

PASSWORD



THE EL PASO COUNTY HISTORICAL SOCIETY

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Published quarterly by THE EL PASO COUNTY HISTORICAL SOCIETY

EUGENE O. PORTER, *Editor*

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THE PRESIDENT'S MESSAGE

by CONREY BRYSON

OUR SOCIETY passed a significant milestone this spring — its tenth anniversary. Formulated in late 1953 as a project of the Civic Improvement Committee, Women's Division, El Paso Chamber of Commerce, its early success was a sure indication that El Paso needed and welcomed such an organization. Its founders enlisted the aid of various El Paso service clubs, and undertook a vigorous organizational campaign under the leadership of Mrs. W. W. Schuessler, now our Historian. The Society was formally organized on March 18, 1954 with 42 charter members. Other charter members were added later. By the first quarterly meeting on April 27, 1954, the membership had increased to 273. Mrs.

Schuessler, as organizational chairman, headed the Society until the election of Paul A. Heisig as its first President in July, 1954. Mr. Heisig served for two years as President and was active in the Society until his death. Mrs. Heisig continues to render invaluable service as corresponding secretary and her duties include the custody of our complete file of the *PASSWORD*.

After the first quarterly meeting, the Society set a goal of 750 members — a goal we have just about reached on our tenth anniversary. We have more than five hundred memberships, with enough man-and-wife members among them to make the 750 mark. Our membership rates high in quality, too: distinguished historians, two United States Senators, several Generals and others high in civic, military and business positions, with other citizens who cherish the proud history of our El Paso southwest. But we need more members in order to accomplish some of our objectives. Recently, your President addressed thirty letters to people who, we felt, should be members of our Society. The response was most gratifying. At least twelve new members were added to the rolls.

I would like to suggest that others of our members invite their friends to join us, or submit their names to Mrs. H. Crampton Jones, our membership chairman, or to me. Our Society needs a new home, to serve as our headquarters and as a place to exhibit our publications



and archives. A larger membership, I think, will be essential to sustain such a project.

For its future success, our organization depends vitally upon the research of scholars to publish important facts concerning the history of this colorful area. A few examples: Fire Chief W. L. Farr will make available pictures and records to any member who will undertake to write a history of the El Paso Fire Department. The Police Department has similar records which need to be compiled and written for the benefit of future students of the El Paso area. The Southwestern Sun Carnival, now in its twenty-ninth year, had some important predecessors which should be tracked down and recorded. There are many more. To encourage research and writing, your Society sponsors two contests each year — one for young historians in the seventh grade and another for the best articles appearing in the *PASSWORD* during the year.

By way of achievements during our tenth year, we can list the placing of six historical plaques in co-operation with the Texas State Historical Survey Committee and the El Paso Chamber of Commerce. These were placed on the missions at San Elizario, Socorro, and Ysleta, on the building known as Los Portales in San Elizario, on a building which formerly served as a barracks at Old Fort Bliss, and on the former site of Hart's Mill. Our annual Hall of Honor Banquet set a new high in attendance and community acceptance and is well established as an El Paso institution. Our quarterly programs have explored some new fields and some have attained new heights of approval.

For these and other achievements, the Society owes its thanks to many people; and as its spokesman I most sincerely extend them. Your confidence in electing me for another term is deeply appreciated; and with your continued help your officers and directors look forward to another decade of progress.

THE MORMONS ENTER MEXICO

by FRANK S. GONZALEZ

PREFACE

THE FOLLOWING ARTICLE is one chapter from a much longer unpublished manuscript which Frank Gonzalez prepared while attending the University of Southern California. Very few accounts have been published concerning the Mormon colonies in Northern Mexico. Thomas C. Romney compiled a volume in 1938 entitled *The Mormon Colonies in Mexico*, and Nell Hatch wrote a book entitled *Colonia Juárez* in 1954. These publications have limited appeal, however, the primary material coming almost exclusively from Church sources. Another account by Joel H. Martineau is in the editing process but has not yet appeared for public viewing. The Gonzalez treatment results from a reasonably objective consideration of a wide variety of documentary sources from Mexico City as well as from the Church archives in Salt Lake City. The complete study is oriented to the relationship of the Mormon Church with the Mexican government, and makes a much needed contribution to the knowledge of a unique religious colonization effort undertaken by Americans in Northern Mexico.

* * * * *

THE YEAR 1879 is usually considered the date when the Mormon Church officially entered the Republic of Mexico. However, four years earlier, in 1875, the first missionaries were dispatched to the Republic, having received their "call" from Brigham Young in September of 1875. Their route was a southeasterly one, travelling through El Paso to Chihuahua City and back by May of the following year.¹ They requested no prior permission to enter the country as missionaries, but once inside the international frontier contacted local authorities with a view to obtaining such permission. Then, as now, it was not only wise but practically necessary to obtain the good will of local *jefe políticos* irrespective of any arrangements that may or may not have been made with the chiefs of state. This was, and is, true because of the size of the country, a poor system of communications, and the general inability of a central government in a comparatively primitive country to exercise effective administrative control over all regions of the land.

In any case, Daniel W. Jones as leader of the missionary group found it necessary from the very first to deal with the local authorities in order to achieve successfully the purposes of his mission. Unfortunately for him and his companion, the fundamental law, like the Constitution of 1917, required that all religious services be performed

in an edifice recognized as a church building by the Government.² Unable to get the *jefe político* of Paso del Norte³ to circumvent the law (he was a devout Catholic), Jones suggested that the Mexican community might benefit if he were permitted to establish a saddle shop. Most Mexican officials are happy to have anyone initiate a productive enterprise and this authority was no exception, the result being that the American missionaries soon had a shop in which they simultaneously processed their leather and conversed with customers and passers-by on religious topics.⁴ Since the Mormon religion places a minimum of emphasis upon rites and ceremonies, much good was accomplished in terms of the objectives of the missionaries.

Following a sojourn of several months in the northern Chihuahua city, during which time Jones and his companions won the respect of the *jefe político*, the former asked and received of the Mexican mayor a letter of recommendation to the Governor of Chihuahua,⁵ Luis Terrazas, the land and cattle baron of Chihuahua who was governor of the state at the time. As a result, in part at least, of the abovementioned letter, the Mormon elders were granted permission to preach in Chihuahua City. The first public sermon in Mexico was delivered in that city on April 11, 1876.⁶

The second mission to Mexico was composed of Helaman Pratt, James Z. Stewart, Isaac Stewart, George Terry, and Louis Carff, all of whom left Utah in October, 1876, and arrived back in December, 1877, after having journeyed to Hermosillo, Sonora. That the group did not continue the mission in Chihuahua suggests that Church leaders were interested in Sonora as well as Chihuahua for colonization purposes. Only the friendship of a high official and the fact that they were well armed prevented them from being handled by a mob in Magdalena whose delegation announced that it wanted no other than the Catholic religion.⁷ In April, 1877, two of the elders, after consultation with the American Consul at Guaymas, travelled into Yaqui country, but were there ordered bound by the "Yaqui Governors." A council was called to determine a course of action and the decision sent the missionaries away accompanied by a Yaqui guard who instructed them they were not to return.⁸

Establishment of the Mission and Exploration of Colonial Lands

The Mormon Church appeared in strength in Mexico only in 1879. As before, the missionaries were sent in for the dual purpose of prosecuting the preaching mission and locating lands suitable for colonization. In 1879 a Dr. Platine Redakanaty in Mexico City chanced

to read a religious tract presumably circulated by the first missionaries to Mexico and was impressed. So much was this the case that he wrote the Church leadership in Salt Lake City requesting more literature.⁹ These obliged by dispatching the information and sending three missionaries as well, one of whom was Apostle Moses Thatcher of the Council of the Twelve Apostles.¹⁰ His associates were James Z. Stewart and M. G. Trejo. Through the American Minister in Mexico City, Thatcher was able to secure interviews with leading Cabinet officials, among whom were Juan Zarate, Minister of Justice; Fernando Leal, Minister of Public Works and Colonization; Carlos Pacheco, Minister of War; and Ignacio Mariscal, Minister of Foreign Affairs.¹¹ The Minister of Justice gave him letters of introduction to the governors of the various states.¹²

Thus armed with the good-will of the highest ranking Government authorities, the missionaries began to labor in earnest, first establishing a branch in Mexico City on November 23, 1879, and gradually spreading out from there.¹³ The mission was presided over in rapid succession by a series of presidents.¹⁴ As was to prove the case from first to last, in the mission and in the stake, the Mormons in Mexico experienced their only difficulties with authorities on the local level. Often these disturbances were simply annoying; sometimes they were of a more serious nature. But almost without exception they brought municipal officials into conflict with the highest government policy.

On August 3, 1883, for instance, Anthony W. Ivins, acting-President of the Mission in the absence of Moses Thatcher, received word that Milton Pratt and Lino Zarate were in jail in Ozumba. Charged with preaching on the streets within a certain prescribed distance of the church, they were arrested and not released until President Ivins paid their fines. The native elder was not released even then.¹⁵ As if to ascertain that a repetition did not occur and to fulfill the necessary condition of a successful missionary operation, President Ivins on December 23, 1883, addressed a letter to the *jefe político* of Ozumba informing him that the Mormon missionaries were laboring in the community.¹⁶

For reasons nowhere mentioned in the records of the Mexican Mission or in the publications of the Church, the missionaries were withdrawn from Mexico City and environs in June, 1889.¹⁷ Statements could be quoted suggesting the work was proceeding nicely, but on the other hand there is evidence it was not progressing well. Certainly the sniping of local officials did not encourage success. In 1888, the following appeared in the Church records: "The progress

of the Gospel among them was not as rapid as might be desirable, owing no doubt to the laxity of morals among them.¹⁸ Again, "The civil authorities had been giving the native brethren some trouble, four of them having been imprisoned at one time."¹⁹ At any rate, the missionaries were withdrawn and the membership left to themselves. Since most were inexperienced, many departed the faith, some even forming themselves into independent religious societies. Several branches disintegrated, too, but they were reorganized when the missionaries returned in 1901 and most of the members were reconverted.

Meanwhile, exploration parties on orders from the First Presidency of the Church were searching for lands which could adequately sustain substantial numbers of settlers. In 1880-81 a group led by Alexander F. MacDonald reconnoitered the area in northern Sonora where Chihuahua, Sonora, New Mexico, and Arizona converge and in fact intended to establish the first colony there,²⁰ but the land was apparently not suitable for farming purposes so Apostles Erastus Snow and Moses Thatcher advised against it.²¹ The next year another party explored the Sonora country without much more success.

