleonic wars over, there were many unemployed veterans.

10. The Mulattoes had restored slavery in the southern section of the island.

11. The colonists needed help to save the colony from the growing power of the Negroes.
To the Student

Check your own work. A perfect score is fifty correct. If you make many mistakes, look back on the story and find the correct answer. Keep a record of your first score on each story to find out if you improve.

Key to test on Toussaint L'Ouverture

True-False—twenty points

<table>
<thead>
<tr>
<th>True</th>
<th>1-4-5-7-9-10-14-16-17-19</th>
</tr>
</thead>
<tbody>
<tr>
<td>False</td>
<td>2-3-6-8-11-12-13-15-18-20</td>
</tr>
</tbody>
</table>

Multiple Choice—five points

1. boucaneers  2. French  3. Roman Catholic
4. Emperor  5. sugar cane and cotton

Matching—seven points

4-6-8-1-2-10-3

Matching—five points

2-3-4-5-1

Evaluation—two points

1. Napoleon  2. Louisiana

Evaluation and Organization—eleven points

Topic A — 2-6-10
Topic B — 1-4-9-11
Topic C — 3-5-7-8

My score_______
CHAPTER IV

A. The Life of Simon Bolivar

The year 1783 is outstanding to North America as the official end of the Revolutionary War, but to most Latin Americans it means the year "The Liberator", Simon Bolivar was born in Caracas, Venezuela. The life of this man of courage and vision, the founder of five nations is so entwined in the history of the Independence of Latin America that its study gives us a bird's eye view of that dramatic period.

As a boy Simon Bolivar (See-mon Bo-lee-var) was energetic and lively. His family were of the wealthy creole class, aristocratic Spaniards born in the colonies and able to give the boy every advantage of wealth. His father died when he was quite young, and his education was placed in the hands of a series of tutors.

One of his teachers, Don Simon Rodriguez, had a far reaching influence on his life. Rodriguez believed the best way to learn is by doing, so he and Bolivar travelled extensively through Venezuela. They lived with the cowboys of the llanos, the grassy plains of northern Venezuela. This life was a rugged one, but it conditioned Bolivar for future hardships and taught him to know his country—its plains and rivers, its winds and weather, its people and customs. Bolivar adapted himself to the life of the
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llanores, men of Spanish and Indian blood who lived a life of Spartan simplicity in contrast to the class distinctions of the city. The cowboys learned to love this boy who fitted so well into their daily lives and accorded Rodriguez the respect the untutored often give to people they do not understand. They taught the eager boy man skills—how to twist the tail of a wild steer, and how to exist on beef pressed under the saddle to thereby be salted by the horse's sweat for days at a time.

Here for the first time the wealthy boy learned what the common man thought and felt. Dr. Rodriguez was an idealistic man who believed in the freedom and equality of all men. He passionately advocated his dream of a free South America. So outspoken was he in championing the cause of freedom and equality, which ideas were far in advance of the time, that conventional people thought him odd and avoided him. The strange pair, the older man awkwardly astride a small pony, constantly discussing and explaining a variety of subjects, and the young boy, a skillful horseman, his handsome face alight with interest had a veritable school on horseback. When Bolivar was fourteen years old, Rodriguez was arrested by the Spanish for his revolutionary ideas and was forced to leave Venezuela.

His next tutor, the poet Don Andres Bello, developed in the boy the polish and poise necessary to appear to
advantage in the highest circles. Several years later Bolivar was sent to Spain, as was the custom, to complete his education in Madrid, and there attended the brilliant court functions of Charles the Fourth and his pleasure-loving queen Maria Luisa. Even then, however, Bolivar was opposed to government by monarchy.

While in Madrid, he fell in love with Dona Maria Teresa del Toro, a beautiful, unspoiled young girl. The following year they were married in Madrid and shortly after they sailed to Venezuela. Their happy marriage was of short duration for within a year Maria died of a tropical fever at the family estate in San Mateo. Despondent over the death of his beloved wife, Bolivar returned to Europe in an effort to overcome his grief.

He arrived in France at the time his former idol, Napoleon, was being crowned emperor. All his youthful admiration of Napoleon's genius was gone, and his hatred of monarchy continued to increase.

In 1805 Bolivar met his old tutor, Rodriguez, and together they toured France, Switzerland, and Italy on foot. The older man devoted himself to rousing the spirit of his bereaved young friend. They arrived in Milan, Italy, at the time Napoleon was accepting the Lombard crown. Bolivar and Rodriguez constantly discussed the ideals of liberty and the rights of the common man
which Napoleon formerly so ardently advocated and was now conveniently overlooking. One evening they climbed Mount Adventin and from its height looked down on the beautiful city of Rome, now ground under the heel of Napoleonic France. There with the glory of the ages at his feet, Bolivar made a solemn vow never to rest until Venezuela was free from the yoke of Spain.

Spain's colonial administration, which for three hundred years had held together a vast empire, was beginning to crumble. A tremendous area in the New World was united by a common language, religion, and culture. As a nation Spain was losing her place in the sun. Wars in Europe had absorbed the attention of the government and sapped her strength. Graft and corruption had been allowed to flourish in the colonies. Unfair distinctions against the white creole class gave the people little opportunity for self-government. The important officials of the colonies, such as the Viceroy who was responsible for government and church administration, were appointed by the King of Spain. The audiencia, men who aided the Viceroy, were also directly responsible to the king.

There were four main classes of society. The Penisulares, those fortunate enough to have been born in Spain, occupied the top of the social scale regardless of their personal qualifications. The native born Latin Americans of the Spanish race, the creoles, however
intelligent and able, were prevented from holding any important office and were required to have a permit to leave their native land. The third class of society were the Mestizos, part Indian and part white, who became the tradespeople of the cities. The Indian and the Negro formed the lowest social and economic level. Upon these unfortunate people the economic life of the colonies depended. Slavery was introduced into South America in 1503. Negroes were imported from Africa as a source of cheap labor to supplement the Indian population which was being destroyed as a result of hard work and disease.

In such a society, the first to revolt are the best educated. The creoles in this instance for they were the ones who read of the French Revolution and of life in the United States from books smuggled into the colonies. In order to keep the ideals of liberty from spreading, a law was passed by the Spanish Government to the effect that only books imported from Spain could be distributed in the colonies. These injustices accumulating over the years were like a powder keg a spark would ignite.

The golden opportunity arrived. Napoleon placed his brother Joseph on the throne of Spain, deposing the rightful heir. The colonists seized this chance to protest their accepted loyalty to Ferdinand the Seventh. Remember the creoles became the leaders of the revolution, for the masses were too ignorant or overworked to care who
oppressed them. It was at Caracus the first blow for freedom was struck when the City Council organized a Junta or assembly against the rule of the Frenchmen. The Captain General Emperan was forced out of office on Holy Thursday, April 19, 1810, thirty five years after the battle of Lexington. At Caracas the first locally chosen government in South America was organized, and the right of self-government proclaimed.

Still the people were not united against Spain. It was like a civil war, with brother opposing brother. In the Catholic Church, the State religion of Spain and its colonies, the clergy were divided among themselves with the upper clergy favoring Spain and the Royalists and the lower clergy, who were closer to the injustices of the people, in sympathy with the cause of independence.

Simon Bolivar, who had made a solemn vow never to rest until Venezuela was free from the yoke of Spain, organized a patriotic society to work for freedom and help unite the people. On July 3, 1811, at a meeting of the Society, when even its members seemed indifferent, Bolivar strode out of the group of young creoles. He was about middle height, with a long thin face, and deep set expressive eyes. He was lithe and muscular from his early life in the llanos and dressed in the height of fashion. This night his face glowed with feeling and his black eyes snapped with anger
as he exclaimed:

What do we care if Spain submits to Napoleon Bonaparte, if we have decided to be free? Let us without fear lay the cornerstone of South American freedom. To hesitate is to die.

On July fourth the Wars of Independence had started. Venezuela proclaimed her freedom and adopted a federal constitution. One of the earliest workers for Latin American freedom was Francisco de Miranda, a man who fought in three revolutions. He served with distinction with Lafayette in the American revolt; became a general in the Army of the French Republic; and returned to his native Venezuela to take command of the patriot forces. Miranda returned at the request of Bolivar, but he had been out of touch with his people for many years and expected the well-organized troops of Europe instead of a motley crowd under the leadership of enthusiastic young creoles.

Disaster seemed to stalk the patriots. Two years after the first Junta was organized, Caracas and other Patriot cities experienced a most terrible earthquake. The Spanish contended that God was punishing a rebellious people, and many religious people remembering that the first blow for freedom had been struck two years before on Holy Thursday, took the earthquake as a sign of Heavenly wrath. In the ruined Cathedral of Caracas, only
the royalist coat of arms remained undamaged while whole companies of patriot troops were swallowed into the earth. A second earthquake took place, and more superstitious people lost faith in the revolution.

To cope with this situation, Miranda was made supreme commander of the patriot forced with dictatorial powers. He did not understand the psychology of his people, and their need of a strong and powerful leader who would unite them into a fighting force. With a larger army than the Spaniards, this general of international reputation hesitated too long and finally deciding the cause was hopeless, planned to capitulate to the Spanish leader, Monteverde. His own officers, patriots to the heart, believed him a traitor and turned him over to the Spanish, thinking he would be treated as a prisoner of war. Instead, Miranda languished in a Spanish prison, chained to the wall for four long years and finally died, a martyr to the cause of independence. It had been a mistake for the Patriots to have pinned their hopes for victory on a man practiced in the theory of war, with too little confidence in an army of raw recruits, and too old to take the necessary chances in so desperate a cause. Bolivar has been much criticized for his part in Miranda's arrest.

By 1813 all Venezuela was reconquered by Spain. Cruel
and relentless persecution of the patriots and their families made this a period of bloodshed. Bolivar became the acknowledged leader of the patriot cause. The vigor of his personality made his soldiers a proud unit, dedicated to the cause of independence. From the Spanish held Venezuela he travelled west to Neuva Granada, the present countries of Colombia and Ecuador. There he appealed to the people to win back the freedom of his native land.

Let us hasten to break the chains of those victims that moan in the dungeons, ever expecting their salvation from you. Do not try their confidence, do not be heedless of the lamentations of your brothers. Be eager to avenge the dead, to bring back life to the dying, to relieve the oppressed and to give liberty to all.

The Congress of Neuva Granada, convinced of his sincerity, commissioned him a colonel in command of eight hundred men, the outstanding youth of the country and university students of intelligence and courage. This was really a test of his leadership, for, if he failed, Venezuela was doomed. Within five days Bolivar and his men had won five battles and proved his case.

In May, 1813, they started for Venezuela. The responsibility of the lives of so many men weighed heavily upon Bolivar. From the first his spirit and eloquence inspired the trust of the men. On their entrance to
Spanish held Venezuela, he addressed his troops in ringing tones of confidence, "All America expects liberty and salvation from you, brave soldiers of Cartegena and the Union (Neuva Granada)."