Between this time and 1885 when the first settlers moved to Chihuahua, a number of expeditions explored northern Mexico, but the most important involved Brigham Young, Jr. and Heber J. Grant who, after consulting with the Secretary of State and the Governor of Sonora concerning the advisability of entrance into Yaqui country and receiving a negative response, journeyed into Indian territory notwithstanding.²² Governor Torres told the two men that such a trip would be ill-advised in the light of open rebellion on the part of the Indians against Mexican authority but that he would furnish a military escort for at least part of the way. Encouragement was received from the American Consul at Guaymas, however, and this strengthened their already strong conviction that the purposes of colonization could be served by negotiating treaties with these primitive tribesmen so the itinerary was continued in earnest. The venture was important for two reasons: in the first place, it caused considerable commotion in the United States because the Mormons were said to be preparing a general exodus from Utah to Mexico;²³ and in the second place, it convinced the leaders of the Mormons that if colonization were to be successful it would have to be pursued in Chihuahua rather than Sonora.²⁴

From the moment colonization was envisaged, doubt existed as to the proper location for it. Northern Sonora looked like the logical choice initially²⁵ because it was the closest point on Mexican territory

to the concentration of Church settlements in Utah and Arizona. Moreover, Sonoran leaders were anxious to have proved pioneers like the Latter-Day Saints colonize their waste lands. As one chronicler put it:

Governor Torres and other state officers were anxious that we should settle in their state as being quite equal in facilities for settlement and the people were more civilized than in Chihuahua.²⁶

Certain other factors, however, militated against colonization in that state. When the missionaries traveled to Mexico on their first mission in 1875, for instance, the Chihuahua route was selected because of the "unsettled state of affairs in Sonora," i.e., Indians were a menace to peaceful pursuits.²⁷ It will be remembered, too, that in 1877 the missionaries were nearly mobbed in Magdalena by a group of fanatical Catholics.²⁸ This was on the second mission. In the same year, Elders Trejo and Garff were bound and taken before the Yaqui Governors, who then ordered them to leave Indian territory on pain of serious consequences. That the lands in northern Sonora were not so fertile as those in Chihuahua is indicated by the action of Apostles Erastus Snow and Moses Thatcher when they discouraged the first exploration party from establishing itself in 1880 because of the poor quality of the land. The final decision to concentrate attention on Chihuahua, however, was not made until Apostles Young and Grant returned from Sonora in 1884 without positive achievements.²⁹

Accordingly, in February of 1885, a group of Mormons from Arizona and Utah moved into the Republic of Mexico and on March 7 camped on the Casas Grandes River.³⁰ Within six weeks of the arrival of the first group, 350 of these colonists were numbered in northern Chihuahua.

Impetus Behind Colonization

The backdrop for the program of colonization begun by the Mormon Church in 1885 consisted principally in the difficulties which the Utah Americans were having with the United States Government over the institution of "plural marriage" or polygamy. In December of 1884 President John Taylor and his Counsellor, George Q. Cannon, wrote the leaders of several Arizona stakes requesting them to seek "a place of refuge under a foreign government to which our people can flee."³¹ Similarly, Orson Pratt instructed missionaries as early as 1877 in the following terms:

I wish you to look out for places where our brethren could go and be safe from harm in the event that persecution should make it necessary to get out of the way for a season.³²

It would be a mistake, however, to believe that the colonies existed solely as a haven for refugee polygamists. That there would have been no Mormon colonies established in Mexico except for the controversy with American officials is probably true, but granted the necessity for a partial removal as a result of it, other considerations were of no mean importance. Substantial numbers of the colonists in the early 1900's were converted to the refugee theory and created such a problem of morale among the settlers in general that the Stake President, Junius Romney, found it expedient to write the First Presidency of the Church. The following is an excerpt from the missive received in answer:

We note with some degree of astonishment what you say with respect to the discouragement you have met with, arising from remarks said to have been made by certain prominent brethren to the effect that the Mexican colonies have served their purpose, as they were only established as places of refuge. *All we need say in answer to remarks of this character* is that they are wholly unauthorized, unwarranted, and misleading and therefore should not be permitted by you. . . .³³

Franklin Spencer, a prominent Church leader in Utah, states in his journal that he was called on a mission to Mexico and given a leave of absence from his duties as Stake President of Sevier Stake in order to influence the natives in a religious way.³⁴ Further, it is of significance that there were some who made their homes in the colonies who were not polygamists.³⁵

Another factor which doubtless contributed to the growth of the Mexican colonies but which in no wise brought about the establishment as some have suggested is the propensity of the Mormon people, especially at an earlier time, for preferring an undeveloped area to one which is rapidly becoming crowded, if not overpopulated. Rather than flock to the cities of Utah and fill them with "idlers, paupers, and criminals," these early pioneers preferred to move into new agricultural areas and develop them within the framework of the same system utilized in Utah.³⁶

Nor were Mexican authorities particularly concerned about permitting a polygamous group to settle their lands. On economic and cultural grounds they were delighted; on moral grounds they in general manifested indifference. One official expressed himself in this wise:

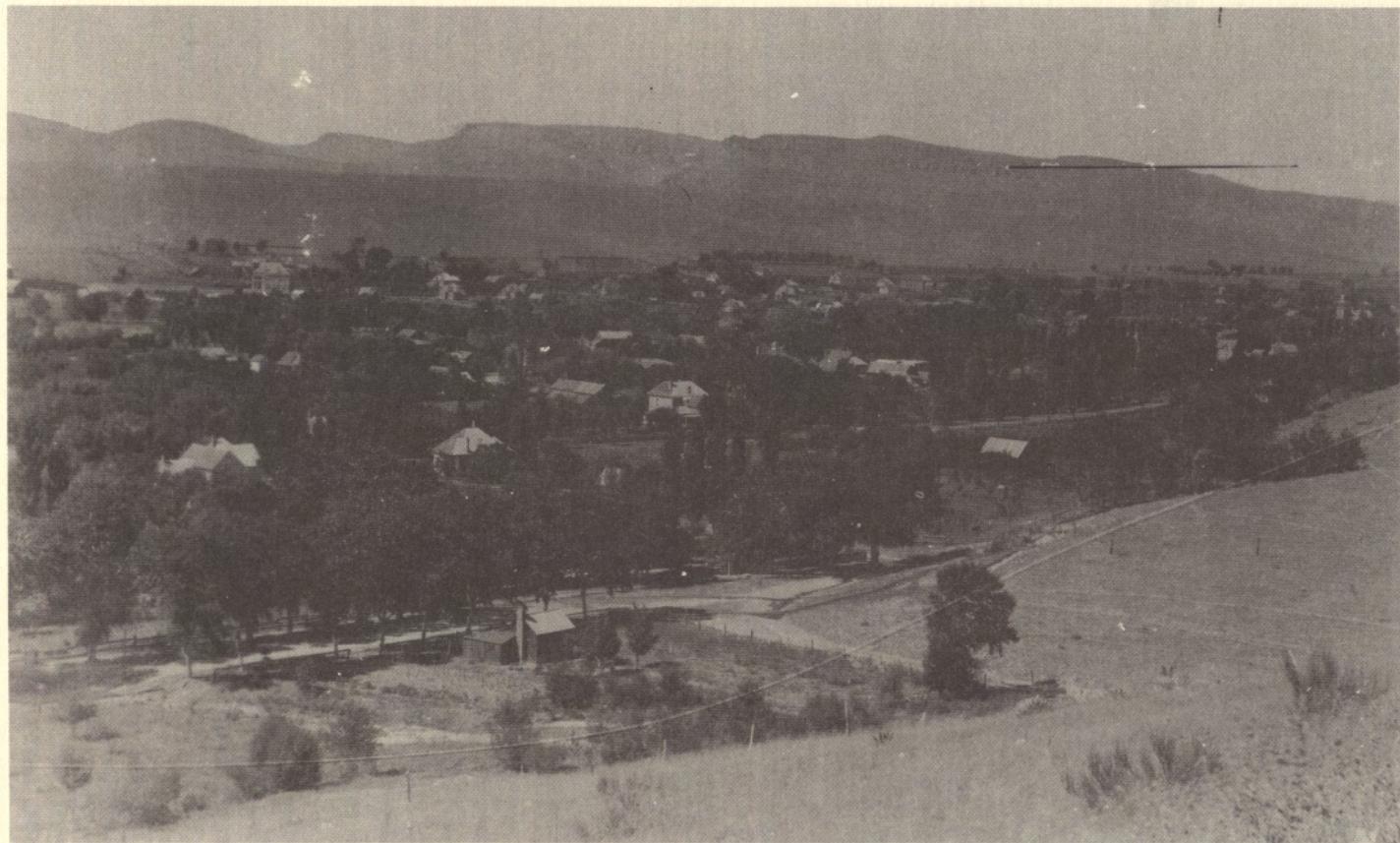
The free practice of such marital relations in Mexico would greatly increase her population and correspondingly her strength; as few women would, having an opportunity, refuse marriage. Further, if those who enact proscriptive laws and enforce them in a persecutive spirit in your own



HOME OF JUNUS ROMNEY, COLONIA JUAREZ



DELIVERING MILK



COLONIA JUAREZ

country were compelled either to confine themselves exclusively to one wife or let the Mormons alone you would soon be left in peace.³⁷

It is not as surprising that the Mexican Government permitted polygamists to colonize the country as that little, if any, attention was paid to the new marriage system being introduced. Except for the one statement quoted above, no record can be found of official cognizance of the problem involved. That a matter of this importance to the nation was wholly disregarded can argue only for a certain moral turpitude on the part of official Mexico. This is not to suggest that Mexico was necessarily delinquent for not prohibiting the introduction of a polygamous system of marriage. Whether or not plural marriage is better or worse than the conventional form is not here under consideration. The point is that Mexicans as a people and as representatives of the country were committed to a monogamous system of marriage and might have been expected, rightly or wrongly, to oppose the new order by virtue of simply being committed to the opposite point of view. It evidently meant more to the Díaz Government that the land be made productive than that a certain marriage standard be preserved.

Only one qualification needs to be appended to the above statement. During 1885, a movement reportedly sponsored by the Catholic Church was initiated to remove the Mormons from northern Mexico on the grounds that plural marriage was iniquitous and a violation of the law besides. One rumor even had it that a demand had been presented to Porfirio Díaz to rescind the Chihuahua colonization privileges of the new colonists.³⁸ But, in any case, Government officials were not a party to the movement.

As for the charge that polygamy was a violation of Mexican law, this was not technically true. To be sure, article 833 of the penal code in effect in 1885 provided for five years imprisonment and a fine of from fifty to 500 pesos for those guilty of living in the bigamous relationship. It also mitigated the punishment for a single person ignorant of the civil status of the second party.³⁹ On the other hand, the Constitution of 1857 recognized only civil marriages. Article 127 stated:

Marriage is a civil contract. Marriage and all other acts relating to the civil status of persons shall appertain to the exclusive jurisdiction of the civil authorities in the manner and form provided by law, and they shall have the force and validity given to them by said law.⁴⁰

Now the polygamists who came to Mexico from Utah were *all* married by the Church. Indeed, none but the President of the Church could

permit a man to take a second wife.⁴¹ Consequently, article 833 of the penal code in no way applied to them.