Within ninety days these men travelled seven hundred twenty miles and reconquered western Venezuela. Their entrance into Caracas was triumph indeed. The city was decked with flowers for the conquering heroes. The most beautiful maidens pulled a gilded chariot in which Bolivar rode. It was the tribute of an emotional people who had suffered much. Bolivar was given his most prized title "Liberator of Venezuela" by the cabildo or town council of Caracas. Other honors were heaped upon him by the grateful people, but Bolivar was ambitious only for the glory of his country, not for personal gain.

The Liberator of Venezuela renounces forever and declines irrevocably to accept any office, except the post of danger at the head of our soldiers in the defense of the salvation of our country.

After Caracas, the patriot forces fought the victorious battle of Carabobo, but the triumph of reconquering Venezuela was short lived. From out of the southwest rode a new enemy, a horde of expert horsemen of the llanos, the plains of the Orinoco basin under the savage leadership of a Spaniard, an ex-pirate called Boves. These men, organized for plunder, made their own rules of war and were merciless enemies of any man, woman or child of the
patriot cause. Meanwhile, Spain, for the first time, was able to send a well-equipped army. In Europe Napoleon's star was fast waning. Ferdinand the Seventh, returning to the throne, was determined to regain his rebellious colonies. With the Napoleonic wars over, Spain sent sixty transports carrying ten thousand men under the capable leadership of General Morillo. By 1815 the Patriot cause appeared hopeless. There was dissension among the leaders. Bravery alone could not stem the rushing tide of Spanish might. Bolivar in preparing to return to Neuva Granada, leaving Venezuela to the conquering Spaniards and the llanores, faced his troops in despair.

It seems that Heaven to grant us at one time humiliation and pride has permitted that our conquerors be our own brothers and that our own brothers only may triumph over us. Your brothers and not the Spaniards have torn your bosom, shed your blood and condemned you to exile.

It was Bolivar's sad task to return first to Tunja to report to the Congress of Neuva Granada. What price liberty? How did a general report that of the pride of their youth, the eight hundred splendid young men that left Neuva Granada in 1813, not one man save he remained alive. Rather a thousand battles than this sad task! He begged the Congress to examine his leadership and judge him impartially on his conduct. After listening to
his report, the President of Neuva Granada expressed his country's confidence in Bolivar.

General, your country is not vanquished while your sword exists. With this sword you will again rescue her from the power of her oppressors. The Congress of Neuva Granada will give you its protection, because it is satisfied with your conduct. You have been an unfortunate general, but you are a great man.

Shortly after liberating Bogata, a part of Neuva Granada, Bolivar left for the British island of Jamaica. There was jealousy and strife among the Patriot leaders and he left for the sake of unity. There he published the "Jamaica Letter", a very famous document in which he discussed his political ideas. This letter, published September 6, 1815, seemed like a vision of the future and was far in advance of the thought of his day. He prophecied about Central America that "It's canals will draw closer the commercial relations of Europe, America, and Asia." In this letter Pan Americanism was born, one hundred seventeen years before it became an official part of our "Good Neighbor Policy" under Franklin Roosevelt.

At the completion of this manuscript, Bolivar visualizes the true spirit of the Pan American movement.

How beautiful it would be if the Isthmus of Panama should come to be for us what the Isthmus of Corinth was to the Greeks. May God grant that someday we may have the happiness of installing there an august Congress
of the representatives of the republics, kingdoms, and empires to discuss and study the high interests of peace and war with the nations of the other three parts of the world.

This remarkable paper aroused great admiration for Bolivar throughout the world, for it set him apart as a man of vision and idealism. Exiled from his native land, this brilliant man prophesied the destinies of two continents. At a meeting with Alexander Petion, the President of the free Negro republic of Haiti, Bolivar promised to free the slaves of Venezuela at the earliest opportunity upon his return. It had long been his hope to free the children of darkness from their bondage. On July 6, 1815, forty seven years before Lincoln signed the Emancipation Proclamation, Bolivar held out high hope to millions of his oppressed countrymen. "Henceforward in Venezuela there will be only one class of men: all will be citizens."

With the material help promised by Petion, the struggle for independence was continued. Again Bolivar returned to his native land. For two years the fighting was indecisive, wearing on both the Spaniards and the Patriots. However, gradually Bolivar had been building a unique army. The llanores, the wild horsemen of the plains, were united now for the Patriot cause under a new leader, the colorful Jose Antonio Paez who agreed to serve under Bolivar for greater efficiency. Bolivar's
early life on the plains and his great skill on horseback was a great advantage, for these men would never serve under a leader whom they did not admire. In addition foreign legionnaires were beginning to play an outstanding part in South American freedom, united under the vigor of the man's personality. English, Irish, French, Germans, and Poles carved their names in glory on the rocks of the Andes. Names like Rooke, O'Leary, Hipplesley, D'Evereaux, and Baron Von Uslar chime strangely with the liquid Spanish syllables of Santander, Torres or Ribas.

On February 15, 1819, a free Congress convened at Angostura to press upon the unwilling Bolivar the duties of President. He accepted reluctantly, for the people were not trained in self government, and the country, shaken by a civil war, made this office a tremendous responsibility. "Liberty is rich food, but of difficult digestion."

The Spaniards still held many important cities. By April the llanos were flooded by the seasonable rains so that fighting there was negligible. The war seemed at a standstill. It was then Bolivar decided to take his wildest chance and lead an army over the highest peaks of the Andes to surprise the Spaniards. When he broached the plan to one of his officers, he was stunned with its audacity. The mountains were a physical barrier thirteen thousand feet high, but to get to the Andes the troops
would have to travel hundreds of miles across the flooded llanos. Bolivar's plan was breath taking, but their faith in his leadership was equal to it. The officers agreed to follow. Paez to his satisfaction was to be left on his native plains with sufficient troops to harass the Spaniards and conceal the patriot troop movements.

Bolivar set out with three thousand men, leaving Paez at the Orinoco Basin. Untold hardships awaited the men before they could reach the foothills of the Andes. They marched across the flooded plains with water up to their knees, swam across rivers full of hungry alligators and swarming with electric eels. At the foothills, twenty one hundred men were left to begin the tortuous ascent with only eight hundred of them on horseback. Already some of the men were shaking with fever and others tormented with unhealed cuts. They hardly looked like an army which could conquer the lofty Andes. Gone were the fine uniforms of the legionnaires, instead as they progressed upwards the uniform became a coarse gray blanket which hung knee length. It seems almost an impossible feat that men accustomed to the open plains could climb thirteen thousand feet to the Paroma de Pisba, withstand the biting cold and the mountain fever, and survive. Hundreds perished in the frigid heights, their lungs unused to the thin air. Horses and men toppled into rocky chasms, a sacrifice to
the unyielding power of the mighty Andes. Bolivar seemed to be everywhere, comforting the weak-hearted, joking with the strong and organizing and directing the march. This was his Valley Forge magnified many times.

The men who descended the Andes looked like a ghostly army, not men but scarecrows. Only the strongest survived. Yet a few days later this invincible force defeated the Spaniards at Boyaca, taking two thousand prisoners. The liberation of Neuva Granada and Venezuela was nearly complete. The union of the two countries was to be called Greater Colombia with Bolivar as President. The battle of Boyaca fought by the army of the Andes in 1819 crushed all royalist resistance in Neuva Granada. A treaty was signed by General Morillo, the Spanish commander, and Bolivar to regularize the horrors of war and to declare a truce.

For two years the Patriots abided by the truce, built up their resources and organized their troops. By 1821 they were ready for the final battle to free Venezuela. The battle of Carabobo smashed the last organized Spanish resistance in Venezuela. The greater task of governing it was to challenge Bolivar. Knowing his people's dangerous lack of experience in self government, Bolivar sadly addressed Congress, "I am more afraid of peace than of war." Again he begged Congress to relieve him of his official titles and position. He said, "I prefer the title of
citizen to that of Liberator, because the latter comes from war and the former comes from law. Change, I beg you all my titles for that of good citizen."

The tremendous task of freeing all of the northern part of South America was almost accomplished. To the leadership of General Sucre, the Sir Galahad of the revolution, whose ideals were blameless, is owed the glorious victory of Pichincha. The Patriots had again crossed the Andes and routed the Royalists to secure the independence of Quito. (Ecuador) By 1822 the tide had completely turned and Latin American independence was almost a reality.

In the United States, President Monroe had issued his famous warning to European aggression and championed the right of the people of Spanish America to their hard won independence.

While the dramatic Bolivar had been the guiding star of the revolution in the north, the steadfast San Martin had achieved independence for the south. The two men differed not only in character, but in their political beliefs as well. San Martin had long favored government by a constitutional monarchy under a selected prince from a European royal house. Bolivar, while he knew his people were not ready for complete self government, could not tolerate such a conviction, for he believed firmly in a
republican government. The two men met at Guayquil, Ecuador, to discuss their mutual problem of conquering Peru, the only country held by the Spaniards in 1822. It was impossible for two men of such different temperaments, however patriotic and sincere, to cooperate for their beliefs were poles apart. No minutes were kept of the meeting, but the next day San Martin resigned his post in Peru and sailed a voluntary exile to Europe. There he died in 1850. He was a truly great man who put his country above all personal ambition.

To Bolivar was left the glory of launching the campaign to liberate Peru. Again the Patriots listened to Bolivar's passionate appeal. "We must conquer or die. And we will conquer for Heaven does not want us in chains." The Spanish in Peru were confident of success, secure in the knowledge of greater strength. On the plains of Junin, August 6, 1824 the Spanish general Conterac made a grave mistake. He charged with his cavalry, only to be met by a moving mass of expert horsemen who had charged at the identical moment. Not a single shot was fired. It was a victory of lance and saber for the Patriots, of Indian war whoops and flying hooves, but it strengthened the morale of the Peruvians. Finally, on December 9, 1824, at Ayacoucho, an old Inca battlefield General Sucre with six thousand men broke the back of all Spanish resistance in South America. This battle has been aptly called the
Yorktown of South America. The entire Spanish army—fourteen generals and twenty three thousand Royalist troops capitulated. Spain had lost her last claim to South America.

The American Wars of Independence which the embattled farmers of Lexington began on April 19, 1775 ended gloriously at Ayacoucha. Less than a half century to free two continents! The actual glory of Ayacoucha belongs to General Sucre, Bolivar's most trusted officer. Bolivar's genius had liberated a vast territory from the Caribbean to the Tropic of Cancer. Five nations—Venezuela, Colombia, Ecuador, Peru, and Bolivia—today honor him as liberator, warrior, and statesman.

Now the stupendous task of organization faced a leader whose health was failing and whose officers were becoming jealous. The threat of common danger was over and jealousy and treachery flourished on a sea of ignorance and ambition. The now free press denounced Bolivar as a tyrant and a hypocrite. From this time on Bolivar was to drain the bitter cup of ingratitude to the dregs. He was often to feel that, "He who has served the revolution has ploughed the sea." For it seemed as if all his work and self sacrifice had been in vain.

Peru and Bolivia refused to accept his authority. Even Santander, a trusted officer, organized a plot against
his life so that the Liberator bitterly exclaimed, "I have really been murdered. The daggers have entered here in my heart." The Congress at Panama, Bolivar's dream of a united America held two meetings at which little was accomplished. Today we are reaping the benefits of Bolivar's vision, but to him it seemed a futile effort.