Those portions of the code which could legally have been related to their experiences pertained to adultery, and here, too, the law was loose enough that it would have been almost impossible, given the nature of plural marriage, to convict a colonist. Article 816 provided that those guilty of adultery could be imprisoned for from one to two years.⁴² Criminal proceedings could not be brought unless the offended conjugal party petitioned for court action.⁴³ In the case of an outraged married woman, charges could only be preferred when the crime were committed in her home, with a concubine, or when a scandal was caused.⁴⁴ If criminal proceedings were under way or the sentence already imposed and the offended party forgave the guilty person, there was to be no fine or punishment.⁴⁵ Should the accuser die before sentence were imposed or carried out, the adulterer was to go free.⁴⁶

It is obvious that Mexican law did not oppose adultery, either in principle or in spirit, but rather aimed at protecting the feelings, if not the honor, of either party. By the same token, it did not circumscribe the Mormons in their practice of plural marriage. In the very nature of things, no colonial woman would bring charges of promiscuity against her husband, for the program was set up in such a way that no man could take a second wife without the express consent of the first. Any woman who was willing to share her husband with another woman was patently interested in the other-worldly rewards which obedience to a divine injunction would guarantee⁴⁷ and was not likely by her actions to bring her husband within the operation of articles 816-830 of the penal code. Hence, the above statement of the Mexican official was entirely in harmony with the spirit of Mexican law as it existed in 1885.⁴⁸

No grounds existed, then, for expelling the Mormons from Mexico because of their matrimonial beliefs even if there had been a desire on the part of the Federal Government to do so, which there was not. They could have been prevented from entering under the right of a state to regulate immigration, but in that event all Americans would have been barred from Mexico — and that was unlikely at a time when the Díaz Government was concerned with inviting foreign capital to Mexico in order to develop the country. The logical grounds for the petitioners of Díaz to have sought removal of the Mormons were that they were "undesirable foreigners,"⁴⁹ yet the Mormons were "desirable" to the Mexican authorities in the highest degree.

Attempted Expulsion

If no grounds existed for the expulsion of the Mormons, this did not prevent local officials from attempting to expel them. No sooner had the would-be colonists pitched their tents than government channels in the state of Chihuahua began to run with orders directed at the new arrivals. Under date of March 17, 1885, the *jefe político* of the district of Galeana informed the Secretary of State of Chihuahua that a group of armed Mormons had entered the State without declaring their intentions.⁵⁰ In answer, Secretary of State Eduardo Delkumea wrote the *jefe político* on April 1 that the intruders must be ordered out of the country at once.⁵¹ A few days later the *Presidente de Ascención*⁵² visited the camp at the head of a delegation to inquire the purpose of the invasion and present the leaders of the group with a letter from the highest authority in the state.⁵³ The communication is presented in full:

Mr. A. F. MacDonald:

The Secretary of the Supreme Government of the State writes officially under date of April 1, 1885, to this *Jefatura* as follows: 'The Executive Government, not having received any official notice in regard to the motive with which the Mormons have emigrated into this country, . . . the Governor orders the Chief of the Mormons that they leave the state immediately, allowing them only a reasonable length of time in which to comply with this order.' According to the foregoing, which I have transcribed for your information, I hereby command you, together with the other families which you represent, to leave the state within a period of fifteen days from this date, April 9, 1885.

— Silvestre Quevedo.

To a group of people, many of whom had been driven from their homes several times before, this came as a severe blow; yet it is not difficult to understand the chagrin of the Chihuahua officials in these strained circumstances. The Arizona and Utah people who entered Mexico did so without permission from anyone. On the other hand, two facts suggest extenuating circumstances. In the first place, some evidence exists that many of the Mormons believed land had already been purchased,⁵⁴ which would cast the "invasion" in something less than a sinister light; and in the second place, the world of the late nineteenth century did not require compliance with such intricacies of immigration laws as exist today. The author has personally talked with Mormon colonists eighty years of age and more who came to Mexico before joining the Church by simply walking across the border.

Official Mexico's temper was raised because these people came not only in force, but well armed. Within three weeks of the first crossing of the border, 350 heads could be counted among the northern visitors. That the emigrants, themselves, recognized a certain offense in their actions is pointed up by the early suggestion of Apostle Moses Thatcher that they spread out in order not to offend the natives.⁵⁵ The Mexicans had had untoward experiences with Americans before. Having failed to profit by experiences in Florida prior to 1819, Mexican authorities permitted free-lance Americans to settle Texas and hence lost that vast area to the United States in the same manner that Florida was alienated.⁵⁶ Visions of American farmers settling in the boundary areas, increasing in economic influence and numbers, growing restless under the yoke of an alien legal and social order, and finally rising in arms for political independence haunted Mexican politicians and citizens alike. As late as 1900, the Mexico City newspaper, *El Tiempo*, was accusing the Mormons of being instruments of an aggressive United States foreign policy.⁵⁷

It was in order to prevent the repetition of the Texas experience that a presidential decree was promulgated on February 1, 1856, prohibiting foreigners from owning property within twenty leagues of the international boundary without express permission from the Secretary of *Fomento*.⁵⁸ The practical effect of this law was diminished, if not eliminated, by article thirty of the Constitution of 1857 which states that those who acquire property in the country are Mexican citizens,⁵⁹ but it demonstrates the attitude of Mexico toward Americans established on marginal territories.

Unfortunately for the new arrivals, the area circumscribing Ascención, hence the lands on which the first settlers camped, was wholly included within the *zona prohibida*. This was acknowledged by Erastus Snow shortly before word was received from Mexico City that the Díaz Government had countermanded the expulsion order from Chihuahua City:

According to law you should not be encamped here on this prohibitive zone. You had better move off this zone and take away the charge of suspicion — go inside and show you are willing to abide by the laws of this land. The President and his Cabinet and all the Governors whom we have visited seem to be very friendly and anxious for us to settle in Mexico. We assured them that as soon as the people camped here on the prohibitive zone have gathered their corn they will move off that zone. They said that will be alright.⁶⁰

Indeed, not only was the land encompassing Ascención included within the prohibited zone; the townsite of Díaz, one of the most prominent of the six Chihuahua colonies prior to the Revolution and the colony established only a few miles from the original camp, was itself within sixty miles of the international boundary. Government authorities were aware of this from the beginning. As late as 1897, it had been brought to their attention by an inspector sent out to the colonies from Mexico City to ascertain that the Mexican Colonization and Agricultural Company, under whose sponsorship and authority most of the Mormons were colonized in Mexico, was satisfying the terms of the colonization contract.⁶¹ But because these colonists were making a substantial contribution to the economic development of the country, an issue was not created. Inspector Hijary Haro rationalized this situation by affirming that title to the property was in the name of the colonization company, not the various individuals who were actually farming the land.⁶²

That which the Department of Agriculture inspector failed to note was that the Mexican Colonization and Agricultural Company was itself a foreign concern, no more legally entitled to own property in the zone than individual American citizens. It was incorporated under the laws of Colorado for a period of fifty years and was controlled predominantly by American citizens. Initially, at least, it was composed of representatives of the stakes in the United States which had contributed capital, one representative of the colonists, and one from the Mormon Church. Erastus Snow first spoke for the Church on company matters. Moses Thatcher was the first president and Alexander F. MacDonald the manager.⁶³ Obviously those living in the states were American nationals and members residing in the colonies probably were, for a glance at the roster of colonists from Díaz, Juárez, Dublán, García, and Chuichupa included in the report of 1897 indicates that practically the only ones of Mexican nationality were children born in Mexico.⁶⁴

When the colonization company attempted to establish some of the later colonies, difficulties arose over the question of foreign ownership of land within the prohibited zone, but this represented no problem for the settlers of Díaz. However, it may have been a good thing that the colony was not re-occupied after the Revolution, for the Constitution of 1917 provides that "within a zone of 100 kilometers from the frontiers . . . , no foreigner shall under any conditions acquire direct ownership of lands and waters."⁶⁵ To be sure, the colonists gradually acquired Mexican citizenship until today

approximately eighty per cent claim to be Mexicans⁶⁶— and Díaz colonists would doubtless have increased their Mexican citizenship in direct proportion to other Mormons — but the impetus was really not supplied to the quest for Mexican nationality until circumstances in the 1930's dictated. Colonists in the 1920's had a tendency to guard their American citizenship carefully. It is true that the provisions of the Mexican constitution mean little until implemented by statute law and enforced accordingly, and this had not been done as of an early post-revolution date; yet it is questionable whether Díaz could have developed under the guillotine, as it were, of so menacing a law. As late as 1950, the property of the Palomas Company of Chihuahua was confiscated on the basis of article twenty-seven of the constitution.⁶⁷

It appears that the Chihuahua officials directed their order to the Mormons because they feared the presence of a large group of armed Americans within the Republic of Mexico, particularly within the prohibited zone of approximately sixty miles, and because they were encouraged in their fears by three Americans of a more or less adventurous character. Rose and Galvin were names of two of them, the latter being the most influential of the three. He was expelled from the country after the episode was ended.⁶⁸

The newly arrived pioneers lost little time in appealing their case to an authority higher than the local *jefe político*. Apostle George Teasdale, Alexander MacDonald and others, armed with a letter of introduction, travelled to Chihuahua City on April 11 and five days later were granted an interview by the Governor of the State. Finding him adamant in his decision to expel them from the state, a series of telegrams were dispatched to Moses Thatcher in Logan, Utah, requesting his intervention in Mexico City with the Federal authorities.⁶⁹ On April 18, A. F. MacDonald wired: "Have plead our cause [sic]; question of permission to remain referred to Federal Government."⁷⁰ The following day this message was sent: "Go to Mexico forthwith."⁷¹ Thatcher was far distant from Mexico City, however, so he wrote Helaman Pratt of the Mexican Mission to seek a reprieve and arrange an interview with the proper authorities for Brigham Young, Jr. and himself.⁷²

Meanwhile, the state authorities were aware of the activities of the Mormons. In fact, it was the Governor who had referred the entire matter to the Federal Government on the suggestion of George Teasdale.⁷³ It will be recalled that initially the "invaders" had been ordered to leave by April 24. More than a month later, on June 29, another communication was received by the settlers from the *jefatura*

política of Galeana. Whether the revised conditions contained in it represented an acknowledgment that expulsion would work a tremendous hardship on a none-too-prosperous group of pioneers or simply anticipated a decision from the national authorities in favor of the new arrivals is not known, but probably the latter was the case. When Moses Thatcher first interviewed Federal authorities in 1879 he was given letters of introduction to various state governors and it is not at all improbable that one of these was presented by George Teasdale to the Governor of Chihuahua. In any event, the following watered-down demand was presented to the Mormons by Silvestre Quevedo:

The Department of Government [of the state] in Official Number 1917 dated on the 11th of the current month says to this office: 'It is ordered by the Governor that you make known to the Chief of the Mormons who have established themselves in the vicinity of La Ascención and to whom that department sent their order number 51 of April 7 last: that the government for the sake of equity consents that they may remain there [until] the time necessary to harvest the crops from the seed already sown, but that as soon as that is completed they must leave the state.' And I send it to you for your information and to accomplish the desired end.