All his life Bolivar had been careless of money. From his large personal fortune he had sent many sums to the widows of his soldiers. When Peru presented him with a million dollars as the gift of a grateful nation, he had the money given to the poor. By 1830 at the age of forty seven, Bolivar was without friends, money or health. To help keep unity among his former officers, men like Paez and Santander who had turned against their former idol, Bolivar decided to leave Colombia forever. The final blow came when Sucre, his beloved friend, was murdered on a mountain pass in Ecuador. From that day on the Liberator lost the will to live. A few hours before his death, December 17, 1830, he issued a final proclamation to his unhappy people.

Colombians, my last wishes are for the happiness of our country. If death can help to destroy the feeling of partisanship and strengthen union, I shall tranquilly descend to my grave.

Today the true glory of Simon Bolivar is recognized. All over Latin America his greatness inspires his people.
His vision paved the way for Pan Americanism; his organizing genius founded the governments of five republics; his humanity freed millions from slavery; and his military genius liberated four times as many colonists as Washington. History has given him a high place in the annals of great men which his own contemporaries denied him. His devotion and self-sacrifice are an ever-burning flame in the hearts of his countrymen.
B. Reading Comprehension Check on The Life of Simon Bolivar

True-False Questions

Put a T before the statement that is true and an F before the statement that is false.

( ) 1. The best educated people in the Spanish colonies in South America were the Mestizos.

( ) 2. The Jamaica Letter discusses Bolivar's political ideas.

( ) 3. The Viceroy was elected by the people of Venezuela.

( ) 4. The leaders of the Revolution against Spain were the Peninsulares.

( ) 5. The people in Latin America were united in their political ideas and beliefs.

( ) 6. The eight hundred soldiers of Neuva Granada who fought under Bolivar died for liberty.

( ) 7. Bolivar's wife died in Venezuela in 1803.

( ) 8. The Napoleonic wars helped Spain keep her colonies.

( ) 9. Foreign soldiers helped to overthrow Spanish rule in the Wars of Independence in Latin America.

( ) 10. Faez fought with llanores for the Spaniards or Royalists.

( ) 11. Under the rule of Spain there were four main classes of society in Latin America.

( ) 12. Bolivar freed the slaves on July 6, 1815.

( ) 13. The Orinoco is the name of a mountain.

( ) 14. In the "Jamaica Letter" Pan Americanism was first
discussed.

15. In the Revolution all the people were united against Spain.

16. The war with Spain was like a civil war.

17. The earthquake at Caracas greatly aided the Spanish or Royalist cause.

18. Negroes were first imported from Africa in 1783.

19. Napoleon was crowned emperor of France and Italy.

20. Miranda was able to unite all the patriots against Spain.

Multiple Choice Questions

Underline the correct answer.

1. Napoleon placed his brother Joseph on the throne of
   France    Spain    England    Mexico

2. In 1810 the first locally chosen government of South America was founded in
   Lima    Ayacoucha    Quito    Caracas

3. The kind of government Bolivar wanted for his country was a
   Democracy    republic    dictatorship    monarchy

4. The language most commonly spoken except in Brazil is
   Latin    French    Spanish    German
Matching Questions

Place in the space before each name the number of the item with which the man is commonly identified.

( ) Miranda 1. Founder of five nations
( ) San Martin 2. One of the earliest workers for Latin American freedom
( ) Fation 3. General in the battle of Ayacoucha
( ) Sucre 4. Bolivar's teacher
( ) Monroe 5. President of the United States
( ) Rodriguez 6. President of the Negro Republic of Haiti
( ) Bolivar 7. Leader of the Revolution in the South
8. Emperor of France
9. Explorer of Mexico
10. Leader of the cowboys of the llanos.

Matching Questions

Match the following items. Put the correct number beside the word with which it is commonly identified.

( ) creole 1. grant of land by the king.
( ) audiencia 2. Person of the white race born in Spain
( ) mestizo 3. system under which the Indians worked the mines
( ) llanos 4. person of mixed white and Indian blood.
( ) peninsulares 5. tropical grassland of the Orinoco Basin
6. men who aided the Viceroy in governing
7. person of the white race born in the colonies
Organization and Evaluation

Read carefully topics A and B that follow this paragraph. Then write the numbers of the items that refer to Topic A under it and those referring to Topic B under it. List for X the numbers of all other items.

Topic A  Conditions leading the the Revolution in Latin America

Topic B  Conditions causing weakness in the early national government

Topic X  All other statements

1. The building of the Panama Canal
2. Early Spanish conquerors received huge grants of land from Spain.
3. Jealousy of Bolivar's leadership by other men of power.
4. Trade barriers unfavorable to Spanish and Portuguese colonies.
5. Beginning of the Pan American Union.
7. Lack of training in self government and lack of popular education.
8. Crushing burden of taxes under Spanish rule.
9. Difficulties of transportation and communication.
10. Discrimination against the Creole class
11. Napoleon deposed Ferdinand VII and placed his brother
Joseph on the throne of Spain.

12. Leadership of Miranda and Bolivar.

Evaluation

Fill in the missing word in the space provided.

1. Bolivar was to Latin American freedom what __________
   was to freedom in the United States.
   Adams  Washington  Monroe  F.D. Roosevelt

2. The battle of Ayacoucha was to the Latin American struggle
   what __________ was to the United States.
   Yorktown  Bunker Hill  Concord  Gettysburg
To the Student

Check your own work. A perfect score is fifty correct. If you make many mistakes, look back in the story and find the correct answer. Keep a record of your first score on each story to find out if you improve.

Key to test on Simon Bolivar.

True--False -- twenty points

True  2-6-7-8-11-12-14-16-17-19
False  1-3-4-5-10-13-15-18-20

Multiple Choice


Matching--A

2-7-6-3-5-4-1

Matching--B

7-6-4-5-2

Organization and Evaluation

Topic A -- 2-4-6-8-10-11-12
Topic B -- 3-7-9
Topic X -- 1-5

Evaluation

1. Washington  2. Yorktown

My score________
A. The Background and Life of Benito Juarez

The Mexicans have chosen for their national hero their first Indian President, Benito Juarez, a champion of constitutional government. This man of law, a contemporary of Abraham Lincoln has often been called the "Mexican Lincoln." His humble origin, his study of law, and his presidency while his country was torn by civil war make this an apt comparison. To a people whose toil supported the brilliant court functions of the brief reigns of two emperors and the extravagances of numerous dictators this citizen president presents a startling contrast.

The story of Mexico's development as a nation has roots deep in antiquity. Thousands of years before Columbus discovered the New World, brilliant civilizations flourished in the jungles of Yucatan and Central America or the modern Republic of Mexico. Here the Mayan Indians built beautiful cities of many temples and palaces ornamented with statues of their many gods and inscribed with strange hieroglyphics. Their art, sculpture, and architecture reveal high standards of design and proportion. Like the ancient Greeks the Mayans show a great love and appreciation of beauty. Many different tribes joined together in a loose confederation and maintained peace for
hundreds of years. The Mayans cultivated the soil raising corn, other vegetables and fruits. Their skill in weaving and metal work was outstanding in its beauty. Trade was maintained with the other Indian tribes and goods were exchanged with tribes as far off as Colombia in present day South America. While the Europeans were struggling to figure with the awkward Roman numerals, the Mayans were already using the zero and the decimal system. Their calendar was more accurate than the one the Spanish conquerors used a thousand years later.

The brilliant culture of the Mayans ended about 600 A.D. due to an unknown cause. Perhaps their country was invaded by barbaric tribes from other sections or famine and pestilence wiped out the population. The green might of the tropical jungle of Yucatan and Guatemala reached in to hide their deserted cities. Another Indian tribe, the Toltecs, came into power. Their empire reached from the Tropic of Cancer to the Isthmus of Tehuantepec. Their buildings were larger than those of the Mayans with many built in the form of pyramids as temples to the sun god. Another tribe prominent at that time were the Zapotecs who ruled in south western Mexico. The government and the administration of the Zapotecs were well organized revealing a talent for political administration. Two of the descendants of this tribe, Benito Juarez and Porfirio Diaz
were to become outstanding political figures in the Mexican republic. By the end of the thirteenth century, both these empires had crumbled due possibly to civil war.

In the fourteenth century hardy barbarian tribes swarmed down from the north in an invasion similar to that of the Huns upon Europe. The most powerful of these were the Aztecs who quickly adopted the progressive ideas of the Mayans and the Toltecs. From the Mayans they received a heritage of art and intellect while from the Toltecs they acquired organization in government. The Aztecs were fighters and organizers and soon became the dominant tribe exacting tribute from the weaker peoples.

The Aztec capital, Tenochtitlan, the present Mexico City was built in 1324 on islands in the middle of Lake Tezoco, a volcanic lake in Central Mexico. As the Aztecs conquered the neighboring tribes, they enslaved the people and became extremely wealthy. Gradually their island capital became the scene of unparalleled splendor. The original islands were enlarged by floating gardens made by putting the earth in wicker frames and planting it with flowers and shrubs. Three large concrete roads connected the city with the mainland. Here the houses of the Aztec nobles were maintained in splendor by their slaves.

The emperor was chosen from a select group of nobles for his military efficiency. His power was somewhat restricted by a council made up of representatives from
each tribe and two priests who acted as advisers. Below
the emperor and the nobles, the high officials of religion,
war, and government occupied the next level on the social
scale. Merchants, builders, and free peasants formed the
next social class. The slaves captured in war were at the
bottom level of society although they were protected by
some laws.

The life of the Aztecs was greatly influenced by
religion. They worshipped many gods whose favor they
gained by gifts and sacrifices to their idols. From the
Toltecs, they inherited the legend of Quetzalcoatl who
was first represented by the figure of a serpent bearing
the plumes of the quetzal bird. Later legends depict him
as a kindly god opposed to human sacrifice and credited
with the teaching of his people the arts of peace. The
Aztecs believed that Quetzalcoatl had sailed away in a
boat drawn by plumed serpents, but that at a specified
time he or his descendants would return to aid his people.
This legend helped the Spaniards later to conquer the
Aztecs as their coming coincided with the expected return
of Quetzalcoatl. Their largest temple, however, a pyramid
one hundred feet high was erected in honor of Huizilopochtli,
the god of war whose greed was satisfied only with human
sacrifice. The power of the priests meant life or death
to thousands of captives. By the time Columbus had
discovered Hispaniola in 1492 the Aztec empire had reached its peak and its influence was beginning to wane.

In 1519 the Spanish under the command of Hernando Cortes as Captain General anchored off the coast of the present city of Vera Cruz. His force consisted of eleven small ships, six hundred men, sixteen horses, and ten brass cannon to conquer a territory that reached to California. He was successful in conquering the lesser tribes and carefully mapped out plans to conquer the kingdom of the wealthy Aztecs. Cortes soon realized that the mass of the Indians were dissatisfied with the rule of the Aztec king, Montezuma II, and would welcome the end to a religion which required human sacrifices, and a government that exacted heavy tribute. For the first time the Indian warriors saw horses, and feeling that the man and the horse were the same animal, were terrified at the supernatural sight. Montezuma, believing the Spaniards might be the descendants of Quetzalcoatl, presented them with tribute of gold, silver, and precious jewels. This further convinced the Spanish that Mexico was a land of wealth and plenty. Cortes seized Montezuma as a hostage and shortly afterward he died, a victim of the Spaniards or of his own people. Many of the lesser Indian tribes, weary of being exploited by the Aztecs joined with Cortes. The Aztecs fought bravely, but the superior might of the
Spaniards with their guns and horses defeated them. By 1521, the Aztec capital, after a terrific siege, fell to the might of Spain.

For three hundred years the wealth of Mexico existed for the profit of Spain. Other conquerors and hardy missionaries extended the boundary of New Spain from modern Guatemala to California. The lands of the Indians owned by many tribes in common were seized by the Spaniards and united into huge estates which the king granted to the church or the nobles. The Indian was forced to work the land as a serf in a system known as encomienda, which meant that the produce of the land went to the owner. Missionaries arrived to convert the Indians to the Roman Catholic religion and were the only solace of an unhappy people. The old idols with their sacrifices and demands were replaced by the Christian God who gave dignity to man's soul and the hope of a future life. To the Indian the church became the center of his social and spiritual life replacing the pagan festivals with the feast days of the saints. To the Church the Indian gave beauty in the form of art, the emotion of a deeply religious people, and his magnificent craftsmanship. His labor built the stately cathedrals and his small offerings supported them.

Gradually the government of the Spanish colonies became weakened by inefficiency and corruption. The
colonial policy of Spain required the colonies to trade only with the mother country and limited their crops and industries. This system gave wealth to a few at the expense of many. As in all the Spanish colonies those born in Spain were members of the privileged class. In Mexico the were called "Gachupines" or men with spurs. The creoles or whites born in Mexico and the Mestizos, those of mixed white and Indian blood were barred from holding office or from careers of any importance. All the higher officials of the clergy were selected from the Spanish. The lowly Indian had no part in the national life. Initiative and ability had no place in a society for the privileged few. Both the government officials and the higher clergy, secure in their positions, made little effort to help the mass of the people to attain a higher standard of living.

The examples of the successful American Revolution and the overthrow of the French Regime in Haiti stimulated unrest in Spain's crumbling empire. In 1810 the first revolt in Mexico was instigated by Father Miguel Midalgo, a parish priest in the village of Dolores. That same year the people of Caracas, Venezuela, forced the Captain General to resign and established the first locally chosen government. It was a momentous year for Spain. Napoleon had placed his brother Joseph on the throne of Spain and
the Spanish colonists united to oppose the usurper.

On the evening of September 10, 1810, the bells of the little parish church of Dolores began tolling calling the people to church services. Father Hidalgo addressed his people in earnest tones.

My children, this day comes to us a new dispensation. Are you ready to receive it? Will you be free? Will you make the effort to recover from the hated Spaniards the lands stolen from your forefathers three hundred years ago?

The people organized under Father Hidalgo to begin a social revolution that would culminate in a free Mexico. The standard of the Indians became the banner of the Indian Virgin of Guadalupe and thousands rallied to its support. The "El Grito de Dolores" or the Cry from Dolores uttered by the Indians at the conclusion of Father Hidalgo's speech became the watchword of the revolution. "Long live Our Lady of Guadalupe! Long live independence!"

Within six months Father Hidalgo had been captured by the Spaniards and executed. His army had become a disorganized mass, but the revolution was just beginning. The leadership passed to another priest, a mestizo, Father Jose Maria Morelos. By 1813 the Congress called together by Father Morelos declared its independence from Spain and drafted a reform constitution planning for an elected government and the redistribution of the land from the
large estates. He too was captured and like Father Hidalgo was given a trial by the Inquisition Court of the Catholic Church and executed before a firing squad in 1815. Still the revolution gathered momentum and for five years the patriots harrassed the Spaniards. Vincente Guerrero and Guadalupe Victoria emerged as the most prominent leaders of the guerrilla bands of the patriots.

On February 24, 1821 Guerrero and the patriots betrayed by false promises joined with the creole royalists under Augustin de Iturbide to declare Mexico independent. This agreement is called the Plan of Iguala and declared New Spain a sovereign state, made the Roman Catholic religion the state religion, and promised a government under a constitutional monarchy with a ruler from Europe. Until the emperor was selected, Iturbide was to serve as president. This plan was in direct opposition to the social reform proposed by Father Hidalgo and paved the way for further intrigue. A year later Iturbide seized the power, backed by the might of the army and was crowned Emperor Augustin I. There followed a period of extravagance, tyranny, corruption, and inefficiency until in 1823 Augustin I was forced to abdicate the throne of the Montezumas. His one contribution was the beginning of an independent Mexico.

Monarchy had failed in Mexico after a brief and troubled reign. The Republicans drew up a constitution
modeled after that of the United States. In 1824 Guadaloupe Victoria, an old Indian General of the Patriot forces, became the first elected president of the new Republic of Mexico. The Monroe Doctrine of the United States warned the monarchs of Europe not to interfere in the growth of the New Republic.

While intrigue and revolution had raged through most of Mexico, peace reigned in a tiny village of adobe huts nestled in a valley of the Sierra Madre mountains. In this little village of the Zapotec Indians, far from the culture of the Spanish cities, Benito Juarez was born in 1806. When Father Hidalgo first rang the church bells for liberty, Benito was only four years old. His parents were already dead and his Uncle Bernardino grudgingly took care of the solemn little orphan. Until the boy was twelve years old, he knew no tongue but the ancient language of the Zapotecs. That year he determined to seek his fortune in Oaxaca city and escape from the begrudging charity of his uncle and the endless monotony of caring for sheep. His older sister was already in Oaxaca working as a kitchen maid in the home of wealthy foreigners. There Benito hoped he might learn to read and write the language of the white man so that he could help his people.

For three weary days the barefooted Indian boy trudged the long, dusty road to the fabled city of Oaxaca.
There he fortunate in locating his sister Josefa who was
overjoyed to see her little brother. The Maza family
allowed him to stay as a kitchen boy, for in wealthy
households the addition of one more servant made little
difference. There he quickly adjusted himself to the
menial household duties and learned Spanish rapidly.
Within six months he was given the opportunity of working
for Father Salanueva, a bookbinder, who would teach the
eager little Indian student to read and write in exchange
for his labor. His new master was pleased with his
industry and intelligence. In 1821, the year that Mexico
declared her independence from Spain, Father Salanueva
enrolled his protegee in the Seminary, the only institution
of higher learning in the city.

Juarez was fifteen years of age when he entered the
Seminary School of Santa Cruz and for the next five years
worked diligently in his studies. Some of the wealthy
Creole boys ridiculed his frayed garments, his swarthy
complexion, and his Indian ways. They only succeeded in
making him more stoic and more determined to bring credit
to his ancient race. In 1826 an Institute of Arts and
Science was opened by the state. Juarez transferred there
and in two years was an instructor at the college. Liberal
men were already beginning to recognize the ability of the
young Zapotec Indian. More and more Juarez began to
ponder on the need for social reform in his unfortunate. He began to study law, for he realized that new and fairer laws were needed to protect his people and to aid the future of Mexico.

In 1821 the young student of law began his political career with his election as a representative to the state legislature of Oaxaca. Two years later Juarez received his law degree and was ready to begin his life's work. Already he had committed himself to a policy of redistribution of the large estates of the Church and nobles to their rightful owners, the people. This policy was to make many enemies for him, but it remained the nucleus of his reform program. Although Juarez remained an ardent Catholic, he never wavered in his opposition to the extent of Church property. He also was firm in his determination to separate Church and state.

In a land of unscrupulous politicians, Juarez early became recognized as a man of honesty as well as ability. Among the many military uniforms, the black civilian clothes he wore, the Prince Albert coat, immaculate linen, and stove pipe hat set him apart as a man of law. His dress was to become to the Mexicans a symbol of a peace loving man in a revolution torn country.

The Liberal party to which Juarez belonged came into control, for a brief period. For the next thirty years
one man, Santa Anna, was to dominate the political scene. This unscrupulous politician started out as a Liberal president, but shifted his allegiance to whatever political party was in power. In 1836 as a public official, Juarez opposed Santa Anna's dictatorial powers. Juarez was immediately arrested and exiled as a political prisoner, but he was soon released. In the next ten years, Juarez served his people as judge, district attorney, state representative, and finally governor.

As governor of Oaxaca he worked tirelessly and efficiently to improve his state. His administration was a marked contrast to the work of Santa Anna and the other politicians. He was a man who made few speeches, but built many roads, paid off the state debt, developed agriculture and mining, and established schools. For the first time the Indians of Oaxaca could take pride in the progress of their state. Juarez worked tirelessly to defend the people from injustice. His name became a symbol of honor and justice. His happiness was made complete by his marriage to the daughter of his patron, Senor Maza, an Italian gentleman.

Under the administration of Santa Anna and his cohorts, Mexico became embroiled in a series of disputes calculated to stir up patriotism and keep the minds of the people off social reform. Texas declared its independence in 1836;
Mexico fought the French in a series of skirmishes in 1838; and in 1847, after the Mexican War, the vast territory of Texas, New Mexico, and California was yielded to the United States.

To consider the administration of Santa Anna thoroughly would take volumes. In the military coup of 1853, Santa Anna was proclaimed Dictator of Mexico and given the absurd title of his "Most Serene Highness." From Oaxaca the solemn voice of its liberal governor, Juarez, denounced this unlawful seizure of the people's power. Immediately Santa Anna exiled Juarez to Cuba for sedition, so that his return to Mexico would mean death.

From Havana, the former governor of Oaxaca made his way to New Orleans. There he found other exiled Mexicans living in poverty and working at menial tasks. Lawyers, doctors, professors, and scientists exiled to a foreign land worked in cigar factories, waited on table, or peddled fruit. It was difficult for Mexicans to find jobs in New Orleans as the bitterness of the recent war still prevailed. These men, despite their poverty, were fortunate for other liberals filled the dungeons in Mexico City or were executed at the whim of the tyrant.

In New Orleans Juarez was fortunate in obtaining employment as a tabacco twister in a cigar factory. For two years the former governor lived with his fellow exiles
in a cheap boarding house in New Orleans. Hardship and poverty were somewhat lightened by sharing a common fate. Their only pleasure was news from home. Juarez learned that his family were unharmed, although his wealth had been confiscated by Santa Anna.

The Mexican people were no longer satisfied with Santa Anna and yearned to overthrow his rule. It was during this period that Juarez studied the government and laws of the United States. He and the other liberal leaders felt that a new Mexico would emerge if they could free her of three basic evils—military anarchy, land monopoly and the power of the church. This formed the substance for the Plan of Ayutla published in 1853 and the abolition of Santa Anna's tyranny.

The dissatisfied Mexicans united against Santa Anna in 1855. He fled to Cuba where his numerous bank accounts enabled him to live a life of ease for twenty years. General Alvarez who had forced the withdrawal of the dictator became acting president while Juarez served on his cabinet as Minister of Justice. The Constitution of 1857 adopted the republican form of government, and abolished slavery. The Law of Juarez abolished the special privileges of church men and soldiers. This constitution served Mexico until 1917. The Conservatives, the wealthy landowners and the clergy resented the loss
of their privileges and forced Alvarez to resign his office. A more moderate leader, Ignacio Comonfort, suited the conservatives a while.