The difficulties were finally resolved, however, when the Utah leaders interviewed the very highest political officials. Moses Thatcher submitted a series of questions which were answered in the following manner:

- a. *Question* — Has the President of the Republic or any other federal or state official authority to deprive colonists of any liberty or right guaranteed by the Federal Constitution unless in punishment of crime duly proven in a court of competent jurisdiction affording the accused a fair trial?

Answer — Certainly not.

- b. *Question* — Has the President of the Republic or any other national officer the right to expel colonists who have violated neither state nor national laws?⁷⁴

Answer — The President is authorized by constitutional law to expel from the republic 'pernicious persons' plotting against the government or seeking to incite to insurrection. But this applies to individuals and not to communities. The President alone can exercise this power, and in no case to my knowledge has it ever been exercised against an upright American or foreigner. *The Governor of Chihuahua, who is only a compromise [sic] official, exceeded in the case of your people his authority, and was accordingly put right.*

- c. *Question* — Should the Mormons colonize in Mexico under the approval of the Chief Executive and at a point designated by him will they receive government protection as do other colonists?

Answer — They will receive protection without distinction just as all other colonists do, and shall enjoy all the rights and privileges guaranteed by the Constitution and laws, as well as those that may be enumerated in the colonization agreement.⁷⁵

In a forty-five minute interview with Porfirio Díaz, Thatcher learned that the Mexican President would look with favor upon colonization ventures in either Tehuantepec or Chihuahua — Díaz, himself, suggested the former — and acknowledged his offer to send exploring commissions to aid the Mormons as well as to give letters of introduction to various state governors.⁷⁶ The following conveys the true flavor of the interview:

I am pleased, gentlemen, to see you. I bid you welcome to Mexico. Should any of your people colonize in the Republic, I understand they will come disposed to honor the laws of the country. With such assurances from you gentlemen, I say without reservation that your people will be as welcome as any class desiring to make homes in Mexico, and I desire you to come if you can find suitable locations.⁷⁷

In obedience to orders received from Chihuahua City, the *jefe político* of Casas Grandes on August 15 rescinded the expulsion order⁷⁸ although the Governor subsequently invoked his decree anew and was removed by Federal officials for insubordination.⁷⁹ No further embarrassment occurred in the Ascención area except that several days later the Presidente Municipal in company with another citizen went to the Mormon camp to ask if the latter would not move farther away from crops of the natives to prevent destruction by animals. The colonists promised to reimburse the natives for any damage that might occur and the two men left in good spirits.⁸⁰

In conclusion it may be well to repeat that colonization of the Mormons in Northern Mexico received the personal sanction of President Díaz of the Republic and also the blessings of the religious leaders in Utah. With dedication to an ideal, the pioneers settled down to the business of working out their temporal salvation, believing that the glories of eternity marked their destiny if they demonstrated worthiness. Eternity had to wait, however, while they continued to struggle with new problems — some of them indigenous to the land and foreign government, some of them created by themselves. But the initial obstacle was overcome; and they established homes under the green, white and red flag of Mexico, beneath the protecting wing of a neighboring eagle — the Aztec sign symbolizing the appropriate place for settlement.

R E F E R E N C E S

1. *Journal History of the Church*, July 5, 1876, 2.
2. Constitutional provisions concerning religion in the Constitution of 1857 are meager as compared with those in the present constitution.
3. This was the former name of Ciudad Juárez, Chihuahua.
4. Daniel Jones, *Forty Years Among the Indians*, Salt Lake City, 1890, 258-60.
5. Letters of recommendation mean more in Mexico than they do in the United States. It will be noted that especially during the period before the Revolution of 1910, Mormons in Mexico were conscientious about securing the proper credentials when important matters were in dispute and it was necessary to interview Government Officials.
6. Andrew Jenson (ed.), *Mexican Mission Record*, Vol. 1, 1874-1920, 13, (1876).
7. *Ibid.*, (1877), 13.
8. *Ibid.*, (1877), 21.
9. A copy of this letter will be found in the *Journal History*, November 15, 1879, 5.
10. *Ibid.*, 1.
11. Andrew Jenson, *Encyclopedic History of the Church*, Salt Lake City, 1941, 495.
12. Tullidge, *op. cit.*, p. 147.
13. In 1883, organized branches existed in Mexico City, Ozumba, and Toluca.
14. Moses Thatcher, 1879-81; August Wilchen, 1881-83; A. W. Ivins, 1883-84; Helaman Pratt, 1884-87; Horace Cummings, 1887; Henry Eyring, 1887-89.
15. Rey L. Pratt, "History of the Mexican Mission," *Improvement Era*, Vol. 15, No. 6, April, 1912, 489.
16. A. W. Ivins, Journal of Anthony Woodard Ivins, compiled in 1937 from the notes left by Ivins. Edited by Arnold Deed White, Secretary of the First Council of Seventy of the Mormon Church, 172.
17. To say the missionaries were withdrawn is not to say the Mexican Mission was closed, as suggested by Andrew Jenson in his *Encyclopedic History of the Church*, Salt Lake City, 1941, 493-96, for the mission still functioned in the North in the colonies. In fact, George Teasdale was made President of the mission in Colonia Juárez in 1890 and continued as such until the stake was organized in 1895. See W. Derby Johnson, Jr., "Colonization in Mexico," *Church and Farm*, April 20, 1895, 324, and Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, pp. 68, 77, 109. Technically, there was no mission from 1896 to 1901 when John Henry Smith reopened it.
18. *Journal History*, January 1, 1888, 2.
19. *Ibid.*, August 10, 1883, 3.
20. Joel H. Martineau, *The Activities of the Latter-Day Saints in Mexico*, unpublished manuscript history of the colonies in Mexico, Colonia Juárez, Mexico.
21. Lycurgus A. Wilson, "The Mexican Mission," *Deseret Weekly*, August 1, 1891, Vol. 43, No. 6, 161.
22. Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, 46-47.
23. There has been a long standing controversy, now apparently dead, between the Mormons and their antagonists over the question of fundamental loyalty to the United States. This difficulty had practical importance because after 1850 Utah was a territory of the United States and between 1890 and 1896 fought against the most bitter opposition for statehood.
24. *Journal History*, October 3, 1891, 3.
25. Andrew Jenson, "Trip in Old Mexico," *Deseret Weekly*, June 16, 1894, Vol. 48, No. 26, 814.
26. Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, 25.
27. Andrew Jenson (ed.), *Mexican Mission Record*, Vol. 1, 1874-1920, 8, (1875).
28. *Journal History*, June 28, 1877, 2.

29. Andrew Jenson (ed.), *Wards of the Juárez Stake: Morelos*, no date, 6. See also Joel Martineau, *op. cit.*, no page numbers. Two colonies were subsequently established in Sonora, Oaxaca in 1892 and Morelos in 1900, but the former was washed out by floods only a few years after its establishment and the latter was never re-occupied after the Revolution of 1910.
30. *Ibid.*, 5.
31. *Letter from John Taylor and George Q. Cannon to Stake Leaders in Arizona*, December 16, 1884. Although colonization was accomplished under the leadership of John Taylor, the idea of settlement in Mexico as a means of escaping persecution in Utah was conceived by Brigham Young. He died in 1877, two years before the mission was established.
32. Andrew Jenson (ed.), *Mexican Mission Record*, Vol. 1, 1874-1920 (1875), 5.
33. Letter is found in full in Martineau, *Activities of the Latter-Day Saints in Mexico*.
34. Minnie S. Gonzalez, *The Life of Franklin and Hannah Jane Spencer*, unpublished manuscript history, El Paso, Texas.
35. Statement of Joel Martineau, one of the three or four oldest colonists still living in the Chihuahua colonies.
36. *Journal History*, July 29, 1891, 4-5.
37. Edward Tullidge, "Mexico and the Mormons," *Western Galapy*, I, 2 (April, 1888), 152.
38. *Journal History*, September 26, 1885, 5.
39. Antonio de J. Lozano, *Diccionario Razonado de Legislación y Jurisprudencia Mexicana*, Mexico, 1905, 287. All translations in this paper from texts in the Spanish language are the author's.
40. H. N. Branch, "The Mexican Constitution of 1917 Compared with the Constitution of 1857," *The Annals of the American Academy of Political and Social Science*, May, 1917, Vol. 71, supplement, 103.
41. The general authorities could perform the ceremony with the president's permission.
42. Lozano, *op. cit.*, 98.
43. Article 820.
44. Article 821. In other words, an occasional venture was not illegal.
45. Article 825.
46. Article 827.
47. The Mormons believe that the system of plural marriage which they lived under from about 1842 until 1890 was not only divinely established but revoked by Deity as well.
48. It might be added that substantially the same situation obtains today.
49. Article thirty-three of the Constitution of 1857 states that "in all cases the Government has the right to expel undesirable foreigners."
50. Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, 9 ff.
51. *Idem*.
52. This was the town closest to the camp.
53. Andrew Jenson (ed.), *Wards of the Juárez Stake: Diaz*, no date, p. 22.
54. Tullidge, "Mexico and the Mormons," *loc. cit.*, 150.
55. Andrew Jenson (ed.), *Wards of the Juárez Stake*, Juárez, 7.
56. Samuel F. Bemis, *The Latin American Policy of the United States*, New York, 76-77.
57. *Journal History*, February 14, 1900, 5.
58. Francisco F. de la Maza, *Código de colonización y Terrenos Baldíos*, Mexico, 1893, 605-06. The Constitution of 1857 did not include this provision, but the fundamental law of 1917 contains an approximate equivalent in article twenty-seven.
59. Gobierno Federal, *Constitución de los Estados Unidos Mexicanos (con adiciones y reformas)*, Mexico, 1905, 20.
60. Andrew Jenson (ed.), *Wards of the Juárez Stake: Diaz*, 34.