The Law of Juarez had been immediately followed by the Law of Lerdo which further reduced the power of the Church. It prohibited civil and religious corporations from owning real estate not directly used for worship. It was the purpose of this law to force the sale of this tremendous amount of church land which in area was equal to half of Mexico.

It must be remembered these laws attacked the wealth of the Church, never its doctrine. Other laws applied to the recording of births, marriage, and burial which were now placed under national control. They were designed to separate church and state. Many of the lower clergy approved of these measures, while few of the higher clergy favored them. For three years this question was to hold Mexico in the vise of a civil war, known as the War of the Reform.

Revolution broke out against the liberal government which forced the reforms. Commonfort broke his presidential oath to support the constitution and went over to the conservatives. Legally this made Benito Juarez president since as Minister of Justice, he became president by law.

The Conservatives seized Mexico City and elected their
own president. Juarez and his government were forced to
move the lawful capital to Vera Cruz where it functioned
from 1858 to 1861. The first year of the war was a
discouraging one for the Juarist party as France, Spain,
and Britain recognized the Conservative or Rebel govern-
ment. Backed by the wealth of the landowners and the
influence of the Church, the Conservatives gained many
victories. On March 14, 1858 the enemy treacherously
captured Juarez and his Cabinet members and ordered their
immediate execution. At the last minute the soldiers
hesitated and refused to fire on the President of Mexico.
The United States recognized the government of Juarez
in 1859. Therefore, he was able to obtain private loans
in the United States with which he purchased arms and
supplies for his troops. In 1860 the Liberals defeated
the Conservatives for the first time in three years in
two successive battles.
The Liberal army had grown in two years from a dis-
organized mass to well disciplined troops led by capable
men. On January 11, 1861, three years after the revolution
began, Juarez re-entered Mexico City without pomp or
ceremony. That same day in Springfield, Illinois,
Abraham Lincoln, the President elect of the United States
left for the nation's capital to take the presidential
oath of office. Both men, over fifty years of age, were
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to lead their countries through the heart-breaking years of civil war.

Despite their defeat, the Conservatives continued their intrigue. They still opposed the republican government and favored the restoration of monarchy. Many were opposed to being governed by an Indian, despite his learning and ability. In their ignorance they encouraged Napoleon to use Mexico as a pawn in his quest for a new empire. They argued that Mexico needed a trained leader, a prince brought up in the royal tradition, to quell the conflicts and strife in Mexico.

Juarez, in order to establish the integrity of the nation, assumed the debts contracted by the Conservative government, but put off payment of foreign debts for two years. France, Spain, and Britain sent a combined expeditionary force to compel payment of the debts. Spain and Britain were satisfied with the arrangements of Juarez and withdrew their forces.

The French seized the opportunity to gain a foothold in Mexico to build a new colonial empire. Napoleon III encouraged by interested Conservatives in Mexico, determined to put a royal puppet on the throne of Mexico by force to serve French interests. The United States was torn by civil war and was in no position to enforce the Monroe Doctrine. The was opportune for foreign intervention. Napoleon III offered the Hapsburg Prince,
Maximilian, and his ambitious lovely wife, Carlotta, the throne of Mexico. Maximilian at this time was a handsome young man of thirty, tall and dignified with a flowing golden beard. He was a dreamer, irresolute, impractical, and romantic. First Maximilian had to be convinced that the Mexican people were eager for a liberal Emperor. This was easily done by false election returns.

On the voyage from France, Maximilian and Carlotta spent many hours composing a guide for court etiquette. In their ignorance they considered this a vital preparation in their plan for ruling Mexico—a country recovering from a civil war and one whose elected president was a champion of democracy.

One man was to stand between Napoleon III and a colonial empire in Mexico, a sturdy Zapotec Indian, a determined, patient and incorruptible lawyer—Benito Juarez.

Maximilian and the ambitious Carlotta landed in Vera Cruz in 1864 firmly convinced of the love of the Mexican people. They immediately embarked on a period of extravagance. France was invading Mexico on the pretext of collecting debts, but before Maximilian reached his throne an additional debt of fifty-six million dollars was owed by the people of Mexico.

This time Juarez became a president without a capital
in an empire ruled by an Austrian archduke. The presence of a foreign emperor supported by a foreign army united Mexico, making the cause of Juarez's reform the cause of independence. All those fighting for Mexico who were taken prisoners by the French were treated as rebels and shot. The French occupied Mexico City and Vera Cruz, but failed to put down the guerilla bands outside the cities.

An army of nearly forty thousand men failed to quell the spirit of Juarez and the Mexican people. They still considered him president of the republic. His iron will and indomitable courage held together the ideal of a republican Mexico. Now circumstances were to aid him for the Civil War in the United States was over and the government was able to enforce the Monroe Doctrine once again.

Napoleon III was soon informed by Secretary of State Seward of the United States of the opposition of the people of his country to the existence of monarchy in Mexico. It was imperative that the French troops immediately withdraw as the last thing Napoleon wanted was to risk a war with the United States. The only choice Maximilian had was to abdicate for without the French army his position was perilous. The ambitious Carlotta urged him to wait while she returned to France to plead a hopeless cause to Napoleon III. There she received no satisfaction for he had long been dissatisfied with such an
expensive venture, and the disappointment drove Carlotta violently insane. She became known in history as the "Mad Empress."

As the French troops evacuated their positions the forces of Juarez reoccupied the cities and fortresses. At the very last Maximilian disregarding the advice of loyal friends decided to resist and organize his own forces. Everywhere the country was reoccupied by the Mexicans to the joy of the inhabitants. Finally only four of five towns remained under Maximilian's rule while his entire army numbered only five thousand. Maximilian was forced to withdraw to Queretaro where he was destined to make his last stand against the Mexicans. After three years of indecision and postponement Maximilian finally felt the might of the people, and in May of 1867 Maximilian, his officers, and men were taken prisoner by the Mexican army. All but Maximilian and two officers renowned for their cruelty were released. Maximilian was court-martialed on nine counts among which were the invasion of Mexico, overthrow of the Constitution, and invitation to foreign subjects to aid him. Many plans of escape were formulated, but at the last minute Maximilian decided to postpone his escape. Such was the indecision of the Hapsburg Prince selected to rule Mexico.

There was no hope for the hapless Maximilian, the
pawn of Napoleon's dream of empire, for in the minds of
Juarez and the Mexican people he had broken the law. The
verdict was guilty and the punishment death. To the
country his death was almost a national necessity to end
forever foreign intervention. Maximilian's vanity and
Napoleon's greed had cost the lives of eighty five
thousand Mexicans, but at the last the foreign nations
asked for mercy. The following is the answer that Benito
Juarez gave to their pleas:

The death of Maximilian is the death
of the spirit of foreign intervention,
which under leniency, will revive again
and organize new armies under the
pretex of saving the Mexican people,
but in reality to bring another usurper
to Mexico. It is necessary that the
existence of Mexico as an independent
nation be not left to the good will of
foreign potentates; it is necessary also
that the reform, progress and freedom
of the Mexican people be not hampered and
jeopardized by some European sovereign,
who, in patronage of the so-called
Emperor of Mexico, might plan to regulate
the degree of slavery or liberty of the
Mexican people to suit his own taste.
The return of Maximilian to Europe would
be used in the hands of the enemies of
Mexico as a weapon for the restoration
of a regime disastrous to the democratic
institutions of this country. For fifty
years Mexico has used a system of pardon
and leniency with a resultant anarchy at
home and loss of prestige abroad. Never
thus can the Republic be consolidated.

Maximilian and the other two officers died bravely
before a firing squad on the Hill of Bells in Quetara.
Thus ended Europe's dream of a western empire.
The problems of reconstruction facing Juarez and his government were tremendous. After three hundred years of foreign control Mexico was at last free. On July 15, 1867 Benito Juarez re-entered the capital of a nation at peace. One of the first acts of the civilian president was to reduce the size of the army. This antagonized the professional soldiers who were angered to see the power concentrated in the hands of civilians.

For the first time public funds were allotted for the establishment of free public schools, for the people had to be educated to the democratic way of life. Road building, irrigation projects, railroads, the development of agriculture and mining were all part of the reform program and desperately needed by the Republic after centuries of foreign control and warfare. Juarez was reelected President in 1867 and 1871. At the time of the last election, the military group attempted to reconquer the power. They accused Juarez of being a tyrant and a dictator. The revolt was crushed, but the years of the presidency had taken their toll.

On the night of July 18, 1872 death came to Benito Juarez at the age of sixty six. He was surrounded by his children and other relatives. His beloved wife, Dona Margarita had died the year previous, and only his great will power had held his mind at his work. The sound of
the cannon from the citadel booming at regular intervals informed the people of Mexico that their President had died. A spirit of gloom pervaded the country for the humble people had truly loved their sincere and honest President. Even his funeral lacked the conventional pomp and pageantry of a state funeral and remained dignified and simple. The grief of the people for their Indian leader was real and deep. To two million people he represented the land and homes they had acquired under his reform laws. The program of Juarez was to set in motion a series of reforms which would shake Mexico for many years. He had separated Church and state and developed Mexico into a modern nation. Benito Juarez had set law above force in Mexico and his name is beloved by a grateful people.
B. Reading comprehension check on Benito Juarez

True-False Questions

Put a T before the statement that is true and an F before the statement that is false.

1. After the Civil War the United States was again able to enforce the Monroe Doctrine in regard to the Republic of Mexico.

2. France used the collecting of debts as an excuse to send an army to Mexico.

3. During administration of Juarez, Napoleon Bonaparte was emperor of France.

4. Santa Anna in his thirty years of political life did much to aid the people of Mexico.

5. Maximilian was a thrifty, practical man who helped the Mexican people.

6. Juarez opposed the dictatorship of Santa Anna.

7. Mexico declared her independence of Spain in 1821.

8. The Aztec leader Montezuma II was well loved by his people.

9. Both Benito Juarez and Abraham Lincoln served their countries as presidents during periods of civil war.

10. Juarez was born in 1867.

11. Maximilian's rule was approved by the majority of the Mexican peasants.
12. The Zapotec tribe of Indians were famous for their political administration.

13. The Law of Juarez favored the clergy and the military class.


15. The Law of Lerdo forced the Church to sell all land not used for buildings of worship.

16. Benito Juarez was Zapotec Indian from the state of Oaxaca.

17. Hernando Cortes conquered Mexico for Spain in 1824.

18. Under the Constitution 1857 slavery was abolished.

19. The first leader of the Mexican revolt against Spain was Father Miguel Hidalgo.

20. The Laws of Juarez and Lerdo attacked the doctrine of the Catholic Church, not its wealth.

Multiple Choice

Underline the correct answer.

1. The constitutional government of Benito Juarez was recognized in 1859 for the first time by
   Britain    France    United States    Spain

2. The highest class in the Mexican society under Spain were the Indians    Creoles    Mestizos    Gachupins
3. The Indian tribe distinguished for its art, sculpture, and architecture was the
   Mayans  Toltecs  Aztecs  Zapotecs
4. The first white Emperor of Mexico was
   Maximilian  Montezuma  Augustin Iturbide  Napoleon

Matching--A

Place in the space before the name of each man the item with which he is identified.