61. Departamento de Colonización de la Secretaria de Fomento, Colonización e Industria, *Visita de Inspección a las Colonias Mormonas por el Ingeniero Enrique Hijar y Haro*, 30 de junio de 1897 Legajo 107, Expediente 2206, *passim*.
62. *Ibid.*, 25. The colonization company held title, with some exceptions, and leased the land to the colonists until the Revolution of 1910 when it became expedient to confer titles because of the possibility of loss of property on the part of colonists who had left the country in the general exodus of 1912. One of the reasons for not conferring deeds was that Church leaders, having had experience with the damage wrought Church interests by apostates in the East before the Church moved West, sought to protect the colonies from a repetition of the Missouri and Illinois affairs. Moses Thatcher stated that "no man will hold an individual title to real estate, for when he apostatizes we do not want him in our midst." Andrew Jenson (ed.), *Wards of the Juárez Stake: Juárez*, 14. The colonization company could thus prevent outsiders from penetrating the closed society as well as expel recalcitrant or undesirable colonists. This situation began to change even before the Revolution, however, when some of the colonists demanded their titles as a matter of protection in the event of difficulties. One such colonist was John Telford, who is an old man of over eighty still living in Colonia Juárez.
63. Thomas C. Romney, *The Mormon Colonies in Mexico*, Salt Lake City, 1938, 62-3.
64. *Expedient 2206*, cited, 47-147.
65. Article twenty-seven, H. N. Branch, "The Mexican Constitution of 1917 Compared with the Constitution of 1857," *The Annals of the American Academy of Political and Social Science*, May, 1917, Vol. 71, 18-10.
66. Statement of Claudius Bowman, President of the Juárez Stake.
67. *El Fronterizo*, 23 de febrero de 1950, 1.
68. Personal record of Josiah F. Spencer. See also Andrew Jenson, "Travels in Old Mexico," *Deseret Weekly*, May 5, 1894, Vol. 48, No. 20, 639.
69. Thatcher was the logical man to plead the case because he had interviewed the highest ranking Cabinet officers a few years earlier and had received such a hearty reception.
70. Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, 14.
71. *Ibid.*, 15.
72. *Letter from Moses Thatcher to A. F. MacDonald*, April 27, 1885.
73. Tullidge, "Mexico and the Mormons," *loc. cit.*, 150.
74. The colonists had violated a Federal law albeit unwittingly.
75. Tullidge, "Mexico and the Mormons," *loc. cit.*, 151-52.
76. *Ibid.*, 152-53.
77. *Idem*.
78. Andrew Jenson (ed.), *Juárez Stake*, 1882-1938, 24-25.
79. Tullidge, "Mexico and the Mormons," *loc. cit.*, 150.
80. Andrew Jenson (ed.), *Wards of the Juárez Stake: Diaz*, 38.

REMINISCENCES OF FRIEDA FREUDENTHAL MASHBIR

by FLOYD S. FIERMAN

INTRODUCTION

PROMINENT in the history of the development of the Southwest and more particularly Southern Arizona, Southern New Mexico and West Texas, was the Freudenthal-Solomon-Lesinsky family. This family has been active in New Mexico economic life from the time that Julius Freudenthal came to America in the 1850's until the present.¹ Louis E. Freudenthal, the grand-nephew of Julius, still resides in Las Cruces with his family.

Among the papers gathered by Louis E. Freudenthal are the *Reminiscences of Frieda Freudenthal Mashbir*, his paternal aunt.² Frieda's sister, Anna Freudenthal Solomon, the wife of I. E. Solomon, compiled her recollections in 1913 and these have already been published.³ Frieda Mashbir's writings give further background into the family's European experiences as they affected those already in America and they delineate the religious belt that girded the Freudenthals.

To better connect the Freudenthal-Solomon-Lesinsky clan it is necessary to mention that they are all descendants of Koppel Freudenthal who was born in 1786 in Alsace-Lorraine. Koppel's daughter Fannie married Leopold Lesinsky, whose son Henry,⁴ Frieda Mashbir's cousin, became a merchant-miner-smelter-owner prince in the Southwest. His business ventures dotted the whole area and it was he who stimulated the various economic activities of the family.

For the first time we learn from Frieda Mashbir's recollections that her father came to America after her uncle Julius came to these shores and before her brother Phoebus migrated.⁵ We are not informed whether Louis (Lewin) Freudenthal came west on his first visit, but we do know that he spent three years in America. At a later date he returned to reside with his family in the Southwest after his son Phoebus had attained a measure of economic achievement in this area.

Frieda Mashbir's impressions highlight the problem that a traditional Jew like her father encountered when he desired to adhere to the Jewish dietary laws in the Southwest.

Illustrative of the beautiful family spirit that reigned in the Freudenthal household is Frieda Freudenthal's delay in accompanying her father, two brothers and two sisters to the New Country. Because her mother was too ill to travel she remained behind to care for her. Only when her mother passed away in 1881 did she leave Germany and only then did she marry.

Phoebus Freudenthal also exemplified a family reverence. Instead of naming the firm which he founded, Phoebus Freudenthal and Company, he respectfully identified it with the name of his father, Louis (Lewin) Freudenthal and Company.

Frieda Mashbir's pen picture adds one more portrait to the gallery of those who migrated to the Southwest in the "eighties."

I AWAKENED out of babyhood's impressionless dream to find myself on my father's knee in a wagon with mother sitting beside us. Father had returned after three years from the land of plenty, the mecca of those like father who had lost all their possessions. The cause — a fire, no insurance, no home for his family — my mother with her three-months old baby, myself, in her arms had to jump through a window into the deep snow to escape the flames. She contracted a cold, bronchitis and from which she never recovered completely.

With father's return we moved from the country into the city of Inowrozlow⁶ and our lately bought home. My next very vivid recollection was the report in school (*Höhere Töchterschule*)⁷ of the fall of Sedan in 1871; all the girls sang the National Hymn. We were allowed to go home and celebrate.

I was a fat little tot and enjoyed playing at home best. Friday eve. we would all visit Grandmother and Saturday I would go there for "Schabbesobat,"⁸ usually an apple or a few cherries. Chanuka or the "Feast of Light" was an especially great occasion to visit Grandmother. Every grandchild, that is I only remember Wolff and I receiving a little pocketbook with I think twelve or fifteen shining golden pennies, a dice and piece of chalk. With these we played all different and very enjoyable games.⁹

Birthdays were always the supreme holiday for me. A table near the bed of the birthday child laden with necessary wearing apparel and joy of joys in the centre the cake with lighted candles, one for each year. With a kiss from mother we were awakened; oh how happy we were! Darling mother of Mine you did your best for your children. The thought of you and brother Phoebus kept me from doing things which they would not approve of.

Sister Anna's wedding I dimly remember as if in a bygone dream. We had a Dry Goods Store on Broad Street and the Firm name, my father's of course, was Lewin Freudenthal. Father always signed himself Lewin and not Louis.¹⁰ The store was on one side of the house and we lived on the other side. Then the store contents were sold owing to father's inability to cope with existing conditions as well as the call of Free America and his two sons. Phoebus went abroad first then Morris. Better sons never existed. Before the store was sold sister Henriette married; then Mein Mutterchen and I lived in the upper part of the house. Brother Wolff was in Breslau a Student of Medicine.¹¹ This reminds me of a funny incident. Our mother had to go to a summer resort and to consult a Professor at Breslau. Of course being a student there, brother Wolff was duly notified when the train would arrive. His friend came up to us and told us that Wolff

had been delayed at the University, "but he no doubt will arrive in a minute." He took us where the Droschkes¹² were standing and there sure enough a Droschke came, the friend opened the door, helped mother in, who lovingly greeted her son. The son kept in the dark corner but mother's eyes and mother's love soon detected something wrong and she made him confess. Lopus¹³ had been in a duel a few days ago, had given and received a Schramme or Schmiss¹⁴ across cheek and nose of which, by the way, he was very proud — but did not want to frighten mother; he certainly did look pale! We drove to his "bude"¹⁵ residence where he proudly showed mother how clean everything was, even the nooks and corners. Mother always told the maids to keep the nooks and corners clean. What a splendid housekeeper she was! Sister Henriette was the only one who followed in her footsteps. From Breslau we went to Bad Landek.¹⁶

At Landek I was made love to for the first time. I was only fourteen years old, by a man of at least twenty-six. We lived in the same Pension and one afternoon he called and pointing out of the window where musicians were playing "O Jugend wie bist du so Schön" said "Ein Standchen fur sie mein Fraulein."¹⁷ Of course my mother was always present. After they played a few more pieces he went down and paid them. Then he asked permission of mother to take me to Theatre "Die Fledermaus." Permission was given, mother being assured that four married people were also going, and I went. After that I refused to go out with him again. A year after we went to Salzbrun also a Summer Health Resort, where a young student as bashful as I, got an introduction and managed to see me as much as possible as I was with my mother mostly all the time. That was a very pleasant summer recollection. One afternoon Mutterchen was asleep and I sat with others on a big porch or Colonade. I wore my hair "Gretchen fashion" in two long heavy blond braids and was then much less the Jewish type but a real Teuton. One woman started the old old story talking against the Jews. Thinking that I was a companion of my mother's (I developed early and looked several years older) she finally turned to me also for approval. I told her that I was sorry she had met only the lowest type and I hoped for her sake that she would get acquainted with the educated and better class of Jews. That she as a Gentile would not care to associate with all those belonging to her religion as there are so many dishonest, uncouth and dirty persons among them, as there are among all religions and also to the one I belonged to, the Jewish Religion. "But you are not a Jewess," she exclaimed, greatly embarrassed. She apologized and wrote me afterwards a long and very nice letter.

Our poor dear mother was then very sick and the news that Phoebus was coming home on a visit and would bring Karlchen the oldest and then only grandson, sister Anna's son, with him cheered her and made her very happy. At the appointed train time, we had arrived but they had not. Great disappointment until the next train came in and I saw our Phoebus and right behind him a very dark looking little boy, in astonishment I asked "Is this Karl, Anna's child?"¹⁸ I did not realize what a month of travel and so much dirt and not enough care can do to a young seven-year old western cowboy. — I began a rather severe cleaning process to see if the tan could not be scrubbed off and seeing Charlie now you can tell how well I succeeded! Our never to be forgotten brother Phoebus to whom our parents owe carefree years of life and everyone of their children the education they received and I the always ready helping hand throughout his life, which ended too soon for all of us who loved him so dearly, left us after a few months visit. Charlie remained with us. Before Phoebus left he made me sign a legal document written out by him in which I promised to get up at six in summer and at seven in winter to look after all household duties etc., otherwise a deduction of my allowance would be the penalty. Dear brother of mine his every thought was to make our Mutterchens last years as happy as he had always done.

I was young and a sleepy head and my night's sleep being interrupted by Mutterchen's illness, I loved to sleep in the morning. Dr. Forner, the attending physician and a splendid man, answered my mother's question "Is not Frieda ill? I cannot wake her mornings." What time do you wake her? and when told the time, said: "Let her sleep one hour longer!" I was his best friend everafter.

Phoebus secured a very good woman to stay with our mother and I went with him to Berlin for a few days. My first trip! Oh how I did enjoy it. Wolff and Elias Levy, a cousin, met us and I expected to see a big city filled with all the wonders of the earth which my imagination had created: the Imperial Palace and Kaiser Wilhelm's corner room where he was to be seen then; du Siegesallee;¹⁹ the opera; and the Museum. A very funny incident happened about one year later. Father [and] my brother Morris came home; sister Henriette was then married several years. She and I went to Berlin for Morris's wedding, brother Wolff was a Medical Student there at the time. While there we went to the wax museum. We walked around seeing the wonderful wax figures so true to life. Father got tired and sat down in a large chair, resting both hands on his cane when two young ladies stopped in front of him and said "Is he not a wonderful

old man just like life!" Father started, looked up and smiled then only did they realize their mistake. — Our mother could not come to the wedding she was too ill, but Minna, his fiancee, her father and two brothers visited us for the Easter holidays at our home in Inowrozlow. The young couple left for New Mexico radiantly happy and we went back home. Then I had my first proposal of marriage and I liked him and so did mother but mutterchen was too ill and he promised to come back at a more opportune time. Not long after I lost her — on July 27, at 5:30 A.M. — a girl's best friend, and how I loved her — still I know that I could have been more wakefull to her needs during those long nights when I was alone with her. One day about two weeks before she left us Dr. Forner asked me to come to his office where he told me that the end is not far away. How I got home that afternoon I don't know but entering the sick room mutterchen looked at me and guessed the sad truth. She tried to cheer me and said, "I would have loved to see you married my child but it is not to be. May you have "chein"²⁰—(be liked) in God's eyes and those of people you will meet. Don't cry the Almighty will take care of you my child." Her blessing has made life easier for me, people as well as animals like me.