( ) Maximilian  1. Envoy to the Pan American Congress
( ) Santa Anna  2. Conqueror of Mexico for Spain
( ) Montezuma  3. Puppet Emperor of Napoleon III
( ) Augustin de Iturbide
( ) Father Hidalgo  4. Leader of the revolt in Dolores
( ) Benito Juarez  5. The last of the Aztec kings
( ) Hernando Cortes  6. Unscrupulous politician in Mexico for thirty years
   7. First elected president of Mexico
   8. First white Emperor of Mexico
   9. United States Secretary of State
   10. President of Mexico during the War of Reform

Matching--B

Match the following terms. Put the correct number beside the item with which it is identified.
1. The program of Maximilian
2. United States policy which prohibits European intervention in the western hemisphere
3. Highest class in society under Spanish rule
4. Abolishment of special privileges of the clergy and military group.
5. Constitution which adopted the republican form of government
6. The Church was forced to sell all church lands not used for worship.
7. The party which opposed the reform program of Juarez.

Evaluation

Fill in the missing word in the space provided.

1. Benito Juarez was to the country of Mexico what President__________ was to the United States.
   Lincoln Adams Grant Monroe

2. The Mayan civilization was to America what the ancient __________ were to European culture.
   Romans Greeks Egyptians Macedonians
Organization and Evaluation

Read carefully Topics A, B, and C that follow this paragraph. Then write the numbers of each of the sentences that refer to Topic A in the space under it and those that refer to Topics B and C under the correct letter.

Topic A: Mexico before the Spanish Conquest

Topic B: Mexico as part of the Spanish Colonial Empire

Topic C: Mexico Empire and Republic

1. The Indians were forced to till the soil in an economic system called the encomienda.
2. The United States recognized the Liberal government of Juarez.
3. The Mayans built beautiful cities in Yucatan and Guatemala.
4. The Catholic religion replaced the ancient Indian beliefs.
5. Captives were sacrificed to the Aztec god of war.
6. Maximilian becomes Emperor of Mexico.
7. The four classes of society were: the gachupines, the creoles, the mestizos, and the Indians.
8. The Aztecs believed in the myth of Quetzalcoatl.
9. Juarez became the first civilian president of Mexico.

10. Hernando Cortes landed his forces at Vera Cruz.

11. Mexico was torn by a civil war called the War of the Reform.

12. The Laws of Juarez and Lerdo were passed to separate church and state.
To the Student

Check your own work. A perfect score is fifty correct. If you make many mistakes, look back in the story and find the correct answer. Keep a record of your first score on each story to find out if you improve.

Key to test on Benito Juarez

True-False—twenty points

True  1-2-6-7-9-12-15-16-18-19
False 3-4-5-8-10-11-13-14-17-20

Multiple Choice—four points

1. United States    2. Gachupines
3. Mayans           4. Augustin Iturbide

Matching—A—seven points

3-6-5-8-4-10-2

Matching—B—five points

3-6-2-7-4

Evaluation—two points

1. Lincoln  2. Greeks

Organization and Evaluation—twelve points

Topic A -- 3-5-8
Topic B -- 1-4-7-10
Topic C -- 2-6-9-11-12

My Score_______
CHAPTER VI

A. The Life of Dom Pedro II

Brazil differs from the other countries of Latin America in language, customs, heritage. There is a striking contrast between the colonial history of Spanish America and that of Brazil. It is the only Latin American republic to have been founded by Portugal and the only one to have been successfully governed by monarchy. Dom Pedro II, the Emperor of Brazil, ruled moderately for forty six years until in 1889 Brazil became a republic. The life and background of this American Emperor aid in understanding the heritage of modern Brazil.

The credit for discovering Brazil goes to Pedro Alvares Cabral, a Portuguese sea captain enroute to the Indies. In the spring of 1500, with a fleet of thirteen ships carrying twelve hundred men, Cabral was blown off his course to the coast of Brazil. There he erected a stone cross and formally took possession of the land for King John of Portugal. Thus Portugal became a rival of England, Holland, France, and Spain in the New World. Portugal, under the treaty of Tordesillas of 1494, was rightfully entitled to claim Brazil. Pope Alexander VI, at the request of Spain and Portugal, had divided the South American continent by drawing a line through the
map. Portugal was to rule lands east of a line drawn from north to south three hundred leagues west of the Cape Verde islands. Thus Portugal acquired three million three hundred thousand square miles of a land of rare beauty and boundless wealth.

For thirty years after it was discovered, Brazil remained unsettled. Portugal was far too busy securing cargoes of spices, silks, and perfumes from the Indies, or selling the human cargo brought from the African coast, to be concerned with colonizing far off Brazil. By 1530 the efforts of the French, Spanish, Dutch and English traders forced Portugal to send colonists or lose Brazil. Brazil gained its name from the reddish dyewood found in its forests and called by the Portuguese "brasil."

The king divided the vast territory of Brazil into twelve captaincies to be governed by nobles. Each captaincy was really an individual kingdom extending as far west as the leader could explore. Plantations of sugar cane were started by the colonists, and soon sugar became a valuable cargo on Portuguese vessels. Many Indians were enslaved and forced to work the plantations. Unlike the highly civilized Indians, such as the Incas, the Mayas, and the Aztecs, those of Brazil (the Tupi Guarani) were at a low stage of civilization. Consequently as a result of their enslavement, the Indians, unaccustomed
to severe labor, died by the thousands. Negroes from Portuguese Africa were imported at the rate of three thousand a year to reinforce the depleted labor supply. Fortunately for the Negroes, the Portuguese had little color prejudice due to the earlier invasion of their own country by the Moors. From the earliest days, the Negroes were allowed to work in their free time to save money to purchase their freedom. Often groups of Negroes pooled their slender resources to by the freedom of one of their number, distinguished for his intelligence and ability. Brazil has never accepted color as a basis for judging a man's worth. Their distinctions were economic and political rather than racial. In modern Brazil this tolerance continues, and even census takers are forbidden to record color.

By 1549 the captaincies were abolished, and the territory united under the royal governor, Thom' de Souza. He founded the city of Sao Salvador, or Bahia, which remained the capital during the colonial era. With the advent of a more central government, the Jesuit missionaries arrived to Christianize and educate the Indians. The black-robed Jesuits sought to raise the living standards of Indian life by establishing settlements, and teaching farming, arts, and crafts. They penetrated far into the jungle to civilize the Indians, and were successful in abolishing
cannibalism in many savage tribes. They learned the native
dialects of the Indians, and helped them spiritually and
economically. In their efforts to prevent the economic
enslavement of the Indians, they incurred the wrath of the
slave traders. The Indians in the Jesuit settlements
became an economic threat to the mestizo and white farmers.
From Sao Paulo men organized in bands called Bandeirantes to
penetrate the jungles in search of Indian slaves, diamonds,
and gold. Many times they raided the Jesuit reductions to
seize Indians as slaves. Twice the Jesuits were expelled
from Brazil for their efforts in behalf of the Indians.
These Paulistas, or Bandeirantes, were unscrupulous and
cruel, but the efforts did widen the Brazilian frontier.

Portugal's throne was inherited by King Philip of
Spain in 1580. For the next sixty years, Spain ruled
Portugal and her colonies. During that period, Spain's
rival powers, England, France, and Holland, attempted to
establish colonies in Brazil. For the first time, the
Brazilians, Negroes, Indians, and Portuguese united as a
nation to oust the invaders. In 1640 Portugal gained back
her crown, and King Joao of the House of Braganza was duly
coronated. Brazil's importance to Portugal had greatly
increased, due to the mother country's loss of prestige,
wealth, and influence in the Orient. At a critical time,
gold and diamonds were discovered in Brazil in Minas Geraes.
This new found wealth firmly established King Joao on the throne. The Portuguese colonial policy was to mine and export the wealth of Brazil, just as Spain had exploited the wealth of Mexico and Peru. Manufacturing and free trade were prohibited in Brazil, so that as a counter measure, smuggling flourished. The selfish colonial policy naturally led to discontent with the Portuguese administration.

The examples of the successful American and French revolutions stimulated discontent with Portugal's unjust colonial policy. Before this unrest could flare into organized rebellion, Napoleon's ambition intervened. In the Napoleonic wars, the Prince Regent of Portugal, Dom Joao, ruling for his insane mother, Maria, was forced to ally his country with either Britain or France. If he opposed Napoleon, he would lose only Portugal, but opposed the British Navy, he might lose the wealth of Brazil. Before Napoleon could invade Lisbon, Dom Joao decided to transfer his government to Brazil. The entire court of Portugal, numbering fifteen thousand people, embarked on British ships for Rio de Janeiro, the new capital of Brazil. On March 7, 1807, the royal court were greeted enthusiastically by the excited and hospitable people of Brazil.

For the first time trade restrictions were removed; printing presses permitted; a bank, library, and museum established. The culture of Europe was to become the
heritage of Brazil. In 1815 Brazil was removed from its colonial status to become a member of the United Kingdom of Portugal, Brazil, and the Algarves. While the arrival of the royal court resulted in many advantages, the Brazilians resented the rise in taxes to support thousands of idle nobles in luxury. The Portuguese aristocrats considered themselves superior to the Brazilians and treated them with condescension.

In 1821 Dom Joao VI was recalled to Portugal to reclaim his throne, now free from Napoleonic France. He appointed his twenty-three year old son, Dom Pedro, as regent and reluctantly prepared to depart with three thousand of his followers. Dom Joao knew of the growing feeling of unrest in Brazil and that the desire for independence would eventually lead to revolution. Before leaving he advised Pedro to join with the revolutionists if necessary. "Pedro, Brazil will, I fear, 'ere long separate herself from Portugal; and, if so, place the crown on thine own head, rather than allow it to fall into the hands of any adventurer."

The departure of the King led to a movement for complete independence from Portugal. On September 7, 1822, Pedro received notice from the Portuguese Parliament of a new colonial policy restricting the trade of Brazil and ordering his prompt return to Portugal. The news reached
Pedro as he was riding near a small stream, the Ypirago, near Sao Paulo. Immediately Pedro waved the message in anger, drew his sword, and cried out, "Brasileiros! From this day our motto will be, 'Independence or death.'"

Thus, "Grito do Ypirango" is Brazil's declaration of independence. Unlike the other American nations, it began its independence as a monarchy instead of a republic.

Dom Pedro was crowned Pedro I, Constitutional Emperor and Defender of the Catholic Faith, on December 1, 1822. He was unsuited to become ruler for he lacked political experience and adequate educational background. Pedro I had a short, but agitated rule of nine years. The Empress, the former Archduchess of Leopoldina of Austria, a charming, intelligent, and friendly woman, was very popular with the Brazilian people. After her death in 1826, Pedro's popularity began to wane. The people felt that during her life, Pedro had humiliated her by his many reckless infatuations. A constitution was drafted, but Pedro refused to accept its representative government and exclaimed, "I will do everything for the people, but nothing by the people."