After a week of Schurve²¹ or mourning father decided to go back to America. He left me the choice of going with my brother Wolff, dear Lupus I love to call him that, or to accompany him to America. I went with father on the 16th of April 1882 on the Steamer *Frisia* from Hamburg and when the ship left anchor all on board sang "Nun Ade du mein lieb Heimatland" (Good bye thou my dear Homeland, We are leaving for a foreign strand, dear homeland goodbye). I stood on deck a very long time altho no more glimpse of dear Lupus could I get, but I was a dreamer and wondered what the new life in a strange land would bring to me. But did I not have two brothers and two sisters there? Everything looked so bright and colorful and I had Mutterchen's blessings. A telegram was handed to me, a farewell message from our Leesekranzchen — reading circle — I was so pleased it made me happy. Our Karlchen or better Charles came up to call me and I helped him to get ready for dinner. My place at table was near the Captain then came father and opposite father was a Catholic Priest. Charles had to eat at the children's table where he fared very well as I ascertained. Father omitted from his daily diet all meats and shellfish, but he had bought a supply of Kosher meat at Hamburg.

I had many letters from the young man before we left asking me not to leave but to become his wife. I was determined to see America and all my folks first; we corresponded a while but finally stopped.

We were met at Hoboken by Emil Levy, the husband of Lena Smadbeck.²² He had also met Henriette, Adolf and family two years previously. Emil was a splendid fellow, he came from one of the best families of Inowrozlaw. Our whole family was very fond of him, just as we are all very fond of his wife, my cousin Lena.

I shall always remember the impression I received when we entered the Kosher Hotel,²³ the only kind father wanted to stay at. In the lobby I saw three men sitting around a table with their feet resting on it! I was shocked and thought if this is an American custom I don't want to remain here. When I told Aunt Smadbeck she laughed and said that the hotel was not frequented by the five-hundred and that the men were uneducated people trying to imitate the rough class of the population, who live near by and around them. The next day I went with Rose Smadbeck²⁴ now Frassinet, she has I think grandchildren now, who called for me, to her tailor's and after introducing me said, in English, "Would you think it possible that this young lady landed here yesterday?" "Ah a Greenhorn!, I never saw one look so nice and stylish," he said. On our way home I told her that I understood and spoke English a little. My ear was not accustomed to the fast talk but I soon jabbered along with the rest. In High School I had several years of English and French.

After a few days we went to El Paso, then to Las Cruces, where our brother Phoebus lived. I was content and happy to be there with him and also near our brother Morris who then lived at Mesilla about three miles from Las Cruces. Father at first cooked beans and peas, he would not let me do it, until Phoebus prevailed on him to go back to New York.²⁵

After our arrival at El Paso Isidor²⁶ came to call for his son Charlie as he was called on American soil leaving Karl und Karlchen across the Rhine or hinter Berlin — accepting the invitation I also went along staying overnight at Bowie²⁷ we gathered at breakfast in the hotel dining room. Isidor ordered and the waiter placed a dish of oatmeal before me. I never had oatmeal for breakfast and only knew oatmeal gruel a food for the sick, so I took my dinner plate and put some of it on then Isidor came to the rescue and I learned how to serve and eat it too.

I shall always remember sister Anna as I first saw her in her home at Solomonville.²⁸ A stranger — yet my sister! Tears came to my eyes it seemed so unnatural. It did not take long though before we were submerged by questions and answers and I quickly got over that strange feeling. Charlie fared worse because he had forgotten his English and there he was looking at his sisters and brothers and they

watching him with strange looks — that too did not last long as they were to play soon after.

I had my first riding lesson on old Nicodemus after a very enjoyable picnic Anna arranged at the Cienega.²⁹ Anna gave me her riding habit and her horse and I rode all the way home feeling like I had never felt before, happy, free and way above everything small or earthly; I was way up in the clouds! but I came down pronto when I got off the high horse. I would have preferred to sit on a soft cushion for the next day or two.

Everything was so new to me at Solomonville not alone but also at sister Henriette's where I went after a week's visit with Anna and her family. There at Colorado, near Rincon, everything was very primitive with one exception the interior of Henriette's house and home. She had the wonderful knack of making a plain room look nice and cheerful and making you welcome and feel at home. She made something out of nothing and always appeared cheerful and sang the songs we sang at school and at home. I went back rather depressed because she was not in the right sphere or the right place.

Las Cruces became home to me for about a year. I was very happy there with Phoebus, who had a Mexican cook and I got used to the life and people. Phoebus took me to the dances and parties and I enjoyed it immensely when at the square dance the man sang "bow to your partner and honor to the corner etc. etc." I often went horseback riding with many others but enjoyed it mostly when Phoebus and I went out alone. He would give me advise and it always made me feel better and more capable.

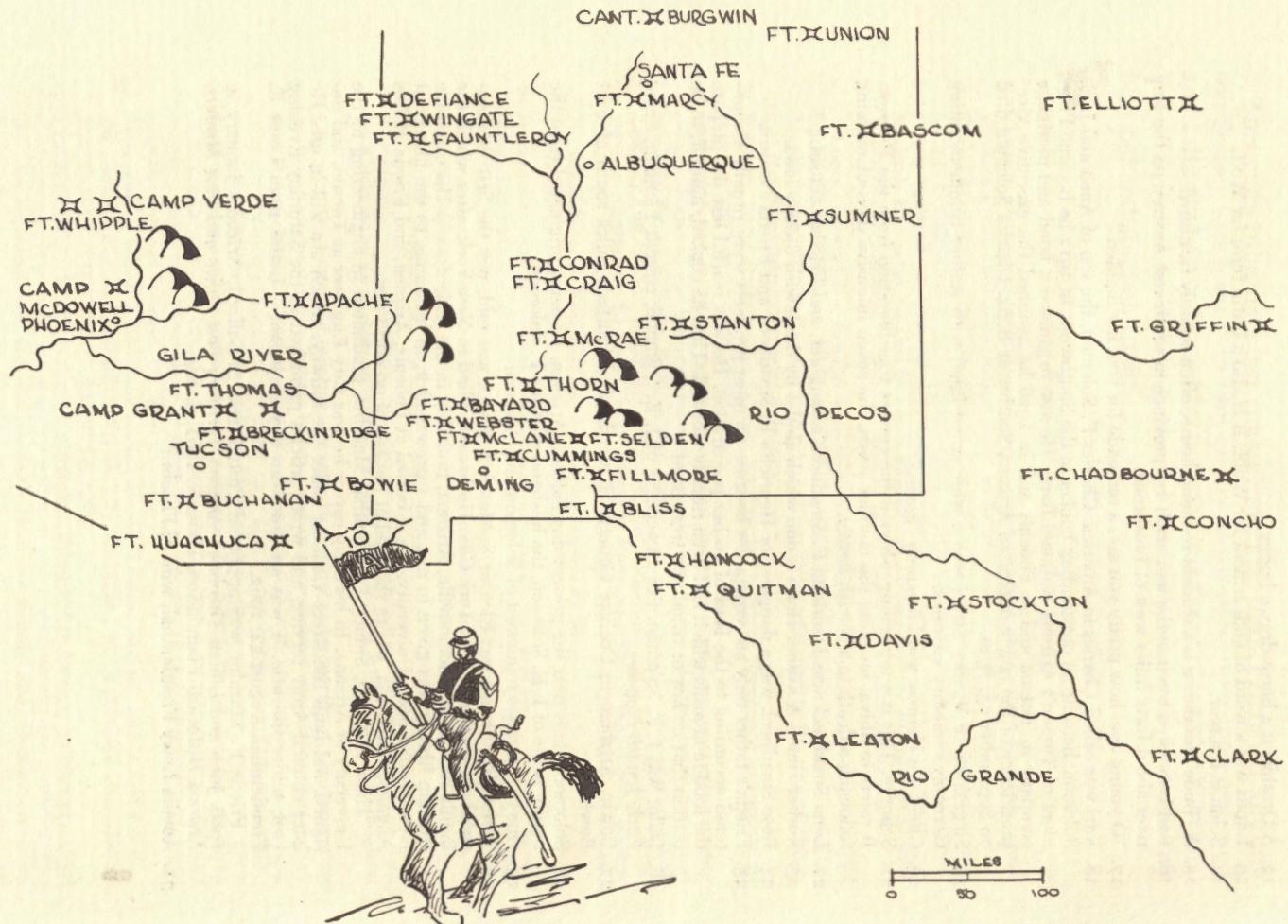
One afternoon after father's return from New York Phoebus and I went out on horseback, rather unusual on a week day, but I never asked the reason why because I was so glad to go. But I soon found out after leaving town limits, Phoebus drew rein, I followed suit when he told me in the way he had all his own: "Father cannot live out here where he is restricted to beans and peas because of his firm religious belief, in regard to Kosher meats it will be best therefore that you go with him to New York and keep house for him." When he saw the disappointment on my face he continued, "our dear mother is gone we can do nothing for her anymore. Father is all that is left for us and we must do everything to make his life happy. It is our duty." Of course it became law to me because Phoebus wished it; then he continued "should father urge you to get married you are the only one to decide the question. You don't need to get married. I will always have enough to share with you and you will always have a home with me."

This ended the happiest time of my life, until I married and my son Sidney was born.³⁰ In him all my ideals of a super-man centered and I did my best to bring him up to be worthy of his uncle, Phoebus. I was happy when Phoebus married Amalia³¹ who proved to be my best pal and staunch friend.