Then too, the Brazilians were dissatisfied because they feared Pedro I would soon inherit the Portuguese throne and attempt to unite the two countries again. He had already exiled the Andrada brothers, the former liberal-minded ministers. With the death of his father, Pedro
accepted the throne of Portugal temporarily. Brazilian nationalism had come to the boiling point. In 1831 revolution broke out in Rio de Janeiro and Pedro I was forced to abdicate in favor of his five year old son. On April 14, 1831 Pedro and his new Empress sailed to Europe to remain in exile until his death three years later. Thus Brazil by means of two bloodless revolutions in nine years had forced two emperors to abdicate. This time, their ruler was to be a native-born Brazilian and would be educated in the Brazilian traditions. For almost fifty years, Pedro II was destined to rule and to be the most democratic monarch the world has ever known.

For ten years Brazil was governed by three regencies. It was a period of strife and disorder, but really an experiment in republican government. It laid the groundwork for the Brazilian republic of today. Meanwhile Dom Pedro and his sisters led a severe and lonely life. Jose' Bonifacio de Andrada, a distinguished scholar and liberal, was at first intrusted by Congress with their education. The imperial children received a thorough classical education with emphasis on language, government, logic, science, and religion. Pedro II was molded into the type of ruler Brazil needed, but his intelligence and diligence made such training effective. The teachers of Dom Pedro were directly responsible for the results of
their work to the General Assembly. Every moment of the boy's day was scheduled by the Carmelite monk who supervised a dozen teachers. Sometimes, to get away from his studies, Pedro would run off to visit Raphael, an old Negro servant, and listen to his lusty tales of war and ghosts, which delighted the young student.

One maxim was constantly repeated to Dom Pedro that, "In proportion as a man figures in society, he has obligation to work for his fellow men."

On formal occasions the young prince was required to preside at state functions. Every eye was upon the fair-haired, serious young boy. The medieval pomp and ceremony of the festivities were a signal for a general celebration in the capital. Pedro loved any type of athletic activity, and a great deal of attention was given to physical training. It was a lonely boyhood, for he missed the love of a mother and the close association of playmates.

In 1840 Brazil was torn by civil strife. Both parties agreed to declare Pedro of age and ready to rule his kingdom. At the age of fifteen, this quiet, serious boy was called upon to guide the destinies of a nation. After nine years of constant training, Pedro II was considered mature enough to take the oath to rule under the Constitution. In a clear, boyish voice he took this solemn vow.
I swear to maintain the Roman Catholic, apostolic religion, and the integrity and indivisibility of the Empire, to observe and enforce the political constitution of the Brazilian nation, and the laws of the Empire, and to work for the general good of Brazil to the extent of my power.

The coronation of Dom Pedro II took place on July 18, 1841, in the Cathedral of Rio de Janeiro with all the brilliance and solemnity of a medieval pageant. For three days, the people of Brazil celebrated, well pleased with their serious, young Emperor. In later years, Dom Pedro was to dispense with this display and extravagance as unbefitting a democratic ruler. This day belonged to the people. Green predominated as the coronation color, with the Princesses and ladies of honor all wearing the same brilliant shade. The young king was dressed in a white satin suit, heavily embroidered with gold, and he wore a green velvet cape flung over his shoulders. Pedro II carried the sword flourished by his father at Ypirangó. Dom Pedro II became the symbol of Brazilian unity, and after several years succeeded in winning the friendship of all his people.

When the young Emperor was seventeen years old, his ministers and adviser sent secret ambassadors to the royal courts of Europe to arrange his marriage to a suitable princess. Brazil’s unsettled condition and great distance
from Europe made the European royal families reluctant to form an alliance with the House of Brangaza in Brazil. Consequently the Brazilian ambassadors were snubbed at the important courts of Europe. Finally satisfactory arrangements were made for Pedro's betrothal to a Sicilian princess, Thereza Christina, and contracts were signed by both ministers. The happiness of the royal pair was of little consideration, so long as the nation was benefited. The marriage took place by proxy and in May of 1843, the young bride sailed for Rio de Janeiro, the capital of Brazil. The princess at the time was twenty-one years of age, while Pedro had not yet turned eighteen. Naturally Pedro had studied the delightful and flattering miniature of Thereza, which the ambassadors sent from abroad. Imagine his disappointment to find his bride short and stout, with a pleasant, but plain face. She walked with a slight limp which had been caused by an injury in childhood. At first the young Emperor was shocked with disappointment to find his bride was not the beautiful girl of the miniature, which had been skillfully and deceptively painted by an artist in Naples. Pedro had grown to be a tall and handsome youth, and his blond head towered above the diminutive Thereza. He was six feet, four inches tall, and in any group he was outstanding because of his manner and appearance.
Dona Thereza soon endeared herself to all who knew her well. The people learned to love her for her friendliness and charitable nature. Her beauty of character lent sweetness and charm to her plain countenance. She has often been called "The Mother of the Brazilians." The imperial pair set an example of wholesome family life to their people. They and their daughters became symbols of national solidarity.

One day a week, Dom Pedro II held an audience for the people of all classes. He called this function "receiving the family of Brazil." All were welcome from the bare-footed Indian, the Negro slave to the Brazilian aristocrats. There they could discuss their difficulties and receive the personal attention of their sovereign.

The first few years of Pedro's reign were marred by uprisings by independent groups in the states of Sao Paulo, Minas Geraes, and Rio Grande do Sol. These areas had become used to virtual independence and were loathe to join the Brazilian empire. Gradually these states were consolidated and by 1845 peace was restored.

Pedro took his duties as Emperor very seriously and travelled extensively to learn the problems of his people. In the next four decades Brazil was to take her place as a modern nation. Only two foreign wars were to mar her peace and security. The Argentine dictator Rosas was
defeated by the combined forces of Paraguay and Brazil in 1852. From 1864 to 1870 the insane tyrant Francisco Lopez of Paraguay, in his quest for more power and territory, fought Argentina, Uruguay, and Brazil. Dom Pedro II insisted on going to the front to share the hardships and danger of battle with his subjects. It was a terrible conflict for both sides. Finally Lopez was killed in 1870, and the war ceased. Paraguay had lost almost every able-bodied man in the country due to the insanity of Lopez. At the end of the war, only four hundred thousand people were left in Paraguay, a country which could support many millions. To this day, Paraguay has not recovered from the results of that terrible war. In Brazil the war had taken a toll of fifty thousand lives and had cost three hundred million dollars. The Emperor aged in those five years, and, although only forty-four years old, his blond hair and golden beard had become almost white. He took a personal interest in each Brazilian casualty and tried to soften the burden of the bereaved families.

From that time on, Brazil was ever ready to settle territorial disputes by arbitration. The cost of the war far exceeded the gains. Dom Pedro was now able to turn his attention to the economic development of the country. Agriculture became more profitable as improved methods of
cultivating the soil were introduced. Coffee became an important export crop. The extraction of the natural products of the jungles—rubber, dyewoods, and medicinal plants—became a Brazilian contribution to world markets.

In 1852, the building of railroads was sponsored by Pedro. The first railroad ran from Rio de Janeiro to Petropolis, the summer capital in the mountains. It became a custom of the people of Petropolis to meet the train each day. The tall figure of the Emperor was often seen there as he talked with the local people. Soon telegraph lines brought this vast country into closer relationship with world activity. Dom Pedro continued to train his people for a future democracy, for he knew that Emperors would have little place in modern society.

As a scholar, Dom Pedro naturally became a patron of education. He was really the teacher of a nation. The Emperor encouraged primary schools and often visited them unannounced to observe the progress of the pupils. Secondary schools, technical and scientific institutions, received his special consideration. He and the Empress gave generously of their private fortunes to aid the schools. Gifted boys were given an opportunity for further study, in order that they might become future leaders. The education of girls was greatly limited at this time. The Brazilian Institute of History and Geography was Dom Pedro's
especial interest. Many famous lecturers, including the American scientist Louis Agassiz, visited there at Dom Pedro's invitation. By encouraging arts and literature, a unique Brazilian culture was developed.

The government encouraged immigration from countries like Portugal, Germany, and Italy. The addition of these industrious people greatly aided the progress of Brazil. By stimulating immigration, the government hoped to remove the stigma of manual labor for the white men and thus gain a labor supply of free men to replace slave labor. Brazil's wealth was based on the labor of millions of slaves. By 1840, as an example to his people and to ease his conscience, the Emperor freed all of his slaves inherited from the royal family. By 1854 no more Negroes could be imported from Africa, but smuggling nullified the effectiveness of this law. The Negroes in Brazil still remained slaves for the slaveholders were a powerful political group. Later the Rio-Branco Law provided that all Negro children born after 1871 would be free, but would be apprenticed to their masters until they were twenty-one years old. Slavery in Brazil existed in the whole country, unlike the sectional character of slavery in the United States. The Emperor realized that slavery injured the nation as a whole, degrading both the master and the slave. He favored a policy of gradual and carefully planned
emancipation of the slaves. Anti-slavery societies grew up which urged the immediate abolition of slavery.

In 1876 Dom Pedro II and the Empress Thereza toured the United States of America. It was the one hundredth anniversary of North American independence, and the first great world's fair was to be held in Philadelphia. Dom Pedro had been asked by the Brazilians to represent the country on the momentous occasion. He had always been most anxious to visit the United States to observe the workings of democracy. Then too, Brazil's trade with the United States had increased tremendously due to the growing popularity of coffee as a national beverage. Brazil planned to erect an elaborate pavilion at the World's Fair to represent her interests. From the time of his arrival in New York, Dom Pedro sought to avoid publicity. It was his wish to travel as a private citizen of Brazil, not as its Emperor. The American Press called him "the artful dodger" because of his efforts to travel incognito. The royal couple visited innumerable places for they were avid sight-seers.

In his nine thousand mile trip through the United States, Dom Pedro learned a great deal to aid his country. To the Americans, the tall and stately Emperor with his short, plump Empress became real personages beloved for their friendliness and genuine interest. Brazil could
not have selected better ambassadors of good will. This visit did much to aid Americans to understand Brazil and her people.

Of all the cities of the United States Dom Pedro visited, he was most pleased with Boston. He was fascinated with all the historical landmarks and insisted on examining each one thoroughly. In his zeal for sightseeing he even climbed the Bunker Hill Monument. The efficiency of the fire department of Boston induced him to urge reform of the Brazilian system. He was especially interested in the work done for handicapped children at the Perkins Institute for the Blind. At the Horace Mann School for the Deaf he met Alexander Graham Bell and was later to be of assistance to Bell in exhibiting the telephone he was inventing at the World's Fair.

His visit with the New England poets, Longfellow and Whittier, was a long awaited pleasure for he had already translated some of their poems into Portuguese. At Longfellow's home he spent a delightful evening in the company of Louis Agassiz, James Russell Lowell, and Ralph Waldo Emerson. New England was delighted with this scholarly Emperor who could converse so easily on the culture of the past as well as that of contemporary life.

The people of America were pleased with this democratic Emperor. One paper discussed him as "one of
the men who in our time has given respectability to the trade of king." It was a busy, happy time visiting places of interest and meeting people of all walks of life. He visited hospitals, prisons, insane asylums, theatres, churches, colleges, and playgrounds. He was particularly impressed with the progress in railroad building. Foundaries, scientific laboratories, and factories were carefully inspected by the Emperor. His trip to the United States was to prove very profitable for Brazil in that Dom Pedro missed nothing that would aid his country.

In Washington the royal pair were cordially received by President Grant. There they attended sessions of the House of Representatives to see democracy at work. Finally they visited Philadelphia to participate in the celebrations of the World's Fair. Here Dom Pedro again met Alexander Graham Bell who was exhibiting his newly invented telephone. Due to Dom Pedro's interest and enthusiasm, Bell's telephone became one of the highlights of the fair. The Emperor and Empress of Brazil were well pleased with their visit to the "Colossus of the North."

In Brazil meanwhile, slavery still constituted a major issue. The end of slavery in the United States had produced a new wave of abolition sentiment. Anti-slavery
societies insisted on the immediate emancipation of the Negro. Progressive Brazilians felt that slavery was a blot on the nation's honor. Dom Pedro approved of abolition, but he believed the reform should come by law and that the owners should be reimbursed for the loss of their property. In 1885 the question was taken up in Parliament and plans for the emancipation were made. Before the slavery question could be settled, Dom Pedro's health began to fail. The court doctors advocated a trip to Europe for medical consultation. He was suffering from loss of memory, diabetes, and malaria. Princess Isabel was recalled from Europe to act as Regent in the absence of her father.

In Brazil the aboliton sentiment continued to grow, due in part to the encouragement of Princess Isabel. Since 1871 more than a million slaves had been legally freed. Princess Isabel and her ministry felt that the time for emancipation had come. On May 7, 1888, a law was passed declaring slavery ended in Brazil. No provision was made for the payment of slave owners which later paved the way for rebellion. The majority of Brazilians were in favor of the action of the Princess Regent. The streets rang with the shouts of happy throngs, while Negroes wept with joy at the long awaited freedom. It was a momentous scene, but it prophesied the end of monarchy in Brazil.
One of the ministers solemnly remarked, "Dona Isabel, to free a race you have lost a throne."

While Brazil rejoiced over abolition, Dom Pedro lay seriously ill in Milan, Italy. Dona Thereza felt he should be told the news of the abolition of slavery. He rallied to ask weakly, "You mean it is true that Brazil has no more slaves. Telegraph immediately to Isabel and and give her my blessing and my deep gratitude and congratulations to the nation."

The emancipation of the slaves seemed to save Dom Pedro from death. From the moment he received the news, his recovery was rapid. Soon he was well enough to return with his Empress to Rio de Janeiro. There they were greeted enthusiastically by the people. Despite the deep love the Brazilian people had for the royal family, however, many were opposed to Dona Isabel inheriting the Brazilian throne for she was married to a foreigner. They feared European intervention in future years because of this alliance with a foreign royal house.

The spirit of republicanism had been rapidly growing in Brazil due in part to the success of democracy in the United States. Dom Pedro II had himself educated his people for democracy. The former slaveholders united with the republicans and military group against the monarchy. Eighteen months after the abolition of slavery,
therefore, a revolution was instigated against the monarchy. In November of 1889 a military clique, with the aid of the republicans, seized control of the government. Pedro II received a curt message from the republican government demanding his departure to Europe. For the third time, a Brazilian Emperor was fated to return to Europe. This meant the end of monarchy in the New World. Dom Pedro sent the following reply to the republican government:

In view of the written statement delivered me at three o'clock this afternoon, I have decided to yield to the force of circumstances, and to depart with my whole family for Europe tomorrow, leaving this country, loved extremely by all of us, to which I have tried to give constant testimony of my affection and dedication for almost half a century, during which I have discharged my duties as chief of state. Absenting myself, then, I, with all the members of my family, will cherish for Brazil the deepest, most yearning remembrance, while praying earnestly for its greatness and prosperity.

Rio de Janeiro, November 16, 1889
D. Pedro de Alcantara

The next day the royal family prepared to board a ship bound for Europe. Dona Thereza could not understand the ingratitude of the Brazilian people. The stout little Empress knelt and kissed the soil of the land she had come to love so well. Don Pedro slipped a little Brazilian soil in his pocket to comfort him in his exile.
The republicans had insisted on their immediate departure because they feared a popular uprising in behalf of the Emperor. The days of monarchy in the New World came to an abrupt end.

Shortly after their arrival in Europe on December 28, 1889, Dona Thereza died in a hotel room in Spain. Her exile had hastened her death for her health had been failing. Dom Pedro was heartbroken for in their long years of happiness he had leaned constantly on her understanding and sympathy. He wrote of her as, "the gentle companion of fortune and exile, and the true half of my saddened soul."

Dom Pedro moved to France where he lived in Cannes and in Paris. His cultural background and innate kindness made him many new friends. In 1891 the republican constitution of Brazil was formally adopted ending forever Dom Pedro's dream of returning to his native land. The constitution was modeled after that of the United States and was to serve the Brazilian republic for many years.

On December 5, 1891 Dom Pedro II, Emperor of Brazil, died in Paris, France, an exile in an alien land. On his coffin was scattered the handful of Brazilian soil which Dom Pedro had treasured since his exile.

What Dom Pedro had never realized was that his personal popularity had outweighed the American adversion
to monarchy. The majority of republicans had hoped to wait until his death before liquidating the empire. The abolition of slavery precipitated the issue for powerful slave-owning factions joined with the dissatisfied military group and the republicans to overthrow the monarchy. In the next decade the Brazilian republic passed through a turbulent period of readjustment, and the Brazilians at last appreciated the liberalism and progressiveness of Pedro's long reign.

In 1920 the Brazilian government revoked the decree of banishment against the imperial family. The bodies of the Emperor and Empress were returned to Brazil to be buried at Petropolis. Dom Pedro and Dona Thereza had at last returned to their native land. Brazilians everywhere respect and revere the memory of Dom Pedro II, the most democratic of Emperors.
B. Reading comprehension check on Dom Pedro II

True-False Questions

Put a T before the statement that is true and an F before the statement that is false.

1. The Brazilian Indians, the Tupi Guarani, had reached a high level of civilization by 1500.
2. Brazil has a great deal of racial prejudice.
3. Spain ruled Portugal for sixty years.
4. The Portuguese colonial policy was formulated to aid Brazil.
5. The territory of Brazil is over three million square miles.
6. Pedro I had a long and peaceful reign in Brazil.
7. Francisco Lopez, the dictator of Paraguay, was justified in declaring war on Brazil.
8. Immediately after its discovery, Brazil was settled by the Portuguese.
9. Three states of Brazil are Sao Paulo, Minas Geraes, and Rio Grande do Sol.
10. Dom Pedro II became Emperor of Brazil in 1840
11. The government of Brazil encouraged immigration of Europeans.
12. The Portuguese aristocrats fitted perfectly into Brazilian life.
13. The rule of Dom Pedro II was a dictatorship.
14. The war with Brazil, Argentina, and Uruguay was disastrous to Paraguay.

15. The early Indians of Brazil enjoyed working on sugar plantations.

16. Portugal at one time had a valuable trade with the orient.

17. Napoleon was responsible for the transfer of the Portuguese court to Brazil.

18. Brazil's declaration of independence was announced by Pedro I.

19. Under the Princess Regent Isabel the practice of slavery was abolished in Brazil.

20. Dom Pedro and his family were exiled from Brazil in 1920.

Multiple Choice -- five points

Underline the correct answer.

1. Brazil began its independence in 1822 as a republic, monarchy, dictatorship, or theocracy.

2. The discovery of Brazil in 1500 was made by:
   Hudson, Columbus, Magellan, or Cabral.

3. The language spoken in Brazil is Portuguese, Spanish, Latin, or French.

4. The Portuguese royal court moved from Lisbon to Rio de Janeiro because of Lopes, Wellington, Napoleon, or Rosas.

5. The abolition of slavery in Brazil was accomplished in
1888 under the rule of Dom Pedro II, Princess Regent Isabel, Dom Joao VI, or Dom Pedro I.

Matching -- A

Place in the space before the name of each man the number of the item with which he is commonly identified.

( ) Louis Agassiz 1. Famous American poet
( ) Francisco Lopez 2. Emperor of France
( ) Ulysses S. Grant 3. Inventor of the telephone
( ) Napoleon Bonaparte 4. Dictator of Paraguay
( ) Juan Manuel Rosas 5. Emperor of Portugal and Brazil
( ) Henry W. Longfellow 6. Brazilian minister to the United States
( ) Dom Joao VI 7. Dictator of Argentina
8. President of the United States
9. Brilliant Brazilian poet
10. American scientist and naturalist

Matching-B

Match the following terms. Put the correct number beside the term with which it is commonly identified.

( ) captaincies 1. Organized movement to end Negro slavery
( ) reductions 2. Twelve political divisions of Brazil under Portuguese rule.
( ) bandeirantes 3. Settlements of the Indians organized by the Jesuits
( ) abolition 4. Men of Sao Paulo who searched
Indian slaves.

( ) Grito de Y'pirango 5. Missionaries who aimed to convert the Indians

6. Brazilian Declaration of Independence

7. Treaty which ended war with Paraguay.

Evaluation

Fill in the missing word in the space provided.

1. Dom Pedro II favored the _______ abolition of slavery by law, with owners recompensed for their loss.
   immediate gradual late abrupt

2. The reign of Dom Pedro II was unusual because it was progressive tyrannical unscrupulous undemocratic

Organization and Evaluation

Read carefully Topics A, B, and C that follow this paragraph. Then write the numbers of those sentences that refer to Topic A under it and those referring to Topics B and C under the appropriate letters.

Topic A -- Reasons for the existence of slavery in Brazil.

Topic B -- Reasons for feeling against the early Jesuit missionaries

Topic C -- Causes of the overthrow of Emperor Dom Pedro II

1. There was a lack of sufficient immigration from Europe to provide cheap labor.
2. The Indians of the reductions became an economic threat to the mestizos and whites.
3. The military group were eager to seize the power.
4. The successful example of the United States stimulated dissatisfaction with monarchy.
5. The Indians quickly died of overwork.
6. They taught the Indians to become economically self sufficient.
7. Princess Isabel was married to a foreigner and the Brazilians feared the return of foreign intervention.
8. The Negroes could withstand the heat of tropical sections of Brazil.
9. The abolition of slavery in 1888 united the former slave owners with the republicans and the military group.
10. For many years republican sentiment had been growing in Brazil.
11. Many white men thought it beneath their dignity to do manual labor.
To the Student

Check your own work. A perfect score is fifty correct. If you make many mistakes, look back over the story and find the correct answers. Keep a record of your score on each story and see how much you improve.

Key to test on Dom Pedro II

True-False -- twenty points

True -- 3-5-9-10-11-14-16-17-18-19
False -- 1-2-4-6-7-8-12-13-15-20

Multiple choice -- five points

1. monarchy 2. cabral 3. Portuguese
4. Napoleon 5. Princess Regent Isabel

Matching -- A -- seven points

10-4-8-2-7-1-5

Matching -- B -- five points

2-3-4-1-6

Evaluation -- two points

1. gradual 2. progressive

Organization and evaluation -- eleven points

Topic A -- 1-5-8-11
Topic B -- 2-6
Topic C -- 3-4-7-9-10

My score
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