R E F E R E N C E S

1. Floyd S. Fierman, *Some Early Jewish Settlers on the Southwestern Frontier*, Texas Western Press, 1961. Hereinafter cited as *Some Early Jewish Settlers*.
2. Frieda Mashbir was the daughter of Louis (Lewin) Freudenthal whose father was Koppel Freudenthal. Koppel Freudenthal (wife's name unknown) had six children: *Fanny* married to Leopold Leszinsky (Lesinsky); *Bertha* (husband's name unknown); *Henrietta* married to Louis Smadbeck; *Louis* (Lewin) married to Rosalie Wolf; *Joseph* married to Regina (family name unknown); and *Julius* married to Emma Bazan. Louis (Lewin) and Rosalie Wolf Freudenthal had six children: *Anna* married to Isador Elkan Solomon; *Wolf* married to Alice Forchheimer; *Phoebus* married to Amalia Lewy; *Morris* married to Pauline Wise; *Frieda* married to Eleazar Mashbir; and *Henrietta* married to Adolph Jacoby.
3. Fierman, *Some Early Jewish Settlers*, 50, Frieda Mashbir's *Reminiscences* are dated July 7, 1925, Los Angeles, California.
4. Early in his career, Henry Lesinsky followed the familiar western practice of staking people. Some of his business interests in addition to the "Longfellow" mine and smelter (Fierman, *Some Early Jewish Settlers*, 14-21) were Lesinsky-Freudenthal, Lesinsky and Davies, Ranch and Pastures, San Augustine, New Mexico, and Lesinsky and Angerstein, El Paso, Texas. Floyd S. Fierman, "Ernest Angerstein, Soldier Merchant, Accused Secessionist and Post Trader," *Password*, The El Paso County Historical Society, Vol. VII, No. 2 (Spring, 1962), 43-62.
5. Telephone conversation with Louis E. Freudenthal, August 6, 1962.
6. *Inowrozlaw* was also called Hohensalza. The latter was also the German-Prussian name, the former the Polish name. Before the beginning of World War I, it was called Hohensalza as it was under Prussian rule. Until 1905 it was called Inowrazlaw which is another variant of Inowroz(c)law. It was located in North Central Poland, near the city of Poznan.
7. A *Hohere Tochterschule* was a girls' high school.
8. *Schabbesobat* means literally, Sabbath Fruit. In addition to the prayers of the Sabbath, the Sabbath is also observed in song and festive fruits after the religious Services.
9. Chanuka, the Feast of Lights, is a Jewish Holiday based upon the Maccabean story in the Apocrypha. It is a joyous holiday and commemorates the Maccabean victory over Antiochus Epiphanes and his Greek Syrians. It is observed through the kindling of a nine-branch candelabra for eight days and the exchange of gifts among children. Like Christmas, it, too, falls in December of the year when the days grow shorter and the nights grow longer. As Frieda Mashbir mentions, children are given "Chanukoh gelt" or Chanukoh by their parents. With respect to dice, Frieda's memory failed her. What she was given was a "dredle," a top, with which children play the game of "dredle" or "Spin the Top."
10. "His seal, of which I have wax copies, shows 'Lewin,' but my father told me that the name was Louis (possibly in the U. S.?), and that I was named for him." Letter from Louis E. Freudenthal, August 24, 1962.
11. Frieda's brother, Wolff, became a physician. Educated in Europe he later practiced medicine in New York. He was the editor of the *Freudenthal Club Bulletin*. The *Bulletin* contained literary contributions from the family and greetings from its widely dispersed members. Frieda Mashbir appears to have made the most original contributions in the *Bulletin* that are still extant.

12. A Droshke is a horse-drawn buggy.
13. Lupus was a word of endearment for Wolff. It is also a Latin form for Wolf.
14. Schmiss is a scar.
15. A "Bude" residence is a student rooming house, often scantily furnished.
16. Bad Landek, a town in the western Tirol province in southwest Austria, on the Inn river about forty miles west of Innsbruck.
17. "O young one, how pretty you are, a serenade for you, my maiden."
18. Karl was called Charles in America. Charles F. Solomon, the son of Anna and I. E. Solomon, became an outstanding banker in the Southwest. In 1911 he became President of Tucson's Arizona National Bank. He also organized a bond and mortgage company in Tucson and in Phoenix and in 1926 he assumed the executive vice-presidency of the newly organized Arizona Southwest Bank. Charles Solomon died on September 23, 1930.
19. Siegesallee or Victory Street was a wide street lined with statues commemorating Germany's military victories.
20. Chein is a Hebrew word meaning "grace."
21. Schurve. This is a mispelling. Shiva is the correct transliteration from the Hebrew. It refers to Shiva, meaning the number seven, the seven intensive days of mourning following a death in a Jewish family.
22. Lena Smadbeck was Henrietta F. Smadbeck's daughter, and Frieda's cousin.
23. Kosher Hotel. A Kosher Hotel is one which abides by the Jewish dietary laws.
24. Rose Smadbeck was a daughter of Henrietta F. Smadbeck and Frieda's cousin.
25. Frieda's father only ate vegetables because no meat products were ritually slaughtered according to the laws of kosher preparation. He was fearful lest she prepare the food in utensils which had been ritually violated. Thus he cooked, himself, to be certain that no law or ritual was trespassed.
26. Isidor was I. E. Solomon. For an account of I. E. Solomon, consult Fierman, *Some Early Jewish Pioneers*.
27. Bowie, Arizona, in Cochise County. It was located fourteen miles south of Fort Bowie.
28. Solomonville is near the present day Safford, Arizona. Its name originated from the family name of I. E. Solomon, the husband of Anna F. Solomon.
29. One to two miles southwest of Solomonville, Arizona.
30. "Frieda's husband was Eleazar S. Mashbir, who, I was told, was the first Russian-speaking lawyer in New York City. He became blind in New York, after which the family moved to Solomonville, Arizona, probably in the early 1900's. His extensive Russian library was given to me, and I presented it, in his name, to the library at New Mexico State University. He is buried at Phoenix, Arizona, and Frieda at Los Angeles, California, where she died at the age of 90 odd years.
"Their only son, Sidney Freudenthal Mashbir, graduated in engineering at the University of Arizona. In his early career he was City Engineer at Tucson, and designed and built the street viaducts under the railway, which are still in use. He later entered Army service, and wrote articles published in the Saturday Evening Post, under the title, 'I was an American Spy in Japan.'" Letter from Louis E. Freudenthal, August 24, 1962.
31. Frieda F. Mashbir was approved Postmistress in Safford, Arizona, January 4, 1906. John and Lillian Theobald, *Arizona Territory Post Office and Post Masters*, Arizona Historical Foundation, Phoenix, 1961, p. 124.
31. Amalia Lewy Freudenthal, wife of Phoebus.



SOUTHWESTERN MILITARY POSTS

1849-1862

by RICHARD K. McMASTER

[EDITOR'S NOTE: One of the needs of the student of the Southwest has been a map showing the location of forts. To fulfill this need your editor asked Major McMaster to draw such a map. Major McMaster went further, however, and included the sources for the forts' names, where such were available. When he was not sure of the source he preceded the name with a question mark, and when he did not know he left the line blank.]

Apache — located in Apache country.

Bascom, George N., Captain, 7th Infantry, killed 21 February, 1862,
Valverde.

? Bayard — George D. Bayard, 1st Lieutenant, 1st Dragoons. Brigadier General U. S. Volunteers. Mortally wounded, 1862.

Bliss, William W. S., Adjutant General's Department, died 5 August, 1853.

Bowie, George W., Colonel, 5th California Infantry, 8 November, 1861.

? Breckinridge, John C., Vice-President, 1857-61.

? Buchanan, James, President, 1857-61.

Burgooin, John H. K., Captain, 1st Dragoons, died of wounds 4 February, 1847, Taos.

Chadbourne, Theodore L., 2nd Lieutenant, 8th Infantry, killed 9 May, 1846, Resaca de la Palma.

Clark, John B., Major, 1st Infantry, died 23 August, 1847.

Concho — located near the Concho River.

? Conrad, Charles M., Secretary of War, 1850-53.

Craig, Louis S., Captain, 3rd Infantry, killed 6 June, 1852, by deserters.

? Cummings, Joseph, Major, California Column.

? Davis, Jefferson, Secretary of War, 1853-57.

Defiance — located in Navajo country.

Elliott, Joel H., Major, 7th Cavalry, killed 27 November, 1868, Indian Territory.

Fauntleroy, Thomas T., Colonel, 1st Dragoons, died 12 September, 1883.

? Fillmore, Millard, Vice-President, 1849-50, President, 1850-53.

? Grant, Ulysses S., President, 1869-77.

Griffin —

Hancock, Winfield S., Major General, died 9 February, 1886.

Huachuca —

Leaton —

? Marcy, William L., Secretary of War, 1845-49.

? McDowell, Irvin, Major General, died 4 May, 1885.

McLane, George, Captain, Mounted Rifles, killed 13 October, 1860, Navajo country, N. M.

McRae, Alexander, Captain, 3rd Cavalry, killed 21 February, 1862, Valverde.

Quitman, John A., Major General, Governor of Mississippi, died 17 July, 1858.

Selden, Henry R., Major, 13th Infantry, died 2 February, 1865.

Stanton, Henry W., Captain, 1st Dragoons, killed 19 January, 1855, Sacramento Mountains.

Stockton —

Sumner, Edwin V., Colonel, 1st Dragoons, Department Commander, 1851-52.

Thomas —

Thorn, Herman, 1st Lieutenant, 2nd Infantry, drowned 16 October, 1849.

Union — named for the United States.

? Verde — on Verde River.

Webster — named for Daniel Webster.

? Whipple, Amiel W., 1st Lieutenant, U. S. Topographical Engineers. "Surveyor of the Southwest." Major General, U. S. Volunteers. Mortally wounded, 1863 (Dictionary of American Biography).

Wingate, Benjamin, Captain, 5th Infantry, died of wounds 1 June, 1862, Valverde.

BOOK REVIEWS

SIX WHO CAME TO EL PASO

by Rex W. Strickland

(El Paso: Southwestern Studies, Vol. 1, No. 3, Texas Western College Press. \$1.)

The six pioneers of the 1840's studied here by Dr. Rex W. Strickland, professor of history at Texas Western College, are T. Frank White, Benjamin F. Coons, Parker H. French, James W. Magoffin, Hugh Stephenson and Simeon Hart. The author throws new light on all six. He corrects long accepted stories and explodes myths about early El Paso.

White, who settled at Frontera, established the first trading post in the immediate El Paso area. Coons, heretofore a dim legendary figure, is put in clearer focus. French, a transient adventurer, is of interest mainly as "an engaging scoundrel." Magoffin established a commission business opposite Paso del Norte in 1849 and became a solid citizen and builder of the new community. Stephenson of Concordia possibly led all the rest, legend placing him here in 1824, though his exact years of residence as between El Paso and Las Cruces are still in doubt. Hart, whose name is invariably linked with his grist mill, also was a constructive force.

The chosen half-dozen make a fascinating subject for No. 3 in the increasingly popular quarterly issued by TWC. Local sources of material on the early Anglo-American occupation of the Pass are notoriously scarce. Only a dedicated scholar patiently could search scattered archives of the country to gather, as Dr. Strickland has done, the hard-to-get minutiae that sets straight the record of El Paso's founders.

— MARSHALL HAIL

THE HISTORY OF THE NATIONAL GUARD

OF NEW MEXICO, 1606-1963.

*by Major General Russell C. Charleton, Retired, and
Brigadier General William A. Poe, Retired.*

(Santa Fé: Office of the Adjutant General, New Mexico National Guard, 1964.
Paper — 189 pp.)

*"I am the Guard . . . Civilian in Peace, Soldier in War . . . of security
and honor, for three centuries I have been custodian . . . I am the Guard."*

Thus the History of the National Guard of New Mexico, published in mimeograph form by Major General John Pershing Jolly, The Adjutant

General of New Mexico, establishes its early organization in 1606 under the Spanish regime in New Mexico — the first citizen-soldier group in the entire United States.

There has been some form of the National Guard, under many names as well as three flags, in the Land of Enchantment for more than 350 years. Known originally as the "Neighbors," then Territorial Militia, the New Mexico Volunteers, the New Mexico Dragoons, First New Mexico Volunteer Cavalry, and the National Guard of New Mexico, it fought against the Indians and the Confederates, served in Cuba with the Rough Riders and at Columbus after the Villa Raid, both World Wars, the Korean Conflict, and the Berlin Crisis.

Bound attractively in yellow, red and blue covers until permanently bound books may be printed, the Table of Contents indicates the unique history that follows. Serving variously as the 143rd and 144th Machine Gun Battalions, 146th Field Artillery, 111th Cavalry, 120th Engineers, 804th Tank Destroyer Battalion, 200th and 515th Coast Artillery (Antiaircraft Artillery), 200th Artillery, and the 188th Fighter Interceptor Squadron of the Air National Guard, this history of the New Mexico National Guard is augmented by not only a list of its Adjutants General but also by profiles of eleven of its distinguished leaders from Captain Maximiliano Luna and Colonel Kit Carson to Lieutenant General Charles G. Sage.

Appended are Units of the Territorial Militia as listed in Muster Rolls and Pay Rolls for the periods 1846-1860, 1860-1865, and 1866-1898. The inclusion of a generous supply of pictures depicts the service of the New Mexico soldiers in Cuba, on the Mexican Border, in Europe, the Philippines and Korea. An index completes this unique and interesting record of the soldiers of New Mexico.

— RICHARD K. McMASTER

THE LEGAL HERITAGE OF EL PASO

by J. Morgan Broaddus, Jr.

(El Paso: Texas Western College Press, 1963. \$6 — 250 pp.)

At its 1963 Hall of Honor Banquet, the El Paso Historical Society introduced what its officers hope may be a continuing practice: the presentation of a new historical work on the El Paso Southwest. The 1963 book was an excellent beginning, *The Legal Heritage of El Paso*, by J. Morgan Broaddus, Junior.

The reader of this book should not expect a collection of tales of law and lawyers. The author tells us in his preface that in the course of his

research he has collected numerous "old judges' witty stories" and some "rare gems of frontier frolic," but that these have purposely been left for other writers. Broaddus' book is introduced as "a serious study" tracing the development of legal institutions in the El Paso area over a period of three hundred years.

The book is not light reading, although we found the stories of the building of three court-houses in El Paso County thoroughly enjoyable. Some hitherto little known early residents at the Pass are introduced more fully — for example, Melton A. Jones, a pioneer school teacher and lawyer, and El Paso's second Mayor. A better known pioneer, extensively treated, is Simon B. Newcomb, appointed District Judge here in 1871, after the murder of Judge Gaylord Clark. For much of the information about Judge Newcomb, the author had access to Newcomb's scrapbook, owned by his daughter, Mrs. George Brunner.

The footnotes can serve as an introduction to many phases of El Paso history. There are several references to the documents of Ciudad Juárez, the valuable records microfilmed by Texas Western College in a project initiated by Dr. Joseph Leach when he was President of the El Paso Historical Society.

Any writer contemplating further extensive research into the history of the El Paso area will find that this book opens many doors into hitherto dark passageways.

The book is entirely an El Paso work, with editing by Dr. S. D. Myres, illustrations by Russell Waterhouse, design and printing by Carl Hertzog, and binding in a typical law-book cover by Gerhard Schermer.

El Paso, Texas

— CONREY BRYSON

HISTORICAL NOTES

Fourth Annual Writers' Contest

The following articles were chosen by the membership of the Society as the best published during the year 1963:

First prize of \$100 goes to Richard K. McMaster for his article, "Records and Reminiscences of Old Fort Bliss."

Second prize of \$50 goes to Haldeen Braddy for his article, "Lady Bull-fighters."

Third prize of \$25 goes to Robert N. Mullin for his article, "David Merriweather, Territorial Governor of New Mexico: A Sidelight on the Mexican Boundary Controversy of 1853."

The awards will be made at the April meeting of the Society.

[EDITOR'S NOTE: The following letter with explanatory note was submitted to the editor by Mrs. Emmie Wheatley Mahon, a direct descendant of the Giddings family. *PASS-WORD*, Vol. 11, No. 3 (August, 1957) published an article by Mrs. Mahon and her aunt, Emily Chase Giddings, "The Jackass Trail." It was the story of "The Overland Mail," a stage line established in 1857 by George H. Giddings, the father of Emily.]

In 1835 Giles A. Giddings went to Texas to select and survey a tract of land for a colony, but the revolt of Texas from Mexico and the consequent war interferred with his plans. He joined the army under General Sam Houston, was mortally wounded in the battle of San Jacinto, and died on June 2, 1836. He left an estate of five thousand acres of land. Three weeks before his death he wrote a letter to his parents. The letter follows:

Texas, four miles from Head-quarters.
April 10, 1836.

Dear Parents,—

Since I last wrote you I have been engaged in arranging an expedition against the Indians, who have committed many depredations against the frontier. On my return to the settlement, I learned that our country was again invaded by a merciless horde of Mexicans, who were waging a war of extermination against the inhabitants. A call was made for all friends of humanity to rise in arms and resist the foe. Men were panic-stricken and fled, leaving their all behind them. I could not reconcile it to my feelings to leave Texas without an effort to save it. Accordingly, I bent my course for the army and arrived last evening at this place. I shall enter camp this morning as a volunteer. The army, commanded by Gen. Houston, is lying on the west side of the Brazos, 20 miles from San Fillippe. The enemy is in that place waiting an attack. It is reported Houston will attack them in the

morning. What will be the result, or the fate of Texas, is hid in the bowels of futurity. Yet, I think we are engaged in the cause of justice and hope the God of battles will protect us. The enemy's course has been the most bloody that has ever been recorded on the page of history. Our garrison at San Antonio was taken and massacred; so another detachment of seven hundred, commanded by Col. Fanning, and posted at LaBahia, after surrendering as prisoners of war; were led out and shot down like bears. Only one escaped to tell their melancholy fate. In their course they show no quarter to age, sex or condition, all are massacred without mercy. If such conduct is not sufficient to arouse the patriotic feelings of the sons of liberty, I know not what will. I was born in a land of freedom, and taught to lisp the name of liberty with my infant tongue, and rather than be driven out of the country or submit to be a slave, I will leave my bones to bleach on the plains of Texas. If we succeed in subduing the enemy and establishing a free and independent government, we shall have the finest country the sun ever shone upon and if we fail we shall have the satisfaction of dying fighting for the rights of men. I know not that I shall have an opportunity of writing to you in some time, but shall do so as often as is convenient. Be not alarmed about my safety. I am no better, and my life no dearer than those who gained the liberty you enjoy. If I fall you will have the satisfaction that your son died fighting for the rights of men. Our strength in the field is about 1,500. The enemy is reported 4,000 strong; a fearful odds, you will say; but what can mercenary hirelings do against the sons of liberty?

Before this reaches you the fate of Texas will be known. I will endeavor to acquaint you as soon as possible. I am well and in good spirits, and as unconcerned as if going to a raising. The same Being who has hitherto protected my life can with equal ease ward off the balls of the enemy. My company is waiting, and I must draw to a close, and bid you farewell, perhaps forever. More than a year has elapsed since I saw you, yet the thoughts of friends and home are fresh in my memory, and their remembrance yet lives in my affections and will light a secret joy to my heart till it shall cease to beat. Long has it been since I have heard from you. How often do I think of home and wish to be there. The thought of that sacred spot haunts my night-watches. How often, when sleep has taken possession of my faculties, am I transported there, and for a short time enjoy all the pleasures of home; but the delusion is soon over, and the morning returns and I find my situation the same. Dear friends, if I see you no more, remember Giles still loves you. Give my love to my sisters, brothers, friends and neighbors. I would write more if time would permit, but its fleeting steps wait for none. You need not write to me, as I do not know where I shall be. With sentiments of sincere respect I bid you farewell.

Your affectionate son,
G. A. Giddings.

CONTRIBUTORS to this ISSUE

CONREY BRYSON is serving his second term as president of the Society. He came to El Paso in 1929 after attending Dixie College at St. George, Utah, and the University of Utah at Salt Lake City. He completed his college work at Texas Western College where he also received a Master's degree in history. He was for awhile a part-time instructor in history at TWC along with his full-time job of news commentator and Special Events Director at KTSM-TV. Mr. Bryson is a member of the Latter-Day Saints Church where he serves as teacher-training instructor.



FRANK S. GONZALEZ has an excellent background for his study of Mormon relations with the Mexican government. He is the son of a Mexican native — Andres C. Gonzalez, Sr. — who in 1904 came from Nadadores, Coahuila, to the Mormon colonies in order to learn English. He remained to marry Minnie Spencer and to instruct in Spanish, first at Colonia Juárez and later at Colonia Dublan.

Frank Gonzalez was born in El Paso in 1921. Following the pattern of the majority of the Latter-Day Saints boys, he served as a missionary for the Church from 1940 to 1942, working in and around Mexico City. After his mission he served in the Armed Forces of the United States. He then attended the University of Southern California where he received his Bachelor's degree in 1947, his Master's in 1948 and his Ph.D. degree in political science in 1950. At present he is president of the Gonzalez Realty Company in Lubbock, Texas.

The present article was taken from his doctoral dissertation.

FLOYD S. FIERMAN needs no introduction to readers of *PASSWORD*, which has published a number of his articles about early Jewish settlers and merchants in the Southwest. Dr. Fierman has his doctorate in history from the University of Pittsburgh and is serving as Rabbi of the Temple Mt. Sinai.

The Texas Western Press has just released "The Spiegelbergs of New Mexico" by Dr. Fierman — No. 4 of *Southwestern Studies*.

RICHARD K. McMMASTER is also a popular contributor to *PASSWORD*. His recent book, *Musket, Saber, & Missile: A History of Fort Bliss*, is in its second edition.

MARSHALL HAIL is a native Kentuckian but migrated to El Paso for the climate. He joined the staff of the *El Paso Herald* in 1930. With the merger the following year of the *Herald* and the Scripps-Howard *Post*, he began his newspaper career with the *El Paso Herald-Post* and has been with the newspaper in varying capacities, usually as a reporter, ever since.

Mr. Hail is not only a contributor of articles and book reviews to *PASSWORD* but he is also the author of the popular biography of a bullfighter, *Knight in the Sun*, the story of Harper B. Lee, a native of El Paso County who won distinction as a matador in Mexico.

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Due to the fact that in the past no one was assigned the task of keeping a record of those members of the Society who Passed Beyond — PASSWORD inadvertently omitted from IN MEMORIAM in the Winter, 1963, issue the names of:

MRS. ESTELLE GOODMAN

MR. LAWRENCE M. LAWSON
